

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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The Legends of the Theras

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The Legends of the Theras

Now listen to the legends of the Theras:

[1. Sāriputta]

Close to the Himalayan range,
[on] the mountain called Lambaka,¹
my ashram is very well made,
a well-constructed hall of leaves. (1) [140]

There's a river, with gentle banks,
well-fixed, delightful to the mind,
and strewn about with bright white sand,
not very far from my ashram. (2) [141]

Free of gravel [and] free of slopes,
excellent, without bad odors,
the river flows right past that place,
making my ashram beautiful. (3) [142]

Crocodiles² and leviathans,³
alligators⁴ and tortoises;
the river flows right past that place,
making my ashram beautiful. (4) [143]

Sheatfish,⁵ *pāvusa*,⁶ *valaja*,⁷
reed-fish,⁸ red-fish⁹ and *maggura*¹⁰

¹perhaps fr. *lambati*, to hand down, “Pendulous”. #112, #345 {348} also take place on this mountain.

²*kumbhilā*

³*makarā*

⁴*sumsumārā*, lit., “crocodile,” the term used to translate *kumbhilā* in the preceding foot; these are actually two different sorts of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the former “alligator,” a species not actually found in this region.

⁵read *pāṭhīna*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁶*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁷reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁸*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

⁹*rohita*, BJTS glosses *reheru*

¹⁰reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

are flowing [with the current]¹¹ [there],
making my ashram beautiful. (5) [144]

Trees that blossom and trees that fruit
stand on both banks of that river,
overhanging it from both sides,
making my ashram beautiful. (6) [145]

Mango, *sal*¹² and coral-bean tree,¹³
trumpet-flower,¹⁴ Chinese chaste tree,¹⁵
trees in flower with heavenly scents
are perfuming my ashram [then]. (7) [146]

Sandal, *salalā*,¹⁶ cheesewood¹⁷ too
ironwood,¹⁸ laurel¹⁹ and screw-pine²⁰
trees in flower with heavenly scents
are perfuming my ashram [then]. (8) [147]

Hiptage²¹ vines and ashoka trees,²²
bhaginimāla flowering,

¹¹*patāyanti*.

¹²reading *sālā ccha* (BJTS, cty) for *kolakā* (PTS); *shorea robusta*

¹³*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. saga, sagaseed tree, red-bead tree, *kolkriki*

¹⁴*pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

¹⁵*sindhuvārīta*, *Vitex negundo*, a.k.a. horshoe vitex, five-leaved chaste tree

¹⁶PTS *salalā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.). RD says this is a tree with fragrant blossoms (which was the Bodhi Tree of Padumuttara Buddha, cf. above, #177, v. 1 [2133]). RD notes references to this tree atJ v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184, and says it is *Pinus Longiflis* (now more commonly *Pinus Longifolia*), Indian pine, indigenous to northern India, Pakistan, Himalayas, bearing brilliant clustered flowers in blue and other colors, with edible seeds.

¹⁷*nīpa* = Sinhala *kolom*, *nauclea orientalis*; "yellow cheesewood," also called Leichhardt tree

¹⁸*nāga* = Sinhala *nā*, ironwood, *Mesua Ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

¹⁹*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

²⁰*ketaka*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

²¹*atimutta* = *atimuttaka*? RD: a plant, *Gaertnera Racemosa* = *hiptage*, *hiptage benghalensis*, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

²²*Jonesia Asoka*, *Saraca asoca*

sage-leaf alangium,²³ and red
bimbijāl²⁴ bloom in my ashram. (9) [148]

Ketaka,²⁵ *kandali*²⁶ flowers,
kebuka, and Arab jasmine²⁷
are exuding heavenly scents
making my ashram beautiful. (10) [149]

Dinner-plate tree²⁸ and *kaṇika*
silver greywood,²⁹ many black trees³⁰
are exuding heavenly scents,
making my ashram beautiful. (11) [150]

Laurel³¹ and mountain laurel³² trees,
and ebony,³³ all blossoming,
are exuding heavenly scents
making my ashram beautiful. (12) [151]

Golden shower,³⁴ winter cherry,³⁵
*kadam*³⁶ and Spanish cherry³⁷ trees
are exuding heavenly scents
making my ashram beautiful. (13) [152]

²³ *aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

²⁴ *bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, *momordica monadelpha*

²⁵ RD: name of a flower

²⁶ = *kandala*, RD: a plant with white flowers

²⁷ *tiṇasūlika* = "Arabian jasmine," Sinhala *bōlidda*

²⁸ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

²⁹ *asana*, *Pentaptera tomentosa*, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = *Sarcocephalus cordatus* (Rubi.)

³⁰ *añjani*, = *añjana-rukha*, black-colored tree, cf. *añjana* black ointment

³¹ *punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

³² *giripunnāga*

³³ *koviḷāra*, species of ebony, *Bauhinia variegata*

³⁴ *Uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

³⁵ *kuṭṭaja*, *Nerium antidysenterica* (used for diarrhea, as its name implies), aka arctic snow, winter cherry, *Wrightia antidysenterica*, *Wrightia zeylanica*, *nerium zeylanica*, Sinhala *kelinda*

³⁶ *kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

³⁷ *vakula*, *Mimusops elengi*, = Spanish cherry, medlar, bullet-wood

Ālaka and *isimugga*,
 banana,³⁸ also citron³⁹ trees
 matured on the sweet-smelling water
 are bearing forth their flowers [there]. (14) [153]

Some pink lotuses are blooming,
 others are producing pollen,⁴⁰
 some pink lotuses are budding,
 always flowering in the tank.⁴¹ (15) [154]

Pink lotuses germinate [there];⁴²
 the lotus roots⁴³ are being cleansed.⁴⁴
*Singhāṭi*⁴⁵ leaves are strewn about,
 making that tank so beautiful. (16) [155]

Nayita shrubs, *ambagandhi*,
uttuli, *bandhujīvaka*⁴⁶
 all in bloom then in the tank [there]
 are exuding heavenly scents. (17) [156]

Sheatfish,⁴⁷ also *pāvusa*⁴⁸ fish,
valaja,⁴⁹ reed-fish⁵⁰ [and] red-fish⁵¹

³⁸*kadali*

³⁹*mātulungiya*

⁴⁰*aññe jāyanti kesarī* (fr. *kesara*, flower pollen). BJTS seems to take this as a type or stage of the lotus flower, “pollen lotuses” (*kesara-padmayō*)

⁴¹here “tank” (*taḷāka*, Sinhala *wāwa*) is used interchangeably with “lake” (*sara*), and as the context well makes clear it should be imagined as a large, man-made reservoir rather than some sort of table-top fishbowl.

⁴²*gabbhaṇ gaṇhanti*, lit., “seizing the womb,” BJTS glosses *hata gaṇit* = *aṭa gannawā*, are germinating or springing forth

⁴³*mūlāliyo*, BJTS gloss *nelumba-ala*

⁴⁴taking *niddhāvanti* from *dhāvati* 2

⁴⁵= *siṅghāṭa*, *siṅghara*, Hindi *siṅghāḍā*, a kind of water plant, Sinh. *gokaṭu*, *trapa bispinosa*, “water caltrop” or “Water chestnut” or “buffalo nut,” “bat nut,” “devil pod,” “ling nut,” “lin kok,” “lin kio nut”

⁴⁶Sinhala *banduvada*, Latin *pentapetes phoenicea*

⁴⁷read *pāṭhina*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁴⁸*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴⁹reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁵⁰*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

⁵¹*rohita*, BJTS glosses *reheru*

and *saṅkula*⁵² and *maggura*⁵³
are living in that tank [there] then. (18) [157]

Crocodiles and alligators,
tantiggāha and *rakkhasa*,
*ogaha*⁵⁴ and also pythons⁵⁵
are living in that tank [there] then. (19) [158]

Pigeons⁵⁶ and ravi-swans⁵⁷ as well,
ruddy geese⁵⁸ and *nadiccharas*,
cuckoos,⁵⁹ parrots,⁶⁰ and mynah birds⁶¹ too
are living on that lake [there then]. (20) [159]

In the forest wild jungle fowl,⁶²
golden crabs,⁶³ lake-swallows⁶⁴ [too],
lapwings⁶⁵ and Ceylon lorikeets,⁶⁶
are living on that lake [there then]. (21) [160]

Swans⁶⁷ [and] curlews⁶⁸ and peacocks⁶⁹ too,
cuckoos⁷⁰ and jungle fowl⁷¹ as well,

⁵²BJTS reads *saṅgulā* and glosses *aṅguluvō*

⁵³BJTS reads *maṅgurā* and glosses *magurō*

⁵⁴fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? BJTS reads *oguha*. In v. [4012], below, the same (?) term is spelt *uggāhaka*. Cf *gaha*, a demon, a “seizer”

⁵⁵*ajagarā*. RD says “a large snake...a Boa Constrictor”

⁵⁶*parevatā*

⁵⁷*ravihaṅsā*

⁵⁸*cchakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cchakravākayā*, an aquatic bird, brahminy goose, btahmany kite, haliastur indus

⁵⁹*kokilā*

⁶⁰*suka*^o

⁶¹reading °*sālikā* with BJTS for PTS °*sāli ccha*. *Sāllka** (Skt. *śārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

⁶²*kukutthakā*, Sinh. *valikukulō*

⁶³*kulīrakā*, BJTS *kuḷ^o*, Sinh. *ranvan kakuluvō*

⁶⁴*pokkharasātakā*, Sinh. gloss *piyum venehi* (lotus-colored) *vil-lihiṇiyō*, lake-swallow or swift. PSI dict. gives: “a type of crane-*ardea siberica*”

⁶⁵*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

⁶⁶*sukapotā*, Sinh. gloss = *girāmalittō* (= *girāmalicchchiyā*), Ceylon lorikeet, loriculus indicus

⁶⁷*haṅsā*

⁶⁸*koñcchā*, Sinh. *kosvā lihiṇiyō*

⁶⁹*mayurā*

⁷⁰*kokilā*, Sinh. gloss *kovulō*

⁷¹*tambacūlaka*, Sinh. gloss *kukulō*

small monkeys⁷² as well as pheasants⁷³
are living on that lake [there then]. (22) [161]

Owls⁷⁴ and *poṭṭhasīsa*⁷⁵ [too],
numerous hawks,⁷⁶ also osprey,⁷⁷
and also *mahākāla* birds
are living on that lake [there then]. (23) [162]

Spotted deer⁷⁸ and also wild boar,⁷⁹
and numerous wolves⁸⁰ and jackals,⁸¹
rohicchcha-deer,⁸² *suggapotas*
are living on that lake [there then]. (24) [163]

Lions and tigers and leopards,
bears⁸³ [and] wolves,⁸⁴ *kara bānā* bears,⁸⁵
and thrice-rutting⁸⁶ *mātāṅga*⁸⁷ [too]
are living on that lake [there then]. (25) [164]

Centaurs⁸⁸ and monkeys⁸⁹ are there too
and folks who work in the forest,⁹⁰

⁷²reading *pampakā* with BJTS (PTS reads *sampakā*), Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra.

⁷³*jīvajīva*, Sinh-Eng dict: *āṭikukula*

⁷⁴*kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*

⁷⁵BJTS treats this as a type of bird

⁷⁶*senakā* = *sena*, Sinh. gloss = *kaburässō*

⁷⁷*kurarā*, Sinh. gloss *ukussō* PSI dict. = *kaburässō*

⁷⁸*pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

⁷⁹*varahā*, Sinh. gloss *vallūrō*

⁸⁰*vakā*, Sinh. gloss *ṛkayō*, cognate with “wolf”

⁸¹*bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*

⁸²*rohicchchā*, RD says “a kind of deer, J.vi.537, fr. *rohita*, red, hence “red deer” (?); Sinh. gloss *rērumuvō*, pl. of *rērumuvā*, = “duck” or “teal” deer.

⁸³*acchchā*, Sinh. gloss *valassu*

⁸⁴*koka*, etymological cousin of *vāka*, *ṛka*, above, see RD

⁸⁵*taracchchā*, Sinh. gloss *kara bānā* (‘submissive’ “bent over”) *valassu*, Note BJTS omits the second mention of “wolves” so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)

⁸⁶i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁸⁷I.e., elephant. Cty (p. 311; 288): born in the *mātāṅga* clan of elephants

⁸⁸*kiṇṇara*, Sinh. gloss *kindurō*

⁸⁹*vānarā*, Sinh. gloss *vandurō*

⁹⁰*vanakammikā*

servant-boys⁹¹ as well as hunters,⁹²
are living on that lake [there then]. (26) [165]

Wild mangosteen,⁹³ Chirauli-nut,⁹⁴
Mahuwa,⁹⁵ *kāsumāriya*⁹⁶
are bearing never-ending fruit
not very far from my ashram. (27) [166]

Margosa,⁹⁷ *salalā*,⁹⁸ yellow
cheesewoods⁹⁹ with such excellent fruit
are constantly bearing those fruits
not very far from my ashram. (28) [167]

Myrobalan¹⁰⁰ and gooseberry,¹⁰¹
mango, rose-apple,¹⁰² bahera,¹⁰³
jujube,¹⁰⁴ markingnut,¹⁰⁵ bel¹⁰⁶ —
they constantly are bearing fruit. (29) [168]

Bindweed,¹⁰⁷ also titan arum,¹⁰⁸
bilāni,¹⁰⁹ *takkaḷāni* [bulbs]

⁹¹*cchetā*, Sinh. gloss *dāsayō* (“slaves”) seems to read *ccheta* as *ccheṭa*, *ccheṭaka*, servant, boy; I follow the gloss in giving the word (otherwise “mind,” “thought”) a translation, though RD and PSI dict give no indication that *ccheta* is an alternate spelling for *ccheṭa*

⁹²*luddakā*, Sinh. gloss *vāddō*, aborigines of Sri Lanka (Veddas)

⁹³*tinduka* = *timbiri*, diospyros embryopteris, a.k.a. Indian persimmon

⁹⁴*piyal* = *buchanania latifolia*

⁹⁵*madhuka* reading *madhuk’ ekā*; *madhuka* = *mī gasa*, *bassia latifolia*

⁹⁶BJTS glosses as Sinh. *āt demaṭa*, Bot. Dict: “a small timber tree that bears yellow flowers, *Gmelina arborea* (Verb.)

⁹⁷PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - (acc. to BJTS Sinh. gloss on [3762]) Sinh. *kohomba*, neem or margosa tree, *Azadirachta indica*, though Cone says “a kind of shrub or plant”

⁹⁸PTS *salalā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

⁹⁹*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called *Leichhardt tree*

¹⁰⁰*harīṭaka* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

¹⁰¹*āmalaka* = Sinhala *nelli*, *phyllanthus emblica*, emblic myrobalan, Indian gooseberry

¹⁰²fruit of the eugenia, *damba*, *jambu*

¹⁰³ = Sinhala *buḷu*, *beleric myrobalan*, *bastard myrobalan*, *Terminalia bellirica*

¹⁰⁴*kola*, Sinh. *ḍebara phala*, *Ziziphus Mauritania*, *Zyziphus Jujuba*, Indian jujube or Chinese apple.

¹⁰⁵*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

¹⁰⁶*bellā*, *billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, *bael*, *bel*, *Bengal quince*; *bilva* or *vilva tree*, = *beluvā*

¹⁰⁷*kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = *convulvulus repens*, bindweed, but there are other possibilities including a tree *menispermum calumba*

jīvaka and *sahaka*¹¹⁰ [plants]
are abundant in my ashram. (30) [169]

That well-created tank is there
not very far from the ashram,
with clear water, cool for drinking,
well-fixed, delightful to the mind. (31) [170]

Covered with pink and blue lotus,
combined with white lotus flowers
and covered again with *mandālaka*¹¹¹
it exudes a heavenly scent. (32) [171]

At that time I was then living
in that well-made, lovely ashram
in the woods blooming and fruiting
and thus endowed with everything. (33) [172]

I was ascetic Saruci
of noble-conduct, vow-taker,
a meditator, trance-lover,
strong¹¹² in the five special knowledges.¹¹³ (34) [173]

Four and twenty thousand students
were waiting upon me back then.
They all were from the Brahmin caste,
of noble birth and glorious. (35) [174]

(but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss here) *Anthocephalus Cadamba* (*Rub.*), Sinh. *kalamba*

¹⁰⁸BJTS reads *aluva*. RD: fr. Skt. *ālu*, *āluka*: a bulbous plant, *Radix Globosa Esculenta* or *Amorphophallus* (Kern), *Arum CChampanulatum* (Hardy), cognate with *alium*, good possibility is *amorphophallus titanum*, “titan arum”

¹⁰⁹BJTS reads *biḷālī*^o

¹¹⁰BJTS reads *sutaka*

¹¹¹RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmāli* = edible white water-lily, *Nymphaea Lotus*. At [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is “a water-born plant named *Mandālā*”.

¹¹²reading *balapatto* with BJTS for PTS *phalapatto* (“obtaining results”)

¹¹³while arahants have six special knowledges, only the first five (psychic power over matter, clairaudience, clairvoyance, recollection of one’s own former births, knowledge of others’ rebirth) are possible for non-Buddhist sages; the sixth is certainty of one’s own nirvana.

They'd reached perfection in my teachings
 of grammar and vocabulary,
 of synonyms and metrics too,
 and reading signs, and history. (36) [175]

They were skilled as interpreters
 of events and omens and signs
 on the earth and ground, in the sky;
 my students were very well-trained. (37) [176]

Satisfied they were, and prudent;
 ate little food, had no desires.
 Happy if receiving or not,
 they always gathered around me. (38) [177]

Meditators, trance-lovers,
 wise, attentive, with peaceful minds,
 with wishes for [only] nothing,
 they always gathered around me. (39) [178]

Masters of¹¹⁴ special knowledges,
 delighting in their brahmin ways,¹¹⁵
 able to fly through the sky, most wise,
 they always gathered around me. (40) [179]

They kept the six sense-doors well-closed,
 were lust-free, with guarded sense-organs,
 [most] wise, and not tied down at home.¹¹⁶
 no one came close to my students.¹¹⁷ (41) [180]

At night they always passed the time
 [meditating] seated cross-legged
 or walking back and forth in place;
 no one came close to my students. (42) [181]

Not aroused in what's arousing,
 nor defiled in what's defiling;
 not fooling self in foolish things:
 no one came close to my students. (43) [182]

¹¹⁴lit., "attained excellence in"

¹¹⁵lit., "delighting in their paternal pastures" (*pettike gocare ratā*), which cty understands in terms of the food they received

¹¹⁶*asamsaṭṭha*, lit., "not joined," "unmixed". I follow the cty in this translation.

¹¹⁷lit., "my students were difficult to approach"

They spent all [their] time studying
[all] the miraculous powers.
They could set the earth to quaking
with haughtiness none could approach. (44) [183]

When those students were playing sports
they sported in the altered states,
brought rose-apples from [distant] trees;¹¹⁸
no one came close to my students. (45) [184]

Some would travel to Goyāna,
others to Pubbavideha,
and some to Utturukuru:
no one came close to my students. (46) [185]

They'd send their requisites¹¹⁹ ahead
and then they'd proceed after [them];
the sky was totally covered
by twenty-four thousand [students]. (47) [186]

Some ate cooked food and some ate raw,
some ground with teeth, others with mortars.
Some ate food that they ground on stone,
some only fruits that had fallen. (48) [187]

Some [bathed] getting into water,
[others] loved the pure evening [rain]
[while others] bathed sprinkling water:
no one came close to my students. (49) [188]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt
and perfumed [only] with precepts:¹²⁰
no one came close to my students. (50) [189]

Those famed matted-haired ascetics
would assemble in the morning,
saying what they'd received, and not,
then set off [flying] through the air. (51) [190]

¹¹⁸this follows the cty — “having gone they bring the fruit from a jambu a hundred yojanas off in the Himalayas.”

¹¹⁹*khārī*

¹²⁰*sīlagandhena* = with the scent of moral discipline or disciplinary precepts.

A mighty din would issue forth
 from them as they were taking off.
 The gods would be most delighted
 by that sound of [their] deer-hide robes. (52) [191]

Traveling in all directions
 those sages, flying through the sky
 would go to any place they wished
 by means of their own [vast] power. (53) [192]

They could set the earth to quaking;
 all of them were sky-travelers.
 Famed ascetics, hard to conquer,
 they were steady like the ocean. (54) [193]

Some walked back and forth meditating
 some sages did so while seated,
 some of them lived on fallen-fruits;
 no one came close to my students. (55) [194]

They dwelt always in states of love
 and were kindly to all creatures.
 None of them raised his own self up
 and they felt hatred toward no one. (56) [195]

Fearless like the king of lions,
 mighty like an elephant king,
 hard to approach like a tiger
 they would come into my presence. (57) [196]

Sorcerers¹²¹ and [their] deities,¹²²
 cobra-gods,¹²³ music-nymphs,¹²⁴ demons,¹²⁵
 fairies,¹²⁶ titans¹²⁷ [and] *garuḷas*
 are living on that lake. (58) [197]

¹²¹*vjjādhārā*, “knowledge-bearers”

¹²²*devatā*

¹²³*nāgā*

¹²⁴*gandhabbā*

¹²⁵*rakkhasā* = *rākṣasā*

¹²⁶*kumbhaṇḍā*

¹²⁷*dānavā*

Those dread-locked requisite-bearers¹²⁸
 dressed in superb deer-leather [clothes],
 all those sages, sky-travelers,
 are living on that lake [there then]. (59) [198]

As is always appropriate
 they respected one another.
 From twenty-four thousand students
 not the sound of a sneeze¹²⁹ is heard. (60) [199]

One foot placed after the other¹³⁰
 making little sound, self-controlled,
 all of them, after they'd come close
 are worshipping me with their heads. (61) [200]

Thus surrounded by those students
 peaceful, doing austerities,
 I [then] dwelt in that ashram there
 meditator, trance-lover. (62) [201]

My ashram was always perfumed
 by those sages' morality
 and the scents of both blooming flowers
 and the different fruits [that grew there]. (63) [202]

By night and day I never know
 displeasure, nor does it come to me.
 Giving my students instruction,
 I am constantly filled with joy.¹³¹ (64) [203]

The blossoming of many flowers
 and ripening¹³² of many fruits
 are exuding heavenly scents
 making my ashram beautiful. (65) [204]

¹²⁸that is, ascetics, who carry around all their possessions, limited to the basic necessities they require, in shoulder yokes. Cty: *khāribhāran ti : udañchanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.

¹²⁹reading *khipita* with BJTS (and some PTS alt) for PTS *khitta*, "thrown down," hard to see how it fits here

¹³⁰*pāde pādam nikkhipantā*, lit., "placing the foot on the foot"

¹³¹lit., "constantly am receiving joy", or "receiving laughter" or "smiles". Perhaps, "I constantly receive their smiles"

¹³²reading *vipaccchchatan* (BJTS) for *paccchchatan* (PTS).

Arising from meditation¹³³
 I'm zealous and intelligent.
 Taking ascetics' requisites
 I proceeded into the woods. (66) [205]

I was well-trained to read the signs
 surrounding births and portents [too].
 At that time I'd [fully] mastered¹³⁴
 all the mantras in existence. (67) [206]

Anomadassi, Blessed One,
 the World's Best, the Bull Among Men,
 the Buddha, seeking solitude
 entered the Himalayas [then]. (68) [207]

Going into Himalaya
 the Supreme, Compassionate Sage,
 getting into lotus posture¹³⁵
 sat down, the Ultimate Person. (69) [208]

[Then] I saw that Sambuddha [there],
 shining light, a mental delight,
 bright like a blue water lily,¹³⁶
 blazing up like a fire-altar. (70) [209]

I saw the Leader of the World
 like a regal *sal* tree in bloom;
 blazing forth like a tree of lamps;
 lightening flaring in a cloud-bank. (71) [210]

"This *nāga* is the Great Hero,
 the Sage who ended suffering;"
 after coming to see this one
 all suffering was cast away. (72) [211]

After seeing that God of Gods
 adorned with the auspicious marks
 I thought, "is he Buddha or not?
 Surely I'm seeing One with Eyes." (73) [212]

¹³³lit., arising out of *samādhi*

¹³⁴lit., I am carrying, bearing

¹³⁵lit., "crouching with his legs crossed"

¹³⁶*indīvara*, *Cassia fistula*

One thousand wheel-marks are seen
on his unsurpassed [lovely] foot.
I, having seen those marks of his,
concluded he's the Thus-Gone-One. (74) [213]

I brought in a broom for sweeping
and having done the sweeping then
I gathered eight blooming flowers
for *pūjā* to that Best Buddha. (75) [214]

After *pūjā* to that Buddha,
the Flood-Crosser, Undefined One,
placing deer-hide on one shoulder
I worshipped the Chief of the World. (76) [215]

“The knowledge by which the Buddha
dwells without [any] defilements —
that knowledge I shall now proclaim;
[all of] you listen to my words! (77) [216]

May you lift this world up rightly
Self-Become One, Boundless Increase!¹³⁷
Coming into the sight of you
they cross the rushing stream of doubt. (78) [217]

You're the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,¹³⁸ the Best of Biped. (79) [218]

It's possible to measure the
ocean's water by the gallon¹³⁹
but not ever could one measure
your knowledge, O Omniscient One. (80) [219]

It's possible to lift the earth
onto a comparable sphere
but not ever could one measure
your knowledge, O Omniscient One. (81) [220]

¹³⁷ *amita+udaya?*

¹³⁸ or “lamp,” *dīpo*

¹³⁹ lit., “to be measured according to *ālhakas* [a measure of grain]”.

It's possible to measure [all]
space with a rope or by the inch
but not ever could one measure
your knowledge, O Omniscient One. (82) [221]

One might exhaust the entire earth
and all the water in the sea
but similes that might arise
won't befit the Buddha's knowledge. (83) [222]

Whatever goes on in the minds
of this world's creatures, with its gods,
O Eyeful One all those things too
are sunk in your knowledge-water. (84) [223]

The knowledge by which you attained
supreme complete Awakening:
with that knowledge, Omniscient One,
you crush rivals and heretics." (85) [224]

Having praised with these [nine] verses,
the ascetic named Suruci
spreading out his deer-leather robe
sat down [right there] upon the earth. (86) [225]

"They say the king of mountains rose
to that height after being sunk
in the great ocean for as long
as eighty-four thousand aeons. (87) [226]

And Meru, having thus arisen,
being so long and so spread out,
bit by bit gets broken into
two million lakhs¹⁴⁰ [of small pebbles]. (88) [227]

If one should investigate it,
counting the numbers of lakhs [there,]
[still] he could not ever measure
your knowledge, O Omniscient One. (89) [228]

Whichever water is encircled
by water holes¹⁴¹ however small

¹⁴⁰one lakh = 100,000, hence the number of pieces is two trillion

¹⁴¹reading *sukhama-cch-chiddena jālena* for *sukhuma-cchchikena jālena*, with the Cty.

the beings who live in water
would all [find themselves] submerged there. (90) [229]

In just that way, O Great Hero,
these ordinary heretics
who jump into dogmas' grasp
get deluded by what they touch. (91) [230]

These [heretics] pulled underwater
by your knowledge which is pure and
which is seen without obstruction
never move beyond your knowledge." (92) [231]

At that time [he], the Blessed One,
Anomadassi, Greatly Famed,
arising from his meditation,
surveyed the [whole] world,¹⁴² that Victor. (93) [232]

Nisabha was a follower
of that Sage Anomadassi.
He was surrounded by a lakh
of peaceful-minded ones like him (94) [233]

who'd destroyed defilements, were pure,
and had the six special knowledges.
Discerning the Buddha's wishes
he then approached that World-Leader. (95) [234]

Standing up in the air right there
they circumambulated him
and praising with ten fingers pressed
came down to the Buddha's presence. (96) [235]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
sitting in the monks' Assembly
[right then] made manifest a smile. (97) [236]

Varuṇa was the attendant
on the Omniscient One, Great Sage.
Putting [his] robe on one shoulder
he then queried the World-Leader: (98) [237]

¹⁴²*Disaṃ olokayī*, lit., "looked out in the directions"

“O Blessed One, what is the cause
of the Teacher’s [breaking a] smile?
It never is without a cause
that the Buddhas begin to smile.” (99) [238]

Anomadassi, Blessed One,
the World’s Best One, the Bull of Men,
seated in the monks’ Assembly
[then] spoke these verses [in reply]: (100) [239]

“This one who honors¹⁴³ me with flowers
and also extols my knowledge,
I shall relate details of him;
[all of] you listen to my words.” (101) [240]

Knowing that Buddha would speak,¹⁴⁴ the
gods all came together [there then].
Wishing to hear the great Teaching¹⁴⁵
they [then] approached the Sambuddha. (102) [241]

Lesser gods in ten world-systems
who possessed enormous powers
wishing to hear the great Teaching
also approached the Sambuddha. (103) [242]

[He said], “The army, with four parts —
tusker, soldier, chariot, horse —
will ceaselessly wait on this one;
that’s the fruit of Buddha-*pūjā*. (104) [243]

Sixty thousand instruments¹⁴⁶ [and]
well-decorated kettle-drums¹⁴⁷
will always pay respects to him;
that’s the fruit of Buddha-*pūjā*. (105) [244]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems (106)

¹⁴³*pūjesi*

¹⁴⁴lit., “recognizing [that there would be] speech of the Buddha”

¹⁴⁵*saddhamma*

¹⁴⁶*turiya*, musical instruments

¹⁴⁷*bheri*

with long eyelashes, lovely smiles¹⁴⁸
 and slim waists, pleasant to look at,¹⁴⁹
 will ceaselessly wait on this one:
 that's the fruit of Buddha-*pūjā*. (107) [246]

He'll delight in the world of gods
 for one hundred thousand aeons.
 A thousand times he's going to be
 the wheel-turning king of a country. (108) [247]

A thousand times the king of gods,
 he will exercise divine rule,
 [and he will have] much local rule
 innumerable by counting. (109) [248]

When he attains his final birth
 he will go to the human state.
 He will be borne out of the womb
 of the brahmin woman Sāri. (110) [249]

Thenceforth this man will be known by
 the name of his maternal clan:
 his name will be Sāriputta;
 he will have sharp intelligence. (111) [250]

Giving up eight hundred million¹⁵⁰
 he will renounce, with nothing left,¹⁵¹
 and searching for the path to peace
 this great man's going to wander [far]. (112) [251]

Aeons beyond measure from now,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (113) [252]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,¹⁵²

¹⁴⁸hasulā = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, "eyebrows" or "thick eyebrows", often found in combination with the term for "long eyelashes" (*aḷārapamha*).

¹⁴⁹RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS Sinhala gloss

¹⁵⁰lit., 80 koṭis = 80 x 10,000,000 or 800,000,000 [pieces of money]

¹⁵¹*pabbajissati kiñcchano*

¹⁵²*oraso dhammanimmito*

with the name of Sāriputta
he'll be the foremost follower. (114) [253]

This river, the Bhāgīrathī,¹⁵³
is fed by the Himalayas,
rushes into the mighty sea,
[then] satisfies the great ocean. (115) [254]

Just so this man, Sāriputta,
wise one among the Sāketas
attaining¹⁵⁴ wisdom's perfection
will satisfy¹⁵⁵ [all] living beings. (116) [255]

Going from the Himalayas
to the sea, the mighty ocean,
whatever sand lies in between
cannot be fathomed by counting. (117) [256]

Without remainder he'll be able
to fathom that by counting thus;
but there will be no upper limit
to Sāriputta's [own] wisdom. (118) [257]

Counting by hundreds of thousands
one would exhaust the Ganges's sands;
but there will be no upper limit
to Sāriputta's [own] wisdom. (119) [258]

The waves upon the mighty ocean
cannot be fathomed by counting;
that too [he'll do]! Sāriputta's
wisdom will have no upper limit. (120) [259]

Satisfying¹⁵⁶ the Sambuddha
Gotama, Bull of the Śākya,¹⁵⁷
he'll attain wisdom's perfection
and be the foremost follower. (121) [260]

Perfectly he's going to follow
the *Dhamma*-wheel which [will be] turned

¹⁵³this is the BJTS spelling; PTS gives *Bhāgīrasī*

¹⁵⁴., "going to".

¹⁵⁵*tappayissati* <*tappetu*

¹⁵⁶*ārādhayitvā* = satisfied, pleased, accomplished

¹⁵⁷or °chief: *Śākya-pungavaṃ*

by the Śākyas' Son, Neutral One,¹⁵⁸
a *Dhamma*-shower raining forth. (122) [261]

Understanding all of that well,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place him in the foremost place." (123) [262]

O see the deed¹⁵⁹ I did so well
for Teacher Anomadassi.
Having done what he required¹⁶⁰
in every place I did excel. (124) [263]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,¹⁶¹
I have destroyed my defilements. (125) [264]

Searching for the unconditioned
and unshaking state, nirvana,
sussing out all the heretics
I circled through existences.¹⁶² (126) [265]

Just as a man, plagued with disease
would investigate all the jungles
searching for medicinal herbs
to be released from his illness, (127) [266]

searching for the unconditioned
state of deathlessness, nirvana,
without a break,¹⁶³ five hundred times
I went forth into sagely life.¹⁶⁴ (128) [267]

Bearing a weight of matted hair¹⁶⁵
I wore a deer-leather garment;

¹⁵⁸ *tādinā* = *tādi*, an arahant who is "such" in matters both disagreeable and agreeable. He takes things as they are, thus I sometimes translate the term "Such-Like" or "Such-Like One" as well as "Neutral One".

¹⁵⁹ *kāraṇ*

¹⁶⁰ *kāram katvā*

¹⁶¹ or perhaps "I'm released, quick like an arrow;"

¹⁶² *saṃsārim bhava*

¹⁶³ *avokiṇṇam/avyākiṇṇam* (cty = *avichinnaṃ, nirantaraṃ*)

¹⁶⁴ *pabbajjim isipabbajjam*

¹⁶⁵ *jaṭābhārabharito* (PTS), *jaṭābhārena bharito* (BJTS)

perfecting special knowledges
I went to the world of Brahma. (129) [268]

There's nothing outside the wisdom
laid down in the dispensation.¹⁶⁶
Whatever being's intelligent
will discern the dispensation.¹⁶⁷ (130) [269]

Then I thought, "this is the method
for that me, desiring the goal."
Searching for the unconditioned
I wandered the difficult fords. (131) [270]

Just as a man, wanting its pith,
who chops and splits a banana tree
would not thereby attain that pith
but would be devoid of that pith, (132) [271]

so too the world's heretics
with their varied views and big crowds
lack that which is unconditioned
like the banana tree lacks pith. (133) [272]

When I reached [my] last existence
I was a kinsman of Brahma.¹⁶⁸
Throwing away a whole billion¹⁶⁹
I went forth into homelessness.¹⁷⁰ (134) [273]

The First Recitation Portion.
There was a learned mantra-knower
who had mastered the three Vedas,
a brahmin known as Sañjaya.
I dwelt in his vicinity. (135) [274]

O Great Hero, your follower,
the brahmin known as Assaji,
hard to approach, with mighty powers¹⁷¹
always went about for alms [there]. (136) [275]

¹⁶⁶*jinasāsanam*, lit., "the Victor's dispensation"

¹⁶⁷*jinasāsanam*, lit., "the Victor's dispensation"

¹⁶⁸*brahmabandhu*, i.e., a brahmin

¹⁶⁹100 *koṭis* = 100 x 10,000,000 = 1,000,000,000. Cf. v. [251], above: Sāriputta was even richer than Anomadassi Buddha predicted he would be.

¹⁷⁰*pabbajim anāgāriyaṃ*.

¹⁷¹*ugga-tejo* = "possessing mighty (fierce, hot) *tejas* (power, heat)"

I saw that one who was so wise,
 a sage well used to quietude,
 a peaceful-hearted elephant,
 just like a lotus flower in bloom. (137) [276]

Having seen him I realized¹⁷²
 “this man will be a worthy one,
 well-tamed, whose mind is purified,
 a bull, most excellent, a hero. (138) [277]

Pleasing in his mode of conduct,
 beautiful and well-self-controlled,
 tamed in the ultimate taming,
 a seer of deathlessness he’ll be. (139) [278]

Why then do I not question him
 the happy one, about the goal?¹⁷³
 Questioned by me he will reply!“
 Then I am asking [him] questions. (140) [279]

I proceeded to follow him
 as he wandered about for alms;
 I was honored with permission
 to ask about the deathless state. (141) [280]

Approaching him along the road
 I questioned him in this way [then]:
 “Of which clan are you, O wise one?
 Whose pupil are you, happy one?¹⁷⁴ (142) [281]

Like a lion which is not frightened
 he, questioned by me, answered thus:
 “A Buddha’s risen in the world;
 I am his student, a follower.” (143) [282]

“It would be excellent, wise one,
 o famous one, O [Buddha’s] son,
 if you’d please declare to me, sir,¹⁷⁵
 the sort of Teaching Buddha teaches.” (144) [283]

¹⁷²*me cchittam uppajj*; lit., “my mind arose,” “my idea was born”.

¹⁷³lit., “about the ultimate goal”.

¹⁷⁴PTS reads *marisa*, not in the dictionaries, not glossed in the cty. BJTS read *mārisa*, hence this translation. Usually used of those in heaven. In the vocative, paralleling “*dhira*”.

¹⁷⁵*āvuso*, BJTS glosses *nidukānan vahansa* (“you [respectful] without suffering”)

Questioned by me he [then] declared
the entire deep and subtle state
in which all suffering's destroyed
and craving's arrow is removed. (145) [284]

"The Thus-Gone-One did speak about
the basic causes of all things
and the ceasing of those causes;
that is what the Great Monk declares." (146) [285]

When my question had been answered
I had attained the first path-fruit.¹⁷⁶
Having heard the dispensation,¹⁷⁷
I was free of stain and blemish. (147) [286]

After hearing the sage's speech,
having seen the superb Teaching,
well-immersed in that Great Teaching
I uttered these verses [aloud]: (148) [287]

"Even if this Teaching goes only this far
you all should discern [its] grief-free state
as not seen in the past
performing many sacrifices.¹⁷⁸ (149) [288]¹⁷⁹
While seeking *Dhamma* [formerly]
I wandered the difficult fords.
That meaning's [now] obtained by me;
there is no time for neglecting." (150) [289]

Greatly pleased by [monk] Assaji,
attaining to that tranquil state,
looking for my co-renouncer
I returned to the ashram [then]. (151) [290]

¹⁷⁶*paṭhamam phalam-ajjhagam*, i.e., became a Sotāpanna or Stream-enterer, a person who will achieve nirvana after seven more births, and will not in the meantime fall into any bad birth-states. This interpretation follows the BJTS Sinhala gloss. Another plausible reading, which would make better sense of the accusative form of *paṭhama* (otherwise, why not *paṭhamaphalam-ajjhagam*?), is "first, I attained the fruit"

¹⁷⁷*jīnasāsaṇaṇ*, lit, "the Victor's dispensation"

¹⁷⁸*bahukehi kappana-hutehi*.

¹⁷⁹PTS and BJTS both read the verse in a meter unlike the more elaborate meter of the opening verses and the (*gāthā*) that characterizes the bulk of *Apadāna*. Those exhibit a consistent 11-11-11-11 or 8-8-8-8 number of syllables per foot, respectively. The present verse seems to be 11-9-6-9, and I have translated accordingly.

On seeing me from far away
 my companion,¹⁸⁰ who was well-trained,
 who'd learned¹⁸¹ meditative postures,
 [astonished], spoke these words [to me]: (152) [291]

"O sage your face and eyes are pleased
 and you display a sagely mien.
 How have you come to deathlessness,
 everlasting state, nirvana?" (153) [292]

You come, conforming to what's good,
 it is as though you've been made calm.
 And you've approached [me], O brahmin,
 tamed in the ultimate taming." (154) [293]

"I have attained the deathless state
 where craving's arrow is destroyed.
 You too ought to attain [to that];
 let's go to the Teacher's presence." (155) [294]

My companion, who was well-trained,
 assented saying "Excellent!"
 Taking [his] hand into [my] hand
 we went to the Teacher's presence. (156) [295]

"We both of us will now go forth
 in your presence, O Śākyas' Son.
 Having arrived at your teaching
 we will live without defilements." (157) [296]

Kolita's top in magic powers;
 I'm the one foremost in wisdom.
 The two of us, living as one,
 beautify the dispensation. (158) [297]

While my thought was still incomplete
 I wandered the difficult fords.
 Coming to your philosophy
 my thought is now fully mature. (159) [298]

Having been planted in the earth,
 trees blossom forth in [their] season.

¹⁸⁰ = Kolita, Mahāmoggallāna.

¹⁸¹ lit., "who was endowed with" or "to whom there was much"

They exude their heavenly scents
and delight all living beings. (160) [299]

In just this way, O Great Hero,
O Greatly Famed One, Śākyas' Son,
being planted in your teaching
I want to bear flowers in season. (161) [300]

I seek the liberation-flower,
freedom from this circling rebirth.¹⁸²
Finding that liberation-flower
I'll delight all living beings. (162) [301]

Through this entire Buddha-field
except for the Great Sage himself,
in wisdom there is no rival
for [me], your son, O Eyeful One. (163) [302]

Well-instructed are your students;
the retinue is so well-trained.
Tamed in the ultimate taming
they always gather around you. (164) [303]

Meditators, trance-lovers,
wise, attentive, with minds at peace,
sages who have a sagely mien,
they always gather around you. (165) [304]

Wanting little,¹⁸³ clever and wise,
eating little, with no desires,
happy if receiving or not,
they always gather around you. (166) [305]

Forest dwellers with wants removed,¹⁸⁴
meditators in shabby robes¹⁸⁵
who delight in being alone,¹⁸⁶
they always gather around you. (167) [306]

Attainers of the eight path-fruits

¹⁸²*bhavasamsāramocchanam*

¹⁸³reading *appicchā* for *apicchā*, following BJTS

¹⁸⁴*dhuta-ratā*

¹⁸⁵*lūkha-civarā*

¹⁸⁶*viveka*, seclusion, detachment, meditation, being apart, loneliness

[and] those who are still aspiring,¹⁸⁷
 searching for the ultimate goal
 they always gather around you. (168) [307]

Stainless enterers of the stream
 and some who are once-returners;
 non-returners and arahants too,
 they always gather around you. (169) [308]

Skilled in retaining mindfulness,¹⁸⁸
 fond of wisdom's parts as focus,¹⁸⁹
 your followers all, and numerous,
 they always gather around you. (170) [309]

Skilled in [all] the superpowers,
 fond of calming-meditation,¹⁹⁰
 undertaking fit exertion¹⁹¹
 they always gather around you. (171) [310]

Perfecting the three knowledges,
 special knowledges, superpowers,
 attaining wisdom's perfection
 they always gather around you. (172) [311]

Such indeed are they, Great Hero,
 your students, who are so well-trained,
 hard to approach, with mighty powers,
 they always gather around you. (173) [312]

Surrounded by [all] those students
 ascetics who have been taught well,
 like a lion which is not frightened
 you shine just like the king of stars.¹⁹² (174) [313]

¹⁸⁷see cty p. 233. *Paṭipanna* = attained four fruits of the path, in the eighth fruit (*phalaṭṭhā*) established arahantship; *sekhā-phala* = the lower (or as John Strong [1983]: would have it, slower) three fruits (*sotāpanna*, *sakadāgami*, *anāgami*)

¹⁸⁸*satipaṭṭhānakusalā*

¹⁸⁹*bojjhangā-bhāvanā-ratā*, lit., "fond of meditating on the constituents of wisdom." The constituents of wisdom are usually enumerated as seven: mindfulness, investigation of the law, energy, rapture, repose, concentration and equanimity.

¹⁹⁰*samādhi-bhāvanā-ratā*.

¹⁹¹*sammappadhānam anuyuktā*.

¹⁹²the moon.

Having been planted in the earth,
 hardwood trees grow up [strong and tall].
 They attain their full abundance
 and [in season] display their fruit. (175) [314]

O Śākyas' Son, O Great Famed One,
 you're analogous to the earth;
 being fixed in your [great] teaching,
 they [like the trees] grow deathless fruit. (176) [315]

The Indus, and the Sarasvatī
 are rivers, like the CChandabhāgā,
 the Ganges and the Yamuna
 the Sarabhu and the Mahī too. (177) [316]

When those rivers [finish] flowing
 the great ocean accepts them [all].
 Abandoning their former names,
 they're all known as "the great ocean". (178) [317]

Likewise these people, of four castes,
 who've gone forth into your presence,
 abandoning their former names
 are all known as "the Buddha's sons". (179) [318]

Just as the moon which is unblemished
 going across the space in the sky
 casting its light upon the world
 outshines the entire mass of stars, (180) [319]

so likewise you, O Great Hero,
 surrounded by the gods and men,
 going across the Buddha-field
 are shining brightly all the time. (181) [320]

Waves which [first] arise from the depths
 go no further than the seashore;
 when they do come onto the shore,
 they are crushed to bits¹⁹³ and scattered. (182) [321]

Just so the world's heretics
 with their varied views and big crowds

¹⁹³ *sañcchuṇṇā*

wishing to possess the Teaching
never go further than the Sage. (183) [322]

If they [try] attaining to that
through debating, O Eyeful One,
having come into your presence
they get thoroughly crushed by you. (184) [323]

Just as many white lotuses¹⁹⁴
and *mandālaka* blooms,¹⁹⁵ water-born,
do get besmeared by the water
and also by the mud and clay, (185) [324]

so too indeed many creatures
who're born and grow up in the world
are pained by [their] lust and anger
like the white lotus in the mud. (186) [325]

Just as a pink lotus,¹⁹⁶ water-born,
growing up in the water's midst
is not besmeared by the water
but rather that lotus is clean, (187) [326]

so too are you, O Great Hero,
though born within the world, Great Sage.
You are not besmeared by the world,
like the pink lotus by water. (188) [327]

Likewise, many lotus flowers
blossom in the month of April¹⁹⁷
[but] do not last beyond that month;
that is the time for blossoming. (189) [328]

So too are you, O Śākyas' Son
blooming in your liberation.

¹⁹⁴*kumuda*

¹⁹⁵RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS gloss is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *helmäli* = edible white water-lily, *Nymphaea Lotus*. At [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees.

¹⁹⁶*paduma*

¹⁹⁷actually March-April, *Bak Māsa* in the Sinhala calendar, *rammaka māsa* in Pali

The dispensation's not surpassed
like the water-born lotuses. (190) [329]

The king of *sal* trees all in bloom
exudes a heavenly perfume.
Surrounded by other *sal* trees
the king of *sal* trees is lovely. (191) [330]

So too are you, O Great Hero,
blooming with a Buddha's wisdom.
Circled by the monks' Assembly,
like the *sal*-king you are lovely. (192) [331]

Just as the Himalayan stone's
medicine for living beings
and the lair of the lesser gods,
and *nāgas* and *asurās* too, (193) [332]

so too are you, O Great Hero,
medicine¹⁹⁸ for living beings;
you've mastered the three knowledges,
special knowledges, great powers. (194) [333]

They are admonished, Great Hero,
by you, [but] with [great] compassion.
Delighting in love of *Dhamma*
they dwell in your dispensation. (195) [334]

Likewise a lion, king of beasts,
going about how he wishes,
surveying the four directions
[then] growls three times [his mighty roar]. (196) [335]

All the beasts are very frightened
because of that lion's growling.
Thus just one beast, of noble birth
always frightens [all of the rest]. (197) [336]

Because of your growl, Great Hero,
the earth [herself] begins to quake.
Those fit for wisdom realize it,
scaring the partisans of Death.¹⁹⁹ (198) [337]

¹⁹⁸lit., "like medicine"

¹⁹⁹*māra-kāyikā* — those in Mara's troupe.

The heretics are all afraid
of your voice, O Sage so Great.
That flock of crows is in a fluster
like the beasts with the lion-king.²⁰⁰ (199) [338]

Those with followers in the world
are known by the title “teachers”.
They teach to their community
doctrines passed down by tradition. (200) [339]

Not so do you, O Great Hero
preach your Teaching to living beings.
Understanding the truths yourself²⁰¹
[you preach] all of Awakening.²⁰² (201) [340]

Grasping desires and deep fantasies,²⁰³
strengths and weaknesses of senses,²⁰⁴
discerning who’s able, who’s not,
you thunder forth like a great cloud. (202) [341]

Right to the universe’s edge,
seated groups of followers are
thinking through their varied doctrines,
trying to resolve²⁰⁵ [all] their²⁰⁶ doubts. (203) [342]

Reading the minds of everyone,
skilled in analogies, O Sage,
discoursing on single questions
you resolve living beings’ doubts. (204) [343]

In this world the earth is filled with
people like those [I’ve] referred to.
All of them, hands reverently pressed,
should sing the World-Leader’s praises.²⁰⁷ (205) [344]

²⁰⁰lit., “with the king of beasts”.

²⁰¹reading *sāmaṃ* (BJTS) for *samaṇ* (PTS).

²⁰²lit., “the complete party of Awakening” (here reading *pakkhiyaṃ* [BJTS] for *pakkhikaṇ* [PTS]).

²⁰³*āsaya* = likes, wants + *anusaya* = defilements deep in the mind which have not been acted upon

²⁰⁴reading *balābalaṃ* (BJTS, cty) for *phalāphalaṇ* (“the fruits and the fruitlessness,” PTS).

²⁰⁵lit., “for the sake of resolving”

²⁰⁶taking *taṃ* as *tesaṃ*, with the cty

²⁰⁷here I follow the cty, which glosses *kittayun* as *gunaṃ katheyyuṃ*.

Singing praises for an entire aeon,
speaking of diverse qualities
they never could be fully measured;
the Thus-Gone-One has no measure. (206) [345]

Thus singing the Victor's praises
with all the power that they have,
speaking for ten million aeons
this and that would remain unsaid. (207) [346]

If any being, god or man,
even if he's [very] well-trained
tries to draw the full [ocean's water]²⁰⁸
he would certainly come to grief.²⁰⁹ (208) [347]

[Now] fixed in your dispensation,
O Śākyas' Son, O Great Famed One
having reached Wisdom's Perfection
I'm living without defilements. (209) [348]

Defeating rival heretics
I further the dispensation.²¹⁰
Today I'm the *Dhamma's* general²¹¹
in the Buddha's dispensation.²¹² (210) [349]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,²¹³
I have destroyed my defilements. (211) [350]

Whatever man who on his head
would carry a load, every day,
he'd be oppressed due to that load,
[and] that burden would be heavy. (212) [351]

²⁰⁸I follow the cty here.

²⁰⁹lit., "he would receive nothing but destruction"

²¹⁰*jīnasāsanaj*, lit., "the Victor's dispensation." Jina, "Victor" (or "Conqueror") is appropriately paired here with the "defeat" of riva

²¹¹*Dhamma-senāpati*, lit., "the chief of the army of *Dhamma*," or perhaps "*Dhamma's* commander in chief." Pronounce as "gen'ral" to keep the meter when chanting.

²¹²"army" might make the analogy work better, but the Pāli is *sakyaputtassa sāsane*, lit., "in the dispensation of the Son of the Śākyas." Yet the analogy appears more appropriate in light of the more basic meaning of "dispensation" (*sāsane*), namely "commandment" or "order" (as of a king).

²¹³or perhaps "I'm released, quick like an arrow;"

I transmigrated through lifetimes²¹⁴
 being burnt up by the three fires,²¹⁵
 weighed down by the burden of being
 as though I were lifting mountains. (213) [352]

My burden [now] has been laid down
 and I've destroyed²¹⁶ re-becoming.
 I've done all things that should be done
 in the Buddha's dispensation.²¹⁷ (214) [353]

Through this entire Buddha-field,
 except the Śākya Bull himself,
 I'm supreme in terms of wisdom;
 there is no one to rival me. (215) [354]

So well-trained in meditation²¹⁸
 excelling in the superpowers,
 today my only desire is to
 create a thousand magically.²¹⁹ (216) [355]

Of me who dwelt there by and by
 the Great Sage was the [great] Teacher.
 He told me the dispensation;
 cessation²²⁰ happened lying down. (217) [356]

My divine eye is purified
 and I'm skilled in concentration.
 Proper exertion is applied;
 I love wisdom's parts as focus. (218) [357]

Everything is done by me
 which followers ought to attain.
 Except the Leader of the World
 there is no one to rival me. (219) [358]

²¹⁴lit., "existences"

²¹⁵the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

²¹⁶cty glosses *ugghāṭitā* as *viddhamṣitā*.

²¹⁷*sakyaṭṭassa sāsane*, lit., "in the dispensation of the Son of the Śākyas"

²¹⁸*samādhimhi*.

²¹⁹reading *sahassam* (BJTS, PTS alt) for *sahāyam* ("friend," "companion," PTS). BJTS Sinhala gloss understands this to mean creating a thousand forms by means of *iddhi* — the self-multiplication miracle found throughout these texts.

²²⁰lit., "my cessation".

Skilled in the attainments and discipline,
 through altered states I got liberated fast.
 Fond of wisdom's parts as focus
 I've excelled in the followers' virtues. (220) [359]²²¹
 Attaining the followers' virtues
 I'm honored by the Best of Men.
 [My] mind is always filled with faith
 in fellow religious students. (221) [360]

Like a snake whose poison's destroyed,²²²
 like a bull whose horns are broken,
 freed of my pride and arrogance
 I approach with great reverence.²²³ (222) [361]

If my wisdom were a beautiful girl
 she'd hook up with the rulers of earth.
 This is the fruit of [my] having praised the
 knowledge of Anomadassi Buddha.²²⁴ (223) [362]²²⁵
 I help keep rolling perfectly
 the *Dhamma*-wheel which was turned
 by the Śākyas' Son, Neutral One:
 that's the fruit of praising knowledge. (224) [363]

May I not ever, anywhere,
 meet one whose thoughts are less than pure,
 who's lazy or lacks energy,
 is unlearned or immoral. (225) [364]

Let only one who is learned,
 wise, well-fixed in moral precepts
 and settled into mental calm
 come face-to-face in front of me.²²⁶ (226) [365]

I'm saying this to you, O monks,
 gathered together begging here:
 always be happy, with slight wants,
 meditators, trance-lovers. (227) [366]

²²¹this verse is in a different meter (?), apparently 10-11-7-10, so I translate accordingly.

²²²reading *uddhaṭa* (BJTS, cty) for *uddhata* (PTS).

²²³lit., "I approach the group with great reverence."

²²⁴lit., "Blessed One".

²²⁵here too a more elaborate meter, 10-9-10-10

²²⁶lit., "stand on/before my head."

That one whom I saw first of all
 was free of lust and stainless [too].
 He's my teacher, he's the hero,
 the follower named Assaji. (228) [367]

It's on account of him that I
 today am *Dhamma's* general.
 In every place, having excelled,
 I'm living without defilements. (229) [368]

I bow my head in reverence
 to whatever region he's in,
 that one who was my own teacher,
 the follower named Assaji. (230) [369]

Having called to mind my karma,
 Gotama, Bull of the Śākyas,
 seated in the monks' Assembly
 placed [me] in the foremost place [then]. (231) [370]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,²²⁷
 I am living without constraint.²²⁸ [371]

Being in Best Buddha's presence
 was a very good thing²²⁹ for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! [372]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (232) [373]

Thus indeed Venerable Sāriputta Thera spoke these verses.
 The legend of Sāriputta Thera is finished.

²²⁷lit., "like an elephant having broken [its] chains." I take some poetic license and adopt the plural in order to make the phrase work metrically, here and in all subsequent instances of this verse, which recurs quite regularly throughout the *Apadāna*.

²²⁸*vhārāmi anāsavo*, lit., "I am dwelling without outflows;" *āsavas* are "constraints" to the achievement of nirvana.

²²⁹Lt. "was well come to me"

[2. Mahā-Moggallāna]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
was living in the Himalayas,
Honored by the Gods' Assembly. (1) [374]

I was then a king of snake-gods,²³⁰
known by the name of Varuṇa.²³¹
Taking on the form of Cupid²³²
I was dwelling in the ocean. (2) [375]

Being in a musical group,
I provided the percussion.²³³
After serving the Sambuddha,
the divine nymphs²³⁴ then sang [their songs]. (3) [376]

When the drums were being beaten
the gods then also beat on drums.
Upon hearing the sound of both,
the Buddha himself then listened. (4) [377]

Having invited Sambuddha
that he come over to my house,
providing an appointed seat.
I announced that it was [now] time. (5) [378]

With one thousand flawless arahants²³⁵
following behind, that World-Chief,²³⁶
shining light in all directions
did come over to my house [then]. (6) [379]

I satisfied with food and drink
the Great Hero who had arrived,
the God of Gods, the Bull of Men
along with the monks' Assembly. (7) [380]

²³⁰*nāgarājā*

²³¹PTS reads Varuṇa.

²³²lit., "transformed into the form of Kāma;" could be less specific: transforming into sexy shapes

²³³lit., "established the turiya"

²³⁴*acchharā*, Skt. *apsarā*

²³⁵lit., "with one thousand who were free of āsavas (outflows, defilements)"

²³⁶or "World-Leader:" *lokanāyako*

The Great Hero was delighted,
the Self-Existent, Top Human;
seated in the monks' Assembly
he spoke these verses [about me]: (8) [381]

"He who worshipped the assembly
and also the Buddha, World-Chief,²³⁷
due to the pleasure in [his] heart,
will go into the world of gods. (9) [382]

He will exercise divine rule
seventy-seven [different] times.
He will reside upon the earth,
[and] have eight hundred earthly reigns. (10) [383]

And he'll be a wheel-turning king
five and fifty [different] times.
All the time they will bring for him
uncountable [amounts of] wealth. (11) [384]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [385]

After having come out of hell
he will go to a human state.
Known by the name of Kolita
he'll be a kinsman of Brahma.²³⁸ (13) [386]

He'll afterwards go forth, renouncing,
incited by [his] wholesome roots.
He'll be second chief-follower
of the Blessed One, Gotama. (14) [387]

Resolved,²³⁹ with strenuous effort,²⁴⁰
he'll excel in superpowers.
Knowing well all the defilements
he'll reach nirvana, undefiled." (15) [388]

²³⁷ or "World-Leader," *lokanāyakaṇ*

²³⁸ *brahmabandhu*, i.e., a brahmin

²³⁹ *pahittato*. RD "of resolute will." Cty (following Buddhaghosa) explains the term as derived from: *peseti*, "sent:" "having a mind that is sent forth to nirvana;" RD dismisses this as false etymology.

²⁴⁰ *āraddhaviriya*, lit., "with strenuous effort"

Depending on [some] evil friends,
overpowered by lust [and] anger,
being cruel-minded I slew
my mother and my father too. (16) [389]

In whichever womb I'm reborn
in hell or [else] among humans
since²⁴¹ I possess that bad karma
I get murdered,²⁴² head split open. (17) [390]

This is the final time for me;
[my] last rebirth is proceeding.²⁴³
And also here, like that, for me
a time for getting killed will be. (18) [391]

Binding [myself] to solitude,
fond of *samādhi*-meditation,
knowing well all the defilements,
I am [now] living, undefiled. (19) [392]

Excelling in superpowers
I shake with only my left thumb
this very earth which is so deep,
thick and difficult to destroy. (20) [393]

I don't feel the pride of "I am;"
no pride at all exists in me.
Even regarding novices
I act with reverence in [my] heart. (21) [394]

I brought forward the karma done
in an aeon so long ago.²⁴⁴
That I has now attained the earth;²⁴⁵
I've reached the end of defilements. (22) [395]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [396]

²⁴¹following BJTS in reading *samanginnā* (sing. abl) for PTS *samangīnaṃ* (pl. dat/gen)

²⁴²reading, with BJTS and PTS alt, *marām' ahaṃ* for PTS *bhavām' ahaṃ*

²⁴³*ccharimo vattate bhavo*

²⁴⁴lit., "in an aeon immeasurably [past]."

²⁴⁵reading *bhummanupatto* (BJTS) for *bhumim anupatto* (PTS).

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! [397]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (23) [398]

Thus indeed Venerable Mahāmoggallāna Thera spoke these verses.

The legend of Mahāmoggallāna Thera is finished.

[3. Mahākassapa]

When the World-Chief had passed away²⁴⁶
 the people, with exalted minds,
 intoxicated with delight
 did *pūjā* for the Neutral One,
 the Teacher, who was the World's Best,
 Blessed One, Padumuttara. (1) [399, 400a-b]

When their religious emotion²⁴⁷
 was born, great joy²⁴⁸ arose in me.
 Gathering my family and friends
 I spoke these words [to all of them]:
 "the Great Hero has passed away;²⁴⁹
 surely we should do a *pūjā*!" (2) [400c-d, 401]

They agreed saying, "Excellent!"
 which made me smile even more.
 "We'll make a meritorious pyre
 over the Buddha, the World-Chief."²⁵⁰ (3) [402]

We made a well-made festoon work
 which was one hundred hands in height,
 and we raised up into the sky

²⁴⁶*parinibbute*, lit., "when he had fully gone out" "when he reached nirvana".

²⁴⁷*saṃvega*.

²⁴⁸*pīti*.

²⁴⁹lit., "reached nirvana"

²⁵⁰the locatives allow for a double entendre, what is given, and/or: "we will make a heap of merit with respect to the Buddha, the World-Chief."

a mansion fifty hands higher.²⁵¹ (4) [403]

Having made that festoon work there,
decorated with rows of stripes,
bringing pleasure to [my] own mind
I worshipped that excellent shrine. (5) [404]

Like a blazing column of fire,
like a regal *sal* tree in bloom,
like Indra's post up in the sky
it shined in the four directions. (6) [405]

After making [my] mind pleased there²⁵²
and doing much that was wholesome,
recalling karma from the past
I was born with the thirty [gods].²⁵³ (7) [406]

I possessed a divine chariot
yoked with one thousand [fine] horses.
That tall residence of mine [there]
was seven stories [tall] in height. (8) [407]

It had one thousand gabled cells;
all [of them were] made out of gold.
It blazed by means of its own power
lighting up every direction. (9) [408]

There were also other doorways
[all] made of rubies [at that time].
With their light they too illumined
the four directions entirely. (10) [409]

Those well-constructed gabled cells
produced by [my past] good karma²⁵⁴
and [all] the gemstone [doors] then shined
in ten directions on all sides. (11) [410]

When they were thus [all] shining forth
there was a massive effulgence.
I surpassed all the [other] gods;
that is the fruit of good karma. (12) [411]

²⁵¹lit., "one hundred and fifty hands high"

²⁵²taking the PTS alternate reading *tattha* for *tesu*, which also follows BJTS

²⁵³*tidasarj*, i.e., the thirty-three gods, in Tāvātimsa heaven

²⁵⁴*puññakammābhiniḍḍā*, lit., "produced by meritorious karma"

Sixty thousand aeons ago
 I was the king²⁵⁵ named Ubbiddha.
 Victorious on [all] four sides
 I took the earth as residence. (13) [412]

In that most auspicious aeon
 for fully thirty times I was
 a wheel-turning king with great strength
 deriving from my own karma. (14) [413]

Possessor of the seven jewels
 I'm lord of the four continents.
 And in that place my residence
 was as tall as the tree of Indra.²⁵⁶ (15) [413-414]

It was twenty-four [leagues]²⁵⁷ in length,
 [and] in width [it measured] twelve [leagues].
 [My] city was named Rammaka;
 it had strong ramparts and gateways. (16) [414-415]

It was five hundred [leagues] in length,
 in width two hundred fifty [leagues].²⁵⁸
 It was crowded with groups of men
 just like the thirty-three gods' city. (17) [415]

Like needles in a needle-case²⁵⁹
 there were twenty [different] bazaars²⁶⁰
 [where] they gather, one another;
 [the city] was [very] crowded. (18) [416]

Of such a sort was my city,
 with elephants, horses, chariots
 and [very] crowded with people:
 Rammaka, excellent city. (19) [417]

Having lived there and having left
 I returned to the world of gods.

²⁵⁵lit., "kṣatriya"

²⁵⁶*indalaṭṭhi*

²⁵⁷following the cty, which understands the numbers to refer to *yojanas*

²⁵⁸lit "half of that," i.e., 250

²⁵⁹following BJTS in reading *sūcchighare* and *sūcchi* for *sucighare* and *suci* (PTS).

²⁶⁰following the cty in reading *āpaṇa* for *paṇṇu*.

In this, my final existence,
I'm born in an accomplished clan.²⁶¹ (20) [418]

Born into a brahmin family
I had a massive heap of gems.
Eight hundred million²⁶² [worth of] gold²⁶³
abandoned, I went forth renouncing. (21) [419]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [420]

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! [421]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [422]

Thus indeed Venerable Mahākassapa Thera spoke these verses.

The legend of Mahākassapa Thera is finished.

[4. Anuruddha]

I caught a glimpse of the World-Chief,
the Blessed One [named] Sumedha,
the World's Best One, the Bull of Men,
while he was dwelling in solitude.²⁶⁴ (1) [423]

So I approached that Sambuddha,
Sumedha, the Chief of the World,
and holding up hands pressed together
I said to [him], the Best Buddha: (2) [424]

"With your permission,²⁶⁵ Great Hero
o World's Best One, O Bull of Men,

²⁶¹lit., "there was an accomplished clan for me".

²⁶²lit., "eighty koṭis"

²⁶³following BJTS Sinhala gloss, which takes *bhiraññassa* as *ran*.

²⁶⁴reading *vūpakatṭham* (BJTS, cty) for *vupakatṭhan* (PTS)

²⁶⁵lit., "Be compassionate [toward me]"

I shall light a lamp for you while
you meditate beneath that tree.” (3) [425]

That Wise One signaled his assent²⁶⁶
the Self-Existent, Best Debater.²⁶⁷

I then contrived a mechanism
by piercing through some tree [trunks there]. (4) [426]

I set afire a thousand wicks
for the Buddha, the World’s Kinsman.
For a week I kept them [all] lit
[and then] those lamps were extinguished. (5) [427]

Due to the pleasure in [my] heart
and that intention and resolve,
discarding [my] human body
I’m born in a [divine] mansion. (6) [428]

There was a pillar, well-proportioned
for me born in that divine state.
It blazed forth on every side [then]:
that is the fruit of giving lamps. (7) [429]

On every side for a whole league
I [myself] shined forth at that time.
I surpassed all the [other] gods:
that is the fruit of giving lamps. (8) [430]

For thirty aeons, king of gods
I exercised divine rule [then].
No one at all neglected me:
that is the fruit of giving lamps. (9) [431]

And also eight and twenty times
I was a wheel-turning monarch.
Both day and night I could [then] see
an entire league surrounding [me]. (10) [432]

With knowledge of one thousand worlds,
I see in the dispensation.²⁶⁸

²⁶⁶lit., “expressed forbearance,” “did not object”

²⁶⁷*vadataṇ varo*

²⁶⁸*satthusāsane*, lit., “in the Teacher’s dispensation”

The “divine eye” is [now] attained:
that is the fruit of giving lamps. (11) [433]

That Sambuddha named Sumedha
lived thirty thousand aeons hence.
To him a lamp was given by me
with a mind that was very clear. (12) [434]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [435]

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! [436]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [437]

Thus indeed Venerable Anuruddha Thera spoke these verses.

The legend of Anuruddha Thera is finished.

[5. **Puṇṇa-Mantāniputta**]

I was a learned mantra-knower
who had mastered the three Vedas.
Heading up [my group of] students
I approached [him], the Best of Men. (1) [438]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage then proclaimed to me²⁶⁹
karma, with the explanation. (2) [439]

After having heard the Teaching,
[and] having worshipped the Teacher
I held my hands up pressed together
[then] departed facing the south. (3) [440]

²⁶⁹BJTS Sinhala gloss understands “mama” here as the genitive: *my* (Sinh: *māgē*) karma. I take it instead as a dative, “to me”

Having heard the explanation
 I then preached with more expansion.
 All the students were delighted
 to have listened to my words [then]. (4) [441]

Quitting my own philosophy
 [my] heart was pleased in the Buddha.
 Then I preached with explanation
 and with the further expansion. (5) [442]

A knower of *Abhidhamma*
 clear about the *Kathāvatthu*,
 providing instruction to all,
 I'm living without defilements. (6) [443]

Five hundred aeons after that
 I was lord of four continents,
 the clever Suppakāsaka²⁷⁰
 possessor of the seven gems. (7) [444]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [445]

Thus indeed Venerable Puṇṇa Mantāniputta Thera spoke these verses.

The legend of Puṇṇa Mantāniputta Thera is finished.

[6. Upāli]

In the city, Hamsavatī
 the brahmin known as Sujāta
 was very rich, with great vast wealth,
 having saved eight hundred million. (1) [446]

[I] was that learned mantra-knower
 who had mastered the three Vedas.
 I had excelled in Saddhamma,
 in reading signs and history. (2) [447]

A great many female renouncers,
 with single top-knots, ascetics,²⁷¹

²⁷⁰“Good-Explanation-er,” taking this as a proper name with BJTS.

²⁷¹lit., “ascetics who were wandering”

who followed Rishi²⁷² Gautama,
were wandering around back then. (3) [448]

They then came and surrounded me,
thinking, “he’s a famous brahmin.”
The common people worshipped me
but I worshipped no one at all. (4) [449]

I saw no one worthy of *pūjā*;
I was fiercely proud at that time.
The word “Buddha” did not exist [yet]
as the Victor’d still not been born. (5) [450]

When [many] days and nights had passed
the Leader, Padumuttara,
Eyeful One, arose in the world,
dispelling all of its darkness. (6) [451]

When [his] dispensation had been
explained and spread to many folks,
then [he], the Buddha, did approach
the city called Haṃsa[vati]. (7) [452]

In order to assist others
the Eyeful Buddha preached *Dhamma*.
At that time his [large] retinue
extended for an entire league. (8) [453]

An ascetic named Sunanda²⁷³
with the favor of the people.
then pleased with flowers everyone
in that Buddha-retinue [there]. (9) [454]

On a superb flowered platform
he explained the Four [Noble] Truths.

²⁷²all the manuscripts have “followers of Gotama [some spell it Gautama] Buddha,” but I follow the cty (which says they were all Jains [*nigaṇṭhasāvaka*] spouting varied views) and BJTS, which offers “Rishi Gautama” as the Sinhala gloss. This reading makes sense, given that Gotama Buddha was a hundred thousand aeons off still, and even — at this point in the legend — his predecessor Padumuttara Buddha had yet to be born. Indeed, verse 5 points out that there was not even the idea of “Buddha” in the world at that time. It is possible to take the term as referring to their later status as followers of Gotama Buddha, but the former interpretation seems much more fitting to the context.

²⁷³“Good Joy”

Dhamma-comprehension was reached
by a trillion [beings who heard him]. (10) [455]

For seven days and nights Buddha
rained forth a shower of *Dhamma*,
[and] when the eighth day then did dawn
the Victor spoke of Sunanda: (11) [456]

“This one, transmigrating in lives²⁷⁴
in the gods’ world or that of men,
being most excellent of all
will transmigrate through his lifetimes.²⁷⁵ (12) [457]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [458]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
[he] will be that Teacher’s follower
named Mantāṇiputta Puṇṇa.²⁷⁶ (14) [459]

The Sambuddha spoke in this way
to Sunanda the ascetic,
causing all the people to smile
and displaying his own power. (15) [460]

With hands pressed they showed reverence
to ascetic Sunanda then.
Acting in accord with Buddha
he purified his future state. (16) [461]

[And] this thought then occurred to me
on hearing the words of the Sage:
“I also shall act [in that way]
until I [too] see Gotama.” (17) [462]

Having thought in this fashion I
then considered the deed I’d do:

²⁷⁴lit., “in being” or “in existence”.

²⁷⁵reading *bhavesu samsarissati* (BJTS) for *bhaveussarissati* (PTS, sic).

²⁷⁶#5 of *Therāpadāna*, above

“what karma then should I perform
in this unrivaled merit-field? (18) [463]

This bhikkhu [known as]²⁷⁷ Pāṭhika
is ranked first in the *Vinaya*
and all the recited teachings;
I will aspire to that status.” (19) [464]

I had immeasurable wealth
analogous to the ocean.²⁷⁸
With that wealth I caused to be made
an ashram for the [monks and] Buddha. (20) [465]

That ashram, known as Sobhana²⁷⁹
was built to the east of the city.
I spent a hundred thousand [coins]
[then] built that monastic ashram.²⁸⁰ (21) [466]

Constructing gabled cells, mansions,
platform stages and [also] caves,
and making a well-made walkway
I built that monastic ashram. (22) [467]

I caused a bath-house to be made
with heated rooms and a fire-room
beneath the water-storage hall
and gave it to the Assembly.²⁸¹ (23) [468]

I gave everything [they would need]:
short chairs for sitting and recliners,
vessels for cooking and eating,
and medicines for the ashram. (24) [469]

²⁷⁷I follow BJTS and cty in taking this a personal name, which makes especial sense given the further reference to him in v. (78) [523] below. But it could also mean “a person on the road,” taking it as der. from *patha*, road.

²⁷⁸lit., “analogous to the unperturbable ocean”.

²⁷⁹“beautiful”

²⁸⁰*sanghārāma*, a Buddhist monastic residence, lit., “grove of/for the Assembly.” The wider connotation of *ārāma* is “garden” or “park,” not precisely the same as ashram (Pāli *assama*) but closer than any alternative that occurs to me, so I adopt the Anglicized “ashram” to translate both *ārāma* and *assama*. I also sometimes translate these terms “hermitage,” as meter demands. I have tried to reserve the more technical “monastery” for *vihāra*.

²⁸¹lit., “to the monks’ Assembly”.

[Then] providing it protection
 I had a solid rampart built
 so none would do it any harm,
 [a place] for peaceful meditation. (25) [470]

I built that monastic ashram
 with lakhs of quarters for the monks
 and filling them abundantly
 I [then] approached the Sambuddha. (26) [471]

“I’ve completed the ashram [now];
 please may you [therefore] accept it.
 I’m gifting²⁸² it to you, Hero,
 and the residents, Eyeful One.” (27) [472]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 discerning what I was thinking
 [then] accepted it, the Leader. (28) [473]

Learning of the acquiescence
 of the Omniscient One, Great Sage,
 after the food had been prepared
 I announced the time [for giving]. (29) [474]

When the time had [thus] been announced,
 Padumuttara, the Leader,
 along with one thousand arahants
 [then] came to my [splendid] ashram. (30) [475]

Discerning the time to sit down
 I entertained with food and drink.
 Seeing that they’d finished eating
 I [then] spoke these words [to him]: (31) [476]

“[This] ashram known as Sobhana
 cost [me] one hundred thousand [coins]
 and building it cost so much more;²⁸³
 please may you [therefore] accept it. (32) [477]

Because of giving this ashram
 with intention and [firm] resolve

²⁸²reading *niyyādessāmi* with BJTS (and PTS alt.) for PTS *niyyātessāmi*

²⁸³lit., “and was built with such a large amount”

being reborn in lifetimes I
should receive what I'm wishing for." (33) [478]

The Buddha, having accepted
that well-made monastic ashram,
seated in the monks' Assembly
[then did] speak these words [about me]: (34) [479]

"This one who gave to the Buddha
a well-made monastic ashram,
I shall relate details of him;
[all of] you listen to my words: (35) [480]

[He said], "The army, with four parts —
tusker, soldier, chariot, horse —
will ceaselessly wait on this one:
fruit of a monastic ashram. (36) [481]

Sixty thousand instruments²⁸⁴ [and]
well-decorated kettle-drums²⁸⁵
will ceaselessly attend this one:
fruit of a monastic ashram. (37) [482]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems, (38) [483]

with long eyelashes, lovely smiles²⁸⁶
and slim waists, pleasant to look at,²⁸⁷
will ceaselessly wait on this one:
the fruit of a monastic ashram. (39) [484]

He'll delight in the world of gods
for thirty thousand aeons [hence].
A thousand times the king of gods,
he will exercise divine rule. (40) [485]

²⁸⁴*turiya*, musical instruments

²⁸⁵*bheri*

²⁸⁶*hasulā* = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, "eyebrows" or "thick eyebrows", often found in combination with the term for "long eyelashes" (*aḷārapamha*).

²⁸⁷RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

Whatever a god-king obtains
 he [too] will receive all of that.
 Not lacking anything at all
 he will exercise divine rule. (41) [486]

A thousand times he's going to be
 the wheel-turning king of a country.
 His reigns on earth will be many,
 innumerable by counting. (42) [487]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (43) [488]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 [this one] will be that Teacher's follower;
 his name will be Upāli [then]. (44) [489]

Excelling in the Vinaya,
 skilled in right and wrong conclusions,²⁸⁸
 furthering the Victor's teaching
 he will live without defilements. (45) [490]

Having recognized all of that,
 Gotama, Bull of the Śākyas,
 seated in the monks' Assembly
 will place him in the foremost place." (46) [491]

Doing service beyond measure
 longing for your dispensation,
 I have [now fully] reached the goal,
 in which all fetters are destroyed. (47) [492]

Just as a man tied to a stake,
 fearing punishment by the king,
 finding no pleasure in that stake,
 would wish only to be set free, (48) [493]

so too am I, O Great Hero,
 afraid of rebirth-punishment.

²⁸⁸ *thānāthāne ccha kovido*. This is one of the ten powers of a Buddha.

Being bound to the karma-stake
I'm scared of desirous feelings. (49) [494]

I find no pleasure in existence
being burned up by the three fires.²⁸⁹
I am seeking liberation
like one punished by the king [does]. (50) [495]

Just as a person who's been poisoned,
who's wracked with pain because of that,
would seek after an antidote,
a way²⁹⁰ to destroy that poison; (51) [496]

and seeking, should he find a cure
that's able to destroy poison,
drinking it he would be happy
[to be] set free from that poison. (52) [497]

Just so am I, O Great Hero,
like him struck down by the poison.
Pained because of [my] ignorance
I came for the *Saddhamma*-cure. (53) [498]

Searching for that curing *Dhamma*
I saw the Śākya dispensation,
the best among all medicines,
by which all arrows are removed. (54) [499]

Drinking that *Dhamma*-medicine
I have destroyed every poison.
I have seen tranquil nirvana,
which does not age and does not die. (55) [500]

Just as one frightened by a ghost,
wracked with pain because of that [fear]
would seek after an exorcist²⁹¹
to free him from that ghost's [attacks], (56) [501]

and seeking, should he find a man

²⁸⁹cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

²⁹⁰reading *upāyanam* with BJTS, cty

²⁹¹*bhūtavejjaṇ*

with skill in exorcising²⁹² ghosts,
that one would slay the ghost for him,
and wipe it out right to the root. (57) [502]

Just so am I, O Great Hero,
pained because I'm sunk in darkness.
I searched for the world of knowledge
that could free me from this darkness. (58) [503]

And then I saw the Śākya Sage,
cure for darkness and defilement.
He drove out my mental darkness
like the exorcist does the ghost. (59) [504]

Diverting the stream of being;²⁹³
he held back the craving-waters;
obliterating all rebirth
like the exorcist, to the root. (60) [505]

Just as a harpy who swoops down
on snakes to serve as his own food
will launch attacks from a great lake
a hundred leagues in each direction, (61) [506]

[and] that one, picking up a snake
would hurt it right beneath the head
[then] carrying it, take off [again],
flying about the sky at will, (62) [507]

just so am I, O Great Hero,
just as strong as is that harpy.
Searching for the unconditioned
I washed away [all of] my stains. (63) [508]

I have seen the superb Teaching,
the peaceful state, [so] unsurpassed.
Carrying it, I'm [now] dwelling
like the harpy with the serpent. (64) [509]

There is a vine, *āsāvatī*,
which grows up in Indra's garden.²⁹⁴

²⁹²*bhūtavijjāsu kovidaṇ*, lit., "skilled in exorcisms of ghosts," "skilled in the knowl-edges about ghosts"

²⁹³*saṃsāra-sotaṇ*

²⁹⁴lit, in the forest of the CChittalatā, the name of one of Indra's gardens

A single fruit is borne by it
after a thousand years [have passed]. (65) [510]

The gods are looking after that
as long as the fruit may last [there].
Thus indeed the gods do savor
that superb vine, *āsāvatī*. (66) [511]

For one hundred thousand [years then]
I did attend upon that Sage,
worshipping him morning and night
just like the gods *āsāvatī*. (67) [512]

Service which was never-ending,
[and] worship which was not empty;
for all the time that I had come
not one moment did he fail me. (68) [513]

I witness no re-becoming;²⁹⁵
I've investigated being;
free of desires [and] fully free,
calmed, I'm wandering about [now]. (69) [514]

And just as a lotus flower
blooms due to the rays of the sun,
so too do I, O Great Hero,
bloom because of the Buddha-rays. (70) [515]

Just as male birds are not always
found mating with the female cranes²⁹⁶
[but only] when the clouds do rumble
do they take them to their wombs, (71) [516]

and for much time they stay pregnant²⁹⁷ —
as long as the clouds don't thunder —
then they are freed from that burden
when the clouds are raining [again], (72) [517]

[so] when the *Dhamma*-cloud thundered
of Padumuttara Buddha,

²⁹⁵*paṭisandhi* = conception, reunion, following cty in connecting this with future existence

²⁹⁶*balāka*, a kind of small crane or *kōkā*. lit., "just as the males are not always found in the vaginas of female *balākas*..."

²⁹⁷lit., "for a long time they carry the fetus"

due to that *Dhamma*-cloud's loud sound
I [then] conceived a *Dhamma*-womb. (73) [518]

Serving for a hundred thousand
[aeons] I bore that merit-fetus.
I was not freed from that burden;
the *Dhamma*-cloud did not thunder. (74) [519]

But when you, Sage of the Śākya
did thunder from your *Dhamma*-cloud
in lovely Kapilavastu,
I was set free from that burden. (75) [520]

[Then] I explained the whole Teaching
and also its four fruits, which are:
emptiness, the absence of marks,
suchness, intentionality. (76) [521]

The Second Recitation Portion.
Giving service beyond measure,
longing for your dispensation,
I have [now fully] reached the goal,
the state of peace without rival. (77) [522]

I have excelled in *Vinaya*
just as had the sage Pāṭhika.
There is no one to rival me;
I further your dispensation. (78) [523]

I'm without any doubts about
the letter as well as the spirit
of both *Vibhaṅgas*,²⁹⁸ *Khandakas*,²⁹⁹
and the [*Parivāra*], the fifth.³⁰⁰ (79) [524]

Skilled in rebuking,³⁰¹ redressing,³⁰²
in correct and flawed conclusions,

²⁹⁸lit "of the *Vinaya*;" BJTS and cty understand this to mean the two *Vibhaṅgas* of the *Vinayaṭṭakā*: *Bhikkhu-vibhaṅga* and *Bhikkhunī-vibhaṅga*.

²⁹⁹that is, the *Mahāvagga* and the *CChūlavagga* of the *Vinayaṭṭakā*.

³⁰⁰*tikacchchede 'va pañcchake*; BJTS: *sanghādisesa tika pācchittiyādiyeḥi da, pasvaeni vu parivarayeḥi da*

³⁰¹*niggahe*: rebuking evil monks

³⁰²*paṭikamma*: cty: of monks who are unattained; a formal act of the *Sanḥa* against guilty *bhikkhus*.

restoration³⁰³ and expungement³⁰⁴ —
I have excelled in all regards.³⁰⁵ (80) [525]

Citing the relevant sentence
in the *Vibhāṅgas* and *Khandhakas*,
[and] disentangling both of them
I make suitable restorations.³⁰⁶ (81) [526]

Well-skilled in the Pāli language,³⁰⁷
wise in what's meaningful and not,
there's nothing that's not known by me,
foremost in the Teacher's teaching. (82) [527]

I am now skilled in [all] matters³⁰⁸
in the Śākya³⁰⁹ dispensation.
I resolve all perplexities
and cut off every [single] doubt. (83) [528]

I am skilled in all the subjects:
prior clauses, subsequent ones,
in the letter and the spirit,
opening frames, concluding ones. (84) [529]

Just as a king with great power
who having rebuked enemies³¹⁰
and triumphing in [his] battles
might build a city in that place, (85) [530]

and he'd construct in that city
many ramparts, and trenches too,
gateways with strongholds and pillars,
and high watch-towers of various sorts, (86) [531]

³⁰³ *osāraṇe*

³⁰⁴ *vuṭṭhāpane*: cty: *āpattito vuṭṭhapaṇe nir-āpatti-kāraṇe*

³⁰⁵ lit everywhere, *sabbatṭha*

³⁰⁶ *rasato osāreyy'aham*. *Rasa* = *kṛitya*, function, what should be done — in the abl?
[This section contains a lot of technical material that needs checking in the *Vinaya* texts]

³⁰⁷ *niruttiyā*, in knowledge of the original dialect of the holy scriptures, which the BJTS Sinhala gloss explains as knowing the original meaning of words and understanding grammar.

³⁰⁸ *rūpadakkho*

³⁰⁹ lit., “in the dispensation of the Son of the Śākyas.”

³¹⁰ neither I, nor the mss tradition, knows what to do with “*tape*” here. The BJTS takes it to mean “army,” cty reads *tappeyya* (“would feel remorse”)

and well-planned bazaars at crossroads
 and places where four roads do meet,
 and there he'd build a court of law
 to settle meanings and lacks thereof. (87) [532]

To censure [all] unfriendly [kings],
 to make known faults and faultlessness
 and for protection he'd appoint
 a general of the army [there]. (88) [533]

In order to protect his goods
 he would appoint a treasurer,
 one with skill in [guarding] treasure,
 [commanding], "do not waste my goods." (89) [534]

So that procedures are followed
 he'd give the administration
 to a friend, the king's devotee,
 desiring his prosperity. (90) [535]

He'd appoint as his adviser
 one with [much] skill in reading signs
 as well as omens which arise,
 a learned master of mantras. (91) [536]

[Thereby] endowed with [all] these limbs
 he would be called "a Kṣatriyan".
 Always they would protect the king
 like a goose [protects] the injured.³¹¹ (92) [537]

Thus indeed are you, Great Hero,
 a Kṣatriyan with slain enemies.
 You are called the King of Teaching
 in this world including the gods. (93) [538]

Having destroyed the heretics
 and Māra with his army [too],
 driving out that cause of darkness
 you built a city of *Dhamma*. (94) [539]

Morality's the ramparts there;
 your knowledge, the gates and strongholds;

³¹¹*dukkhitaṃ*. Cty understands this to mean "its own relatives," the other birds.

faith in you, the pillar, Wise One;
restraint, the sentry at the door. (95) [540]

Mindfulness³¹² is the high watch-tower;
you wisdom is the crossroads, Sage;
the superpowers, where four roads meet;
the *Dhamma*-road's well-constructed. (96) [541]

Your court of law consists of the
nine-fold teaching of the Buddha,
the *Suttas* and *Abhidhamma*
and the whole of the *Vinaya*. (97) [542]

Emptiness, the absence of marks,
dwelling wanting very little,
desirelessness and cessation:
[all of] these form your *Dhamma*-hut. (98) [543]

At the top of those with wisdom
and skilled in understanding too,
the one known as Sāriputta's
general of your *Dhamma*-army. (99) [544]

Wise in the four sudden events,³¹³
excelling in the super powers,
the one who's known as Kolita
is your top adviser, O Sage. (100) [545]

Bearer of the ancient lineage,
hard to approach, of mighty power,
foremost in ascetic virtue,
[Kassapa]'s Prime Minister, Sage. (101) [546]

The learned bearer of *Dhamma*,
reciter of all the teachings,³¹⁴
the one who's known as Ānanda
[serves as] your *Dhamma*-guard, O Sage. (102) [547]

Passing over all of those [monks]
the Blessed One did reckon³¹⁵ me

³¹²*satipaṭṭhāna*

³¹³*cchatūpapātakovidō*. What are these?

³¹⁴lit., "of everything in the dispensation".

³¹⁵reading *pamesi* ("measured," BJTS, cty, PTS alt) for *pihesi* ("loved," PTS).

best³¹⁶ explainer of *Vinaya*
and gave my judgments [authority]. (103) [548]

Whatever Buddha-follower
raises some *Vinaya* question,
there without my even thinking
I relate the answer to that. (104) [549]

Throughout the entire Buddha-field
except [of course] for you, Great Sage,
in *Vinaya* there's no rival;
where would someone better come from? (105) [550]

Seated in the monks' Assembly
Gotama thus thundered forth [then]:
"There's no rival for Upāli
in *Vibhanga*³¹⁷ and *Khandhakas*." (106) [551]

Teacher's nine-fold dispensation
as far as the Buddha's preached it
is all found in the *Vinaya*
for one who knows it to the root.³¹⁸ (107) [552]

Remembering my [past] karma
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
did place me in the foremost place. (108) [553]

Having served one hundred thousand
[aeons] while longing for this place,
I have [now fully] reached the goal,
excelling in the *Vinaya*. (109) [554]

I was formerly a barber
bringing the Śākyas happiness.
The son of the Great Sage was born
after I'd abandoned that clan. (110) [555]

In the second aeon ago
there lived Kṣatriyan Añjasa³¹⁹

³¹⁶lit., "[most] learned".

³¹⁷see notes to [524] above.

³¹⁸lit., "for one who knows *Vinaya* to [or through, or with] the root",

³¹⁹"path". This spelling follows BJTS, cty and PTS alt; PTS reads Ajasa.

of boundless might and measureless fame,
king of the earth, and very rich. (111) [556]

I was [then] the son of that king,
the Kṣatriyan named CChandana.
I was puffed up with pride of clan
and pride about my fame and wealth. (112) [557]

One hundred thousand elephants
decked out in all the ornaments,
in rut in three ways,³²⁰ *mātaṅgas*,³²¹
waited on me all of the time. (113) [558]

Wishing to go to the garden
surrounded by my army, I
mounted the elephant Sirika
then headed out from the city. (114) [559]

The [Lonely] Buddha Devala
abundant in perfect conduct,
self-controlled with doors well-guarded³²²
approached my city [at that time]. (115) [560]

Driving Sirika the tusker
I insulted that Buddha then.
Due to that, with ire arisen,
he would never lift his foot.³²³ (116) [561]

Having seen [my] tusker's bad mood
I got angry at the Buddha.
Having harassed the Sambuddha
I [then] went into the garden. (117) [562]

I felt no pleasure in that moment
as though my head were set ablaze.
I was burning up with anguish
just like a fish caught on the hook. (118) [563]

I felt the whole earth was burning
all the way to the ocean's edge.

³²⁰i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

³²¹see #1, v. 25 [164]. Or glossary?

³²²this refers to the "doors" of the body's sense-organs: eyes, ears, etc.

³²³lit., "the elephant did not lift his foot".

Going to my father's presence
I spoke these words [to him just then]: (119) [564]

"My insult to that Self-Become One
is like a very angry snake,
it's like a mass of fire that's come,
it's like a drunk tusked elephant. (120) [565]

It's awful that I've insulted
that Buddha, Victor, Fiercely Strong.
We'll bring our cities all to ruin;
let's seek the pardon of that sage." (121) [566]

"If we don't make him understand,
that Self-Tamed One, Self-Controlled One,
then on the seventh day from now
my country will [all] be destroyed. (122) [567]

Sumekhala the Kosiyan
and Siggava, so Sattuka,
after they'd insulted sages
came to grief, as did their armies. (123) [568]

Whenever sages get enraged,
well-trained ones who are celibate,
they cause [the world] to be destroyed
with its gods, oceans and mountains." (124) [569]

I assembled [all] the people
throughout three hundred thousand leagues.
In order to discuss that crime,
I approached the Self-Become One. (125) [570]

Wearing wet clothes, bearing wet heads,
everyone pressed hands together.
Falling down at the Buddha's feet
I spoke these words [to him just then]: (126) [571]

"Please show forgiveness, Great Hero;
the populace is begging you.
Please extinguish this awful fire;
and don't destroy the [whole] country. (127) [572]

All the gods and also the men

and titans³²⁴ and spirits³²⁵ as well,
would constantly break my head open
with a hammer made of iron.“ (128) [573]

“Fire does not survive in water
[and] seeds don’t germinate in rock;
worms don’t survive in medicine;
there’s no anger in a Buddha. (129) [574]

Like the earth, which is unshaken
and the ocean, beyond measure,
and the sky, which has no limit,
so the Buddha can’t be perturbed. (130) [575]

Great Heroes who are ascetics³²⁶
are patient and forgiving [folks].
Such patient, forgiving people
do not consider your [wrong] course.“ (131) [576]

The Sambuddha, having said this,
[then] extinguished that awful fire.
Then in front of everyone [there]
he flew right up into the sky. (132) [577]

Wise One, due to that [bad] action
I attained inferior birth;³²⁷
[now] passing beyond that station,
I’ve come to the fearless city. (133) [578]

Then, Great Hero, [having seen] me,
well-settled [but] being burnt up,
that Self-Become [Lonely Buddha]
drove off the fire [and] forgave [me].³²⁸ (134) [579]

³²⁴ *asurā*

³²⁵ *yakkhā*

³²⁶ lit., “practicing austerities”.

³²⁷ cty stipulates that this refers to his former occupation as the barber of the Śākyaas.

³²⁸ my translation here follows the BJTS Sinhala gloss on this grammatically-ambiguous verse, and the BJTS (and PTS alt.) reading of the final verb as *khamāpayi* (third person) for PTS *khamāpayiṇ* (first person); the ambiguity revolves around the term translated here as “Self-Become,” *sayambhuñ* (*sayambhum*), which as a nominative (as in the BJTS gloss, and corresponding to the third person verb), should be *sayambhū* (would -ū ever become -uñ in *sandhi* with *ccha*?), rather than this form which appears to be an accusative (*sayambhum*, which would accord with the first person verb of PTS, but leaves the text asserting that the protagonist forgave the Buddha rather than the other way around); the -uṃ could also be read as a vocative form, but then the

Even so today, Great Hero,
 you have extinguished the three fires,³²⁹
 relieving me who was being
 burnt up by those [self-same] three fires.³³⁰ (135) [580]

Let those of you with ears to hear,
 [all of] you, listen to my words:
 I'm declaring the facts for you
 of how I came to see this state. (136) [581]

Sneering at the Self-Become One,
 peaceful-hearted [and] attentive,
 today, due to that [bad] karma,
 I am born in this low-caste womb. (137) [582]

Don't transgress even one moment;
 you will grieve for the moment missed.
 The moment is prepared for you:
 endeavor [now] for your own good. (138) [583]

The poison [called] *haḷāhaḷa*
 in some [is cured] by vomiting.
 For some [the antidote] is purging,
 for others medicinal herbs. (139) [584]

With reference to merit-field-seekers,
 for those on the path [the cure] is vomit;³³¹
 for those after path-fruits it's a purge;³³²
 for the fruit-attainers, medicinal herbs.³³³ (140) [585]

Those who would oppose the teaching
 are poisoned as with *haḷāhaḷa*:³³⁴
 a snake's venom, poison eaten,
 surely is going to harm³³⁵ that man. (141) [586]

verse lacks a subject, since the first reference to the (present) Buddha is clearly in the vocative.

³²⁹cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

³³⁰cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

³³¹cty: expelling *samsāra*, getting freed from *samsāra*

³³²cty: dripping, oozing out of *samsāra*

³³³cty: the medicine is nirvana

³³⁴lit., "it's poison just like *haḷāhaḷa* for those in conflict with the dispensation"

³³⁵this interpretation of *jhāpeti* follows the ctv.

Only once does *haḷāhaḷa*
bring about the end of [one's] life.
After opposing the teaching
he burns for ten million aeons. (142) [587]

Patiently and non-violently,
with loving-kindness in his heart,
[Buddha] helps³³⁶ [this world] with its gods.
Therefore you shouldn't oppose³³⁷ him. (143) [588]

Unattached to getting or not,
whether honored or insulted,
Buddhas are [steady] like the earth;
therefore they shouldn't be opposed.³³⁸ (144) [589]

The Sage is just the same toward all,
Devadatta the murderer,
the thief Angulimālaka,
Dhanapāla and Rāhula.³³⁹ (145) [590]

They don't experience anger;
passion is never found in them.
The Buddha's just the same toward all,
a murderer [or] his own son. (146) [591]

Seeing a robe atop a tree³⁴⁰ —
discarded, smeared with excrement —
one should press the hands, head bowed;
that sages' flag should be worshipped. (147) [592]

[All of] the Buddhas of the past
and the present and future [too,]
purify themselves with that flag;
therefore they ought to be worshipped. (148) [593]

With my heart I bear *Vinaya*,

³³⁶reading *tāreti* (BJTS, cty) for *tarati* (PTS).

³³⁷the term *avirodhiyā* (alt *avirādhiyā*) here and in the next verse is problematic — to be taken as the optative of *virujjhati*>*virodhati*?

³³⁸reading *na virādhiyā* (cty) or *na virodhiya* (BJTS) for *n' avirodhiyā* (PTS).

³³⁹the Buddha's son, *Therāpadāna* #16, below.

³⁴⁰I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Here the former reading makes sense of the allusion to "flag" in the fourth foot.

almost the same as³⁴¹ the Teacher.
 I will always live my life [by]
 paying homage to *Vinaya*. (149) [594]

Vinaya's my inclination;
 it's³⁴² my walking meditation.
 I make my home in *Vinaya*;
 the *Vinaya* is my pasture. (150) [595]

I have excelled in *Vinaya*,
 skilled in mental tranquility.
 Great Hero, Teacher, Upāli
 is now venerating your feet. (151) [596]

I'll wander village to village
 and [also] city to city
 paying homage to Sambuddha
 and to the practice of *Dhamma*. (152) [597]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (153) [598]

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! (154) [599]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (155) [600]

Thus indeed Venerable Upāli Thera spoke these verses.
 The legend of Upāli Thera is finished.

[7. Aññākoṇḍañña]

Sambuddha Padumuttara
 was the Best in the World, the Guide.³⁴³

³⁴¹*kappa*, could also translate: "which is the practice of"

³⁴²lit., "the *Vinaya* is".

³⁴³*vināyakaṇ*

I saw him first, when he had [just]
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots
spirits³⁴⁴ were gathered together
surrounding the Sambuddha, they
worshipped, with hands pressed together. (2) [602]

All the gods had delighted minds;
as they flew around in the sky,
"This one has become a Buddha,
Dispelling the Darkness of Night."³⁴⁵ (3) [603]

A huge din was being produced
by them overcome with laughter,³⁴⁶
"We'll destroy our defilements
in Sambuddha's dispensation." (4) [604]

Having heard the words of the gods,
that majestic speech they uttered,
I gave [him] his very first food,
happy, [and] with a happy heart. (5) [605]

Discerning what I was thinking,
the Teacher, Peerless in the World,
seated in the gods' meeting hall
[then] spoke these verses [about me]: (6) [606]

"Leaving the world a week ago,
today I reached Awakening.
This one's [given] me my first rice,
a celibate monk's sustenance. (7) [607]

I shall relate details of him
who coming here from Tusitā
presented this almsfood to me;
[all of] you listen to my words: (8) [608]

For thirty thousand aeons he
will exercise divine rule.

³⁴⁴yakkhā

³⁴⁵andhakāra-tamo-nudo, lit., "Dispeller of the Darkness of the Darkness-maker"

³⁴⁶hāsa-paretānam

Overpowering all the gods
he will reside in heaven [then].³⁴⁷ (9) [609]

Falling down from the world of gods
he'll go into a human state.
A thousand times a wheel-turner
he will reign there [for a long time]. (10) [610]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [611]

Falling down from heaven [again]
he'll go into a human state.
Going forth from the house [and world]
he will dwell [there] for twenty years. (12) [612]

In the seventh year after that
the Buddha will declare the truth.
He whose name [will be] Koṇḍañña
will be the first one to grasp [it].“ (13) [613]

When [he] set out I [too] renounced
and great effort was made by me.
So as to destroy defilements
I went forth into homelessness.³⁴⁸ (14) [614]

Approaching, the Omniscient One,
Buddha in the world with [its] gods
did beat the drum of deathlessness
in the deer-forest named “Isi”.³⁴⁹ (15) [615]

He has now achieved deathlessness,
the unsurpassed and peaceful state.
Knowing well all the defilements,
without defilements I [now] live. (16) [616]

³⁴⁷ *tidivan*

³⁴⁸ *cty* understands this seeming redundancy of “going forth” (*anupabbajan pabbajin*) to mean that at first he renounced as a non-Buddhist ascetic, and then he renounced as/became a Buddhist monk.

³⁴⁹ reading *Isināme Migāraññe* with BJTS. The Buddha first preached the *Dhamma* to Koṇḍañña and the others at the Deer Park in the Isipattana, near Sarnath.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [617]

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! [618]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [619]

Thus indeed Venerable Aññakoṇḍañña Thera spoke these verses.
The legend of Aññakoṇḍañña Thera is finished.

[8. Piṇḍola-Bhāradvāja]

The Victor Padumuttara
the Self-Become One, Best Person,
did dwell in CChittakūṭa³⁵⁰ then,
in front of the Himalayas. (1) [620]

I was [then] the king of beasts there,
fearlessly going on all fours.
Hearing the voice of that [Buddha]
many folks were assembling [then]. (2) [621]

Picking up a blooming lotus
I approached [him], the Bull of Men,
[and] gave it to the Buddha when
he'd risen from meditation. (3) [622]

I worshipped from four directions
the Best Buddha, Ultimate Man
and bringing pleasure to [my] heart
I [then] roared out³⁵¹ a lion's roar. (4) [623]

Padumuttara, World-Knower,
Sacrificial Recipient,

³⁵⁰a mountain in the Himalayas. DPPN says it is "generally identified with Kāmpṭanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River."

³⁵¹reading 'nadim (BJTS) or anadim (cty) for adās' (PTS)

sitting down on his own seat then
uttered these verses [about me]: (5) [624]

Knowing that Buddha would speak,³⁵² the
gods all came together, [thinking],
“the Best One, [the Buddha] has come;
let us listen to his Teaching.” (6) [625]

The World-Chief, the Far-Seeing One,
the Great Sage [Buddha] then explained
the [meaning] of my roar before
[those gods] overcome with laughter. (7) [626]

“I shall relate details of him
who gave [me] this lotus flower
and who has roared a lion’s roar;
[all of] you listen to my words: (8) [627]

Eight aeons in the future he
will be a wheel-turning monarch,
possessor of the seven gems,
a lord of the four continents. (9) [628]

He [then] will reign over the earth
for four more than sixty [lifetimes].³⁵³
He will be known as Paduma,³⁵⁴
a wheel-turning king with great strength. (10) [629]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama,
will be the Teacher in the world. (11) [630]

This one will be a brahmin when
the Buddha’s words are broadcast then.
Leaving behind his brahmin-ness,
he’ll go forth [in the Buddhist way]. (12) [631]

Being one bent on exertion,
calmed,³⁵⁵ devoid of grounds for rebirth,³⁵⁶

³⁵²lit., “recognizing [that there would be] speech of the Buddha”

³⁵³I follow the cty and BJTS in taking the number to refer to lifetimes

³⁵⁴i.e., “Pink Lotus,” which hearkens both to his formative gift and its recipient.

³⁵⁵*upasanto*

³⁵⁶*nirūpadhi*

knowing well all the defilements,
he'll reach nirvana, undefiled. (13) [632]

[Though] of a frightful clan of beasts
[living] in the deepest forest,
knowing well all the defilements,
he'll reach nirvana, undefiled." (14) [633]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [634]³⁵⁷

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! [635]³⁵⁸

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [636]

Thus indeed Venerable Piṇḍola-Bhāradvāja Thera spoke these verses.

The legend of Piṇḍola-Bhāradvāja Thera is finished.

[9. Khadiravaniya Revata]

The River named Bhāgīrathī³⁵⁹
is fed by the Himalayas.

I, a Boatman on the near bank,
ferried [folks] over the rough ford. (1) [637]

"The Lord [named] Padumuttara
the Sambuddha, the Best Biped,
with one hundred thousand arahants
will [need to] cross the raging stream." (2) [638]

Getting many boats tied as one
very carefully by workers
[and] having made a covering,
I honored [him], the Bull of Men. (3) [639]

³⁵⁷PTS omits this verse

³⁵⁸PTS omits this verse

³⁵⁹this is the BJTS spelling; PTS gives *Bhāgīrasī*

When the Sambuddha had arrived
 he [then] climbed onto that [large] boat.³⁶⁰
 In the middle of the river
 the Teacher spoke these verses [then]: (4) [640]

“He who ferried the Sambuddha
 and undefiled Assembly across,
 due to the pleasure in [his] heart
 will delight in the world of gods. (5) [641]

A divine mansion will arise,
 well made for you, fixed on a boat
 which will always sail across the
 sky, with a floral canopy. (6) [642]

In the fifty-eighth aeon [thence]
 he will be a wheel-turning king,
 victorious on [all] four sides
 a Kṣatriyan named Tāraṇa.³⁶¹ (7) [643]

In the fifty-seventh aeon
 he’ll be the king³⁶² named CChampaka.³⁶³
 With mighty power, he will shine
 just like the sun [when it] rises. (8) [644]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (9) [645]

Falling from the highest heaven³⁶⁴
 he will go to a human state.
 He’ll be a kinsman of Brahma;³⁶⁵
 he will be known as Revata. (10) [646]

³⁶⁰following BJTS and cty in reading *āruhi*

³⁶¹i.e., “he who crosses,” hearkening to his formative act of merit as well as his former profession.

³⁶²lit., “kṣatriyan”.

³⁶³the name of a tree. The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *Michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

³⁶⁴lit., “from the Thirty [three gods]”.

³⁶⁵*brahmabandhu*, i.e., a brahmin

Setting forth from the house [and world,]
 incited by [his] wholesome roots,
 he'll renounce in the teaching of
 the Blessed One [named] Gotama. (11) [647]

And later on, once he's renounced,
 bound to the rule, contemplative,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (12) [648]

My effort bearing the burden
 brought me release from attachments.
 [Now] I'm bearing my last body
 in the Supreme Buddha's teaching.³⁶⁶ (13) [649]

Karma done a hundred thousand
 [aeons hence] showed me [its] fruit here:
 well-liberated, arrow-quick,
 I have destroyed my defilements. [650]

Seeing my fondness for the woods,
 the Sage, Who Reached the World's End,
 the Great Sage, therefore did rank me
 foremost among the forest monks. [651]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (14) [652]

Thus indeed Venerable Khadiravaniya Revata Thera spoke these verses.

The legend of Khadiravaniya Revata Thera is finished.

[10. Ānanda]

Setting out from the ashram's door
 the Great Sage Padumuttara
 was raining the rain of deathlessness
 [and] quenching the population. (1) [653]

One hundred thousand Hero [monks]
 strong, with the special knowledges,³⁶⁷

³⁶⁶*Sammāsambuddhasāsane*, lit., "in the dispensation of the Fully Awakened One".

³⁶⁷lit., "with the six special knowledges".

were surrounding the Sambuddha
like shadows that never depart. (2) [654]

I was on an elephant's back
with a superb white umbrella.
Having seen [his] beautiful form
great happiness arose in me. (3) [655]

Dismounting from the elephant
I approached [him], the Bull of Men,
and raised over the Best Buddha
my umbrella, made of gemstones. (4) [656]

Padumuttara, Sage So Great,
discerning what I was thinking,
halting the talk [he was giving,
[then] spoke these verses [about me]: (5) [657]

"He who's hoisting [this] umbrella
adorned with ornaments of gold,
I shall relate details of him;
[all of] you listen to my words: (6) [658]

Having gone on from here this man
will dwell in Tusitā [heaven].
He'll experience happiness
being honored by divine nymphs.³⁶⁸ (7) [659]

He will exercise divine rule
four and thirty [different] times.
One hundred eight [times] a strong king
he will reside upon the earth. (8) [660]

And he'll be a wheel-turning king
eight and fifty [different] times.
He will exercise on the earth
uncountable regional reigns. (9) [661]

In one hundred thousand aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [662]

³⁶⁸i.e., *apsaras*

He will be a [close] relative
of that Flag of the Śākya Clan.
Ānanda will be his name [then],
attendant of the Sage So Great. (11) [663]

Ardent striver, intelligent,
and wise in terms of many truths,
humble in action, and yielding,
he'll recite all [the Buddha's words]. (12) [664]

Being one bent on exertion,
calmed,³⁶⁹ devoid of grounds for rebirth,³⁷⁰
knowing well all the defilements
he'll reach nirvana, undefiled." (13) [665]

There are elephants in the woods,
tuskers who are sixty years old,
*mātāṅgas*³⁷¹ rutting in three ways,³⁷²
chariot-pole tusks, vehicles for kings.³⁷³ (14) [666]

[Like them] there are numerous lakhs
of wise men with vast superpowers
all of whom are not astonished
at the Buddha-elephant's [might]. (15) [667]³⁷⁴

I worship in the beginning,
in the middle and at the end.
With a pleased heart [and] happy mind
I attend on the Best Buddha. (16) [668]

Ardent striver, intelligent,
one who knows truly, mindful one,
arrived at the stream-enterer-fruit,
skilled in the training-bases, [I] (17) [669]

³⁶⁹*upasanto*

³⁷⁰*nirūpadhi*

³⁷¹see n. to #1, v. 25 [164]. Or glossary?

³⁷²i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

³⁷³following cty and BJTS in taking *urūLhavā* as *rājavāhanā*. Check RD. Cf below v [769]

³⁷⁴the analogy seems clear enough, but the final adjective varies from text to text, something is lost here. PTS reads *na honti parivimhitā*, BJTS and cty read *na hontu paNidimhi te*. Work on this one.

brought forth the karma which [I did]
 one hundred thousand aeons hence.
 I have [now] achieved that station,
 firm, unwavering in *Dhamma*.³⁷⁵ (18) [670]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [671]³⁷⁶
 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) [672]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (20) [673]

Thus indeed Venerable Ānanda Thera spoke these verses.

The legend of Ānanda Thera is finished.

The Summary:

The Buddha and the Lonely Buddha
 Sāriputta and Kolita
 Kassapa and Anuruddha
 Puṇṇa Thera and Upāli.
 Koṇḍañña and Piṇḍola
 and Revata, Ānanda the Wise
 Six hundred and fifty verses³⁷⁷
 adding them all together.

The Buddha Chapter of the *Apadāna*, the First.

³⁷⁵reading *saddhammam-acchalo* (BJTS) for *sangaman-acchalo* (PTS).

³⁷⁶this verse only appears in BJTS

³⁷⁷the number is not exact, at least it does not precisely correspond to the existing editions. This is true of nearly all the summaries, indicating that many verses have been added or subtracted over time

³⁷⁸his name means "Donor of a Lion-throne," the first of many monks (and nuns) in the *Apadāna* who, otherwise unknown, embody/represent/model specific pious

Sīhāsana Chapter, the Second

[11. *Sīhāsanadāyaka*³⁷⁸]

When the World-Leader Siddhattha,
the Best Biped had reached nirvana,
his words had been spread; many folks
had embraced [his] dispensation. (1) [674]

With a pleased heart [and] happy mind
I had a lion-throne fashioned.
Having had the lion-throne made,
I had a foot-stool³⁷⁹ constructed. (2) [675]

[And then] I had a house built there
[to shield] the lion-throne from rain.
Due to the pleasure in my heart
I was reborn in Tusitā. (3) [676]

A heavenly mansion, well-built,
existed at that time for me.
In length it measured twenty-four,
in width [another] fourteen leagues. (4) [677]

Seven³⁸⁰ thousand [lovely] maidens
were always waiting on me [then].
There was a couch made out of gold
well-fashioned in the mansion [there]. (5) [678]

Elephant- and horse-carriages,
and divine carriages served [me].
Palaces and also litters³⁸¹
were produced according to wish. (6) [679]

Couches constructed out of gems
and many other costly things

actions rather than play a role in the historical dispensation of Gotama Buddha; it's possible that they weren't even real people, or in some cases, that they are to be identified with historical monks and nuns who seemingly otherwise are not represented in the collection (associations that are made mostly in the commentary on *Theragāthā* and *Therīgāthā*, partly tracked in DPPN and worthy of a more complete review)

³⁷⁹*pādapiṭṭha*

³⁸⁰alternates including *cty* and *PTS* read *satam* or *sata* ("one hundred") for *satta* ("seven") in *PTS*; in that reading the total number of virgins in that heavenly mansion would have been one hundred thousand.

³⁸¹*sivikā* = *siv geya* (dictionary), *doolā* (BJTS Sinhala gloss)

always came into being for me;
that's the fruit of a lion-throne. (7) [680]

I am always climbing up steps
made of gold and made of silver,
made of crystal, made of lapis;
that is the fruit of the foot-stool. (8) [681]

In the ninety-four aeons since
I performed that act [of merit],
I've come to know no bad rebirth;
that is the fruit of good karma. (9) [682]

There were three men [all] named Inda³⁸²
seventy-three aeons ago;
there were three [more] named Sumana³⁸³
seventy-two aeons ago; (10) [683]

[and] seventy aeons ago
there were three [kings] named Varuṇa;³⁸⁴
they were lords of four continents
possessors of the seven gems. (11) [684]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [685]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[12. Ekatthambhika³⁸⁵]

The Blessed One [named] Siddhattha
had a large group of followers.
They had taken [the lay] refuge
with faith in the Thus-Gone Buddha. (1) [686]

They all gathered and decided
to build a hut³⁸⁶ for the Teacher.

³⁸²“Lord,” = Indra, Śakra, king of the Vedic gods

³⁸³“Happy” “Good-Minded”

³⁸⁴the name of a Vedic god

³⁸⁵his name means “One Pillar-er”.

³⁸⁶*māḷa*, a building with one peak in its roof, perhaps Engl. “lean-to” or “A-frame”

Still in need of one more pillar³⁸⁷
they were searching the thick forest. (2) [687]

Having seen them in the forest
I then went up to that group [there].
Pressing both my hands together
I made inquiries of that group. (3) [688]

Those morally-restrained layfolk
asked by me then gave [their] reply,
“we desire to build a *māḷa*
but we are [still] one pillar short.” (4) [689]

“Give me the one pillar [duty];
I will give it to the Teacher.
I will take that pillar [to him],
all of you please [now] be at ease.” (5) [690]

Pleased [and] with minds [full of] delight
they felled that pillar for me [there],
then having turned around to leave
they went back to their own houses. (6) [691]

Not long after that big group left
I then did give [him] that pillar.
I was the first one to raise it,
happy, [and] with a happy heart. (7) [692]

Because of the pleasure in [my] heart
I was born in a god’s mansion.
That lofty residence of mine
was one hundred stories in height. (8) [693]

When the drums are being beaten,
I am then being entertained.³⁸⁸
I was the king, Yasodhara,³⁸⁹
in the fifty-fifth aeon [thence]. (9) [694]

There too I had a residence
which was seven stories in height.

³⁸⁷lit “they having not acquired one pillar”.

³⁸⁸reading *paricchārem*’ (PTS, PTS alt) for *parivārem*’ (“being surrounded,” PTS, but also with the sense of “waiting upon”).

³⁸⁹“Fame-Bearer”

Appointed with fine gabled cells
there was one pillar, mind's delight. (10) [695]

In the twenty-first aeon [thence]
I was the king³⁹⁰ known as Udena.
There too I had a residence
which was a hundred stories tall. (11) [696]

In whichever womb I'm reborn,
[whether] it's human or divine,
I experience all of that;
that is the fruit of one pillar. (12) [697]

In the ninety-four aeons since
I gave [him] that pillar back then,
I've come to know no bad rebirth;
that is the fruit of one pillar. (13) [698]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [699]

Thus indeed Venerable Ekattambhika Thera spoke these verses.

The legend of Ekattambhika Thera is finished.

[13. Nanda]

Padumuttara's *khoma* cloth³⁹¹
I gave to the Self-Become One,
the Sage So Great, the Blessed One,
the Best in the World, Neutral One. (1) [700]

Then Buddha, named for the lotus³⁹²
made this prophesy about me:
"due to giving this piece of cloth
you will have the color of gold. (2) [701]

³⁹⁰lit., "kṣatriyan".

³⁹¹reading *vattham khomam* (BJTS, cty) for *vatthuttaman* ("excellent cloth" PTS)

³⁹²PTS reads *jalajuttamanāyako*, "Ultimate Lord of Water-Born Beings;" I follow BJTS and cty in reading *jalajuttamanāma*ko, "named for the ultimate thing born of the water [i.e., a lotus]." This Buddha's name, "Padumuttara," means "Supreme Lotus".

³⁹³as a god, and as a man

Experiencing two-fold bliss³⁹³
 incited by [your] wholesome roots
 you will be the younger brother
 of Gotama the Blessed One. (3) [702]

Happy by nature but lustful,
 [you] will be greedy for pleasures.
 Being incited by Buddha
 you will then go forth, renouncing. (4) [703]

After you've renounced the world there,
 incited by [your] wholesome roots,
 knowing well all the defilements.
 you'll reach nirvana, undefiled." (5) [704]

In the seven-thousandth³⁹⁴ aeon
 there were four with the name CChela;³⁹⁵
 sixty thousand aeons [ago]
 there were four named Upacchela;³⁹⁶ (6) [705]

in the five-thousandth aeon ago
 there were four people [named] CChela;
 they were rulers of the four continents
 possessors of the seven gems. (7) [706]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [707]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[14. CChulla-Panthaka]

The Victor Padumuttara,
 Sacrificial Recipient,
 leaving the group [of followers,]
 dwelt in the Himalayas then. (1) [708]

I too was in Himalaya,
 dwelling in an ashram back then.

³⁹⁴BJTS reads "in the hundred-thousandth".

³⁹⁵"Cloth"

³⁹⁶"Additional Cloth"

I went up to the World-Leader,
the Great Hero, who'd just arrived. (2) [709]

Taking a floral umbrella,
I went up to the Bull of Men
practicing [his] meditation;³⁹⁷
I caused [him] no³⁹⁸ interruption. (3) [710]

Holding it up with both my hands
I gave the floral umbrella.
Padumuttara the Great Sage,
the Blessed One [then] received it. (4) [711]

All the gods, who were delighted,
[then] approached the Himalayas.
They let out their cheers of "Sādhu,"³⁹⁹
"the Eyeful One will give [him] thanks."⁴⁰⁰ (5) [712]

After saying this [then] those gods
approached [him], the Best among Men.
They were carrying in the sky
his superb lotus-umbrella. (6) [713]

"Hoisting a lotus-umbrella,
this ascetic gave it to me.
I shall relate details of him;
[all of] you listen to my words: (7) [714]

³⁹⁷*samādhim*

³⁹⁸reading *antarāyam na aham akāsim* with the cty (which BJTS Sinhala gloss follows). lit., "I did not make an obstacle." This reading seems more appropriate, even though the Pali in both PTS and BJTS — and hence in some manuscripts — is "I did make an obstacle". However indecorous this would have been of CChulla-Panthaka's rebirth precursor, verse 4 has him giving the floral umbrella to the meditating Buddha without any transition to suggest that the meditation had ended (a transition we might expect from other *Apadāna* texts which specify that such-and-such meditator "had arisen from *samādhī*"), so it is *only* out of deference to the cty that I provide this translation, against my inclination to take the text as given and translate the final line: "I caused [him] an interruption."

³⁹⁹"Excellent!"

⁴⁰⁰*anumodissati*. The verb is more properly translated "gave a thanksgiving [speech]," as *anumodana* is a somewhat formal acceptance of a *pūjā*, typically provided at the end of an alms-meal or temple festival, and entailing acknowledgement of the gift, praise of the giver, and commentary on the religious efficacy of giving. No English word entirely captures all of these senses, and a string of words makes the meter impossible, so albeit with some reluctance I translate it "give thanks".

He will exercise divine rule
for five and twenty [full] aeons.
Thirty-four times he's going to be
a king who turns the wheel [of law]. (8) [715]

In whichever womb he's reborn,
[whether] it's human or divine,
he's going to carry that lotus
arrayed out in the open air. (9) [716]

In one hundred thousands aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [717]

When Buddha's words have been proclaimed
he will attain the human state.
In the mind-created body⁴⁰¹
he will be [ranked as] ultimate. (11) [718]

There will be a pair of brothers;
they will both be known as Pantha.
Enjoying the ultimate goal
they'll light up the dispensation." (12) [719]

I went forth into homelessness
[but even after] eighteen years
I'd not gained [any] distinction
in the Śākya⁴⁰² dispensation. (13) [720]

I was in a dumb position;
I was despised in the city.
[Even my] brother dismissed me:
"It's [now] time for you to go home."⁴⁰³ (14) [721]

Being one who was [thus] dismissed,
I stood there with my mind depressed,
in the monastery's storage room,
desiring⁴⁰⁴ to be a true monk.⁴⁰⁵ (15) [722]

⁴⁰¹cty (p. 320-321): "Created by the mind" means "produced by the mind, the mind in meditation; just as the mind maintains, so does the body take shape, making it in the mode [conceived in] the mind."

⁴⁰²lit., "in the Śākyas' Son's"

⁴⁰³lit., "Go now to your own house."

⁴⁰⁴reading *apekḥavā* (cty, BJTS, PTS alt) for *apekḥavā* (PTS)

Then to that place the Teacher came
[and] touching my head with his hand
then taking me by [my own] hand
he made me come inside again.⁴⁰⁶ (16) [723]

Teacher, with compassion for me,
gave a cloth for wiping the feet.
In this way he did purify [me]
as I stood off to one side. (17) [724]

Having taken him by the hands —
he who was like a red lotus —
right there my mind was liberated
[and] I became an arahant. (18) [725]

In [my] mind-created bodies
I attained thorough excellence.
Knowing well all the defilements,
without defilements I [now] live. (19) [726]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [727]

Thus indeed Venerable CChullapanthaka Thera spoke these verses.

The legend of CChullapanthaka Thera is finished.

[15. Pilindavacchcha⁴⁰⁷]

When the World-Leader Sumedha,
the Best Person, reached nirvana,
with a pleased heart [and] happy mind
I did *pūjā* to [his] stupa. (1) [728]

Gathering together there those
whose defilements had been destroyed,
special knowledges, superpowers,
I gave the monks' Assembly a meal. (2) [729]

⁴⁰⁵lit., desiring the state of a *samana* (*sāmaññasmiṇ*)

⁴⁰⁶lit., "he caused me to enter the monastery".

⁴⁰⁷BJTS gives Pilindivacchcha, which is also an alt reading in cty. As DPPN notes this may be a monk different from the famous Pilindavacchcha of whom a much longer *apadāna* appears as #388 {391}, below.

At that time I [also] waited
on Sumedha the Blessed One.
He who was known as Sumedha
then provided his thanks [to me]. (3) [730]

Due to the pleasure in [my] heart
I'm born in a [divine] mansion.
Eight-six thousand divine nymphs⁴⁰⁸
delighted me [in that mansion]. (4) [731]

They submitted only to me,
with every pleasure constantly.
I surpassed [all] the other gods;
that is the fruit of good karma. (5) [732]

In the twenty-fifth aeon [thence]
I was the king⁴⁰⁹ named Varuṇa.
I was then a wheel-turning king
endowed with extra special food. (6) [733]

They did not have to plant the seed
nor did they need to yoke the plough;
[all] the folks [were able] to feed
on rice uncooked with firewood. (7) [734]

After reigning there [in that way]
I went back⁴¹⁰ to the divine state.
Then too in that same way for me
success in food came into being. (8) [735]

No living being, friend or foe
is doing any harm to me.
I am beloved of them all;
that is the fruit of good karma. (9) [736]

In the thirty thousand aeons
since I provided that gift then,
I've come to know no bad rebirth;
that's the fruit of scented ointment.⁴¹¹ (10) [737]

⁴⁰⁸i.e., *apsaras*

⁴⁰⁹lit., "kṣatriyan".

⁴¹⁰lit., "again".

⁴¹¹presumably his foundational *pūjā* entailed rubbing scented ointment upon the stupa of Sumedha Buddha.

In this [present] lucky aeon
 one time I was the lord of men.
 I was a wheel-turning king [then]
 of great majesty and power. (11) [738]

I established many people
 in the five moral precepts [then]
 [and] made them achieve good rebirths;
 I was beloved of the gods. (12) [739]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (13) [740]

Thus indeed Venerable Pilindavacchcha Thera spoke these verses.

The legend of Pilindavacchcha Thera is finished.

[16. Rāhula]

I gifted a mirrored surface⁴¹²
 in the seven-story palace
 of Blessed Padumuttara
 the World's Best One, the Neutral One. (1) [741]

The Biped-Lord, the Bull of Men,
 the Great Sage [then] surrounded by
 a thousand [arahants] undefiled
 proceeded to [his] perfumed hut. (2) [742]

Standing in the monks' Assembly,
 [and] lighting up that perfumed hut,
 the God of Gods, the Bull of Men,
 the Teacher, spoke these verses [then]: (3) [743]

"I shall relate details of him
 who would cause this [palace]⁴¹³ to shine

⁴¹²*santharaṇ* (PTS) or *santhariṇ* (BJTS, cty) literally means "spread out" or a mat. Cty clarifies that this mirror was a mirrored surface (*ādāsa-talam*), though it reads *santhariṇ* as a gerund (*santharivā*) meaning "produced" (*nippādetvā*), "having produced a mirror I gave it". This seems unnecessary (as well as ungrammatical) if we take the reading *santharam*, "a spread out [mirror]".

⁴¹³PTS has *jotito* (m. nom. sing) but I follow cty and BJTS in reading *jotitā* (f. nom. sing), to agree with "palace" (*pāsādā*), which seems to be what *ayam* (m. or f. nom. sing.) refers to.

[with] a mirror well spread out [here];
[all of] you listen to my words: (4) [744]

Things made of gold, things of silver,
things made of lapis lazuli;
whatever things he wishes for⁴¹⁴
will arise in the sky [for him]. (5) [745]

Sixty-four times the king of gods
he will exercise divine rule;
a thousand times he's going to be
a wheel-turner, without a break. (6) [746]

In the twenty-first aeon [hence]
the Kṣatriyan named Vimala⁴¹⁵
victorious on [all] four sides
will be a wheel-turning monarch. (7) [747]

[His] city, called Reṇuvatī,⁴¹⁶
will be well-fashioned out of tile.
[Each side] three hundred [leagues] in length
will be joined rectangularly. (8) [748]

[His] palace named Sudassana⁴¹⁷
constructed by Vissakamma⁴¹⁸
will be furnished with gabled cells
studded with seven kinds of gems. (9) [749]

Filled with divine musicians,⁴¹⁹
[and never] lacking the ten sounds;
it will be like Sudassana,
the city where the gods reside.⁴²⁰ (10) [750]

[Even] when its radiance dims,
as though the sun were rising [then]
it will be made to shine brightly
eight leagues in every direction. (11) [751]

⁴¹⁴lit., "whatever things are beloved to his mind"

⁴¹⁵"Stainless"

⁴¹⁶"Full of Pollen"

⁴¹⁷"Good to Look At"

⁴¹⁸Vishwakarma, "the divine architect"

⁴¹⁹vijjādhara° = Skt. vidyādhara°, divine musicians (or here too "spell-knowers," sorcerers?)

⁴²⁰lit., the gods' city, metri causa

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [752]

Falling from Tusitā [heaven],
incited by [his] wholesome roots,
he'll be the legitimate son
of Gotama the Blessed One. (13) [753]

If he should remain in the house
[then] he would be a wheel-turner.
For that [reason] an arahant⁴²¹ can't
obtain pleasure within the house. (14) [754]

Being well-trained he will renounce
after going forth from the house.
He will be known as Rāhula
[and] he will become an arahant." (15) [755]

"As a blue jay protects its eggs
[and] as an ox [protects] its tail,
so too, ⁴²²Great Sage, I being wise
and moral did protect [virtue]. (16) [756]

Understanding his Teaching, I
lived loving [his] dispensation.
Knowing well all the defilements,
without defilements I [now] live. (17) [757]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [758]

Thus indeed Venerable Rāhula Thera spoke these verses.

The legend of Venerable Rāhula Thera is finished.

⁴²¹*tādī*, one who is neutral in terms of likes and dislikes, translated as the Neutral One or sometimes as the Such-like One when it's a Buddha epithet.

⁴²²reading *evaṃ* (cty, BJTS) for *mamaṇ* (PTS)

⁴²³Vaṅganta was his father; the name means "Son of Vaṅganta." Rūpasāri was his mother.

[17. Upasena Vaṅgantaputta⁴²³]

I approached the Ultimate Man
the Blessed Padumuttara
the World's Best One, the Bull of Men,
as he sat on a mountain slope. (1) [759]

Seeing a dinner-plate⁴²⁴ in bloom
I plucked [several] stalks from it
and, adorning an umbrella,
I raised it over the Buddha. (2) [760]

[And then] I gave an almsgiving
of milk-rice, delicious to eat.
I fed eight monks who were there [then]
with the Buddha as the ninth one. (3) [761]

The Great Hero gave thanks [to me]
the Self-Become-One, Best Person:
“Because of this umbrella gift
there will be showers of milk-rice. (4) [762]

He will enjoy great happiness
due to that pleasure in [his] heart.
Thirty times as the king of gods
he will exercise divine rule. (5) [763]

And twenty [different] times he'll be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (6) [764]

The one whom they call Sumedha⁴²⁵
greatly wise,⁴²⁶ wise as is the earth,
is going to become the Buddha
in one hundred thousand aeons. (7) [765]

When the dispensation's shining
he will go to a human state.

⁴²⁴*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁴²⁵This apparently refers to the rebirth precursor of Gotama Buddha, though he was Sumedha under Dīpaṃkara Buddha, whereas this poem is set in the time of Padumuttara Buddha, which was “four incalculable aeons” later.

⁴²⁶hearkens to his name: *sumedhasam*

With Upasena as his name
he'll be the Teacher's follower. (8) [766]

This is the last time I'll exist;
[now] all being has been cancelled.
Conquering Death with his legions
I am bearing my last body. (9) [767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [768]

Thus indeed Venerable Upasena Vaṅgantaputta Thera spoke these verses.

The legend of Upasena Vaṅgantaputta Thera is finished.

The Third Recitation Portion is Finished.

[18. Raṭṭhapāla]

A rare elephant, fit for kings,⁴²⁷
with chariot-pole tusks was given by me
to Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [769]

It included all the trappings,⁴²⁸
white umbrella [and] a mahout;
taking the value of all that
I had a monastery built. (2) [770]

The palaces that I built [there]
[numbered] fifty-four thousand [then];
holding a massive almsgiving⁴²⁹
I gave it⁴³⁰ to the Sage So Great. (3) [771]

⁴²⁷lit., "a vehicle for kings". See note to [666]

⁴²⁸reading *sakappaṇo* ("with the trappings for an elephant," BJTS, alt. in cty) for *sātappaṇo* ("with a reciter of the *Artharva Veda*," PTS, also cty though the latter understands the term to mean "decorated with the ornaments of an elephant").

⁴²⁹BJTS, cty read *mahogham*, "a great flood," interpreting it as a flood of alms; PTS reads, more straightforwardly, *mahābhattaṇ*, "a huge almsgiving/rice". The meaning is anyway clear: after giving an almsgiving, Raṭṭhapāla Thera's rebirth precursor dedicated everything to the Buddha.

⁴³⁰reading *niyyādesiṃ* ("dedicated," "put into charge," BJTS) for *niyyātesin* ("departed, went out," PTS, cty)

The Great Sage gave thanks [to me then],
the Self-Become One, Best Person,
[then] he preached the path beyond death
to all of the smiling people. (4) [772]

Then Buddha, named for the lotus⁴³¹
made this prophesy about me;
seated in the monks' Assembly
he uttered these verses [aloud]: (5) [773]

"I'll relate the karmic results
of this one⁴³² who constructed [here]
fifty-four thousand palaces;
[all of] you listen to my words: (6) [774]

Eighteen thousand huts with gables
will come into being upon
[his] superb heavenly mansion;
they all will be made out of gold. (7) [775]

Fifty times as the king of gods
he will exercise divine rule.
And fifty-eight times he will be
a king who turns the wheel [of law]. (8) [776]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [777]

Falling down from the world of gods,
incited by [his] wholesome roots,
every time he will be reborn
in a rich clan with lots of food. (10) [778]

He afterwards leaving the world,
incited by [his] wholesome roots,
will be the Teacher's follower,
known by the name Raṭṭhapāla. (11) [779]

⁴³¹see above v. [701] and note there.

⁴³²reading *ayam* ("this one," BJTS) for *aham* ("I," the reading of PTS which causes the editor to place the first two lines in quotes, to the effect, "[the one who thought], 'I had 54,000 palaces built.'").

Being one bent on exertion,
calmed,⁴³³ devoid of grounds for rebirth,⁴³⁴
knowing well all the defilements,
he'll reach nirvana, undefiled." (12) [780]

Rising up, having left the world,
abandoning abundant food,
like one for whom almsfood is phlegm
I have no taste for any food. (13) [781]

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Buddha's⁴³⁵ dispensation. (14) [782]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [783]

Thus indeed Venerable Raṭṭhapāla Thera spoke these verses.

The legend of Raṭṭhapāla Thera is finished.

[19. Sopāka]

The Blessed One named Siddhattha
came into my presence [one time]
when I was cleaning⁴³⁶ a retreat⁴³⁷
on a most fine,⁴³⁸ 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]

⁴³³*upasanto*

⁴³⁴*nirūpadhi*

⁴³⁵*sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"

⁴³⁶BJTS and cty read *sevantassa* ("serving") for *sodhayantassa* ("washing" "making clean"); either term conveys the meaning, elaborated by the cty, that he was a worker at the retreat.

⁴³⁷*pabbhara* is a slope, incline; cty explains that it was a place on the mountain where the monks would relax or be separated from others (*vivekaṭṭhānaṃ*, "leisure spot")

⁴³⁸PTS gives *pavare*, "most excellent;" BJTS reads *vipine*, "forest[ed]" (or "in the forest").

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 Hero⁴³⁹ 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.⁴⁴⁰
 When [my] last rebirth was attained
 I was born among dog-cookers.⁴⁴¹(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,⁴⁴² 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]

⁴³⁹BJTS (and PTS alt.) reads *dhīro* (“the wise one”)

⁴⁴⁰*dve sampatti*. See above, n. to [702].

⁴⁴¹i.e., despicable, low people. Lit, “I approached a dog-cooker’s womb.” On the semantic range and history of this insulting term, see David White, “Dogs Die.”

⁴⁴²lit., “with strenuous effort”

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.

[20. Sumaṅgala]

Wishing to make a sacrifice
I had a meal prepared [back then]
[and] stood in a large *mālaka*⁴⁴³
venerating the brahmins [there]. (1) [796]

And then I saw the Sambuddha,
Piyadassi, Greatly Famed One,
who was the Tamer of All Worlds,⁴⁴⁴
the Self-Become, the Neutral One. (2) [797]

Standing before his followers
that Blessed One, really shining,
[was] blazing forth just like the sun
when entering its chariot. (3) [798]

Pressing my hands together [then]
[and] bringing [my] own heart pleasure,
I invited [him] with my mind:
“Let the Great Sage come [to me now].” (4) [799]

Discerning what I was thinking,
he who was Peerless in the World,
Teacher, with a thousand arahants
came [right] up to my doorway [then]. (5) [800]

⁴⁴³ see note to [687]

⁴⁴⁴ *sabbalokavinetaṇṇa*

⁴⁴⁵ *purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

“Praise to you, O Well-Bred Person!⁴⁴⁵
 Praise to you, Ultimate Person!
 Ascending into [my] palace
 please sit upon the lion-throne.” (6) [801]

The Tame One, with Tamed Retinue,
 Crossed Over,⁴⁴⁶ the Best Ferryman⁴⁴⁷
 ascending into [my] palace
 sat down upon that seat superb. (7) [802]

Foodstuffs which had been presented
 that [still] remained in my own house
 I [then] gifted to the Buddha
 [feeling well-] pleased by [my] own hands. (8) [803]

With a pleased heart [and] happy mind,
 joyful,⁴⁴⁸ with hands pressed together,
 I worshipped the Best of Buddhas:
 “O! The Buddha’s [great] eminence! (9) [804]

Many arahants are among these
 nobles being served [and] eating.⁴⁴⁹
 That is your majestic power;
 I [too] go for refuge in you.” (10) [805]

Piyadassi the Blessed One
 the World’s Best One, the Bull of Men,
 sat down in the monks’ Assembly
 [and] uttered these verses [aloud]: (11) [806]

[Of] he who fed the Assembly
 [which is] upright [and] attentive
 and the Sambuddha, Thus-Gone-One,
 [all of] you listen to my words: (12) [807]

Twenty-seven times [a god-king]
 he will exercise divine rule.
 With pleasure in his own karma
 he’ll delight in the world of gods. (13) [808]

⁴⁴⁶*tiṇṇo*, i.e., one who has gone to the further shore of *samsāra*, one who has reached nirvana

⁴⁴⁷lit., “Excellent among those who cause [others] to cross over”

⁴⁴⁸lit., “with enjoyment born”

⁴⁴⁹lit., “among the eight [types of noble beings] who are constantly attended upon and [now] are eating, there are many arahants”

And also eighteen times he'll be
 a king who turns the wheel [of law].
 He will reside upon the earth
 [and] have five hundred earthly reigns." (14) [809]

Plunged into the woods, the forest,
 a tiger-frequented jungle,
 having put forth great exertion
 I destroyed [all] the defilements. (15) [810]

In the eighteen hundred aeons
 since I gave [him] that gift back then,
 I've come to know no bad rebirth;
 that is the fruit of giving food. (16) [811]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (17) [812]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

The Summary:

Sihāsani and Ekattambhi,
 Nanda and CChulla-Panthaka,
 Pilinda and also Rāhula,
 Vangata, Raṭṭhapālaka,
 Sopāka and also Maṅgala,
 ten are in the second chapter
 and a hundred and thirty-seven
 verses are related here.

The Sihāsani Chapter, the Second.

Subhūti Chapter, the Third

[21. Subhūti]

Close to the Himalayan range
 [on] the mountain called Nisabha
 my ashram is very well made,
 a well-constructed hall of leaves. (1) [813]

Famed ascetic with matted hair,
 Kosiya was [my] name [back then].
 Solitary, with no second,
 I did live on Nisabha then. (2) [814]

At that time I was not eating
 fruits and roots and [freshly-picked] leaves.
 I was always subsisting on
 the stuff⁴⁵⁰ that fell into my bowl. (3) [815]

I disturbed no mode of living,
 giving up [my own] life itself.
 My own heart was satisfied as
 I rejected [all] harmful ways. (4) [816]

Whenever there arose in me
 a mind heated up by passion,
 reflecting on it by myself,
 remaining calm I would tame it: (5) [817]

“You’re aroused in what’s arousing,
 you are defiled in what defiles,
 you fool yourself in foolish things
 [so] you should leave the forest [now]. (6) [818]

This is the habitation of
 the pure [and] stainless ascetics.
 Do not sully that purity;
 you ought to leave the forest [now]. (7) [819]

Having become a homeless one,
 you always get what is fitting.
 Don’t you transgress against them both;
 you ought to leave the forest [now]. (8) [820]

The wood left from a funeral pyre
 is not made use of anywhere:
 in the village or the jungle
 it’s not approved as firewood. (9) [821]

⁴⁵⁰I am unclear how to take paṇḍu (“yellowish”) in this compound. The cty understands it to mean leaves that fell from trees by themselves, and this would correspond to the usage of paṇḍu as “withered” in some compounds, but I leave it ambiguous, as is the Pali.

You are just like that firebrand,
neither layman nor [yet] wise man.
Today you've departed from both
[so] you should leave the forest [now]. (10) [822]

What then would that produce for you?
To what does this give birth for you?
Giving up⁴⁵¹ my practice of faith
results in so much idleness. (11) [823]

The wise are going to despise you
as a householder [dislikes] dirt.⁴⁵²
Sages, having rooted [you] out
will always cast blame upon you. (12) [824]

The wise ones will speak out against
you leaving the dispensation.
You'll receive no co-residence;
what are you going to live on [then]? (13) [825]

A strong elephant will approach
an elephant who's thrice-rutting,⁴⁵³
a tusker sixty years of age
and drive him away from the herd. (14) [826]

Living in exile from the herd
he's not happy nor is he pleased.
Suffering with [his] mind depressed,
full of remorse, he will tremble.⁴⁵⁴ (15) [827]

Just like that the cruel ascetics
are [surely] going to throw you out.
Being exiled by them you won't
feel happiness or pleasure [then]. (16) [828]

If by day or by night you are
pierced through with the arrow of grief,
[then] you will burn with pain just like
the tusker exiled from the herd. (17) [829]

⁴⁵¹reading *jahasi* ("giving up," "abandoning," BJTS) for *pāhisi* ("sent," PTS)

⁴⁵²or "shit," *asucchiṃ* = impurity, excrement. Is "shit" too strong a word for a translation of *Apadāna*? Does "*asuci*" carry that strong a connotation? Does "dirt" carry a strong enough one?

⁴⁵³i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

⁴⁵⁴reading *pajjhāyanto pavadhethi* (BJTS) for *ojjhāyanto padhāvati* (PTS).

Just as a pretty iron tool
is not taken out⁴⁵⁵ anywhere,
so you, without moral restraint,
won't be invited anywhere. (18) [830]

Even if you're dwelling at home
what are you going to live on [there]?
You do not have a heap of wealth⁴⁵⁶
from your mother and [your] father. (19) [831]

Having done [hard] work by oneself
[much] sweat flows out of the body.
Thus earning a living at home,
you won't think it [so] excellent.⁴⁵⁷ (20) [832]

In that way I carried on there
[whenever] my mind was defiled.
Making varied *Dhamma*-speeches
I warded off my evil heart. (21) [833]

While I was living in this way
dwelling [so] very thoughtfully
[fully] thirty thousand years passed
in my forest [hermitage there]. (22) [834]

Seeing my love of thoughtfulness
[in] seeking [for] the supreme goal,

⁴⁵⁵the texts disagree on the reading of this verb, which undergirds the analogy between the failed ascetic and the iron tool (*kūṭaṃ*, a kind of hammer); it is in the 3rd person here, and the 2nd person in the fourth foot. I follow PTS but read the verb *yāyati* rather loosely to mean both "taken out for use" (as in the hammer) and "taken out for a meal" (as in the ascetic); the verb itself just means "go". In this reading, the beauty (*jātarūpa*) of the tool would be the reason it isn't taken out/used, and would imply that like that the ascetic looks good but isn't actually useful. The alternative *jhāyati* ("meditates," PTS alt.) would compare the failed ascetic to an insentient thing, which is also possible, though it's not then clear why the text stipulates that it's a beautiful hammer. The BJTS reading is *jhāpeti*, "set on fire," "reduce to ashes;" while it is true that the iron hammer wouldn't burn, it's not clear what this would mean vis-a-vis the ascetic (who, we're told in v. [17], will be burning), unless it be that no one would perform his funeral. The PTS reading *yāyati* is especially to be preferred given the focus on place in *kattha ci* ("anywhere," repeated in the second and fourth feet).

⁴⁵⁶*nicchitaṃ dhanam*, the PTS reading. The BJTS (and PTS alt) reading is *nihitaṃ dhanam* "renounced wealth," in which case the translation would be: "you do not have the maternal and paternal wealth which you renounced."

⁴⁵⁷lit., "it will not be liked by you as excellent"

Padumuttara the Buddha
[then] came to the place where I was. (23) [835]

The Bright Hue of Wild Mangosteen,⁴⁵⁸
Incomparable,⁴⁵⁹ Unmeasurable,⁴⁶⁰
the Buddha, Unrivalled in Form,⁴⁶¹
walked back and forth [across] the sky.⁴⁶² (24) [836]

Like a regal *sal* tree in bloom,
like lightening inside of a cloud,
the Buddha, Peerless in Knowledge,
walked back and forth [across] the sky. (25) [837]

Not frightened, like the king of beasts;
prideful like an elephant-king;
playful as a tiger-king he
walked back and forth [across] the sky. (26) [838]

Shining like a coin⁴⁶³ made of gold
[or even] like glowing embers,
like a wish-fulfilling gem⁴⁶⁴ he
walked back and forth [across] the sky. (27) [839]

Like Mount Kailās⁴⁶⁵ in purity,
like the moon on the fifteenth day,⁴⁶⁶
like the [blazing] midday sun he
walked back and forth [across] the sky. (28) [840]

Seeing him walk across the sky
at that time I thought in this way:
“Is this creature some sort of god?
If not, is this one [just] a man? (29) [841]

⁴⁵⁸lit., “radiant with the color of a *Timbarūsaka* [tree]”. The tree is *diospyros embryopteris*, Sinh. *timbiri*. The cty. specifies that the color is that of gold.

⁴⁵⁹*anupamo*

⁴⁶⁰*appameyyo*

⁴⁶¹*rūpen’asadiso*

⁴⁶²lit., he walked back and forth in the sky at that time. “I have ignored the *tadā* in most of the instances of this repeated phrase, *metri causa*.

⁴⁶³*siṅgī-nikkha-suvaṇṇa-ābbho*; *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁶⁴*jotirasa*, Pali-Sinhala-Ingirīsi dictionary calls it a wishing jewel, *cchin-tāmāṇikyaya*, i.e., a gem that grants wishes.

⁴⁶⁵reading *visuddha-kelāsa-nibho* (BJTS) for *visuddha-kelāsa-ṇ-ṇibho* (PTS).

⁴⁶⁶i.e., when it is full, *puṇṇamāse va cchandimā*

I've never heard of nor have seen
 a man as great as this one [seems].
 Surely he knows [secret] mantras;
 [I think] this must be the Teacher." (30) [842]

Having thought about it like that
 I brought pleasure to [my] own heart.
 And I then gathered together
 various flowers and perfumes. (31) [843]

Spreading out a seat of flowers
 I [then] spoke these words [to Buddha],
 Good-Hearted One, the Mind's Delight,
 the Charioteer of Men, the Top: (32) [844]

"O Hero, I've spread out this seat
 which is a fitting one for you.
 Bringing laughter to my [own] heart
 please sit on this seat of flowers." (33) [845]

The Blessed One did sit down there
 unfrightened like a lion[-king],
 [and] the Buddha [remained] a week
 on that excellent floral seat. (34) [846]

Worshipping [him] I stood [right there]
 for [all] those seven nights and days.
 Rising up from meditation
 the Teacher, Best One in the World, (35) [847]

declaring my karmic [result]
 [then] did speak these words [to me there]:
 "Practice Buddha-recollection,⁴⁶⁷
 [it's] the supreme meditation. (36) [848]

Cultivating this mindfulness
 will be fulfilling mentally.
 For thirty thousand aeons you
 will delight in the world of gods. (37) [849]

Eighty times as the king of gods
 you will exercise divine rule.

⁴⁶⁷*buddhanussati*

A thousand times you're going to be
wheel-turning king of a country. (38) [850]

[And you will have] much local rule
innumerable by counting.
You'll experience all of that:
fruit of Buddha-recollection. (39) [851]

Transmigrating from birth to birth
you will receive many riches.
In wealth never deficiency:
fruit of Buddha-recollection. (40) [852]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (41) [853]

Discarding eight hundred million
[and] many slaves [and] workers [too],
you'll renounce in the great Teaching
of Gotama the Blessed One. (42) [854]

Satisfying the Sambuddha,
Gotama, the Bull of Śākyas,
you will be known as Subhūti,
a follower of the Teacher. (43) [855]

Seated in the [monks'] assembly
he'll fix you in two foremost spots:
in the group of gift-receivers,
and also of forest-dwellers." (44) [856]

Having said this, the Sambuddha
who was named for the lotus flower,
the Hero⁴⁶⁸ flew into the sky
just like a swan-king in the air. (45) [857]

[Thus] instructed by the World-Chief
[and] having praised the Thus-Gone-One,
satisfied I always practiced
supreme Buddha-recollection. (46) [858]

⁴⁶⁸BJTS (and PTS alt.) reads *dhīro* ("the wise one")

Due to that karma done very well
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvātimsa [then]. (47) [859]

Eighty times as the king of gods
I did exercise divine rule,
and [too] a thousand times I was
a wheel-turning monarch [then]. (48) [860]

[And I did have] much local rule
innumerable by counting.
I experienced supreme success:
fruit of Buddha-recollection. (49) [861]

Transmigrating from birth to birth
I did receive many riches.
In wealth never deficiency:
fruit of Buddha-recollection. (50) [862]

In the hundred thousand aeons
since I performed that [good] karma,
I've come to know no bad rebirth;
fruit of Buddha-recollection. (51) [863]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (52) [864]

Thus indeed Venerable Subhūti Thera spoke these verses.

The legend of Subhūti Thera is finished.

[22. Upavāna]

The Victor, Padumuttara,
Who Had Crossed Over Everything,
the Sambuddha went fully out⁴⁶⁹
like a fire finished burning. (1) [865]

Many people came together
venerating the Thus-Gone-One.

⁴⁶⁹ *parinibbuto*.

They made a well-made pyre⁴⁷⁰ [for him]
[then] lifted [his] body [on it]. (2) [866]

Doing the needful with the corpse
they gathered [all] the relics there.
[Then] all the people, with [their] kings,
constructed the Buddha's stupa. (3) [867]

The first [casket]⁴⁷¹ was made of gold,
the second was made of gemstone.
The third was made out of silver,
the fourth was made of crystal. (4) [868]

The fifth [stupa] which was built there
was made of rubies fixed in glass.
The sixth was made of all the gems
with a [large] cat's-eye⁴⁷² on the top. (5) [869]

There was a railing made of gold;
[its] legs were made out of gemstones.
That stupa, all [encased] in gold,
[rose up] in height a [full] league tall. (6) [870]

The gods then got together there
and counseled one another [thus]:
"we shall construct a stupa too
for the World-Chief, the Neutral One. (7) [871]

[But] there are no single relics;
the body is in one lump [now].
We'll enlarge this very stupa
of the Buddha, using [fine] gold." (8) [872]

The gods, using the seven gems,
raised it another league [taller].
That stupa, which was two leagues tall,
dispelled the darkness [with its shine]. (9) [873]

⁴⁷⁰ *cchitaka*, heap, shrine

⁴⁷¹ the text does not stipulate the first, second, third, fourth, fifth, sixth *what*, and the cty. sees no need to explain. Relic finds as at Pippurawa, as well as the context (in which there is clearly a single stupa) would suggest that these were reliquaries inside reliquaries inside reliquaries, each encasing the former ones like Russian nesting dolls, until the whole thing was covered with gold.

⁴⁷² *masāragallassa*, *masāragalla* = Sinh. *maesirigala*

The snake-gods⁴⁷³ then assembled there
and counseled one another [thus]:
“The people and also the gods
constructed the Buddha’s stupa. (10) [874]

Do not let us be negligent;
heedful, [and] with the lesser gods,
we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.” (11) [875]

Gathering themselves together
they covered the Buddha’s stupa
with the two types of blue sapphire⁴⁷⁴
and with the *jotirasa* gem.⁴⁷⁵ (12) [876]

At that point Buddha’s *cchetiya*
was made entirely of gems.
In height it welled up three⁴⁷⁶ leagues [tall]
lighting up [the whole universe]. (13) [877]

[Then] *garuḷas*⁴⁷⁷ got together
and counseled one another [thus]:
“The men and gods and snake-gods too
constructed the Buddha’s stupa. (14) [878]

Do not let us be negligent;
heedful, [and] with the lesser gods,
we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.” (15) [879]

That stupa made only of gems
they gilded on the top [right then].
They too increased by one [whole] league
the height of the Buddha’s stupa. (16) [880]

Then rising up four leagues [in height]
that Buddha-stupa shined [so] bright.

⁴⁷³ *nāgā*

⁴⁷⁴ lit., “with *Indanīla* and *mahānīla*” = “Indra Blue” and “Great Blue”

⁴⁷⁵ see above, n. to [839]

⁴⁷⁶ BJTS reads thirty leagues

⁴⁷⁷ PTS omits the *garuḷas*, and as a result the height of the stupa increases from five to seven leagues, skipping six. BJTS includes the *garuḷas*, which makes the numbering sequence complete. In PTS this is the *kumbhaṇḍas* rather than the *garuḷas*, but otherwise the text is the same.

It illumined all directions
just like the risen raying sun. (17) [881]

[Then] *kumbhaṇḍas* got together
and counseled one another thus:
“The people and also the gods
the snake-gods and the *garuḷas* [882]

themselves built a superb stupa
for [him], the Best of the Buddhas.
Do not let us be negligent;
heedful, [and] with the lesser gods, [883]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We’ll cover the entire extent
of the Buddha’s stupa with gems.” [884]

They too increased by one [whole] league
the height of the Buddha’s stupa.
[Now] rising up five leagues [in height]
that Buddha-stupa shined forth [bright]. [885]

Then spirits⁴⁷⁸ got together there
and counseled one another [thus]:
“The people, gods, and snake-gods too,
the *garuḷas* and *kumbhaṇḍas* (18)⁴⁷⁹ [886]

themselves built a superb stupa
for the World-Chief, the Neutral One.
Do not let us be negligent;
heedful, [and] with the lesser gods, (19) [887]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We’ll cover the entire extent
of Buddha’s stupa with crystal.” (20) [888]

They too increased by one [whole] league
the height of the Buddha’s stupa.

⁴⁷⁸*yakkhā*

⁴⁷⁹PTS omits *kumbhaṇḍas* from this list, conflating them with *garuḷas*; I follow BJTS in the last two feet.

⁴⁸⁰PTS reads five, in keeping with its elision of the *garuḷas*

[Now] rising up six⁴⁸⁰ leagues [in height]
that Buddha-stupa shined forth [bright]. (21) [889]

Then assembled the music-nymphs⁴⁸¹
[who] counseled one another [thus]:
“Those born of Manu, and the gods,
snake-gods, kumbhaṇḍas, guyhakas^{*482} (22) [890]

all constructed Buddha’s stupa;
we’ve done nothing in that regard.
We too shall enlarge [this] stupa
of the World-Chief, the Neutral One.” (23) [891]

They constructed seven railings
[and] made the legs [for it as well].
Then that stupa the music-nymphs
made fully [encased] in [fine] gold. (24) [892]

[Now] rising seven leagues [in height]
that Buddha-stupa shined forth [bright].
One could not tell the day from night;
there always was [its strong] bright light. (25) [893]

Its brilliance actually out-shined
the moon and the sun and the stars.
By day that lamp was blazing forth
for a hundred leagues [all] around. (26) [894]

At that time, whichever people
were worshipping that stupa [there]
did not have to climb⁴⁸³ that stupa;
they were [just] held up in the air. (27) [895]

Their flags or wreaths of flowers [there]
were offered up [into the air]
by spirit⁴⁸⁴ Abhisammata
who had been placed [there] by the gods. (28) [896]

⁴⁸¹*gandhabbā*

⁴⁸²BJTS and PTS alt. reads *garuḷā* for *guyhakā*

⁴⁸³an allusion to the practice that seems to have been current at the early post-Aśokan stupas, namely climbing the railing attached to the sides of the stupa in order to circumambulate and place offerings upon its dome.

⁴⁸⁴*yakkha*

They could not see the spirit⁴⁸⁵ [there];
 they see the wreaths [just] flying by.
 Seeing them go by in this way,
 all of them go on to good states. (29) [897]

People with faith in Buddha's words,
 and pleased in the dispensation,
 wishing to see the miracle
 are worshipping that stupa [there]. (30) [898]

At that time I was a speaker
 [and I] lived in Hamsavati.
 Seeing those delighted people
 this [good] thought then occurred to me: (31) [899]

"He is lofty, the Blessed One,
 who has a relic-womb⁴⁸⁶ like this;
 these people are very happy
 doing their rites with devotion. (32) [900]

I too shall do a ritual
 for the World-Chief, the Neutral One,
 and in the future, I shall be
 one of the heirs to⁴⁸⁷ his doctrines." (33) [901]

I had my upper garment washed
 by one whose job was washing clothes
 [and] having stuck it on bamboo
 I raised a flag up in the sky. (34) [902]

Grabbing it, Abhisammata
 raised up my flag into the sky.
 Seeing it⁴⁸⁸ flutter in the wind,
 among those folks I smiled a lot. (35) [903]

Bringing pleasure to [my] mind there
 I [then] approached a [Buddhist] monk.
 Worshipping that monk I inquired
 what that flag's result would become. (36) [904]

⁴⁸⁵yakkha

⁴⁸⁶i.e., stupa.

⁴⁸⁷lit., "in".

⁴⁸⁸lit., "the flag".

He told me of religious joy,
generating [great] bliss for me.
“You always will experience
the fruit of [your gift of] that flag.” (37) [905]

[He said], “The army, with four parts —
tusker, soldier, chariot, horse —
will wait on you permanently;
that is the fruit of a flag-gift. (38) [906]

Sixty thousand instruments⁴⁸⁹ [and]
well-decorated kettle-drums⁴⁹⁰
will attend you permanently;
that is the fruit of a flag-gift. (39) [907]

And women [too, all] well-made-up
numbering eighty-six thousand,
with varied clothes and ornaments,
wearing earrings bearing gemstones, (40) [908]

with long eyelashes, lovely smiles⁴⁹¹
and slim waists, pleasant to look at⁴⁹²
will wait upon you constantly:
that is the fruit of a flag-gift. (41) [909]

You’ll delight in the world of gods
for thirty thousand aeons [hence].
Eighty times as the king of gods
you will exercise divine rule. (42) [910]

A thousand times you’re going to be
a king who turns the wheel [of law],
[and you will have] much local rule
innumerable by counting. (43) [911]

In one hundred thousand aeons,
arising in Okkāka’s clan,

⁴⁸⁹*turiya*, musical instruments

⁴⁹⁰*bheri*

⁴⁹¹*hasulā* = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, “eyebrows” or “thick eyebrows”, often found in combination with the term for “long eyelashes” (*aḷārapamha*).

⁴⁹²RD gives “good hips,” referring to this text. I don’t see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

the one whose name is Gotama
will be the Teacher in the world. (44) [912]

Falling down from the world of gods,
incited by [your] wholesome roots,
[and] bound up with your good karma
you will be Brahma's kinsman [then]. (45) [913]

Discarding eight hundred million
[and] many slaves [and] workers [too],
you will renounce in the teaching
of Gotama the Blessed One. (46) [914]

Satisfying the Sambuddha,
Gotama, the Bull of Śākya,
you'll be known as Upavāna
a follower of the Teacher." (47) [915]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (48) [916]

When I was a wheel-turning king,
lord over the four continents,
for three leagues in all directions
flags were always seen by me [then]. (49) [917]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth;
that is the fruit of a flag-gift. (50) [918]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (51) [919]

Thus indeed Venerable Upavāna Thera spoke these verses.

The legend of Upavāna Thera is finished.

⁴⁹³"three-Refuge Goer," cf. #113, #298, #356{359}

[23. Tīṇisaraṇāgamaniya⁴⁹³]

In the city, CChandavati,⁴⁹⁴

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.”⁴⁹⁵ (2) [921]

Being shrouded⁴⁹⁶ in dark blindness
I’m being scorched by the three fires.⁴⁹⁷
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] good⁴⁹⁸ 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].⁴⁹⁹ (6) [925]

In those days the normal lifespan
[numbered] one hundred thousand years.⁵⁰⁰

⁴⁹⁴some alt. PTS mss. as well as cty read Baṇḍumatī; BJTS like PTS reads CChāṇḍavati. See DPPN I:851; the city is only “known” to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha).

⁴⁹⁵lit., “I do not receive the pabbajja (renunciation, going forth, in these texts meaning becoming a Buddhist monk or nun).”

⁴⁹⁶pīhitā, cut off. Cty. glosses the participle with chāditā, covered, concealed

⁴⁹⁷the cty on [352] explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁴⁹⁸lit., “meritorious,” *puñña*°

⁴⁹⁹lit., “I went for the going for refuge.”

⁵⁰⁰lit., “At that time the lifespan that existed was 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 Tāvatisa. (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].⁵⁰¹ (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 beloved⁵⁰² [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.⁵⁰³ (14) [933]

Setting out from that [great] city
placed in front by [other] children

⁵⁰¹lit., “the eight causes [of happiness]

⁵⁰²reading *paṭikanto* (BJTS) for *paṭikkanto* (“gone,” “departed,” PTS).

⁵⁰³lit., “in the city of Śāvastī (Sāvatthi)”

I approached a monastery
[hoping to find] sports and laughter.⁵⁰⁴ (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,⁵⁰⁵
[then] you all will see nirvana. (23) [942]

⁵⁰⁴reading *hāsa-khiḍa-samaṅgīnaṃ* (BJTS) for *sahassa-khiḍa-samaṅgī ‘ham* (PTS).

⁵⁰⁵lit., “with own strength as far as [you can]”

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] model⁵⁰⁶
guarding [all] the moral precepts
in a short time, [then] all you too
will attain [your] arahantship." (25) [944]

Thrice-knowing,⁵⁰⁷ with superpowers,
I'm skilled at the reading of minds.⁵⁰⁸
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.

[24. Pañcchasīlasamādāniya⁵⁰⁹]

In the city, CChandavatī,⁵¹⁰
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

⁵⁰⁶lit., "acting out of analogy with me": *mamopamaṃ karitvāna*

⁵⁰⁷*tevijja*: the threefold knowledge of an arahant, namely, recollection of former lives, insight into the deaths and births of beings, and recognition of the destruction of all passions.

⁵⁰⁸lit., "understanding the minds of others"

⁵⁰⁹"Acceptor of the Five Moral Precepts"

⁵¹⁰see DPPN I:851; the city is only "known" to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha).

I'm being scorched by the three fires.⁵¹¹
 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,⁵¹²
 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,

⁵¹¹cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁵¹²lit., "as the last was taking place"

I was born in a rich family
with a big house in Vesāli.⁵¹³ (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.⁵¹⁴ (15) [962]

Guarding the five moral precepts
I received the three [good] results:⁵¹⁵
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].⁵¹⁶ (17) [964]

⁵¹³lit., "in the city of Vesāli"

⁵¹⁴I follow the cty in understanding *desaka* (ordinarily teacher, lecturer) as "only one part" (*ekakoṭṭhāsam eva*).

⁵¹⁵lit., "causes" or bases for good or bad action. The BJTS Sinhala gloss is *anugas* (karmic results)

⁵¹⁶lit., "I obtain those places".

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 precepts⁵¹⁷ were practiced well
 by me, a wise servant-man [then].
 Due to that moral discipline
 today I'm freed⁵¹⁸ 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.⁵¹⁹ (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 Pañcchasīlasamādāniya Thera spoke these verses.

The legend of Pañcchasīlasamādāniya Thera is finished.

[25. Annasamsāvaka⁵²⁰]

I saw the golden Sambuddha
 as he traveled through the bazaar,
 like a rare ornament of gold,
 Bearing the Thirty-two Great Marks,
 Siddhattha, the Lamp of the World,
 Ineffable [and] Unrivalled,
 the Tame one, the Brilliant [Buddha],
 and I obtained supreme joy [there]. (1-2) [969-970]

Spending that time with him I fed
 the Sambuddha, the Sage So Great.
 The Sage, the Kind One, Protector
 then rendered [his] thanks to me [there]. (3) [971]

⁵¹⁷ *pañcchasīlān'*:

⁵¹⁸ reading *mocchayim* (BJTS) for *poṭhayiṇ* (PTS).

⁵¹⁹ *pañcchasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

⁵²⁰ "Causer of the Flow of Food"

Pleasing [my] heart in the Buddha,
the Greatly Compassionate One,
Supreme Consolation Maker,
I thrilled for an aeon in heaven. (4) [972]

In the ninety-four aeons since
I gave that almsgiving back then
I've come to know no bad rebirth:
that is the fruit of giving food. (5) [973]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [974]

Thus indeed Venerable Annasamsāvaka Thera spoke these verses.

The legend of Annasamsāvaka Thera is finished.

[26. Dhūpadāyaka⁵²¹]

I gave the incense for the hut
of Siddhattha, the World's Best One,
the Blessed One, the Neutral One,
with a mind that was very clear. (1) [975]

In whichever womb I'm reborn,
[whether] it's human or divine,
I am beloved of them all:
that's the fruit of giving incense. (2) [976]

In the ninety-four aeons since
I gave [him] that incense back then
I've come to know no bad rebirth:
that's the fruit of giving incense. (3) [977]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [978]

Thus indeed Venerable Dhūpadāyaka Thera spoke these verses.

The legend of Dhūpadāyaka Thera is finished.

⁵²¹"Incense-Donor"

[27. Puḷinapūjaka⁵²²]

Digging out the sand which was old
I scattered [pure] clean sand about
the superb tree,⁵²³ the Bodhi Tree,
of Vipassi the Blessed One. (1) [979]

In the ninety-one aeons since
I donated that sand [back then,]
I've come to know no bad rebirth;
that is the fruit of giving sand. (2) [980]

Three and fifty aeons ago
I was King Mahāpuḷina,⁵²⁴
a conqueror of the people,
a wheel-turner, with great power. (3) [981]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [982]

Thus indeed Venerable Puḷinapūjaka Thera spoke these verses.

The legend of Puḷinapūjaka Thera is finished.

[28. Uttiya]

On CChandabhāgā River's bank
I was a crocodile back then.
Being engaged in getting food
I went up to the river bank. (1) [983]

At that time the Self-Become One,
Siddhattha, the Best among Men,
approached a ford on that river
wishing to cross the river [there]. (2) [984]

When the Sambuddha had arrived
I also approached that [same] place.
Having approached I [then] uttered
these [kind] words to the Sambuddha: (3) [985]

⁵²²“Sand-Giver”

⁵²³reading *pādaputtame* (BJTS) for *pādamuttame* (PTS)

⁵²⁴“Great Sand”

“Climb aboard [me], O Great Hero,
 I’ll take you across the river.
 This is the sphere of my fathers;
 please have pity, O Sage So Great.” (4) [986]

Having heard me growling loudly
 the Great Sage [then] climbed up [on me].
 Smiling with a heart of laughter
 I ferried the World-Chief across. (5) [987]

[Then] that World-Chief [named] Siddhattha
 [gone to] the other river bank
 gave consolation to me there:
 “you will achieve the deathless [state].” (6) [988]

After falling from that body
 I went on to the world of gods.
 Surrounded by celestial nymphs
 I enjoyed [much] divine pleasure. (6) [989]

Seven times as the king of gods
 I exercised divine rule [there].
 Three times as a wheel-turning king
 I was the lord of the [whole] earth. (7) [990]

Binding [myself] to solitude,
 I am clever and self-controlled.
 I’m [now] bearing [my] last body,
 in the Sambuddha’s [great] teaching. (8) [991]

In the ninety-four aeons since
 I [thus] ferried the Bull of Men
 I’ve come to know no bad rebirth;
 that is the fruit of ferrying. [992]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [993]

Thus indeed Venerable Uttiya Thera spoke these verses.
 The legend of Uttiya Thera is finished.

[29. Ekañjalika⁵²⁵]

I saw the golden Sambuddha
 as he traveled through the bazaar,
 Vipassi, Top Caravan Leader,
 Hero Among Men, the [Great] Guide,⁵²⁶
 Untamed-Tamer,⁵²⁷ the Neutral One,
 Great Debater, the Sage So Great,
 [and] pleased, with happiness of mind,
 I pressed my hands together once. (1-2) [994-995]

In the ninety-one aeons since
 I pressed my hands together [once,]
 I've come to know no bad rebirth;
 that is the fruit of saluting. (3) [996]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [997]

Thus indeed Venerable Ekañjalika Thera spoke these verses.

The legend of Ekañjalika Thera is finished.

[30. Khomadāyaka⁵²⁸]

In the city Bandhumatī
 I [lived as] a trader back then.
 In that way supporting [my] wife
 I planted the seeds of [great] wealth. (1) [998]

I donated one *khoma* cloth
 to the Sage [known as] Vipassi,
 Teacher, [who] had entered the road,
 in order to obtain merit.⁵²⁹ (2) [999]

⁵²⁵“One-Salute”

⁵²⁶*vināyakaṇ*

⁵²⁷*adantadamaṇaṇ*, could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading; cf. RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

⁵²⁸“Giver of *Khoma* Cloth”

⁵²⁹*kusalatthāya*

In the ninety-one aeons since
I gave that *khoma* cloth back then,
I've come to know no bad rebirth;
that is the fruit of giving cloth. (3) [1000]

Seven and twenty aeons ago
I was Sindhavasandana,⁵³⁰
possessor of the seven gems,
[and] lord of the four continents. (4) [1001]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1002]

Thus indeed Venerable Khomadāyaka Thera spoke these verses.

The legend of Khomadāyaka Thera is finished.

The Summary:

Subhūti and Upavāna,
Saraṇa, Sīlagāhaka,
Annasansāvaka, Dhūpa,
Puḷina, and with Uttiya.
Añjali and Khomadāyī,
ten indeed, in the third group.
All together one hundred eighty five
verses have been spoken.
Subhūti Chapter, the Third.

The Fourth Recitation Portion.

Kuṇḍadhāna Chapter, the Fourth

[31. Kuṇḍadhāna⁵³¹]

With a pleased heart [and] happy mind
I went up to the Best Buddha,
the Self-Become One, Top Person,
who had spent a week secluded. (1) [1003]

⁵³⁰“Chariot with Sindh [Horse]” or “Sindh Chariot,” reading *sindhuva + sandana*

⁵³¹as v. [1011] below makes clear, this was not a good name. As given in the texts it would mean “Iguana-container” or “Pot-container”. One PTS alternative is “Kuṇḍadāno,” “Iguana-Giver” or “Pot-Giver”. The cty explains that his slur was to call a Thera a “Kuṇḍa” (or “Koṇḍa”), hence the name was fitting.

Discerning the time when he'd rise,
I approached the Sage So Great [then,]
Padumuttara, carrying
a big sheaf of banana fruits. (2) [1004]

The Blessed One, World-Chief, Great Sage,
accepting that fruit [I gave him,]
brought [great] pleasure to my heart [then,]
[by] eating [it all at that time]. (3) [1005]

Having eaten, the Sambuddha,
Peerless One, Caravan-Leader,
[then] sitting down on his own seat
did speak these verses [about me]: (4) [1006]

"Let those spirits⁵³² who are living
in the forest on this mountain,
together with those from the past
and future, listen to my words. (5) [1007]

I shall relate the details of
this one who served the Buddha [well,]
like a lion, king of the beasts;
[all of] you listen to my words: (6) [1008]

This one will be a king of gods
[in the future] eleven times.
And thirty-four times he will be
a king who turns the wheel [of law]. (7) [1009]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [1010]

Having cursed some [Buddhist] monks,
arahants who are virtuous [then],
as the result of that bad deed
he will receive an [ugly] name. (9) [1011]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,

⁵³²yakkhā

he'll be [Gotama's] follower
known by the name Kuṇḍadhāna. (10) [1012]

Binding [myself] to solitude,⁵³³
meditator, trance-lover,
satisfying the Teacher, [now]
I'm living without defilements. (11) [1013]

Honored by the monks' Assembly,⁵³⁴
the top followers around him,
Buddha⁵³⁵ sat in that⁵³⁶ Assembly
[and] had me take the ticket⁵³⁷ [there]. (12) [1014]

Putting [my] robe on one shoulder
[and] worshipping the World-Leader,
in front of the Best Debater⁵³⁸
I took the first [such] ticket [then]. (13) [1015]

Due to that act, the Blessed One,
Who Makes the Ten-Thousand [Worlds] Quake
sitting in the monks' Assembly
did place me in that foremost place. (14) [1016]

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Buddha's dispensation.⁵³⁹ (15) [1017]

The four analytical modes,
and these eight deliverances,

⁵³³reading *pavivekaṃ* (BJTS) for *parivekhaṇ* (PTS)

⁵³⁴BJTS treats *purakkhata* as *parivaraṇa laddā*, surrounded by, and the term certainly carries that connotation to the extent that "honoring" in this way requires such giving of preference (best or highest seat, for example). But the term's meaning focuses on the honoring, not the surrounding, and so does my translation choice, to capitalize *bhikkhusaṅghapurakkhata* as an epithet rather than treat it as a description. The Buddha was virtually *always* surrounded by those who honored him, and the epithet calls that to mind, together with the connotations.

⁵³⁵lit. "the Victor"

⁵³⁶lit., "in the monks' Assembly"

⁵³⁷*salākaṃ gāhayī*, The *salāka* (Sinh. *laha*) is a stick used as a ticket in the distribution of monastic alms and in monastic voting procedures.

⁵³⁸*vadataṇ varassa*

⁵³⁹*sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"

six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1018]

Thus indeed Venerable Kuṇḍadhāna Thera spoke these verses.

The Legend of Venerable Kuṇḍadhāna Thera is finished.

[32. Sāgata]

Back then I was a brahmin man
known by the name of Sobhita.
Being honored by my students,
I went out to the ashram [then]. (1) [1019]

Honored by the monks' Assembly,
[right] at that time the Blessed One,
setting out from the ashram's door,
stood [there], the Ultimate Person. (2) [1020]

I [then] saw him, the Sambuddha,
Tame One with a Tamed Retinue.
Bringing pleasure to [my] own heart
I praised the World-Leader kindly: (3) [1021]

"Whatever trees that there might be
they all grow up in the [firm] earth.
So too, smart beings [all] grow up
in the Victor's dispensation. (4) [1022]

The Caravan-Leader, O Wise One,
you do remove⁵⁴⁰ many people
from the wrong road, lifting them up
by declaring the road [to them]. (5) [1023]

Tame One surrounded by the tamed,
Meditator, by trance-lovers,
by those bent on exertion [and]
by peaceful ones, by neutral ones, (6) [1024]

adorned by⁵⁴¹ [all] your followers
with their virtues, you are splendid.

⁵⁴⁰reading 'panesi for panesi, and avoiding the alternate reading (and BJTS) mahesi (mahesi).

⁵⁴¹reading parisāhi (BJTS) for parisato (PTS)

Your light spreads over⁵⁴² [everything]
like the sun [when it] is rising.⁵⁴³ (7) [1025]

Seeing the pleasure in my heart
the Great Sage Padumuttara,
standing in the monks' Assembly,
the Teacher spoke these verses [then]: (8) [1026]

"I'll relate details of this brahmin
who has caused joy to be produced.
For a hundred thousand aeons
he'll delight in the world of gods. (9) [1027]

Falling from Tusitā heaven
incited by [his] wholesome roots
he will renounce in the Blessed
One, Gotama's dispensation. (10) [1028]

Due to that karma done very well⁵⁴⁴
he will attain arahantship.
He'll be the Teacher's follower
known by the name of Sāgata. (11) [1029]

After renouncing he'll avoid
bad⁵⁴⁵ karma done with the body [then].
Avoiding bad karma with words
he'll purify his livelihood." (12) [1030]

I am [now] living in that way,
skilled in the elements of power.
Knowing well all the defilements,
without defilements I [now] live. (13) [1031]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [1032]

⁵⁴²there are problems with this verse; many alternate readings in the different manuscripts and editions. I follow BJTS Sinhala gloss in taking *niddhāvate* as "*paetireyi*," "spreads out over."

⁵⁴³reading *suriyodāyate* (BJTS) for *suriyo 'bbhaghane* ("like the sun in a mass of clouds," PTS).

⁵⁴⁴reading (with BJTS, PTS alternatives) *tena kammena sukatena* for PTS *vimbakapa-suto hutvā*

⁵⁴⁵or "evil:" *pāpa*°

This indeed Venerable Sāgata Thera spoke these verses.

The legend of Sāgata Thera is finished.

[33. Mahā-Kaccchchāna⁵⁴⁶]

Covering it over with gold,
I had a lion-throne fashioned
[at] the shrine known as “Paduma”
of the Lord Padumuttara. (1) [1033]

Taking an umbrella of gems
and a fan made out of ox-tail,
I placed them [there] for that Buddha,
the World’s Kinsman, the Neutral One. (2) [1034]

Throughout the earth the lesser gods
all gathered together [there] then.
“He’ll relate the karmic results
of umbrellas and seats⁵⁴⁷ of gems. (3) [1035]

We will listen to all [that’s said]
when the Teacher is speaking [thus].
We will produce great happiness
in the Buddha’s dispensation.⁵⁴⁸ (4) [1036]

Sitting down on the throne of gold,
the Self-Become One, Top Person,
encompassed by the Assembly⁵⁴⁹
[then] spoke these verses [about me]: (5) [1037]

“I shall relate details of him
who has given this throne [to me],
made of gold and [also of] gems;
[all of] you listen to my words: (6) [1038]

For thirty aeons, king of gods,
he will exercise divine rule.

⁵⁴⁶“Great Golden One,” a historical monk, and famous follower of the Buddha’s. See DPPN II:468ff., also cf. #528 {531}, below, which is also ascribed to this monk.

⁵⁴⁷BJTS omits *āsana* (“seats”) from the compound, reading *ratanāmayachattānaṃ*, “of umbrellas made of gems”.

⁵⁴⁸*sammāsambuddhasāsane*, lit., “in the Supreme (or Great Perfected) Buddha’s dispensation”

⁵⁴⁹lit., “by the monks’ Assembly”

A hundred leagues surrounding [him]
he will conquer with [his bright] light. (7) [1039]

Having come to the human world
he will be a wheel-turning king.
His name will be Pabhassara⁵⁵⁰
[and he will possess] great power. (8) [1040]

Like the risen hundred-rayed [sun],
whether it is day or it's night,
that Kṣatriyan will shine forth [there]
eight cubits all around [himself]. (9) [1041]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [1042]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
he'll be [born as] Brahma's kinsman;
his name [will then be] Kaccchchāna. (11) [1043]

After he renounces [the world,]
he'll be an arahant, undefiled.
Gotama, the Lamp of the World
will place him in a foremost place. (12) [1044]

He'll explicate in great detail
the problems that are posed in brief.
Explicating [thus] that problem
he will fulfill [all their] desires." (13) [1045]

Being born in a wealthy clan,
a brahmin master of mantras,
giving up [my] wealth and grain I
[then] went forth into homelessness. (14) [1046]

I explicate in great detail
[the problems] posed only in brief.
Fulfilling all of their desires
I satisfy the Best Biped. (15) [1047]

⁵⁵⁰"Pithy Light"

Satisfied by me, the Hero,
the Self-Become One, Top Person,
seated in the monks' Assembly
did place me in that foremost place. (16) [1048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [1049]

Thus indeed Venerable Mahākaccchchāna Thera spoke these verses.

The legend of Mahākaccchchāna Thera is finished.

[34. Kāludāyi⁵⁵¹]

Picking a flowering lotus,
and water lily and jasmine,
and taking some rice cooked in milk,
I gave it to the Teacher [then],
to Buddha Padumuttara
the World's Best One, the Neutral One,
who had gone out upon the road,
wandering on journeys back then. (1-2) [1050-1051]

[At that time] the Great Hero ate
that milk-rice [that's so] good to eat,
and taking up that [lotus] flower
he gave it to the people [there]. (3) [1052]

"This superb lotus is pretty,
pleasant [and much] loved⁵⁵² in the world.
He who gave this flower to me
has done a [most] difficult deed. (4) [1053]

I shall relate details of him
who offered this flower [to me]
and gave me this rice cooked in milk;
[all of] you listen to my words: (5) [1054]

For ten and also eight more times
he will exercise divine rule.

⁵⁵¹PTS reads Kāludāyi. See #543 {546}, below, for a second *apadāna* ascribed to this [same?] monk.

⁵⁵²reading *piyaṃ* (BJTS) for *cchiraṇ* ("a long time," PTS)

As the result of his karma,⁵⁵³
 [in the future] there will be borne
 a canopy built in the sky
 of lily and of lotuses,
 which in addition will contain
 [the white flowers known as] jasmine. (6-7) [1055-1056]

Five and twenty times he will be
 a king who turns the wheel [of law].
 He will reside upon the earth
 [and] have five hundred earthly reigns. (8) [1057]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (9) [1058]

Delighted by his own karma,
 incited by [his] wholesome roots,
 he will be [the Buddha's] kinsman,
 conveying joy to the Śākyaans. (10) [1059]

And he, having renounced the world,
 incited by [his] wholesome roots,
 knowing well all the defilements,
 will reach nirvana, undefiled. (11) [1060]

[Then] Gotama, the World's Kinsman,
 will place [him] in a foremost place
 of achieving analysis,
 [and] of doing what should be done. (12) [1061]

Being one bent on exertion,
 calmed,⁵⁵⁴ devoid of grounds for rebirth,⁵⁵⁵
 he'll be the Teacher's follower;
 his name [will be] Udāyi [then].“ (13) [1062]

[Now] my heart is liberated;
 ill-will has fallen from the mind.⁵⁵⁶

⁵⁵³lit. “merit”

⁵⁵⁴*upasanto*

⁵⁵⁵*nirūpadhi*

⁵⁵⁶BJTS and some PTS alternatives read: “Lust and hatred and delusion and ill-will are fallen from the mind”

Knowing well all the defilements,
without defilements I [now] live. (14) [1063]

An ardent striver, intelligent,
I satisfied the Sambuddha.
And the Sambuddha, with delight,
did place me in that foremost place. (15) [1064]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1065]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

[35. Mogharāja]

The Blessed One Atthadassi
the Self-Become One, Unconquered,
encompassed by the monks' Assembly
entered the chariot-road [then]. (1) [1066]

With my students [all] around me
I [then] departed from the house.
Having gone out I [then] saw there
[the Sambuddha], the World-Leader. (2) [1067]

[Then] saluting the Sambuddha,
hands pressed together on my head,
bringing pleasure to [my] own heart,
I praised the World-Leader kindly: (3) [1068]

To what extent beings have form,
are formless or are unconscious,
all of them are included in
the [great] knowledge that you possess.⁵⁵⁷ (4) [1069]

If one encloses water with
a net that is good for fishing,

⁵⁵⁷ reading *samogadhā* (BJTS) for *samāhaṭṭā* (PTS). The Sinhala gloss in BJTS understands the verse to refer to the beings in Brahmaloḥa; though the text does not stipulate that, it would make sense of the inclusion here of formless and non-sentient beings (as are found there, along with beings that have form). In any event, the point of the verse is that the Buddha's knowledge is all-encompassing.

all the creatures in the water
would [then] be caught inside the net. (5) [1070]

And whoever has intentions
one with form or a formless one,
are all of them included in
the [great] knowledge that you possess. (6) [1071]

You're lifting up this world which is
confused by the darkness-maker.⁵⁵⁸
Having listened to your Teaching
they [all then] cross the flood of doubt. (7) [1072]

This world's enmeshed in ignorance,
covered by the darkness-maker.
In your knowledge they shine brightly
driving out the darkness-maker. (8) [1073]

That eye of yours, for everyone,
is what removes the great darkness.
Having listened to your Teaching
many folks achieve nirvana." (9) [1074]

Having filled up a container
[with] a bit of pure [bee's] honey,
picking it up with both [my] hands,
I held it out to the Great Sage. (10) [1075]

The Great Hero, the Sage So Great,
accepted it, with [some] boiled rice.⁵⁵⁹
Eating it, the Omniscient One
then rose up into the sky⁵⁶⁰ [there]. (11) [1076]

Teacher Atthadassi, Man-Bull,
standing up in the atmosphere,
bringing pleasure to my [own] heart,
[then] spoke these verses [about me]: (12) [1077]

"This one by whom knowledge is praised
and the Best Buddha is lauded,

⁵⁵⁸lit., "that which causes darkness" = ignorance, delusion

⁵⁵⁹reading *sabhattena* (BJTS) for *subhakena* (PTS)

⁵⁶⁰lit., "rose up into the sky the sky;" I have reduced the redundancy of *vehāsaṃ nabhaṃ*, as does the BJTS Sinhala gloss.

due to the pleasure in [his] heart,
will not go to a bad rebirth. (13) [1078]

He will exercise divine rule
[fully] fourteen [different] times [then].
He will reside upon the earth
with eight hundred earthly⁵⁶¹ reigns [there]. (14) [1079]

And five hundred times he will be
a king who turns the wheel [of law].
He will exercise on the earth
uncountable regional reigns. (15) [1080]

A learned man who knows mantras,
he will master the three Vedas.
And [then] he will renounce the world
in Gotama Buddha's teaching.⁵⁶² (16) [1081]

Through [his] knowledge he'll discover
facts which are [so] deep and subtle.
He'll be the Teacher's follower
[whose] name [will be] Mogharāja, (17) [1082]
endowed with the three knowledges,⁵⁶³
undefiled, a duty-doer.
Gotama the Top Charioteer
will place him in that foremost place." (18) [1083]

Abandoning [my] human work,
severing the bonds of being,
knowing well all the defilements,
without defilements I [now] live. (19) [1084]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [1085]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

⁵⁶¹I read *pathavyā* (BJTS) for *padesa* (PTS), to avoid the redundancy (even contradiction) with the next verse.

⁵⁶²lit., "in the dispensation of Gotama, the Blessed One"

⁵⁶³*tīhi vijjāhi*

[36. Adhimutta]

When the World-Chief Atthadassi,
 the Ultimate Man, passed away,⁵⁶⁴
 with a mind that was very clear
 I summoned the monks' Assembly. (1) [1086]

Inviting the Assembly-gem
 which was upright and well-settled,
 [and] having built a pavilion,⁵⁶⁵
 I fed sugar cane to those monks.⁵⁶⁶ (2) [1087]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I surpass all [other] creatures;
 that is the fruit of good karma. (3) [1088]

In the eighteen hundred aeons
 since I gave [him] that gift back then,
 I've come to know no bad rebirth:
 that's the fruit of sugar-cane gifts. (4) [1089]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1090]

Thus indeed Venerable Adhimutta Thera spoke these verses.

The legend of Adhimutta Thera is finished.

[37. Lasuṇadāyaka⁵⁶⁷]

I was an ascetic back then
 not far from the Himalayas.
 I sustained myself on garlic;
 garlic was [then] my [only] food. (1) [1091]

After filling [some] *khāriyas*⁵⁶⁸
 I went to a monastery.

⁵⁶⁴lit., "reached nirvana"

⁵⁶⁵*maṇḍapa*

⁵⁶⁶lit., "to that ultimate Assembly"

⁵⁶⁷"Garlic-Giver"

⁵⁶⁸a type of container? Cty treats it as a container used by ascetics. Also a measure, = 16 *dronas*. Cf. above v. [198] and n.

I gave the Assembly garlic,
happy, [and] with a happy heart. (2) [1092]

Giving the Assembly garlic,
intent on the dispensation
of Vipassi, the Top Person,
I [then] delighted in heaven. (3) [1093]

In the ninety-one aeons since
I gave [them] that garlic back then,
I've come to know no bad rebirth:
that's the fruit of cloves of garlic. (4) [1094]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1095]

Thus indeed Venerable Lasuṇadāyaka Thera spoke these verses.

The legend of Lasuṇadāyaka Thera is finished.

[38. Āyāgadāyaka⁵⁶⁹]

When the World's Protector had died,
Sikhi [Buddha], Best Debater,
I worshipped his superb stupa,
happy, [and] with a happy heart. (1) [1096]

Having spoken with the workmen
I provided the capital;⁵⁷⁰
I constructed an eating hall,
happy, [and] with a happy heart. (2) [1097]

[After that] I lived among gods
for eight aeons without a break.
In the remaining aeons I
transmigrated in a mixture.⁵⁷¹ (3) [1098]

Poisons don't enter my body,
enemies are not hurting me,

⁵⁶⁹cty defines āyāga as a *diḡhaṃ bhojanasālaṃ* or "long eating-hall," thus the name would mean "Eating-Hall-Giver".

⁵⁷⁰lit., "root," *mūla*.

⁵⁷¹i.e., in a mixture of human and divine worlds.

I do not sink down in water:
that's the fruit of an eating hall. (4) [1099]

A massive cloud rains [heavy] rain
whenever I [may] wish [for it].
Even gods⁵⁷² visit my dwelling;
that is the fruit of good karma. (5) [1100]

Thirty times as wheel-turning kings,
possessors of the seven gems;
no one at all despises me:
that is the fruit of good karma. (6) [1101]

In the thirty-one aeons since
I had that hall for eating made,
I've come to know no bad rebirth:
that's the fruit of an eating hall. (7) [1102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1103]

Thus indeed Venerable Āyāgadāyaka Thera spoke these verses.

The legend of Āyāgadāyaka Thera is finished.

[39. Dhammacakkika⁵⁷³]

On the front of the lion-throne
of Siddhattha, the Blessed One,
a *Dhamma*-wheel⁵⁷⁴ was placed by me,
well-fashioned, [and] praised by the wise.⁵⁷⁵ (1) [1104]

⁵⁷²or "kings," *devā*.

⁵⁷³"*Dhamma*-Wheel-er"

⁵⁷⁴stone-carved free-standing sculptures of *dhamma-cchakkas* (an eight-spoked wheel representing the *Dhamma* of the Buddha as well as the Law of a "wheel-turning" [cchakka-vatti] monarchs have been discovered in the ruins of the stupas of the day. For references see SSE, fn XX. See also above, n. XX, ON THE CChAKKAVATTI, first appearance. The *Dhamma*-wheel is also a standard emblem carved into the base of such thrones, which is often, as the cty stipulates here, flanked by images of lions (Dhammacakkika's was 'situated in the place between them both').

⁵⁷⁵BJTS Sinhala gloss follows the cty, as do I, in understanding "*vaṇṇitaṃ*" as "*vaṇṇatā karaṇalada*."

I shine, a charming gold color;⁵⁷⁶
 have vehicles, army and mounts.
 Many people attached [to me]
 are waiting on me, constantly. (2) [1105]

I am always attended by
 sixty thousand instruments,⁵⁷⁷
 beautified by [my] retinue:
 that is the fruit of good karma. (3) [1106]

In the ninety-four aeons since
 I established that [*Dhamma*-]wheel
 I've come to know no bad rebirth:
 that's the fruit of a *Dhamma*-wheel. (4) [1107]

Eleven aeons after that
 there were eight lords over countries;
 [all] were named Sahassarāja,⁵⁷⁸
 wheel-turning kings with great power. (5) [1108]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1109]

Thus indeed Venerable Dhammacakkika Thera spoke these verses.

The legend of Dhammacakkika Thera is finished.

[40. Kapparukkhiya⁵⁷⁹]

Affixing⁵⁸⁰ decorated cloth
 on the front of the best stupa
 of Siddhattha, the Blessed One,
 I set up a wishing-tree [there].⁵⁸¹ (1) [1110]

⁵⁷⁶“or of a charming appearance;” cty seems to read *cchatuvaṇṇo* for *cchāruvaṇṇo* (on which BJTS and PTS agree, without alternates in the mss.) and therefore interprets this to mean, “[Among?] the four castes, I shine”.

⁵⁷⁷*turiya*, musical instruments

⁵⁷⁸“Thousand Kings,” perhaps to be understood as the overlord of a thousand royal underlords, or the king over thousands of people.

⁵⁷⁹“Wish-Fulfilling-Tree-er”

⁵⁸⁰reading *laggetvā* (BJTS, cty) for *langhetvā* (PTS)

⁵⁸¹*kapparukkha* (lit., “aeon tree”) typically refers to a tree in heaven that grants all wishes. Especially given the reference to affixing a decorated cloth, this may allude to a picture of such a tree painted on cloth, rather than being a claim that an actual wish-fulfilling tree was donated at the stupa. Alternately, in contemporary Sri Lanka,

In whichever womb I'm reborn
 [whether] it's human or divine,
 a wishing-tree's [established there,]⁵⁸²
 making my doorway beautiful. (2) [1111]

I, along with my retinue,
 and whoever's attached to me
 getting cloth from that [wishing-tree]
 we clothe ourselves all the time. (3) [1112]

In the ninety-four aeons since
 I set up that [wishing-]tree then,
 I've come to know no bad rebirth:
 that's the fruit of a wishing-tree. (4) [1113]

In the seventh aeon ago
 eight kṣatriyans named Succhela⁵⁸³
 were wheel-turners who had great strength,
 possessors of the seven gems. (5) [1114]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1115]

Thus indeed Venerable Kapparukkhiya Thera spoke these verses.

The legend of Kapparukkhiya Thera is finished.

The Summary:

Kuṇḍa, Sāgata, Kaccchchāna
 Udāyi, Rājasavhaya,
 Adhimutta, Lasuṇada,
 Āyāgī, Dhammacchakkhika.
 Kapparukkhi is the tenth;
 verses one hundred twelve.

Kuṇḍadhāna Chapter, the Fourth.

a *kapruk pūjā* is one in which a "tree" or stand, constructed of sticks or metal, is set up and donors are encouraged to hang money and objects as gifts on it. Given the allusion in v. (3) [1112] to getting cloth from the *kapparukkha*, this may be the best interpretation of the term in this context, but for a metaphorical usage of the term cf. v. [26], above

⁵⁸²lit., "a wish-fulfilling tree gets established." On wishing-tree, see previous note.

⁵⁸³"Good Cloth"

Upāli Chapter, the Fifth

[41. Upāli (2)⁵⁸⁴]

The World's Great Lord, surrounded by
a thousand [arahants] undefiled,
being one bound to solitude
went off into seclusion [then]. (1) [1116]

I was dressed in deer-leather [clothes],
carrying⁵⁸⁵ a triple rod⁵⁸⁶ [there].
[Then] I saw the Chief of the World
encompassed by the Assembly.⁵⁸⁷ (2) [1117]

Placing deer-hide on one shoulder,
hands pressed together on my head,
having worshipped the Sambuddha,
I praised the World-Leader kindly: (3) [1118]

"Just as all birds, crows and so on,
hatched from eggs or [born out of] sweat,
born in wombs or viviparous,
always travel⁵⁸⁸ across the sky; (4) [1119]

Whatever creatures may exist,
those with and without consciousness,⁵⁸⁹
are all of them included in
the [great] knowledge that you possess. (5) [1120]

Whatever mountain scents there are
in the supreme Himalaya
they all can't match even a bit
[the scent] of your morality.⁵⁹⁰ (6) [1121]

⁵⁸⁴BJTS, Hew, and cty style him Bhāgineyya-Upāli, "Upāli the Nephew". He is not to be confused with Upāli the top reciter of Vinaya, *Therāpadāna* #6

⁵⁸⁵reading *paridhārako* (BJTS, cty) or *paridhāraNo* (PTS alt) for PTS *paricchāraṇo*.

⁵⁸⁶*tidaṇḍam* = three stick, three rod. Cty glosses it as "for the sake of keeping pots" (*kuṇḍika-tṭhāpanatthāya*), apparently understanding it as a pingo or else some sort of tripod. But the more likely allusion is to the *triśula* or trident of Shiva and his devotees, given the deer-leather clothes.

⁵⁸⁷lit., "the monks' Assembly".

⁵⁸⁸reading *sabbe antallikkaccharā sadā* (BJTS) for *sabbe antallikkhe padesaḡā* (PTS).

⁵⁸⁹lit., "having consciousness or not having consciousness"

⁵⁹⁰lit., "...on the ultimate mountain, Himalaya, they all are not fit to [be] even a bit of [the good scent] in your morality."

This world together with its gods
is grasped by the darkness-makers.⁵⁹¹
When your knowledge is shining forth
the darkness-makers are destroyed. (7) [1122]

Just as creatures are in the dark
when the sun has set [for the day],
this world's enshrouded in darkness
when a Buddha has not appeared. (8) [1123]

Just as the sun when it rises
drives away darkness every day,
so too do you, O Best Buddha,
destroy the darkness every day. (9) [1124]

You are one bent on exertion,
Buddha in the world with [its] gods.
Through their delight in your karma
you satisfy many people." (10) [1125]

[Then] giving thanks for all of that,
the Great Sage Padumuttara,
the Hero,⁵⁹² flew into the sky
just like a swan-king in the air. (11) [1126]

Having flown off, the Sambuddha,
the Great Sage Padumuttara,
the Teacher, standing in the sky,
spoke these verses [about me then]: (12) [1127]

"I shall relate details of him
who has made this praise of knowledge,
combined⁵⁹³ with [good] analogies;
[all of] you listen to my words: (13) [1128]

Eighteen [different] times he will be
the king over [all of] the gods.
He will reside upon the earth
[and] have three hundred earthly reigns. (14) [1129]

⁵⁹¹lit., "is in the party of what causes the darkness of delusion". Cf above vv. [1072] and [1073] for similar usage in a similar context. The BJTS reading *mohandhakāra-pakkhanto* allows for the plural, which is clear in the subsequent line of verse.

⁵⁹²BJTS (and PTS alt.) reads *dhīro* ("the wise one")

⁵⁹³reading *samāyutaṇ* (BJTS, PTS alt) for *samāyanaṇ* (PTS)

[Full] five hundred times he will reign,
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (15) [1130]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [1131]

Having fallen from Tusitā,
incited by [his] wholesome roots,
a low ascetic with dreadlocks,
he will be known as Upāli. (17) [1132]

And afterwards, having gone forth,
driving away⁵⁹⁴ [every] evil,
knowing well all the defilements,
he'll reach nirvana, undefiled. (18) [1133]

And the Śākyas' Son, Greatly Famed,
the Buddha known as Gotama,
pleased by his *Vinaya* knowledge
will place him in that foremost place.⁵⁹⁵ (19) [1134]

I, after going forth with faith,
did [my duty], am undefiled.
Knowing well all the defilements,
without defilements I [now] live. (20) [1135]

The Blessed One did pity me;
I am skilled in the *Vinaya*.
Delighted by my own karma
I'm living without defilements. (21) [1136]

Self-controlled in monastic rules⁵⁹⁶
and in the five organs of sense,
I carry all the *Vinaya*
entirely, that gemstone-mine. (22) [1137]

⁵⁹⁴the texts all read *virājetvāna* or *virajjitvāna*, "to shine;" I follow BJTS Sinhala gloss in understanding this — as context warrants — as "drive away" (Sinhala *duru koṭa*)

⁵⁹⁵it seems that here the text *does* confuse this Upāli with Upāli the chief reciter of *Vinaya*.

⁵⁹⁶lit., "in the Pāṭimokkha," the 227 main rules which Theravāda Buddhist monks and nuns are required to chant fortnightly.

And then, discerning my virtue,
the Teacher, the Best in the World,⁵⁹⁷
seated in the monks' Assembly,
did place me in that foremost place. (23) [1138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1139]

Thus indeed Venerable Upāli Thera spoke these verses.

The legend of Upāli Thera is finished.

[42. Koliyavessa]

I had a walkway constructed
for the Sage, Anomadassi,
the World's Best One, the Neutral One
by having it smeared with plaster. (1) [1140]

[Then] I spread upon that walkway
flowers of various colors.
Making an awning in the sky
I fed the Buddha, Supreme One. (2) [1141]

Having pressed my hands together,
worshipping the One With Good Vows,
at that time I dedicated
a long hall to the Blessed One. (3) [1142]

Discerning what I was thinking,
the Teacher, Best One in the World,
the Blessed One, the Eyeful One
accepted [it,] pitying [me]. (4) [1143]

Accepting it, the Sambuddha,
Best Recipient in the World⁵⁹⁸
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1144]

"I shall relate details of him,
who [now] with [such] a happy heart

⁵⁹⁷lit., "Unsurpassed/Unrivalled/Without Better in the World"

⁵⁹⁸*dakkhineyyo sadevake*, lit "he who is worthy of gifts [in the world] with its gods"

donated this long hall to me;
[all of] you listen to my words: (6) [1145]

When it is the time of death for
this one endowed with good⁵⁹⁹ karma,
a chariot will then appear,
a thousand horses yoked [to it]. (7) [1146]

By that conveyance [then] this man
will go up to the world of gods.
The gods are going to [all] rejoice
when that wholesome birth occurs [there]. (8) [1147]

He'll inhabit a mansion [there],
the best mansion, very costly,
smeared with clay [that's full of] gemstones
[and] supplied with fine gabled cells. (9) [1148]

He will [then] delight in heaven
for [full] thirty thousand aeons.
He will be the king of the gods
for [those] thirty thousand aeons. (10) [1149]

Seventy seven times he'll be
a king who turns the wheel [of law].
They all will have a single name,
"Yasodhara," and be the same. (11) [1150]

Experiencing the two-fold bliss,
heaping up⁶⁰⁰ a heap of merit,
he will be a wheel-turning king
in the twenty-eighth aeon [hence]. (12) [1151]

And [he'll have] a superb mansion,
constructed by Vissakamma.⁶⁰¹
Even when alone he'll hear the
ten sounds, living in that city. (13) [1152]

Uncountable aeons later
he'll be the king of a country,

⁵⁹⁹lit., "meritorious"

⁶⁰⁰reading *cchinitvā* (BJTS, PTS alt) for *vinditvā* (PTS), even though the latter, in the sense of "gains," amounts to much the same thing.

⁶⁰¹See above, v. [749] and n.

king of the earth with great power;
his name will [then] be Okkāka. (14) [1153]

And she⁶⁰² who is most excellent
of [his] sixteen thousand women
will give birth to nine sons [of his,
Kṣatriyan [princes] of good birth. (15) [1154]

That Kṣatriyan woman will die
after [her] nine sons have been born.
Then he will take as [his] chief queen
a young and beloved maiden. (16) [1155]

Satisfying [King] Okkāka,
that maiden will receive a boon.
As the boon that she receives she'll
have the [nine] sons go forth [from there]. (17) [1156]

After going forth they all will
go into the Himalayas.⁶⁰³
Scared of dividing the clan they
will all cohabit with sisters. (18) [1157]

And one [among] those girls will be
afflicted⁶⁰⁴ with [bad] diseases.
Saying, 'don't ruin our family,'
the Kṣatriyans will bury [her]. (19) [1158]

A king,⁶⁰⁵ having carried [her] off
will [afterwards] live [well] with her.
And from that time there'll be the group,
"arising in Okkāka's clan". (20) [1159]

The progeny of them will be
those known as "Koliya" at birth.
There they will magically produce
vast quantities of human food. (21) [1160]

Having fallen from that body
[this one] will go up to heaven.

⁶⁰²reading *ccha sã* (BJTS) for *mayã* (PTS).

⁶⁰³lit., "will go to the ultimate mountain" (*naguttamaṃ*, cf. v. [1121] and n.)

⁶⁰⁴reading *parikkhatã* (BJTS) for *purakkhatã* ("placed in front of," PTS)

⁶⁰⁵lit., "[Another] kṣatriyan." BJTS Sinhala gloss says his name was Rāma, and the girl's name was Piya.

There he'll gain a superb mansion
which is delightful to the mind. (22) [1161]

Having fallen down from heaven,
incited by [his] wholesome roots,
having gone to a human state
he will be known as Soṇa [then]. (23) [1162]

Resolved, with strenuous effort⁶⁰⁶
in the Teacher's dispensation,
knowing well all the defilements,
he'll reach nirvana, undefiled. (24) [1163]

The Blessed One, Boundless Vision,
Gotama the Bull of the Śākyas,
Privileged Knower,⁶⁰⁷ the Great Hero,
will place [him]⁶⁰⁸ in a foremost place." (25) [1164]
[hiatus?]⁶⁰⁹

Tamed in the ultimate taming,
my heart is [now] well-directed,
[and] my burden has been laid down:
I've reached nirvana, undefiled. (26) [1165]

Shiny-Bodied,⁶¹⁰ Great Elephant,
Unfrightened like a lion[-king],
seated in the monks' Assembly,
[he] placed me in the foremost place. (27) [1166]

⁶⁰⁶ *āraddha-viriya*

⁶⁰⁷ *visesa-ñṇu* = "the distinguished/extraordinary/superior knower;" could also be read as: "the knower of distinctions/variety/difference."

⁶⁰⁸ reading *ṭhapessati* (BJTS) for *ṭhapesi maṇ* ("he placed me," PTS)

⁶⁰⁹ some of the manuscripts contain here a largely unintelligible verse which appears to be a corruption of a verse found in *Theragāthāṭṭhakathā* (see BJTS I:168), varying widely among themselves. Both PTS and BJTS consign it to a note and do not recognize it as part of the text. The Burmese 6th Council edition includes a sensible verse, but one not found in the mss (given at BJTS I:168). Hew does not even mention it. I also omit it, but call the reader's attention to the abrupt shift in the text. Given other *apadānas* of this ilk, we would expect some sort of transitional verse(s) between the previous Buddha's prediction and the present arahant's rhapsody of achievement. Then again, it may be worth noting that the author(s) considered this unnecessary, having somewhat uncharacteristically put a great deal of the narrative into the voice of the Buddha making his prediction. Still, what is especially jarring in the text as received is the lack of an indication even of which foremost place it was.

⁶¹⁰ *Āṅgīrasa*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [1167]

Thus indeed Venerable Soṇa Koḷiyavessa Thera spoke these verses.

The legend of Koḷiyavessa Thera is finished.

[43. Bhaddiya-Kaḷigodhāya-Putta]

Sambuddha Padumuttara
the Loving-Hearted One, Great Sage,
the Chief Leader of Every World,⁶¹¹
approaches all the people [there]. (1) [1168]

In that unsurpassed merit-field
all were giving the Teacher [gifts],
clothing [or] a place to reside,⁶¹²
[or] requisites [like] food and drink. (2) [1169]

“I too shall give an almsgiving
to the God of Gods, Neutral One,⁶¹³
inviting [him], the Best Buddha
and the unrivaled Assembly. (3) [1170]

Incited by me, [others] too
did [then] invite the Thus-Gone-One
and the entire monks’ Assembly,
the unsurpassed field of merit. (4) [1171]

I set out an expensive seat
appropriate for the Buddha;
a couch [worth] one hundred thousand,
made of gold, with a woolen rug,
a mattress, ornate woolen sheets,
and with *khoma* and cotton [cloths]. (5) [1172]

Padumuttara, World-Knower,
the God of Gods, the Bull of Men,

⁶¹¹*sabbalokagganāyakaṃ*

⁶¹²reading *vattham senasanaṃ c’eva* with BJTS for PTS *satthukañccha ‘baddhakañccha* (“things for the teacher, unrestricted gifts,” PTS). *Senāsana* literally means “bed-and-chair” (or “bed and eating”)

⁶¹³or “king of kings”

encompassed by the Assembly,⁶¹⁴
did come up to my doorway [then]. (6) [1173]

Going out to meet the Buddha,⁶¹⁵
the World's Protector, Renowned One,
with a pleased heart [and] happy mind
I spent time [with him] in my house. (7) [1174]

With a pleased heart [and] happy mind
I fed [all of them] with milk-rice:⁶¹⁶
the Buddha, Leader of the World,
and a hundred thousand monks [there]. (8) [1175]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (9) [1176]

"I shall relate details of him
by whom this seat has been given,
made of gold, with a woolen rug;
[all of] you listen to my words: (10) [1177]

He will exercise divine rule
[full] seventy-four [different] times.
Anointed by celestial nymphs,
he will magically produce wealth. (11) [1178]

He will reside upon the earth
for a thousand regional reigns,
[and] fifty-one times he will be
a king who turns the wheel [of law]. (12) [1179]

In all the wombs in which he's born
he'll be in an exalted clan.
And he, after he has gone forth,
incited by [his] wholesome roots,
will be the Teacher's follower;
his name will [then] be Bhaddiya." (13) [1180]

⁶¹⁴*bhikkhusaṅghaparibbūho*, lit., "by the monk's assembly"

⁶¹⁵lit. "the Sambuddha"

⁶¹⁶see above, n. to v.[761].

Binding [myself] to solitude,
I make a remote bed my home,
and all the fruits have been attained;
defilements⁶¹⁷ are now rooted out. (14) [1181]

Knowing everything about me,
the Omniscient One, World-Leader,
seated in the monks' Assembly
did place me in that foremost place. (15) [1182]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1183]

Thus indeed Venerable Bhaddiya Kaḷigodhāyaputta Thera spoke these verses.

The Legend of Bhaddiya Kaḷigodhāyaputta Thera is finished.

[44. Sannidhāpaka⁶¹⁸]

Building a hut in the forest,
I dwelt upon a mountain [then],
I was happy to get, or not,
in glory as in dishonor.⁶¹⁹ (1) [1184]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a hundred thousand masters⁶²⁰
came into my presence [back then]. (2) [1185]

Laying out a mat made of grass
for the one named for the lotus,
the Great Hero, who had arrived,
[and] I gave [it] to [him,] the Teacher. (3) [1186]

Happy, and with a happy heart,
with a mind that was very clear,

⁶¹⁷reading *kleso* (BJTS) for *keso* ("hair," PTS).

⁶¹⁸"Putter-Down;" BJTS, cty read *Sannidhāpaka*, "Readier" "Preparer"

⁶¹⁹*yasena ayasena ccha*, lit., "with glory as with dishonor"

⁶²⁰lit "with a hundred thousand who had the power to subdue others (*vasī*)," namely arahants

I provided [both] food⁶²¹ and drink
to him, the Upright [Sambuddha]. (4) [1187]

In the hundred thousand aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of castor oil fruit.⁶²² (5) [1188]

In the forty-first aeon hence
I was known as Arindama,⁶²³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [1189]⁶²⁴

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1190]

Thus indeed Venerable Sannidhāpaka⁶²⁵ Thera spoke these verses.

The legend of Sannidhāpaka⁶²⁶ Thera is finished.

[45. Pañcchahatthiya⁶²⁷]

The Sambuddha named Sumedha
was traveling through the bazaar
with downcast eyes,⁶²⁸ [speaking] few words,
mindful, with his sense[-doors] guarded. (1) [1191]

Then they brought⁶²⁹ [me] — for my top-crest⁶³⁰ —
five handfuls of water lilies.

⁶²¹ *āmaṇḍaṃ*, which PSI defines as “a kind of plant, *Palma Christi*,” Sinhala *eraṇḍu*. The latter (also *ēraṇḍu*, Pāli *eraṇḍa*) = *datti*, croton, i.e., (see Cone, s.v.) the castor oil plant (*Ricinus communis*, the seeds of which are used to make an oil). BJTS gloss on this verse gives *kaekiri*, which is something like a cucumber (genera *Cucumis*), which I suspect is wrong, but the main point is clear, that the hermit gave the Buddha something to eat, presumably whatever fruit he himself was used to eating.

⁶²² see previous note; some kind of food, BJTS gloss is *kākiri*

⁶²³ “Enemy-Tamer”

⁶²⁴ text misreads as [1789]

⁶²⁵ BJTS reads *Sanniṭṭhāpaka*

⁶²⁶ BJTS reads *Sanniṭṭhāpaka*

⁶²⁷ “Five Handfuls”

⁶²⁸ reading *okhitta-cchakkhu* (BJTS, cty) for *khitta-cchakkhu* (“thrown eyes,” PTS).

⁶²⁹ reading *ahamsu* (BJTS) for *akāsi* (PTS)

⁶³⁰ BJTS gloss: *mudun malkaḍa*

I did Buddha-*pūjā* with them
[feeling well-] pleased by [my] own hands. (2) [1192]

[Then] those flowers [that I had] placed
became the Teacher's canopy.
They flocked to⁶³¹ the Great Elephant
like students to a [good] teacher. (3) [1193]

In the thirty thousand aeons
since I offered [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1194]

One hundred twenty aeons hence
there were five [different] kṣatriyans.
[All of them] were named Hatthiya,⁶³²
wheel-turning kings with great power. (5) [1195]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1196]

Thus indeed Venerable Pañcchahatthiya Thera spoke these verses.

The legend of Pañcchahatthiya Thera is finished.

[46. Padumacchhadaniya⁶³³]

When Vipassi, the Chief Person,
the World-Lord had reached nirvana,
taking a pink lotus in bloom
I placed it on [the Buddha's] pyre. (1) [1197]

And when [it] was placed on the pyre,
[that lotus] rose⁶³⁴ into the sky.
Making an awning in the sky
I held [it there]⁶³⁵ over the pyre. (2) [1198]

⁶³¹*saṃsāviṇsu* fr. *saṃsāveti*, to flow together to

⁶³²“[One] Handful”

⁶³³“Pink-Lotus-Cover-er”

⁶³⁴reading *uggamī* with BJTS (and PTS alt.) for PTS *uggamiṇ* (“I rose”)

⁶³⁵BJTS agrees in reading the verb in the first person, though BJTS alt. gives a reading in third person, which would be better here

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1199]

Forty-seven aeons ago
[I was] named Padumissara,⁶³⁶
victorious on [all] four sides,
a wheel-turner with great power. (4) [1200]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1201]

Thus indeed, Venerable Padumucchchadaniya Thera spoke these verses.

The legend of Padumucchchadaniya Thera is finished.

[47. Sayanadāyaka⁶³⁷]

I gave an excellent bedstead
covered with [all of the] bedclothes⁶³⁸
to Siddhattha, the Blessed One,
Loving-Hearted, the Neutral One. (1) [1202]

[Then] the Blessed One accepted
[that] appropriate bed-and-chair.
[And] having risen from that seat
the Victor flew up in the air. (2) [1203]

In the ninety-four aeons since
I gave [him] that bed [way back then,]
I've come to know no bad rebirth;
that is the fruit of a bedstead. (3) [1204]

The one called Varuṇa Deva,⁶³⁹
possessor of the seven gems,
was a wheel-turner with great strength
in the fifty-first aeon [hence]. (4) [1205]

⁶³⁶“Lord of Lotuses”

⁶³⁷“Bed-Giver”

⁶³⁸lit., “covered with things [made of] cloth”

⁶³⁹“King Varuṇa” or “[King] Varuṇa God”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1206]

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[48. CChankamadāyaka⁶⁴⁰]

Having heaped up [the ground] with bricks,
I had a walkway constructed
for Atthadassi, the [Great] Sage,
the World's Best One, the Neutral One. (1) [1207]

That walkway was very well made
with the five gemstones piled up [high].
It was a hundred hands in length
[and] pleasant for meditation. (2) [1208]

The Blessed One accepted [it] —
Atthadassi, the Best of Men —
[and] with his hand sifting [some] sand,
he uttered these verses [aloud]: (3) [1209]

“Because of this gift of [some] sand
and of this walkway, so well made,
[this one] is going to enjoy sand
and will possess the seven gems. (4) [1210]

For three aeons among the gods
he will exercise divine rule.
Surrounded by celestial nymphs
he will enjoy [great] happiness. (5) [1211]

Having come to the human realm
he'll be the king of a country,
and three times as a wheel-turner
he will reside on the [great] earth.“ (6) [1212]

In the eighteen hundred aeons
since I did that [good] karma [then,]

⁶⁴⁰“Walkway-Giver”

I've come to know no bad rebirth:
that is the fruit of a walkway. (7) [1213]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1214]

Thus indeed Venerable CChankamadāyaka Thera spoke these verses.

The legend of CChankamadāyaka Thera is finished.

[49. Subhadda]

Padumuttara, World-Knower,
Sacrificial Recipient,
Great Famed One, lifting up people
did make them achieve nirvana. (1) [1215]

And as the Buddha passed away⁶⁴¹
the ten thousand worlds were quaking.
A huge group of people and gods
assembled together [there] then. (2) [1216]

Happy, [and] with a happy heart
I anointed the Best of Men
with a covering⁶⁴² that was full
of incense⁶⁴³ and jasmine flowers. (3) [1217]

The Teacher, Peerless in the World,
discerning what I was thinking,
the Clever One, the Sambuddha
uttered these verses [about me]: (4) [1218]

"I shall relate details of him
who in [these], my final moments,
covered me with scents and flowers;
[all of] you listen to my words: (5) [1219]

Fallen from here this person will
go to the Tusitā heaven.

⁶⁴¹lit., "as the Sambuddha reached nirvana"

⁶⁴²the term implies some sort of blanket or canopy, though v. [5] refers to it as a garland.

⁶⁴³*tagara*, a particular type thereof.

Exercising divine rule there
he will [then] go to Nimmāna.⁶⁴⁴ (6) [1220]

[There] in that very same way he
having given superb flowers,
delighting in his own karma
will [then] enjoy much happiness. (7) [1221]

Fallen again this man will be
born in a Tusitā body.
Falling from that body [as well]
he will go to a human state. (8) [1222]

The Śākyas' Son, Great Elephant,
Leader in the world with [its] gods
Eyeful One, awakening, will
make many achieve nirvana. (9) [1223]

Going forth as [a non-Buddhist,]
incited by [his] wholesome roots,
approaching the Sambuddha he
will ask [good] questions at that time. (10) [1224]

Once he's spoken, the Sambuddha,
the Omniscient One, World-Leader,
discerning his former karma
will reveal the [Four Noble] Truths.⁶⁴⁵ (11) [1225]

This one, wise and energetic,
happy, [and] with a tranquil mind,
after worshipping the Teacher
will ask to go forth [a Buddhist]. (12) [1226]

The One Skilled in the Top Teaching,
he, the Buddha, will [then] ordain
[this one] gladdened by own-karma,
after seeing his [well]-pleased mind. (13) [1227]

This man, after [all his] striving
in the Buddha's⁶⁴⁶ dispensation,

⁶⁴⁴Nirmāṇarati is another heaven wherein, as its name implies, one delights in form.

⁶⁴⁵the Four Noble Truths: suffering, the cause of suffering, the cessation of suffering, the path that leads to the cessation of suffering, believed to have been delivered in his first sermon. Subhadda's question, however, was asked as the Buddha lay dying.

⁶⁴⁶lit., "the Supreme Buddha's dispensation"

knowing well all the defilements
will reach nirvana, undefiled." (14) [1228]

The Fifth Recitation Portion.
In keeping with [my] past karma,
being calm and well-attentive,
the Buddha's legitimate son,
I am well-made, born from *Dhamma*. (15) [1229]

Approaching the King of Teaching⁶⁴⁷
I asked the ultimate question.
In addressing my question he
unloosed the stream of the Teaching. (16) [1230]

Understanding his Teaching, I
lived fond of the dispensation.
Knowing well all the defilements,
without defilements I [now] live. (17) [1231]

One hundred thousand aeons hence
the [Buddha] named for a lotus,
achieved nirvana, beyond grasp,
like a lamp deprived of [its] oil. (18) [1232]⁶⁴⁸

There was a stupa, made of gems,
[rising up] seven leagues [in height],
all-auspicious and delightful;
there I performed a flag-*pūjā*. (19) [1233]

Tissa, the foremost follower
of the Sambuddha, Kassapa,
was my [own] legitimate son,
an heir to [that] Victor's teaching. (20) [1234]

Because of his immature mind,
I [once] spoke inauspicious words.
As the result of that [bad] deed
I [only] saw the Victor's death.⁶⁴⁹ (21) [1235]

In a garden in a *sal* grove
the [Great] Sage, [then] on his death bed,

⁶⁴⁷*dhammarājan*

⁶⁴⁸This verse appears to be out of sequence, or interpolated?

⁶⁴⁹lit., "I saw the Victor [only] at the end".

the Friend, Compassionate, Victor,
the Great Hero, ordained me [there].⁶⁵⁰ (22) [1236]

Today, right now I have gone forth;
today's [my] ordination too.⁶⁵¹
[And] today's the final passing⁶⁵²
in front of the Best of Biped. (23) [1237]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1238]

Thus indeed Venerable Subhadda Thera spoke these verses.

The legend of Subhadda Thera is finished.

[50. Cunda]

Having had a festoon work⁶⁵³ made
for the World's Best, the Neutral One,
the Blessed One [named] Siddhattha,
I covered it with jasmine flowers. (1) [1239]

After [I] finished [placing] flowers,
I [then] gave it to the Buddha.
Picking up the remaining flowers,
I offered [them] to the Buddha. (2) [1240]

Happy, with pleasure in [my] heart
I gave that floral festoon work
to the Buddha, World's Chief Leader,
like a festoon work [made] of gold. (3) [1241]

The Sambuddha, With Doubt Dispelled,
Honored by Those Who've Crossed the Flood,⁶⁵⁴
seated in the monks' Assembly,
spoke these verses [about me then]: (4) [1242]

⁶⁵⁰lit., "made [me] to go forth"

⁶⁵¹*upasampadā*: higher ordination, usually accomplished a long time after going forth (*pabbajja*)

⁶⁵²*parinibbāna*

⁶⁵³*agghiya*, BJTS Sinh. gloss *āgāya* (Sinh-Eng dict *āgāva*: candelabrum, festoon work for lamps, lamp canopy or arch)

⁶⁵⁴those who had crossed the flood [of *samsāra*], i.e., arahants

“I’ll relate details of him who
gave me a floral festoon work
permeated with divine scents;
[all of] you listen to my words: (5) [1243]

When he’s fallen from here, this man
will go on to the world of gods,
a god-assembly around [him],
scattered with jasmine flowers [there]. (6) [1244]

His residence, jutting up tall,
will be made of gold and gemstones.
That divine mansion will blaze forth,
illuminated by [his] good karma.⁶⁵⁵ (7) [1245]

He will exercise divine rule
seventy-four [different] times.
Waited on by celestial nymphs,
he will enjoy great happiness. (8) [1246]

He will reside upon the earth
[and] have three hundred earthly reigns.
Five hundred times he’s going to be
a king who turns the wheel [of law]. (9) [1247]

He will be a human monarch
known by the name of Dujjaya.⁶⁵⁶
He’ll experience that merit
without knowing his own karma. (10) [1248]

Not going⁶⁵⁷ to a place of grief
he will go to a human state.
[There will] be heaps of gold [for him],
very much, [counted in] billions. (11) [1249]

He will be reborn in the world;
he will [then] be a brahmin man,
beloved own son of Sārī,
[and] the wise son of Vaṅgata. (12) [1250]

⁶⁵⁵reading *vyamhaṃ pātubhavissati puññakammapabhāvitam* (BJTS) for *vyamhā pātubhavissanti puññakammapabhāvitā* (PTS).

⁶⁵⁶“Difficult to Conquer”.

⁶⁵⁷reading *agantvāna* (BJTS) for *āgantvāna* (“come into,” PTS).

Then he'll go forth in the Shiny-
Bodied⁶⁵⁸ [Buddha's] dispensation.
His name will be CChūlacchunda,⁶⁵⁹
a follower of the Teacher. (13) [1251]

[Even] when he is a novice,
he will become an arahant.⁶⁶⁰
Knowing well all the defilements
he'll reach nirvana, undefiled." (14) [1252]

To attain the ultimate goal
I waited on my [own] brother,⁶⁶¹
the Great Hero who'd arisen,
and many pleasant⁶⁶² others, too. (15) [1253]

Serving my brother, when he died,
I put [his] relics in [his] bowl
[and] gave [it] to the Sambuddha,
the World's Best One, the Bull of Men. (16) [1254]

The Buddha in [this] world with gods
picked up [that bowl] with both his hands.
Paying respect to those relics,
he praised the top follower [then].⁶⁶³ (17) [1255]

My mind is now completely freed
and faith is established in me.
Knowing well all the defilements,
I am [now] living, undefiled. (18) [1256]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [1257]

Thus indeed Venerable Cunda Thera spoke these verses.

The legend of Cunda Thera is finished.

⁶⁵⁸i.e., the Buddha's dispensation. See above, n. to [1166]

⁶⁵⁹"Small Cunda"

⁶⁶⁰lit., "one whose defilements are destroyed"

⁶⁶¹his brother was another of Sārī's sons, i.e., Sāriputta

⁶⁶²*pesale* = pleasant, beloved. Cty understands this to mean others among the original arahants in the dispensation of Gotama Buddha

⁶⁶³Sāriputta, Cunda's brother, was the Buddha's top follower.

The Summary:

Upāli, Soṇa, Bhaddiya,
Sannidhāpaka, Hatthiya,
Chadana, Seyya-CChankamaṃ
Subhadda, the one named Cunda:
one hundred and forty verses
and another four besides [those].

The Upāli Chapter, the Fifth.

Vījanī Chapter, the Sixth

[51. Vidhūpanadāyaka⁶⁶⁴]

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

⁶⁶⁴"Fanning-Giver"

⁶⁶⁵"Fanner"

who'll [all] be named Vijamāna,⁶⁶⁵
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.

[52. Satarāṇsika⁶⁶⁶]

Ascending a rock outcropping,
the Ultimate Man sat down [there].
[I], a brahmin mantra-master
in the region of that mountain, (1) [1265]

having pressed my hands together
kindly praised [him], the World-Leader,
the God of Gods, the Bull of Men,
the Great Hero who had arrived: (2) [1266]

"This is the Buddha, Great Hero,
the Preacher of the Best Teaching,
like a blazing column of fire,
Honored by the monks' Assembly. (3) [1267]

Imperturbable as the sea,
hard to cross as is the ocean,
fearless as the king of the beasts,
the Eyeful One preaches *Dhamma*." (4) [1268]

Discerning what I was thinking,
the [Buddha] named for the lotus,
standing in the monks' Assembly,
the Teacher spoke these verses [then]: (5) [1269]

"This one who's pressed hands together⁶⁶⁷
and has praised [me], the Best Buddha,
for thirty thousand aeons [hence]
he will exercise divine rule. (6) [1270]

⁶⁶⁶"Hundred-Ray One"

⁶⁶⁷i.e., who has pressed his hands together in reverence

In one hundred thousand aeons
the one named for Angirasa,
the Sambuddha, with Blinders Off,⁶⁶⁸
will come into existence then. (7) [1271]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Satarāṇsi
will become an arahant [then].“ (8) [1272]

Being [only] seven years old,
I went forth into homelessness.
I am known as Satarāṇsi;
my light purifies [the whole world].⁶⁶⁹ (9) [1273]

On a stage or beneath a tree
meditator, trance-lover,
I am bearing my last body
in the Supreme Buddha's teaching. (10) [1274]

Sixty thousand aeons ago
there were four men known as Roma.
They were wheel-turners with great strength
possessors of the seven gems. (11) [1275]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [1276]

Thus indeed Venerable Satarāṇsiya Thera spoke these verses.

The legend of Satarāṇsika⁶⁷⁰ Thera is finished.

[53. *Sayanadāyaka*⁶⁷¹]

Padumuttara the Buddha
had pity on the whole world.
I donated a bed to him,
with a mind that was very clear. (1) [1277]

⁶⁶⁸*vivattacchaddo* = he whose defilements (*klesas*) have been removed

⁶⁶⁹*niddhāvate*, could also read, “my light casts out [the sun's],” Sinh: *pāhāya nika diveyi*

⁶⁷⁰BJTS and PTS agree in making the two colophonic renditions of the name disagree

⁶⁷¹“Bed-Donor”

Because of that gift of a bed,
 food would [then] just appear [to me,
 [like] a seed's yield in a good field:
 that's the fruit of giving that bed. (2) [1278]

I make [my] bed [up] in the sky;
 I am carrying the [whole] earth;
 I have lordship over creatures:
 that is the fruit of a bed[-gift]. (3) [1279]

[Then] five thousand aeons [ago,
 there were eight [named] Mahāvāra;⁶⁷²
 thirty-four hundred aeons [hence,
 there were four [kings] with great strength. (4) [1280]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1281]

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[54. Gandhodaka⁶⁷³]

There was a Bodhi Tree festival
 for Padumuttara Buddha.

Taking a decorated pot,
 I donated scented water. (1) [1282]

When that Bodhi was being bathed
 a huge cloud rained down [upon it].
 And there was a deafening sound⁶⁷⁴
 when the lightening [bolts] burst forth [there]. (2) [1283]

Due to the force of that lightening
 I passed away [right then and] there.
 Standing in the world of the gods
 I uttered these verses [aloud]: (3) [1284]

⁶⁷²“Great Excellent One”. PTS gives the name as Mahāvīra (“Great Hero”); I follow BJTS.

⁶⁷³“Scented Water.” BJTS spells the name Gandhodakiya; both BJTS and PTS give the latter spelling in the colophon

⁶⁷⁴lit., “a large sound”

“O! the Buddha! O! the Teaching!
 O! our Teacher’s [great] achievement!
 My dead body has fallen down
 [and] I [now] delight in heaven! (4) [1285]

My residence is [very] tall,
 rising up one hundred stories.
 A hundred thousand virgins [now]
 are around me all of the time. (5) [1286]

Disease does not exist for me;
 grief [too] does not exist for me;
 I do not experience pain:
 that is the fruit of good karma.” (6) [1287]

Twenty eight hundred aeons thence
 I⁶⁷⁵ was [named] King Saṃvasita,
 a wheel-turner with great power,
 possessor of the seven gems. (7) [1288]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [1289]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodaka Thera is finished.

[55. Opavuyha⁶⁷⁶]

To Padumuttara Buddha
 I gave a [fine] thoroughbred [horse].
 Assigning it to the Buddha,⁶⁷⁷
 I [then] went [back] to my own house. (1) [1290]

The Teacher’s top follower was
 [the monk] whose name was Devala.⁶⁷⁸
 Worthy heir to the best Teaching
 he came into my presence [then]. (2) [1291]

⁶⁷⁵reading *ahum* (BJTS) for *ahu* (“there was,” PTS)

⁶⁷⁶“Fit For Riding”

⁶⁷⁷lit., “to the Sambuddha”

⁶⁷⁸cf. below, #252, v. 2 [2504]

“The Blessed One bears his own bowl;
he will not use a thoroughbred.
The Eyeful One accepted it
[because] he had discerned your thoughts.” (3) [1292]

I got the price for that wind-quick
speed vehicle [that came] from Sindh.
[Then] I gave a suitable⁶⁷⁹ [gift]
to Padumuttara Buddha. (4) [1293]

In whichever womb I’m reborn,
[whether] it’s human or divine,⁶⁸⁰
suitable, and variegated⁶⁸¹
Sindh-horses⁶⁸² [then] arise for me. (5) [1294]

The gain for them is well-received
who undergo ordination.⁶⁸³
If a Buddha’s born in the world
[then] they should serve him constantly. (6) [1295]

I was a king with great power
twenty-eight [different] times [back then],
lord of the grove of rose-apples,⁶⁸⁴
victorious on [all] four sides.⁶⁸⁵ (7) [1296]

This is the final time for me;
[my] last rebirth is proceeding.⁶⁸⁶
I’ve attained the unshaking state
beyond⁶⁸⁷ [all] conquest and defeat. (8) [1297]

⁶⁷⁹reading *khamanīyam* (BJTS, cty, PTS alternative) for *ājānīyaṇ* (“thoroughbred,” PTS)

⁶⁸⁰reading *devattam atha mānusam* (BJTS) for *bhavane sabbadā mama* (“in my residence all the time,” PTS). PTS alt (also noticed by BJTS) is *deve ccha mānuse bhavo* (in a divine and human existences,” paralleling the (BJTS) reading I accept and intimating how the (PTS) one I reject might have evolved through corruption.

⁶⁸¹reading *cchittā* (BJTS) for *citte* (“in [my] heart,” PTS)

⁶⁸²here I follow BJTS in understanding *vātajavā* (“[creatures] quick as the wind”) as horses of the type originally (mis)gifted to Padumuttara Buddha. The same term is used as an adjective (there *vātajavaṇ*) in the previous verse.

⁶⁸³lit., “higher ordination,” *upasampadā*.

⁶⁸⁴*jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent

⁶⁸⁵*cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

⁶⁸⁶*ccharimo vattate bhavo*

⁶⁸⁷lit., “having abandoned”

Thirty-four thousand [aeons thence]
there was a king⁶⁸⁸ of great power,
a wheel-turner who had great strength,
possessor of the seven gems. (9) [1298]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1299]

Thus indeed Venerable Opavuyha Thera spoke these verses.

The legend of Opavuyha Thera is finished.

[56. Sapparivārāsana⁶⁸⁹]

I gave alms-food which was begged for
to Padumuttara Buddha.
Going to the place where he ate,
[I] scattered jasmine flowers [there]. (1) [1300]

Seated on that seat, the Buddha,
the Top Leader of the [Whole] World,
the Upright [and] Attentive One
praised that alms-food which was begged for. (2) [1301]

“Just as even a little seed
[when] planted in a fertile field
will bear completely when it rains⁶⁹⁰
fruit that brings the plowman delight, (3) [1302]

so too this alms-food which was begged,
planted in a good field by you;
When [you’re] reborn in existence
you will be pleased with the fruit [then].⁶⁹¹ (4) [1303]

Having said this, the Sambuddha
whose name was that of the lotus,
extolling alms-food which is begged,
[then] departed facing the north. (5) [1304]

⁶⁸⁸lit., “a kṣatriyan”

⁶⁸⁹“Seat [for the Buddha] with Retinue”

⁶⁹⁰lit., “when [rain] is falling”

⁶⁹¹lit., “there will be pleasure from the fruit”

Self-controlled in the monks' precepts⁶⁹²
 and in the five organs of sense,
 being one bound to solitude
 I'm living without defilements. (6) [1305]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1306]

Thus indeed Venerable Sāparivārāsana Thera spoke these verses.

The legend of Sāparivārāsana Thera is finished.

[57. Pañcchadīpika⁶⁹³]

After praising the true Teaching
 of Buddha Padumuttara
 who took pity on all creatures,
 I was one who had upright views. (1) [1307]

I donated a gift of lamps
 to surround the [great] Bodhi Tree.
 Believing [in the Buddha] I
 [then] lit⁶⁹⁴ [those] lamps all of the time. (2) [1308]

In whichever womb I'm reborn
 [whether] it's human or divine,
 torches are carried⁶⁹⁵ in the sky:
 that is the fruit of giving lamps. (3) [1309]

[Right] through walls, [also right] through rocks,
 [and] passing over mountain[-top]s,⁶⁹⁶
 I can see⁶⁹⁷ in all directions
 [even] one hundred leagues [distant]. (4) [1310]

Through the rest of that [good] karma
 I have attained arahantship.⁶⁹⁸

⁶⁹²lit., "in the 227 rules recited by monks on full moon days," reading *pātimokkhas-miṃ* (BJTS, cty, PTS alt.) for *pātimokkhasmi* (PTS).

⁶⁹³"Five-Lamps"

⁶⁹⁴lit., "made" "did"

⁶⁹⁵reading *dhārenti* (BJTS) for *dhārento* ("I am carrying," PTS)

⁶⁹⁶lit., "having passed over a mountain"

⁶⁹⁷lit., "I experience seeing"

⁶⁹⁸lit., "destruction of the āsavas [defilements, outflows]"

I'm bearing my last body in
the Biped-Lord's dispensation. (5) [1312⁶⁹⁹]

Thirty-four hundred aeons [thence]
I was known as Satacchakkhu;⁷⁰⁰
I was a king with great power,
a wheel-turner who had great strength. (6) [1311]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1313]

Thus indeed Venerable Pañcchadīpika Thera spoke these verses.

The legend of Pañcchadīpika Thera is finished.

[58. Dhajadāyaka⁷⁰¹]

Happy, [and] with a happy heart
I hoisted up a flag [back then]
at the stupendous Bodhi Tree⁷⁰²
of Padumuttara Buddha. (1) [1314]

Having picked up the fallen leaves
I threw [them all] away outside.
As though facing the Sambuddha,
the Fully Free One, Undefined,
I worshipped the superb Bodhi,
clean inside [and] clean outside [too]. (2) [1315]⁷⁰³

Padumuttara, World-Knower,
Sacrificial Recipient,
standing in the monks' Assembly
the Teacher spoke these verses [then]: (3) [1316]

"Because of both this service and
this donation of a flag [here,]
for one hundred thousand aeons
he will go to no bad rebirth.

⁶⁹⁹note that BJTS inverts the order of verses (5) and (6)

⁷⁰⁰"Hundred-Eyes"

⁷⁰¹"Flag-Giver"

⁷⁰²reading *pādaputtame* wth BJTS for PTS *pādamuttame*

⁷⁰³BJTS agrees with PTS in presenting this as a six-footed verse.

Among the gods he will enjoy
abundant divine happiness. (4) [1317-1318a-b]⁷⁰⁴

And various hundreds of times,
he'll be king of a country.
He will be a wheel-turning king;
his name will [then] be Uggata.⁷⁰⁵ (5) [1318c-f]

Having enjoyed [this] happiness,
incited by [his] wholesome roots,
he will delight in the Teaching
of Gotama the Blessed One." (6) [1319]

I am one bent on exertion,
calmed,⁷⁰⁶ devoid of grounds for rebirth;⁷⁰⁷
I am bearing my last body
in the Supreme Buddha's teaching. (7) [1320]

Fifty-one thousand aeons [hence]
[I was] known as [King] Uggata.
Fifty thousand aeons [ago]
[I was] the king⁷⁰⁸ known as Megha. (8) [1321]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1322]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka is finished.

[59. Paduma⁷⁰⁹]

He was declaring the Four Truths
[while] turning the best *Dhamma*-wheel,
raining the rain of deathlessness,

⁷⁰⁴BJTS agrees with PTS in presenting vv. (4-5) [1317-1318] as containing a total of six feet, but disagree on whether the first (PTS) or the second (BJTS) of these verses is the six-footed one

⁷⁰⁵"Risen Up".

⁷⁰⁶*upasanto*

⁷⁰⁷*nirūpadhi*

⁷⁰⁸lit., "the kṣatriyan"

⁷⁰⁹"Pink Lotus"

liberating many people.⁷¹⁰ (1) [1323]

Taking a lotus with a flag,⁷¹¹
standing half a *kosa*⁷¹² [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;⁷¹³
[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]⁷¹⁴ 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]

⁷¹⁰lit., "making many people achieve nirvana." I am tempted to use a neologism like "nirvan-izing" to get the verbal usage of *nibbāpento*, but refrain.

⁷¹¹BJTS and some PTS alternatives read *sadaṇḍaṃ* ("with the stem") for *sadhajaṇ*, but as cty agrees with PTS in reading *sadhajaṇ* I translate "with a flag" despite the evocative appeal of "with the stem."

⁷¹²a *kosa* is 500 bow lengths, so he would have been standing 250 bow lengths away.

⁷¹³lit., "One Without Outflows," "Undeified One," i.e., the Buddha

⁷¹⁴this follows the BJTS Sinhala gloss. Cty offers no comment. Could *pattaṇ gaheṭvā* also be, "taking appointment"?

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 old⁷¹⁵
 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.

[60. Asanabodhiya⁷¹⁶]

[When] I was [but] seven years old
 I saw the [Buddha], World-Chief.
 Happy, [and] with a happy heart
 I went up to the Best of Men. (1) [1334]

Happy, [and] with a happy heart,
 I planted the best Bodhi tree
 for [him], Tissa, the Blessed One,
 the World's Best One, the Neutral One. (2) [1335]

Foot-drinker growing in the earth,⁷¹⁷
 it was known as an "Asana".
 For five years I tended that [tree],
 the superb Asana Bodhi. (3) [1336]

Having seen that flowering tree,
 marvel making hair stand on end,

⁷¹⁵lit., "being five years from birth"

⁷¹⁶"Asana Bodhi Tree-er." *Asana* is *Pentaptera tomentosa*, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā, bakmi*; *Sarcocephalus cordatus* (*Rubi.*).

⁷¹⁷this compound consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

relating my own karma [then]
I went up to the Best Buddha. (4) [1337]

Tissa, who was then Sambuddha,
Self-Become One, the Top Person,
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1338]

"I shall relate details of him
who has planted this Bodhi [Tree]
and honored [me with] Buddha-*pūjā*;
[all of] you listen to my words: (6) [1339]

For thirty aeons among gods
he will exercise divine rule,
and four and sixty times he'll be
a king who turns the wheel [of law]. (7) [1340]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
experiencing the two-fold bliss,
he'll delight in the human state. (8) [1341]

Being one bent on exertion,
calmed,⁷¹⁸ devoid of grounds for rebirth,⁷¹⁹
knowing well all the defilements
he'll reach nirvana, undefiled." (9) [1342]

Binding [myself] to solitude,
calm of mind, with desires blown out,
like a tusker with broken chains,
I'm living without defilements. (10) [1343]

In the ninety-two aeons since
I planted that Bodhi back then,
I've come to know no bad rebirth:
that's the fruit of planting Bodhis. (11) [1344]

Seventy-four aeons ago
I was a wheel-turning monarch.

⁷¹⁸*upasanto*

⁷¹⁹*nirūpadhi*

⁷²⁰"Rod and Army"

[I was] known as Daṇḍasena,⁷²⁰
 possessor of the seven gems. (12) [1345]

Seventy-three aeons ago
 there were⁷²¹ seven lords on the earth.
 They were [all] wheel-turning monarchs
 who were named Samantanemi.⁷²² (13) [1346]

Five and twenty aeons ago
 the Kṣatriyan named Puṇṇaka
 was a wheel-turner with great strength,
 possessor of the seven gems. (14) [1347]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (15) [1348]

Thus indeed Venerable Asanabodhiya Thera spoke these verses.

The legend of Asanabodhiya Thera is finished.

The Summary:

Vījanī and Sataṇṣī
 Sayan, Odaki, Vāhiya,
 Parivāra and Padīpa,
 Dhaja, Paduma-Pūjaka
 and Bodhi's said to be the tenth;
 thus two and ninety verses.

The Vījanī Chapter, the Sixth.

Sakacchittaniya Chapter, the Seventh

[61. Sakacchittaniya⁷²³]

Seeing a grove in the forest,
 very quiet [and] undisturbed,
 [a place for] sages' practices
 and receipt of sacrifices, (1) [1349]

⁷²¹i.e., "I was reborn as"

⁷²²"Complete Circumference" "Rim on All Edges"

⁷²³"Thinking for Himself"

making a stupa of bamboo⁷²⁴
 which was strewn with varied flowers,
 I [then] worshipped [my] creation
 as though facing the Sambuddha. (2) [1350]

I was king, lord of a country,
 possessor of the seven gems.
 I delighted in my karma:
 that's the fruit of stupa-*pūjā*. (3) [1351]

In the ninety-one aeons since
 I honored [him with] flowers [then],
 I've come to know no bad rebirth:
 that's the fruit of stupa-*pūjā*. (4) [1352]

Eighty aeons ago I was
 possessor of the seven gems,
 wheel-turner Anantayasa,⁷²⁵
 the lord of the four continents. (5) [1353]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1354]

Thus indeed Venerable Sakacchittaniya Thera spoke these verses.

The legend of Sakacchittaniya Thera is finished.

[62. Āvopupphiya]

Departing the monastery
 he came forward on the walkway
 declaring the Four [Noble] Truths,
 preaching the state of deathlessness. (1) [1355]

Discerning the words of Sikhi,
 the Best Buddha, the Neutral One,
 picking up various flowers
 I threw [them] up into the sky. (2) [1356]

⁷²⁴some PTS alternatives and BJTS read *pūlinam*, "sand," but PTS agrees with the cty in reading *veḷunam*, "bamboo." so I translate accordingly.

⁷²⁵"Boundless Fame"

⁷²⁶lit., "for the Biped Lord"

Through that karma for the Buddha,⁷²⁶
 the World's Best One, the Bull of Men,
 I've attained the unshaking state
 beyond [all] conquest and defeat. (3) [1357]

In the thirty-one aeons since
 I honored [him] with flowers [then],
 I've come to know no bad rebirth:
 that's the fruit of flower-*pūjā*. (4) [1358]

Twenty aeons ago [I was]
 Sumedha the Kṣatriyan,
 a wheel-turner with great power,
 possessor of the seven gems. (5) [1359]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1360]

Thus indeed Venerable Āvopupphiya Thera spoke these verses.

The legend of Āvopupphiya Thera is finished.

[63. Paccchchāgamanīya⁷²⁷]

I was a ruddy goose back then
 along the Indus River's bank,
 subsisting [only] on white moss,
 [and] well-restrained in terms of sins. (1) [1361]

I saw the Buddha, Stainless One,
 traveling across the sky [there].
 Taking a *sal* blossom with my beak
 I honored [Buddha] Vipassi. (2) [1362]

He with faith in the Thus-Gone-One,
 unshaking [and] well-established,
 through [feeling] pleasure in [his] heart
 will not go on to bad rebirth.⁷²⁸ (3) [1363]

Being in Best Buddha's presence
 was a very good thing for me.

⁷²⁷"Returner"

⁷²⁸lit., "a bad state"

Good seeds have been planted by me
when I was a bird [way back then]. (4) [1364]

In the ninety-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1365]

There were eight men who had one name
which was Succharudassana.⁷²⁹
They were wheel-turners with great strength
[full] seventeen aeons ago. (6) [1366]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1367]

Thus indeed Venerable Pacchchāgamanīya Thera spoke these verses.

The legend of Pacchchāgamanīya Thera is finished.

[64. Parappasādaka⁷³⁰]

“Who is not pleased after seeing
the Bull, the Best One, the Hero,
the Sage So Great, Victorious One,
the Golden-Colored Sambuddha? (1) [1368]

Who is not pleased after seeing
the Buddha's meditative states,⁷³¹
boundless as the Himalayas,
as hard to cross as the ocean? (2) [1369]

Who is not pleased after seeing
the Buddha's moral discipline,
as boundless as the earth itself,
diverse wreath of forest-flowers? (3) [1370]

Who is not pleased after seeing
the knowledge Buddha possesses,
unagitated like the sky,
as unfathomable as space?“ (4) [1371]

⁷²⁹“Very Lovely to Look At”

⁷³⁰“Other-Pleaser”

⁷³¹*jhānaṃ*, translated elsewhere as “altered states” and by “trance”.

Having extolled the Best Buddha,
Siddhattha, the Unconquered One,
with these four verses [when I was]
the brahmin whose name was Yena,⁷³² (5) [1372]

I was reborn in no ill-state
for four and ninety aeons [thence];
I enjoyed no small quantity
of happiness in good rebirths. (6) [1373]

In the ninety-four aeons since
I praised the Leader of the World,
I've come to know no bad rebirth:
that is the fruit of praising [him]. (7) [1374]

In the fourteenth aeon ago
there were four [men named] Uggata,⁷³³
wheel-turning kings with great power,
possessors of the seven gems. (8) [1375]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1376]

Thus indeed Venerable Parappasādaka Thera spoke these verses.

The legend of Parappasādaka Thera is finished.

[65. Bhisadāyaka⁷³⁴]

The [Sambuddha] named Vessabhu,
the third Sage [born in that aeon,]⁷³⁵
plunging⁷³⁶ into a forest grove
lived [there], the Ultimate Person. (1) [1377]

Taking [some] lotus roots and stems,⁷³⁷
I⁷³⁸ went into Buddha's presence

⁷³²“By Whom”

⁷³³“Risen Up”

⁷³⁴“Lotus-root Donor”

⁷³⁵this follows BJTS Sinhala gloss and the cty, which explains that Vessabhu was born in that aeon [thirty-one aeons ago] after Vipassi and then Sikhi

⁷³⁶reading *ogayha* (BJTS) for *oggayha* (PTS). Cty also reads *oggayha*, but glosses it with the proper gerund (*ogahetvā*), which it clarifies to mean “he entered” (*pāvisi*).

⁷³⁷*bhisa* refers to the lotus root or “potato” (Sinh. *ala*) found under the mud; *muḷāla* refers to the lotus “stem” (Sinh. *daṇḍu*, dictionary gives *dāli*). The former is starchy

and gave that [food] to the Buddha
[feeling well-] pleased by [my] own hands. (2) [1378]

And feeling the touch of the hand
of Vessabhu the One Most Wise,
I was happy beyond compare;
could anything ever top that?⁷³⁹ (3) [1379]

My final [life] is taking place;
all existence is [now] destroyed.
When I was an elephant king
I planted wholesome [seeds back then]. (4) [1380]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of a lotus root. (5) [1381]

In the thirteenth aeon [ago]
there were sixteen lords of people,
kings [all known as] Samodhāna
wheel-turning monarchs with great strength. (6) [1382]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1383]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[66. *Succhintita*⁷⁴⁰]

Roaming a mountain hard to reach
I was [then] a high-born lion.
Slaying assemblies of wild beasts
I was living on that mountain. (1) [1384]

and crunchy; the latter is like a green vegetable. Both are delicious staples of village diets to this day.

⁷³⁸the cty explains that he had been born in an elephant's womb at that time. Cf. v. [1380], below.

⁷³⁹this rather loose translation follows the Sinhala gloss. The last two pādas would literally be: "I was happy, I didn't experience the same [happiness before], beyond that what would be?"

⁷⁴⁰"Well-Thought-Out." #92 and #425 {428}, below, are ascribed to (apparently different) monks bearing this same name.

But Atthadassi, Blessed One,
Best Debater, Omniscient One,
with a wish for my upliftment
came to that superb mountain [then]. (2) [1385]

I approached wishing to eat [some]
spotted antelopes I had killed.
At that time the Blessed One did
come [there] during his begging rounds. (3) [1386]

Taking excellent [chunks of] meat,
I gave [them] to the Teacher [then].
The Great Hero gave thanks [for that,]
[thus] bringing me toward nirvana. (4) [1387]

I entered that hard-reached mountain
with that pleasure in [my own] heart,
[and] having given birth to joy,
I passed away [right then and] there. (5) [1388]

Because of that gift of [some] meat
and the resolve in [my own] heart,
for fifteen hundred aeons I
delighted in the world of gods. (6) [1389]

In [all] the remaining aeons
I [always] acted wholesomely,
because of the gift of that meat,
and through Buddha-recollection. (7) [1390]

In the thirty-eighth aeon [hence]
there were eight [kings] named Dighāyu.⁷⁴¹
In the sixtieth⁷⁴² aeon hence
there were two [kings] named Varuṇa. (8) [1391]

The four analytical modes,
and these eight deliverances,

⁷⁴¹“Long Life”

⁷⁴²BJTS reads *saṭṭhimhi* ‘to kappasate’ (“six thousand [sixty hundred] aeons ago”) with BJTS for PTS *saṭṭhimh’ ito kappasate*. The former must be wrong, because this protagonist performed his seed karma during the Buddha Era of Atthadassi Buddha, “only” eighteen hundred aeons ago. In addition to clarifying this particular reading, I take this verse (and others like it, where the math otherwise would not work) as important in establishing that the *ito* in these recurrent verses should be taken as “hence” (“from now”), “ago,” “before today,” as opposed to “thence” (“from then”) “after” “later”

six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1392]

Thus indeed Venerable Succhintita Thera spoke these verses.

The legend of Succhintita Thera is finished.

[67. Vatthadāyaka⁷⁴³]

I was born as a bird back then,
with good [strong] wings,⁷⁴⁴ a harpy-king.
I saw the Stainless Buddha go
on Gandhamādana [Mountain]. (1) [1393]

Shedding my harpy appearance,
I got dressed in human clothing.
One piece of cloth I gave to the
Lord of Biped, the Neutral One. (2) [1394]

Having taken that piece of cloth,
the Buddha, the World's Top Leader,
the Teacher, standing in the sky
spoke these verses [about me then]: (3) [1395]

"Because of the gift of this cloth
and the resolve in [his own] heart,
abandoning the harpy womb
he'll delight in the world of gods." (4) [1396]

But Atthadassi, Blessed One,
the World's Best One, the Bull of Men,
after praising the gift of cloth
[then] departed facing the north. (5) [1397]

When I'm reborn in existence
attainments of cloth befall me;
there's a canopy in the sky:
that is the fruit of giving cloth. (6) [1398]

Seven men [named] Aruṇaka
were wheel-turners with great power.

⁷⁴³"Cloth-Donor"

⁷⁴⁴BJTS (and some PTS alt) reads *suvanṇo* ("with good color" or "golden") for *supaṇṇo* (PTS, lit., "good leaves") but the cty agrees with PTS and glosses *supaṇṇo* as *supatto* ("good wings"), so I translate accordingly.

In the thirty-fourth aeon [hence]
they were the lords over people. (7) [1399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1400]

Thus indeed Venerable Vatthadāyaka Thera spoke these verses.

The legend of Vatthadāyaka Thera is finished.

[68. Ambadāyaka⁷⁴⁵]

Anomadassi, Blessed One,
while sitting on a mountain did
spread this endless world with loving-
kindness, the One Without Desires. (1) [1401]

I was a monkey at that time
in the supreme Himalayas.
Having seen Anoma, Boundless,
[my] heart was pleased in the Buddha. (2) [1402]

In the Himalayan region
mango trees were bearing fruit then.
Therefore, taking a mango fruit
I gave it, with a honey-comb. (3) [1403]

Anomadassi, the Great Sage,
Buddha prophesied this to me:
“because of both this honey-gift
and [too] this gift of mango [fruit,] (4) [1404]

you’ll delight in the world of gods
for fifty-seven aeons [hence].
You will transmigrate in a mix⁷⁴⁶
for [all] the remaining aeons. (5) [1405]

Having cast off evil karma
[and] with mature intelligence,
departing from [this] place of grief
you will destroy [your] defilements.” (6) [1406]

⁷⁴⁵“Mango-Donor”

⁷⁴⁶see note to v. [1098]

I've been tamed by the Sage So Great
by means of the superb taming.⁷⁴⁷
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1407]

Seventy-seven aeons [hence]⁷⁴⁸
there were fourteen [different] kings [then]
[who were all] named Ambaṭṭhaja⁷⁴⁹
wheel-turning monarchs with great strength. (8) [1408]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1409]

Thus indeed Venerable Ambadāyaka Thera spoke these verses.

The legend of Ambadāyaka Thera is finished.

[69. Sumana⁷⁵⁰]

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,
Sikhi, 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]

⁷⁴⁷reading *damena uttamena* (BJTS, PTS alt) for *dhammena yuttamena* (PTS, corrupt).

⁷⁴⁸lit., "in the seventy-seventh aeon"

⁷⁴⁹"Born of Eight Mangoes"

⁷⁵⁰"Happy"

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.

[70. Pupphacchaṅgoṭiya⁷⁵¹]

Like a lion with fearless form,
like a great harpy with [strong] wings,
like a superb bull of tigers,
and like a high-born lion[-king], (1) [1416]

Sikhi, Refuge of the Three Worlds,
the Desireless One, Unconquered,
the Best Among the Monks sat [there],
Honored by the monks' Assembly. (2) [1417]

Having placed into a casket
a superb *anoja*⁷⁵² flower,
sprinkling [it] on the Best Buddha⁷⁵³
[I also gave him that] casket. (3) [1418]

Due to that pleasure in [my] heart
for the Biped-Lord, Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (4) [1419]

In the thirty-one aeons since
I did that [good] karma back then,

⁷⁵¹“Flower-Casket-er”

⁷⁵²PSI: *Anoja* is a kind of tree which bears yellow-colored flowers. RD: a tree or shrub that bears red flowers, unused in wreaths etc. BJTS reads *aneja* in this verse (a typo; *anojam* in [1418]) and glosses *kaṭukaraṇḍu* = “a plant, *Barberia prionitis* (*Acanth.*)”

⁷⁵³though I have translated the string of epithets in the first two verses as though they were nominatives, in fact they are all in the accusative case to agree with “Best Buddha”. Thus literally the translation should read, “After placing it in a casket, I sprinkled a superb *anoja* flower on the Best Buddha who was like a lion with fearless form...Honored by the Assembly of monks.”

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1420]

Throughout the thirtieth aeon [hence]
there were five wheel-turning monarchs.
[They all were] named Devabhūti,⁷⁵⁴
possessors of the seven gems. (6) [1421]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1422]

Thus indeed Venerable Pupphaccaṅgoṭiya Thera spoke these verses.

The legend of Pupphaccaṅgoṭiya Thera is finished.

The Summary:

Sakacchitta, Addhāpupphī, cc and with Paccchchābhigamana,
Parappasādī, Bhisada,
Succhintī, Vatthadāyaka,
Ambadāyī and Sumana
and also Puppacchaṅgoṭika
seventy-one verses counted,
were uttered by [these] goal-seers.

The Sakacchittaniya⁷⁵⁵ Chapter, the Seventh,

Nāgasamāla Chapter, the Eighth

[71. Nāgasamāla]

I paid reverence at the stupa
of Sikhi, Kinsman of the World,
[with] a trumpet flower⁷⁵⁶ that had been
thrown away on the great highway. (1) [1423]

In the thirty-one aeons since
I did that [good] karma back then,

⁷⁵⁴“Produced by Gods” or “Abundant Kings”

⁷⁵⁵PTS spells the name Sakacchittiya here; BJTS has it right.

⁷⁵⁶all the manuscripts read *a-pāṭali*, “no trumpet flower,” but the cty takes the term as *ā-pāṭali*, a trumpet flower, and I follow suit, though the term could be read to mean that not only had the flower been thrown away; it was not even such a special flower. *Pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha. Cf. #78, #96, #248, #255, #369{372}.

I've come to know no bad rebirth:
that's the fruit of stupa-pūjā. (2) [1424]

In the fifteenth aeon [ago]
the Kṣatriyan named Bhūmiya
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1425]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1426]

Thus indeed Venerable Nāgasamāla Thera spoke these verses.

The legend of Nāgasamāla Thera is finished.

[72. **Padasañña**⁷⁵⁷]

As it stepped⁷⁵⁸ I saw the foot of
Tissa, the Kinsman of the Sun.⁷⁵⁹
Happy, [and] with a happy heart,
I pleased my heart over that foot. (1) [1427]

In the ninety-two aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
that's the fruit of foot-perception. (2) [1428]

In the seventh aeon [ago]
the Kṣatriyan named Sumedha
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1430]

Thus indeed Venerable Padasañña Thera spoke these verses.

⁷⁵⁷“Foot-Perceiver”

⁷⁵⁸the term here is *akkantam*, which means “stepped upon” or “defeated,” but avoiding the implication that someone stepped on the Buddha's foot, the *cty* explains that it was “stepping upon” (*akkamamānam*) and makes the point of the *pāda* simply that he saw the “foot-shrine” (*padacchetiyaṃ*) of the Buddha.

⁷⁵⁹*ādicchabandhuno*

The legend of Padasañña Thera is finished.

[73. Sañña⁷⁶⁰]

I saw the Teacher's ragged robe⁷⁶¹
stuck up in the top of a tree.⁷⁶²
Pressing my hands together then
I worshipped that robe made of rags. (1) [1431]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [1432]

In the fourth aeon [after that]
the Kṣatriyan Dumasāra⁷⁶³
was a wheel-turner with great strength,
victorious on [all] four sides. (3) [1433]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1434]

Thus indeed Venerable Sañña Thera spoke these verses.

The legend of Sañña Thera is finished.

[74. Bhisāluvadāyaka⁷⁶⁴]

Plunging into a forest grove,
I was living in the jungle.
I saw the Buddha, Vipassī,
Sacrificial Recipient. (1) [1435]

I gave him edible roots,⁷⁶⁵ and
water so he could wash [his] hand.

⁷⁶⁰"Perceiver"

⁷⁶¹or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

⁷⁶²I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.

⁷⁶³"Best Part of a Tree"

⁷⁶⁴"Lotus-Root-and-āluva-Root-Donor". RD equates *āluva* with *ālupa* or *āluka*, "edible root of *Amorphophallus CChampanulatus*;" Cone defines *āluva* as "an edible root"

⁷⁶⁵lit., "lotus-root and *āluva*-[root]"

Worshipping [his] feet with my head,
I departed facing the north. (2) [1436]

In the ninety-one aeons since
I gave [him those] edible roots,
I've come to know no bad rebirth:
that is the fruit of good karma. (3) [1437]

In the third aeon [after that]
there was a strong wheel-turning king,
Kṣatriyan Bhisasammata,⁷⁶⁶
possessor of the seven gems. (4) [1438]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1439]

Thus indeed Venerable Bhisāluvadāyaka Thera spoke these verses.

The legend of Bhisāluvadāyaka Thera is finished.

The Sixth Recitation Portion.

[75. Ekasañña⁷⁶⁷]

Vipassi's chief follower was
[the arahant who was] named Khaṇḍa
who got the world's sacrifices;
I gave one alms-meal [to him then]. (1) [1440]

Due to that pleasure in [my] heart
for the Biped-Lord, Bull of Men,
I've come to know no bad rebirth:
that is the fruit of one alms-meal. (2) [1441]

In the fortieth aeon ago
the Kṣatriyan named Varuṇa
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1442]

The four analytical modes,
and these eight deliverances,

⁷⁶⁶"Approved of Lotus-Root"

⁷⁶⁷"One-Perception"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1443]

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

[76. *Tiṇasanthāradāyaka*⁷⁶⁸]

In the Himalayan region
there was a great lake full of life.
It was covered with lotuses
[and] was the lair of varied birds. (1) [1444]

I was living in that region,
bathing and drinking in that [lake].
I saw the Top Among the Monks
traveling across the sky [then]. (2) [1445]

Discerning what I was thinking,
the Teacher, Peerless in the World,
having descended from the sky,
stood on the ground [there] at that time. (3) [1446]

Taking [some] grass [cut] with a horn
I gave [him a mat] to sit on.
The Blessed One did sit down there,
Tissa the Guide of the [Whole] World.⁷⁶⁹ (4) [1447]

Bringing pleasure to [my] own heart,
I [then] worshipped the World-Leader.
Crouched over⁷⁷⁰ I went off [from there]
thinking about the Sage so Great. (5) [1448]

Due to that pleasure in [my] heart,
I was reborn in Nimmāna.⁷⁷¹
I've come to know no bad rebirth:
that is the fruit of a mat[-gift]. (6) [1449]

⁷⁶⁸“Grass-Mat-Donor”

⁷⁶⁹*lokanāyaka*

⁷⁷⁰taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

⁷⁷¹*Nirmāṇarati* is a heaven wherein, as its name implies, one delights in form.

I was King⁷⁷² Migasammata⁷⁷³
in the second aeon [ago],
a wheel-turner with great power,
possessor of the seven gems. (7) [1450]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1451]

Thus indeed Venerable Tiṇasanthāraka⁷⁷⁴ Thera spoke these verses.

The legend of Tiṇasanthāradāyaka Thera is finished.

[77. Sūcchidāyaka⁷⁷⁵]

Thirty thousand aeons [ago]
the Sambuddha, the World-Leader,
Bearing the Thirty-Two Great Marks,⁷⁷⁶
was [the Buddha] named Sumedha. (1) [1452]

Five needles were given by me
to the One of Golden Color,
the Biped-Lord, the Neutral One,
so that [Buddha] could stitch [his] robes. (2) [1453]

Because of just that needle-gift,
knowledge did [then] arise in me
with clever meanings [and] insights,
sharp and quick and comfortable. (3) [1454]

I have burnt up [my] defilements;
all existence is [now] destroyed.
I am bearing my last body
in the Supreme Buddha's teaching. (4) [1456]⁷⁷⁷

There were four kings [all] with the name
Dipadādhīpati⁷⁷⁸ [back then],

⁷⁷²lit., "the kṣatriyan"

⁷⁷³"Same as a Wild Animal" (especially a deer, antelope, gazelle)

⁷⁷⁴PTS accepts this inconsistent reading even though one of its alts., like BJTS, give the name here as expected (Tiṇasanthāradāyaka)

⁷⁷⁵"Needle-Donor"

⁷⁷⁶lit., "having the thirty-two excellent marks"

⁷⁷⁷note that verses (4) and (5) are inverted in comparison with the BJTS reading

⁷⁷⁸"Lord of Bipeds"

wheel-turners who had great power,
possessors of the seven gems. (5) [1455]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1457]

Thus indeed Venerable Sūcchidāyaka Thera spoke these verses.

The legend of Sūcchidāyaka Thera is finished.

[78. Pāṭalipupphiya⁷⁷⁹]

Back then I was a rich man's son,
delicate, living in comfort.
Putting a trumpet flower⁷⁸⁰ in
my lap I [then] took it to him,
the Gold-Colored One, Sambuddha,
traveling through the market-place,
bearing the marks of a Great Man,⁷⁸¹
like a festoon work made of gold. (1-2) [1458-1459]

Happy, [and] with a happy heart,
with the flower I performed *pūjā*
to Tissa, the World-Knower, Lord,
having worshipped the God of Men. (3) [1460]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1461]

Sixty-three aeons ago the
[king] known as Abhisammata
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1462]

The four analytical modes,
and these eight deliverances,

⁷⁷⁹“Trumpet-Flower-er”

⁷⁸⁰*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha. Cf. #71, #96, #248, #255, #369{372}.

⁷⁸¹see n. to v. [1452], above

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1463]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

[79. Ṭhitañjaliya⁷⁸²]

In the past, in a forest grove,
I was a man who hunted deer.
There I saw Sambuddha Tissa
bearing the marks of a Great Man.⁷⁸³ (1) [1464]

Pressing hands together for him,⁷⁸⁴
sitting down in that neighborhood
on a leaf-mat that was placed [there],
I then set off facing the east. (2) [1465]

Just then a fallen lightening bolt
landed on the top of my head.
Again, as I lay there dying,⁷⁸⁵
I pressed both my hands together. (3) [1466]

In the ninety-two aeons since
I pressed my hands together [then],
I've come to know no bad rebirth:
that's the fruit of pressing my hands. (4) [1467]

Four and fifty aeons [ago]
the [monarch] named Migaketu⁷⁸⁶
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1469]

Thus indeed Venerable Ṭhitañjaliya Thera spoke these verses.

The legend of Ṭhitañjaliya Thera is finished.

⁷⁸²“Standing with Hands Pressed Together”

⁷⁸³lit., “bearing the excellent marks”.

⁷⁸⁴reading *tassa* with BJTS for PTS *tattha* (“there”)

⁷⁸⁵lit., “at the time of [my] death”

⁷⁸⁶“Deer-Flag”

[80. Tīṇipadumiya⁷⁸⁷]

The Victor Padumuttara,
the One Who Surpassed Everything,
the Tame One, with Tamed Retinue,
Victor, departed the city. (1) [1470]

I was a garland-maker then
in the city, Hamsavatī.
I picked up three flower-blossoms
which were the foremost flowers there. (2) [1471]

I saw Buddha, Stainless One,
on the road inside the bazaar,
[and] having seen the Sambuddha
I thought in this way at that time: (3) [1472]

“What use are these flowers to me
[even if] gifted to a king?
I might receive a village or
[maybe] a thousand village fields. (4) [1473]

Doing *pūjā* to the World’s Lord
the Untamed-Tamer,⁷⁸⁸ the Wise One,
Who Conveys Bliss to All Beings,⁷⁸⁹
I will receive boundless riches.” (5) [1474]

After reflecting in this way
I brought pleasure to [my] own heart.
Picking up three red-colored ones
I threw [those flowers] in the air. (6) [1475]

At the height to which I’d thrown them
they were well-spread-out in the sky
[and] held up over [Buddha’s] head,
stalks pointing up, [with] blossoms down. (7) [1476]

⁷⁸⁷“Three-Lotus-er.” BJTS reads Tipadumiya, which has the same meaning.

⁷⁸⁸*adantadamakaṇ* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

⁷⁸⁹*sabbasattasukhāvaho*

Whatever people saw [them there]
 [then] kept them thrown up [in the air]
 [and] the lesser gods, in the sky,
 let loose [their] cries of “Excellent!” (8) [1477]

“A marvel’s produced in the world
 because of [him], the Best Buddha;
 we all will hear the Teaching [now]
 on account of [these red] flowers.” (9) [1478]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 the Teacher, standing on the road,
 spoke these verses [about me then]: (10) [1479]

“I shall relate details of him
 who with red[-colored] lotuses
 did [this] Buddha-*pūjā* just now;⁷⁹⁰
 [all of] you listen to my words: (11) [1480]

He’ll delight in the world of gods.
 for thirty thousand aeons [hence].
 For thirty aeons king of gods
 he will exercise divine rule. (12) [1481]

He will always have a mansion
 that’s called Mahāvitthārikam,⁷⁹¹
 three hundred leagues raised up [in height];
 one hundred and fifty [leagues] wide. (13) [1482]

And it will have well-fashioned doors
 [fully] forty lakhs [in number].
 It will have [many] gabled cells
 [containing] large [and] perfect beds. (14) [1483]

One trillion celestial nymphs
 skilled in dancing and singing [too]
 [and] well-trained in musical arts
 will [always] encircle [him there]. (15) [1484]

In a mansion such as this one
 full of companies of women

⁷⁹⁰lit., “at that time”

⁷⁹¹“Greatly Spread Out”.

there will be a rain of flowers
always, divine red-colored ones. (16) [1485]

Red flowers⁷⁹² of the size of wheels
are hanging [there] all of the time
on wall pegs [and] on clothes hooks too,
on door-bolts⁷⁹³ as well as arches. (17) [1486]

On the inside of the mansion
spreading out then wrapping up in
floral blankets made of petals⁷⁹⁴
they will snuggle⁷⁹⁵ here⁷⁹⁶ all the time. (18) [1487]

Those pure [flowers], red in color,
will perfume with [their] divine scents
a hundred leagues on every side
of that [heavenly] residence. (19) [1488]

Five hundred times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (20) [1489]

Having enjoyed the two-fold bliss,
unharmd by illegality,
at the conclusion of that bliss
nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;
my business⁷⁹⁷ was put to good use.
Doing *pūjā* with three flowers
I [then] enjoyed a three-fold bliss. (22) [1491]

Today I've attained the Teaching
and I am [now] totally free;

⁷⁹²the Sinhala gloss in BJTS takes the unspecified "red [things]" (*lohitakā*) to be flowers, but that isn't specified in the text. BJTS presumably assumes the red things are flowers since that was the original gift. (The same term is used in v. [1475]). Cty gives no comment. Perhaps we should take the term as *lohitankā*, "red rubies?"

⁷⁹³reading *dvāra-khāhāya* (BJTS) for *dvāragāhe* ("on the doors of the house," PTS)

⁷⁹⁴this follows the BJTS Sinhala gloss reading of this odd usage of *patta* ("bowl" or "leaf")

⁷⁹⁵*tuvaṭṭhissanti*, "they will lie together," Sinhala *turul veyi*.

⁷⁹⁶reading *idha* ("here," BJTS) for *imaṇ* ("this," accusative singular, PTS).

⁷⁹⁷lit., "trade".

blooming red [flowers] are carried
over the top of my [own] head. (23) [1492]

When Teacher Padumuttara
was speaking of my karma [then,]
Dhamma-penetration occurred
for seven thousand living beings. (24) [1493]

In the hundred thousand aeons
since I did that Buddha-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of three lotuses. (25) [1494]

I have burnt up [my] defilements;
all existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [1495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [1496]

Thus indeed Venerable Tīṇipadumiya Thera spoke these verses.

The legend of Tīṇipadumiya Thera is finished.

The Summary:

Samāla and Padasaññī
Susañña, Āluvadāyaka,
Ekasaññī, Tiṇidada,
Sūcchī, Pāṭalipupphiya,
Ṭhitañjalī, Tipadumī:
five and seventy verses.

The Nāgasamāla Chapter, the Eighth.

Timirapupphiya Chapter, the Seventh

[81. Timirapupphiya⁷⁹⁸]

On CChandabhāgā River's bank
I was going along the stream

⁷⁹⁸“Dark-Flower-er”

[when] I saw the Monk sitting [there,
the Brilliant One, the Unperturbed. (1) [1497]

Having pleased [my] heart about him
I thought in this way at that time:
“This Crossed One will make [others] cross;
this Tame One will tame [others too]. (2) [1498]

The Comforted One will console;
the Calmed One will make [others] calm;
the Freed One will set [others] free;
the Quenched One⁷⁹⁹ will quench [others too].“ (3) [1499]

After reflecting in this way
[then] picking up a dark flower
I laid it on top of the head
of Siddhattha the Sage so Great. (4) [1500]

Pressing both my hands together
[and] circumambulating [him],
having worshipped the Teacher’s feet
I departed [there] toward the west. (5) [1501]

A short time into [my] journey
a lion was [then] stalking⁸⁰⁰ me.
Going along a precipice,
right there I fell down [and I died]. (6) [1502]

In the ninety-four aeons since
I offered that flower [to him],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (7) [1503]

In the fifty-sixth aeon hence
there were seven [men], greatly famed,
wheel-turning kings with great power,
possessors of the seven gems. (8) [1504]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1505]

⁷⁹⁹*nibbuto*, i.e., “he who has achieved nirvana will make others achieve nirvana.”

⁸⁰⁰lit., “oppressing” “pressing,” “causing pain”

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[82. Gatasaññaṅka]

I went forth into homelessness
being [only] seven years [old].
With a mind that was very clear
I [then] worshipped the Teacher's feet. (1) [1506]

[Then] I tossed up into the air
seven *nagaliki* flowers
for the sake of Tissa Buddha,
the Boundless Ocean of Virtues. (2) [1507]

Happy-minded, I did *pūjā*
on the road the Well-Gone-One trod,
then I pressed my hands together
[feeling well-] pleased by [my] own hands. (3) [1508]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1509]

In the eighth aeon after that
there were three [named] Aggisikha.⁸⁰¹
[They were] wheel-turners with great strength,
possessors of the seven gems. (5) [1510]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1511]

Thus indeed Venerable Gatasaññaṅka Thera spoke these verses.

The legend of Gatasaññaṅka Thera is finished.

[83. Nipannañjalika⁸⁰²]

Seated at the foot of a tree
I became extremely diseased.

⁸⁰¹"Fire-Flame".

⁸⁰²PTS reads Pannañjalika but I follow PTS alt, BJTS and cty in reading the same as Nipannañjalika, "Lying-Down-Hands-Presser"

In the forest grove I attained
an extremely pitiful state. (1) [1512]

Having taken pity on me,
the Teacher, Tissa, approached [me].
As I lay [there dying I then]
pressed both my hands over my head. (2) [1513]

With a pleased heart [and] happy mind,
having worshipped⁸⁰³ the Sambuddha,
the Ultimate Among Beings,
I passed away [right] on the spot. (3) [1514]

In the ninety-two aeons since
I worshipped⁸⁰⁴ [him], the Best Person,
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [1515]

In the fifth aeon after that
there were five [named] Mahāsikha,⁸⁰⁵
wheel-turning kings with great power
possessors of the seven gems. (5) [1516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1517]

Thus indeed Venerable Nipannañjalika Thera spoke these verses.

The legend of Nipannañjalika Thera is finished.

[84. Adhopupphiya⁸⁰⁶]

The chief follower of Sikhi
was the monk known as Abhibhū,
with vast powers, a three-fold knower,
he went to the Himalayas. (1) [1518]

Back then I too was living in
the Himalayas, as a sage,

⁸⁰³ *abhivāetvā*

⁸⁰⁴ *vandīṇ*

⁸⁰⁵ "Great Flame"

⁸⁰⁶ "Below-Flower-er"

master of boundless magic power,
in a delightful ashram [there]. (2) [1519]

[Flying] like a bird in the sky,
I felt drawn to a mountain[-side].
Picking some flower[s] down below
I [then] came [up] to the mountain. (3) [1520]

Taking seven flowers I placed them
on the top of [Abhibhū's] head.
When the hero [then] looked forward⁸⁰⁷
I departed facing the east. (4) [1521]

Having arrived at [my] ashram
I went up to my dwelling [there].
Taking ascetics' provisions
I returned to that mountain[-side].⁸⁰⁸ (5) [1522]

A python with a frightful form,
[and] very strong, attacked me [then].
Remembering my former deed
I passed away [right] on the spot. (6) [1523]

In the thirty-one aeons since
I offered those flowers [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (7) [1524]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1525]

Thus indeed Venerable Adhopupphiya Thera spoke these verses.

The legend of Adhopupphiya Thera is finished.

[85. Raṃsisañña⁸⁰⁹]

On a Himalayan mountain
I was residing formerly.

⁸⁰⁷lit., "when there was looking forward by the hero [alt. wise one]," i.e., "when he saw me".

⁸⁰⁸lit., "I entered into the mountain."

⁸⁰⁹"Ray-Perceiver," PTS reads Raṃsi°

Wearing deer-leather outer robes⁸¹⁰
I dwelt upon that mountain [then]. (1) [1526]

I saw the golden Sambuddha
who had gone into the forest.
He was like the hundred-rayed sun,
like a regal *sal* tree in bloom. (2) [1527]

Having pleased [my] heart in the rays
of Vipassi, the Sage so Great,
pressing hands together, squatting,
I worshipped him [bowing my] head. (3) [1528]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of perceiving rays. (4) [1529]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1530]

Thus indeed Venerable Raṃsisaññaṇaka Thera spoke these verses.

The legend of Raṃsisaññaṇaka Thera is finished.

[86. Raṃsisaññaṇaka (2)]

On a Himalayan mountain
I was a bark-clothed [ascetic].
Having ascended the walkway
I was seated facing the east. (1) [1531]

Then having seen the Well-Gone-One,
Phussa, Lover of Altered States,
on the mountain, I pressed my hands
[and] pleased [my] heart in [Buddha's] rays. (2) [1532]

In the ninety-two aeons since
I obtained that perception [there],
I've come to know no bad rebirth:
that's the fruit of perceiving rays. (3) [1533]

⁸¹⁰reading *ajinuttaravāso* with BJTS for PTS *ajinuttamavattho* ("dressed in ultimate deer-leather [clothes]")

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1534]

Thus indeed Venerable Raṃsisaññaṇaka Thera spoke these verses.

The legend of Raṃsisaññaṇaka Thera is finished.

[87. Phaladāyaka⁸¹¹]

On a Himalayan mountain,
wearing a rough deer-leather robe,
with fruit in hand, I saw Phussa,
Best Victor, [and] gave [him the] fruit. (1) [1535]

That fruit which I gave [to him then]
with a mind that was very clear,
came into being as fruit for me
transmigrating in existence. (2) [1536]

In the ninety-two aeons since
I gave that fruit [to him back then],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [1537]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1538]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[88. Saddasaññaṇaka⁸¹²]

On a Himalayan mountain,
[while] dwelling on a mat of leaves,
I pleased [my] heart over the sound
of Phussa preaching the *Dhamma*. (1) [1539]

In the ninety-two aeons since
I did that [good] karma back then,

⁸¹¹“Fruit-Giver”

⁸¹²“Sound-Perceiver.” Cf. #294, #317, #348{351}

I've come to know no bad rebirth:
that is the fruit of good karma. (2) [1540]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [1541]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[89. Bodhisañña⁸¹³]

There was a great Bodhi festival
for the Blessed One Vipassi.
I attended that festival,
being a person who'd renounced. (1) [1542]

Taking water strewn with flowers
I poured it on the Bodhi [Tree].
"Freed, he will make [all of] us free;
Gone Out, he will make us go out." (2) [1543]

In the ninety-one aeons since
I watered that Bodhi [Tree then],
I've come to know no bad rebirth:
the fruit of Bodhi-perception. (3) [1544]

When thirty-three aeons had passed
there were eight wheel-turning kings,
lords over men who were [all then]
known as Udakāsecchana.⁸¹⁴ (4) [1545]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1546]

Thus indeed Venerable Bodhisañña Thera spoke these verses.

The legend of Bodhisañña Thera is finished.

⁸¹³"Bodhi-[Tree]-Perceiver"

⁸¹⁴"Sweetener of the Water"

⁸¹⁵"Pink Lotus-Flower-er"

[90. Padumapupphiya⁸¹⁵]

I lived in a lotus forest
 eating lotus flowers [back then].
 I saw Phussa, the Sambuddha,
 Bearing the Thirty-two Great Marks.⁸¹⁶ (1) [1547]

Picking up a lotus flower
 I tossed it up into the air.
 Having done this pleasing karma
 I went forth into homelessness. (2) [1548]

Having renounced, with self-control
 over my body and [my] mind,
 and refraining from bad speech-acts
 I purified my livelihood. (3) [1549]

In the ninety-two aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [1550]

There were eighteen lords of the earth
 [all] known as Padumābhāsa,⁸¹⁷
 and in the eighteenth aeon [hence]
 there were forty-eight [such monarchs]. (5) [1551]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1552]

Thus indeed Venerable Padumapupphiya Thera spoke these verses.

The legend of Padumapupphiya Thera is finished.

The Summary:

Timira, Nangalipupphī,
 Nipannañjalika, Adha,
 two Raṃsisaññis, Phalada,
 Saddasaññī and Sevaka,

⁸¹⁶of a *mahāpurusa* or "Great Man" destined to become a wheel-turning monarch or a Buddha.

⁸¹⁷"Lotus-Light"

Padumapupphī and verses
fifty-six have been detailed [here].

The Timirapupphiya Chapter, the Ninth.

Sudhā Chapter, the Tenth

[91. Sudhāpīṇḍiya⁸¹⁸]

No one can count the good karma —
even, “for this, it is that much” —
of one who performs *pūjā* for
those who are worthy of *pūjā*,
like Buddhas and [their] followers,
who have crossed over tears for grief
and moved beyond ties to rebirth,⁸¹⁹
reaching nirvana, fearing naught. (1-2) [1553-1554]

He who would exercise lordship
here over the four continents
would not be worth one sixteenth-part
of one who performs [such] *pūjā*. (3) [1555]

When Siddhattha the Top Person’s
shrine had become broken open,
I donated balls of plaster
with a mind that was very clear. (4) [1556]

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 renovation. (5) [1557]

In the thirtieth aeon ago
there were thirteen wheel-turning kings,
[all] known as Paṭisamkhāra,⁸²⁰
possessors of the seven gems. (6) [1558]

The four analytical modes,
and these eight deliverances,

⁸¹⁸“Plaster-Ball-er”

⁸¹⁹*papañccha* = three things delaying time in samsara, namely craving, wrong views
and pride.

⁸²⁰“Repairer”

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1559]

Thus indeed Venerable Sudhāpiṇḍiya Thera spoke these verses.

The legend of Sudhāpiṇḍiya Thera is finished.

[92. Succhintita⁸²¹]

Happy, [and] with a happy heart,
I gave a [new] auspicious chair⁸²²
to Tissa the Lord of the World,
the Buddha, Kinsman of the Sun. (1) [1560]

Eight and thirty aeons ago
I was the king, Mahārucchi.
There were lots of riches [for me]
and many beds [to sit upon]. (2) [1561]

Having given Buddha a chair
with a mind that was very clear,
I experienced my own karma
well-done by myself formerly. (3) [1562]

In the ninety-two aeons since
I gifted [him] that chair back then,
I've come to know no bad rebirth:
that is the fruit of a chair-gift. (4) [1563]

Eight and thirty aeons ago
there were three wheel-turning monarchs:
Ruci and Uparuci too,
[and] Mahārucchi was the third. (5) [1564]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1565]

Thus indeed Venerable Succhintita Thera spoke these verses.

The legend of Succhintita Thera is finished

⁸²¹“Well-Thought.” #66 and #425 {428} are also ascribed to (apparently different) monks of this name.

⁸²²reading *suddhāpīṭham* (BJTS, PTS alt.) for *pubbe-pīṭham* (“former [or eastern] chair,” PTS).

[93. Addhacchelaka⁸²³]

I gave a half [a piece] of cloth
to Tissa, the Blessed One [then].
I was extremely miserable,
[and] plagued with an awful odor. (1) [1566]

Giving that half a cloth I thrilled
in heaven for a [whole] aeon.
During the aeons that remained
I completed that good karma.⁸²⁴ (2) [1567]

In the ninety-two aeons since
I donated that cloth back then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (3) [1568]

In the forty-ninth aeon [hence]
there were thirty-two lords of men,
kings who turned the wheel [of the law]
known as Samanta-Odanā.⁸²⁵ (4) [1569]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1570]

Thus indeed Venerable Addhacchelaka Thera spoke these verses.

The legend of Addhacchelaka Thera is finished.

[94. Succhidāyaka⁸²⁶]

I was formerly a blacksmith
in the fine city Bandhumā.
I gave the gift of a needle
to Vipassi, the Sage so Great. (1) [1571]

⁸²³“Half-Cloth-er”

⁸²⁴lit., “That wholesomeness [kusala] was finished by me”. The meaning is that the good effects of the deed were not exhausted by the aeon in heaven; in the subsequent aeons too he experienced good results from it.

⁸²⁵“Boiled Rice on All Sides.” BJTS read Samantā-cch-Chadana, “Covered on All Sides,” which would better fit the nature of the original good deed, and is perhaps to be preferred here.

⁸²⁶“Needle-Donor”

Due to such karma [my] knowledge
 is [now] just like a top diamond.
 I have no lust, I'm fully free;
 I have attained arahantship.⁸²⁷ (2) [1572]

With knowledge I learn everything
 about all past existences
 and present ones and future ones:
 that is the fruit of needle-gifts. (3) [1573]

In the ninety-first aeon thence
 lived seven Vajirasamas,⁸²⁸
 wheel-turning kings with great power,
 possessors of the seven gems. (4) [1574]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1575]

Thus indeed Venerable Succhidāyaka Thera spoke these verses.

The legend of Succhidāyaka Thera is finished.

[95. Gandhamāliya⁸²⁹]

I made a perfumed stupa for
 [him], Siddhattha, the Blessed One,
 the Buddha, Top Chief of the World,
 blazing up like a fire-altar,
 bright as a blue water lily,
 as superb as a tiger bull,
 of noble birth as is a lion,
 seated, the Top of [all] the Monks,
 Honored by the Monks' Assembly,
 [and] covered it with jasmine flowers
 appropriate for the Buddha.
 [Then] worshipping the Teacher's feet
 I departed facing the north. (1-3) [1576-78]

⁸²⁷lit., "the destruction of all outflows"

⁸²⁸"Same as a Diamond" (or "Same as a Thunderbolt")

⁸²⁹"Perfumed Garland-er." Cf. #332 {BJTS only}, below, which is virtually identical save the addition of a verse here (v. 5) and related corruption of v. 4.

In the ninety-four aeons since
I gave that perfumed garland [then],
distinguished by the fruit of doing
what should be done for the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1579]⁸³⁰

In the thirty-ninth aeon [hence]
there were sixteen [different] people;
[all] were known as Devagandha⁸³¹
[and] they were [all] wheel-turning kings. (5) [1580]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1581]

Thus indeed Venerable Gandhamāliya Thera spoke these verses.

The legend of Gandhamāliya Thera is finished.

[96. Tipupphiya⁸³²]

In the past, in a forest grove,
I was a man who hunted deer.
Seeing [Buddha's] green *pāṭali*⁸³³
I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen⁸³⁴ leaves
I threw them [all] away outside.
Worshipping the *pāṭali* [tree],
pure inside and pure outside [too],
as though facing the Sambuddha,
Vipassi, Leader of the World,
well-liberated, undefiled,

⁸³⁰BJTS agrees with PTS in presenting this as a six-footed verse

⁸³¹"Divine Perfume"

⁸³²"Three-Flower-er"

⁸³³the *pāṭali* or trumpet-flower tree (Sinh. *paḷol gasa*) was the tree under which Vipassi Buddha attained Bodhi or Awakening, hence it is his "Bodhi Tree" even though it is a species different from the "Bodhi Tree" of Gotama Buddha, the *ficus religiosa* (Skt. *Aśvattha*).

⁸³⁴reading *patita* (BJTS alt) for *satta* ("seven," PTS, BJTS, though BJTS Sinhala gloss takes it as meaning "fallen" [Sinhala *vāṭunu*]).

I passed away [right] on the spot.⁸³⁵ (2-3) [1583-1584]

In the ninety-one aeons since
I performed that Bodhi-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (4) [1585]

In the thirtieth aeons hence
there were thirteen kings who were [all]
named Samantapāsādikā,⁸³⁶
wheel-turning monarchs with great strength. (5) [1586]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1587]

Thus indeed Venerable Tipupphiya Thera spoke these verses.

The legend of Tipupphiya Thera is finished.

[97. Madhupiṇḍika⁸³⁷]

In a quiet and trouble-free
forest grove, I [once] having seen
Siddhattha the Sage, the Supreme,⁸³⁸
Sacrificial Recipient, (1) [1588]

Gone-Out-One, the Great Elephant,
Bull of Men,⁸³⁹ like a thoroughbred,
shining forth like the morning star,⁸⁴⁰
praised by the assembly of gods,
much⁸⁴¹ happiness arose in me;

⁸³⁵“Sambuddha, Vipassi, World Lord, well-liberated, undefiled” are all accusatives which, in addition to explicating the phrase “facing the Sambuddha”, therefore stand in grammatical apposition with *pāṭali*. He worships the tree “as though facing the Sambuddha” because, in this reading, the tree is the Buddha.

⁸³⁶“Pleased on all Sides.” This (coincidentally, I presume) is the name of Buddhaghosa’s commentary on the *Vinaya-piṭaka* (5th c., A.D.).

⁸³⁷“Honey-Ball-er”

⁸³⁸reading *setṭham* (BJTS) for *setthaṃ* (PTS)

⁸³⁹compare *nisabha* with *narasabha*, which I also translate “Bull of Men”.

⁸⁴⁰*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

⁸⁴¹reading *pahutā āsi* (BJTS) for *pahunā tāva* (PTS)

knowledge came into being then. (2) [1589]⁸⁴²

Giving honey to the Teacher
who'd risen from meditation,
[and] worshipping the Teacher's feet,
I departed facing the east. (3) [1590]

[Then] thirty-four aeons [ago]
I was the king, Sudassana;⁸⁴³
sweet honey flowed from lotus roots
whenever I was eating [them].
[And] it rained a rain of honey:
that's the fruit of former karma. (4) [1591]⁸⁴⁴

In the ninety-four aeons since
I gave [him] that honey back then,
I've come to know no bad rebirth:
that's the fruit of giving honey. (5) [1592]

[And] thirty-four aeons ago
there were four [named] Sudassana,
wheel-turning kings with great power,
possessors of the seven gems. (6) [1593]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1594]

Thus indeed Venerable Madhupiṇḍika Thera spoke these verses.

The legend of Madhupiṇḍika Thera is finished.

[98. Senāsanadāyaka⁸⁴⁵]

I gave a mat made out of leaves
to Siddhattha, the Blessed One,
and served [that Buddha] thoroughly,
[then] scattered flowers [around for him]. (1) [1595]

⁸⁴²BJTS agrees with PTS in presenting this as a six-footed verse

⁸⁴³"Good to Look At"

⁸⁴⁴PTS does not include the last two feet of this verse, which appear only in BJTS. The latter presents it as a six-footed verse, the former as a four-footed verse containing the first four feet translated here.

⁸⁴⁵"Lodgings-Donor" (lit., "Giver of Bed-and-Chair" [or "Bed and Food"])

I enjoyed a very costly
pleasant cave, and palaces [too];
flowers which were most expensive
dropped into my bed at that time. (2) [1596]

On my bed I snuggled on an
ornamented mat of flowers,
and a rain of flowers always
rained down upon my bed [back then]. (3) [1597]

In the ninety-four aeons since
I gave that mat made out of leaves,
I've come to know no bad rebirth:
that's the fruit of a giving a mat. (4) [1598]

There were seven wheel-turning kings
[all] named *Ṭhitosanthāraka*⁸⁴⁶
who were born, those lords of people,
[then] in the fifth aeon [ago]. (5) [1599]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1600]

Thus indeed Venerable *Senāsanadāyaka*⁸⁴⁷ Thera spoke these verses.

The legend of *Senāsanadāyaka* Thera is finished.

[99. *Veyyāvacchaka*⁸⁴⁸]

There was a large group⁸⁴⁹ [waiting on]
Vipassi, [then] the Blessed One.
Busy with all sorts of duties,
I was then a [humble] servant. (1) [1601]

⁸⁴⁶“Mat-Placer”

⁸⁴⁷reading *Senāsanadāyaka* with PTS alt and BJTS for *Senādāyaka* (“Army-Giver,” PTS)

⁸⁴⁸“Servicer.” *Veyyāvacchaka* is service performed for elders and superiors (Sinh. *vatāvata*). This is the term translated as “service” in v. (3) [1603], where it refers not to the “service” he performed for his employers but rather the “service” for (or attendance on) the Buddha which he rendered, enacted in his worship of the latter’s feet. The suffix “ka” functions like “er” in English. “Servant” in verse (1) [1601] translates *veyyāvacchakara*, “doer of service to elders and superiors,” which is close to, but not identical with, this Thera’s name.

⁸⁴⁹lit., “a group consisting of a vast multitude”.

I had nothing that I could give
to that Well-Gone-One, the Great Sage,
[so] I worshipped the Teacher's feet
with a mind that was very clear. (2) [1602]

In the ninety-one aeons since
I performed that service [back then],
I've come to know no bad rebirth:
that's the fruit of doing service. (3) [1603]

Then, in the eighth aeon ago,
I was the king, Succhintita,⁸⁵⁰
a wheel-turner with great power,
possessor of the seven gems. (4) [1604]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1605]

Thus indeed Venerable Veyyāvacchchaka Thera spoke these verses.

The legend of Veyyāvacchchaka Thera is finished.

[100. Buddhūpaṭṭhāka]

[Back then] I was the conch-blower
for Vipassi, the Blessed One,
constantly engaged in service
to the Well-Gone One, the Great Sage. (1) [1606]

Look at the fruit of that service
to the Neutral One, the World-Chief:
sixty thousand *turiya*-drums
are constantly attending me. (2) [1607]

In the ninety-one aeons since
I served the Great Sage in that way,
I've come to know no bad rebirth:
that's the fruit of doing service. (3) [1608]

In the twenty-fourth⁸⁵¹ aeon hence
there were sixteen [different] kings [then];

⁸⁵⁰“Well-Thought”

⁸⁵¹reading *cchatuviise* (BJTS) for *cchatunavute* (“ninety-four,” PTS)

[all] were named Mahānigghosa,⁸⁵²
wheel-turning monarchs with great strength. (4) [1609]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1610]

Thus indeed Venerable Buddhūpaṭṭhāka Thera spoke these verses.

The legend of Buddhūpaṭṭhāka Thera is finished.

The Summary:

Sudhāpiṇḍa and CChela too,
Kammāra, Gandhamāliya,
Tipupphiya, Madhu, Senā,
Veyyāvaccchcha and Dhammaka:
exactly sixty verses are
related in this chapter.

The Sudhā⁸⁵³ Chapter, the Tenth.

Then there is the Summary of Chapters:

Buddha Chapter is the first,
Sīhāsani, Subhūti,
Kuṇḍa-Dhāna and Upāli,
Vījani and Sakacchittani,
Nāgasamāla, Timira,
with Sudhā Chapter they are ten.
There are fourteen hundred verses
plus another fifty-five.

The Ten Chapters called Buddha.

The First Hundred⁸⁵⁴ is finished.

⁸⁵²“Much Sound”

⁸⁵³BJTS read “Sudhāpiṇḍiya Chapter”.

⁸⁵⁴*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

⁸⁵⁵“Giver of Begged Food.” Compare #56. Sapparivārāsana.

Bhikkhadāyī Chapter, the Eleventh

[101. Bhikkhadāyī⁸⁵⁵]

[I saw] the golden Sambuddha,
Sacrificial Recipient,
[who,] gone forth from the excellent
forest, has come to nirvana. (1) [1611]

I gave a spoonful of begged food
to Siddhattha, the Sage so Great,
the Great Hero, the Neutral One,
the Wise One, [he who was] Tranquil. (2) [1612]

When he made many folks attain
nirvana as they followed him,
a lofty joy arose in me
about the Buddha, Sun's Kinsman. (3) [1613]⁸⁵⁶

In the ninety-four aeons since
I gave [him] that alms-food back then,
I've come to know no bad rebirth:
that's the fruit of begged-for alms-food. (4) [1614]

In the eighty-seventh aeon
there were seven wheel-turning kings;
[they were all] named Mahāreṇu,⁸⁵⁷
possessors of the seven gems. (5) [1615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1616]

Thus indeed Venerable Bhikkhadāyaka Thera spoke these verses.

The legend of Bhikkhadāyaka Thera is finished.

⁸⁵⁶I read *Padenānupadaṃ yantaṃ nibbāpente mahājanaṃ/uḷārā vitti me jātā Buddhē' ādiccchabandhuni* (BJTS) for *Padenānupadaṃ yanto nibbāpentaṃ mahājanaṃ/vitti me pāhunā tāva Buddhass' ādiccchabandhuno* (PTS); the grammar of the latter is muddled.

⁸⁵⁷"Much Pollen"

⁸⁵⁸"Knowledge-Perceiver"

[102. Ñāṇasañña⁸⁵⁸]

[I saw] the golden Sambuddha,
Bull of Men, like a thoroughbred,
the Great Sage, like an elephant,
a *mātaṅga*⁸⁵⁹ in triple rut, (1) [1617]

shining forth in all directions
like the moon when it becomes full,
the World's Best, the Ultimate Man,
who had gone out on the road [then]. (2) [1618]

Pleasing [my] heart in [his] knowledge
I pressed both my hands together.
Happy, [and] with a happy heart,
I venerated Siddhattha. (3) [1619]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (4) [1620]

Three and seventy aeons hence
there were sixteen ultimate men,
wheel-turning kings with great power,
possessors of the seven gems. (5) [1621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1622]

Thus indeed Venerable Ñāṇasañña Thera spoke these verses.

The legend of Ñāṇasañña Thera is finished.

[103. Uppalahatthiya⁸⁶⁰]

I was living in Tivarā,
a garland-maker at that time.
I saw the Buddha, Stainless One,
Siddhattha, Worshipped by the World. (1) [1623]

Happy, with pleasure in [my] heart,
I gave a handful of flowers.

⁸⁵⁹ see #1, v. 25 [164].

⁸⁶⁰ "Blue Lotus-Handful-er"

In whichever place I'm reborn,
in accordance with that karma, (2) [1624]

I enjoy the pleasant fruit of
what I did well, myself, back then.
I'm encircled by lovely flowers:
that's the fruit of giving flowers.⁸⁶¹ (3) [1625]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
the fruit of Buddha-*pūjā*. (4) [1626]

Starting ninety-four [aeons] hence,
[and] excepting the present time,
there were five hundred kings [who lived;]
[all were] known as Najjupama.⁸⁶² (5) [1627]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1628]

Thus indeed Venerable Uppalahatthiya Thera spoke these verses.

The legend of Uppalahatthiya Thera is finished.

[104. Padapūjaka⁸⁶³]

I gave a jasmine flower to
Siddhattha, [then] the Blessed One,
[and] with laughter I [then] scattered⁸⁶⁴
seven flowers upon his feet. (1) [1629]

Due to that karma, today I
have surpassed gods as well as men.
I am bearing my last body
in the Buddha's⁸⁶⁵ dispensation. (2) [1630]

⁸⁶¹reading *pupphadānass'* (BJTS) for *sasaññāya* (PTS)

⁸⁶²= *na + ajja + upama*, "No Metaphor (for? exists?) Today (?)"

⁸⁶³"Foot-worshipper".

⁸⁶⁴reading *hāsenokīritāni* (BJTS) for *hasena-kāritāni* ("with laughter caused to be built," PTS).

⁸⁶⁵lit. "in the Supreme Buddha's"

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [1631]

There were thirteen wheel-turning kings;
[all were] named Samantagandha,⁸⁶⁶
lords over groups on all four sides,
[then] in the fifth aeon ago. (4) [1632]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1633]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

[105. Mutṭhipupphiya⁸⁶⁷]

I was a garland-maker then
who was known as Sudassana.⁸⁶⁸
I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men. (1) [1634]

Picking up a jasmine flower,
happy and with [my] eyes most clear
I worshipped Padumuttara,
the Divine-Eyed-One who had come. (2) [1635]

Because of that Buddha-*pūjā*
and the resolve in [my own] heart,
for one hundred thousand aeons
I came into no bad rebirth. (3) [1636]

There were sixteen [different] kings [then,]
[all were] known as Devuttara,⁸⁶⁹
wheel-turning monarchs with great strength,
in the thirty-sixth aeon hence. (4) [1637]

⁸⁶⁶“Perfume on all Sides”

⁸⁶⁷“A Handful of Flowers-er”

⁸⁶⁸“Good to Look At”

⁸⁶⁹“Higher than Gods” or “Supreme Kings”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1638]

Thus indeed Venerable Muṭṭhipupphiya Thera spoke these verses.

The legend of Muṭṭhipupphiya Thera is finished.

[106. Uḍakapūjaka⁸⁷⁰]

[I saw] the golden Sambuddha
going in the path of the wind,
glistening like an oil-altar,⁸⁷¹
blazing up like a fire-altar.⁸⁷² (1) [1639]

Taking [some] water with my hand,
I tossed it up into the sky.
The Buddha, Compassionate, Sage,
Great Hero, [then] accepted it. (2) [1640]

Standing in the sky, the Teacher,
whose name was Padumuttara,
discerning what I was thinking,
spoke this verse [about me just then]: (3) [1641]

“Because of this gift of water
and the joy that [he] produced [then],
for one hundred thousand aeons
he’ll come to know no bad rebirth.” (4) [1642]

Due to that deed for Buddha,⁸⁷³
the World’s Best One, the Bull of Men,
I’ve attained the unshaking state
beyond [all] conquest and defeat. (5) [1643]

In the sixty-five hundredth aeon,
there were three wheel-turning monarchs;
[all were] named Sahassarāja⁸⁷⁴
lords over people on four sides. (6) [1644]

⁸⁷⁰“Water-Offer-er”

⁸⁷¹*ghata-āsana*, presumably where oil oblations are made

⁸⁷²*huta-āsana*, where sacrifices are offered into the fire

⁸⁷³lit., “for the Biped-Lord”

⁸⁷⁴“Thousand King” “King of Thousands (of people? of kings?)”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1645]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

[107. Naḷamāliya⁸⁷⁵]

Taking up a garland of reeds
and binding it I [then] approached
Padumuttara, the Buddha,
the World's Best One, the Neutral One,
the Tranquil One, the Neutral One,
who was seated in the grass [then,]
[and there] I fanned the Biped-Lord,
the Buddha, [he], the Neutral One.⁸⁷⁶ (1-2) [1646-1647]

The Omniscient One received [it,]
[then] the World-Leader fanned [himself].
Discerning what I was thinking,
he spoke this verse [about me then]: (3) [1648]

“Just as [this one] cooled my body
he will not feel the scorch [of hell];
just so your heart will be freed from
the three-fold fire [of existence].” (4) [1649]

All the gods gathered in a tree
whichever ones [were then thinking],
“we’ll hear the words of the Buddha
which will cause the donor to laugh.” (5) [1650]

[Then], seated there, the Blessed One,
Honored by the Gods’ Assembly
bringing laughter to the donor
spoke these verses [about me too]: (6) [1651]

“Because of this gift of fanning
and the resolve in [his own] heart,

⁸⁷⁵“Reed-Garland-er.” Reading naḷa° (BJTS) for nala° (PTS)

⁸⁷⁶It is unclear whether the repetition of “Neutral One” (*tāḍino*) in this string of epithets is intentional (as to emphasize that particular quality) or not (perhaps through conflation of other now-lost epithets)

he'll become a wheel-turning king
known by the name of Subbata.⁸⁷⁷ (7) [1652]

Through the remainder of that deed,
incited by [his] wholesome roots,
he'll become a wheel-turning king
known by the name of Māluta.⁸⁷⁸ (8) [1653]

Because of this gift of fanning
and [his] abundant honoring,
for one hundred thousand aeons
he'll come to know no bad rebirth." (9) [1654]

In the thirty-thousandth aeon
there were eight [kings named] Subbata.
In the twenty-nine thousandth [aeon]
there were eight [kings] named Māluta. (10) [1655]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1656]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[108. Āsanūpaṭṭāyaka⁸⁷⁹]

Plunging into a forest grove,
very quiet and undisturbed,
I gifted a lion-throne to
the Neutral One, Atthadassi. (1) [1657]

Taking a handful of flowers
and circumambulating him,
reverently serving the Teacher,
I departed facing the north. (2) [1658]

Due to that deed for the Biped-Lord,
the World's Best One, the Bull of Men,
I reached nirvana by myself;
all [new] existence is destroyed. (3) [1659]

⁸⁷⁷"Good Vow" or "Compliant One" (as below, as a Buddha epithet)

⁸⁷⁸"Breeze"

⁸⁷⁹"Seat-Attendant"

In the eighteen hundred aeons
[since] I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of a lion-throne. (4) [1660]

In the seven hundredth aeon
Kṣatriyan Sannibbāpaka⁸⁸⁰
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1662]

Thus indeed Venerable Āsanūpaṭṭāyaka Thera spoke these verses.

The legend of Āsanūpaṭṭāyaka Thera is finished.

[109. Bilālidāyaka⁸⁸¹]

In the Himalayan region,
I dwelt on a mat made of leaves.
Not feeling any greed for food,
I was always happy back then. (1) [1663]

Digging up roots like *kaḷamba*,⁸⁸²
biḷali and *takkali*⁸⁸³ [too]
[I ate them] prepared by adding
jujube,⁸⁸⁴ marking-nut,⁸⁸⁵ and bel.⁸⁸⁶ (2) [1664]

Padumuttara, World-Knower
Sacrificial Recipient,
discerning what I was thinking,
came into my presence [just then]. (3) [1665]

⁸⁸⁰“Nirvana-Bringer”

⁸⁸¹“Wild-potato-Giver,” reading the name thus with BJTS for PTS *Bilā°*

⁸⁸²a wild potherb, Sinh. *wilpalā*

⁸⁸³neither of these is in *Pali-Sinhala-Ingirīsi Śabdakoṣaya*; BJTS Sinhala gloss explains them as types of wild potato (Sinh. *ala*), which is clear from the context too.

⁸⁸⁴*kolaṇ*, Sinh. *ḍebara*

⁸⁸⁵Sinh. *badulla*, *semicarpus anacardium*

⁸⁸⁶*billan* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree; also *billā*, *beluvā*

Taking some *biḷāli* [roots] for
the Great Elephant who had come,
the God of Gods, the Bull of Men,
I placed [them] in [his] alms-bowl [then]. (4) [1666]

The Great Hero then consumed [them]
which made me extremely happy.
After eating, the Omniscient One
spoke this verse [to me at that time]: (5) [1667]

“You’ve brought pleasure to [your] own heart
by giving me these roots⁸⁸⁷ [to eat].
For one hundred thousand aeons
you’ll come to know no bad rebirth.” (6) [1668]

This is my last going around;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha’s⁸⁸⁸ dispensation. (7) [1670]⁸⁸⁹

In the fifty-fourth aeon thence
the one known as Sumekhali
was a wheel-turner with great strength,
possessor of the seven gems. (8) [1669]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1671]

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

The legend of Biḷālidāyaka Thera is finished.

[110. *Reṇupūjaka*⁸⁹⁰]

[I saw] the golden Sambuddha,
just like the hundred-raying sun,
shining forth in all directions
just like the moon when it is full, (1) [1672]

⁸⁸⁷lit., “this *biḷāli*”.

⁸⁸⁸lit., “Supreme Buddha’s”

⁸⁸⁹PTS and BJTS invert the order of this and the next verse

⁸⁹⁰“Worship with Pollen-er”

surrounded by [his followers]
just like the earth is by the sea.
I presented to Vipassi
a pollen-filled ironwood⁸⁹¹ bloom. (2) [1673]

In the ninety-one aeons since
I offered that pollen [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1674]

In the forty-fifth aeon hence
there was a king⁸⁹² known as Reṇu,⁸⁹³
a wheel-turner with great power,
possessor of the seven gems. (4) [1675]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1676]

Thus indeed Venerable Reṇupūjaka Thera spoke these verses.

The legend of Reṇupūjaka Thera is finished.

The Summary:

Bhikkhadāyī, Nāṇasaññī,
Hatthiya, Padapūjaka,
Muṭṭhipupphi, Udakada,
Naḷamālī, Nivāsaka,
Biḷālidāyī⁸⁹⁴ and Reṇu too;
there are six and sixty verses.

The Bhikkhadāyī Chapter, the Eleventh.

Mahāparivāra Chapter, the Twelfth

[111. Mahāparivāra⁸⁹⁵]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,

⁸⁹¹flowers of the *nāga* (Sinh. *nā*) or ironwood tree are brilliant white and so fragrant that they are used in the making of perfumes and cosmetics.

⁸⁹²lit., "a kṣatriyan".

⁸⁹³"Pollen"

⁸⁹⁴here too I follow the BJTS spelling, as above.

⁸⁹⁵"Big Retinue"

entered Banduma City then
with sixty-eight thousand [arahants]. (1) [1677]

Having come out from the city
he went to the shrine of the lamps.⁸⁹⁶
I saw the Buddha, Stainless One,
Sacrificial Recipient. (2) [1678]

Eighty thousand minor spirits⁸⁹⁷
who [then] attended reverently
upon Indra and the Thirty-three
[were also there] in my presence. (3) [1679]

When he rose from meditation,
I picked up a piece of cloth [there].
I worshipped [him] with my head [bowed,]
[then] I gave it to the Great Sage: (4) [1680]

“O! the Buddha! O! the Teaching!
O! our Teacher’s [great] achievement!
Through the power of the Buddha
he made the earth [itself] to quake.” (5) [1681]

And having seen that miracle,
marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Biped-Lord, the Neutral One. (6) [1682]

Then I, having pleased [my] heart in
the Biped-Lord, the Neutral One,
giving that cloth to the Teacher,
went up to [him to take] refuge. (7) [1683]

In the ninety-one aeons since
I did that [good] karma back then,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (8) [1684]

In the fifteenth aeon ago
there were sixteen [named] *Vāhana*,⁸⁹⁸

⁸⁹⁶the cty explains this as the place for doing lamp-*pūjā*.

⁸⁹⁷*yakkhā*

⁸⁹⁸“Vehicle”. BJTS reads *Suvāhana*, “Good Vehicle”.

wheel-turning kings with great power,
possessors of the seven gems. (9) [1685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1686]

Thus indeed Venerable Mahāparivāra Thera spoke these verses.

The legend of Mahāparivāra Thera is finished.

[112. Sumaṅgala]

Atthadassi, the Best Victor,
the World's Best One, the Bull of Men,
setting out from the monastery
came up to the lake [near my home].⁸⁹⁹ (1) [1687]

The Sambuddha bathed and drank [there,]
[then he] got out and in one robe
the Blessed One stood on that spot,
surveying all the directions. (2) [1688]

While dwelling in my residence,
I saw the Leader of the World
shining like the hundred-rayed [sun],
glittering like [well-crafted] gold
[and] happy, with a happy heart
I then snapped my fingers so to
conduct dances and also songs
and the five kinds of music [there].⁹⁰⁰ (3-4) [1689-1690]

In whichever womb I'm reborn,
[whether] it's human or divine,
I surpass all [other] creatures
[and] my glory is abundant. (5) [1691]

"Praise to you, O Well-Bred Person!"⁹⁰¹
Praise to you, Ultimate Person!

⁸⁹⁹the cty. (and following it, BJTS Sinhala gloss) explains that at that time he had been born as a tree-sprite (*rukkha-devatā*) living near the lake.

⁹⁰⁰reading *pañcchāṅgaturiyamhi* (BJTS) for *pañcchaturiyatamhi* (PTS)

⁹⁰¹*purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*, "almost exclusively used to denote a thoroughbred horse"

Having made yourself happy, Sage,
[now] you are pleasing [all] others.” (6) [1692]

Having accepted, sitting down,
the One With Good Vows caused laughter.⁹⁰²
I having served the Sambuddha
was [then] reborn in Tusitā. (7) [1693]

In the sixteenth aeon ago
eleven Ekacchintitas⁹⁰³
were wheel-turners with great power,
possessors of the seven gems. (8) [1694]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1695]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

[113. Saraṇāgamaniya⁹⁰⁴]

The battle between both god-kings
[had by then] come into being.
A huge crowd was [gathered for it],
making a very loud racket. (1) [1696]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] made many people feel moved. (2) [1697]

All of the gods were delighted;
[their] weapons and mail were thrown down.
Having worshipped the Sambuddha
they then stood off to one side [there]. (3) [1698]

Discerning what we were thinking,
the Compassionate, World-Knower,
uttered majestic words [just then,]
bringing many to nirvana. (4) [1699]

⁹⁰²reading *hāsaṃ katvāna* (BJTS) for *bhāsaṃ katvāna* (“spoke,” PTS)

⁹⁰³“One Thought”

⁹⁰⁴“Refuge-Goer,” cf. #23, #298, #356{359}

“One man with evil in [his] heart
might harm a single living being.
Because of that stain on [his] heart
he will be reborn in [some] hell. (5) [1700]

An elephant⁹⁰⁵ on the battle front⁹⁰⁶
might harm so many living beings,
[but if] he cools off [his] own heart
he won’t be killed repeatedly.” (6) [1701]

[Both] of the armies of those two
spirit⁹⁰⁷-kings were [then] astonished.⁹⁰⁸
And they went to the World’s Best One,
the Neutral One, [to take] refuge. (7) [1702]

After [he’d] convinced the people,
the Eyeful One [then] rose upwards,
and being seen by [all] the gods,
he departed, facing the north. (8) [1703]

I was first to go for refuge
to the Biped-Lord, Neutral One.
For one hundred thousand aeons
I’ve come to know no bad rebirth. (9) [1704]

In the thirty thousandth aeon
there were sixteen chariot-bulls,⁹⁰⁹
kings who turned the wheel [of the Law],
[all were] named Mahādundubhi.⁹¹⁰ (10) [1705]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1706]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

⁹⁰⁵the wonderfully-ambiguous term *nāga* could refer to an elephant, a cobra, a deity, the Buddha or a king, among many other things.

⁹⁰⁶lit., “at the head of a battle”

⁹⁰⁷*yakkha*

⁹⁰⁸reading *senāyo vimhitā* (BJTS) for *senā sāvimhitā* (PTS).

⁹⁰⁹I read the term *rathesabhā* as *rathe* + *usabhā*, following the BJTS Sinhala gloss: *rājya-dhura-vahanayehi śreṣṭha vu* (“best among those on the vehicle which is the burden of kingship”)

⁹¹⁰“Great Drum.” This reading follows BJTS for PTS *Mahāscchunda*.

The legend of Saraṇāgamaniya Thera is finished.

[114. Ekāsaniya⁹¹¹]

Back then I was the king of gods,
known by the name of Varuṇa.
I attended the Sambuddha,
as his vehicle of power. (1) [1707]

When Atthadassi, the Best Man,
Lord of the World, reached nirvana,
supplying all the *turiyas*,
I went to the best Bodhi [tree]. (2) [1708]

As though facing the Sambuddha
I attended on the best Bodhi,
with music and with dances [too,]
well-accompanied by cymbals.⁹¹² (3) [1709]

After having served that Bodhi
tree growing up from the earth [there],
having eaten, with [my] legs crossed,
I passed away [right] on the spot. (4) [1710]

Delighting in [my] own karma,
pleased in that superb Bodhi [tree],
due to that pleasure in [my] heart,
I have achieved nirvana [now]. (5) [1711]

[And] sixty thousand instruments⁹¹³
are attending me all the time
as I move on from birth to birth
among humans and also gods. (6) [1712]

The three fires⁹¹⁴ are blown out in me;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha's⁹¹⁵ dispensation. (7) [1713]

⁹¹¹“One Sitting”

⁹¹²reading *sammataḷa*° (BJTS) for *samataḷa*° (PTS).

⁹¹³*turiyaṇ sabbaṇ*, musical instruments

⁹¹⁴the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁹¹⁵lit., “in the Supreme Buddha's”

In the five hundredth aeon hence
there were thirty-four kṣatriyans
[all of whom] were named Subahū,⁹¹⁶
possessors of the seven gems. (8) [1714]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1715]

Thus indeed Venerable Ekāsaniya Thera spoke these verses.

The legend of Ekāsaniya Thera is finished.

[115. Suvāṇṇapupphiya⁹¹⁷]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,
sitting down, preached the deathless state
to the body of people [there]. (1) [1716]

After having heard the Teaching⁹¹⁸
of that Biped-Lord, Neutral One,
I [then] offered to the Buddha
four flowers made out of [fine] gold. (2) [1717]

There was a canopy of gold
[stretched] over the whole crowd back then.
From the Buddha's light and⁹¹⁹ the gold's
there was a vast effulgence [there]. (3) [1718]

Happy, with rapture in [my] heart,
thrilled, with my hands pressed together,
with joy produced for those [who heard],
conveying pleasure to the world, (4) [1719]

having invited the Buddha,⁹²⁰
worshipping the Compliant One,⁹²¹
experiencing great delight
I [then] returned to [my] own house. (5) [1720]

⁹¹⁶“Very Many”

⁹¹⁷“Golden Flower-er”

⁹¹⁸*Dhamma*

⁹¹⁹reading *ccha* (BJTS, PTS alt) for *va* (“like,” PTS).

⁹²⁰lit., “Sambuddha”

⁹²¹*subbatāṇ*; also “He of Good Vows”

Having entered [my] residence,
I called to mind the Best Buddha.
Due to that pleasure in [my] heart,
I was reborn in Tusitā. (6) [1721]

In the ninety-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1722]

There were sixteen [different] kings [then,]
[all] known as Nemisammata,⁹²²
in the forty-third aeon hence,
wheel-turning monarchs with great strength. (8) [1723]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1724]

Thus indeed Venerable Suvāṇṇapupphiya Thera spoke these verses.

The legend of Suvāṇṇapupphiya Thera is finished.

[116. CChitakapūjaka⁹²³]

When Sikhi the Blessed One, the
Kinsman of the World, passed away,⁹²⁴
I [then] lived in the royal sphere,
with the ministers and servants. (1) [1725]

Happy, [and] with a happy heart,
I went to the shrine [built for him].
Having *turiya*-drums played there
I laid a garland of flowers. (2) [1726]

Having done *pūjā* at that shrine
and worshipping the shrine [itself],
happy, [and] with a happy heart
I [then] returned to [my] own house. (3) [1727]

Having entered [my] residence,
I called to mind that shrine-*pūjā*.

⁹²²“Complete Circumference”

⁹²³“Shrine-Worshipper”

⁹²⁴lit., “reached nirvana”

Through that deed for the Biped-Lord,
the World's Best One, the Bull of Men, (4) [1728]

having enjoyed [great] happiness
among humans and also gods,
I've attained the unshaking state
beyond [all] conquest and defeat. (5) [1729]

In the thirty-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that is the fruit of shrine-*pūjā*. (6) [1730]

In the twenty-ninth aeon thence
there were sixteen [different] kings [then,]
[all] known by the name Uggata,⁹²⁵
wheel-turning monarchs with great strength. (7) [1731]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1732]

Thus indeed Venerable CChitakapūjaka Thera spoke these verses.

The legend of CChitakapūjaka Thera is finished.

[117. Buddhasañña⁹²⁶]

When Vipassi, Top of the World,
abandoned life's constituents,
the land, engirdled in water,
the [very] earth, did quake [back then]. (1) [1733]

When the Buddha's life was finished
my dwelling was also shaken.
[And] my ornamental hair-wreath
was stretched and pulled [apart by that]. (2) [1734]

When my residence was shaken,
I was terrified [to feel it].
And for whatever reason [then]
there was a vast effulgence [there]. (3) [1735]

⁹²⁵“Risen Up”.

⁹²⁶“Buddha-Perceiver”.

Vessavaṇa⁹²⁷ having come here,
dispelled [the fears of] the people:
“There’s nothing for beings to fear;
be calm, exercise self-control. (4) [1736]

O! the Buddha! O! the Teaching!
O! our Teacher’s [great] achievement!
[Also] when he was being born
the earth [itself] did quake [back then].“ (5) [1737]

After [he] praised Buddha’s power,
I thrilled an aeon in heaven.
During the remaining aeons
I did [lots of] wholesome karma. (6) [1738]

In the ninety-one aeons since
I obtained that perception then,
I’ve come to know no bad rebirth:
the fruit of perceiving Buddha. (7) [1739]

In the fourteenth aeon ago,
I was a majestic monarch,
known by the name of Samita,
a wheel-turner with great power. (8) [1740]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1741]

Thus indeed Venerable Buddhasaññaaka Thera spoke these verses.

The legend of Buddhasaññaaka Thera is finished.

[118. Maggasaññaaka⁹²⁸]

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,

⁹²⁷PTS reads Vessavaṇṇa.

⁹²⁸“Road-Perceiver”

[and] they who were that Sage's sons,
lost in the great forest [by then], (2) [1743]

descending⁹²⁹ 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 Sacchakkhu⁹³⁰
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 Maggasañña Thera spoke these verses.

The legend of Maggasañña Thera is finished.

[119. Paccchchupaṭṭhānasañña⁹³¹]

Right when Well-Gone Atthadassi
had achieved final nirvana,
I was born in a spirit's⁹³² womb;
I possessed [great] glory back then. (1) [1748]

"It's a bad attainment for me,
a bad dawn, a bad arising,
that I should find such opulence
when the Eyeful One's passed away."⁹³³ (2) [1749]

Discerning what I was thinking,

⁹²⁹the cty explains that he was then reborn as a deity (*devaputta*).

⁹³⁰"With Eyes"

⁹³¹"Perceiver of Attending"

⁹³²a *yakkha's*

⁹³³*parinibbāyi*, achieved complete nirvana

the follower named Sāgara⁹³⁴
 with a wish for my upliftment,
 [then] came into my presence [there]: (3) [1750]

“Why are you grieving? Do not fear!
 o [you] knower of the Teaching,
 by the Buddha have been given
 the seeds of everyone’s success. (4) [1751]

He who’d worship the Sambuddha,
 Siddhattha, Leader of the World,
 should worship even one small⁹³⁵ bone⁹³⁶
 after the final nirvana. (5) [1752]

When the heart’s pleasure is the same
 there is the same priceless merit.
 Therefore having built a stupa,
 worship the Victor’s relics [there].“ (6) [1753]

After hearing Sāgara’s words,
 I [then] built a Buddha-stupa.
 For five years I attended to
 that Sage’s ultimate stupa. (7) [1754]

Due to that deed for the Biped-Lord,
 the World’s Best One, the Bull of Men,
 having enjoyed [great] happiness,
 I attained [my] arahantship. (8) [1755]

In the seventh aeon ago
 there were four [named] Bhūripaṇṇa,⁹³⁷
 wheel-turning kings with great power,
 possessors of the seven gems. (9) [1756]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (10) [1757]

Thus indeed Venerable Pacchchupaṭṭhānasañña Thera spoke these
 verses.

⁹³⁴“Ocean”

⁹³⁵lit., “the size of a mustard seed”.

⁹³⁶lit., “relic” (*dhātuṃ*).

⁹³⁷“Very Wise”

The legend of Paccchchupaṭṭhānasañña Thera is finished.

[120. Jātipūjaka⁹³⁸]

When Vipassi [Buddha] was born,
there was a vast effulgence [there].
The earth itself quaked [in response],
[as did its] oceans and mountains. (1) [1758]

They interpreted the omens:
“A Buddha is born⁹³⁹ in the world,
the Top of all living beings
who will lift up [all] the people.” (2) [1759]

Having heard [news] of the omens,
I performed *pūjā* for the birth.
There is no *pūjā* quite like the
pūjā that is done for the birth. (3) [1760]

Having brought [my] own heart pleasure,
restraining⁹⁴⁰ [myself] wholesomely,
after doing that birth-*pūjā*
I passed away [right] on the spot. (4) [1761]

In whichever womb I’m reborn,
[whether] it’s human or divine,
I surpass all [other] creatures:
that is the fruit of birth-*pūjā*. (5) [1762]

The relics [now] look after me,
through the power of my [own] heart.
[Others] cannot disturb me [now]:
that is the fruit of birth-*pūjā*. (6) [1763]

In the ninety-one aeons since
I performed that *pūjā* back then,
I’ve come to know no bad rebirth:
that is the fruit of birth-*pūjā*. (7) [1764]

In the thirtieth aeon ago,
four and thirty lords of people,

⁹³⁸“Birth-Worshipper”

⁹³⁹lit., “will [have] become”

⁹⁴⁰reading *saṃvaritvāna* (BJTS) for *saṃsaritvāna* (“transmigrating,” PTS).

[all] named Supāricchariya,⁹⁴¹
were wheel-turning kings with great strength. (8) [1765]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1766]

Thus indeed Venerable Jātipūjaka Thera spoke these verses.

The legend of Jātipūjaka Thera is finished.

The Summary:

Parivāra, Sumaṅgalya,
Saraṇ, Āsana, Pupphika,
CChitapūjī, Buddhasaññī,
Magg', Upatṭhāna, Jātina
ninety uttered verses are
counted clearly [in this part].

The Mahāparivāra Chapter, the Twelfth.

Sereyyaka Chapter, the Thirteenth

[121. Sereyyaka⁹⁴²]

I was a learned mantra-knower
who had mastered the three Vedas.
While standing in the open air
I saw the Leader of the World, (1) [1767]

wandering the woods like a lion,
untrembling like a tiger-king,
the Great Sage, like an elephant,
a *mātaṅga*⁹⁴³ in three-fold rut.⁹⁴⁴ (2) [1768]

Picking up [some] jasmine⁹⁴⁵ flower[s],
I tossed [them] up into the air.
By the power of the Buddha,
they fully surrounded [him there]. (3) [1769]

⁹⁴¹“Good Serving” “Waiting on Well”

⁹⁴²“Jinti-Flower-er.” Sinhala *kaṭukaraṇḍu*. RD: “name of a tree (*Berleria cristata*)”

⁹⁴³see #1, v. 25 [164]. Or glossary? xxx

⁹⁴⁴i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁹⁴⁵cty says these are *jāti* or jasmine flowers (is *katukarandu* a variety thereof?).
Saman picchcha?

The Great Hero stood unmoving,
the World-Leader, Omniscient One.
On all sides they scattered flowers,
[thus] covering the Bull of Men.⁹⁴⁶ (4) [1770]

There a canopy of flowers
with stems inside and blossoms out
having covered [him] for a week
[afterward] then disappeared. (5) [1771]

And having seen that miracle,
marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Well-Gone-One, the World-Leader. (6) [1772]

Due to that pleasure in [my] heart,
incited by [my] wholesome roots,
for one hundred thousand aeons,
I've come to know no bad rebirth. (7) [1773]

In the fifteen-thousandth aeon
there were five more than twenty men,
wheel-turning kings with great power,
[all] known as CChīnamāla⁹⁴⁷ [then]. (8) [1774]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1775]

Thus indeed Venerable Sereyyaka Thera spoke these verses.

The legend of Sereyyaka Thera is finished.

[122. Pupphathūpiya⁹⁴⁸]

In the Himalayan region,⁹⁴⁹
there's a mountain named Lambaka.⁹⁵⁰
I was dwelling at its center,
a brahmin master of mantras. (1) [1776]

⁹⁴⁶lit., "they scattered a floral covering on the Bull of Men".

⁹⁴⁷"Chinese Garland".

⁹⁴⁸"Flower-Stupa-er"

⁹⁴⁹or "Close to the Himalayan range"

⁹⁵⁰perhaps fr. *lambati*, to hand down, "Pendulous". #1, #345{348} also take place on this mountain.

[At that time] five thousand students
were constantly surrounding me.
They [all] rose earlier [than I],
[and were likewise] skilled in mantras. (2) [1777]

“[Teacher], you should know the fact⁹⁵¹ that
Buddha has been born in the world,
bearing thirty-two great marks and
eighty lesser marks upon him.
The aura of the Best Victor,
fathom-wide, shines just like the sun.” (3) [1778]⁹⁵²

After hearing [his] students’ words,
the brahmin master of mantras,
setting out from [his own] ashram,
[then] asked directions, [that] brahmin:
“In which region is [he] living,
the Great Hero, the World-Leader? (4) [1779]⁹⁵³

I will worship that direction⁹⁵⁴
[and] the Victor, Without Rival.
And happy, with a happy heart,
I will worship⁹⁵⁵ the Thus-Gone-One. (5) [1780]

Come [now, you] students, let us go;
let us see [him], the Thus-Gone-One.
Having worshipped the Teacher’s feet,
we will hear his dispensation.⁹⁵⁶ (6) [1781]

One day after I had set out,
I contracted a [bad] illness.

⁹⁵¹lit., “you [plural] should know the fact through us that”. I follow the BJTS Sinhala gloss in taking this as a statement made by the students to the teacher (i.e., the rebirth precursor of the arahant). The second person plural imperative is used as a form of respectful address, so the sense is less direct than the command appears in English. The Sinhala gloss reads, “it would be good if you were to gain understanding from our words that...”

⁹⁵²PTS and BJTS agree in presenting this as a six-footed verse

⁹⁵³PTS and BJTS agree in presenting this as a six-footed verse

⁹⁵⁴reading *tāhaṃ disaṃ namassissaṃ* (BJTS) for *na hi disvāna passissaṃ* (“not seeing I will look,” PTS).

⁹⁵⁵BJTS reads this verb as *pūjesiṃ*, past tense “I did *pūjā*,” but here, given the context, I prefer the PTS reading *pūjessaṃ*, the future tense (sort of).

⁹⁵⁶lit., “the Victor’s dispensation”

I laid down beneath a *sal* [tree],
in [great] pain due to that illness. (7) [1782]

Assembling all the students [then]
I asked them questions in this way:
“of what sort is the virtue of
the World’s Lord, the Supreme Buddha?” (8) [1783]

[Then] questioned by me they explained
the Best Buddha [most] thoroughly,⁹⁵⁷
as well as they could see him [then]
[and] showed him to me face-to-face. (9) [1784]

After hearing [the students’] words,
I brought [my] own heart pleasure [then].
Having built a floral stupa
I passed away [right] on the spot. (10) [1785]

They, after burning my body,
came into the Buddha’s presence.
Pressing hands together [for him,]
they [all] worshipped the Teacher [then]. (11) [1786]

Having made a floral stupa
for the Well-Gone-One, the Great Sage,
for one hundred thousand aeons,
I’ve come to know no bad rebirth. (12) [1787]

In the forty-thousandth aeon
there were sixteen Kṣatriyan [men].
[All] were known as Aggisamā,⁹⁵⁸
wheel-turning kings with great power. (13) [1788]

In the twenty-thousandth aeon,
thirty-eight rulers of the earth
were kings who turned the wheel [of law,]
and [all were] named Ghatāsana.⁹⁵⁹ (14) [1789]

The four analytical modes,
and these eight deliverances,

⁹⁵⁷ reading *sakaccchchaṃ* (BJTS) for *kukkuṭṭhaṃ* (PTS)

⁹⁵⁸ “Same as Fire”

⁹⁵⁹ “Seated in Ghee” “Ghee-Throned”

six special knowledges mastered,
[I have] done what the Buddha taught! (15) [1790]

Thus indeed Venerable Pupphathūpiya Thera spoke these verses.

The legend of Pupphathūpiya Thera is finished.

[123. Pāyāsadāyaka⁹⁶⁰]

[I saw] the Golden Sambuddha,
Bearing the Thirty-two Great Marks
Honored by the monks' Assembly,
who was leaving the forest [then]. (1) [1791]

Overjoyed I [then] arranged for
milk-rice [served] in a bowl of bronze.
Wishing to offer sacrifice
I presented [this] offering.⁹⁶¹ (2) [1792]

The Buddha⁹⁶² [living] at that time,
the World's Best One, the Bull of Men,
had well-ascended⁹⁶³ a walkway
in the wind's path up in the sky. (3) [1793]

And having seen that miracle,
marvel making hair stand on end,
placing down that bowl made of bronze,
I worshipped Vipassi [right then]. (4) [1794]

"You are the God, Omniscient One,
over the gods as well as men.
Having taken pity on me,
[please] accept [this food,] O Great Sage." (5) [1795]

Discerning what I was thinking,
the Teacher, Great Sage in the World,
the Blessed One, Omniscient One,
the World-Leader, accepted [it]. (6) [1796]

In the ninety-one aeons since
I gave [him] that alms-food back then,

⁹⁶⁰"Milk-rice Donor"

⁹⁶¹reading *upanesiṃ* (BJTS) for *agamāsi* ("I went," PTS).

⁹⁶²lit., "the Blessed One"

⁹⁶³the cty explains the prefixes that intensify the participle as meaning that he had ascended with some distinction (*visesana*)

I've come to know no bad rebirth:
that is the fruit of [some] milk-rice. (7) [1797]

In the forty-first aeon hence
I was a ruler⁹⁶⁴ named Buddha,⁹⁶⁵
a wheel-turner with great power,
possessor of the seven gems. (8) [1798]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1799]

Thus indeed Venerable Pāyāsadāyaka Thera spoke these verses.

The legend of Pāyāsadāyaka Thera is finished.

[124. Gandhodakiya⁹⁶⁶]

Sitting in [my] superb palace,
I saw the Victor, Vipassi,
splendid like an arjuna tree,⁹⁶⁷
the Omniscient One, Undefined. (1) [1800]

As the World-Leader went across⁹⁶⁸
the area near the palace,
his aura spread out [everywhere]
as though [that light came from] the sun.⁹⁶⁹ (2) [1801]

Taking up [some] perfumed water
I sprinkled the Best Buddha [then],
[and] with that pleasure in [my] heart,
I passed away [right] on the spot. (3) [1802]

In the ninety-one aeons since
I sprinkled that perfumed water,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (4) [1803]

⁹⁶⁴lit., "kṣatriyan".

⁹⁶⁵"Awoken"

⁹⁶⁶"Perfumed Water-er"

⁹⁶⁷*kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

⁹⁶⁸lit., "went"

⁹⁶⁹reading *tassa yathā sataraṃsito* with BJTS for PTS *sataraṃsimhi nibbuta* ("[as though] when the sun went out").

In the thirty-first aeon hence
the Kṣatriyan named Sugandha,⁹⁷⁰
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1804]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1805]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodakiya Thera is finished.

[125. Sammukhāthavika⁹⁷¹]

When Vipassi [Buddha] was born,
I interpreted the omens:
“A Buddha is born in the world;
he’ll make people reach nirvana.” (1) [1806]

And when that one was being born,
the ten-thousand world-system quaked.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (2) [1807]

And when that one was being born,
there was a vast effulgence [there].
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (3) [1808]

And when that one was being born,
[all] the rivers [then] stopped flowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (4) [1809]

And when that one was being born,
[all] the fires of hell stopped burning.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (5) [1810]

And when that one was being born,
[all] the flocks of birds stopped flying.

⁹⁷⁰“Good Scent”

⁹⁷¹“Face-to-Face Then-er”

Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (6) [1811]

And when that one was being born,
[the powerful] winds stopped blowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (7) [1812]

And when that one was being born,
all the gemstones were glistening.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (8) [1813]

And when that one was being born,
[his first] seven steps were taken.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (9) [1814]

And when the Sambuddha was born,
he surveyed all the directions.
and [then he] spoke majestic words;
that is the nature of Buddhas." (10) [1815]

After he made people feel moved,
[and] I had praised the World-Leader,
having worshipped the Sambuddha,
I departed facing the east. (11) [1816]

In the ninety-one aeons since
I praised the Buddha in that way,
I've come to know no bad rebirth:
that is the fruit of praising [him]. (12) [1817]

In the ninetieth aeon hence
[the king] Sammukhāthavika,⁹⁷²
was a wheel-turner with great strength,
possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence,
[the king] Paṭhavidundubhi⁹⁷³
was a wheel-turner with great strength,
possessor of the seven gems. (14) [1819]

⁹⁷²"Face-to-Face Then"

⁹⁷³"Earth-Drum"

In the eighty-eighth aeon hence,
the king⁹⁷⁴ named Obhāsamata⁹⁷⁵
was a wheel-turner with great strength
possessor of the seven gems. (15) [1820]

In the eighty-seventh aeon,
[the king] Saritacchedana⁹⁷⁶
was a wheel-turner with great strength
possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,]
[the king] Agginibbāpana⁹⁷⁷
was a wheel-turner with great strength,
possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,]
[the king] Rājāvātasama⁹⁷⁸
was a wheel-turner with great strength,
possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,]
[the king] Gatipacchedana⁹⁷⁹
was a wheel-turner with great strength,
possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,]
[the king] Ratanappajjala⁹⁸⁰
was a wheel-turner with great strength,
possessor of the seven gems. (20) [1825]

In the eighty-second aeon,
[the king] Padavikkamaṇa⁹⁸¹
was a wheel-turner with great strength,
possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,]

⁹⁷⁴lit., “the kṣatriyan”

⁹⁷⁵“Light-Radiating”

⁹⁷⁶“River-Covering”

⁹⁷⁷“Fire-Extinguisher”

⁹⁷⁸“Wind-like King”

⁹⁷⁹“Covering the Destiny”

⁹⁸⁰“Flaming Gem”

⁹⁸¹“Step-Taker”

[the king] Rājāvilokana⁹⁸²
 was a wheel-turner with great strength,
 possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]
 the king⁹⁸³ known as Hirisāra⁹⁸⁴
 was a wheel-turner with great strength,
 possessor of the seven gems. (23) [1828]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (24) [1829]

Thus indeed Venerable Sammukhāthavika Thera spoke these verses.

The legend of Sammukhāthavika Thera is finished.

[126. Kusumāsaniya⁹⁸⁵]

In the city, Dhaññavatī,
 I was a brahmin at that time,
 a master of the three Vedas,
 well-versed in marks and history,
 the dictionaries and poetry,⁹⁸⁶
 [also] skilled in [reading] omens,
 an [erudite] grammarian;
 I taught mantras to my students. (1-2) [1830-1831]

At that time I'd placed on the road⁹⁸⁷
 five handfuls of lotus flowers,
 wishing to offer sacrifice
 for [my] mother and [my] father.⁹⁸⁸ (3) [1832]

The Blessed One then, Vipassi,
 Honored by the monks' Assembly,
 the Bull of Men went [near me then,]
 lighting up every direction. (4) [1833]

⁹⁸²“King Looking Around”

⁹⁸³lit., “the kṣatriyan”

⁹⁸⁴“Shame-Essence”

⁹⁸⁵“Floral Seat-er”

⁹⁸⁶*keṭubha* = “poetical fiction”

⁹⁸⁷reading *pīṭhiyaṃ* (BJTS) for *piṭṭhiyaṃ* (“on [my] back,” PTS).

⁹⁸⁸lit., “in association with [my] mother and father”

Having invited the Great Sage,
I appointed a seat [for him,]
then spreading out those flowers [there],
I led⁹⁸⁹ [him] up to [my] own house. (5) [1834]

Whatever I had in [my] house,
alms-food which [I] had been given,
I gave [all] that to the Buddha,
[feeling well-] pleased by [my] own hands. (6) [1835]

Discerning when his meal was done,⁹⁹⁰
I gave one handful [of flowers].
Giving thanks, the Omniscient One
[then] departed facing the north. (7) [1836]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of giving flowers. (8) [1837]

In an intervening aeon,
I was King Varadassana,⁹⁹¹
a wheel-turner with great power,
possessor of the seven gems. (9) [1838]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1839]

Thus indeed Venerable Kusumāsaniya Thera spoke these verses.

The legend of Kusumāsaniya Thera is finished.

[127. Phaladāyaka⁹⁹²]

I was a learned mantra-knower
who had mastered the three Vedas.
I lived in an ashram [back then,]
not far from the Himalayas. (1) [1840]

⁹⁸⁹reading *abhinesin* (BJTS, PTS alt) for *atinesin* (PTS)

⁹⁹⁰lit., "discerning the time when he became one who had eaten"

⁹⁹¹"Seeing the Excellent"

⁹⁹²"Fruit Donor"

I had offerings for the fire
and some white-lotus-fruits⁹⁹³ as well;
having placed [these] in a bag, I'd
hung them on the top of a tree. (2) [1841]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a wish for my upliftment,
came up to me while begging alms. (3) [1842]

Happy, [and] with a happy heart,
producing [supreme] joyfulness,
conveying pleasure to the world,
I gave the Buddha my fruit. (4) [1843]

The Golden-Colored Sambuddha,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] uttered this verse [about me: (5) [1844]

“Because of this gift of [some] fruit
with intention and [firm] resolve,
for one hundred thousand aeons
he'll come to know no bad rebirth.” (6) [1845]

By means of just those wholesome roots,
I did experience happiness.
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1846]

In the seventh aeon ago
I was the king, Sumaṅgala,
a wheel-turner with great power,
possessor of the seven gems. (8) [1847]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1848]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

⁹⁹³the reference may be to the seed-pod of a lotus flower (Sinhala *nelum-baṭa*), which contains tasty nut-like seeds.

[128. Ñāṇasañña⁹⁹⁴]

I resided on a mountain
in the Himalayan Mountains.
Having seen some pure [white] sand I
recollected the Best Buddha: (1) [1849]

“Knowledge has no analogy;
neither does meeting the Teacher.⁹⁹⁵
After learning all the Teaching
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!⁹⁹⁶
Praise to you, Ultimate Person!
There’s no one who’s the same as you
in terms of knowledge, Best of Men.” (3) [1851]

Having pleased [my] heart in knowledge,
I thrilled an aeon in heaven.
During the aeons that remained,
I completed that good karma.⁹⁹⁷(4) [1852]

In the ninety-one aeons since
I obtained that perception [then],
I’ve come to know no bad rebirth:
the fruit of knowledge-perception. (5) [1853]

In the seventy-third aeon
one [named] Puḷinapupphiya⁹⁹⁸
was a wheel-turner with great strength,
possessor of the seven gems. (6) [1854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1855]

Thus indeed Venerable Ñāṇasañña Thera spoke these verses.

⁹⁹⁴“Knowledge-Perceiver”

⁹⁹⁵lit., “neither [is there an analogy] for association of [with] the Teacher.” My translation of this verse follows the BJTS Sinhala gloss.

⁹⁹⁶*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

⁹⁹⁷see note to [1567].

⁹⁹⁸“Sand and Flowers-er”

The legend of Ñāṇasañña Thera is finished.

[129. Gandhapupphiya⁹⁹⁹]

The Golden-Colored Sambuddha
Vipassi, Worthy of Respect,
Honored by [all his] followers,¹⁰⁰⁰
set out from the monastery. (1) [1856]

Having seen the Best of Buddhas
the Omniscient One, Undefined,
I did scented-flower-*pūjā*,
happy, [and] with a happy heart. (2) [1857]

Due to that pleasure in [my] heart
for the Biped-Lord, Neutral One,
again I worshipped the Thus-Gone-One,
happy, [and] with a happy heart. (3) [1858]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1859]

In the forty-first aeon hence
the kṣatriyan named Varāṇa¹⁰⁰¹
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1860]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1861]

Thus indeed Venerable Gandhapupphiya Thera spoke these verses.

The legend of Gandhapupphiya Thera is finished.

⁹⁹⁹“Scented-Flower-er” or “Perfumed-Flower-er”. This is the BJTS and cty reading of the name; PTS gives Gaṇṭhipupphiya, “Knot/Joint-Flowers”.

¹⁰⁰⁰*purakkhato sāvakehi*, lit., “Honored by [His] Followers” “Placed in Front by [His] Followers”

¹⁰⁰¹according to RD, the name of a tree, *Crataeva roxburghii*, but he also points to Skt. *varāṇa*, “Causeway” “Rampart” “Wall”

¹⁰⁰²“Pink Lotus-Offerer”

[130. Padumapūjaka¹⁰⁰²]

In the Himalayan region,
 there's a mountain named Gotama.
 It's covered with various trees,
 and the lair of a great group of ghosts. (1) [1862]

In the middle of that [mountain]
 an ashram had been constructed.
 Surrounded by [my own] students,
 I lived in that ashram [back then]. (2) [1863]

"Let the student-group come to me;
 let them bring me a pink lotus;
 let us do a Buddha-*pūjā*
 for the Biped-Lord, Neutral One." (3) [1864]

Having assented, "yes, [sir, let's]"
 they brought a pink lotus [flower].
 Making an occasion for it,
 I offered [it] to the Buddha. (4) [1865]

Then, assembling the students,
 I [thus] advised them thoroughly:
 "Don't you [ever] be neglectful;
 [be] diligent, bring happiness." (5) [1866]

Having thus advised those students
 who were patient about my words,¹⁰⁰³
 [and] bound to diligent virtue,
 I passed away [there] at that time. (6) [1867]

In the ninety-one aeons since
 I offered [that] flower [to him,]
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (7) [1868]

In the fifty-first aeon [hence]
 there was a king, Jaluttama,
 a wheel-turner with great power,
 possessor of the seven gems. (8) [1869]

¹⁰⁰³ the BJTS Snhala gloss reads this phrase to mean that they were obedient (*kī karu*, i.e., did what they were told).

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9)

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

The Summary:

Sereyyaka, Pupphathūpī,
Pāyās-Odaki-Thomaka,
Āsanī-Phala [and] Saññī,
Gandha and Padumapupphiya.
Five more than a hundred verses
preached by knowers of the meaning.

The Sereyyaka Chapter, the Thirteenth.

Sobhita Chapter, the Fourteenth

[131. Sobhita]

The Victor Padumuttara,
the World's Best One, the Bull of Men,
before a large body of folks
did preach the path of deathlessness. (1) [1870]

[Then] having listened to his words,
those majestic words he uttered,
pressing both my hands together,
I became tranquil at that time. (2) [1871]

"As the [great] ocean is
the foremost of the seas,
[and] the rock-heap Meru
is the best of mountains, (3)
likewise those [people] who
are controlled by the heart
approach not a tittle
of the Buddha's knowledge." (4) [1872]¹⁰⁰⁴
The Buddha, Compassionate, Sage,

¹⁰⁰⁴PTS presents these lines as two verses with feet of only six syllables each; BJTS presents them (I think correctly) as a single verse whose feet measure twelve syllables each.

setting forth the *Dhamma*-method,
seated in the monks' Assembly,
uttered this verse [about me then]: (5) [1873]

"He who praises knowledge [like this]
when the Buddha, World-Leader [lives],
for one hundred thousand aeons
will come to know no bad rebirth. (6) [1874]

Having destroyed the defilements,
tranquil and well-attentive,
he'll be the Teacher's follower,
known by the name of Sobhita." (7) [1875]

I have burnt up [my] defilements,
all [new] existence is destroyed.
The three-fold knowing is attained,
[I have] done what the Buddha taught. (8) [1877]¹⁰⁰⁵
In the fifty-thousandth aeon
there were seven Samuggatas,¹⁰⁰⁶
wheel-turning kings with great power,
possessors of the seven gems. (9) [1876]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1878]

Thus indeed Venerable Sobhita Thera spoke these verses.

The legend of Sobhita Thera is finished.

[132. Sudassana¹⁰⁰⁷]

On the Vitattha¹⁰⁰⁸ River's bank,
[there] was a fig tree¹⁰⁰⁹ bearing fruit.
While I was searching for that tree
I saw the Leader of the World. (1) [1879]

¹⁰⁰⁵note that BJTS and PTS invert verses [1877] and [1876]/(8) and (9). I follow the PTS for consistency even though I suspect BJTS has it right.

¹⁰⁰⁶"Risen Up Together"

¹⁰⁰⁷"Good to Look At"

¹⁰⁰⁸PTS reads *vitthatāya naditire*, "on a wide river bank". I follow BJTS in the spelling of the proper name.

¹⁰⁰⁹lit., "*pilakkha* [tree]" (Sinh. *pulila*), the wave-leaved fig tree.

Seeing a pandanus¹⁰¹⁰ in bloom,
after having cut off a stalk,
I gifted [it] to the Buddha,
Sikhi, the Kinsman of the World. (2) [1880]

“Whatever knowledge you’ve attained
of the eternal, deathless, state,
I sing that knowledge’s praises,
O Best Buddha, O Sage so Great.” (3) [1881]

Doing *pūjā* [thus] for knowledge,
I [then] saw the [fruiting] fig tree;
I have obtained that perception:
that’s the fruit of knowledge-*pūjā*. (4) [1882]

In the thirty-one aeons since
I offered that flower [to him,]
I’ve come to know no bad rebirth:
that’s the fruit of knowledge-*pūjā*. (5) [1883]

In the thirteenth aeon ago
there were twelve [named] Phaluggata,¹⁰¹¹
wheel-turning kings with great power,
possessors of the seven gems. (6) [1884]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1885]

Thus indeed Venerable Sudassana Thera spoke these verses.
The legend of Sudassana Thera is finished.

[133. CChandanapūjaka¹⁰¹²]

On CChandabhāgā River’s bank,
I was a *kinnara*¹⁰¹³ back then.
I lived on flowers as [my] food
and dressed in clothes¹⁰¹⁴ made of flowers. (1) [1886]

¹⁰¹⁰ *ketaka* or *ketakī* (Sinhala *vāṭakē* or *vāṭakeyiyā*)

¹⁰¹¹ “Fruit Risen Up.” This is the BJTS spelling; PTS gives Khaluggata, “Surely Risen Up.”

¹⁰¹² “Sandalwood-Worshipper”

¹⁰¹³ reading BJTS for the correct spelling for *kinṇara* (PTS). The *kinnara* (Sinh. *kan-dura*) has a human head and a horse’s body; “centaur”.

¹⁰¹⁴ *vasano* could also be translated, “lived in a dwelling” [made of flowers].

But Atthadassi, Blessed One,
the World's Best One, the Bull of Men,
departed through the forest's roof,
like a swan-king [flies] through the air. (2) [1887]

"Praise to you, O Well-Bred Person;
your heart is [so] well-purified.
Your complexion [shows your] pleasure;
your face [shows your] senses are clear." (3) [1888]

The Wise One, Great Intelligence,
having descended from the sky,
[and] spreading out his upper robe
[sat]¹⁰¹⁵ on it, legs crossed together. (4) [1889]

Carrying [some] sandalwood oil,
I went to the Victor's presence.
Happy, with pleasure in [my] heart,
I gave [that oil] to the Buddha. (5) [1890]

Having worshipped the Sambuddha,
the World's Best One, the Bull of Men,
experiencing great delight,
I departed facing the north. (6) [1891]

In the eighteen hundred aeons
since I did sandalwood-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1892]

In the fourteenth aeon ago
there were three people [who lived then],
[all] known by the name Rohiṇi,¹⁰¹⁶
wheel-turning kings with great power. (8) [1893]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1894]

Thus indeed Venerable CChandanapūjaka Thera spoke these verses.

The legend of CChandanapūjaka Thera is finished.

¹⁰¹⁵lit., "entered"

¹⁰¹⁶"Red Cow." BJTS reads Rohita, "Red".

[134. Pupphachadaniya¹⁰¹⁷]

The brahmin known as Sunanda¹⁰¹⁸
 who was a master of the mantras,
 a learned man, fit for begging,
 sacrificed a *vājapeyya*.¹⁰¹⁹ (1) [1895]

Padumuttara, World-Knower,
 the Top, Compassionate, the Sage,
 having pity for the people,
 walked back and forth across the sky. (2) [1896]

Having walked [thus] the Sambuddha,
 Omniscient One, the World-Leader,
 Desireless One, with love [for them,]
 then thrilled¹⁰²⁰ uncountable beings. (3) [1897]

Breaking off a stem of flowers,
 that brahmin master of mantras,
 assembling all [of his] students ,
 threw [them right up] into the sky. (4) [1898]

There was a floral canopy
 over the whole city¹⁰²¹ then;
 through the power of the Buddha,
 they were there an entire week.¹⁰²² (5) [1899]

By means of just those wholesome roots,
 experiencing happiness,
 knowing well all the defilements,
 [I've] crossed over worldly ties. (6) [1900]

In the eleventh aeon [hence]
 there were thirty-five [different] kings¹⁰²³
 known Ambaraṃsasama,¹⁰²⁴
 wheel-turning kings with great power. (7) [1901]

¹⁰¹⁷"Flower-Covering-er" or "Flower-Roof-er"

¹⁰¹⁸"Good Joy"

¹⁰¹⁹Skt. *vājapeyya*, one of the seven types of *soma* sacrifice

¹⁰²⁰reading *aphari satte* (BJTS) for *aparissatte* (PTS).

¹⁰²¹lit., "as far as the city [went]"

¹⁰²²lit., "for an entire week they did not depart." *Vigacchchatha* = 3rd person plural *attanopada* aorist fr. *gam

¹⁰²³lit., "kṣatriyans".

¹⁰²⁴"Same as Part of the Sky." BJTS read *ambaraṃsa sanāma te*, "they were named Ambaraṃsa" (Sky-Part").

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8)

Thus indeed Venerable Pupphachadaniya Thera spoke these verses.

The legend of Pupphachadaniya Thera is finished.

[135. Rahosañña¹⁰²⁵]

Close to the Himalayan range,
there is a mountain called Vasabha.
My ashram is made very well
[there] at the foot of that mountain. (1) [1902]

For three thousand years that brahmin
uttered [his teachings] at that time.
Drawing the students together,¹⁰²⁶
he dwelt [there, sitting] to one side. (2) [1903]

The brahmin master of mantras,
while sitting [there] off to one side,
searching the Buddha's knowledge,¹⁰²⁷
pleased his heart over knowledge [then]. (3) [1904]

After after pleasing [my] heart there,
I sat¹⁰²⁸ on a mat made of leaves;
getting into lotus posture,¹⁰²⁹
I passed away [right] on the spot. (4) [1905]

In the thirty-one aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (5) [1906]

In the twenty-seventh aeon
there was a king, Siridhara,¹⁰³⁰

¹⁰²⁵ "Solitary-Place Perceiver"

¹⁰²⁶ reading *saṃhāritvāna* (BJTS) for *saṃsāvetvāna* ("Having kept well," PTS)

¹⁰²⁷ reading *buddhavedaṃ* (BJTS) for *buddhavesaṇ* ("the appearance of the Buddha," PTS).

¹⁰²⁸ reading *īdiṃ* (BJTS) for *nisīdi* ("he sat," PTS)

¹⁰²⁹ *pallaṅkam ābhujitvāna*, lit., "crouching with legs crossed"

¹⁰³⁰ "Glory-Bearer"

a wheel-turner with great power,
 possessor of the seven gems. (6) [1907]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1908]

Thus indeed Venerable Rahosaññaaka Thera spoke these verses.

The legend of Rahosaññaaka Thera is finished.

[136. CChampakapupphiya¹⁰³¹]

[I saw Buddha], the Morning Star,¹⁰³²
 shining like a dinner-plate tree,¹⁰³³
 sitting down within a mountain,
 surveying all the directions. (1) [1909]

There were three young brahmin men then,
 well-trained in their own [brahmin] arts.¹⁰³⁴
 Taking ascetics' provisions,
 they were coming up behind me. (2) [1910]

In a bag were seven flowers
 those ascetics had laid down [there].
 Having picked them up I gave them
 for the knowledge of Vessabhu. (3) [1911]

In the thirty-one aeons since
 I offered those flowers [to it],
 I've come to know no bad rebirth:
 that's the fruit of knowledge-*pūjā*. (4) [1912]

¹⁰³¹“CChampaka-Flower-er”. The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

¹⁰³²*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

¹⁰³³*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

¹⁰³⁴presumably sacrificing, chanting mantras, and forth.

In the twenty-ninth aeon [hence,
[a king] known as Vihatābha,¹⁰³⁵
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1913]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1914]

Thus indeed Venerable CChampakapupphiya Thera spoke these verses.

The legend of CChampakapupphiya Thera is finished.

[137. Atthasandassaka¹⁰³⁶]

Sitting in a large, peaked building,¹⁰³⁷
I saw the Leader of the World,
Undeified, Possessing Power,
Honored by the Monks' Assembly. (1) [1915]

"Who is not pleased after seeing
a lakh with the three-fold knowledge,
special knowledges,¹⁰³⁸ superpowers,
[all] surrounding the Sambuddha? (2) [1916]

Who is not pleased after seeing
Sambuddha with boundless knowledge,
to whom none comes close in knowledge
[in this world] with its gods and men? (3) [1917]

Who is not pleased after seeing
[him,] the Whole One,¹⁰³⁹ the Mine of Gems,

¹⁰³⁵ "Bright Light"

¹⁰³⁶ "Instructor of the Meaning"

¹⁰³⁷ BJTS Sinhala gloss takes this as a flowering garden or grove, but I don't find that usage of *māḷa* with the retroflex "l," and cty gives no warrant for such a reading.

¹⁰³⁸ lit., "six special knowledges" (see Glossary).

¹⁰³⁹ *kevala* is a technical term for attainers of the supreme Jain goal, especially Jinas. Here it may be read as an adjective attached to "mine of gems," but I suspect the polemical context would have been in the mind of the *Apadāna* compilers so I translate it as a separate epithet. Indeed, many of the epithets used of the Buddha (including "Buddha" itself, but also Great Hero, Great Sage, Victor [= Jina], etc.) were also used of the Jina, such that in ancient India one would have had to specify *which* Buddha or Jina was being referred to.

¹⁰⁴⁰ reading *dīpentam* (BJTS) for *dīpenti* ("they explain," PTS)

explaining¹⁰⁴⁰ the *Dhamma*-body
[which no one] can ever injure?" (4) [1918]

Nārada Saragacchchiya
by [saying] these three verses [then]
praised¹⁰⁴¹ [Buddha] Padumuttara,
the Unconquered, the Sambuddha. (5) [1919]

Due to that pleasure in [my] heart
and [my] praising of the Buddha,
for one hundred thousand aeons
I've come to know no bad rebirth. (6) [1920]

In the thirtieth aeon [hence]
the Kṣatriyan named Sukhitta¹⁰⁴²
was a wheel-turner with great strength,
possessor of the seven gems. (7) [1921]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1922]

Thus indeed Venerable Atthasandassaka Thera spoke these verses.

The legend of Atthasandassaka Thera is finished.

[138. *Ekapasādaniya*¹⁰⁴³]

[Although] my name was "Nārada,"
I was known [then] as "Kesava,"¹⁰⁴⁴
seeking after both good and bad,¹⁰⁴⁵
I came into Buddha's presence. (1) [1923]

Loving-Hearted, Compassionate,
Atthadassi, the Sage so Great,

¹⁰⁴¹lit., "having praised". The verse does not contain a finite verb, only the gerund, but the latter is clearly to be understood as the former.

¹⁰⁴²"Well-Praised"

¹⁰⁴³"One-Pleasing". This is the BJTS reading. PTS reads the name as *Ekaḍḍasaniya*; cty reads *Ekapadāsaniya*. The chapter summary below leads one to expect here an *Ekadussī-apadāna*, witnessed in none of the mss. which nevertheless maintain the chapter summary. There is a parallel case in the chapter summary for Chapter 33, below, which calls for an *Ekadussika-apadāna* absent in PTS; there, BJTS supplies one (as # {334}, *Ekadussadāyaka-apadāna*, see below)

¹⁰⁴⁴"Maned-One" "Lion"

¹⁰⁴⁵lit., "seeking after wholesome and unwholesome"

consoling [all the world's] beings,
the Eyeful One preached [his] *Dhamma*. (2) [1924]

Having brought [my] own heart pleasure,
pressing both my hands on my head,
after [I'd] worshipped the Teacher,
I departed facing the east. (3) [1925]

In the seventeen-hundredth aeon
I was king, ruler of the earth,
known as Amittavāsana,¹⁰⁴⁶
a wheel-turner with great power. (4) [1926]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1927]

Thus indeed Venerable Ekapasādaniya Thera spoke these verses.

The legend of Ekapasādaniya Thera is finished.

[139. Sālapupphadāyaka¹⁰⁴⁷]

I was the king of beasts back then,
a [wild] lion who was fearless.
While hunting¹⁰⁴⁸ in a mountain crag,¹⁰⁴⁹
I saw the Leader of the World. (1) [1928]

“This one would be the Great Hero;
he will liberate many folks.¹⁰⁵⁰
Well then oughtn't I approach the
God of Gods, the Bull among Men?” (2) [1929]

Breaking a branch of a *sal* tree
I carried [it], flowers [and] buds.¹⁰⁵¹
Having approached the Sambuddha,
I gave [him] those superb flowers. (3) [1930]

¹⁰⁴⁶“Dwelling Without Friends” (or “Not Living Off Friends”?)

¹⁰⁴⁷“Sal-Flower-Giver”

¹⁰⁴⁸lit., “searching” “foraging”

¹⁰⁴⁹lit., “a place on a mountain difficult of access.”

¹⁰⁵⁰lit., “he will make many people attain nirvana”.

¹⁰⁵¹reading *sakosaṃ* (BJTS) for *sakoṭaṇ* (PTS). The cty reads *sakeṭaṃ* and glosses it *sakaṇṇikaṃ* (“with a pinnacle”? “with the ears”?)

In the ninety-one aeons since
I offered those flowers [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1931]

And in the ninth aeon ago
there were three [different] kings [back then]
known by the name Virocana,¹⁰⁵²
wheel-turning monarchs with great strength. (5) [1932]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1933]

Thus indeed Venerable Sālapupphadāyaka Thera spoke these verses.

The legend of Sālapupphadāyaka Thera is finished.

[140. Piyālaphaladāyaka¹⁰⁵³]

I was one who harmed others then,
a harmer of other beings.¹⁰⁵⁴
I rested on a [mountain] slope
near the Teacher [known as] Sikhi. (1) [1934]

In the evening and the morning
I saw the Buddha, the World-Chief.
[But] I had nothing to give to
the Biped-Lord, the Neutral One. (2) [1935]

Taking a *piyāla* fruit, I
went into the Buddha's presence.
The Blessed One accepted [it],
the World's Best One, the Bull of Men. (3) [1936]

Thenceforth for the sake of others

¹⁰⁵² "Shiny"

¹⁰⁵³ "Piyāla-Fruit-Donor" *Piyāla* (Sinh. *piyal*) is *buchanania latifolia*. PTS omits "Piyāla," hence reads the name merely as "Fruit-Donor". Cf. below, #497 {500}, for a (different) *apadāna* ascribed to a monk of this name.

¹⁰⁵⁴ *pārādhaka/parādhaka* (BJTS) or *parodhaka* (PTS, cty) seems to be a neologism. The cty glosses it as *para-satta-rodhaka* ("harmer of other beings") and as *vihesaka*, "vexer". The BJTS Sinhala gloss gives "a destroyer of others' breaths/other beings, a *vādda* (Sri Lankan aborigine, hunter)". I read *parapāṇu*° ("other beings [lit., "ones with breath"]," BJTS) for *paramāṇu* ("atoms," PTS) in the compound in the second foot.

I waited on [Sikhi], the Guide,¹⁰⁵⁵
 [and] with that pleasure in [my] heart
 I passed away [right] on the spot. (4) [1937]

In the thirty-one aeons since
 I gave that fruit [to the Buddha],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (5) [1938]

In the fifteenth aeon ago
 there were three [men named] Mālabhi,
 wheel-turning kings with great power,
 possessors of the seven gems. (6) [1939]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1940]

Thus indeed Venerable Piyālapthaladāyaka Thera spoke these verses.

The legend of Piyālapthaladāyaka Thera is finished.

The Summary:

Sobhī and Sudassana too,
 CChandana, Pupphachadana, CC Raho and CChampakapupphī
 and with Atthasandassaka,
 Ekadussī, Sāladada
 [and] Phaladāyaka, the tenth.
 By counting there are clearly [here]
 seventy verses plus two [more].

The Sobhita Chapter, the Fourteenth.

Chatta Chapter, the Fifteenth

[141. Adhicchhattiya¹⁰⁵⁶]

When the Blessed One passed away,¹⁰⁵⁷
 Atthadassi, the Ultimate Man,

¹⁰⁵⁵ *vināyakaṃ*

¹⁰⁵⁶ "Upper Parasol-er"

¹⁰⁵⁷ lit., "reached nirvana"

¹⁰⁵⁸ cty explains *chattādhichattam* as an umbrella above another umbrella, which were (and in places still are) common ornaments of stupas,.

having an upper parasol made,¹⁰⁵⁸
I placed it on [his] stupa [then]. (1) [1941]

Coming [there] from time to time, I
venerated the World-Leader.
Having a floral cover made
I placed it on the parasol. (2) [1942]

I exercised divine rule in
the seventeenth aeon [ago].
I didn't go to the human state:
that's the fruit of stupa-pūjā. (3) [1943]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1944]

Thus indeed Venerable Adhicchattiya Thera spoke these verses.
The legend of Adhicchattiya Thera is finished.

[142. Thambāropaka¹⁰⁵⁹]

When the World's Lord reached nirvana,
Dhammadassi, the Bull of Men,
I placed a pillar with banners
at the Best Buddha's stupa [then]. (1) [1945]

After constructing a stairway
I climbed up that best stupa [there].
Taking a [white] jasmine flower
I placed [it] on that pillar [then]. (2) [1946]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
I've come to know no bad rebirth:
that's the fruit of stupa-pūjā. (3) [1947]

In the ninety-fourth aeon hence
there were sixteen [different] monarchs
known by the name Thūpasikha,¹⁰⁶⁰
wheel-turning kings with great power. (4) [1948]

¹⁰⁵⁹“Pillar-Placer”

¹⁰⁶⁰“Stupa-Pinnacle”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1949]

Thus indeed Venerable Thambāropaka Thera spoke these verses.

The legend of Thambāropaka Thera is finished.

[143. Vedikāraka¹⁰⁶¹]

When the World's Lord reached nirvana,
Piyadassi, Ultimate Man,
with a pleased heart [and] happy mind,
I made the Buddha a railing. (1) [1950]

Having surrounded it with gems
I made that ultimate [rail then],
and having made that great railing
I passed away [right] on the spot. (2) [1951]

In whichever womb I'm reborn,
[whether] it's human or divine,
gemstones are carried in the sky:
that is the fruit of good karma. (3) [1952]

In the sixteenth aeon ago
there were thirty-two [different] kings,
[all] wheel-turners with great power,
[and they were] named Maṇippabhā.¹⁰⁶² (4) [1953]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1954]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[144. Sapparivāriya¹⁰⁶³]

The Victor, Padumuttara,
the World's Best One, the Bull of Men,

¹⁰⁶¹“Railing-Maker”.

¹⁰⁶²“Gem-Light”.

¹⁰⁶³“With the Retinue-er”.

like a blazing column of fire,
the Sambuddha [then] passed away.¹⁰⁶⁴ (1) [1955]

When the Great Hero passed away,¹⁰⁶⁵
a stupa was piled up¹⁰⁶⁶ [there then].
Day and night¹⁰⁶⁷ they attended on
the ultimate best relic-womb. (2) [1956]

With a pleased heart [and] happy mind
I made a sandalwood railing,
and giving mounds of incense [too,]
the stupa was then suitable. (3) [1957]

Transmigrating in existence,
[whether] it's human or divine,
I saw no inferior state:
that's the fruit of former karma. (4) [1958]

In the fifteen-hundredth aeon
ago, there were eight people.
All of them were named Samatta,¹⁰⁶⁸
wheel-turning kings with great power. (5) [1959]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1960]

Thus indeed Venerable Sāparivāriya Thera spoke these verses.

The legend of Sāparivāriya Thera is finished.

[145. Ummāpupphiya¹⁰⁶⁹]

When Siddhattha, the Blessed One,
Sacrificial Recipient,

¹⁰⁶⁴lit., “reached nirvana”

¹⁰⁶⁵lit., “reached nirvana”

¹⁰⁶⁶lit., “spread out,” “expanded”.

¹⁰⁶⁷reading *ahorattaṃ* (BJTS) for *thūpaṃ rattaṃ* (“the stupa by night,” PTS).

¹⁰⁶⁸I follow BJTS and PTS alt in reading the name thus, which means “Accomplished” or “Entire”. PTS reads *Pamatta* (“Negligent”).

¹⁰⁶⁹“Blue Flax-Flower-er”. cf. #321. *Ummāpuppha* (Skt. *umāpuṣpa*) refers to the flowers of *Linum usitatissimum*, Linseed. The small flowers of this fiber-bearing plant are distinctively and deeply blue in color, and the seeds, as the English name implies, bear a useful oil.

the World-Worshipped One passed away,¹⁰⁷⁰
a stupa festival¹⁰⁷¹ took place. (1) [1961]

While the festival proceeded
for Siddhattha the Sage so Great,
taking a [blue] flax flower¹⁰⁷² [then
I placed [it] upon the stupa. (2) [1962]

In the ninety-four aeons since
I offered that flower [there then],
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (3) [1963]

And in the ninth aeon ago
there were five and eighty monarchs.
[All] were known as Somadeva,¹⁰⁷³
wheel-turning kings with great power. (4) [1964]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1965]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

[146. Anulepadāyaka¹⁰⁷⁴]

I made the Bodhi-railing¹⁰⁷⁵ of
the [Great] Sage, Anomadassi.
After giving balls of plaster,
I did [all of] the work by hand. (1) [1966]

Anomadassi, the Best Man,
the Teacher, seated with the monks,¹⁰⁷⁶
having seen that work so well done,
[then] uttered this verse [about me]: (2) [1967]

¹⁰⁷⁰lit., “reached nirvana”

¹⁰⁷¹lit., “a great stupa festival” or “a large stupa festival”

¹⁰⁷²*ummā-pupphaṇ*

¹⁰⁷³“God Soma” or “Moon God”.

¹⁰⁷⁴“Plastering-Donor.” I follow BJTS, cty, PTS alt, in reading the name as such. PTS gives Anulomadāyaka, “Suitable Donor”.

¹⁰⁷⁵that is, the railing around the Bodhi Tree.

¹⁰⁷⁶lit., “in the monks’ Assembly”

“Because of this plastering work,
and [his] intention¹⁰⁷⁷ and resolve,
after enjoying happiness,
he’ll make an end to suffering.” (3) [1968]

[My] complexion [shows my] pleasure;
I’m tranquil and well-self-controlled.
I am bearing my last body
in the Buddha’s¹⁰⁷⁸ dispensation. (4) [1969]

When the hundredth aeon ago
and no less had been completed,
I was¹⁰⁷⁹ named King Sabbagghana,¹⁰⁸⁰
a wheel-turner with great power. (5) [1970]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1971]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[147. Maggadāyaka¹⁰⁸¹]

The Eyeful One went in the forest
after [he had] crossed a river.
I saw Siddhattha,¹⁰⁸² Sambuddha,
Bearing [all] the Excellent Marks. (1) [1972]

Carrying a hoe¹⁰⁸³ and basket
I [then] made that pathway level,
and having worshipped the Teacher,
I brought [my] own heart [great] pleasure. (2) [1973]

¹⁰⁷⁷reading *cchetanā*° (BJTS, PTS alt) for *cchetasā* (“by heart,” “with the mind,” PTS)

¹⁰⁷⁸lit., “in the Supreme Buddha’s”

¹⁰⁷⁹reading *āsiṃ* (BJTS) for *āsi* (“there was,” PTS), though the text is inconsistent in the use of first or third person verbs in this formulaic phrase.

¹⁰⁸⁰“All-Valuable-er” or “Worth it All”

¹⁰⁸¹“Road-Donor”

¹⁰⁸²PTS has mistakenly made the “t”’s in the name retroflex; I follow BJTS in providing the correct spelling.

¹⁰⁸³*kuddāla* is the particularly South Asian version of the hoe, Sinhala *udālla*.

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 giving a road. (3) [1974]

In the fifty-seventh aeon,
there was one person at the top;
he was a lord, ruler of men,
[who] was known as Suppabuddha.¹⁰⁸⁴ (4) [1975]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1976]

Thus indeed Venerable Maggadāyaka Thera spoke these verses.

The legend of Maggadāyaka Thera is finished.

[148. Phalakadāyaka¹⁰⁸⁵]

A carriage-maker in the city,
I was skilled in working with wood.
Having made a sandalwood plank
I gave it to the World's Kinsman. (1) [1977]

Made of gold, this divine mansion
lights up [all of the directions].
Elephant, divine and equine
carriages are provided [me]. (2) [1978]

Palaces and palanquins too
are produced according to wish;
unsifted,¹⁰⁸⁶ gemstones come to me:
that is the fruit of a plank-[gift]. (3) [1979]

In the ninety-one aeons since
I gave [him] that plank-[gift back then],
I've come to know no bad rebirth:
that is the fruit of a plank-[gift]. (4) [1980]

¹⁰⁸⁴ "Well-Awakened"

¹⁰⁸⁵ "Slab-Donor"

¹⁰⁸⁶ lit., "unshaken". I take this to mean that when he picks up a handful of gravel, it's all gems. Ordinarily, gemmers must sift through vast amounts of sand and worthless stone to locate gems.

In the fifty-seventh aeon,
four [men named] Bhavanimmita¹⁰⁸⁷
were wheel-turning kings with great strength,
possessors of the seven gems. (5) [1981]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1982]

Thus indeed Venerable Phalakadāyaka Thera spoke these verses.

The legend of Phalakadāyaka Thera is finished.

[149. Vaṭaṃsakiya¹⁰⁸⁸]

The Self-Become, Unconquered One,
[the Buddha] known as Sumedha,
strengthening [his] separation,
went off into a great forest. (1) [1983]

Having seen a *sal* tree blooming,
I bound up a hair-wreath [right then].
Face to face with the World-Leader,
I gave [that wreath] to the Buddha. (2) [1984]

In the thirty-thousand aeons
since I offered [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1985]

In the nineteen-hundredth aeon
there were sixteen [named] Nimmita,¹⁰⁸⁹
wheel-turning kings with great power,
possessors of the seven gems. (4) [1986]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1987]

Thus indeed Venerable Vaṭaṃsakiya Thera spoke these verses.

¹⁰⁸⁷“Existence-Constructors” or “Rebirth-Constructors”

¹⁰⁸⁸“Chaplet-er” “Hair-wreath-er”. The term refers to flowers and ornaments worn in conjunction with a top-knot or bun of hair.

¹⁰⁸⁹“Fashioner”

The legend of Vaṭaṃsakiya Thera is finished.

[150. Pallāṅkadāyaka¹⁰⁹⁰]

I gave Sumedha, the World's Best,
the Blessed One, the Neutral One,
a [well-made] couch [for him to use,]
which had an upper covering. (1) [1988]

At that time that [well-made] couch was
studded with the seven gemstones.
In accordance with my thinking,
[that is] always produced for me.¹⁰⁹¹ (2) [1989]

In the thirty thousand aeons
since I gave [him] that couch back then,
I've come to know no bad rebirth:
that is the fruit of a couch-[gift]. (3) [1990]

In the twenty-thousandth aeon,
there were three [named] Suvaṇṇābha,¹⁰⁹²
wheel-turning kings with great power,
possessors of the seven gems. (4) [1991]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1992]

Thus indeed Venerable Pallāṅkadāyaka Thera spoke these verses.

The legend of Pallāṅkadāyaka Thera is finished.

The Summary:

Chatta, Thamba and Vedī,
Parivār', Ummapupphiya,
Anulepa, Maggadāyī,
Phaladāyī, Vaṭaṃsaka,
Pallāṅkadāyī, fifty six
verses are [thus] declared [herein].

The Chatta Chapter, the Fifteenth.

¹⁰⁹⁰“Couch-Donor”

¹⁰⁹¹I.e., in each rebirth such a couch appears for him, according to the BJTS Sinhala gloss.

¹⁰⁹²“Radiance of Gold”

Bandhujīvaka Chapter, the Sixteenth

[151. Bandhujīvaka¹⁰⁹³]

[I saw] him, Stainless like the moon,
Pure [and] Bright, Unagitated,
[his] Delightful States Exhausted,
Crossed [far] beyond ties to the world,
making people reach nirvana,
Crossed, and helping others to cross,
meditating in the forest,
Tranquil and Fully Self-Controlled. (1-2) [1993-1994]

Then, threading¹⁰⁹⁴ *bandhujīvaka*¹⁰⁹⁵
flowers along a piece of string,
I offered [them] to the Buddha,
Sikhi, the Kinsman of the World. (3) [1995]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1996]

In the seventh aeon ago
the lord of humans, greatly famed,
there was a strong wheel-turning king
who was named Samantacchakkhu.¹⁰⁹⁶ (5) [1997]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1998]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.

The legend of Bandhujīvaka Thera is finished.

¹⁰⁹³ the name of a flower, Sinhala *banduvada*, Latin *pentapetes phoenicea*

¹⁰⁹⁴ lit., "sticking"

¹⁰⁹⁵ Sinhala *banduvada*, Latin *pentapetes phoenicea*. Cf. #162 below, where *kaṇavera* is also Sinhala *banduvada* (acc. to Pali-Sinhala-Ingirisi Dictionary)

¹⁰⁹⁶ "Eyes on all Sides".

¹⁰⁹⁷ "Copper-Colored Flower-er"

[152. Tambapupphiya¹⁰⁹⁷]

Employed in others' transport work,
I committed a crime¹⁰⁹⁸ [back then].
I was exiled to the forest;
filled with fear, I was terrified. (1) [1999]

Having seen a tree in flower
with tiny, well-fashioned clusters,
picking a copper-colored bloom,
I scattered [it] on the Bodhi. (2) [2000]

Having swept around that Bodhi,
the ultimate *pāṭali* tree,
getting into lotus posture,¹⁰⁹⁹
I stayed at the Bodhi [tree]'s roots. (3) [2001]

Searching for the road [I'd] gone on,
they¹¹⁰⁰ [then] came into my presence.
And having seen them, [then and] there
I recalled the superb Bodhi. (4) [2002]¹¹⁰¹

Having worshipped the Bodhi [tree]
with a mind that was very clear,
I obtained varied *tal*¹¹⁰² trees [then]
inside a frightful mountain crag. (5) [2003]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2004]

In the thirtieth aeon hence
there was a king, Samphusita,¹¹⁰³

¹⁰⁹⁸ *aparādhā akāsa' ahaṇ*; given the context, he might have stolen the cargo he was employed to transport for others

¹⁰⁹⁹ lit "crouching with his legs crossed"

¹¹⁰⁰ *te*, lit., "they". The text does not specify to whom this pronoun refers, but context would imply that "they" were the authorities or the aggrieved party whose arrival represented danger from which the protagonist required the protection afforded by remembering the Bodhi tree (which in turn presumably succeeded in protecting him when "they" arrived in his presence). I follow BJTS Sinhala gloss in this translation.

¹¹⁰¹ BJTS text reads [2022], an obvious typographical error

¹¹⁰² *tālisa* = talipot palm (Sinhala *tal*) which provides rope, flour, wood, sugar, and an edible fruit. It also grows very tall, which seems to be the virtue understood by BJTS Sinhala gloss given its parenthetical addition that the crag was very deep.

¹¹⁰³ "With Raindrops"

a wheel-turner with great power,
 possessor of the seven gems. (7) [2005]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [2006]

Thus indeed Venerable Tambapupphiya Thera spoke these verses.

The legend of Tambapupphiya Thera is finished.

[153. Vīthisammajjaka¹¹⁰⁴]

[I saw] the World-Chief setting out
 like the rising hundred-rayed [sun],
 like the [mid-day] yellow-rayed sun,
 like the moon¹¹⁰⁵ on the fifteenth [day].¹¹⁰⁶(1) [2007]

There were sixty-eight thousand [monks],
 who'd all destroyed the defilements,
 surrounding the Sambuddha [then],
 the Biped-Lord, the Bull of Men. (2) [2008]

After I had swept that road for
 the World-Leader, the Charioteer,
 I [then] raised up a banner there,
 with a mind that was very clear. (3) [2009]

In the ninety-one aeons since
 I offered that banner [to him,]
 I've come to know no bad rebirth:
 that's the fruit of giving banners. (4) [2010]

In the fourth aeon [after that]
 I was a king with great power,
 who was famous as Sudhaja¹¹⁰⁷
 and was endowed with every sign. (5) [2011]

The four analytical modes,
 and these eight deliverances,

¹¹⁰⁴“Road-Sweeper”

¹¹⁰⁵reading *cchandaṃ* (BJTS) for *tad-āhu* (“that was,” PTS)

¹¹⁰⁶the fifteenth day of the lunar month, when it is full.

¹¹⁰⁷“Good Banner.” This reading of the name follows BJTS. PTS reads “by the name Vissuta”.

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2012]

Thus indeed Venerable Vīthisammajjaka Thera spoke these verses.

The legend of Vīthisammajjaka Thera is finished.

[154. Kakkārupūjaka¹¹⁰⁸]

Having been the son of a god,
I worshipped¹¹⁰⁹ Sikhi, the Leader.
Taking a *kakkāru* flower
I offered [it] to the Buddha. (1) [2013]

In the thirty-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2014]

And in the ninth aeon ago
I was the king, Sattuttama,¹¹¹⁰
a wheel-turner with great power,
possessor of the seven gems. (3) [2015]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2016]

Thus indeed Venerable Kakkārupūjaka Thera spoke these verses.

The legend of Kakkārupūjaka Thera is finished.

[155. Mandāravapūjaka¹¹¹¹]

Having been the son of a god,
I worshipped¹¹¹² Sikhi, the Leader
with *mandārava* blossoms [which]
I offered to the Buddha [then]. (1) [2017]

¹¹⁰⁸“*Kakkāru*-Flower Donor.” *Kakkāru* is a type of celestial flower.

¹¹⁰⁹lit., “did *pūjā* for”.

¹¹¹⁰“Best of Beings”

¹¹¹¹“*Mandārava*-Flower Offerer.” *Mandārava* (skt. *mandāra*) is the coral tree, *Erthythrina fulgens* (RD *Erythmia Indica*), also one of the five celestial trees whose flowers fall from the world of the gods. In this context the reference seems to be to the divine, rather than the earthly *mandārava*, so I leave the term untranslated, rather than give “Coral Tree-Flower Offerer”

¹¹¹²lit., “did *pūjā* for”.

That divine garland covered the
Thus-Gone-One for an entire week.
All the people assembled [there,]
venerating the Thus-Gone-One. (2) [2018]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2019]

And in the tenth aeon ago
I was the king, Jutindara,¹¹¹³
a wheel-turner with great power,
possessor of the seven gems. (4) [2020]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2021]

Thus indeed Venerable Mandāravapūjaka Thera spoke these verses.

The legend of Mandāravapūjaka Thera is finished.

[156. Kadambapupphiya¹¹¹⁴]

In the Himalayan region,
there's a mountain named Kukkuṭa.¹¹¹⁵
At the foot of that [same] mountain,
seven [Lonely] Buddhas dwelt [then].¹¹¹⁶ (1) [2022]

Seeing a kadam [tree] in bloom,
like the risen king of [all] lamps,¹¹¹⁷
taking [blossoms] with both [my] hands
I placed them upon the Buddhas. (2) [2023]

In the ninety-four aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2024]

¹¹¹³"Effulgent One"

¹¹¹⁴"Kadamba-Flower-er". Kadamba (Sinhala *koḷom*) is a flowering tree, *Nauclea cordifolia*.

¹¹¹⁵"Fowl".

¹¹¹⁶reading *vasanti te* (BJTS) for *vasantike* ("in the middle of the house," PTS)

¹¹¹⁷i.e., according to the cty, the moon.

In the ninety-second aeon
seven [named] Phullanāyaka¹¹¹⁸
were wheel-turning kings with great strength,
possessors of the seven gems. (4) [2025]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2026]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

[157. Tiṇasulaka¹¹¹⁹]

In the Himalayan region,
there's a mountain, Bhūtagaṇa.¹¹²⁰
One [Lonely] Victor did live there,
Self-Become, a World-Rejecter. (1) [2027]

Having taken jasmine flowers
I offered [them] to the Buddha.
One less than a lakh of aeons
I did not fall back [in rebirth].¹¹²¹ (2) [2028]

In the eleventh aeon hence
[I] was one Dharaṇīruha,¹¹²²
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2030]

Thus indeed Venerable Tiṇasulaka Thera spoke these verses.

The legend of Tiṇasulaka Thera is finished.

¹¹¹⁸“Blossoming Leader”.

¹¹¹⁹“*Tiṇasula* (or *Tiṇasūla*) Flower-er”. This is a form of jasmine, “Arabian jasmine,” Sinhala *bōlidda*.

¹¹²⁰“Group of Ghosts”

¹¹²¹the text abbreviates the standard claim of not having experienced any ill-state, but that still seems to be the sense here: for 99,999 aeons he did not fall back into hell or animal births. This is also how BJTS Sinhala gloss understands the term *avinipātaka*.

¹¹²²“Growing from the Earth,” “Tree”.

[158. Nāgapupphiya¹¹²³]

There was a man named Suvacchcha¹¹²⁴
 a brahmin master of mantras,
 placed in front by his own students,
 residing upon a mountain. (1) [2031]

The Victor, Padumuttara,
 Sacrificial Recipient,
 with a wish for my upliftment
 did come into my presence [then]. (2) [2032]

He walked back and forth in the sky,
 like he was smoking and burning,¹¹²⁵
 [and] after he had made me smile,¹¹²⁶
 he departed facing the east. (3) [2033]

And having seen that miracle,
 marvel making hair stand on end,
 taking an ironwood flower,
 I scattered [it] in his pathway.¹¹²⁷ (4) [2034]

In the hundred thousand aeons
 since I scattered that flower [then],
 due to the pleasure in [my] heart,
 I've come to know no bad rebirth. (5) [2035]

In the thirty-first aeon [hence]
 I was the king, Mahāratha,¹¹²⁸
 a wheel-turner with great power,
 possessor of the seven gems. (6) [2036]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [2037]

¹¹²³“Ironwood-Flower-er”

¹¹²⁴“Good Calf” or “Very Young One”

¹¹²⁵reading *dhūpeti jalate* (BJTS) for *dhūpo 'tjalate* (“as though incense were flaming up,” PTS).

¹¹²⁶reading *hāsaṃ mama viditvāna* (lit., “making a smile [or laughter] known to me”) with BJTS for PTS *ve hāsaṃ mama disvāna* (“surely having seen my smile [or laughter]” PTS).

¹¹²⁷lit., “on the road he took”.

¹¹²⁸“Big Chariot”

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

[159. Punnāgapupphiya¹¹²⁹]

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel¹¹³⁰ tree in bloom,
I called to mind the Best Buddha. (1) [2038]

Having plucked a flower [from it],
well-perfumed [and] scented with scents,
having made a stupa of sand,¹¹³¹
I offered [it] to the Buddha. (2) [2039]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2040]

In the ninety-first aeon [thence]
lived [a ruler], Tamonuda,¹¹³²
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2041]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2042]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

[160. Kumudadāyaka¹¹³³]

Close to the Himalayan range,
there was a large, natural lake
covered with pink and blue lotuses,

¹¹²⁹*Punnāga*-Flower-er,“ *punnāga* being a type of flowering tree (Sinhala *domba*), Alexandrian laurel.

¹¹³⁰*punnāga*

¹¹³¹lit., “in sand”

¹¹³²= *tama* (darkness) plus *ūna-da* (less, reduced)?

¹¹³³“White-Lotus-Donor”

with white lotuses strewn about.¹¹³⁴ (1) [2043]

At that time I was a bird there,
known by the name of Kakudha,¹¹³⁵
learned in merit/not merit,¹¹³⁶
moral and intelligent [too]. (2) [2044]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage wandered into the
vicinity of that [great] lake. (3) [2045]

Taking a water-born lotus,
I gave it to the Great Sage [then].
Discerning what I was thinking,
the Sage so Great accepted [it]. (4) [2046]

After having given that gift,
incited by [my] wholesome roots,
for one hundred thousand aeons
I've come to know no bad rebirth. (5) [2047]

In the sixteen-hundredth aeon
there were people, [numbering] eight,
[all of whom] were named Varuṇa,
wheel-turning kings with great power. (6) [2048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2049]

Thus indeed Venerable Kumudadāyaka Thera spoke these verses.

The legend of Kumudadāyaka Thera is finished.

The Summary:

¹¹³⁴the three types of lotus here are, respectively, the pinkish or red *paduma* (Sinhala *piyum*), the blueish or purple *uppala* (Sinhala *upul*, *neḷum*, *nil mānel*) and the *puṇḍarīka*, or white lotus, identical to the *kumuda* in his name, which is the type of flower he gives to Padumuttara Buddha in v. [2046]..

¹¹³⁵"arjuna Tree". *Kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *terminalia arjuna*) is an impressively large, shade-giving tree that grows near tanks and lakes. Crataeva Hygrophyla

¹¹³⁶that is, learned (clever, wise) at distinguishing what is meritorious from what is not (according to the cty: what is *kusala* or wholesome from what is *akusala*, not wholesome).

Bandhujīva, Tambapupphī,
 Vīthī, Kakkārapupphiya,
 Mandārava, and Kadambī,
 Sulika, Nāgapupphiya,
 Punnāga, [and] Komudī:
 there are six and fifty verses
 declared [in this chapter, complete].

The Bandhujīvaka Chapter, the Sixteenth.

Supāricchariya Chapter, the Seventeenth

[161. Supāricchariya¹¹³⁷]

The one whose name was Paduma,
 the Bull of Men, the Biped-Lord,
 Eyeful One, setting out from the
 forest, was [then] preaching *Dhamma*. (1) [2050]

There was a spirit¹¹³⁸-multitude
 [staying] close to the Sage so Great.
 Whatever work they'd arrived for
 they looked after all of the time. (2) [2051]

Understanding the Buddha's words
 and preaching of the deathless [state],
 with a pleased heart [and] happy mind,
 snapping [my] fingers I served [him]. (3) [2052]

Look at the fruit of good practice,
 of service for the [great] Teacher:
 in thirty thousand aeons [thence,]
 I've come to know no bad rebirth. (4) [2053]

In the twenty-nine-hundredth aeon,
 one [man] named Samalaṅkata,¹¹³⁹
 was a wheel-turner with great strength,
 possessor of the seven gems. (5) [2054]

The four analytical modes,
 and these eight deliverances,

¹¹³⁷“Good Service”

¹¹³⁸*yakkha*

¹¹³⁹“Completely Adorned” “All Decked Out”

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2055]

Thus indeed Venerable Supāricchariya Thera spoke these verses.

The legend of Supāricchariya Thera is finished.

[162. Kaṇaverapupphiya¹¹⁴⁰]

The Blessed One named Siddhattha,
the World's Best One, the Bull of Men,
Honored by the monks' Assembly,¹¹⁴¹
entered into the city [then]. (1) [2056]

In the king's inner-chambers¹¹⁴² [there]
I lived as the trusted¹¹⁴³ watchman.
When I was inside the palace,
I saw the [Buddha], World-Leader. (2) [2057]

Taking a *kaṇavera* flower,
I scattered [it] among the monks.¹¹⁴⁴
Then I scattered [some] more of them
for [him], the Buddha, separately. (3) [2058]

In the ninety-four aeons since
I did that flower-offering,
I've come to know no bad rebirth:
the fruit of flower-offering. (4) [2059]

In the eighty-seventh aeon
there were four [named] Mahiddhika,¹¹⁴⁵
wheel-turning kings with great power,
possessors of the seven gems. (5) [2060]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2061]

Thus indeed Venerable Kaṇaverapupphiya Thera spoke these verses.

¹¹⁴⁰"Kaṇavera-Flower-er". *Kaṇavera* is china rose or shoe-flower, Sinhala *banduvada*. Cf. #151, are these the same flower (both *banduvada* in Sinhala)?

¹¹⁴¹lit., "Honored by his Followers"

¹¹⁴²or harem

¹¹⁴³BJTS gloss says, "trusted (authorized) by the king".

¹¹⁴⁴lit., "on/in the monks' Assembly"

¹¹⁴⁵"Great Power"

The legend of Kaṇaverapupphiya Thera is finished.

[163. Khajjakadāyaka¹¹⁴⁶]

In the past I gave some fruit [then]
to [him], Tissa, the Blessed One.

I gave coconut and also
sweet-meats, such as were fit [for him]. (1) [2062]

And giving that to the Buddha,
to Tissa, the Very Great Sage,
pleasure-seeking¹¹⁴⁷ I delighted,
being reborn just as I wished. (2) [2063]

In the ninety-two aeons since
I gifted [him] that gift back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [2064]

In the thirteenth aeon ago
there was a king, Indasama,¹¹⁴⁸
a wheel-turner with great power,
possessor of the seven gems. (4) [2065]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2066]

Thus indeed Venerable Khajjakadāyaka Thera spoke these verses.

The legend of Khajjakadāyaka Thera is finished.

[164. Desapūjaka¹¹⁴⁹]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,

¹¹⁴⁶“Sweet-Meat Giver”. *Khajjaka* (Sinhala *khādya*, *rasa kāvili*) refers to the range of sweets (in contemporary Sri Lanka, typically made with coconut and palm sugar or honey) which are prepared for festivals, parties and other special occasions, and which are allowed to monks with their afternoon tea (they do not take an actual evening meal, so these sweets are often the sustenance for scrupulous monks in the evening).

¹¹⁴⁷lit., “pleasure-doing,” one who acts for the sake of pleasure, *kāmakāri*.

¹¹⁴⁸“Same as Indra [king of the gods]”.

¹¹⁴⁹“Region-Worshipper”

having risen into the sky
was going through the air [back then]. (1) [2067]

I did *pūjā* to the place where
the Teacher had been standing when
he, the Sage so Great, rose upward,
[feeling well-] pleased by [my] own hands. (2) [2068]

In the eighteen hundred aeons
since I saw the Great Sage [back then],
I've come to know no bad rebirth:
that's the fruit of region-*pūjā*. (3) [2069]

In the eleven-hundredth aeon
I was known as Gosujāta,¹¹⁵⁰
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2070]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2071]

Thus indeed Venerable Desapūjaka Thera spoke these verses.

The legend of Desapūjaka Thera is finished.

[165. Kaṇḍikāracchhadaniya¹¹⁵¹]

The Sambuddha named Vessabhu,
the World's Best One, the Bull of Men,
the Sage entered a great forest
to take a rest one afternoon. (1) [2072]

Having plucked dinner-plate flower[s]
I made [him] a canopy then.
Making that floral canopy,
I gifted it to the Buddha. (2) [2073]

In the thirty-one aeons since
I offered [those] flower[s] [to him],

¹¹⁵⁰“Cow-Well-Born”

¹¹⁵¹“Dinner-plate-Cover-er”. *Kaṇḍikāra*, *kaṇḍikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. *karnikar*, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [2074]

In the twentieth aeon hence
there were eight kings¹¹⁵² [named] Soṇṇābha,
wheel-turners who had great power,
possessors of the seven gems. (4) [2075]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2076]

Thus indeed Venerable Kaṇikāracchadaniya Thera spoke these verses.

The legend of Kaṇikāracchadaniya Thera is finished.

[166. Sappidāyaka¹¹⁵³]

The Blessed One then, named Phussa,
Sacrificial Recipient,
Hero, was going on the road,
making many reach nirvana. (1) [2077]

After awhile the Blessed One
came into my [own] presence then,
[and] I, taking [his] begging bowl,
gave [him some] clarified butter.¹¹⁵⁴ (2) [2078]

In the ninety-two aeons since
I gave [him] that ghee at that time,
I've come to know no bad rebirth:
that is the fruit of giving ghee. (3) [2079]

In the fifty-sixth aeon hence
there was one [named] Samodaka,¹¹⁵⁵
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2080]

The four analytical modes,
and these eight deliverances,

¹¹⁵²lit., "kṣatriyans"

¹¹⁵³"Ghee-Donor"

¹¹⁵⁴lit., "ghee-oil"

¹¹⁵⁵"Same as Water"

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2081]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[167. Yūthikapupphiya¹¹⁵⁶]

On CChandabhāgā River's bank,
while traveling along the stream,
I saw the Self-Become-One there,
like a regal *sal* tree in bloom. (1) [2082]

Carrying a jasmine flower,
I [then] approached the Sage so Great.
Happy, with pleasure in [my] heart,
I gave the Buddha [that flower]. (2) [2083]

In the ninety-four aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2084]

In the sixty-seventh aeon
there was one [named] Samuddhara,¹¹⁵⁷
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2085]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2086]

Thus indeed Venerable Yūthikapupphiya Thera spoke these verses.

The legend of Yūthikapupphiya Thera is finished.

[168. Dussadāyaka¹¹⁵⁸]

In lovely Tivarā City,
I was the son of the king then.

¹¹⁵⁶“Yūthika-Flower-er.” Yūthikā is a type of jasmine, *jasminium auriculatum*, Sinhala *sinidda*.

¹¹⁵⁷“Offered Up Together”

¹¹⁵⁸“Cloth-Donor”

After having received a gift,¹¹⁵⁹
I gave it to the Calm [Buddha]. (1) [2087]

The Blessed One accepted [it];
he touched the cloth with [both his] hands.
After accepting, Siddhattha
then rose up in the air, the sky. (2) [2088]

When the Buddha was going [away,]
that cloth flew off behind [him then].
I brought pleasure to [my] heart there:
‘the Buddha is the Top Person.’ (3) [2089]

In the ninety-four aeons since
I gave that cloth [to him] back then,
I’ve come to know no bad rebirth:
that is the fruit of giving cloth. (4) [2090]

In the sixty-seventh aeon
there was a wheel-turning monarch,
a lord of people with great strength,
known by the name Parisuddha.¹¹⁶⁰ (5) [2091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2092]

Thus indeed Venerable Dussadāyaka Thera spoke these verses.

The legend of Dussadāyaka Thera is finished.

[169. Samādapaka¹¹⁶¹]

In the city, Bandhumatī,
there was a large multitude¹¹⁶² [then].
I was most excellent of them,
and they were [all] my companions.¹¹⁶³ (1) [2093]

¹¹⁵⁹one would prefer *paṇṇakāra* to *paṇṇākāra*, but both PTS and BJTS give the latter spelling. Still, I treat the term as the former; so does the BJTS Sinhala gloss (*paṇḍurak koṭa dun vastrayak*). The cty glosses the term as *vattha*, a cloth.

¹¹⁶⁰“Very Pure”

¹¹⁶¹“Instructor”

¹¹⁶²see note to v. [1601]; this is the same term, *mahāpūgagaṇa*.

¹¹⁶³this follows BJTS Sinhala gloss. BJTS reads *baddhaccharā*, “connected farers.” PTS reads *paddhaccharā*, One would prefer *sadāccharā*, or perhaps *saddhaccharā* (“fellow faithful”).

Having called them all together
I [then] promoted good karma,¹¹⁶⁴
“let’s build the unsurpassed merit-field,
the [monks’] Assembly, a building.”¹¹⁶⁵ (2) [2094]

Those followers of my wishes¹¹⁶⁶
agreed [by saying], “Excellent!”
and [when] they finished the building,
we gave¹¹⁶⁷ it to Vipassi [then]. (3) [2095]

In the ninety-one aeons since
I gave [him] that building back then,
I’ve come to know no bad rebirth:
that’s the fruit of giving buildings. (4) [2096]

In the fifty-ninth aeon [hence]
there was one lord of the people,
a wheel-turning king with great strength,
known by the name of Āveyya.¹¹⁶⁸ (5) [2097]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2098]

Thus indeed Venerable Samādapaka Thera spoke these verses.

The legend of Samādapaka Thera is finished.

[170. Pañcchaṅguliya¹¹⁶⁹]

The Blessed One known as Tissa,
the World’s Best One, the Bull of Men,
the Sage, inside his scented hut,¹¹⁷⁰
was wholesomely passing the time. (1) [2099]

Taking a garland and [some] scents,
I went to the Victor’s presence.

¹¹⁶⁴lit., “I caused them to undertake meritorious action.”

¹¹⁶⁵lit., “a large, one-peaked building (*māla*)”. Cf note to 1915.

¹¹⁶⁶lit., “they who followed under the power of my wishes/intentions”

¹¹⁶⁷*adamhase*, BJTS glosses *api vipassi budurajunhaṭ eya dunumha*

¹¹⁶⁸“Seen”? BJTS reads Ādeyya, “That which should be taken,” which is not much more satisfactory.

¹¹⁶⁹“Palm-Print-er”

¹¹⁷⁰*gandhakuṭṭiṇ*, Sinhala *gandakīḷiya*

Quietly,¹¹⁷¹ on the Blessed One,
I made¹¹⁷² a scented palm-print¹¹⁷³ [then]. (2) [2100]

In the ninety-two aeons since
I offered those perfumes [to him],
I've come to know no bad rebirth:
the fruit of a scented palm-print. (3) [2101]

In the seventy-second aeon
I was the king, Sayampabha,¹¹⁷⁴
a wheel-turner with great power,
possessor of the seven gems. (4) [2102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2103]

Thus indeed Venerable Pañcchaṅguliya Thera spoke these verses.

The legend of Pañcchaṅguliya Thera is finished.

The Summary:

Supārī and Kaṇaverī,
Khujjaka, Desapūjaka,
Kaṇikāra, Sappidada,
Yūthika, Dussadāyaka,
Māḷa and Pañcchaṅgulika,
four and fifty verses.

The Supāricchariya Chapter, the Seventeenth.

Kumuda Chapter, the Eighteenth

[171. Kumudamāliya¹¹⁷⁵]

In the Himalayan Mountains,
there was a large, natural lake.
I was a *rakkhasa* born there,
of frightful form, having great strength. (1) [2104]

¹¹⁷¹reading *appasaddo* with BJTS for PTS *appasādo* (“unpleased”)

¹¹⁷²lit., “gave”

¹¹⁷³see n. to v. [38], above.

¹¹⁷⁴“Radiating Light from Himself”

¹¹⁷⁵“White-Lotus-Garland-er”

White lotuses were blooming there,
 arising just as big as wheels,¹¹⁷⁶
 and I [then] picked those¹¹⁷⁷ lotuses.
 The Strong One's¹¹⁷⁸ group¹¹⁷⁹ was [there] then [too]. (2) [2105]

But Atthadassi, Blessed One,
 the Biped-Lord, the Bull of Men,
 seeing that those flowers were picked,¹¹⁸⁰
 did come into my presence [then]. (3) [2106]

The God of Gods, the Bull of Men,
 the Sambuddha approached [me then].
 Picking up all of those flowers
 I gave [them all] to the Buddha. (4) [2107]

That company then [stretched] out to
 the ends of the Himalayas.¹¹⁸¹
 With a canopy [over] him¹¹⁸²
 the Thus-Gone-One did journey forth. (5) [2108]

In the eighteen hundred aeons
 since I offered [that] flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-pūjā. (6) [2109]

In the fifteenth aeon ago,
 there were seven lords of people,
 wheel-turning kings with great power,
 [all] known as Sahassaratha.¹¹⁸³ (7) [2110]

¹¹⁷⁶BJTS Sinhala gloss takes this measure to be that of a chariot wheel (*riya-sak*), in which case they were very large lotuses indeed.

¹¹⁷⁷reading *taṃ* (BJTS) for *ahaṃ* ("I," PTS).

¹¹⁷⁸I follow BJTS in reading *balino* for *phalino* ("of the one bearing fruit," PTS), though neither *balī* nor *phalī* is one of the regular Buddha-epithets in *Apadāna*, so the choice is somewhat arbitrary: the Buddha might as well be "the Fruitful One" as "the Strong One".

¹¹⁷⁹*Samiti*, which BJTS Sinhala gloss takes to mean the Assembly of monks, i.e., the Buddha and his monastic followers

¹¹⁸⁰reading *samocchitaṃ* (BJTS) for *saṅkocchitaṃ* (PTS).

¹¹⁸¹reading *yāvātā himavantantā parisā sā tadā ahu* (BJTS) for *yāvātā himavantato yāva samantato ahu* ("as far as the ends of the Himalayas, on all sides there was," PTS)

¹¹⁸²reading *tācchchadanāsampanno* ("endowed with a canopy [on top of] him") with BJTS for PTS *aggacchchadanāsampanno* ("with a canopy on top [on top of him]")

¹¹⁸³"Thousand Chariots".

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2111]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

[172. Nissenīdāyaka¹¹⁸⁴]

I had a stairway constructed
for ascending up the palace
of Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One. (1) [2112]

Due to that pleasure in [my] heart,
having attained [great] happiness,
I am bearing my last body
in the Supreme Buddha's teaching. (2) [2113]

In the thirty-one thousandth aeon
there were three [people] at that time,
kings who turned the wheel [of the Law],
[all] named Pahasambahula.¹¹⁸⁵ (3) [2114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2115]

Thus indeed Venerable Nissenīdāyaka Thera spoke these verses.

The legend of Nissenīdāyaka Thera is finished.

[173. Rattipupphiya¹¹⁸⁶]

I was a deer-hunter back then,
within a grove in the forest.
I saw Vipassī Buddha [then],
the God of Gods, the Bull of Men. (1) [2116]

Having seen red [flowers] blooming

¹¹⁸⁴“Stairway-Donor”

¹¹⁸⁵“Lots of Loud Laughter”

¹¹⁸⁶“Red Flower [Donor]”

on a winter cherry¹¹⁸⁷ tree [then],
 having taken [them] with [their] stems,
 I offered [them] to the Great Sage. (2) [2117]

In the ninety-one aeons since
 I offered [those] flower[s] [to him],
 I've come to know no bad rebirth:
 that's the fruit of giving flowers. (3) [2118]

And in the eighth aeon ago,
 I was a monarch with great strength,
 with the name of Suppasanna,¹¹⁸⁸
 possessor of the seven gems. (4) [2119]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2120]

Thus indeed Venerable Rattipupphiya Thera spoke these verses.

The legend of Rattipupphiya Thera is finished.

[174. Uḍapānadāyaka¹¹⁸⁹]

For Vipassi, the Blessed One
 I constructed a [water] well.
 Having given alms-food [to him]
 I dedicated [the well] then. (1) [2121]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that is the fruit of [giving] wells. (2) [2122]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2123]

¹¹⁸⁷ *kuṭaja*, *Wrightia zeylanica*, Sinhala *kelinda*. Bot. dict.: "a tree bearing a medicinal nut or seed used as a remedy for diarrhoea;" other names include Conessi bark, Tellicherry bark, for the astringent bark which is also used toward this medicinal end; arctic snow. However, as its name implies, it bears small white flowers, making rather miraculous the appearance of red flowers blooming on it.

¹¹⁸⁸ "Very Pleased"

¹¹⁸⁹ "Well-Donor"

Thus indeed Venerable Udapānadāyaka Thera spoke these verses.

The legend of Udapānadāyaka Thera is finished.

[175. Sīhāsanadāyaka¹¹⁹⁰]

When the World's Lord reached nirvana,
Padumuttara, the Leader,
I gave a lion-throne [to him]
with a pleased heart [and] happy mind. (1) [2124]

Bringing happiness to the world,
with very fragrant flowers [then]
having done a *pūjā* there, [I]
did bring relief to many folks.¹¹⁹¹ (2) [2125]

With a pleased heart [and] happy mind
worshipping that superb Bodhi,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2126]

In the fifteen-thousandth aeon
there were eight [different people],
monarchs who turned the wheel [of law],
[all] known by the name Sīlucchchaya.¹¹⁹² (4) [2127]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2128]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[176. Maggadattika¹¹⁹³]

Anomadassi, Blessed One,
the Biped-Lord, the Bull of Men,
bringing happiness to the world,
walked back and forth across the sky.¹¹⁹⁴ (1) [2129]

¹¹⁹⁰“Lion-Throne-Donor”

¹¹⁹¹lit., “many people were quenched [from the fires of grief]”.

¹¹⁹²“Heaps of Morality”

¹¹⁹³“Road-Gift-er”

¹¹⁹⁴reading *abbho°* (BJTS) for *ambho°* (PTS).

Happy, with pleasure in [my heart,
worshipping I scattered flower[s].
The flowers stayed on [his] raised feet;
[also] on the top of [his] head.¹¹⁹⁵ (2) [2130]

In the twenty-thousandth aeon
there did live five [different] people
[all] named Pupphacchadaniya,¹¹⁹⁶
wheel-turning kings with great power. (3) [2131]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2132]

Thus indeed Venerable Maggadattika Thera spoke these verses.

The legend of Maggadattika Thera is finished.

[177. Ekadīpiya¹¹⁹⁷]

With a pleased heart [and] happy mind,
I gave a single lamp [back then]
at the superb Saḷaḷa¹¹⁹⁸ Bodhi
of the Sage, Padumuttara. (1) [2133]

Transmigrating in existence,
reborn with [great] heaps of merit,
I've come to know no bad rebirth:
that is the fruit of a lamp-gift. (2) [2134]

In the sixteen-thousandth aeon
there were these four [different] men [then],
[all] known by the name CChandābha,¹¹⁹⁹
wheel-turning kings with great power. (3) [2135]

The four analytical modes,
and these eight deliverances,

¹¹⁹⁵PTS reads the second line first, and the first line second; I follow BJTS. In the second line, I read *sīsa muddhani* (BJTS) for *lāsaṇ muddhani* ("shining on his head").

¹¹⁹⁶"Floral Canopy" or "Covered with Flowers". PTS reads *Pupphachadaniya*.

¹¹⁹⁷"One-Lamp-er".

¹¹⁹⁸PTS reads *saḷaḷa*, BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.)

¹¹⁹⁹"Moon-Light"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2136]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

[178. Maṇipūjaka¹²⁰⁰]

A small Himalayan river
flowed smoothly [then] along [its] bank.¹²⁰¹
Back then the Self-Become-One¹²⁰² dwelt
in a field close to that [river]. (1) [2137]

With a pleased heart [and] happy mind,
I gave to the Buddha [right then]
a couch [made by] taking gemstones,
superb, delightful, [and] diverse. (2) [2138]

In the ninety-four aeons since
I offered those gemstones [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2139]

And in the twelfth aeon ago
there were eight [different] kings [back then],
[all] were known as Sataṇṣi,¹²⁰³
wheel-turning monarchs with great strength. (4) [2140]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2141]

Thus indeed Venerable Maṇipūjaka Thera spoke these Verses.

The legend of Maṇipūjaka Thera is finished.

[179. Tikicchchaka¹²⁰⁴]

In the city, Bandhumatī,
I was a well-trained physician,

¹²⁰⁰“Gem-Worshipper”.

¹²⁰¹I follow the cty in this reading of the somewhat cryptic first two feet.

¹²⁰²The BJTS Sinhala gloss takes this to be Padumuttara, but the reference to ninety-four aeons in v. [2139] would suggest instead that it was Siddhattha.

¹²⁰³“Hundred-Rayed” or “Sun”

¹²⁰⁴“Doctor”

bringing many folks happiness
when patients suffered great [illness]. (1) [2142]

Having seen a monk who was sick,
[but] moral [as too] very bright,
with a pleased heart [and] happy mind,
I gave [him some] medicine then. (2) [2143]

That monk with well-guarded senses
became healthy because of that.
He was Vipassi's attendant,
known by the name of Asoka.¹²⁰⁵ (3) [2144]

In the ninety-one aeons since
I gave [him] medicinal herbs,
I've come to know no bad rebirth:
that is the fruit of medicine. (4) [2145]

In the eighth aeon after that
the one known as Sabbosadha¹²⁰⁶
was a wheel-turner with great strength,
possessor of the seven gems. (5) [2146]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2147]

Thus indeed Venerable Tikicchchaka Thera spoke these verses.

The legend of Tikicchchaka Thera is finished.

[180. Saṅghupaṭṭhāka¹²⁰⁷]

When Vessabhu was the Buddha,¹²⁰⁸
I was a forest-dweller [then].
With a pleased heart [and] happy mind,
I did serve the best Assembly. (1) [2148]

In the thirty-one aeons since
I did that [good] karma back then,

¹²⁰⁵ "Griefless"

¹²⁰⁶ "All Medicinal Herbs"

¹²⁰⁷ "Servant of the Monks' Assembly"

¹²⁰⁸ lit., "the Blessed One".

I've come to know no bad rebirth:
that's the fruit of doing service. (2) [2149]

In the seventh aeon ago,
there were seven Samotthatas,¹²⁰⁹
wheel-turning kings with great power,
possessors of the seven gems. (3) [2150]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2151]

Thus indeed Venerable Saṅghupaṭṭhāka Thera spoke these verses.

The legend of Saṅghupaṭṭhāka Thera is finished.

The Summary:

Kumuda, then Nissenī,
Rattika, Udaṇāda,
Sihāsanī, Maggavada,
Ekadīpī, Maṇippada,
Tikicchchaka, Upaṭṭhāka,
one less than fifty verses [here].

The Kumuda Chapter, the Eighteenth.

Kuṭajapupphiya Chapter, the Nineteenth

[181. Kuṭajapupphiya¹²¹⁰]

[I saw] the golden Sambuddha,
like the risen hundred-rayed [sun],
surveying [all] the directions,
while he traveled [up] in the sky. (1) [2152]

Noticing some winter cherry,
well spread out¹²¹¹ and blossoming [there],

¹²⁰⁹“Spread Over”

¹²¹⁰“Arctic-Snow-Flower-er”. Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, *nerium antidysenterica*, as its name implies used for dysentery. See below, #514 {517} for a different *apadāna* ascribed to a monk of the same name.

¹²¹¹the compound *vitthatasamotthaṭa* means “spread out and spread over;” I try to capture the reduplication with the qualifier “well”. The point is that it was a large, expansive vine

plucking [a flower] from that tree,
I [then] offered [it] to Phussa. (2) [2153]

In the ninety-two aeons since
I offered [that] flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2154]

In the seventeenth aeon hence
there were three [men named] Pupphita,¹²¹²
wheel-turning kings with great power,
possessors of the seven gems. (4) [2155]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2156]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[182. Bandhujīvaka¹²¹³]

The Sambuddha named Siddhattha,
Self-Become, praised by good people,¹²¹⁴
having entered concentration,¹²¹⁵
sat down upon a mountain [then]. (1) [2157]

Searching in a natural lake
for a superb lotus flower,
I saw *bandhujīvaka* blooms
in the nearby vicinity. (2) [2158]

Picking [them] up with both [my] hands,
I [then] approached the Sage So Great.
Happy, with pleasure in [my] heart,
I offered [them] to Siddhattha. (3) [2159]

¹²¹²“Flowering”.

¹²¹³the name of a flower, Sinhala *banduvada*, Latin *pentapetes phoenicea* aka midday flower, noon flower, scarlet pentapetes, scarlet mallow, copper cups, scarlet phoenician, any of which could appropriately translate the protagonist's name

¹²¹⁴I follow BJTS Sinhala gloss in taking *sabhi* as *satpuruṣayen*

¹²¹⁵*samādhiṃ so samāpanno*

In the ninety-four aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [2160]

In the fourteenth aeon ago,
there was one ruler of people
whose name was Samuddakappa,¹²¹⁶
a wheel-turning king with great power. (5) [2161]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2162]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.
The legend of Bandhujīvaka Thera is finished.

[183. Koṭumbariya¹²¹⁷]

Happy, [and] with a happy heart,
I approached the Best among Men,
shining like a dinner-plate tree,¹²¹⁸
sitting down amidst the mountains,
like the ocean without measure,
extending¹²¹⁹ as far as the earth,
worshipped¹²²⁰ by the gods' assembly,¹²²¹
of the best race of bulls of men. (1-2) [2163-2164]

I [once] offered to the Buddha
Sikhi, the Kinsman of the World,
a piece of cloth¹²²² [which I had] filled
with seven flowers [I] had plucked. (3) [2165]

In the thirty-one aeons since
I did *pūjā* [with] that flower,

¹²¹⁶“Ocean-Aeon”.

¹²¹⁷*koṭumbariya* is a kind of cloth; the name would mean “[That Kind of Cloth]-er”. This spelling follows BJTS; PTS gives *Kotumbariya*.

¹²¹⁸*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. *karnikar*, *bayur tree*, *maple-leaf bayur*, *caniyar* (now archaic?), *dinner-plate tree*; Bodhi tree of Siddhattha Buddha.

¹²¹⁹reading *vitthataṃ* with BJTS for PTS *uddhataṃ* (“risen up”)

¹²²⁰reading *pūjitaṃ* with BJTS for PTS *paretaṃ* (“dead,” “oppressed”)

¹²²¹*devasanghena*

¹²²²lit., “a *koṭumbara*”

I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (4) [2166]

In the twentieth aeon hence
I was a greatly powerful
wheel-turning monarch with great strength,
[known by the] name Mahāṇela.¹²²³ (5) [2167]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2168]

Thus indeed Venerable Koṭumbariya¹²²⁴ Thera spoke these verses.

The legend of Koṭumbariya¹²²⁵ Thera is finished.

[184. Pañcchahatthiya¹²²⁶]

The Blessed One known as Tissa
was the World's Best, the Bull of Men;
Honored by the monks' Assembly,¹²²⁷
he went out onto¹²²⁸ the highway. (1) [2169]

Wishing to give an offering
to achieve my vow, I picked up¹²²⁹
five handfuls of lotus blossoms
and four [more handfuls]¹²³⁰ placed by me. (2) [2170]

Delighted¹²³¹ by the Buddha's rays,
I gave [them]¹²³² to the Best Biped,
the Golden-Colored Sambuddha
who was walking¹²³³ through the bazaar. (3) [2171]

¹²²³BJTS reads Mahāṇela, meaning = ?

¹²²⁴PTS reads Kotumbariya

¹²²⁵PTS reads Kotumbariya

¹²²⁶"Five-handful-er"

¹²²⁷lit., "honored by [his] followers"

¹²²⁸lit., "entered into"

¹²²⁹lit., "are picked up," reading *paggaṇhitam* with BJTS for PTS "'haṇ mūgo 'mhi" ("I am a deer")

¹²³⁰That is, nine handfuls total. BJTS suggests another readings of "five or four handfuls," but the "ccha" suggests that the reading 5+4 is more appropriate. The cty does not take this up.

¹²³¹reading *abhituṭṭho* with BJTS for PTS *abhighuṭṭho* ("proclaimed, announced")

¹²³²lit., "I did pūjā [with them]"

¹²³³lit., "going"

In the ninety-two aeons since
I offered [those] flowers¹²³⁴ [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2172]

In the thirtieth aeon hence
there were five Subhāsammataṣ,¹²³⁵
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2173]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2174]

Thus indeed Venerable Pañcchahatthiya Thera spoke these verses.

The legend of Pañcchahatthiya Thera is finished.

[185. Isimuggadāyaka¹²³⁶]

Like the rising hundred-rayed [sun],
like the sun [when it] had risen,
shining like royal ornaments,
the Lord was Padumuttara. (1) [2175]

Grinding up¹²³⁷ [some] sage's mung beans
in bee's honey devoid of bees,¹²³⁸
being established in pleasure,
I gave them to the World's Kinsman. (2) [2176]

Eight hundred thousand followers
of the Buddha [were with him] then.
Filling the bowls of all of them,
[I provided] a huge amount. (3) [2177]

Because of that mental pleasure,
incited by those happy roots,
for one hundred thousand aeons

¹²³⁴lit., "that flower"

¹²³⁵that is, five men named Subhāsammataṣ, all of whom were rebirth precursors of Rev. Pañcchahatthiya. The name means "Well-Approved" or "Well Agreed Upon".

¹²³⁶"Sage's Mung Donor"

¹²³⁷reading *piṃsetvā* with BJTS for PTS *nisandhetvā*

¹²³⁸this translation of *anīlake* follows BJTS

I was not born in a bad state.¹²³⁹ (4) [2178]

In the forty-thousandth aeon
[ago], they [numbered] thirty-eight,
those wheel-turning kings with great strength,
whose names were Mahisamanta.¹²⁴⁰ (5) [2179]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2180]

Thus indeed Venerable Isimuggadāyaka Thera spoke these verses.

The legend of Isimuggadāyaka Thera is finished.

[186. Bodhiupaṭṭhāyaka¹²⁴¹]

In the city, Rammavati,
I was [a man] named Muraja.¹²⁴²
Committed to ceaseless service,
I went to the great Bodhi [tree]. (1) [2181]

Morning and evening exerting,
incited by those happy roots,
throughout eighteen hundred aeons
I was not born in a bad state.¹²⁴³ (2) [2182]

In the fifteen hundredth aeon
I was a king, ruler of men,
known by the name of Damatha,¹²⁴⁴
a wheel-turning king with great strength. (3) [2183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2184]

Thus indeed Venerable Bodhiupaṭṭhāyaka Thera spoke these verses.

¹²³⁹ *duggatiṇ nūpapajj' ahaṇ*

¹²⁴⁰ "All Around the Earth"

¹²⁴¹ "Attender Upon the Bodhi [Tree]." BJTS spells the name Bodhiupaṭṭhāka, which conveys the same meaning.

¹²⁴² the name of a certain kind of drum.

¹²⁴³ *duggatiṇ nūpapajj' ahaṇ*

¹²⁴⁴ "Subdoing" or "Self-controlled"

The legend of Bodhiupaṭṭhāyaka Thera is finished.

[187. Ekacchintita¹²⁴⁵]

When according to [his] lifespan,
a god falls from the world,¹²⁴⁶
three sayings¹²⁴⁷ get emitted [then,]
[in] the rejoicing of the gods. (1) [2185]¹²⁴⁸

“From here, sir,¹²⁴⁹ go to a good state,
in the company of people.
Becoming human do obtain
great faith in the Excellent Truth.¹²⁵⁰ (2) [2186]

“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) [2187]

“Doing good [deeds]¹²⁵¹ with [your] body,
[and doing] much good¹²⁵² with [your] speech;
doing good¹²⁵³ with [your] mind [as well,]
[be] free of hate and attachment.¹²⁵⁴ (4) [2188]

“Thus exalting the life [you live],
doing merit with much giving,
make other men also enter
the chaste life [and] Excellent Truth.” (5) [2189]

When gods know that a god’s falling,¹²⁵⁵
[filled] with this [sort of] compassion,
they rejoice [about his rebirth]:
“O god come [back] repeatedly.” (6) [2190]

¹²⁴⁵“Once-Thought-Out.”

¹²⁴⁶or body (*kāyā*); this reading follows BJTS

¹²⁴⁷lit., sounds, objects of hearing

¹²⁴⁸verses 1-10 plus the first two feet of v. 11 here are repeated almost verbatim as the same verses of #327, below.

¹²⁴⁹*bho*, BJTS glosses *pinvata* (“O meritorious one”)

¹²⁵⁰*saddhamme*

¹²⁵¹*kusalaṇ*, “wholesome [karma]”

¹²⁵²*kusalaṇ*

¹²⁵³*kusalaṇ*

¹²⁵⁴lit., “[be a person] who is not one with ill-will, [one who is] free of attachment.”

¹²⁵⁵reading *devā devaṇ yadā vidū cchavantaṇ* with BJTS for PTS *devadevaṇ yathāvidū bhavantaṇ*

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) [2191]

Padumuttara’s follower,
known by the name of Sumana,¹²⁵⁶
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.¹²⁵⁷ (8-9) [2192-2193]

Having listened to his words, I
made my heart pleased in the Buddha.
Having saluted that wise [monk,]
I [then] passed away on the spot. (10) [2194]

I was reborn right then and there,
incited by [those] happy roots.
For one hundred thousand aeons
I was not born in a bad state.¹²⁵⁸ (11) [2195]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [2196]

Thus indeed Venerable Ekacchintita Thera spoke these verses.

The legend of Ekacchintita Thera is finished.

[188. Tikañṇipupphiya¹²⁵⁹]

I, being [then] a deity,
honored by celestial nymphs,¹²⁶⁰
reborn [due to my] past karma,
recalled [him], the Best of Buddhas. (1) [2197]

¹²⁵⁶“Cheerful” or “Good-Minded”

¹²⁵⁷*atthadhammānusāsivā*

¹²⁵⁸*duggatiṇ nūpapajj’ ahaṇ*

¹²⁵⁹“Three-kaṇṇi-Flower-er.” BJTS glosses *kaṇṇi* flowers as “thin grape flowers”.

¹²⁶⁰*acchcharā* = *apsarā*

Having plucked three *kaṇṇi* flowers,
 bringing pleasure to [my] own mind,
 I offered [them] to the Buddha
 Vipassi, the Bull among Men. (2) [2198]

In the ninety-one aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2199]

Seventy-three aeons ago
 there were four Naruttamas,¹²⁶¹
 wheel-turning monarchs with great strength,
 possessors of the seven gems. (4) [2200]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2201]

Thus indeed Venerable Tikaṇṇipupphiya Thera spoke these verses.

The legend of Tikaṇṇipupphiya Thera is finished.

[189. *Ekacchāriya*¹²⁶²]

At that time a great din arose
 among the Tāvatiṃsa gods:
 "The world's Buddha has passed away¹²⁶³
 and we're [still] afflicted with lust." (1) [2202]

Among them who had [thus] been moved,
 afflicted with arrows of grief,
 made firm by [my] own [mental]¹²⁶⁴ strength,
 I went into Buddha's presence. (2) [2203]

Plucking a *mandārava* bloom,
 tender, created with magic,
 I [then] offered [it] at the time
 of the Buddha's Passing Away.¹²⁶⁵ (3) [2204]

¹²⁶¹"Ultimate Men," BJTS reads *Ramuttamā*, "Ultimate Delight"

¹²⁶²"Once Practicer"

¹²⁶³"reached nirvana"

¹²⁶⁴I follow BJTS in assuming the implied *cchitta* here

¹²⁶⁵reading *parinibbāṇakālamhi* with BJTS for PTS *parinibbāṇakālamhi*

All the gods and celestial
nymphs rejoiced for me at that time.
For one hundred thousand aeons
I was not born in a bad state.¹²⁶⁶ (4) [2205]

Sixty thousand aeons ago
there were [born] sixteen [great] people
[all] named Mahāmallajana¹²⁶⁷
wheel-turning monarchs with great strength. (5) [2206]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2207]

Thus indeed Venerable Ekacchāriya Thera spoke these verses.

The legend of Ekacchāriya Thera is finished.

[190. Tivaṇṭipupphiya¹²⁶⁸]

All of them, gathered together,
are looking at me, overwhelmed.¹²⁶⁹
Burning was produced [in the minds]¹²⁷⁰
of those [people] who are looking. (1) [2208]

At that time a follower of
Buddha Dhammadassi, the Sage,
known by the name of Sunanda¹²⁷¹
came into my vicinity. (2) [2209]

Those who were my associates¹²⁷²
gave me a flower at that time.
Taking that flower [they'd given,]
I gave it to the follower. (3) [2210]

¹²⁶⁶ *duggatiṇ nūpapajj' ahaṇ*

¹²⁶⁷ this reading follows BJTS; PTS gives the name as Mahāmallājanā. The meaning is "Great Wrestling Men".

¹²⁶⁸ "Three Flower Stalks [Donor]"

¹²⁶⁹ the cty does not explain the reason he is overwhelmed (or overpowered: *abhibhuṇ*).

¹²⁷⁰ this translation follows the BJTS gloss

¹²⁷¹ "Good Joy"

¹²⁷² *paddhaccharā*; BJTS reads *bhaddhaccharā*. Elsewhere (see below, #194, v. 1 [2230]) cty glosses the term as "servant" which is also possible; this reading follows BJTS which glosses it as *sahaccharayo*, associates or fellow-wanders.

I passed away [right] on the spot
[and then] was reborn yet again.
In eighteen hundred aeons [hence]
I went into no place of grief. (4) [2211]

In the thirteen hundredth aeon,
there were eight Dhūmaketunas,¹²⁷³
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2213]

Thus indeed Venerable Tivaṇṭipupphiya Thera spoke these verses.

The legend of Tivaṇṭipupphiya Thera is finished.

The Summary:

Kuṭaja and Bandhujīvi,
Koṭumbarika, Hatthiya,
Isimugga and [then] Bodhī,
Ekacchinti, Tikaṇṇika,
Ekacchārī and Tivaṇṭī,
sixty two¹²⁷⁴ verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

Tamālapupphiya Chapter, the Twentieth

[191. Tamālapupphiya¹²⁷⁵]

My magically-made mansion,
with eighty-four lakhs of pillars,
was a [lovely] golden [color],
the equal of a divine tree.¹²⁷⁶ (1) [2214]

¹²⁷³that is, he was reborn eight times as a [king] named Dhūmaketana. The name means “Having fire [or smoke] on [or as] [his] banner [or flag]”

¹²⁷⁴reading *dvāsaṭṭhi* with BJTS for PTS *bāsaṭṭhi* (though *bā-* is a common alternative for *dvā-* in compounds)

¹²⁷⁵“Tamāla Flower [Donor]”. The flower comes from a tree, Sinh. *tamaḷu*, = *kollam* = *raṭa goraka* or Cochin goraka, *Garcinia Xanthochymus* (*Guttif.*); bears greenish-white flowers and a fruit used for jams and curries.

¹²⁷⁶*devalaṭṭhi* = *devarukkha*

Plucking a *tamāla* flower
 with a mind [which was] very clear,
 I offered [it] to the Buddha
 Sikhi, the Kinsman of the World. (2) [2215]

in the thirty-one aeons since
 I did that [good] karma then,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2216]

In the twentieth aeon ago
 there was one [named] CChandatitta,¹²⁷⁷
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2217]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2218]

Thus indeed Venerable Tamālapupphiya Thera spoke these verses.

The legend of Tamālapupphiya Thera is finished.

[192. Tiṇasantharadāyaka¹²⁷⁸]

What grass a forest-dwelling sage
 is reaping for the [Great] Teacher,
 all those [blades] turning to the right¹²⁷⁹
 fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass
 and bringing [blades of] grass and leaves
 of palmyra¹²⁸⁰ [did make] a mat,
 [spread out] on the excellent ground. (2) [2220]

Fashioning that grass [and those] leaves,
 I gave [that mat] to Siddhattha;

¹²⁷⁷“Satisfied by the Moon”

¹²⁷⁸“Grass Mat Donor”

¹²⁷⁹*padakkhiṇāvattā* (BJTS Sinhala gloss *dakṣiṇāvarta vā*) contains a *double entendre* in Pāli (and Sinhala) which I have tried to preserve in English: the (physical) turning to the right of the leaves (itself auspicious, in the proper “circumambulation” to show respect, “keeping the right” to the object of veneration) is simultaneously a (metaphorical) turning toward what is right, good, skillful (or even, “turning into religious gifts,” *dakkhiṇā*)

¹²⁸⁰the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

for seven days I bore it there
for the Teacher of Gods and Men. (3) [2221]

In the ninety-four aeons since
I gave [the Buddha] grass back then
I've come to know no bad rebirth:
that's the fruit of a gift of grass. (4) [2222]

In the sixty-fifth aeon hence
there were four [named] Mahādhana,¹²⁸¹
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2223]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2224]

Thus indeed Venerable Tiṇṣanṭharadāyaka Thera spoke these verses.

The legend of Tiṇṣanṭharadāyaka Thera is finished.

[193. Khaṇḍaphulliṇiya¹²⁸²]

In the great woods was a stupa
of Phussa, the Blessed [Buddha].
At that time there was a tree there,
broken [in half] by elephants. (1) [2225]

Full of delight at the virtues¹²⁸³
of him Honored in the Three Worlds,
smoothing out the uneven [ground,]¹²⁸⁴
I offered [some very] pure alms. (2) [2226]

In the ninety-two aeons since
I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of [giving] pure alms. (3) [2227]

Seventy-seven aeons hence¹²⁸⁵

¹²⁸¹"Great Wealth"

¹²⁸²"Broken Blossoming-er"

¹²⁸³lit., delighted by the virtues

¹²⁸⁴lit., "making the uneven [ground] even"

¹²⁸⁵lit., "in the seventy-seventh aeon"

there were sixteen Jitasenas¹²⁸⁶
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2228]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2229]

Thus indeed Venerable Khaṇḍaphuḷliya Thera spoke these verses.

The legend of Khaṇḍaphuḷliya Thera is finished.

[194. Asoka-pūjaka¹²⁸⁷]

In lovely Tivarā City,
there was a royal garden then.
I was a royal attendant,¹²⁸⁸
the warden of the garden there. (1) [2230]

The Self-Become One, Full of Light,¹²⁸⁹
named Paduma was [Buddha then].
Sitting in a lotus' shade
that Sage had not [yet] left [the world].¹²⁹⁰ (2) [2231]

Seeing an ashoka¹²⁹¹ in bloom
heavy with clusters, beautiful,
I gave a bloom to the Buddha,
the excellent-lotus-named Sage. (3) [2232]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (4) [2233]

In the seventieth aeon
were sixteen Aruṇañjahas,¹²⁹²

¹²⁸⁶“Victorious Army”

¹²⁸⁷“Offerer of Ashoka [Blossoms]”

¹²⁸⁸BJTS reads *baddhacaro*. Cty explains the term: “I was the servant, the employee of the king”

¹²⁸⁹*sappabho*

¹²⁹⁰*na jahitaṇ muniṇ*, taking *jahita* from *jahati* to abandon, leave, relinquish, quit, give up (Sinh. *at harīma*)

¹²⁹¹Jonesia Asoka, *Saraca asoca*; a large, flowering tree with dense clusters of red flowers

¹²⁹²“Abandoning the Sun”

wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2234]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2235]

Thus indeed Venerable Asokapūjaka Thera spoke these verses.

The legend of Asokapūjaka Thera is finished.

[195. Aṅkolaka¹²⁹³]

Seeing an *aṅkola* in bloom
with excellent flowers and buds,¹²⁹⁴
having plucked a flower [from] it,
I went to the Buddha's presence. (1) [2236]

In that period Siddhattha
was the Hidden One,¹²⁹⁵ the Great Sage.
Honoring him for a moment,
I tossed that bloom into the cave. (2) [2237]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2238]

In the thirty-sixth aeon hence
I was one Devagajjita,¹²⁹⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2240]

Thus indeed Venerable Aṅkolaka Thera spoke these verses.

The legend of Aṅkolaka Thera is finished.

¹²⁹³“Alangium Donor.” The *aṅkola* (Sinh. *rukaṅgana*; *Alangium hexapetalum*, a.k.a. sage-leaved alangium) is a flowering tree

¹²⁹⁴reading *mālāvaram sakosakam* with BJTS for PTS *māhāsārasamotataṇ*

¹²⁹⁵*patilīna*; as is clear in the fourth foot, he is “hidden” within a cave

¹²⁹⁶“Roaring (or Thunder, or Furious Elephant) of the Gods”

[196. Kisalayapūjaka¹²⁹⁷]

In the city, Dvāravatī,
 I had a small flowering tree.¹²⁹⁸
 There was a well there [in that place,
 [whose water] made the trees grow tall.¹²⁹⁹ (1) [2241]

Siddhattha, the Unconquered One,
 made firm by [his] own [mental]¹³⁰⁰ strength,
 showing [his] compassion for me,
 traveled in the path of the wind.¹³⁰¹ (2) [2242]

I am looking at nothing else,
 fixed on worship of the Great Sage.
 Seeing an ashoka tree sprout
 I threw it up into the sky. (3) [2243]

Those shoots are going backwards
 to the Buddha going [in the sky].
 That I, seeing that miracle,
 [thought], “O! The Buddha’s loftiness!”¹³⁰² (4) [2244]

In the ninety-four aeons since
 I offered [the Buddha] that sprout,
 I’ve come to know no bad rebirth:
 that’s the fruit of Buddha-pūjā. (5) [2245]

In the twenty-seventh aeon
 ago lived one Ekassara,¹³⁰³
 a wheel-turning king with great strength,
 possessor of the seven gems. (6) [2246]

¹²⁹⁷“Offerer of a Tender Sprout (or Shoot)”

¹²⁹⁸lit., “there was a small flowering tree (or shrub) of mine”

¹²⁹⁹lit., “making grow up of the trees,” apposite “well”

¹³⁰⁰see above, #189, v. 2 (BJTS 2203)

¹³⁰¹BJTS gloss makes clear: out of compassion he demonstrated his Buddha powers by flying through the sky for a moment.

¹³⁰²reading *uḷāratā* with BJTS for PTS *pūjaka* (“offerer”). The latter reading — which is also possible — would mean that his amazement was at the fact that his *pūjā* resulted in his seeing the miracle, rather than the miracle itself (the *iddhi* powers of a Buddha).

¹³⁰³the name means “One Mule,” which seems rather diminutive for a world-conquering monarch. Both PTS and BJTS give alternate reading *Ekissara*, “One Lord,” which would seem more appropriate, but both accept *Ekassara* as the preferred reading based on the manuscript record.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2247]

Thus indeed Venerable Kisalayapūjaka Thera spoke these verses.

The legend of Kisalayapūjaka Thera is finished.

[197. Tindukadāyaka¹³⁰⁴]

Traveling a bad mountain road,
I was a monkey,¹³⁰⁵ strong and fast.
Seeing wild mangosteen¹³⁰⁶ in fruit,
I called to mind the Best Buddha. (1) [2248]

Going forth¹³⁰⁷ for several days,
cheerful, with pleasure in [my] heart
I sought the Leader of the World,
Siddhattha, the Three-Worlds-Ender.¹³⁰⁸ (2) [2249]

Realizing that thought of mine,
the Teacher, Supreme in the World,
came into my vicinity
with one thousand free of outflows.¹³⁰⁹ (3) [2250]

Generating great delight¹³¹⁰ [then,]
I approached [him] with fruit in hand.
The Blessed One accepted [it],
the Omniscient, Best Debater. (4) [2251]

In the ninety-four aeons since
I gave [him that] fruit at that time,
I've come to know no bad rebirth:
that's the fruit of a gift of fruit. (5) [2252]

¹³⁰⁴“Donor of a Tinduka Tree”. Tinduka = Sinh. *timbiri*, *Diaspyros embryopteris*; Indian Persimmon, wild mangosteen

¹³⁰⁵*makkāṭa* = Sinh. *vandura*, the Grey Langur

¹³⁰⁶*tinduka* = Sinh. *timbiri*, *Diaspyros embryopteris*; Indian Persimmon

¹³⁰⁷reading *nikkhamitvā* with BJTS (and also alternate reading in PTS) for PTS *nikkhipitvā* (“laying down”)

¹³⁰⁸*tibhavantagun*

¹³⁰⁹that is, *arahants*.

¹³¹⁰PTS *pāmujaṇ*, BJTS *pāmojjaṇ*

In the fifty-seventh aeon
[there was one] named Upananda,¹³¹¹
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2253]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2254]

Thus indeed Venerable Tindukadāyaka Thera spoke these verses.

The legend of Tindukadāyaka Thera is finished.

[198. Muṭṭhipūjaka¹³¹²]

The Blessed One named Sumedha,
the World's Best, the Bull of Men,
the Victor exerted [himself,]¹³¹³
with compassion for the lowly. (1) [2255]

I presented to the Buddha,
Lord of Bipeds, the Neutral One,
doing walking meditation,¹³¹⁴
a handful of *girinil*¹³¹⁵ blooms. (2) [2256]

Because of that mental pleasure,
incited by those happy roots,
during thirty thousand aeons
I've come to know no bad rebirth. (3) [2257]

In the twenty-three hundredth aeon
there was one [man] who had great strength,
a king¹³¹⁶ whose name was Sunela,¹³¹⁷
possessor of the seven gems. (4) [2258]

¹³¹¹“Joyful”

¹³¹²“Offerer of a Handful”

¹³¹³lit., “exerted [himself] in exertion”: *padhānaṇ padahī*

¹³¹⁴reading *cchaṇkamamānassa* with BJTS (and PTS alt.) for PTS *kampamānassa* (“shaking” “trembling” “quaking” “quivering”)

¹³¹⁵lit., “a handful of flowers of *girinela*.” *Girinela* = Sinh. *girinil mal*, *girinilla*; Sri Sumangala: “a variety of vine used in medicine”

¹³¹⁶lit., “kṣatriyan”

¹³¹⁷*su + nela* (or *neḷa*), without fault, blameless, gentle, humane: “Very Faultless One”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2259]

Thus indeed Venerable Muṭṭhipūjaka Thera spoke these verses.

The legend of Muṭṭhipūjaka Thera is finished.

[199. Kiṅkaṇipupphiya¹³¹⁸]

The Self-Become, Unconquered One,
known by the name Sumaṅgala,
the Victor, entered the city,
having come out of the forest. (1) [2260]

Having wandered about for alms,
the Sage [then] departed the city.
The Sambuddha, his duty done,
[again] dwelt inside the forest. (2) [2261]

Taking a *kiṅkaṇi* flower,
cheerful, with pleasure in [my] heart,
I [offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [2262]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2263]

In the eighty-sixth aeon hence
was one named Apilāpiya¹³¹⁹
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2264]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2265]

¹³¹⁸“*Kiṅkaṇi* Flower-er.” This is the BJTS reading. PTS reads *Tikaṇḍipupphiya*, “*Tikaṇḍi* Flower-er”

¹³¹⁹perhaps “Not Sinking,” reading privative *a* + *pilāpiya* taken from **plu*, *plavati*, *pilavati*

Thus indeed Venerable Kiṅkaṇipupphiya¹³²⁰ Thera spoke these verses.

The legend of Kiṅkaṇipupphiya¹³²¹ Thera is finished.

[200. Yūthikāpupphiya¹³²²]

The Victor Padumuttara¹³²³

Sacrificial Recipient,

leaving the forest goes to the
monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up
an unsurpassed jasmine¹³²⁴ flower.
I offered [it] to the Buddha,
Loving-Hearted, the Neutral One. (2) [2267]

Because of that mental pleasure,
having experienced success,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2268]

In the fiftieth aeon hence
there was one lord of the people
known as Samittanandana,¹³²⁵
a wheel-turning king with great strength. (4) [2269]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2270]

Thus indeed Venerable Yūthikāpupphiya Thera spoke these verses.

The legend of Yūthikāpupphiya Thera is finished.

The Summary:

Tamālī, Tiṇasanthāra,
Khaṇḍaphullī, Asokiya,
Aṅkoḷakī, Kisalaya,

¹³²⁰PTS reads Tikaṇḍipupphiya, “Tikaṇḍi Flower-er”

¹³²¹PTS reads Tikaṇḍipupphiya, “Tikaṇḍi Flower-er”

¹³²²“Jasmine Flower-er”. This spelling follows BJTS; PTS gives Yūthikapupphiya.

¹³²³lit., “The Victor named Padumuttara”

¹³²⁴yūthikā = Sinh. *sinidda* = *jasminum auriculatum*

¹³²⁵“Joyful with Friends”. This is the BJTS reading; PTS gives Samitaṇḍanandano, “Continuously Joyful”

Tinduka, Nelapupphiya,
Kiṅkaṇika¹³²⁶ [and] Yūthika:
[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

Then there is the Summary of Chapters:

Bhikkhāda and Parivāra,
Chatta and Bandhujīvī and
also Supāricchariya,
Kumuda, Kuṭaja as well,
Tamālika, the tenth is done.
There are six hundred verses here
and sixty six more than that too.

The Ten Chapters¹³²⁷ called Bhikkha.

The Second Hundred¹³²⁸ is finished.

Kaṇikārapupphiya Chapter, the Twenty-First

[201. Kaṇikārapupphiya¹³²⁹]

Seeing a dinner-plate¹³³⁰ in bloom,
and having plucked it at that time,
I [then] offered [it] to Tissa,
the Flood-Crosser, the Neutral One. (1) [2271]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2272]

In the thirty-fifth aeon hence
[lived] well-known Aruṇapāla,¹³³¹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2273]

¹³²⁶PTS reads Tikaṇḍa

¹³²⁷*vaggadasakaṇ*

¹³²⁸*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred legends (individual *apadānas*)

¹³²⁹"Dinner-plate Tree Flower-er"

¹³³⁰*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

¹³³¹"Guard of (or Guarded By) the Sun"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2274]

Thus indeed Venerable Kaṇikārapupphiya Thera spoke these verses.

The legend of Kaṇikārapupphiya Thera is finished.

[202. Vinelapupphiya¹³³²]

The Golden-Colored Blessed One,
Hundred-Rayed, the Majestic One,¹³³³
Loving-Hearted, Brilliant as Fire¹³³⁴
had ascended the walkway [there]. (1) [2275]

Cheerful, with pleasure in [my] heart,
worshipping the supreme knowledge,
taking a *vinela*¹³³⁵ blossom,
I offered [it] to the Buddha. (2) [2276]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2277]

In the twenty-ninth aeon [hence]
[I was] named Sumeghaghana,¹³³⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2278]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2279]

Thus indeed Venerable Vinelapupphiya¹³³⁷ Thera spoke these verses.

¹³³²“*Vinela*-Flower-er”. BJTS (and PTS alternate) reads *Minela*°

¹³³³*patāpavā*<*pratāpa-vant*, lit., “Possessor of Cosmic Heat”

¹³³⁴reading *sikhīsabho* with BJTS; PTS gives *sikhīsito* = “White as Fire” or “Fiery-Smiler”

¹³³⁵BJTS reads *minela*.

¹³³⁶“Very Cloudy” or “Thick with Rain Clouds”. *Megha* and *ghana* both mean “cloud” (as well as other meanings). BJTS reads the name as *Sumedhayasa*, “Famous for Wisdom” (or “Famous for Good Sacrifices,” *su* + *medha*)

¹³³⁷BJTS (and PTS alternate) reads *Minela*°

The legend of Vinelapupphiya¹³³⁸ Thera is finished.

[203. Kiṅkaṇikapupphiya¹³³⁹]

Very Valuable Like Gold,¹³⁴⁰

Omniscient One, Lord of the World,
the Lord of the World, took a bath,
plunging into a water-tank. (1) [2280]

Cheerful, with [my] mind enraptured,
taking a *kiṅkhaṇi*¹³⁴¹ flower,
I gave [it] to Vipassi [then]
the Biped Lord, the Neutral One. (2) [2281]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2282]

Seventy-seven aeons hence¹³⁴²
there was a king, Bhīmaratha,¹³⁴³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2283]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2284]

Thus indeed Venerable Kiṅkaṇikapupphiya¹³⁴⁴ Thera spoke these verses.

The legend of Kiṅkaṇikapupphiya¹³⁴⁵ Thera is finished.

[204. Taraṇiya¹³⁴⁶]

Atthadassi, the Blessed One,
the Biped Lord, the Bull of Men,

¹³³⁸BJTS (and PTS alternate) reads *Minela*°

¹³³⁹BJTS reads *Kiṅkiṇikapupphiya*

¹³⁴⁰*kañcchanagghiyasaṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

¹³⁴¹BJTS reads *kiṅkhiṇi* here

¹³⁴²lit., “in the seventy-seventh aeon”

¹³⁴³“Cruel Chariot”. PTS reads *bhimaratha*.

¹³⁴⁴BJTS reads *Kiṅkiṇikapupphiya*

¹³⁴⁵BJTS reads *Kiṅkiṇikapupphiya*

¹³⁴⁶“Crosser” or “Ferry-er” or “Boatman” or “Shipper” or “Ferryman”. Cf. #270, #280, #485 {488}

honored by his followers [then]
approached the bank of the Ganges. (1) [2285]

The Ganges was quite hard to cross
with even banks full to the brim.¹³⁴⁷
I took across the group of monks¹³⁴⁸
and the Buddha, Supreme Biped. (2) [2286]

In the eighteen-hundredth aeon
since I did that [good] karma then,
I've come to know no bad rebirth:
that is the fruit of ferrying. (3) [2287]

In the thirteen-hundredth aeon
there were five [named] Sabhogava,¹³⁴⁹
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2288]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2289]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[205. Niggaṇḍipupphiya¹³⁵⁰]

I was dwelling in the ashram
of Vipassi, the Blessed One.
Gathering *niggaṇḍi*¹³⁵¹ flowers,
I offered [them] to the Buddha. (1) [2290]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2291]

In the thirty-fifth aeon hence
there was one lord of the people

¹³⁴⁷lit., "crow-drinkable" (*kākaṭṭhā*), i.e., so full that a crow could drink from it.

¹³⁴⁸*bhikkhusaṅgha*

¹³⁴⁹"Endowed with Enjoyment (or wealth)," "Wealthy"

¹³⁵⁰"*Niggaṇḍi*-Flower-er"

¹³⁵¹a kind of tree, *Vitex nigunda*. Sinh: *nika*

[whose] name was Mahāpatāpa,¹³⁵²
a wheel-turning king with great strength. (3) [2292]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2293]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

[206. Udakadāyaka¹³⁵³]

Seeing the Monk,¹³⁵⁴ who was eating,
Extremely Bright and Undisturbed,
bringing water in a small pot,
I gave [it] to [him,] Siddhattha. (1) [2294]

[Now] today I am purified;
stainless, with [all] my doubt destroyed.
Being reborn in existence,
that fruit is reborn for me [too]. (2) [2295]

In the ninety-four aeons since
I gave [him] water at that time,
I've come to know no bad rebirth:
that's the fruit of giving water. (3) [2296]

In the sixty-first aeon [hence]
there was one [man named] Vimāla,¹³⁵⁵
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2297]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2298]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

¹³⁵² "Great Cosmic Heat" or "Great Austerities"

¹³⁵³ "Water Donor"

¹³⁵⁴ *samaṇaṇ*

¹³⁵⁵ "Stainless"

[207. Salaḷamāliya¹³⁵⁶]

[I saw] Siddhattha, the Trainer,¹³⁵⁷
 seated on a mountainside [then,]
 shining like a dinner-plate tree,¹³⁵⁸
 surveying every direction. (1) [2299]

Gathering both ends of a bow,¹³⁵⁹
 then I joined it with an arrow.
 Cutting a flower with its stalk,
 I offered [it] to the Buddha. (2) [2300]

In the ninety-four aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2301]

In the fifty-first aeon hence
 there was one [named] Jutindhara,¹³⁶⁰
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2302]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2303]

Thus indeed Venerable Salaḷamāliya Thera spoke these verses.

The legend of Salaḷamāliya Thera is finished.

[208. Korāḍapupphiya¹³⁶¹]

I saw the treading foot of the
 Great Sage, [the Buddha] Vipassi,

¹³⁵⁶“Salaḷa-Garland-er.” BJTS reads *salala°*. BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.).

¹³⁵⁷lit., “Trainer of Men” or “Charioteer of Men,” *narasārathiṇ*. I adopt the shorter form here *metri causa*.

¹³⁵⁸*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

¹³⁵⁹lit., “Having made a bow not two-fold.” The meaning seems to be, “having strung a bow”.

¹³⁶⁰“Effulgent One”

¹³⁶¹“Korāḍa-Flower-er”

who was going step after step;
[it] was lovely, marked with a wheel. (1) [2304]

Seeing a *korāṇḍa*¹³⁶² flower
I offered it¹³⁶³ joined with its root.
Happy, [and] with a happy heart,
I worshipped [that] unsurpassed foot. (2) [2305]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2306]

In the fifty-seventh aeon
[hence] there was one *Vītamala*,¹³⁶⁴
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2307]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2308]

Thus indeed Venerable *Koraṇḍapupphiya* Thera spoke these verses.

The legend of *Koraṇḍapupphiya* Thera is finished.

[209. *Ādhāradāyaka*¹³⁶⁵]

A stool was donated by me
to Sikhi, Kinsman of the World.
[Then] I was¹³⁶⁶ the possessor of
all the land [in] this entire earth. (1) [2309]

My defilements are [all] burnt up,
every existence is canceled.
I [now] possess my last body
in the Buddha's¹³⁶⁷ dispensation. (2) [2310]

¹³⁶² Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

¹³⁶³ lit., "it was offered by me"

¹³⁶⁴ "Free of Dirt (or impurity)"

¹³⁶⁵ "Stool Donor"

¹³⁶⁶ lit., "I am possessing"

¹³⁶⁷ lit., "Great Perfected Buddha's"

In the twenty-seventh aeon
 hence there existed four people
 [all] named Samantaccharaṇa,¹³⁶⁸
 wheel-turning monarchs with great strength. (3) [2311]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2312]

Thus indeed Venerable Ādhāradāyaka Thera spoke these verses.

The legend of Ādhāradāyaka Thera is finished.

[210. Vātātapanivāriya¹³⁶⁹]

With a mind [which was] very clear,
 I gave a single umbrella
 to the Blessed One [named] Tissa,
 the God of Gods, the Neutral One. (1) [2313]

The badness¹³⁷⁰ in me is suppressed;
 there is achievement of goodness.¹³⁷¹
 Umbrella carried in the sky:¹³⁷²
 the fruit of previous karma. (2) [2314]

[This is] my last transmigration,
 all existences are canceled.
 I [now] possess my last body
 in the Buddha's¹³⁷³ dispensation. (3) [2315]

In the ninety-two aeons since
 I gave that umbrella back then,
 I've come to know no bad rebirth:
 that's the fruit of umbrella-gifts. (4) [2316]

The seventy-second aeon hence
 there were eight lords of the people,

¹³⁶⁸“Walking All Around”. This is the BJTS reading; PTS spells the name Samantavaruṇa.

¹³⁶⁹“Shielder from Wind and Heat”

¹³⁷⁰*pāpaṇ*

¹³⁷¹*kusala*

¹³⁷²lit., “They (the gods?) are carrying an umbrella in the sky”

¹³⁷³lit., “Great Perfected Buddha's”

[all] known as Mahānidāna,¹³⁷⁴
kings who were wheel-turning monarchs. (5) [2317]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2318]

Thus indeed Venerable Vātātapanivāriya Thera spoke these verses.

The legend of Vātātapanivāriya Thera is finished.

The Summary:

Kaṇikāra and Vinela,
and Kiṇkinī with Taraṇa,
Niggaṇḍipuppha, ‘dakada,
Salāḷa and Korāṇḍaka,
Ādhāraka, Vātātapa:
there are eight and forty verses.

Kaṇikārapupphiya Chapter, the Twenty-First

Hatthi Chapter, the Twenty-Second

[211. Hatthidāyaka¹³⁷⁵]

I gifted a fine elephant,
with tusks like plough-poles, fully grown,
to Siddhattha, the Blessed One,
Lord of Bipeds, the Neutral One. (1) [2319]

I grasp the ultimate meaning,
the unsurpassed pathway to peace.
I gave a very costly gift
to the Well-Wisher of All Worlds.¹³⁷⁶ (2) [2320]

In the ninety-four aeons since
I gave [him] that gift at that time,
I’ve come to know no bad rebirth:
the fruit of giving elephants. (3) [2321]

In the seventy-eighth aeon

¹³⁷⁴“Great Origin (or reason, or cause)”

¹³⁷⁵“Elephant Donor”

¹³⁷⁶*sabbalokahitesino*

there were sixteen of royal caste,¹³⁷⁷
 named Samantapāsādika,¹³⁷⁸
 wheel-turning monarchs with great strength. (4) [2322]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2323]

Thus indeed Venerable Hatthidāyaka Thera spoke these verses.

The legend of Hatthidāyaka Thera is finished.

[212. Pānadhīdāyaka¹³⁷⁹]

[One time] I gave a [pair of] shoe[s]
 to a forest-dwelling rishi
 [who'd] long practiced austerities,
 grown old, with cultivated thought. (1) [2324]

Because of that deed, Biped Lord,¹³⁸⁰
 Best in the World, O Bull of Men,
 I enjoy every vehicle:
 that is the fruit of past karma. (2) [2325]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of a [pair of] shoes. (3) [2326]

Seventy-seven aeons hence¹³⁸¹
 there were eight of the royal caste¹³⁸²
 known by the name of Suyāna,¹³⁸³
 wheel-turning monarchs with great strength. (4) [2327]

¹³⁷⁷lit., kṣatriyans, kings

¹³⁷⁸"Pleasing on All Sides"

¹³⁷⁹"Sandal Donor," taking *panidha* as *pavahanak* following BJTS Sinhala gloss. Cf. below, #476 {479} for a different *apadāna* of a monk with the same name

¹³⁸⁰This, and the following two epithets are in the vocative case, addressing [presumably Gotama] Buddha directly. This is one of several instances of such use of the vocative which indicate that the *apadānas* were believed to have been spoken in the Buddha's own presence (and time), even though some schools of reciters denied that implication. See introduction, link xxx

¹³⁸¹lit., "in the seventy-seventh aeon".

¹³⁸²lit., "kṣatriyans"

¹³⁸³"Good Vehicles"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2328]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished

[213. Saccchhasañña¹³⁸⁴]

In that period Vessabhu
Honored by the monks' Assembly,¹³⁸⁵
is preaching the [Four] Noble Truths,¹³⁸⁶
quenching [the lust] of the people. (1) [2329]

Recipient of great mercy,
I went into that multitude.
Being seated [there] that I [then]
heard the Teaching of the Teacher. (2) [2330]

After hearing his Teaching I
[then] went to the world of the gods.
For thirty thousand aeons I
dwelt there in the gods' city. (3) [2331]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving truths. (4) [2332]

In the twenty-sixth aeon hence
there was one lord of the people;
his name was Ekaphusita,¹³⁸⁷
a wheel-turning king of great strength. (5) [2333]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2334]

Thus indeed Venerable Saccchhasañña Thera spoke these verses.

¹³⁸⁴ "Perception of the Truths"

¹³⁸⁵ *bhikkhusaṅghapurakkhato*

¹³⁸⁶ *ariyasaccchāni*: suffering, craving, release and the Path

¹³⁸⁷ "One Attaining"

The legend of Saccchchasañña Thera is finished.

[214. Ekasañña¹³⁸⁸]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.¹³⁸⁹

Having pressed my hands together
I worshipped the [Buddha's] rag-robe. (1) [2335]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (2) [2336]

In the twenty-fifth aeon hence
there was one lord of the people
[known] by the name Amitābhā,¹³⁹⁰
a wheel-turning king with great strength. (3) [2337]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2338]

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

[215. Raṇṣisañña¹³⁹¹]

[I saw] the superb Tiger-Bull,
Well-Born-One, on a mountainside,
like the rising hundred-rayed [sun],
like the sun [when its] rays are cool.¹³⁹² (1) [2339]

The majesty of the Buddha
was shining on the mountainside.
[My] heart pleased in the rays; for an
aeon I sported in heaven. (2) [2340]

¹³⁸⁸“One Perception”

¹³⁸⁹I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, “on a bad road”.

¹³⁹⁰“Unlimited Brilliance,” also the name of the Buddha of the Pure Land Sukhāvātī

¹³⁹¹“Ray-Perceiver”

¹³⁹²*vītaraṃsi/vītaraṃsa*. RD says the metaphor is much attested, but unclear. I take it to refer to sunny days that are not oppressively hot, whether due to light cover, the time of day, or the time of year.

In [all] the subsequent¹³⁹³ aeons,
goodness¹³⁹⁴ was completed by me
because of that mental pleasure,
and remembering the Buddha. (3) [2341]

In the thirty thousand aeons
since I obtained that perception,¹³⁹⁵
I've come to know no bad rebirth:
the fruit of Buddha-perception. (4) [2342]

In the fifty-seventh aeon
there was one lord of the people,
known by the name of Sujāta,¹³⁹⁶
a wheel-turning king with great strength. (5) [2343]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2344]

Thus indeed Venerable Raṅsisaññaṅka Thera spoke these verses.

The legend of Raṅsisaññaṅka Thera is finished.

[216. Saṇṭhita¹³⁹⁷]

I obtained perception of the
Mindful One, [seeing] a Buddha
gone beneath an Aśvattha¹³⁹⁸ tree,
full-grown and brightly shining green. (1) [2345]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [2346]

In the thirtieth aeon hence
lived the monarch¹³⁹⁹ named Dhanittha,¹⁴⁰⁰

¹³⁹³lit., remaining, additional

¹³⁹⁴*kusalaṇ*

¹³⁹⁵lit., "since I obtained that perception at that time." I have omitted the *tadā* to keep the meter.

¹³⁹⁶"Well-Born"

¹³⁹⁷"Well-Settled"

¹³⁹⁸*Ficus religiosa*, the Bodhi tree of Gotama Buddha.

¹³⁹⁹lit., "kṣatriyan"

a wheel-turning king with great strength,
possessor of the seven gems. (3) [2347]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2348]

Thus indeed Venerable Saṅghita Thera spoke these verses.

The legend of Saṅghita Thera is finished.

[217. Tālavaṇṭadāyaka¹⁴⁰¹]

I gave a palmyra¹⁴⁰²-frond fan
to Tissa, Kinsman of the Sun,
to quench [him] in the summer heat,
[and] soothe the burning [of the sun]. (1) [2349]

I am quenching the fire of lust,
[and] the fire of hatred as well;
I am quenching delusion's fire:
that's the fruit of [giving] a fan. (2) [2350]

My defilements are [all] burnt up,
every existence is canceled.
I [now] possess my last body
in the Buddha's¹⁴⁰³ dispensation. (3) [2351]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (4) [2352]

In the sixty-third aeon hence
there was [one] named Mahārāma,¹⁴⁰⁴
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2353]

The four analytical modes,
and these eight deliverances,

¹⁴⁰⁰ name of an asterism, Sinh. *denaṭa*

¹⁴⁰¹ "Palmyra-frond Fan Donor"

¹⁴⁰² The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

¹⁴⁰³ lit., "Great Perfected Buddha's"

¹⁴⁰⁴ "Big Pleasure Garden" or "Big Monastic Residence"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2354]

Thus indeed Venerable Tālavaṇṭadāyaka Thera spoke these verses.

The legend of Tālavaṇṭadāyaka Thera is finished.

[218. Akkantasañña¹⁴⁰⁵]

In the past I, having taken
a crude cloak to [my] preceptor,
I am studying a *mantra*
to split arrows with an arrow. (1) [2355]

I saw the Buddha, Stainless One,
Sacrificial Recipient,
the Chief, Superb, Bull among Men,
Tissa Buddha, Best Elephant. (2) [2356]

That crude cloak was spread out [by me]
for the Best Man, who was walking,¹⁴⁰⁶
the Lofty One, the Great Hero,
the World's Best, the Bull of Men. (3) [2357]

Having seen that Lamp of the World,
who was Flawless, the Moon-like One,
I [then] worshipped the Teacher's feet,
with a mind [which was] very clear. (4) [2358]

In the ninety-four aeons since
I gave that crude cloak [to Buddha],
I've come to know no bad rebirth:
the fruit of [giving] a crude cloak. (5) [2359]

In the thirty-seventh aeon
hence there was one lord of people,
known by the name of Sunanda,¹⁴⁰⁷
a wheel-turning king with great strength. (6) [2360]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2361]

¹⁴⁰⁵ "Perceiver of Walking"

¹⁴⁰⁶ BJTS appropriately explains that he was doing walking meditation

¹⁴⁰⁷ "Good Joy"

Thus indeed Venerable Akkantasañña Thera spoke these verses.

The legend of Akkantasañña Thera is finished.

[219. Sappidāyaka¹⁴⁰⁸]

Seated in a splendid palace,
surrounded by harem women,¹⁴⁰⁹
having seen a monk who was ill
I helped him back¹⁴¹⁰ to his own home
[where] the Great Hero had entered,
the God of Gods, the Bull of Men.
[Then] I gave clarified butter
to [him,] Siddhattha, the Great Sage. (1-2) [2362-2363]

Seeing him, Quieter of Fear,
[his] Face and Senses¹⁴¹¹ Very Clear,
having worshipped that Teacher's feet,
I kept very well in the past. (3) [2364]

Having seen me extremely pleased,
with sense-faculties perfected,
the Hero¹⁴¹² flew into the sky
just like a swan-king in the air. (4) [2365]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of clarified butter. (5) [2366]

In the seventeenth aeon hence
[there lived] one named Jutideva,¹⁴¹³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2367]

The four analytical modes,
and these eight deliverances,

¹⁴⁰⁸“Ghee-Giver”

¹⁴⁰⁹lit., “surrounded by a group of women”

¹⁴¹⁰following the BJTS gloss on *atināmes' ahaṇ gharāṇ*, lit., “I caused [him] to pass time [in his own] home.”

¹⁴¹¹lit., “sense-faculties,” i.e., hearing, seeing, smelling, touching, tasting and thinking

¹⁴¹²BJTS (and PTS alt.) reads *dhīro* (“the wise one”)

¹⁴¹³“Effulgent God (or King)”

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2368]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[220. Pāpanivāriya¹⁴¹⁴]

The Blessed One, Piyadassi's
walkway was purified by me,
with a covering made of reeds¹⁴¹⁵
to block the wind and heat [for him]. (1) [2369]

For the sake of punishing sin,¹⁴¹⁶
there is achievement of goodness.¹⁴¹⁷
To destroy defilements¹⁴¹⁸ I
worked hard in the dispensation.¹⁴¹⁹ (2) [2370]

In the eleventh aeon hence
[lived one] known as Aggideva,¹⁴²⁰
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2371]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2372]

Thus indeed Venerable Pāpanivāriya Thera spoke these verses.

The legend of Pāpanivāriya Thera is finished.

The Summary:

Hatthi, Pānadhi, Saccchcha,
Ekasaññi and Raṇsiya,
Saṇḥhita and Tālavaṇṭī,
likewise Akkantasaññaka;

¹⁴¹⁴“Sin-Obstructor”

¹⁴¹⁵reading *naḷakehi* with BJTS (and PTS alternative reading) for PTS *nalakehi*.

¹⁴¹⁶*pāpaṇ*

¹⁴¹⁷*kusala*

¹⁴¹⁸lit., “for the sake of the destruction of defilements”

¹⁴¹⁹lit., “I exerted [myself] in the Teacher’s dispensation”

¹⁴²⁰“God (or King) of Fire”

Sappi and Pāpanivārī,
[make] four plus fifty verses [here].

The Hatthi Chapter, the Twenty-Second

Ālambanadāyaka Chapter, the Twenty-Third

[221. Ālambanadāyaka¹⁴²¹]

I gave a plank for hanging [things]
to the Biped Lord, Neutral One,
the Blessed One, Atthadassi,
the World's Best One, the Neutral One. (1) [2373]

I am ruling¹⁴²² the massive earth
[together with] the sea and sky.
I exercise¹⁴²³ overlordship
among [all] creatures¹⁴²⁴ on the earth. (2) [2374]

My defilements are [all] burnt up,
every existence is canceled.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [2375]

In the sixty-second aeon
hence were three of the royal caste,¹⁴²⁵
[all were] named Ekāpassita,¹⁴²⁶
wheel-turning monarchs with great strength. (4) [2376]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2377]

Thus indeed Venerable Ālambanadāyaka Thera spoke these verses.

The legend of Ālambanadāyaka Thera is finished.

¹⁴²¹“Donor of a Plank for Hanging [Things On]”

¹⁴²²lit., “entering”. I follow the BJTS Sinhala gloss in this reading.

¹⁴²³lit., carry on

¹⁴²⁴lit., “things that breathe”

¹⁴²⁵lit., “kṣatriyans”

¹⁴²⁶“Leaning on One” — reading the name as *eka* + *apassita* (RD: fr. *apasseti*, leaning against, depending on, trusting in), perhaps meant to be resonant with the donated wall-hooks

[222. Ajinadāyaka¹⁴²⁷]

Thirty-one aeons in the past,¹⁴²⁸

I [made] mats for the multitude.

I saw the Buddha, Stainless One,

Sacrificial Recipient. (1) [2378]

I gave a leather garment to

Sikhi, the Kinsman of the World.

Through that karma, O Biped Lord,

O World's Best, O Bull of Men,

experiencing happiness,

I destroyed [my] defilements.

I [now] possess my last body

in the Buddha's¹⁴²⁹ dispensation. (2-3) [2379-2380]

In the thirty-one aeons since

I gave that deer[-leather to him],

I've come to know no bad rebirth:

that is the fruit of deer[-leather]. (4) [2381]

In the fifth aeon after that

there was a king, Sudāyaka,¹⁴³⁰

a wheel-turning king of great strength,

possessor of the seven gems. (5) [2382]

The four analytical modes,

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2383]

Thus indeed Venerable Ajinadāyaka Thera spoke these verses.

The legend of Ajinadāyaka Thera is finished.

[223. Dverataniya¹⁴³¹]

I was a deer-hunter back then,

within a grove in the forest.

¹⁴²⁷“Deer-Hide Donor”

¹⁴²⁸lit., ago, hence

¹⁴²⁹lit., “Great Perfected Buddha's”

¹⁴³⁰“Good Donor”

¹⁴³¹“Two-Gem-er.” BJTS reads *Dviratananiya*, which conveys the same meaning. The name is unusual in that it alludes to the reward rather than the original/“seed” karma.

I saw the Buddha, Stainless One,
Sacrificial Recipient. (1) [2384]

I [then] gave a piece of meat to
Vipassi [Buddha], the Great Sage.
I exercised overlordship
in the world including its gods. (2) [2385]

Because of giving meat [back then,]
gems¹⁴³² came into being for me.
I had two jewels¹⁴³³ in [this] world
for attainment of worldly things. (3) [2386]

I am enjoying everything
as the profit of a meat-gift.
I have a body which is soft
[and] wisdom, a sharp intellect.¹⁴³⁴ (4) [2387]

In the ninety-one aeons since
I gave [him] that meat at that time,
I've come to know no bad rebirth:
that is the fruit of [giving] meat. (5) [2388]

[And] in the fourth aeon ago
there was one lord of the people.
He was named Mahārohita,¹⁴³⁵
a wheel-turning king with great strength. (6) [2389]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2390]

Thus indeed Venerable Dverataniya Thera spoke these verses.

The legend of Dverataniya Thera is finished.

¹⁴³²lit., "a gem"

¹⁴³³these are presumably meant to be taken as magical, wish-fulfilling gems

¹⁴³⁴lit., "skillful knowing" or "intelligent knowing"

¹⁴³⁵"Much Deer." *Rohita* ("red") is a type of deer.

¹⁴³⁶"Protection-Giver"

¹⁴³⁷*vedi*

[224. Ārakkhadāyaka¹⁴³⁶]

I caused an altar¹⁴³⁷ to be made
for Siddhattha, the Blessed One,
and I [also] gave protection
to the Well-Gone One, the Great Sage. (1) [2391]

As the remainder of that deed,
fear and terror I do not see.
Wherever I have been reborn,
no fright is [ever] known by me. (2) [2392]

In the ninety-four aeons since
I caused that altar to be made,
I've come to know no bad rebirth:
that's the fruit of an altar[-gift]. (3) [2393]

[And] in the sixth aeon ago
[lived] one known as Apassena,¹⁴³⁸
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2394]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2395]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

[225. Avyādhika¹⁴³⁹]

I gave a heated room¹⁴⁴⁰ [back then]
to Vipassi, the Blessed One,
and a residence for the ill
which was furnished with hot water. (1) [2396]

As a result of that good deed,
my own state of being is good.¹⁴⁴¹
I have come to know no illness:
that is the fruit of good karma.¹⁴⁴² (2) [2397]

¹⁴³⁸ "Not Seeing"

¹⁴³⁹ "Undiseased" (or "Healthy")

¹⁴⁴⁰ *aggisāla*. Cf. #6, v. 23 [468]

¹⁴⁴¹ lit., well-created, well-fashioned: *sunimmita*

¹⁴⁴² *puññakamass' idañ phalañ*

In the ninety-one aeons since
I donated that heated room,
I've come to know no bad rebirth:
that's the fruit of a heated room. (3) [2398]

In the seventh aeon ago
there was one Aparājita,¹⁴⁴³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2400]

Thus indeed Venerable Avyādhika Thera spoke these verses.

The legend of Avyādhika Thera is finished.

[226. Aṅkolapupphiya¹⁴⁴⁴]

My name [back then] was Nārada
[and] I was known as Kassapa.
I saw the [Buddha] Vipassi,
Chief of the Monks, Honored by Gods,
the Buddha, Bearing Lesser Marks,¹⁴⁴⁵
Sacrificial Recipient.
Taking an alangium bloom,
I offered [it] to the Buddha. (1-2) [2401-2402]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2403]

In the seventy-fourth aeon
the *kṣatriyan* named Romasa,¹⁴⁴⁶

¹⁴⁴³“Unconquered”

¹⁴⁴⁴“Alangium Flower-er”. PTS reads *CChaṅkolapupphiya*

¹⁴⁴⁵*anubyañjana-dharaṇ*, lit., “bearing the secondary characteristics,” i.e., the additional minor marks of a great man.

¹⁴⁴⁶The meaning of this name is unclear to me, but it recurs in numerous places in our text, and only in our text. Cf. *roma*, body hair, *romaka*, feathered, *romantheti*, chews the cud. Cf. #265 which takes place (v. 1; [2557]) on a mountain in the Himalayas by this name; the mountain is named elsewhere (#517) and the name is used also of a previous Pacchchekabuddha (#279, #347, #433 {436}, below), and a rebirth-precursor of other

strong with servants and vehicles¹⁴⁴⁷
was dressed with garland-ornaments. (4) [2404]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2405]

Thus indeed Venerable Āṅkolapupphiya Thera spoke these verses.

The legend of Āṅkolapupphiya Thera is finished.

[227. Vaṭaṇṣakiya¹⁴⁴⁸]

I saw the Leader of the World
being led into a garden.¹⁴⁴⁹
Picking up a wreath for the head
made of gold, superbly fashioned,
[and] quickly rising up from there,
mounted on an elephant's back,
I gave [it] to the Buddha [then],
to Sikhi, Kinsman of the World. (1-2) [2406-2407]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2408]

In the twenty-seventh aeon
hence [lived] one lord of the people
[who was] named Mahāpatāpa¹⁴⁵⁰
a wheel-turning king with great strength. (4) [2409]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2410]

arahants, too (#299, below, where he is a Titan); all the DPPN references to this name are *only* to *Apadāna* (one instance in *ThaGA* i.399)

¹⁴⁴⁷following BJTS Sinhala gloss on the fourth foot of the verse: *sayoggabalavāhano*

¹⁴⁴⁸"Chaplet (or Wreath for the Head) [Donor]." BJTS gives *sovaṇṇavaṭaṇṣakiya*, "Golden Chaplet [Donor]," a reading confirmed in the Summary which names this *apadāna* "*Soṇṇa*". Cf. #149, above; the BJTS reading allows for the two monks to be distinguished from each other. In this regard cf. also #228, below.

¹⁴⁴⁹lit., "to a garden-ground"

¹⁴⁵⁰"Great Austerities (or heat)"

Thus indeed Venerable Vaṭaṇsakiya Thera spoke these verses.

The legend of Vaṭaṇsakiya Thera is finished.

[228. Miñjavaṭaṇsakiya¹⁴⁵¹]

When the World's Lord reached nirvana,
Sikhi, Best among Debaters,
I did *pūjā* to [his] Bodhi¹⁴⁵²
[by] covering [it] with hair-wreaths. (1) [2411]

In the thirty-one aeons since
I did that *pūjā* at that time,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [2412]

In the twenty-sixth aeon hence
there was one known as Meghabbha,¹⁴⁵³
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2413]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2414]

Thus indeed Venerable Miñjavaṭaṇsakiya Thera spoke these verses.

The legend of Miñjavaṭaṇsakiya Thera is finished.

[229. Sukatāveḷiya¹⁴⁵⁴]

Back then [I] was named Asita,¹⁴⁵⁵
[and] I was a garland-maker.
Picking up a flower-garland,¹⁴⁵⁶
I went¹⁴⁵⁷ to give it to the king. (1) [2415]

Not having [yet] met with¹⁴⁵⁸ the king,
I saw the Leader, Sikhi.

¹⁴⁵¹“[Donor] of a Wreath of Kernels.” *miñja* = the kernel or pit of a fruit

¹⁴⁵²i.e., his Bodhi Tree. According to BV, the Bodhi Tree of Sikhi Buddha was *pundarika*, *Mangifera indica*, the Mango.

¹⁴⁵³“Cloud-Light”

¹⁴⁵⁴“Well-made Flower Garland”

¹⁴⁵⁵“Not White” (“Black”)

¹⁴⁵⁶*āveḷa*, a garland of flowers worn on the head.

¹⁴⁵⁷lit., “I am proceeding”

¹⁴⁵⁸lit., “not having obtained,” *asampatta*

Happy, [and] with a happy heart,
I offered [it] to the Buddha. (2) [2416]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2417]

In the twenty-fifth aeon hence
I was a king who had great strength,
known by the name of Dvebhāra,¹⁴⁵⁹
a wheel-turning king with great strength. (4) [2418]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2419]

Thus indeed Venerable Sukatāveḷiya Thera spoke these verses.

The legend of Sukatāveḷiya Thera is finished.

[230. Ekavandīya¹⁴⁶⁰]

Cheerful, with pleasure in [my] heart,
I worshipped the Best of Buddhas,
Vessabhu, Victorious One,
the Bull, the Excellent, Hero. (1) [2420]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of worshipping. (2) [2421]

In the twenty-fourth aeon [hence]
[lived one] named Vigatānanda,¹⁴⁶¹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2422]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2423]

¹⁴⁵⁹“Two Burdens” or “Two Loads”

¹⁴⁶⁰“One Worship”

¹⁴⁶¹“Joyful in Deprivation” or “Joyful in Being Gone Away”

Thus indeed Venerable Ekavandīya Thera spoke these verses.

The legend of Ekavandīya Thera is finished.

The Summary:

Ālambana and Ajina,
Maṇsa, Ārakkhadāyaka,
Avyādhi, Aṅkola, Soṇṇa,
Miñja, Āveḷa, Vandana;
fifty-five verses are counted
by those ones who know the meaning.

The Ālambanadāyaka Chapter, the Twenty-Third

Udakāsanadāyī Chapter, the Twenty-Fourth

[231. Udakāsanadāyaka¹⁴⁶²]

Coming out from the ashram gate
I spread out a plank [for sitting],
and I served water in order
to obtain the ultimate goal. (1) [2424]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of seats and water. (2) [2425]

In the fifteenth aeon ago
[lived a man] called Abhisāma,¹⁴⁶³
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2426]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2427]

Thus indeed Venerable Udakāsanadāyaka Thera spoke these verses.

The legend of Udakāsanadāyaka Thera is finished.

¹⁴⁶²“Water-and-Seat-er”

¹⁴⁶³“Very Dark Blue” or “Much Conciliation”

¹⁴⁶⁴“Vessel Donor”

[232. Bhājanadāyaka¹⁴⁶⁴]

In the city, Bandumatī,
I was a potter at that time.
For a long time I protected¹⁴⁶⁵
vessels for the monks' Assembly.¹⁴⁶⁶ (1) [2428]

In the ninety-one aeons since
I protected [the monks'] vessels,
I've come to know no bad rebirth:
the fruit of [protecting] vessels. (2) [2429]

In the fifty-third aeon hence
was [one] named Anantajāli,¹⁴⁶⁷
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2430]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2431]

Thus indeed Venerable Bhājanadāyaka Thera spoke these verses.

The legend of Bhājanadāyaka Thera is finished.

[233. Sālapupphiya¹⁴⁶⁸]

In Aruṇavatī city
I was a cake-maker¹⁴⁶⁹ back then.
I saw Sikhi [Buddha], Victor,
traveling¹⁴⁷⁰ through a gate¹⁴⁷¹ of mine. (1) [2432]

Having taken the Buddha's bowl
with a mind which was very clear,
I gave a *sal* flower [to him],
Buddha, Highest-Point-Attainer. (2) [2433]

¹⁴⁶⁵*anupālesij*. One would prefer the meaning "I made" or "I provided," but this is the Pāli.

¹⁴⁶⁶*bhikkhusaṅgha*

¹⁴⁶⁷"Unlimited Nets" (taking *jālin* from *jāla*; or "Unlimited Armor," taking *jālin* from *jālikā*?)

¹⁴⁶⁸"*Sal*-Flower-er" *Sal*, Pāli *sāla*, is *shorea robusta*

¹⁴⁶⁹taking *pūvika* from *pūva*, cake (Sinh. *kawum*, oil cakes made of sugar and rice flour)

¹⁴⁷⁰lit., "going"

¹⁴⁷¹or "door," *dvārena*

In the thirty-one aeons since
I donated sweet-meats¹⁴⁷² to him,
I've come to know no bad rebirth:
that's the fruit of a *sal* flower. (3) [2434]

In the fourteenth aeon ago
I was [named] Amitañjala,¹⁴⁷³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2435]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2436]

Thus indeed Venerable Sālapupphiya Thera spoke these verses.

The legend of Sālapupphiya Thera is finished.

[234. Kilañjadāyaka¹⁴⁷⁴]

In Tivarā, lovely city,
I was a basket-maker¹⁴⁷⁵ then.
The multitude took pleasure there
in Siddhattha, Lamp of the World. (1) [2437]

For the sake of worshipping¹⁴⁷⁶ the
World's Lord, [one] is seeking a mat.
[Being asked] I gave a mat to
[those] conducting Buddha-*pūjā*. (2) [2438]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of mat-[giving]. (3) [2439]

In the seventy-seventh aeon
there was a king, Jutindhara,¹⁴⁷⁷

¹⁴⁷² *khajja*, edible solid food, sweets. This is what one would expect the donation from a cake-maker to be, even though the previous verse — and his name — emphasize *sal* flowers.

¹⁴⁷³ “Unlimited Salutation,” taking °*añjala* from *añjalī*, pressing the hands together in reverence.

¹⁴⁷⁴ “Mat Donor”

¹⁴⁷⁵ reading *naḷakāro* with BJTS (and PTS alternate reading) for PTS *nalakāro*

¹⁴⁷⁶ lit., “doing *pūjā*”

¹⁴⁷⁷ “Effulgent One”

a wheel-turning king with great strength,
possessor of the seven gems. (4) [2440]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2441]

Thus indeed Venerable Kilañjadāyaka Thera spoke these verses.

The legend of Kilañjadāyaka Thera is finished.

[235. Vēdiyadāyaka¹⁴⁷⁸]

Happy, with pleasure in [my] heart,
I caused a railing to be made
at the superb base of Blessed
Vipassī's Bodhi Tree. (1) [2442]

In the ninety-one aeons since
I had that railing constructed,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2443]

In the eleventh aeon hence
I was [named] Sūriyassama,¹⁴⁷⁹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2445]

Thus indeed Venerable Vēdiyadāyaka Thera spoke these verses.

The legend of Vēdiyadāyaka Thera is finished.

[236. Vaṇṇakāraka¹⁴⁸⁰]

In Aruṇavatī city
I was a dyer at that time.
With various colors I dyed

¹⁴⁷⁸“Railing-Donor”. *Vēdiya* = *vedi*, *vedika*, *vetika*, railing

¹⁴⁷⁹“Counterpart of the Sun”

¹⁴⁸⁰“Dyer” (*vaṇṇa* = color, hence lit., “color-er;” cf. *vaṇṇaka*, dye, perfume)

the cloth items on the stupa.¹⁴⁸¹ (1) [2446]

In the thirty-one aeons since
I dyed with colors at that time,
I've come to know no bad rebirth;
that's the fruit of giving colors. (2) [2447]

In the twenty-third aeon hence
[I was one] named CChandupama,¹⁴⁸²
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2448]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2449]

Thus indeed Venerable Vaṇṇakāraka Thera spoke these verses.

The legend of Vaṇṇakāraka Thera is finished.

[237. Piyālapupphiya¹⁴⁸³]

I was a deer-hunter back then,
within a grove in the forest.
Having seen a *piyal*¹⁴⁸⁴ flower
I tossed it on the traveled road.¹⁴⁸⁵ (1) [2450]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2451]

The four analytical modes,
and these eight deliverances,

¹⁴⁸¹*cchetiye*. These would presumably consist of banners, flags, and/or girdles attached to the stupa. *CChetiya* can also mean any shrine, so it is also possible that we should think of the cloths as curtains, robes on statues, and/or table cloths in an image house, or flags and so forth attached to a Bodhi tree.

¹⁴⁸²“Moon-like” or “Similar to the Moon”

¹⁴⁸³“*Piyal* flower-er”

¹⁴⁸⁴*piyāla* (Sinh. *piyal*) is *buchanania latifolia*.

¹⁴⁸⁵this could mean the road traveled by the hunter, but given the indication that this was a very meritorious act, more likely the implication is, “tossed it on the road which the Buddha [who thirty-one aeons ago likely would have been Sikhi Buddha or perhaps a Lonely Buddha] had traveled along”.

six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2452]

Thus indeed Venerable Piyālapupphiya Thera spoke these verses.

The legend of Piyālapupphiya Thera is finished.

[238. Ambayāgadāyaka¹⁴⁸⁶]

An expert¹⁴⁸⁷ in my field back then,
I went into a forest grove,
and seeing Buddha, the Calm One,
I gave [him] a gift¹⁴⁸⁸ of mangoes. (1) [2453]

In the ninety-one aeons since
I gave [him] that donation back then,
I've come to know no bad rebirth:
that's the fruit of a mango-gift. (2) [2454]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2455]

Thus indeed Venerable Ambayāgadāyaka Thera spoke these verses.

The legend of Ambayāgadāyaka Thera is finished.

[239. Jagatikāraka¹⁴⁸⁹]

When Atthadassi, the World's Lord,
the Best of Men, reached nirvana,
the landscaping was done by me
for the Buddha's superb stupa. (1) [2456]

In the eighteen hundred aeons
since I did that karma back then,
I've come to know no bad rebirth:
that's the fruit of [good] landscaping. (2) [2457]

The four analytical modes,
and these eight deliverances,

¹⁴⁸⁶“Mango-Sacrifice Donor”

¹⁴⁸⁷here following the cty, “well established in my own craft” “clever in my own art”

¹⁴⁸⁸yāga = sacrifice, mahadāna or “great gift;” more than just a handful, presumably.

¹⁴⁸⁹“Landscaper,” reading jagatī, earth, ground + kāraka, doer; lit., “earth-developer”

six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2458]

Thus indeed Venerable Jagatikāraka Thera spoke these verses.

The legend of Jagatikāraka Thera is finished.

[240. Vāsīdāyaka¹⁴⁹⁰]

In the past I was a blacksmith
in Tivarā,¹⁴⁹¹ best of cities.
One razor was the gift I made
to an unconquered Lonely One. (1) [2459]

In the ninety-four aeons since
I gave [him] that razor back then,
I've come to know no bad rebirth:
the fruit of a gifted razor. (2) [2460]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2461]

Thus indeed Venerable Vāsīdāyaka Thera spoke these verses.

The legend of Vāsīdāyaka Thera is finished.

The Summary:

Udakāsani, Bhājanada
Sālapupphī, Kilañjada,
Vedika and Vaṇṇakāra,
Piyālam, Ambayāgada,
Jagatī and Vāsīdāyi:
there are thirty verses plus eight.

The Udakāsanaḍāyi Chapter, the Twenty-Fourth

¹⁴⁹⁰“Razor-donor”

¹⁴⁹¹DPPN: the name given to the inhabitants of Mount Vepulla, then known as Pācchinavamsa, near Rājagaha, in the time of Kakusandha Buddha. Their term of life was forty thousand years. S.ii.190.

¹⁴⁹²“Tuvara Donor”. *tuvara* = Sinh. *tōra*, a tree whose seed is eaten as a grain (*tōra parippu* = “*tōra* lentils” = toor dhal)

Tuvaradāya Chapter, the Twenty-Fifth

[241. Tuvaradāyaka¹⁴⁹²]

I was a deer-hunter back then,
within a grove in the forest.
I brought the monks¹⁴⁹³ a [vessel] filled¹⁴⁹⁴
with *tuvara*¹⁴⁹⁵ [for them to eat].¹⁴⁹⁶ (1) [2462]

In the ninety-one aeons since
I gave [them] that gift at that time,
I've come to know no bad rebirth:
that is the fruit of *tuvara*. (2) [2463]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2464]

Thus indeed Venerable Tuvaradāyaka Thera spoke these verses.

The legend of Tuvaradāyaka Thera is finished.

[242. Nāgakesariya¹⁴⁹⁷]

Gathering both ends of a bow,¹⁴⁹⁸
I entered into the forest.
I saw a small lake gathered¹⁴⁹⁹ [there],
very clean¹⁵⁰⁰ and full of flowers.¹⁵⁰¹ (1) [2465]

¹⁴⁹³ *saṅghassa*

¹⁴⁹⁴ reading *bharitvā* with BJTS and cty (and PTS alternative) for PTS *haritvā*

¹⁴⁹⁵ this reading follows the BJTS gloss, and also the cty, which explains: "having filled [it] with a handful of *tuvara*, like a small amount of *mung*, a little bit of *tuvara*, I gave [it] in a vessel to the *saṅgha* which had entered/was living in the forest." *Tuvara* (Sinh. *tōra*) is a tree whose seeds are boiled and eaten like lentils.

¹⁴⁹⁶ lit., "I gave [it]"

¹⁴⁹⁷ "Ironwood Lake-er" (?); *nāga* = elephant, cobra, ironwood tree + *kesara* = small lake

¹⁴⁹⁸ lit., "Having made a bow not two-fold." The meaning seems to be, "having strung a bow". The cty. explains that he did this "for the sake of killing deer, etc."

¹⁴⁹⁹ PTS reads *osaraṇ*, BJTS and cty read *osaṭaṇ*; both terms mean "gathered" but it is not clear to me in what sense that term is used; the implication could be that many flowers were gathered together in that lake, or perhaps that many streams were gathered together to form it.

¹⁵⁰⁰ *sabbamaṭaṇ*. BJTS reads *sataṭaṭaṇ*, "a lotus".

¹⁵⁰¹ *supupphitaṇ*, lit., "well in bloom." BJTS reads *samuṭṭhitaṇ*, "risen up," and the gloss understands him to have seen a lotus flower which had risen up to the surface of the water in the small lake. Cty does not comment on the fourth foot. I have followed PTS here.

Plucking [one] with both of my hands
and saluting on my forehead,¹⁵⁰²
I [then] offered [it] to Tissa,
the Buddha, Kinsman of the World. (2) [2466]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2467]

In the seventy-seventh aeon,
[I was] named Pamokkharāṇa,¹⁵⁰³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2469]

Thus indeed Venerable Nāgakesariya Thera spoke these verses.

The legend of Nāgakesariya Thera is finished.

[243. Naḷinakesariya¹⁵⁰⁴]

I was a water bird¹⁵⁰⁵ who dwelled
within a natural lake¹⁵⁰⁶ [there].
Then I saw [him], the God of Gods,
[when] he was flying¹⁵⁰⁷ through the sky. (1) [2470]

With a mind that was very clear
I plucked some pollen¹⁵⁰⁸ with my beak
[and then] offered it to Tissa,
the Buddha, Kinsman of the World. (2) [2471]

¹⁵⁰²lit., “doing *añjali* on my head.” He holds the flower in his hands, pressed together on his forehead in salutation/as a form of worship.

¹⁵⁰³“Released Lust” = *pamokkha* + *raṇa*

¹⁵⁰⁴“Lotus-Lake-er”

¹⁵⁰⁵*jalakukkuṭa* = water-fowl, a duck or something similar.

¹⁵⁰⁶This follows the BJTS gloss, which follows the cty. lit., “living in the center of a self-produced lake”

¹⁵⁰⁷lit., “going”

¹⁵⁰⁸*kesariṇ* = flower pollen (or filaments, “hairs”). BJTS understands this to be the pollen of a lotus blossom growing on the lake.

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2472]

In the seventy-third aeon
I was [one] named Satapatta,¹⁵⁰⁹
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2473]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2474]

Thus indeed Venerable Naḷinakesariya Thera spoke these verses.

The legend of Naḷinakesariya Thera is finished.

[244. Viravapupphiya¹⁵¹⁰]

The World's Leader went out [then]
with one thousand flawless arahants.¹⁵¹¹
Plucking a *virava*¹⁵¹² flower,
I offered [it] to the Buddha. (1) [2475]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2476]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2477]

Thus indeed Venerable Viravapupphiya Thera spoke these verses.

The legend of Viravapupphiya Thera is finished.

¹⁵⁰⁹“Lotus Flower”

¹⁵¹⁰“Virava-Flower-er”. BJTS reads *Viravi*°

¹⁵¹¹lit., “with one thousand who were free of *āsavas* (outflows, defilements)”

¹⁵¹²BJTS reads *viravi*

¹⁵¹³“Hut-perfumer”

[245. Kuṭidhūpaka¹⁵¹³]

I was a watchman at the hut
 of the Blessed One, Siddhattha.
 Now and again I perfumed [it],
 [feeling well-] pleased by [my] own hands. (1) [2478]

In the ninety-four aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 the fruit of worshipping Buddha. (2) [2479]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2480]

Thus indeed Venerable Kuṭidhūpaka Thera spoke these verses.

The legend of Kuṭidhūpaka Thera is finished.

[246. Pattadāyaka¹⁵¹⁴]

After [he'd] superbly tamed [me],
 I made the gift of an alms-bowl
 to the Great Sage [named] Siddhattha,
 Honesty Embodied, Neutral. (1) [2481]

In the ninety-four aeons since
 I made that donation back then,
 I've come to know no bad rebirth:
 that is the fruit of a bowl-gift. (2) [2482]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2483]

Thus indeed Venerable Pattadāyaka Thera spoke these verses.

The legend of Pattadāyaka Thera is finished.

[247. Dhātupūjaka¹⁵¹⁵]

When Siddhattha, the Best of Men,
 the World's Lord, reached nirvana,

¹⁵¹⁴“Bowl-Donor”

¹⁵¹⁵“Relic-Worshipper”

I received a single relic
of the Biped Lord, Neutral One. (1) [2484]

I, having taken that relic
of the Buddha, the Sun's Kinsman,
did [then] worship [it] for five years
as though the Best of Men stood¹⁵¹⁶ [there]. (2) [2485]

In the ninety-four aeons since
I worshipped that relic back then,
I've come to know no bad rebirth:
the fruit of caring for relics. (3) [2486]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2487]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

[248. Pāṭalipūjaka¹⁵¹⁷]

Back then I placed upon my head
seven trumpet-flower¹⁵¹⁸ blossoms;
I offered [them] to the Buddha,
Vessabhu, Supreme among Men. (1) [2488]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (2) [2489]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2490]

Thus indeed Venerable Pāṭalipūjaka Thera spoke these verses.

The legend of Pāṭalipūjaka Thera is finished.

¹⁵¹⁶reading *tiṭṭhantaṃ* with BJTS for PTS *tiṭṭhaṇ taṇ*

¹⁵¹⁷"Trumpet-Flower-Worshipper"

¹⁵¹⁸*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *stereospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha. Cf. #71, #78, #96, #255, #369{372}.

[249. Bimbijāliya¹⁵¹⁹]

The Victor Padumuttara,
Self-Become One, the Chief Person,
explaining the Four [Noble] Truths,
declared the path to deathlessness. (1) [2491]

At that time I [then] spread out [there]
flowers [called] *bimbijālīka*¹⁵²⁰
[and] offered [them] to the Buddha,
Lord of Bipeds, the Neutral One. (2) [2492]

In the sixty-eighth aeon hence
were four [named] Kiṇṇakesara,¹⁵²¹
wheel-turning monarchs with great strength,
possessors of the seven gems. (3) [2493]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2494]

Thus indeed Venerable Bimbijāliya Thera spoke these verses.

The legend of Bimbijāliya Thera is finished.

[250. Uddālādāyaka¹⁵²²]

The [Buddha] named Kakusandha¹⁵²³
the Self-Become One, Unconquered,
coming out from the great forest
had arrived at a big river. (1) [2495]

Taking a golden shower¹⁵²⁴ [bloom],
having a mind [full of] pleasure,
I gave [it] to the Self-Become,
Self-Controlled One, the Honest One.¹⁵²⁵ (2) [2496]

¹⁵¹⁹“*Bimbijāla*-Flower-er”

¹⁵²⁰or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

¹⁵²¹“Lotus Pollen-er” cf. RD *kiṇṇakkha-kesara* found in VvA

¹⁵²²“Golden Shower Flower Donor”

¹⁵²³PTS reads *Kakuddha*

¹⁵²⁴*Cassia fistula*, Sinh. *āsaḷa*, a.k.a. golden rain tree and native to Southern Asia, ranging from Peninsular SE Asia (national tree of Thailand) to southern Pakistan, indigenous in India, Burma, as far south as Sri Lanka

¹⁵²⁵reading *ujjubhūta* with BJTS (and PTS alternative) for PTS *ujjubhūta*

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [2497]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2498]

Thus indeed Venerable Uddāladāyaka Thera spoke these verses.

The legend of Uddāladāyaka Thera is finished.

The Summary:

Tuvara, Nāga, Nalinā,
Virava, Kuṭidhūpaka,
Patta, Dhātu, Pāṭaliya,
[and] Bimbi; with Uddālaka
thirty-seven verses counted
by those ones who know the meaning.

The Tuvaradāya Chapter, the Twenty-Fifth

Thomaka Chapter, the Twenty-Sixth

[251. Thomadāyaka¹⁵²⁶]

Standing¹⁵²⁷ in the world of the gods,
having listened to the Teaching¹⁵²⁸
of Vipassi [Buddha], Great Sage,
satisfied¹⁵²⁹ I uttered these words:¹⁵³⁰ (1) [2499]

“Praise to you, O Well-Bred Person!¹⁵³¹
Praise to you, Ultimate Person!
[While] explaining the deathless state
you ferry many folks across.” (2) [2500]

¹⁵²⁶ “Praise-Giver”

¹⁵²⁷ lit., “being standing,” *ṭhito santo*, i.e., “while I was standing”

¹⁵²⁸ *dhammaṃ*

¹⁵²⁹ *mudito* not *muditā*

¹⁵³⁰ lit., “this speech” “this word”

¹⁵³¹ *purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājānīya*, “almost exclusively used to donate a thoroughbred horse”

In the ninety-one aeons since
I uttered that speech at that time,
I've come to know no bad rebirth:
that's the fruit of [speaking] praises. (3) [2501]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2502]

Thus indeed Venerable Thomadāyaka Thera spoke these verses.

The legend of Thomadāyaka Thera is finished.

[252. Ekāsanadāyaka¹⁵³²]

Sloughing off¹⁵³³ my godly color,¹⁵³⁴
I came to this place with my wife,
desiring to do service to
the Best Buddha's dispensation.¹⁵³⁵ (1) [2503]

Padumuttara's follower
was known by the name Devala.¹⁵³⁶
With a mind that was very clear,
I provided alms-food to him. (2) [2504]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of giving begged alms.¹⁵³⁷ (3) [2505]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2506]

Thus indeed Venerable Ekāsanadāyaka Thera spoke these verses.

The legend of Ekāsanadāyaka Thera is finished.

¹⁵³²“One-Seat-Donor”

¹⁵³³or “abandoning,” “giving up”

¹⁵³⁴*devavaṇṇaṇ*. Or “royal caste”?

¹⁵³⁵*Buddhaseṭṭhassa sāsane*

¹⁵³⁶cf. above, #55, v. 2 [1291]

¹⁵³⁷*piṇḍapāta*

[253. CChitapūjaka¹⁵³⁸]

The Buddha known as Ānanda,
the Self-Become, Unconquered One,
passed away¹⁵³⁹ in [his] forest haunt,
in the woods, devoid of people. (1) [2507]

Coming here from the world of gods
[and] having made a pyre¹⁵⁴⁰ I then
did burn [his] body in that place
and I attended upon [it].¹⁵⁴¹ (2) [2508]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2509]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2510]

Thus indeed Venerable CChitapūjaka Thera spoke these verses.

The legend of CChitapūjaka Thera is finished.

[254. Ticchampakapupphiya¹⁵⁴²]

In the Himalayan region
there's a mountain named Vikāṭa.¹⁵⁴³
In its midst was¹⁵⁴⁴ dwelling [back then]
a monk with senses [well-]controlled. (1) [2511]

¹⁵³⁸“Pyre-Worshipper”. BJTS reads *CChitapūjaka*. which gets the proper word for pyre (*cchita*) even though BJTS retains in v. 2 [2508] the form *cchitaṃ*

¹⁵³⁹“reached nirvana”

¹⁵⁴⁰taking *cchitaṃ* as *cchitakaṃ*

¹⁵⁴¹lit., “I made attendance upon [it].” *Sakkāra* = hospitality, attendance, service upon, i.e., cleaning it up, placing flowers there, providing it with water and food offerings, etc.

¹⁵⁴²“Three-CChampaka-Flower-er”. The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *Michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

¹⁵⁴³this is the only reference to the mountain recorded in DPPN. The term means “disgusting” “foul” “filthy” “degraded” as in *vikaṭabhojana*, spoiled or rotten food.

¹⁵⁴⁴lit., “is”

After seeing that [monk's] calmness,
with [my own] mind very lucid,
gathering three champak flowers
I strew those [blossoms] about [there]. (2) [2512]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2513]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2514]

Thus indeed Venerable Ticchampakapupphiya Thera spoke these verses.

The legend of Ticchampakapupphiya Thera is finished.

[255. Sattapāṭaliya¹⁵⁴⁵]

Seven trumpet-flower¹⁵⁴⁶ blossoms
I [then] offered to the Buddha,
shining like a dinner-plate tree,¹⁵⁴⁷
sitting down within a mountain. (1) [2515]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2517]

Thus indeed Venerable Sattapāṭaliya Thera spoke these verses.

The legend of Sattapāṭaliya Thera is finished.

¹⁵⁴⁵“Seven-Trumpet-Flower-er”

¹⁵⁴⁶*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

¹⁵⁴⁷*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[256. ‘Pāhanadāyaka’¹⁵⁴⁸]

Back then I was the Buddha’s son,
 [a boy whose] name was CChandana.¹⁵⁴⁹
 I donated one of my shoes
 when your Awakening occurred. (1) [2518]

In the ninety-one aeons since
 I donated that shoe back then,
 I’ve come to know no bad rebirth:
 that’s the fruit of a gifted shoe. (2) [2519]

The four analytical modes,
 and these eight deliverances;
 six special knowledges mastered:
 [I have] done what the Buddha taught! (3) [2520]

Thus indeed Venerable ‘Pāhanadāyaka Thera spoke these verses.

The legend of ‘Pāhanadāyaka Thera is finished.

[257. Mañjaripūjaka’¹⁵⁵⁰]

Fashioning a bunch¹⁵⁵¹ [of flowers,]
 I went out onto¹⁵⁵² the highway.
 I saw the Monk, Bettered by None,
 Honored by the Monks’ Assembly. (1) [2521]

Happy, with pleasure in [my] heart,
 and [filled] with supreme joyfulness,
 taking [it] with both of my hands
 I offered Buddha [that bouquet]. (2) [2522]

In the ninety-two aeons since
 I did *pūjā* [with] that flower,
 I’ve come to know no bad rebirth:
 that’s the fruit of Buddha-*pūjā*. (3) [2523]

¹⁵⁴⁸that is, Upāhana-dāyaka, supplying (as do some manuscripts) the elided “u”.
 “Shoe-donor”

¹⁵⁴⁹“Sandalwood”

¹⁵⁵⁰“Offerer of a Bunch”

¹⁵⁵¹*mañjari* is a bunch, cluster, stem with branches; the causative *karitvā* suggests human agency in constructing it, which suggests to me a grouping of flowers, i.e., a bouquet or perhaps a wreath or other ornament.

¹⁵⁵²lit., “entered into”

In the seventy-third aeon
 there was one ruler of the earth,
 known by the name of Jotiya,¹⁵⁵³
 a wheel-turning king with great strength. (4) [2524]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2525]

Thus indeed Venerable Mañjaripūjaka Thera spoke these verses.

The legend of Mañjaripūjaka Thera is finished.

[258. Paṇṇadāyaka¹⁵⁵⁴]

On a Himalayan mountain,
 I was a bark-clothed [ascetic],
 subsisting on unsalted leaves,
 self-controlled in terms of my needs.¹⁵⁵⁵ (1) [2526]

When [my] breakfast had been obtained,
 Siddhattha [Buddha] approached me.
 I gave that [food] to the Buddha,
 [feeling well-]pleased by [my] own hands. (2) [2527]

In the ninety-four aeons since
 I gave [him] those leaves at that time,
 I've come to know no bad rebirth:
 that's the fruit of leaf-donations. (3) [2528]

In the twenty-seventh aeon
 there was a king, Yadatthiya,¹⁵⁵⁶
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2529]

The four analytical modes,
 and these eight deliverances;
 six special knowledges mastered:
 [I have] done what the Buddha taught! (5) [2530]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

¹⁵⁵³ fr. *joti*, "Star" or "Light" or "Splendour" or "Glory"

¹⁵⁵⁴ "Leaf-Donor"

¹⁵⁵⁵ *niyamesu sarvuta*, lit., "self-controlled with regard to necessities"

¹⁵⁵⁶ = *yad* + *atthiya*, "Whatever Meaning" (?)

The legend of Paṇṇadāyaka Thera is finished.

[259. Kuṭidāyaka¹⁵⁵⁷]

At that time the Sambuddha dwelt
at tree-root, wandering the woods.
Fashioning a hall of leaves, I
gave [it] for the Unconquered One.¹⁵⁵⁸ (1) [2531]

In the ninety-one aeons since
I gave that hut of leaves [to him],
I've come to know no bad rebirth:
that's the fruit of hut-donations. (2) [2532]

In the thirty-eighth aeon hence
there were sixteen [men] who were kings,
wheel-turning monarchs who were called,
quote, Sabbattha-abhivassi.¹⁵⁵⁹ (3) [2533]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2534]

Thus indeed Venerable Kuṭidāyaka Thera spoke these verses.

The legend of Kuṭidāyaka Thera is finished.

[260. Aggapupphiya¹⁵⁶⁰]

To give an *aggaja*¹⁵⁶¹ blossom,
I approached the Ultimate Man,

¹⁵⁵⁷“Hut-Donor”

¹⁵⁵⁸I take *aparājite* as a locative, “with regard to the Unconquered One,” because the opening line concerns a single Sambuddha (who ninety-one aeons ago would have been Vipassi Buddha). But it is possible that the gift was made more generically for “Unconquered Ones,” taking the term as an accusative plural object of *adāsim*

¹⁵⁵⁹“[Bringer of] Much Rain Everywhere,” an unusual name which is almost a sentence, perhaps why the text here, equally unusually, includes “iti” after giving the (proper) name, which I have translated, “quote,”.

¹⁵⁶⁰“Agga-Flower-er”. BJTS takes *agga* (“first” or “chief”) or *aggaja* (“first born” or “eldest brother”) as the name of a flower, which is reasonable given the context of its usage here, and is also the conclusion of the cty: “*Aggajam puppham ādāya ti aggaja-nāmakam puppham...*”

¹⁵⁶¹one is tempted to take the literal meaning (“first born” etc.) as a proper name of the flower and translate accordingly, but I have not found the term in dictionaries so that would imply too much certainly about it. The PTS ed. gives the name of the monk as Aggapupphiya, and it is thus unclear whether *agga* or *aggaja* would be the flower’s name. It is also possible, contra the BJTS, to see this not as the *name* of the flower but

the Golden-Colored Sambuddha,
 Sikhi, [who] like a heap of fire¹⁵⁶²
 was shining forth [his thousand] rays
 while sitting on a mountainside.
 Happy, with pleasure in [my] heart,
 I offered Buddha [that flower]. (1-2) [2535-2536]

In the thirty-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2537]

In the twenty-fifth aeon [hence]
 I'm known [by the name] Amita,¹⁵⁶³
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2538]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2539]

Thus indeed Venerable Aggapupphiya Thera spoke these verses.

The legend of Aggapupphiya Thera is finished.

The summary:

Thomaka, Bhikkha, CChitaka, CC CChampaka, Sattapāṭali,
 'pāhana, Mañjari, Paṇṇa,
 Kuṭida, Aggapupphiya¹⁵⁶⁴
 and the verses here are counted
 as exactly forty plus one.

The Thomaka Chapter, the Twenty-Sixth

rather some characteristic of it, e.g., "first blossom" on a plant, or "produced (*jan*) through some chief/top/best method (*agga*).

¹⁵⁶² *sikhī*, a play on the meaning of the Buddha's name. It can also mean "peacock."

¹⁵⁶³ "Boundless"

¹⁵⁶⁴ omitting *ccha* following PTS alternative as well as BJTS. This keeps the meter right, in Pāli as much as in English. There are anyway already two *cchas* in the following line, which keeps the English awkward enough.

Padumukkhepa Chapter, the Twenty-Seventh

[261. Ākāsuṅkhipiya¹⁵⁶⁵]

Taking two water-born flowers,¹⁵⁶⁶
I approached the Bull Among Men,
Siddhattha, gold-colored [Buddha],
traveling around the bazaar. (1) [2540]

I placed one flower down at the
two feet of the Best of Buddhas.
And taking the other¹⁵⁶⁷ flower
I threw [it] up into the sky. (2) [2541]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of giving flowers. (3) [2542]

In the thirty-second aeon
ago lived one lord of the earth
known as Antalikkhacchara,¹⁵⁶⁸
a wheel-turning king with great strength. (4) [2543]

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (5) [2544]

Thus indeed Venerable Ākāsuṅkhipiya Thera spoke these verses.

The legend of Ākāsuṅkhipiya Thera is finished.

[262. Telamakkihiya¹⁵⁶⁹]

When Siddhattha, the Blessed One,

¹⁵⁶⁵“Sky-Scatterer” or “Thrown Up Into the Sky”. The name of each Chapter usually corresponds to the proper name of the subject of the first *apadāna* in it. The same is only partly true here. While the chapter name, *paduma-ukkhēpa* (“Pink Lotus Thrown Upward”), alludes both linguistically and descriptively to the name of the Thera, it is not, in fact, his proper name.

¹⁵⁶⁶*jalajagge duve gayhā*. This follows the *cty*, which explains: *jale udake jāte agge uppalādayo dve pupphe gahetvā* (“taking two flowers such as lotus, the best ones, born in the water”)

¹⁵⁶⁷lit., “and one”

¹⁵⁶⁸“Atmosphere-Wanderer”

¹⁵⁶⁹“Oil-Smeared”

the Bull Among Men passed away,¹⁵⁷⁰
 for all time I smeared oil upon
 the railing at his Bodhi [tree]. (1) [2545]

In the ninety-four aeons since
 I smeared oil [on the railing] then,
 I've come to know no bad rebirth:
 that is the fruit of smearing [oil]. (2) [2546]

In the twenty-fourth aeon hence
 I'm the ruler¹⁵⁷¹ named Succhchavi,¹⁵⁷²
 a wheel-turning king with great strength,
 possessor of the seven gems. (3) [2547]

The four analytical modes,
 and these eight deliverances;
 six special knowledges mastered:
 [I have] done what the Buddha taught! (4) [2548]

Thus indeed Venerable Telamakkhiya Thera spoke these verses.

The legend of Telamakkhiya Thera is finished.

[263. *Adḍhacchandiya*¹⁵⁷³]

A half-moon¹⁵⁷⁴ was given by me
 at the tree¹⁵⁷⁵ rising up from earth,
 at the feet of Blessed Tissa's
 Bodhi, [a crocodile-bark tree].¹⁵⁷⁶ (1) [2549]

In the ninety-two aeons since
 I offered that flower [to it],
 I've come to know no bad rebirth:
 that's the fruit of Bodhi-*pūjā*. (2) [2550]

In the twenty-fifth aeon hence

¹⁵⁷⁰lit., "reached nirvana"

¹⁵⁷¹lit., "kṣatriyan"

¹⁵⁷²"Having Lovely Skin," used in D (iii.159) and J (v.215; vi.269) according to RD

¹⁵⁷³"Half-Moon-er"

¹⁵⁷⁴the cty takes the term to be the name of a flower, which seems likely given the reference to "that flower" (or "those flowers") in v. 2 [2550]

¹⁵⁷⁵the term for "tree" used here, *pādape*, lit., means "foot-drinker" and resonates/puns with the superb "feet" of the tree where he gives the "half-moon" (flowers?).

¹⁵⁷⁶the Bodhi Tree of Tissa Buddha was *asana*, *Pentaptera tomentosa*, aka crocodile-bark tree, black murchah, Indian laurel, silver greywood, white chuglam.

a kṣatriyan named Devapa¹⁵⁷⁷
 was a wheel-turner with great strength,
 possessor of the seven gems. (3) [2551]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2552]

Thus indeed Venerable Aḍḍhacchandiya Thera spoke these verses.

The legend of Aḍḍhacchandiya Thera is finished.

[264. Araṇadīpiya¹⁵⁷⁸]

I, being reborn as a god,
 coming down to the earth back then,
 made a donation of five lamps,
 [feeling well-]pleased by [my] own hands. (1) [2553]

In the ninety-four aeons since
 I donated that lamp back then,
 I've come to no know bad rebirth:
 that's the fruit of lamp-donations. (2) [2554]

In the fifty-fifth aeon [hence]
 there lived one ruler of the earth,
 [who was] named Samantacchakkhu,¹⁵⁷⁹
 a wheel-turning king with great strength. (3) [2555]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2556]

Thus indeed Venerable Araṇadīpiya Thera spoke these verses.

The legend of Araṇadīpiya Thera is finished.

[265. Bīlālidāyaka¹⁵⁸⁰]

In the Himalayan region,

¹⁵⁷⁷I am unclear about the meaning of this name; could be read as *de + vāpa* ("Two Sowings" or "Twice Sheared"), or *deva-pā*, ("Drinking [like?] a God /King")

¹⁵⁷⁸"Solitude Illuminator"

¹⁵⁷⁹"Eyes on All Sides" or "All-Seeing"

¹⁵⁸⁰"Tuberous-Root-Donor". Cty glosses *bīlāli* as *ālavaṇ*, "potato"

there's a mountain named Romasa.¹⁵⁸¹

At the foot of that mountain lived
a monk with senses [well-]controlled. (1) [2557]

Having gathered tuberous roots,
I donated [them] to [that] monk.
The Great Hero rejoiced [in that],
the Self-Become, Unconquered One: (2) [2558]

"Tuberous roots you've given me
with a mind that is very clear.
Transmigrating in existence
the fruit will be reborn for you." (3) [2559]

In the ninety-four aeons since
I gave [him] those tuberous roots,
I've come to know no bad rebirth:
that's the fruit of tuberous roots. (4) [2560]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2561]

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

The legend of Biḷālidāyaka Thera is finished.

[266. Macchhadāyaka¹⁵⁸²]

On CChandabhāgā River's bank
I was an osprey¹⁵⁸³ at that time.
I brought¹⁵⁸⁴ a big fish and gave it
to the Buddha [named] Siddhattha. (1) [2562]

In the ninety-four aeons since
I donated that fish back then,

¹⁵⁸¹I am unclear about the meaning of this name. Cf. *roma*, body hair, *romaka*, feathered?, or *romantheti*, chews the cud. The mountain is named elsewhere (#517) and the name is used also of a previous Pacchchekabuddha (#279, #347, #433 {436}, below), and a rebirth-precursor of other arahants, too (#226, above; #299, below; in DPPN the name is only witnessed in *Apadāna* (plus one instance in ThagA i.399)

¹⁵⁸²"Fish-Donor"

¹⁵⁸³*ukkusa*

¹⁵⁸⁴lit., "picking up" "taking up" "fishing out"

I've come to know no bad rebirth:
that's the fruit of fish donations. (2) [2563]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2564]

Thus indeed Venerable Macchhadāyaka Thera spoke these verses. cc The legend of Macchhadāyaka Thera is finished.

[267. Javahaṇṣaka¹⁵⁸⁵]

On CChandabhāgā River's bank
I was a forester back then.
I saw the Buddha, Siddhattha,
traveling across the sky [there]. (1) [2565]

Raising my hands pressed together,
gazing upon the Sage so Great,
bringing pleasure to [my] own heart
I gave the Leader reverence. (2) [2566]

In the ninety-four aeons since
I revered the Bull Among Men,
I've come to know no bad rebirth:
that is the fruit of reverence. (3) [2567]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2568]

Thus indeed Venerable Javahaṇṣaka Thera spoke these verses.

The legend of Javahaṇṣaka Thera is finished.

[268. Saḷalapupphiya¹⁵⁸⁶]

On CChandabhāgā River's bank
I was a *kinnara*¹⁵⁸⁷ back then.

¹⁵⁸⁵“Speedy Swan-er,” apparently an allusion to the Buddha's movement across the sky, the witnessing of which serves as this monk's foundational good deed.

¹⁵⁸⁶“Saḷala-Flower-er”. BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

¹⁵⁸⁷The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; “centaur”.

I saw the Buddha, Vipassi,
Surrounded by¹⁵⁸⁸ a Net of Rays. (1) [2569]

Happy, with pleasure in [my] heart,
and [filled] with supreme joyfulness,
taking a *saḷala* flower,
I strew [it before] Vipassi. (2) [2570]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2572]

Thus indeed Venerable Saḷalapupphiya Thera spoke these verses.

The legend of Saḷalapupphiya Thera is finished.

[269. Upāgatabhāsaniya¹⁵⁸⁹]

Amidst the Himalayan [mounts,]
there was a well-apportioned lake.
I was a demon¹⁵⁹⁰ in that place,
with low morals,¹⁵⁹¹ terrifying. (1) [2573]

Vipassi, Leader of the World,
Merciful, Compassionate One,
did come into my presence [then,]
with a desire to lift me up. (2) [2574]

Going forth with expectation,
I paid homage to the Teacher,
the Great Hero who had arrived,
the God of Gods, the Bull of Men. (3) [2575]

In the ninety-one aeons since
I worshipped the Supreme Person,

¹⁵⁸⁸lit., “mixed up with,” “confused with” “jumbled with”

¹⁵⁸⁹“Speaker to One who has Arrived”

¹⁵⁹⁰*rakkhaso*

¹⁵⁹¹Reading *heṭṭhasīso* with BJTS for PTS *poṭṭhasīso*

I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [2576]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2577]

Thus indeed Venerable Upāgatabhāsaniya Thera spoke these verses.

The legend of Upāgatabhāsaniya Thera is finished.

[270. Taraṇiya¹⁵⁹²]

Vipassi Buddha,¹⁵⁹³ Golden One,
was standing on a river bank,
Worthy of Homage, the Teacher,
Honored by the Monks' Assembly. (1) [2578]

Boats for crossing the great ocean
were not to be found in that place.
Having gone forth from [that] river
I helped the World's Leader across.¹⁵⁹⁴ (2) [2579]

In the ninety-one aeons since
I helped the Best Person to cross,
I've come to know no bad rebirth:
that is the fruit of ferrying. (3) [2580]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2581]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The Summary:

Ukkhepi, Tela and CChandi,
Dipada and Biḷālida,

¹⁵⁹² "Boatman" or "Ferryman." cf. #204, #280, #485 {488}. Perhaps in this instance better, "Cross-Over-er" since it is not clear just how he performs the deed. Are we to imagine him as a fish?

¹⁵⁹³ lit., Sambuddha

¹⁵⁹⁴ lit., "I caused the World's Leader to cross"

Macchcha, Java, Salaḷada,
Rakkhasa, Taraṇa [makes] ten
and here the verses are counted
as exactly forty plus one.

The Padumukkhepa Chapter, the Twenty-Seventh

Suvaṇṇabimbohana Chapter, the Twenty-Eighth

[271. Suvaṇṇabimbohaniya¹⁵⁹⁵]

I donated a single chair,
[feeling well-] pleased by [my] own hands,
and I [also] gave a pillow,
wishing for the ultimate goal. (1) [2582]

In the ninety-one aeons since
I donated that pillow [then],
I've come to know no bad rebirth:
that is the fruit of a pillow. (2) [2583]

In the sixty-third aeon hence
was the ruler¹⁵⁹⁶ named Asama,¹⁵⁹⁷
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2584]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2585]

Thus indeed Venerable Suvaṇṇabimbohaniya Thera spoke these verses.

The legend of Suvaṇṇabimbohaniya Thera is finished.

[272. Tilamuṭṭhidāyaka¹⁵⁹⁸]

Discerning what I was thinking,
the Teacher, the World's Chief Leader,

¹⁵⁹⁵“Gold-Pillow-er”. The term (properly *bimbohana*) derives from the shape of the fruit of the *Bimbijala* tree, *Momordica monadelpha*, Bodhi tree of Dhammadassi Buddha. While PTS uses this spelling in the colophon, and BJTS and PTS alternative use it here, PTS gives *Suvaṇṇabibbohaniya*, presumably a typo.

¹⁵⁹⁶kṣatriyan

¹⁵⁹⁷“Unique” or “Unmatched”

¹⁵⁹⁸“Sesame-handful Donor”

by means of his body made of
mind approached me through his powers.¹⁵⁹⁹ (1) [2586]

While attending on the Teacher,
worshipping the Supreme Person,
happy, with pleasure in my heart,
I gave a sesame-handful. (2) [2587]

In the ninety-one aeons since
I gave a sesame-handful,
I've come to know no bad rebirth:
a handful of sesame's fruit. (3) [2588]

In the sixteenth aeon ago
the *kṣatriyan* named Nandiya
was a wheel-turning king with great strength,
possessor of the seven gems. (4) [2589]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2590]

Thus indeed Venerable Tilamuṭṭhidāyaka Thera spoke these verses.

The legend of Tilamuṭṭhidāyaka Thera is finished.

[273. CChaṅḡoṭakiya¹⁶⁰⁰]

While dwelling amidst the mountains,
living off of [food from] the sea,
not wishing to fall backwards I
did make a donation, a box.¹⁶⁰¹ (1) [2591]

After giving a box of blooms
to Siddhattha, the Greatest Sage,
the Pitier of All Beings,
an aeon I joyed in heaven. (2) [2592]

In the ninety-four aeons since
I gave that box [to Buddha] then,
I've come to know no bad rebirth:
that's the fruit of [giving] a box. (3) [2593]

¹⁵⁹⁹ *iddhi*

¹⁶⁰⁰ "Box-er"

¹⁶⁰¹ *cchaṅḡoṭakam*, "box," glossed here as *goṭuwak*, a cup-shaped container

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2594]

Thus indeed Venerable CChaṅgoṭakiya Thera spoke these verses.

The legend of CChaṅgoṭakiya Thera is finished.

[274. Abbhañjanadāyaka¹⁶⁰²]

Unguent was given by me
to Koṇḍañña, the Blessed One,
Free of Passion, the Neutral One,
Whose Mind was as [Wide] as the Sky,
Non-Delayed One,¹⁶⁰³ Meditator,¹⁶⁰⁴
Turner-back of All Delusion,
the Well-Wisher of Every World,¹⁶⁰⁵
the Biped Lord, Neutral One. (1-2) [2595-2596]

During aeons beyond measure
since I gave [Buddha] unguent,
I've come to know no bad rebirth:
the fruit of [giving] unguent. (3) [2597]

In the fifteenth aeon ago
there was a ruler, CChirappa,¹⁶⁰⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2599]

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

¹⁶⁰²“Unguent-Donor”

¹⁶⁰³*nippapañccha*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

¹⁶⁰⁴*jjāyī* = practitioner of *jhanas* (levels of meditative achievement).

¹⁶⁰⁵*sabbalokahitesino*

¹⁶⁰⁶“Long and Little” (or something like “Long Drinking”?)

[275. Ekañjaliya¹⁶⁰⁷]

I gave an open dwelling place
to the Recluse, the Greatest Sage,
dwelling in [the shade of] a fig¹⁶⁰⁸
on a [well-]prepared¹⁶⁰⁹ mat of leaves. (1) [2600]

Raising my hands pressed together,¹⁶¹⁰
I spread out a mat of flowers
for Tissa, the Best of Bipeds,
Lord of the World, the Neutral One. (2) [2601]

In the ninety-two aeons since
I fashioned that mat of flowers,
I've come to know no bad rebirth:
that's the fruit of [giving] a mat. (3) [2602]

In the fourteenth aeon ago
I was a ruler of people,¹⁶¹¹
a wheel-turning king with great strength,
known as¹⁶¹² Eka-añjalika.¹⁶¹³ (4) [2603]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2604]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

¹⁶⁰⁷“One Salute”

¹⁶⁰⁸*udumbara*, Sinh. *dimbul*

¹⁶⁰⁹or “fixed,” “established”

¹⁶¹⁰lit., “Raising up *añjali*”

¹⁶¹¹*manujâdhipo*, lit., “exerciser of power over those born of Manu.”

¹⁶¹²lit., “named,” “by name”

¹⁶¹³only slightly variant form with the same meaning as the this-life name, “One Salute”

¹⁶¹⁴“Plastering Donor” (or perhaps to be read, “Bark-Donor,” see next note)

¹⁶¹⁵*potthadāna*. The basic meaning of *pottha* is plaster, a mortar made with lime-stone, soil, cow dung and water (RD, s.v.). The poem gives no contextual reason to take it, as apparently do both BJTS gloss and cty (p. 471), as *potthaka*, “fibrous cloth” (cp. Sinh. *potta*, bark, which seems to be in the mind of cty when it explains: “it means that a cloak was given by me to the Triple Gem after pounding a strip of *pottha*,”

[276. Potthadāyaka¹⁶¹⁴]

I gave a plastering¹⁶¹⁵ gift for
 the Gift-Worthy, Unexcelled One¹⁶¹⁶
 in the name of¹⁶¹⁷ the Great Sage, the
 Teacher, and the Teaching, and monks.¹⁶¹⁸ (1) [2605]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of a plaster-gift. (2) [2606]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2607]

Thus indeed Venerable Potthadāyaka Thera spoke these verses.

The legend of Potthadāyaka Thera is finished.

[277. CChitakapūjaka¹⁶¹⁹]

On CChandabhāgā River's bank
 I was going with the current.

dampened *pottha*; rubbing it with a cow's jawbone [until it is] the same [thickness] as a prepared cloak; taking measured threads; cutting them; [then] having a cloak woven with that thread for the sake of sitting upon or for the sake of carpeting." BJTS glosses the term as *mā visin niyanda vata dena ladi*, "a hempen cloth was given by me." Given the association of *Apadāna* with the emergent *stupa* cult, however, the audience would easily have imagined the pious gift to have been a contribution of plaster, or participation in the actual work of plastering, rather than a gift of bark. On the other hand, in typical fashion, the name is reworked for the sake of meter as *Potthaka*, in the colophonic summary, which might support reading it as "cloth" after all. Cf. below, v. 176 of *Pilindavacchcha-apadāna* (#388 {391}) = [3550], where the term is definitely used for a type of cloth.

¹⁶¹⁶*dakkhiṇeḃḃe anuttare*, following BJTS Sinhala gloss (*kerehi*) in reading these locatives as indicating that the gift was "for" the Buddha. But these epithets could equally well stand in for the gift-worthy, unexcelled *stupa* of a Buddha, which is often represented in *Apadāna* as the Buddha himself, and would make sense of the gift of plaster, if that is the meaning of *pottha*. If the reference is to the living Buddha (as BJTS seems to assume), then plastering does not make sense, which may explain why BJTS (and *cty*) read it as a cloth instead.

¹⁶¹⁷more lit., "with reference to," "concerning," *ārabbha*

¹⁶¹⁸*satthā* (= *Buddha*), *dharmma* and *saṅgha*, i.e., the Triple Gem.

¹⁶¹⁹"Shrine-Worshipper"

¹⁶²⁰RD explains this as a "long creeper," which is common enough in similes to be noticed in JPTS 1907, p. 123.

I placed seven *māluvā*¹⁶²⁰ blooms
[and performed] *pūjā* at a shrine.¹⁶²¹ (1) [2608]

In the ninety-four aeons since
I did a *pūjā* at [that] shrine,
I've come to know no bad rebirth:
that is the fruit of shrine-*pūjā*. (2) [2609]

Seventy-seven aeons hence
there were seven wheel-turning kings,
[who all were] named Paṭijagga,¹⁶²²
possessors of the seven gems. (3) [2610]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2611]

Thus indeed Venerable CChitakapūjaka Thera spoke these verses.

The legend of CChitakapūjaka Thera is finished.

[278. Āluvadāyaka¹⁶²³]

On a Himalayan mountain
flows the great Indus, beautiful.
There I saw the Passionless One,
the Radiant One,¹⁶²⁴ Beautiful. (1) [2612]

Amazed after [I] had seen him,
Engaged in the Ultimate Calm,
I gave [some] bulbous roots to him,
[feeling well-]pleased by [my] own hands. (2) [2613]

In the thirty-one aeons since
I gave those bulbous roots back then,
I've come to know no bad rebirth:
that's the fruit of bulbous-root-gifts. (3) [2614]

¹⁶²¹cty stipulates that he first constructed the shrine of sand, then worshipped it using the flowers in his *pūjā*.

¹⁶²²"Cared For" "Fostered" (or perhaps "Carers For," "Fosterers")

¹⁶²³"Bulbous Root Donor." BJTS glosses this term as Sinh. *ala*, root, bulbous root, as in *ala-tarpal*, potato. Cty says it was a portion (*khaṇḍa*) of the stuff.

¹⁶²⁴following cty and BJTS in reading *sappapabhāsa* as = *su-(p)pabhāsa*, "very bright"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2615]

Thus indeed Venerable Āluvadāyaka Thera spoke these verses.

The legend of Āluvadāyaka Thera is finished.

[279. Ekaṇḍarīka¹⁶²⁵]

The Self-Become, Bright [Buddha] then
was known by the name Romasa.¹⁶²⁶
I gifted [him] a white lotus,
with a mind that was very clear. (1) [2616]

In the ninety-four aeons since
I gave a white lotus back then,
I've come to know no bad rebirth:
that's the fruit of a white lotus. (2) [2617]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2618]

Thus indeed Venerable Ekaṇḍarīka Thera spoke these verses.

The legend of Ekaṇḍarīka Thera is finished.

[280. Taraṇiya¹⁶²⁷]

On a rough spot on the highway,
I caused a bridge to be fashioned
for the sake of the world's crossing,
[feeling well-]pleased by [my] own hands. (1) [2619]

In the ninety-one aeons since
that bridge got constructed by me,
I've come to know no bad rebirth:
that's the fruit of giving a bridge. (2) [2620]

¹⁶²⁵“One White Lotus-er”

¹⁶²⁶Here this puzzling name is used of a Lonely Buddha.

¹⁶²⁷“Cross-Over-er,” “Ferryman.” The name appears as *Setuna*, “Bridge-er,” in the chapter summary below.

In the fifty-fifth aeon hence
there was one [man], Samogadha,¹⁶²⁸
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2622]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The summary:

Sovaṇṇa and Tilamuṭṭhi,
CChaṅkot',¹⁶²⁹ Abbhañjam, Añjali, CC Potthaka, CChitaka, Māla,
Ekapuṇḍari, Setuna:
when the verses are counted by
wise people there are forty-two.

The Suvannaḥimbohana Chapter, the Twenty-Eighth

Paṇṇadāyaka Chapter, the Twenty-Ninth

[281. Paṇṇadāyaka¹⁶³⁰]

Sitting in a room made of leaves,
I am feeding on leaves as food.
Siddhattha [Buddha], the World's Torch,¹⁶³¹
the Physician for Every World,¹⁶³²
the Greatest Sage [then] did approach
me seated [in that room of leaves].
I gave leaves to him [when he was]
sitting on a mat made of leaves. (1-2) [2623-2624]

In the ninety-four aeons since
I gave [those] leaves [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving leaves. (3) [2625]

¹⁶²⁸ "Fully Immersed"

¹⁶²⁹ probably a typographical error; BJTS reads CChaṅgot'

¹⁶³⁰ "Leaf Donor"

¹⁶³¹ lokapajjoto

¹⁶³² sabbalokatikicchako

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2626]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

[282. Phaladāyaka¹⁶³³]

Rising up from meditation,¹⁶³⁴
[the Buddha]¹⁶³⁵ approached me for alms.
Same as the cosmic mountain,¹⁶³⁶ he
was like the bearer of the earth.¹⁶³⁷ (1) [2627]

Myrobalan¹⁶³⁸ [and] gooseberry,¹⁶³⁹
mango,¹⁶⁴⁰ rose-apple,¹⁶⁴¹ bahera,¹⁶⁴²
jujube,¹⁶⁴³ markingnut,¹⁶⁴⁴ bel,¹⁶⁴⁵
and the fruits of *phārusaka*¹⁶⁴⁶ —
all of that was given by me,

¹⁶³³“Fruit-Donor”. cf. #87, #127, #140, #305 (more? xxx)

¹⁶³⁴lit., “from *samādhi*”

¹⁶³⁵Suddhattha Buddha, as becomes clear in v. 3, and is confirmed by the dating of ninety-four aeons ago in v. 4.

¹⁶³⁶Sineru, Mt. Meru

¹⁶³⁷this extends the prior simile: “being the same as Mt. Meru” implies that he “upholds the earth,” a quality of the cosmic mountain.

¹⁶³⁸Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

¹⁶³⁹Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

¹⁶⁴⁰*amba*, *Magnifera indica*

¹⁶⁴¹Sinh. *damba*, *jambu*, *Syzygium samarangense*

¹⁶⁴²*vibhīṭaka*, Sinh. *buḷu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

¹⁶⁴³*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

¹⁶⁴⁴*bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

¹⁶⁴⁵*billar* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

¹⁶⁴⁶Sinh. *borāḷu damanu*, a species of *Eugenia*.

with a mind that was very clear,
to Siddhattha [Buddha], Great Sage,
the Pitier of Every World.¹⁶⁴⁷ (2-3) [2628-2629]

In the ninety-four aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [2630]

In the fifty-seventh aeon
hence [lived] a ruler,¹⁶⁴⁸ Ekajjha,¹⁶⁴⁹
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2631]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2632]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[283. **Paccchchuggamaniya**¹⁶⁵⁰]

With a mind that was very clear,
I went out and gave greetings to
Siddhattha [Buddha], World's Torch,¹⁶⁵¹
the Physician for Every World,¹⁶⁵²
the Bull of Men, who had arrived
like a lion in the forest,¹⁶⁵³
like a bull of the finest breed,
splendid like an arjuna tree.¹⁶⁵⁴ (1-2) [2633-2634]

In the ninety-four aeons since
I went to meet the Bull of Men,

¹⁶⁴⁷ *sabbalokānukampito*

¹⁶⁴⁸ *ksatriyan*

¹⁶⁴⁹ "Together" (taking it fr. *ekajjham*)

¹⁶⁵⁰ "Go and Meet-er"

¹⁶⁵¹ *lokapajjotaṇṇi*; I sometimes take this as a non-epithet, "lighting up the world"

¹⁶⁵² *sabbalokatikicchakaraṇ*

¹⁶⁵³ lit., "like a lion which wanders about in the forest"

¹⁶⁵⁴ *kakudha* (a.k.a. *ajjuna*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

I've come to know no bad rebirth:
that's the fruit of going to meet. (3) [2635]

In the twenty-seventh aeon
hence there was one ruler of men,
a wheel-turning king with great strength,
who was named Suparivāra.¹⁶⁵⁵ (4) [2636]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2637]

Thus indeed Venerable Paccchchuggamaniya Thera spoke these verses.

The legend of Paccchchuggamaniya Thera is finished.

[284. Ekapupphiya¹⁶⁵⁶]

At that time I was a goblin,¹⁶⁵⁷
[residing] at the southern gate.
I saw the Buddha, Stainless One,
[bright but cool] like a rayless sun.¹⁶⁵⁸ (1) [2638]

One flower was given by me
to Vipassi, the Chief of Men,
the Well-Wisher of Every World,¹⁶⁵⁹
the Best Biped, the Neutral One. (2) [2639]

In the ninety-one aeons since
I gave that flower [to him] back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2640]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2641]

Thus indeed Venerable Ekapupphiya Thera spoke these verses.

¹⁶⁵⁵“Good Retinue”

¹⁶⁵⁶“One Flower-er”

¹⁶⁵⁷*pisāccho*

¹⁶⁵⁸*vītaraṃsa*; see above, note to #215, v. 1 [2339]. xxx should this, and the two sun metaphors in #215, and again in #305, be treated as epithets? The distinction is taken to be the presence (or not, in the case of epithets) of comparative enclitics like *va*, *iva*

¹⁶⁵⁹*sabbalokahitesino*

The legend of Ekapupphiya Thera is finished.

[285. Maghavapupphiya¹⁶⁶⁰]

The Self-Become, Unconquered One,
he Endowed with Meditation,
the Bright One, the Unsullied One
[dwelt] on River Narmada's bank. (1) [2642]

With a happy heart, having seen
the Sambuddha, Unconquered One,
then with a *maghava* flower
I worshipped¹⁶⁶¹ that Self-Become One. (2) [2643]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2644]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2645]

Thus indeed Venerable Maghavapupphiya Thera spoke these verses.

The legend of Maghavapupphiya Thera is finished.

[286. Upaṭṭhāyaka¹⁶⁶²]

After I had invited him —
the World's Best, the Bull of Men,
the Best Biped, Great Elephant,
Sacrificial Recipient,
who had entered onto the road —
service was provided by me
to Siddhattha [Buddha], Great Sage,
the Well-Wisher of Every World.¹⁶⁶³ (1-2) [2646-2647]

Accepting [it], the Sambuddha,
the Greatest Sage, [then] rose up from

¹⁶⁶⁰“*Maghava*-Flower-er”

¹⁶⁶¹lit., “did *pūjā* to”

¹⁶⁶²“Servant”

¹⁶⁶³*sabbalokahitesino*

that seat [prepared] for serving [him]
[and] set forth, his face to the west. (3) [2648]

In the ninety-four aeons since
I gave [him] that service back then,
I've come to know no bad rebirth:
that's the fruit of giving service. (4) [2649]

In the fifty-seventh aeon
hence, [lived] he named Balasena,¹⁶⁶⁴
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2650]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (6) [2651]

Thus indeed Venerable Upaṭṭhāyaka Thera spoke these verses.

The legend of Upaṭṭhāyaka Thera is finished.

[287. Apadāniya¹⁶⁶⁵]

I praised the *apadānas* of
the Great Sages, the Well-Gone Ones,
and worshipped them, head on [their] feet,
[feeling well-]pleased by [my] own hands. (1) [2652]

In the ninety-two aeons since
I praised the *apadāna* [poems]
I've come to know no bad rebirth:
that is the fruit of extolling. (2) [2653]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2654]

Thus indeed Venerable Apadāniya Thera spoke these verses.

The legend of Apadāniya Thera is finished.

¹⁶⁶⁴“Possessor of a Strong Army”

¹⁶⁶⁵“*Apadāna*-er”

¹⁶⁶⁶“Renouncer for a Week”

[288. Sattāhapabbajita¹⁶⁶⁶]

Honored and revered were the monks¹⁶⁶⁷
 of Vipassi, the Blessed One.
 Calamity'd befallen me;¹⁶⁶⁸
 there was a family rift¹⁶⁶⁹ at home.¹⁶⁷⁰ (1) [2655]

Entering renunciation
 in order to allay [my] grief,
 I [spent] a week there blissfully,
 desiring the Teacher's teaching.¹⁶⁷¹ (2) [2656]

In the ninety-one aeons since
 I went forth a renouncer then,
 I've come to know no bad rebirth:
 the fruit of renunciation. (3) [2657]

In the sixty-seventh aeon
 hence, there were seven lords of earth
 [who] were [all] called Sunikkhama,¹⁶⁷²
 wheel-turning monarchs with great strength. (4) [2658]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2659]

Thus indeed Venerable Sattāhapabbajita Thera spoke these verses.

The legend of Sattāhapabbajita Thera is finished.

[289. Buddhūpaṭṭhāyaka¹⁶⁷³]

Veṭambari¹⁶⁷⁴ was the name of
 [the man] who was my father then.
 Having taken [me by] my hand,
 he led me to the Greatest Sage. (1) [2660]

¹⁶⁶⁷lit., "Assembly," the entire monastic community (*saṅgha*)

¹⁶⁶⁸lit., "calamity (*vyasana*) had arisen/been produced for me"

¹⁶⁶⁹lit., "a division among relatives." The meaning might also be "I was one who caused a rift in the family" or "I was separated from the family"

¹⁶⁷⁰pure, lit., "in the house"

¹⁶⁷¹lit., "in a state of desire for the *sāsana* ["Dispensation" "Religion"] of the Teacher"

¹⁶⁷²"Going Out Well"

¹⁶⁷³"Buddha-Server" or "Attendant on the Buddha"

¹⁶⁷⁴the name varies widely amongst the manuscripts, perhaps because it seems to have no discernible meaning, beyond being his father's name.

“These Buddhas, Chief Lords of the World,
will [all] be pointed out to me;”
I served them [all] respectfully,
[feeling well-] pleased by [my] own hands. (2) [2661]

In the thirty-one aeons since
I looked after the Buddha then,
I’ve come to know no bad rebirth:
the fruit of providing service. (3) [2662]

In the twenty-third aeon hence
there were four of the ruling caste,¹⁶⁷⁵
[who] were [all] called Samaṇūpaṭṭhāka,¹⁶⁷⁶
wheel-turning monarchs with great strength. (4) [2663]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2664]

Thus indeed Venerable Buddhūpaṭṭhāyaka Thera spoke these verses.

The legend of Buddhūpaṭṭhāyaka Thera is finished.

[290. Pubbaṅgamaniya¹⁶⁷⁷]

Eighty-four thousand [great people]
renounced the world, nothing at all.
I gave precedence to them [then,]
wishing for the ultimate goal. (1) [2665]

In this world of lust and being,
they carefully attended on
the Undisturbed One,¹⁶⁷⁸ Lucid One,¹⁶⁷⁹
[feeling well-]pleased by [their] own hands. (2) [2666]
[Their] Faults Destroyed,¹⁶⁸⁰ Defects Expelled,¹⁶⁸¹

¹⁶⁷⁵lit., kṣatriyans

¹⁶⁷⁶“Servant of the Monks”

¹⁶⁷⁷“Precedence-giver”

¹⁶⁷⁸*anāvaraṇa*

¹⁶⁷⁹*vippasannaṇa*

¹⁶⁸⁰*khīṇāsava*, lit., “whose defilements (*āsavas*, “outflows”) had been destroyed,” that is, they were arahants

¹⁶⁸¹*vanta-dosa*, lit., “whose defects/anger/bad deeds had been vomited out”

they Did their Duty, Free of Fault,¹⁶⁸²
 Pervading [all] with Loving Hearts,
 Self-Become Ones, Unconquered Ones; (3) [2667]

remembering those Sambuddhas,¹⁶⁸³
 having given service to them,
 when the [time of my] death arrived,
 I went to divine existence. (3-4) [2668]

In the ninety-four aeons since
 I protected morals back then,
 I've come to know no bad rebirth:
 that's the fruit of being restrained. (5) [2669]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2670]

Thus indeed Venerable Pubbaṅgamaniya Thera spoke these verses.

The legend of Pubbaṅgamaniya Thera is finished.

The Summary:

Paṇṇa, Phala, Uggamiya,
 Ekapupphi, and Maghava,
 Upaṭṭhāka's *apadāna*,
 Pabbajja and Upaṭṭhaha,
 and Pubbaṅgama; the verses
 are counted as forty and eight.

The Paṇṇadāyaka Chapter, the Twenty-Ninth

CChitapūjaka¹⁶⁸⁴ Chapter, the Thirtieth

[291. CChitapūjaka¹⁶⁸⁵]

At that time I was a brahmin,
 known by the name of Ajita.¹⁶⁸⁶

¹⁶⁸² *anāsava*; the two epithets in the second line are positive statements of the two negative epithets in the first line.

¹⁶⁸³ lit., "fully mindful of the Sambuddha"

¹⁶⁸⁴ BJTS reads CChitaka°

¹⁶⁸⁵ "Pyre-Worshipper;" BJTS reads CChitaka°

¹⁶⁸⁶ "Unconquered"

Wishing to do a sacrifice,¹⁶⁸⁷
I'd gathered various flowers. (1) [2671]

After seeing¹⁶⁸⁸ the burning pyre,
of Sikhi, Kinsman of the World,
gathering those flowers [again]
I strew [them] on [that burning] pyre. (2) [2672]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2673]

In the twenty-seventh aeon
hence, there were seven lords of men.
They were named Supajjalita,¹⁶⁸⁹
wheel-turning kings with great strength. (4) [2674]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2675]

Thus indeed Venerable CChitapūjaka¹⁶⁹⁰ Thera spoke these verses.

The legend of CChitapūjaka¹⁶⁹¹ Thera is finished.

[292. Pupphadhāraka¹⁶⁹²]

I was a bark-clothed [ascetic],
wearing deer-leather outer robes.
[I] had five special knowledges;¹⁶⁹³
a person who could stroke the moon. (1) [2676]

¹⁶⁸⁷lit., "desiring to sacrifice a fire sacrifice": *āhutiṇ yitṭhukāma*

¹⁶⁸⁸reading *disvā* with BJTS and PTS alternative for PTS *katvā*, "having made" or "making"

¹⁶⁸⁹"Well Lit Up" "Very Brilliant" "Hotly Burning"

¹⁶⁹⁰BJTS reads CChitaka°

¹⁶⁹¹BJTS reads CChitaka°

¹⁶⁹²"Flower-Bearer".

¹⁶⁹³lit., "five special knowledges had been produced." One was still lacking, presumably the sixth and distinctively Buddhist knowledge described as certainty of one's own nirvana; the other five can be attained by non-Buddhist (in this case, brahmin) adepts.

¹⁶⁹⁴*lokapajjotaṇ*

Seeing Vipassi, the World's Torch,¹⁶⁹⁴
 come to [the same place] as me,
 I bore the floral canopy
 [over the head] of the Teacher. (2) [2677]

In the ninety-one aeons since
 I bore that floral [canopy],
 I've come to know no bad rebirth:
 that's the fruit of bearing [flowers]. (3) [2678]

In the eighty-seventh aeon
 hence, there was one lord of the earth
 by name Samantadharāṇa,¹⁶⁹⁵
 a wheel-turning king with great strength. (4) [2679]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2680]

Thus indeed Venerable Pupphadhāraka Thera spoke these verses.

The legend of Pupphadhāraka Thera is finished.

[293. Chattadāyaka¹⁶⁹⁶]

My son was a renouncer then,
 wearing a saffron-colored robe.
 He had realized Buddhahood
 and nirvana, Lamp of the World. (1) [2681]

Finding out about [my] own son,
 afterwards I went [to that place,]
 I went to the funeral pyre
 of the Great One who'd passed away.¹⁶⁹⁷ (2) [2682]

Pressing my hands together there,
 I worshipped the funeral pyre,
 and taking a white umbrella
 I raised [it] up [there] at that time. (3) [2683]

¹⁶⁹⁵ "Holding up all Sides"

¹⁶⁹⁶ "Umbrella Donor"

¹⁶⁹⁷ lit., "who'd realized nirvana," *nibbuta* here echoing the use of the term in the last line of v. 1 [2681].

In the ninety-four aeons since
I offered that [white] umbrella,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (4) [2684]

In the twenty-fifth aeon hence
there were seven lords of people
whose names [all] were Mahārahā,¹⁶⁹⁸
wheel-turning monarchs with great strength. (5) [2685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2686]

Thus indeed Venerable Chattadāyaka Thera spoke these verses.

The legend of Chattadāyaka Thera is finished.

[294. Saddasañña¹⁶⁹⁹]

When the sun has not quite risen,
there is [still] abundant brightness¹⁷⁰⁰:
the arising within the world
of the Best Buddha, the Great Sage. (1) [2687]

I heard the sound [of him] there [then,]
but¹⁷⁰¹ I did not see that Victor.
When the [time of my] death arrived,
I called to mind the Buddha's sound. (2) [2688]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [2689]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2690]

Thus indeed Venerable Saddasañña Thera spoke these verses.

¹⁶⁹⁸“Greatly Worthy,” echoing the “arahant” state subsequently achieved.

¹⁶⁹⁹“Sound-Perceiver.” Cf. #88, #317, #347{351}

¹⁷⁰⁰or “pleasure,” *pasādo vipulo ahū*

¹⁷⁰¹lit., “and,” *ccha*

The legend of Saddasañña Thera is finished.

[295. Gosānikkhepa¹⁷⁰²]

I laid down golden sandalwood¹⁷⁰³
for exiting the ashram door.

I now enjoy my own karma:
that is the fruit of past karma. (1) [2691]

Thoroughbreds, those fast like the wind,
horses from Sindh, fast vehicles:
I am enjoying all of that:
that is the fruit of sandalwood. (2) [2692]

O! my deed,¹⁷⁰⁴ an ultimate deed,
done well in a fine arena.
None but deeds done for the monks¹⁷⁰⁵
has the slightest bit of value (3) [2693]

In the ninety-four aeons since
I laid down that sandalwood [there],
I've come to know no bad rebirth:
that's the fruit of laying down [wood]. (4) [2694]

In the seventy-fifth aeon
hence was a greatly powerful
wheel-turner who had mighty strength,
whose name was Suppatiṭṭhita.¹⁷⁰⁶ (5) [2695]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2696]

Thus indeed Venerable Gosānikkhepa Thera spoke these verses.

The legend of Gosānikkhepa Thera is finished.

¹⁷⁰²“Laid Down Golden Sandalwood”

¹⁷⁰³lit., “golden [colored] sandalwood was spread out by me”

¹⁷⁰⁴*kāraṇ*

¹⁷⁰⁵*sangha*

¹⁷⁰⁶“Well-Established”

¹⁷⁰⁷“Foot-Worshipper”

[296. Padapūjaka¹⁷⁰⁷]

On a Himalayan mountain,
 I was a *kinnara*¹⁷⁰⁸ back then.
 I saw the Buddha, Stainless One,
 [bright but cool] like a rayless sun¹⁷⁰⁹
 who had approached me at that time,
 Vipassi Buddha, World-Leader.
 And then I rubbed upon [his] feet
 sandalwood and also incense.¹⁷¹⁰ (1-2) [2697-2698]

In the ninety-one aeons since
 I performed *pūjā* to those feet,
 I've come to know no bad rebirth:
 the fruit of doing foot-*pūjā*. (3) [2699]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2700]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

[297. Desakittiya¹⁷¹¹]

Back then I was a brahmin man
 whose name was Upasālaka.¹⁷¹²
 Seeing the World's Best One, Man-Bull,
 Getting the World's Sacrifices,
 plunged into the woods, the forest,
 I worshipped [the Buddha's] feet [there].
 Discerning my mental pleasure,
 the Buddha disappeared [right there]. (1-2) [2701-2702]

Having come out of the forest,
 I called to mind the Best Buddha.

¹⁷⁰⁸ the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".

¹⁷⁰⁹ *vitaraṃsa*; see above, note to #215, v. 1 [2339]. xxx should this, and the two sun metaphors in #215, and again #305, be treated as epithets? The distinction is taken to be the presence (or not, in the case of epithets) of comparative enclitics like *va*, *iva*

¹⁷¹⁰ a specific type of it, Sinh. *tuvaralā*, frankincense

¹⁷¹¹ "Proclaimer in the Region"

¹⁷¹² "Junior Brother-in-Law"

Proclaiming that to the region,
I joyed an aeon in heaven. (3) [2703]

In the ninety-two aeons since
I proclaimed that to the region,
I've come to know no bad rebirth:
that is the fruit of proclaiming. (4) [2704]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2705]

Thus indeed Venerable Desakittiya Thera spoke these verses.

The legend of Desakittiya Thera is finished.

[298. Saraṇagamaniya¹⁷¹³]

On a Himalayan mountain,
I was a hunter at that time.
I saw the Buddha, Vipassi,
the World's Best, the Bull of Men. (1) [2706]

Attending on the Sambuddha
I did what's proper for elders,
and [then] I went to the Biped Lord,
the Neutral [Buddha,] for refuge. (2) [2707]

In the ninety-one aeons since
I went for refuge [at that time],
I've come to know no bad rebirth:
the fruit of going for refuge. (3) [2708]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2709]

Thus indeed Venerable Saraṇagamaniya Thera spoke these verses.

The legend of Saraṇagamaniya Thera is finished.

¹⁷¹³"Refuge-Goer," cf. #23, #113, #356{359}.

[299. Ambapiṇḍiya]

I was a famous titan¹⁷¹⁴ [then,]
 known by the name of Romasa.¹⁷¹⁵
 I gave [some] mangoes as alms food
 to Vipassi [Buddha], Great Sage. (1) [2710]

In the ninety-one aeons since
 I gave [him] those mangoes back then,
 I've come to know no bad rebirth:
 that's the fruit of giving mangoes. (2) [2711]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2712]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

[300. Anusaṇṣāvaka¹⁷¹⁶]

I saw Vipassi, the Victor,
 wandering about for alms food.
 I gave an owl's [measure of] food¹⁷¹⁷
 to the Best Biped, Neutral One. (1) [2713]

Happy, with pleasure in [my] heart,
 I greeted [Buddha] at that time.
 I sang the praises of Buddha,
 wishing for the ultimate goal. (2) [2714]

In the ninety-one aeons since
 I sang [the Buddha's] praises [then],
 I've come to know no bad rebirth:
 that's the fruit of singing praises. (3) [2715]

The four analytical modes,
 and these eight deliverances,

¹⁷¹⁴Dānava = a kind of Asura

¹⁷¹⁵a recurrent name in *Apadāna*, of uncertain meaning

¹⁷¹⁶"Praiser" or more loosely "Singer of Praises"

¹⁷¹⁷BJTS Sinhala gloss takes *uluṅkabhikkhaṃ* to mean a small amount and I follow suit; cf. "eat like a bird." But the term — which I do not find documented in the dictionaries — could also refer to something that owls typically eat, or even the flesh of owls. Cty provides no explanation.

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2716]

Thus indeed Venerable Anusaṅsāvaka Thera spoke these verses.

The legend of Anusaṅsāvaka Thera is finished.

The Summary:

CChitaka and Pārichatta,
Sadda, Gosīśasanthara,
Pada, Padesa, Saraṇa,
Amba and Saṅsāvaka too:
there are forty-seven verses
which are counted by those who know.

The CChitakapūjaka Chapter, the Thirtieth

Then there is the Summary of Chapters:

Kaṇṇikāra, Hatthidada,
Ālamban', Udaḁāsana,
Tuvāra and Thomana too,
Ukkhepa, Sīsupadhāna,
Paṇṇada and CChitapūji:
in total all the verses here
[do number] four [times] one hundred
plus one more than fifty as well.¹⁷¹⁸

Twenty-five hundred [verses] all
[plus] seventy-two more than that:
three hundred *apadāna* [poems]
are counted by those who see truth.

The Third Hundred¹⁷¹⁹ is finished.

¹⁷¹⁸reading *cchattāri ccha satānīha* with BJTS for PTS *cchattārīsa satānīha* ("forty hundred"); I take the total to be 451 for this century of legends

¹⁷¹⁹*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

¹⁷²⁰"Pink Lotus-Pollen-er"

¹⁷²¹lit., "formerly," "in the past;" *pubbe*

¹⁷²²*isisaṅgha*. Cty equates these Sages (*isi*) with Paccchekabuddhas, as becomes explicit in v. 2

[301. Padumakesariya¹⁷²⁰]

[I lived]¹⁷²¹ in the Sage-assembly,¹⁷²²
 a fierce *mātaṅga*¹⁷²³ elephant.
 Feeling pleasure for the Sages¹⁷²⁴
 I sprinkled [some] lotus pollen.¹⁷²⁵ (1) [2717]

Having pleased my heart among those
 Best of Self-Enlightened Victors,
 Devoid of Passions, Neutral Ones,
 I joyed an aeon in heaven. (2) [2718]

In the ninety-one aeons since
 I sprinkled that pollen back then,
 I've come to know no bad rebirth:
 that's the fruit of flower-*pūjā*. (3) [2719]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2720]

Thus indeed Venerable Padumakesariya Thera spoke these verses.

The legend of Padumakesariya Thera is finished.

[302. Sabbagandhiya¹⁷²⁶]

I gave a garland of flowers
 to Vipassi [Buddha], Great Sage,
 [and] I gave to the Upright One
 [a piece of] the finest silk cloth. (1) [2721]

In the ninety-one aeons since
 I formerly gave [him] that cloth,
 I've come to know no bad rebirth:
 that's the fruit of giving perfumes. (2) [2722]

¹⁷²³ See #1, v. 25 [164]. Or glossary?

¹⁷²⁴ *mahesīnaṇ pasādena*, lit., “because of [my] pleasure about/for the Great Sages.”
 xxx Could also read: “at the pleasure of the Great Sages” or “because it would be
 pleasing to those Great Sages.” Cty only stipulates that the Great Sages are Paccchek-
 abuddhas.

¹⁷²⁵ Cty explains that he sprinkled this *reṇu* (pollen, dust) of lotus flowers on the
 Paccchchekabuddhas, presumably whilst they were meditating.

¹⁷²⁶ “Every [Good] Scent” or “All-Perfumed”

In the fifteenth aeon ago
 [lived] a ruler¹⁷²⁷ named Succhela,¹⁷²⁸
 a wheel-turning king with great strength,
 possessor of the seven gems. (3) [2723]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2724]

Thus indeed Venerable Sabbagandhiya Thera spoke these verses.

The legend of Sabbagandhiya Thera is finished.

[303. Paramannadāyaka¹⁷²⁹]

I saw the Buddha, Vipassi,
 the World's Best, the Bull among Men,
 shining like a dinner-plate tree,¹⁷³⁰
 just like the sun [when it] rises. (1) [2725]

Pressing both my hands together,
 I brought [Buddha] to [my] own house.
 Having brought the Sambuddha [there,]
 I donated milk-rice¹⁷³¹ [to him]. (2) [2726]

In the ninety-one aeons since
 I gave that milk-rice [to him] then,
 I've come to know no bad rebirth:
 that is the fruit of milk-rice-gifts. (3) [2727]

The four analytical modes,
 and these eight deliverances,

¹⁷²⁷kṣatriyan

¹⁷²⁸"Good Cloth." Cf. #40

¹⁷²⁹"Milk-rice Donor," lit., "Donor of the Ultimate Food," *parama + anna*. The Sinhala tradition understands this to be milk-rice (*kiri-bat*), which in Sri Lanka is typically made by boiling the rice in coconut milk rather than cow's milk. In ancient India, the latter was more likely the case. The term may also mean, more literally, "outstanding food."

¹⁷³⁰*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

¹⁷³¹lit., "the ultimate food," *parama-anna*. The Sinhala tradition understands this to be milk-rice (*kiri-bat*), which in Sri Lanka is typically made by boiling the rice in coconut milk rather than cow's milk. In ancient India, the latter was more likely the case. The term may also mean, more literally, "outstanding food."

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2728]

Thus indeed Venerable Paramannadāyaka Thera spoke these verses.

The legend of Paramannadāyaka Thera is finished.

[304. Dhammasañña¹⁷³²]

There was a huge festival
for Blessed Vipassī's Bodhi Tree.
The Sambuddha [sat] at its roots,
the World's Best, the Bull among Men.¹⁷³³ (1) [2729]

At that moment the Blessed One,
Honored by the Monks' Assembly,
was preaching the Four Noble Truths,
uttering [his] majestic¹⁷³⁴ speech. (2) [2730]

Preaching by means of summary
and also extended discourses,
the Sambuddha, Covers Removed,¹⁷³⁵
purified¹⁷³⁶ the great multitude. (3) [2731]

Hearing the Teaching of Buddha,
of the World's Best, the Neutral One,
having worshipped the Teacher's feet
I departed facing the north. (4) [2732]

In the ninety-one aeons since
I heard that Teaching at that time,
I've come to know no bad rebirth:
fruit of perceiving the Teaching.¹⁷³⁷ (5) [2733]

¹⁷³² "Perceiver of the Teaching"

¹⁷³³ I take the BJTS vocatives here as typos

¹⁷³⁴ *vācchā + āsabbhim > āsabbhī*, a reading both PTS and BJTS accept despite Lilley's n. to PTS here that the mss. always give the (mis)reading "*vācchasabbam*," "whole speech" or "all [his] words"

¹⁷³⁵ *vivatta-cchchada*, lit., "removed covering," perhaps He who Removes the Coverings or He Whose Covers are Removed or One who is Freed of All Coverings (see RD s.v.). The epithet is especially appropriate here for evoking the "open-fisted" method of the Buddha, where nothing is secret or for initiates only.

¹⁷³⁶ *nibbāpesi*, could also be "extinguished," "quenched"

¹⁷³⁷ following BJTS in reading *dhmma-sañña* for PTS *dhmma-dāna*, "giving the Teaching." Though the latter comes to label important forms of practice, here it would be odd, since the protagonist is the recipient rather than the agent of the Teaching.

In the thirty-third aeon hence
 there was one ruler of people,
 known by the name of Sutava,¹⁷³⁸
 a wheel-turning king with great strength. (6) [2734]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [2735]

Thus indeed Venerable Dhammasaññaaka Thera spoke these verses.

The legend of Dhammasaññaaka Thera is finished.

[305. Phaladāyaka¹⁷³⁹]

On Bhāgīrathī¹⁷⁴⁰ River's bank,
 there was a hermitage back then.
 I went to that hermitage [once],
 expectantly, fruit in [my] hands. (1) [2736]

I saw Vipassi [Buddha] there,
 [bright but cool] like a rayless sun.¹⁷⁴¹
 I donated to the Teacher
 all of the fruit I had [in hand]. (2) [2737]

In the ninety-one aeons since
 I gave that fruit [to him] back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (3) [2738]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2739]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

¹⁷³⁸“Hearer”

¹⁷³⁹“Fruit Donor.” cf. #87, #127, #140, #282 (more? xxx)

¹⁷⁴⁰this is the BJTS spelling; PTS gives *Bhāgīrasī*

¹⁷⁴¹*vīṭaraṃsa*

¹⁷⁴²“Great Pleasure-er”

[306. Sampasādaka¹⁷⁴²]

“Praise to you, O Buddha-Hero!
 You are the Clear One everywhere.
 Calamity’s befallen me;
 become the refuge for this me.” (1) [2740]

Siddhattha [Buddha], in the world
 the Peerless One,¹⁷⁴³ explained to [me]:¹⁷⁴⁴
 “The [Monks’] Assembly, ocean-like,
 is without measure, unexcelled.
 Bring your heart pleasure in the monks¹⁷⁴⁵
 and plant the seed of happiness
 there in that field which has no flaws,
 which provides fruit without limit.”¹⁷⁴⁶ (2-3) [2741-2742]

Saying that, the Omniscient One,
 the World’s Best, the Bull among Men,
 after instructing me that way,
 rose up into the sky, the sky!¹⁷⁴⁷ (4) [2743]

Not long after the Bull of Men,
 Omniscient One, had gone his way,
 the [time of my own] death arrived;
 I was reborn in Tusitā. (5) [2744]

Then in that field which has no flaws
 which provides fruit without limit,
 in the monks, having pleased my heart,
 I joyed an aeon in heaven. (6) [2745]

In the ninety-four aeons since
 I received that pleasure back then,
 I’ve come to know no bad rebirth:
 that’s the fruit of [feeling] pleasure. (7) [2746]

¹⁷⁴³ *loke appaṭipuggalo*

¹⁷⁴⁴ lit., “to him,” *tassa*, from the *tassa me* in the prior verse.

¹⁷⁴⁵ lit., “in the Assembly (*saṅghe*)”

¹⁷⁴⁶ *anantaphaladāyaka*. In addition to playing on this monk’s name, this epithet supplied the Sangha (in the mouth of a previous Buddha) fits the (over?-)extended agricultural metaphor at work here: the Sangha is a fertile field in which the mental pleasure of an ordinary person is itself the seed of future happiness. The term used for “field,” *khetta* in the locative, is also evocative of the first verse/setting of the roughly contemporaneous (+/-) *Bhagavad-gītā*, which opens, *dharmakṣetre kurukṣetre*

¹⁷⁴⁷ taking the redundancy (*vehāsam nabham*) as emphatic

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2747]

Thus indeed Venerable Sampasādaka Thera spoke these verses.

The legend of Sampasādaka Thera is finished.

[307. Ārāmadāyaka¹⁷⁴⁸]

A garden was planted by¹⁷⁴⁹ me
for Siddhattha, the Blessed One.
When birds were roosting in the trees
[and they'd come to produce] thick shade,¹⁷⁵⁰
I saw the Buddha, Stainless One,
Sacrificial Recipient.
I brought the Best One in the World,
the Bull among Men, to the garden. (1-2) [2748-49]

Happy, [and] with a happy heart,
I gave fruits and flower[s] [to him],
and with the pleasure born of that,
I made the formal donation.¹⁷⁵¹ (3) [2750]

That which I gave to the Buddha,
with a mind that was very clear,
was reborn as [great] fruit for me while
I was reborn in existence.¹⁷⁵² (4) [2751]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to no know bad rebirth:
the fruit of giving a garden. (5) [2752]

In the thirty-seventh aeon
were seven Mudusīṭalas,¹⁷⁵³

¹⁷⁴⁸“Garden Donor”

¹⁷⁴⁹reading *mayā* with BJTS for PTS *mama*

¹⁷⁵⁰BJTS takes this as a reference to afternoon (*sawas*), as the time in which the garden was planted (or given?). On the contrary I take it to mean that prior to bringing the Buddha to it, the garden which he initially planted had grown to sufficient maturity that birds had taken residence in trees giving thick shade.

¹⁷⁵¹lit., “I dedicated the gift,” *dānam pariṇāmayiṇ*

¹⁷⁵²i.e., in the cycle of reincarnation, *bhave*

¹⁷⁵³“Softly Cool”

wheel-turning monarchs with great strength,
possessors of the seven gems. (6) [2753]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2754]

Thus indeed Venerable Ārāmadāyaka Thera spoke these verses.

The legend of Ārāmadāyaka Thera is finished.

[308. Anulepadāyaka¹⁷⁵⁴]

I saw [a monk], a follower,
of Atthadassi [Buddha], Sage.
I approached while he was doing
repairs on the boundary [there]. (1) [2755]

When the repairs were completed,
I donated ointment [to him],
happy, [my] heart [filled] with pleasure
in the unsurpassed merit-field. (2) [2756]

In the eighteen-hundred aeons
[since] I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of [giving] ointment. (3) [2757]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2758]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[309. Buddhasañña¹⁷⁵⁵]

In a dream I saw [the Buddha],
the World's Leader, Siddhattha,
like the rising hundred-rayed [sun],
[bright but cool] like a rayless sun,
the World's Best, the Bull among Men,

¹⁷⁵⁴ "Ointment Donor"

¹⁷⁵⁵ "Buddha-Perceiver"

who'd gone into the forest [then].
 Bringing pleasure to my heart there,
 I approached the Well-Gone [Buddha]. (1-2) [2759-2760]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (3) [2761]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2762]

Thus indeed Venerable Buddhasaññaaka Thera spoke these verses.

The legend of Buddhasaññaaka Thera is finished.

[310. Pabbhāradāyaka¹⁷⁵⁶]

I cleaned up a mountain cave
 for Piyadassi, the Blessed One,
 and looked after the water pot
 for the Neutral One's consumption. (1) [2763]

Piyadassi, the Greatest Sage,
 the Buddha, explained that for me
 "a mil-*kaṇḍa*¹⁷⁵⁷ cent-*bheṇḍu*¹⁷⁵⁸ [large]
 sacrifice post¹⁷⁵⁹ will come to be,
 made out of gold, covered in flags;
 a not small [group of] gems as well."
 Having given a mountain cave,¹⁷⁶⁰
 I joyed an aeon in heaven. (2-3) [2764-2765]

¹⁷⁵⁶"Donor of a Mountain Cave"

¹⁷⁵⁷here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?...]sacrificial post".

¹⁷⁵⁸following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

¹⁷⁵⁹*yūpa*, a "sacrificial post" symbolizing religious, political, economic power.

¹⁷⁶⁰lit., "having given a mountain-cave gift"

In the thirty-second aeon
[lived] the ruler¹⁷⁶¹ named Susuddha,¹⁷⁶²
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2766]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2767]

Thus indeed Venerable Pabbhāradāyaka Thera spoke these verses.

The legend of Pabbhāradāyaka Thera is finished.

The Summary:

Kesara, Gandha and Anna,
Dhammasañña and Phala too,
Pasāda, Ārāmadāyi,
Lomaka, Buddhasañña,
[and] Pabbhārada; the verses,
they say,¹⁷⁶³ are one less than fifty.

The Padumakesariya Chapter, the Thirty-First

Ārakkhadāyaka¹⁷⁶⁴ Chapter, the Thirty-Second

[311. Ārakkhadāyaka¹⁷⁶⁵]

A fence was constructed by me
for the Great Sage, Dhammadassi,
and I provided protection
for the Best Biped, the Neutral One. (1) [2768]

It was eighteen-hundred aeons
ago that I did that karma.
Through that [good] karma's remaining
effect, I am now an arahant.¹⁷⁶⁶ (2) [2769]

¹⁷⁶¹kṣatriyan

¹⁷⁶²"Extremely Pure"

¹⁷⁶³or "are said to be" "are declared to be"

¹⁷⁶⁴This is the BJTS reading throughout, and the PTS reading in the body of this poem; I assume that the PTS reading of the chapter title as *Ārakkhadāya* is a typographical error

¹⁷⁶⁵"Protection Giver"

¹⁷⁶⁶lit., "is my attainment of the destruction of the outflows (*āśava*)," a much more technical way of saying the same thing.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2770]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

[312. Bhojanadāyaka¹⁷⁶⁷]

Of good birth like a *sal* tree's¹⁷⁶⁸ bough,
rising up like a drumstick tree,¹⁷⁶⁹
[streaking] the sky like Indra's bolt,¹⁷⁷⁰
the Victor was always shining. (1) [2771]

With a mind that was very clear,
I donated edibles to
him, the God Over Other Gods,
Vessabhu [Buddha], the Great Sage. (2) [2772]

The Self-Become, Unconquered One,
the Buddha, gave me thanks¹⁷⁷¹ for that:
“let it be born as fruit for you,
as [you're] reborn in existence.”¹⁷⁷² (3) [2773]

In the thirty-one aeons since
I gave that gift [to him] back then,

¹⁷⁶⁷“Food Donor”

¹⁷⁶⁸ = *sāla*, *shorea robusta*

¹⁷⁶⁹ *sobhañjana*. RD (sole cchitation J v. 405) says *Hyperanthica moringa*, but that designation seems to be known only here and in cchitations of this dictionary. The proper designation of the tree (Sinh. *murunga*) is *Moringaceae moringa* (it is the only genus of that larger family, with thirteen species indigenous to Africa and Asia). English “Drumstick Tree” “Horseradish tree” (due to horseradish-like flavor of the roots,) “Benzoil Tree” for an oil extracted from its seeds, produces clusters of fragrant pale yellowish flowers followed by a long seedpod which is eaten as a vegetable across the Indian world (in which it grows easily; broken branches will bear fruit within a year of replanting, and it grows for the light, tall and lanky, such that it's demise is often the result of its size, whether through breaking off or becoming a nuisance)

¹⁷⁷⁰ *indalaṭṭhi*, i.e., lightening (or the rainbow, in which case translating “[painting] the sky like Inda's bow” would preserve the play in the original, which parallels this simile with the comparison to the *sal* branch or sprout [also *ḷaṭṭhi*] in the first line). Cone has an entry on *indalaṭṭhi*, based on Ap witness alone, which similarly leaves the ambiguity between rainbow and lightening unresolved.

¹⁷⁷¹ *anumodi*

¹⁷⁷² lit., “in existence,” in the cycle of reincarnation, *bhave*

I've come to know no bad rebirth:
that is the fruit of [giving] food. (4) [2774]

In the twenty-five aeon hence
there was one man, Amittabhā,¹⁷⁷³
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2775]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2776]

Thus indeed Venerable Bhojanadāyaka Thera spoke these verses.

The legend of Bhojanadāyaka Thera is finished.

[313. Gatasaññaka¹⁷⁷⁴]

There are no footprints in the air;
the sky is not marked by the wind.
I saw the Victor, Siddhattha
journeying to the world of gods.¹⁷⁷⁵ (1) [2777]

I saw the Sammāsambuddha's
robe being shaken by the wind.
Having seen the Sage's journey,
joy is born for all time for me. (2) [2778]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of Buddha-perception. (3) [2779]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2780]

Thus indeed Venerable Gatasaññaka Thera spoke these verses.

The legend of Gatasaññaka Thera is finished.

¹⁷⁷³“Light for the Friendless”

¹⁷⁷⁴“Perceived [Buddha] Gone”

¹⁷⁷⁵lit., “going on a journey to the three-fold gods”

[314. Sattapadumiya¹⁷⁷⁶]

I was a brahmin, Nesāda,¹⁷⁷⁷
 dwelling on a riverbank [then].
 I swept out the hermitage [there,]
 with lotus flowers [as my broom]. (1) [2781]

Seeing the Golden Sambuddha,
 Siddhattha, Leader of the World,
 traveling through the forest [once]
 I felt a feeling of delight.¹⁷⁷⁸ (2) [2782]

Going to meet the Sambuddha,
 Siddhattha, Leader of the World,
 I brought him to the hermitage
 and spread lotuses and lilies.¹⁷⁷⁹ (3) [2783]

In the ninety-four aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [2784]

In the seventh aeon ago
 there were four Pādapāvaras,¹⁷⁸⁰
 wheel-turning monarchs with great strength,
 possessors of the seven gems. (5) [2785]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2786]

Thus indeed Venerable Sattapadumiya Thera spoke these verses.

The legend of Sattapadumiya Thera is finished.

[315. Pupphāsaniya¹⁷⁸¹]

The golden-colored Sambuddha,
 just like the hundred-raying sun,

¹⁷⁷⁶“Seven Lotus-er.” This spelling follows BJTS; PTS reads *Sattapaduminya*, “Seven Lotus Ponds,” which the context does not support.

¹⁷⁷⁷“Hunter,” also the name of a low caste

¹⁷⁷⁸lit., “Joy [or laughter] came into being for me”

¹⁷⁷⁹lit., “excellent water-born flowers”

¹⁷⁸⁰“Excellent Trees”

¹⁷⁸¹“Flower-Seat-er”

was traveling near by [to me],
Siddhattha, the Unconquered One. (1) [2787]

Going out to meet [the Buddha],
having [him] enter [my] ashram,
I gave [him] a seat of flowers,
with a mind that was very clear. (2) [2788]

Pressing both my hands together,
at that time I was overjoyed.
Pleasing my heart in the Buddha,
I turned that karma to [my] use. (3) [2789]

I'm pure in the dispensation
because of all that wholesomeness,¹⁷⁸²
the merit made by me in the
Unconquered One, the Self-Become. (4) [2790]

In the ninety-four aeons since
I gave that floral seat back then,
I've come to know no bad rebirth:
the fruit of giving floral seats. (5) [2791]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2792]

Thus indeed Venerable Pupphāsaniya Thera spoke these verses.

The legend of Pupphāsaniya Thera is finished.

[316. Āsanatthavika¹⁷⁸³]

Sikhi [Buddha], Supreme Stupa,
was the Kinsman of the World then.
I was journeying in a dark
forest, a barren wilderness. (1) [2793]

After exiting the forest,
I saw the [Buddha's] lion throne.¹⁷⁸⁴

¹⁷⁸² *sabbena tena kusalena*

¹⁷⁸³ "Throne-praiser"

¹⁷⁸⁴ it is also possible to read "Lion Throne" (metaphorically, Seat of Power) as a Buddha-epithet, though given the tangibility of the object — known in royal courts and religious sites throughout South Asia, anyway — I am inclined to read it (as does

Confidently pressing my hands,
I praised the Leader of the World. (2) [2794]

Throughout the entire day¹⁷⁸⁵ I praised
the Buddha, the World's Chief Leader.
Happy, [and] with a happy heart,
I uttered this speech at that time: (3) [2795]

"Praise to you, O Well-Bred Person!¹⁷⁸⁶
Praise to you, Ultimate Person!
You're the Omniscient, Great Hero,
the World's Best, the Bull among Men." (4) [2796]

After praising Sikhi [like that],
after saluting [his] throne [there],
led away by other concerns,¹⁷⁸⁷
I departed facing north. (5) [2797]

In the thirty-one aeons since
I praised the Best Debater [then,]
I've come to know no bad rebirth:
that's the fruit of singing praises. (6) [2798]

In the twenty-seventh aeon
ago were seven Atulyas,¹⁷⁸⁸
wheel-turning monarchs with great strength,
possessors of the seven gems. (7) [2799]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2800]

Thus indeed Venerable Āsanatthavika Thera spoke these verses.

The legend of Āsanatthavika Thera is finished.

BJTS gloss) as referring to an actual throne or chair (*āsana*). Cty (p. 477) acknowledges both possibilities without resolving the issue.

¹⁷⁸⁵ *divasabhāgaṇ*, lit., "during the daytime [part of the day, as opposed to the night-time part of it]"

¹⁷⁸⁶ *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*, "almost exclusively used to donate a thoroughbred horse"

¹⁷⁸⁷ *nimitta-karaṇa* = *nimittagāhiṇ*, lit., "because of outward signs" "following external desires"

¹⁷⁸⁸ "Incomparable" or "Without Equal"

[317. Saddasañña¹⁷⁸⁹]

The Great Hero, Beautiful One,¹⁷⁹⁰
 preaching the path to deathlessness,
 was dwelling in a superb house,
 surrounded by his followers. (1) [2801]

He slew the people's attachments
 by means of his honey-sweet words.
 There was a huge uproar [just then],
 wishes of good for gods and men.¹⁷⁹¹ (2) [2802]

Having heard the utterances
 of Siddhattha [Buddha], Great Sage,
 [and] pleasing my heart in the sound,
 I worshipped the World's Leader [then]. (3) [2803]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (4) [2804]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2805]

Thus indeed Venerable Saddasañña¹⁷⁹² Thera spoke these verses.

The legend of Saddasañña¹⁷⁹³ Thera is finished.

[318. Tiraṇṣiya¹⁷⁹²]

On a mountainside, Siddhattha,
 like a lion which is well-born,
 had lit up all the directions,
 like a fire-mass¹⁷⁹³ on the mountain. (1) [2806]

Having seen Buddha's effulgence,
 like the effulgence of the sun,

¹⁷⁸⁹"Sound-Perceiver." Cf. #88, #294, #347{351}

¹⁷⁹⁰*sudassana*

¹⁷⁹¹reading *asaṃso devamānuse* with BJTS for PTS *āsi sadevamānuse* so ("He was with gods and men"?)

¹⁷⁹²"Three Rays"

¹⁷⁹³or "column of fire"

and like the moon's effulgence [too],
great happiness arose for me. (2) [2807]

Seeing the three effulgences,
seeing the Ultimate Hearer,¹⁷⁹⁴
placing deer-hide on one shoulder,
I praised the Leader of the World. (3) [2808]

The three makers of effulgence
dispelling darkness in the world,¹⁷⁹⁵
are the moon, and also the sun,
and Buddha, Leader of the World. (4) [2809]

Illustrating these similes,
I spoke praises of the Great Sage.¹⁷⁹⁶
Having extolled Buddha's virtues,
I joyed an aeon in heaven. (5) [2810]

In the ninety-four aeons since
I extolled the Buddha [back then],
I've come to know no bad rebirth:
that is the fruit of extolling. (6) [2811]

In the sixty-first aeon hence
there was one [man], Ñāṇadhara,¹⁷⁹⁷
a wheel-turning king with great strength,
possessor of the seven gems. (7) [2812]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2813]

Thus indeed Venerable Tiraṇṣiya Thera spoke these verses.

The legend of Tiraṇṣiya Thera is finished.

¹⁷⁹⁴ *sāvakuttamaṇ*, which I follow BJTS gloss in treating as a Buddha-epithet.

¹⁷⁹⁵ lit., "dispelling the darkness of the world in the world," repeating *loka* perhaps for emphasis.

¹⁷⁹⁶ lit., "the Great Sage was praised by me," which creates syntactical confusion in English given the grammar of the first foot, whose subject is apparently the narrator.

¹⁷⁹⁷ "Knowledge-Bearer"

[319. Kandalīpupphiya¹⁷⁹⁸]

I was a farmer at that time
 on the banks of River Indus.
 Bound in service to another,
 I looked not for that other's rice.¹⁷⁹⁹ (1) [2814]

Wandering along the Indus,
 I saw Siddhattha, the Victor,
 sitting down in meditation¹⁸⁰⁰
 like a lotus flower in bloom. (2) [2815]

I having cut off [all] the stems
 of seven plantain flowers [then],
 did spread them out upon the head
 of Buddha, Kinsman of the Sun. (3) [2816]

Attentive to the protocol,
 [back then] after I had approached
 the Golden-Colored Sambuddha,
 Wise One, With Senses Well-Controlled,
 – Hard to Approach like a tusker,
 a *mātāṅga* in three-fold rut —
 having pressed my hands together
 I worshipped [Buddha], the Teacher. (4-5) [2817-2818]

In the ninety-four aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (6) [2819]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [2820]

Thus indeed Venerable Kandalīpupphiya Thera spoke these verses.

The legend of Kandalīpupphiya Thera is finished.

¹⁷⁹⁸“Kandalī-Flower-er.” BJTS takes *kandalī* as *kadalī*, plantain, which has other witness in the tradition (cf. Cone, sv) and which is specified in v. 3. Hence, “Plantain-Flower-er”.

¹⁷⁹⁹i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.

¹⁸⁰⁰lit., “seated with *samādhi*”

[320. Kumudamāliya¹⁸⁰¹]

Taking a white lotus bloom I
laid it [before] the Best Buddha,
Sacrificial Recipient,
the Bull, Excellent One, Hero,
Victorious One, the Great Sage,
Vipassi [Buddha], Great Hero,
like a lion which is well-born. (1-2) [2821-2822]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2823]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2824]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

The Summary:

Arakkhada, Bhojanada,
Gatasaññi and Padumika,
Pupphāsani, Santhavaka,
Saddasaññi, Tirāṇsiya,
Kandali and Komudi too:
there are fifty-seven verses.

The Ārakkhadāya Chapter, the Thirty-Second

Ummāpupphiya Chapter, the Thirty-Third**[321. Ummāpupphiya¹⁸⁰²]**

I saw the Ultimate Person,
Siddhattha, the Unconquered One,
Attentive One, He Who Attained,
sitting down¹⁸⁰³ in meditation. (1) [2825]

¹⁸⁰¹“White-Lotus-Flower-er”

¹⁸⁰²“[Blue] Flax-Flower-er.” cf. #145.

¹⁸⁰³*samādhinā upaviṭṭham* fr *upavisati* (reading BJTS for PTS *upāviṭṭham*)

Having gathered [blue] flax¹⁸⁰⁴ flowers,
I offered [them] to the Buddha.
All the flowers faced the same way,
stems turned upward, heads turned downward. (2) [2826]

Like pretty pictures they remained,
floral canopy in the sky.
Because of that mental pleasure,
I was reborn in Tusitā. (3) [2827]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2828]

In the fifty-fifth aeon hence
there was one [man], lord of the earth,
known as Samantacchchadana,¹⁸⁰⁵
a wheel-turning king with great strength. (5) [2829]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2830]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

322. Pulinapūjaka¹⁸⁰⁶

Splendid like an arjuna [tree],
like a bull of the finest breed,
shining forth like the morning star,¹⁸⁰⁷
the Bull of Men lit up [the world]. (1) [2831]

Pressing both my hands together,
I worshipped [Buddha], the Teacher.

¹⁸⁰⁴*ummāpuppha* (Skt. *umāpuṣpa*), *Linum usitatissimum*, Linseed. The small flowers of this fiber-bearing plant are distinctively and deeply blue in color, and the seeds, as the English name implies, bear a useful oil.

¹⁸⁰⁵"Covered on all Sides"

¹⁸⁰⁶"Sand-Giver," cf. #27 (where the name is spelled *Pulīna*°)

¹⁸⁰⁷*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.

[Then] I eulogized the Teacher,
delighted by my own karma. (2) [2832]

Gathering¹⁸⁰⁸ [some] very clean sand,
I spread [it] on the path he took,
having carried¹⁸⁰⁹ [it] in¹⁸¹⁰ my lap
for Vipassi Buddha, Great Sage. (3) [2833]

With a mind that was very clear,
during the time for siesta,
I sprinkled one half of that sand
for the Biped Lord, Neutral One. (4) [2834]

In the ninety-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (5) [2835]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2836]

Thus indeed Venerable Pulinapūjaka Thera spoke these verses.

The legend of Pulinapūjaka Thera is finished.

[323. Hāsajanaka¹⁸¹¹]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.¹⁸¹²
Having pressed my hands together,
I lifted [it] up further still. (1) [2837]

Having glimpsed [it] from far away
[that robe] filled me up with laughter.¹⁸¹³
Having pressed my hands together,
I brought [my] heart more pleasure still. (2) [2838]

¹⁸⁰⁸ *gayha*

¹⁸⁰⁹ *gahetvāna*

¹⁸¹⁰ lit., "with" "through" "by means of"

¹⁸¹¹ "Laughter-Knower"

¹⁸¹² I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road".

¹⁸¹³ lit., "laughter was produced for me"

In the ninety-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (3) [2839]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2840]

Thus indeed Venerable Hāsajanaka Thera spoke these verses.

The legend of Hāsajanaka Thera is finished.

[324. Saññasāmika¹⁸¹⁴]

I was [only] seven years old,¹⁸¹⁵
a learned master of mantras.
Carrying on the family line,
I encouraged sacrifice[s]. (1) [2841]

Eighty-four thousand [living] beasts,
are slaughtered by me every day.
Brought to a wooden hitching post,¹⁸¹⁶
they are kept for sacrificing. (2) [2842]

Like beaten¹⁸¹⁷ [gold] atop a forge,¹⁸¹⁸
[burning bright] like cedar charcoal,¹⁸¹⁹
like the sun [when it] is rising,
like the moon on the fifteenth day,¹⁸²⁰
Siddhattha, Goal of All Success,
Worshipped¹⁸²¹ by the Triple World, Friend,¹⁸²²

¹⁸¹⁴“Mastered through Perception”

¹⁸¹⁵lit., “seven years from birth”

¹⁸¹⁶reading *sārathambh-upanītāni* with BJTS for PTS *sārasmiṇ hi upatāni* (“brought on a post”)

¹⁸¹⁷*pahaṭṭhaṇ*, BJTS reads *pahaṭṭhaṇ* with the same meaning.

¹⁸¹⁸*ukkāmukhaṇ*, the “mouth” (receiving or discharging end) of a furnace or forge, a goldsmith’s smelting pot.

¹⁸¹⁹*khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English “red cutch” or “khayer.” The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.

¹⁸²⁰i.e., when it is full, *puṇṇamāse va cchandimā*

¹⁸²¹*mahita*

¹⁸²²*hito*, lit., “Friendly One”

the Sambuddha, having approached
[me] uttered this speech [then and there]: (3-4) [2843-2844]

“Non-violence to all that breathe,
young man, is [what best] pleases me,
and abstaining from stealing [things],
transgressing and drinking liquor. (5) [2845]

I am pleased by good behavior,
and gratitude for the learned;
praiseworthy too are those things [done]
for others in [this] world of things. (6) [2846]

Having cultivated those things,
delighting in kindness to all,¹⁸²³
pleasing [your] heart in the Buddha,
cultivate the ultimate Path.” (7) [2847]

Saying this, the Omniscient One,
the World’s Best, the Bull among Men,
having thus given me advice,
rose into the sky and flew off.¹⁸²⁴ (8) [2848]

Beforehand having cleansed [my] heart,
I later brought [my] heart pleasure.
Because of that mental pleasure,
I was reborn in Tusitā. (9) [2849]

In the ninety-four aeons since
I brought [that] pleasure to [my] heart,
I’ve come to know no bad rebirth:
the fruit of perceiving Buddhas. (10) [2850]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [2851]

Thus indeed Venerable Saññasāmika Thera spoke these verses.

The legend of Saññasāmika Thera is finished.

¹⁸²³ reading *sabbasattahite* (lit., “in friendliness to all creatures”) with BJTS for PTS *sattāsattahite*, “kindness to creatures and non-creatures.”

¹⁸²⁴ *gato*, lit., “was gone”

[325. Nimittasañña¹⁸²⁵]

On CChandabhāgā River's bank,
 I dwelt in a hermitage [then].
 I saw a golden-colored deer,
 [which] was wandering through the woods. (1) [2852]

Having pleased [my] heart in [that] deer,
 I recalled the World's Best [Buddha].
 With that [same] pleasure in [my] heart,
 I recalled the other Buddhas: (2) [2853]

“Those Buddhas who have passed away,
 Thus-Gone-Ones, [while they] were living,
 in this very same way shined forth,
 like [golden] deer-kings for the heart.” (3) [2854]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (4) [2855]

In the twenty-seventh aeon
 hence there was one lord of the earth,
 [who] was named Araññasatta,¹⁸²⁶
 a wheel-turning king with great strength. (5) [2856]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2857]

Thus indeed Venerable Nimittasañña Thera spoke these verses.

The legend of Nimittasañña Thera is finished.

[326. Annasaṅsāvaka¹⁸²⁷]

Causing the Sambuddha to stay¹⁸²⁸ —
 the Golden-Colored Sambuddha,
 like something costly made of gold,
 Bearing the Thirty-two Great Marks,

¹⁸²⁵“Perceiver of the Signs”

¹⁸²⁶“Forest-Creature”

¹⁸²⁷“Food-Streamer”

¹⁸²⁸lit., “to pass time,” to “be bent towards [me]”

Siddhattha, Goal of All Success,
the Lustless One, Unconquered One,
who was going through the bazaar —
I fed [that Sambuddha], Great Sage. (1-2) [2858-2859]

The Sage, Kind [to creatures] in the world,
blazed forth [his bright light] on me then.
Pleasing my heart in the Buddha,
I joyed an aeon in heaven. (3) [2860]

In the ninety-four aeons since
I gave [him] that alms food back then,
I've come to know no bad rebirth:
that's the fruit of giving alms food. (4) [2861]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2862]

Thus indeed Venerable Annasaṅsāvaka Thera spoke these verses.

The legend of Annasaṅsāvaka Thera is finished.

[327. Niggunḍipupphiya¹⁸²⁹]

When according to [his] lifespan,
a god falls from the world,¹⁸³⁰
three sayings¹⁸³¹ get emitted [then,]
[in] the rejoicing of the gods. (1) [2863]¹⁸³²
“From here, sir,¹⁸³³ go to a good state,
in the company of people.
Becoming human do obtain
great faith in the Excellent Truth.¹⁸³⁴ (2) [2864]

¹⁸²⁹“Niggunḍi-Flower-er.” Cf. #205, above. Here PTS spells through nearly certain error *Niggunḍhi*. I follow the BJTS reading here. *Niggunḍi* is a kind of tree, *Vitex negunda*. Sinh: *nika*, Engl. “chaste tree,” “Chinese chaste tree” “five-leafed chaste tree” “horseshoe vitex”.

¹⁸³⁰or body (*kāyā*); this reading follows BJTS

¹⁸³¹lit., sounds, objects of hearing

¹⁸³²vv. 1-10 plus the first two feet of v. 11 here precisely parallel the same verses of #187, above.

¹⁸³³*bho*, BJTS glosses *pinvata* (“O meritorious one”)

¹⁸³⁴*saddhamme*

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 deeds¹⁸³⁵ with [your] body,
[and doing] much good with [your] speech;
doing good with [your] mind [as well,]
[be] free of hate and attachment.¹⁸³⁶ (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,¹⁸³⁷
[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,¹⁸³⁸
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.¹⁸³⁹ (8-9) [2870-2871]

The Twelfth Recitation Portion¹⁸⁴⁰
Having listened to his words I
made [my] heart pleased in the Buddha.

¹⁸³⁵ *kusalaṃ*

¹⁸³⁶ lit., “[be a person] who is not one with ill-will, [one who is] free of attachment.”

¹⁸³⁷ reading *devā devaṃ yadā vidū cchavantāṃ* with BJTS for PTS *devadevaṃ yadā viduṃ*

¹⁸³⁸ “Cheerful” or “Good-Minded”

¹⁸³⁹ *atthadhammānusāsivā*

¹⁸⁴⁰ only in BJTS.

Having saluted that hero¹⁸⁴¹
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.¹⁸⁴² (11) [2873]

Having fallen from that body
I was reborn in Thirty-Three.¹⁸⁴³
Within that [heaven], then, for me,
mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiṇsa [too,]
I¹⁸⁴⁴ came in to a mother's womb.
Coming out from [that] womb I knew
[the diff'rence between] black and white.¹⁸⁴⁵ (13) [2875]

Being [only] seven years old,
I entered the park-hermitage¹⁸⁴⁶
of Gotama, the Blessed One,
the Śākya Son, the Neutral One. (14) [2876]

When the dispensation had spread
[and] the Teaching¹⁸⁴⁷ was popular,¹⁸⁴⁸

¹⁸⁴¹here is the primary divergence, itself quite small, from the parallel passage in #187

¹⁸⁴²accepting the PTS reading *dhāretu* and taking it as the nom. sing. the verbal noun *dhāretar*, "bearer in mind, causer to remember, instructor, teacher" in the range supplied by RD. Alternate readings (there are many, the text has obviously puzzled editors) are variant derivatives of the same root, to bear (*dharati*), mostly in this causative sense (*dhāreti*, to carry, possess, put on, hold back, restrain, bear in mind, understand) with the same basic intent that "I was the support of my mother [rather than the other way around] even when I was in her womb."

¹⁸⁴³Tidasa, the heaven of the (roughly) thirty gods, equivalent to Tāvatiṇsa

¹⁸⁴⁴reading *samokkamiṇ* with BJTS for PTS *samokkamaṇ*, which would be a more impersonal still "there was a coming into a mother's womb"

¹⁸⁴⁵*kaṇha* + *sukka*; "dark and bright" "black and white," (one of the colorless color-sensations); by extension merit or demerit, *puñña* or *pāpa*. "Black" and "White" carry similar connotations in English, so I have translated accordingly.

¹⁸⁴⁶*ārāma*, any of a number of places, so-designated, where the Buddha dwelt (and where many of the *suttas* were preached). Given the reference to Sāvatti in the present instance (v. 16) this would likely be the *ārāma* donated by Anāthapiṇḍika, in the Jetavāna.

¹⁸⁴⁷*pāvaccana* = *dhmma*, the "Good Word"

¹⁸⁴⁸*bahujañña*, "of the populace," "among the multitude"

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.¹⁸⁴⁹ (17) [2879]

Being [only] seven years old,
I went forth into homelessness.
He who looked after the Buddha
was the follower Ānanda,¹⁸⁵⁰
perfectly behaved, resolute,
mindful and very learned too.
He took charge of the Brilliant One,¹⁸⁵¹
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*¹⁸⁵² blossoms
I placed them on the lion-throne
of Padumuttara Buddha,
the Lord of Bipeds, the Teacher. (22) [2884]

¹⁸⁴⁹*samaya*. Alternately, "I [too] went to the festival," (which may overdetermine it) or (following cty, p. 477) "the gathering" (*samūhaṃ*), "I went to the place of gathering" (*samāgamaṭṭhānaṃ ahaṃ agamāsin ti attho*).

¹⁸⁵⁰lit., "the follower named Ānanda," He is #10, above. His name means "Joy." The two halves of the verse barely connect, which may indicate some hiatus or a missing two feet, such that these two feet would belong with the subsequent verse, which would work better for the flow of the Pāli.

¹⁸⁵¹taking *mahājūtiṇ* as a Buddha-epithet.

¹⁸⁵²PTS *niggunṭhi*

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,¹⁸⁵³
royal¹⁸⁵⁴ lords of men numbered in
crore-hundred-trillions and hundred-
trillion-hundred-trillions, eight each.¹⁸⁵⁵ (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.

[328. Sumanāveliṇya¹⁸⁵⁶]

All the people, come together,
were doing a great *pūjā* for
Vessabhu [Buddha], Blessed One,
the World's Best One, the Neutral One. (1) [2888]

Making a ball of pure alms food
[and], happy, a floral garland,
I then offered [them] in front of
the lion-throne of the Buddha. (2) [2889]

All the people, come together,
are seeing that superb flower.

¹⁸⁵³lit., "in the twenty-five-thousandth of the aeons"

¹⁸⁵⁴lit., kṣatriyan

¹⁸⁵⁵the text is based on two large numbers, "*abbudas* and *nirabuddas*" of previous/subsequent lives as a kṣatriyan king, apparently within that single aeon (the 25,000th ago). Cty (p. 477) defines *abbuda* and *nirabudda* based on the unit called *koṭi* ("crore" in Indian English = 100 lakhs [100,000] = ten million). A *koṭi* of *koṭis* (ten million squared = one hundred trillion) is a *pakoṭi*. A *koṭi* of *pakoṭis* is an *abbuda* (10,000,000 cubed = ten-million-hundred-trillions); a *koṭi* of *abbudas* is a *nirabudda* (ten million to the fourth power = hundred-trillion-hundred trillions). The text enumerates the previous-life kings in *abbudas* and *nirabuddas* and is read by Cty and BJTS to mean that there were eight of each sort, i.e., eight *abbudas* and eight *nirabuddas*, = 8 x 10,000,000 cubed plus 8 x 10,000,000 to the fourth

¹⁸⁵⁶"Happy Garland-er"

“By whom was this flower offered¹⁸⁵⁷
to the Best Buddha, Neutral One?” (3) [2890]

Because of that mental pleasure,
I was reborn in Nimmāna.¹⁸⁵⁸
I experience own-karma,
done well in the past by myself. (4) [2891]

In whichever womb I’m reborn,
[whether] it’s human or divine,
I am dear to all the [people]:
that’s the fruit of flower-*pūjā*. (5) [2892]

I’ve come to know no reviling¹⁸⁵⁹
of self-controlled ascetics done
by me by means of [my] body,
nor¹⁸⁶⁰ with [my] speech [nor] through my mind. (6) [2893]

Because of that good behavior
[and my] mental resolution,¹⁸⁶¹
I am honored¹⁸⁶² by all [people]:
that’s the fruit of not reviling. (7) [2894]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (8) [2895]

In the eleventh aeon hence
there was a king,¹⁸⁶³ Sahassāra,¹⁸⁶⁴
wheel-turning monarch with great strength,
possessor of the seven gems. (9) [2896]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [2897]

¹⁸⁵⁷lit., “made a *pūjā*, *pūjitaṃ*”

¹⁸⁵⁸Nirmāṇarati, a heaven wherein, as its name implies, one delights in form.

¹⁸⁵⁹reading *akkositaṃ* with BJTS for PTS *uṭṭhāhitaṃ* (“exertion”)

¹⁸⁶⁰*uda* as enclitic, “or”

¹⁸⁶¹lit., “the resolutions (or aspirations) of [my] mind (or heart)”

¹⁸⁶²*pūjita*

¹⁸⁶³lit., “kṣatriyan”

¹⁸⁶⁴“Thousand-Spoked” or “Sun”

Thus indeed Venerable Sumanāveliyya Thera spoke these verses.

The legend of Sumanāveliyya Thera is finished.

[329. Pupphacchattiya¹⁸⁶⁵]

Bringing water-born lotuses,¹⁸⁶⁶
 hundred-leafed, delighting the mind,
 and making [it], I offered a
 floral umbrella to Buddha,
 the Blessed One, Siddhattha,
 the World's Best One, the Neutral One,
 when he was declaring the truth,
 giving living beings succor. (1-2) [2898-2899]

And Siddhattha, World-Knower,
 Sacrificial Recipient,
 standing in the monks' Assembly,¹⁸⁶⁷
 the Teacher spoke this verse [for me]: (3) [2900]

"[This one] who pleased [his] heart in me
 [and] made a floral umbrella,
 due to that mental pleasure he
 will not go to a bad rebirth." (4) [2901]

Having said this, the Sambuddha,
 Siddhattha, Leader of the World,
 taking leave of his retinue
 rose up into the sky, the sky!¹⁸⁶⁸ (5) [2902]

When the Man-God¹⁸⁶⁹ had risen up
 the white umbrella also rose.
 That unexcelled umbrella [then]
 went in front of the Best Buddha. (6) [2903]

In the ninety-four aeons since
 I offered [him] that umbrella,
 I've come to know no bad rebirth:
 fruit of a floral umbrella. (7) [2904]

¹⁸⁶⁵ "Flower-Umbrella-er"

¹⁸⁶⁶ here as in so many places, the singular is used in what is almost certainly a plural sense, and I translate accordingly. xxx to the intro...

¹⁸⁶⁷ *bhikkhusaṅghe t̥hito*

¹⁸⁶⁸ here as in #306 above I take the redundancy (*vehāsam nabham*) as emphatic

¹⁸⁶⁹ *naradeva*, "God (or king) among Men"

In the seventy-fourth aeon
there were eight [named] Jalasikha,¹⁸⁷⁰
wheel-turning monarchs with great power,
possessors of the seven gems. (8) [2905]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [2906]

Thus indeed Venerable Pupphacchattiya Thera spoke these verses.

The legend of Pupphacchattiya Thera is finished.

[330. Sapparivārachattadāyaka¹⁸⁷¹]

Padumuttara, World-Knower,
Sacrificial Recipient,
was raining down the *Dhamma*-rain
like the rainwaters from¹⁸⁷² the sky. (1) [2907]

I saw him [then], the Sambuddha,
preaching the path to deathlessness.
Bringing pleasure to [my] own heart,
I [then] went back to [my] own house. (2) [2908]

Taking an adorned umbrella,
I approached the Ultimate Man.
Happy, [and] with a happy heart,
I lifted it up in the sky. (3) [2909]

[One of] the foremost followers,
controlled like a well-built¹⁸⁷³ vehicle,
going up to the Sambuddha
[then] held [it] up over [his] head. (4) [2910]

[Full of] Pity, Compassionate,
the Buddha, the World's Chief Leader,
sitting in the monks' Assembly,¹⁸⁷⁴
[then] spoke these verses [about me]: (5) [2911]

¹⁸⁷⁰“Crest of the Water”

¹⁸⁷¹“Donor of Umbrella with Retinue”

¹⁸⁷²lit., “in”

¹⁸⁷³reading *susaṅghahita* with BJTS for PTS *susaṅghahita* (“very friendly to the assembly”), and following BJTS gloss here.

¹⁸⁷⁴*bhikkhusaṅghe*

“He who gave [me] this umbrella,
adorned, delightful to the mind,
because of that mental pleasure
will not go to a bad rebirth. (6) [2912]

And seven times among the gods
he will exercise divine rule,
and thirty-six times he will be
a [powerful] wheel-turning king. (7) [2913]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [2914]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
knowing well all the defilements
he’ll reach nirvana, undefiled.” (9) [2915]

Understanding the Buddha’s speech,
[those] majestic words he uttered,
happy, with pleasure in [my] heart,
I gave rise to even more speech. (10) [2916]

Abandoning the human womb,
I attained the womb of a god.
My superb heavenly mansion
rose up tall,¹⁸⁷⁵ delighting the mind. (11) [2917]

When I go out from [that] mansion,
a white umbrella is carried.¹⁸⁷⁶
I am getting that perception:
the fruit of previous karma. (12) [2918]

Falling from the world of the gods
I came into the human state,
thirty-six times a wheel-turner,
seven hundred aeons ago. (13) [2919]

After falling from that body,

¹⁸⁷⁵ *abbhugatan*

¹⁸⁷⁶ lit., “is carried at that time”

I went on to the Thirty-Three.¹⁸⁷⁷
 Transmigrating I by and by
 came back again to human [life]. (14) [2920]

They carried a white umbrella
 for me leaving [my] mother's womb.
 [Then] at the age of seven years,
 I went forth into homelessness. (15) [2921]

[There was a man] named Sunanda,¹⁸⁷⁸
 a brahmin master of mantras.
 Bringing a crystal¹⁸⁷⁹ umbrella
 , gifted the chief follower. (16) [2922]

The great hero, the great speaker
 Sāriputta expressed [his] thanks.¹⁸⁸⁰
 Hearing his expression of thanks,
 I recalled my previous deed. (17) [2923]

Pressing both my hands together,
 I brought pleasure to [my] own heart.
 Remembering [my] past karma,
 I attained the arahant-state. (18) [2924]

Then standing up from [my] seat, I —
 hands pressed together on [my] head —
 saluted [him,] the Sambuddha,
 [and] uttered these words [at that time]: (19) [2925]

“One hundred thousand aeons hence
 Padumuttara the Buddha,
 World Knower, Unmatched in the World,
 Sacrificial Recipient,
 the Self-Become One, Chief Person,
 did take up in both of his hands
 the umbrella given by me,
 all-adorned and decorated. (20-21) [2926-2927]

¹⁸⁷⁷ *tidasarṇ purāṇ*, lit., “the city of the Thirty,” = Tāvatiṃsa

¹⁸⁷⁸ “Very Joyful”

¹⁸⁷⁹ reading *phalikaṃ* with BJTS and PTS alternative for PTS *phalitaṇ*, “in fruit”
 (maybe “decorated with fruit”?)

¹⁸⁸⁰ *anumodi*

O! the Buddha! O! the Teaching!
 O! Our Teacher's accomplishment!
 Through the gift of one umbrella,
 I was reborn in no bad state. (22) [2928]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 knowing well all the defilements,
 without defilements I [now] live. (23) [2929]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (24) [2930]

Thus indeed Venerable Sāparivārachattadāyaka Thera spoke these verses.

The legend of Sāparivārachattadāyaka Thera is finished.

The Summary:

Ummāpupphi and Pulina,
 Hāsa, Sañña, Nimittaka,
 Saṅsāvaka and Niggunḍi,¹⁸⁸¹
 Sumana, Pupphachattaka,
 and Suparivārachchatta:
 one hundred plus seven verses.

The Ummāpupphiya Chapter, the Thirty-Third

Gandhathūpiya¹⁸⁸² Chapter, the Thirty-Fourth

[331. Gandhathūpiya¹⁸⁸³]

I gave a scented stupa for
 Siddhattha [Buddha], Blessed One,
 enveloped by jasmine flowers
 as befitted the Sambuddha.¹⁸⁸⁴ (1) [2931]

¹⁸⁸¹PTS reads *Niggunṭhi*

¹⁸⁸²PTS reads *Gandhodaka*° despite its being atypically not the name of the first *apadāna* in the chapter. Especially given the doubt about the PTS mss. transmission of this part of the text (see below), I am inclined to follow BJTS in this instance, too, supplying the expected chapter name.

¹⁸⁸³"Scented-Stupa-er." Cf. #95, with which there has obviously been some conflation, it being nearly identical.

¹⁸⁸⁴lit., "the Buddha"

The Sambuddha, the World's Leader,
 was like a costly thing of gold,
 bright like a blue water lily,¹⁸⁸⁵
 blazing up like a fire-altar. (2) [2932]

My heart was pleased [by] having seen
 the Chief of Monks [who was] seated,
 Honored by the monks' Assembly,
 like an excellent tiger-bull,
 like a lion of good breeding,
 [and] pressing my hands together,
 having worshipped the Teacher's feet,
 I departed facing the north. (3-4) [2933-2934]

In the ninety-four aeons since
 I gave those [good] scents at that time,
 I've come to know no bad rebirth:
 the fruit of doing scent-*pūjā*. (5) [2935]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2936]

Thus indeed Venerable Gandhathūpiya Thera spoke these verses.

The legend of Gandhathūpiya Thera is finished.

¹⁸⁸⁵ *indīvara*, *Cassia fistula*

¹⁸⁸⁶ "Water-Offer-er" This *apadāna*, apparently supplied to fulfill the colophonic expectation of an *apadāna* so-named at this juncture in the text, precisely duplicates #106, already given above (verses [1639-1645]).

¹⁸⁸⁷ up to this point in the whole *Apadāna* text as received, save a few extra verses in the BJTS edition of the *Buddhāpadāna*, and minor variants in individual verses which in this translation are regularly noted in footnotes and sometimes accepted over the PTS edition, the two editions I am following in this translation (BJTS based on Sinhala mss., PTS based on Burmese ones) have been virtually identical. At this juncture, however, the PTS edition is based on mss. which all omit three *apadānas* in the *Gandhathūpiya* (*Gandhodaka*) chapter, providing only seven *apadānas* rather than the expected ten (see PTS p. 276). That this is a fault of the manuscripts becomes clear given that the standard colophonic chapter summary (*uddāna*), even in the PTS edition/mss., lists ten *apadānas* in this chapter. The names in that chapter summary support the BJTS inclusion at this juncture of the three additional *apadānas* which are found in the mss. upon which it is based. Though PTS gives *Phussitakammiya* (*Phusitakampiya*) as #332, in the chapter summary's view it should be — and in the BJTS edition it is — #335. BJTS thus numbers the present *apadāna*, not found in PTS,

{*332, BJTS only: Udakapūjaka¹⁸⁸⁶}¹⁸⁸⁷

[I saw] the Golden Sambuddha
 going in the path of the wind,
 glistening like an oil-altar,¹⁸⁸⁸
 blazing up like a fire-altar.¹⁸⁸⁹ [2937]

Taking [some] water with my hand,
 I tossed it up into the sky.
 The Buddha, Compassionate, Sage,
 Great Hero, [then] accepted it. [2938]

Standing in the sky, the Teacher,
 whose name was Padumuttara,
 discerning what I was thinking,
 spoke this verse [about me just then]: [2939]

“Because of this gift of water
 and the joy that [he] produced [then],
 for one hundred thousand aeons
 he’ll come to know no bad rebirth.” [2940]

Due to that deed for Buddha,¹⁸⁹⁰
 the World’s Best One, the Bull of Men,
 I’ve attained the unshaking state
 beyond [all] conquest and defeat. [2941]

In the sixty-five hundredth aeon,
 there were three wheel-turning monarchs;
 [all were] named Sahassarāja,¹⁸⁹¹
 lords over people on four sides. [2942]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! [2943]

#332. In order to continue translating both texts side by side I insert the BJTS poem numbers in {fancy brackets}. Hereafter, when the PTS numbering resumes (with PTS #332 = BJTS #335), the corresponding BJTS *apadāna* numbers are likewise provided in {fancy brackets} beside the PTS numbers in the heading of each poem. These latter, BJTS numbers maintain the base-ten structure of the editors, unlike those of the PTS.

¹⁸⁸⁸ *ghata-āsana*, presumably where oil oblations are made

¹⁸⁸⁹ *huta-āsana*, where sacrifices are offered into the fire

¹⁸⁹⁰ lit., “for the Biped-Lord”

¹⁸⁹¹ “Thousand Kings”

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

{*333, BJTS only: Punnāgapupphiya¹⁸⁹²}

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel tree¹⁸⁹³ in bloom,
I called to mind the Best Buddha. [2944]

Having plucked a flower [from it],
well-perfumed [and] scented with scents,
having made a stupa of sand,¹⁸⁹⁴
I offered [it] to the Buddha. [2945]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [2946]

In the ninety-first aeon [hence]
lived [a ruler], Tamonuda,¹⁸⁹⁵
a wheel-turning king with great strength,
possessor of the seven gems. [2947]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2948]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

{*334, BJTS only: Ekadussadāyaka¹⁸⁹⁶}

In the city, Hamsavatī,
I was a grass-bearer [back then].

¹⁸⁹²*Punnāga*-Flower-er, “*punnāga* being a type of flowering tree (Sinhala *domba*), Alexandrian laurel. Like the previous one, this *apadāna* already has been given verbatim above, as #159 [vv. 2038-2042], apparently being supplied again here to fulfill the colophonic expectation of an *apadāna* so-named at this juncture in the text

¹⁸⁹³*punnāga*

¹⁸⁹⁴lit., “in sand”

¹⁸⁹⁵= *tama* (darkness) plus *ūna-da* (less, reduced)?

¹⁸⁹⁶“One-Cloth-Donor”

I am living by bearing grass,
and by that I feed [my] children. [2949]

The Victor, Padumuttara,
was the Master of Everything.¹⁸⁹⁷
Doing away with the darkness,
the World-Leader arose back then. [2950]

[While] sitting down in [my] own house,
this is what I thought at that time:
“The Buddha’s risen in the world,
[but] I lack anything to give.
I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;¹⁸⁹⁸
I will [now] plant a donation.” [2951-2952]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. [2953]

Having given [that] single cloth,
I gave rise to [great] shouts of joy,
“If you are a Buddha, Wise One,
carry me across, O Great Sage.” [2954]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: [2955]

“Because of this single cloak[-gift],
[done] with intention and resolve,
he will not go to a bad place
for one hundred thousand¹⁸⁹⁹ aeons. [2956]

¹⁸⁹⁷lit., “Master of All Things (*dhamma*)” (or “Master of All Teachings”). This *apadāna* is included verbatim as #419 {422} below, ascribed to a monk of the same name. Presumably following the colophonic demand for an “*Ekadussika*” at this point in the text, editors in the mss. tradition on which BJTS is based supplied this *apadāna* verbatim from a different part of the text, in order to fill the gap.

¹⁸⁹⁸*niraya-samphassa*, lit., “contact with hell” “touching of hell” “experience of hell”

¹⁸⁹⁹amending *kappasatahassāni* to *kappasattasahassāni*, which keeps the meter and makes sense

Thirty-six times a lord of gods,
 he will exercise divine rule.
 And thirty-three times he'll become
 a king who turns the wheel [of law]. [2957]

There will be much regional rule,
 incalculable by counting.
 In the world of gods or of men,
 you'll transmigrate in existence. [2958]

Good-looking and full of virtue,
 with a body that's not surpassed,
 you'll obtain, whenever you wish,
 unwavering limitless cloth." [2959]

When he had said this, the Buddha
 known by the name Supreme Lotus,¹⁹⁰⁰
 the Wise One rose into the sky,
 just like a swan-king in the air. [2960]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I have no lack of possessions:
 that's the fruit of a single cloth. [2961]

With every footstep [that I take],¹⁹⁰¹
 [some] cloth is [then] produced for me.
 I stand upon cloth underneath;
 a canopy on top of me. [2962]

[And] today I [still] am wishing
 that I could cover with [some] cloth
 even the [whole] universe
 with [its] forests [and its] mountains. [2963]

Just because of that single cloth,
 transmigrating from birth to birth,
 I was¹⁹⁰² one of golden color,

¹⁹⁰⁰*jalajuttamanāma*

¹⁹⁰¹lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduplicated to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.

¹⁹⁰²lit., "having been"

transmigrating from birth to birth.¹⁹⁰³ [2964]

[One] result of that single cloth:

no ruination anywhere.¹⁹⁰⁴

This one [will be my] final life;

[that] now is bearing fruit for me. [2965]

In the hundred thousand aeons

since I gave that cloth at that time,

I've come to know no bad rebirth:

that's the fruit of a single cloth. [2966]

My defilements are [now] burnt up;

all [new] existence is destroyed.

Like elephants with broken chains,

I am living without constraint. [2967]

The four analytical modes,

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [2968]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[332. {335.}¹⁹⁰⁵ Phussitakammiya¹⁹⁰⁶]

The Sambuddha named Vipassi,

the World's Best, the Bull among Men,

dwelt in the monks' hermitage¹⁹⁰⁷ [then],

¹⁹⁰³the repetition of the second foot as the fourth foot does not seem to be intentional, as it carries no poetic force and leaves the verse in need of a finite verb (which I have supplied in my reading of the gerund, see previous note). But if this is an unintended mistake, it was made long ago, as all the mss. apparently witness it.

¹⁹⁰⁴lit., "not going up into destruction anywhere"

¹⁹⁰⁵*Apadāna* numbers henceforth provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation. This invented convention parallels the use in this translation of [square brackets] to cross-reference the BJTS numbering of individual verses with that of the PTS edition.

¹⁹⁰⁶"Karmically [named] Phussita" or "Karmically [named] Drop" (see v. 8). Here probably a [mis]spelling of *phusita*, rain-drop, sprinkle, Sinh. *poḍak*, see v. 9; summary of the chapter [see below] also gives *Phusita* rather than *Phussita* as here and in the texts; BJTS gives *Phusita*° throughout, and reads the name *Phusitakampiya*, "Rain Shaker" or "Shaken by Rain".

¹⁹⁰⁷*saṅghārāma*

together with the arahants.¹⁹⁰⁸ (1) [2969]

Vipassi, Leader of the World,
went out from the hermitage door
with those devoid of defilements,¹⁹⁰⁹
[who numbered] eight hundred thousand. (2) [2970]

I was then dressed in a deer-hide,
and also wore clothes made of bark.
Carrying safflower¹⁹¹⁰ water,
I came up to the Sambuddha. (3) [2971]

Bringing pleasure to [my] own heart,
happy, my hands pressed together,
taking the safflower water,¹⁹¹¹
I sprinkled it on the Buddha. (4) [2972]

Due to that deed, the Sambuddha
known by the name Supreme Lotus,¹⁹¹²
after praising [that] deed of mine,
went according to [his] wishes. (5) [2973]

There were five thousand [scented] drops,
which I offered¹⁹¹³ to the Victor.
Because of twenty-five hundred,
I ruled over the [world of] gods;
because of twenty-five hundred,
I was a wheel-turning monarch;
due to the remaining karma,
I attained [my] arahantship.¹⁹¹⁴ (6-7) [2974-2975]

¹⁹⁰⁸lit., “together with those without defilements,” *khīṇāsavehi*

¹⁹⁰⁹*khīṇāsavehi*, i.e., arahants.

¹⁹¹⁰*kusumbha* + *odaka*, water infused with safflower, *Carthamus tinctorius*, used for dying things red. Sinh. *vanuk mal*. There is some slippage from this water (dyed red, and presumably scented of safflower) to rain in a future life which smells like sandalwood, to the description in v. 14 of the original offering as “sandalwood-*pūjā*,” *cchandanam abhipūjayin*, unless we imagine sandalwood to have been part of (and the scent of) the safflower-[dyed]-water that Phusita originally offered. A modern parallel would be *kiri handun pān*, “milk-sandal-water”.

¹⁹¹¹I suspect this repetition of the prior foot, too, is in error. The transmission of these pages of the text is especially fraught, it seems. I have chosen the alternate translation of the verb to maintain the narrative flow.

¹⁹¹²*jalajuttamanāmaka*

¹⁹¹³lit. “with which I did *pūjā*”

¹⁹¹⁴though this is an almost economic depiction of karmic equivalency — one might think in terms of bonus points or frequent flyer rules — both in the exactitude by

When I am a king of the gods,
and likewise [when] a lord of men,
that very name's assigned to me:
my name is [always] "Phussita."¹⁹¹⁵ (8) [2976]

Whether I have become a god,
or likewise [whether] I'm a man,
it's as though drops are¹⁹¹⁶ raining forth
a fathom¹⁹¹⁷ in all directions.¹⁹¹⁸ (9) [2977]

My existence is opened up,¹⁹¹⁹
my defilements are [all] burnt up,
all the outflows are [now] destroyed:
that is the fruit of [giving] drops. (10) [2978]

My rain [smells] like it's sandalwood,
and it diffuses such fragrance.
My body odor's [also sweet];
a small room is permeated. (11) [2979]

A divine fragrance is diffused
to [people] who have good karma.¹⁹²⁰
After smelling¹⁹²¹ that scent they know,
"Phussita¹⁹²² has come to this place." (12) [2980]

Branches, leaves, sticks, even grasses,
throughout [the world] it's as though [plants,]
recognizing what I'm thinking,
in an instant produce fragrance. (13) [2981]

In the hundred thousand aeons
since I did sandalwood-*pūjā*,

which he "spends" the karma he earned in doing the *pūjā* and the explicit statement that attaining arahantship is the remaining fruit of that karma, this final line is quite enigmatic given that 2500 plus 2500 presumably depletes the original 5000 drops of water. What then is the "remaining karma" with which arahantship is purchased?

¹⁹¹⁵BJTS *Phusita*; "[water] drop"

¹⁹¹⁶lit., "it's as though a drop is"

¹⁹¹⁷*vyāma*

¹⁹¹⁸lit., on all sides

¹⁹¹⁹*ugghātītā*

¹⁹²⁰lit., "meritorious karma" or "meritorious deeds," *puññakamma-samāginan*

¹⁹²¹*ghatvāna*. I follow BJTS Sinhala gloss (and the obvious context) in this translation.

¹⁹²²BJTS *Phusita*

I've come to know no bad rebirth:
that is the fruit of [giving] drops. (14) [2982]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [2983]

Thus indeed Venerable Phussitakammiya¹⁹²³ Thera spoke these verses.

The legend of Phussitakammiya¹⁹²⁴ Thera is finished.

[333. {336.}¹⁹²⁵ Pabhaṅkara¹⁹²⁶]

In deep forest which was crowded
with wild beasts there was a stupa¹⁹²⁷
of Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [2984]

Nobody dared to travel [there]
to pay homage to the stupa.
The stupa was broken, [in ruins],
covered in grasses, sticks and vines. (2) [2985]

I was then a forest-worker,
as were¹⁹²⁸ father and grandfathers.
I saw that stupa in the woods,
broken, tangled in grass and vines. (3) [2986]

Having seen the Buddha's stupa,
I served [it] with a reverent heart:
"the Best Buddha's stupa, broken,
is abandoned in the forest.
It's not meet, not appropriate
for one who can tell right from wrong."¹⁹²⁹

¹⁹²³BJTS reads *Phusitakampiya*

¹⁹²⁴BJTS reads *Phusitakampiya*

¹⁹²⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁹²⁶"Light-Maker"

¹⁹²⁷*cchetiya*, could also be some other sort of shrine but vv. 3-4 makes clear that it is imagined as a stupa.

¹⁹²⁸lit., "by means of," "through". We might say "by birth" or "in the family business"

¹⁹²⁹*jānantassa guṇāguṇaṇ*, lit., "for one who know/can distinguish virtue and ignominy"

[But] I engage in other work,
not cleaning the Buddha's stupa." (4-5) [2987-2988]

Cleaning off the grasses and sticks
and vines [growing] on the stupa,
after worshipping [it] eight times,
[still] bent over I [then] went off. (6) [2989]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātimsa [then]. (7) [2990]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height]
[and it] was thirty leagues in width. (8) [2991]

And thirty [different] times did I
exercise rule over the gods.
And five and twenty times was I
a wheel-turning king [with great strength]. (9) [2992]

Transmigrating from birth to birth,
I'm receiving great possessions.
Possessions never lack for me:
that's the fruit of cleaning [stupas]. (10) [2993]

When I'm going in the forest,
seated on an elephant's back,¹⁹³⁰
whichever direction I go,
the forest provides [me] refuge. (11) [2994]

I do not see with [my two] eyes
[any tree-]stump or thorn at all.
In accordance with [my] karma,¹⁹³¹
it gets removed all by itself. (12) [2995]

¹⁹³⁰lit., "on a palanquin or litter on the back of an elephant." That is, he does not ride bareback but in some sort of ornamented fixture on its back, an image of kingship, power and wealth.

¹⁹³¹lit., "with [my] meritorious karma," *puññakammena*

¹⁹³²*kaṇḍu*. BJTS reads *kacchchu*, with the same meaning.

¹⁹³³*daddu*

I do not get the itch,¹⁹³² ringworm,¹⁹³³
 rashes,¹⁹³⁴ abscesses,¹⁹³⁵ leprosy,¹⁹³⁶
 epilepsy¹⁹³⁷ [and] scabies¹⁹³⁸ [too]:
 that's¹⁹³⁹ the fruit of cleaning [stupas]. (13) [2996]

Another miracle for me:
 after I had cleaned¹⁹⁴⁰ the stupa,¹⁹⁴¹
 I was not conscious of pimples
 or spots produced on my body. (14) [2997]

Another miracle for me:
 after I had cleaned the stupa,¹⁹⁴²
 I transmigrate in [just] two states:
 that of a god, or of a man. (15) [2998]

Another miracle for me:
 after I had cleaned the stupa,¹⁹⁴³
 every place where I am living
 is gold-colored and very bright. (16) [2999]

Another miracle for me:
 after I had cleaned the stupa,¹⁹⁴⁴
 displeasing things are avoided,
 [and] things which are pleasing appear. (17) [3000]

Another miracle for me:
 after I had cleaned the stupa,¹⁹⁴⁵
 my mind is [always very] pure,
 one-pointed, very attentive. (18) [3001]

¹⁹³⁴*kuṭṭha*

¹⁹³⁵*gaṇḍa*

¹⁹³⁶*kilāsa*

¹⁹³⁷*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.

¹⁹³⁸*vitacchchikā*

¹⁹³⁹I take the PTS *idhaṇ* here as a typographical error, following BJTS in reading the expected *idaṇ*

¹⁹⁴⁰reading *sodhite* with BJTS (and PTS alt, and the subsequent verses here in the same form) for PTS (and BJTS alt) *sodhane*, “cleaning”

¹⁹⁴¹lit., “when I had cleaned the Buddha’s stupa”

¹⁹⁴²lit., “when I had cleaned the Buddha’s stupa”

¹⁹⁴³lit., “when I had cleaned the Buddha’s stupa”

¹⁹⁴⁴lit., “when I had cleaned the Buddha’s stupa”

¹⁹⁴⁵lit., “when I had cleaned the Buddha’s stupa”

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁶
seated in a single sitting,
I achieved the arahant-state. (19) [3002]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of cleaning [stupas]. (20) [3003]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3004]

Thus indeed Venerable Pabhaṅkara Thera spoke these verses.

The legend of Pabhaṅkara Thera is finished.

[334. {337.}¹⁹⁴⁷ Tīṇakuṭidāyaka¹⁹⁴⁸]

In the city, Bandumatī,
I was one who worked for others.
[Though] bound in service to others,
I looked not for another's rice.¹⁹⁴⁹ (1) [3005]

Gone off alone and sitting down,
I thought [it out] in this way:
"The Buddha's risen in the world
and I've provided no service. (2) [3006]

It is time to clean up my life;¹⁹⁵⁰
the moment is prepared for me.
Suffering is a taste of hell
for creatures devoid of merit. (3) [3007]

Having thought [it out] in this way,
I approached the labor foreman.¹⁹⁵¹

¹⁹⁴⁶lit., "when I had cleaned the Buddha's stupa"

¹⁹⁴⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁹⁴⁸"Grass Hut Donor"

¹⁹⁴⁹i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.

¹⁹⁵⁰*gatiṃ me*, following BJTS Sinhala gloss

¹⁹⁵¹*kammasāmi*, lord of work, superintendent

After begging [him] for [some] work,¹⁹⁵²
I entered into the forest.¹⁹⁵³ (4) [3008]

Having gathered at that time [some]
grass and sticks and [also some] vines,
[and] having put three poles¹⁹⁵⁴ in place,
I constructed a grass hut [there]. (5) [3009]

After I dedicated that
hut for¹⁹⁵⁵ the Assembly of monks,
I came back on that very day
and approached the labor foreman. (6) [3010]

Due to that karma done very well,
I then went to Tāvātimsa.
My mansion there, very well made,
was created by a grass hut. (7) [3011]

The mansion [that] appeared for me,
a mil-*kaṇḍa*¹⁹⁵⁶ cent-*bheṇḍu*¹⁹⁵⁷ [large],
made of gold, covered in flags,
contained a hundred thousand doors. (8) [3012]

In whichever womb I'm reborn,
[whether] it's human or divine,
recognizing what I'm thinking,
a palace comes to be [for me]. (9) [3013]

I do not experience fear,
get stupefied, horripilate;
I do not know those things in me.¹⁹⁵⁸
that's the fruit of grass-hut[-giving]. (10) [3014]

¹⁹⁵²*kamma*

¹⁹⁵³BJTS reads *vipinaṃ* for PTS *pavanaṃ*; the meaning is not different (but cf RD on *pavana*, which he defines as "mountainside" rather than "woodland").

¹⁹⁵⁴*tiḍaṇḍake*

¹⁹⁵⁵lit., "for the sake of"

¹⁹⁵⁶here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?...]sacrificial post".

¹⁹⁵⁷following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

¹⁹⁵⁸lit., of me, genitive.

Lions and tigers and leopards,
bears¹⁹⁵⁹ [and] wolves,¹⁹⁶⁰ *kara bānā* bears¹⁹⁶¹ —
all of them stay away from me:
that's the fruit of grass-hut[-giving]. (11) [3015]

Vipers¹⁹⁶² and ghosts,¹⁹⁶³ cobras [as well],
kumbhaṇḍa, *rakkhasa*[-demons];
they too are [all] avoiding me:
that's the fruit of grass-hut[-giving]. (12) [3016]

I do not remember seeing
my dreams [when they] are of evil.
Mindfulness arises for me:
that's the fruit of grass-hut[-giving]. (13) [3017]

Just because of that grass-hut[-gift],
I have experienced success.
I have witnessed the Teaching of
Gotama [Buddha], Blessed One. (14) [3018]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of grass-hut[-giving]. (15) [3019]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [3020]

Thus indeed Venerable Tiṇakuṭṭidāyaka Thera spoke these verses.

The legend of Tiṇakuṭṭidāyaka Thera is finished.

¹⁹⁵⁹ *acchcha*°, Sinh. gloss *valassu*

¹⁹⁶⁰ *koka*, etymological cousin of *vāka*, *ṛka*, above, see RD

¹⁹⁶¹ *taracchchā*, Sinh. gloss *kara bānā* ('submissive' "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara bānā valasā*, s.v.)

¹⁹⁶² *sarpaya*

¹⁹⁶³ *bhūta*

¹⁹⁶⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[335. {338.}¹⁹⁶⁴ Uttareyyadāyaka¹⁹⁶⁵]

In the city, Hamsavatī,
I was a brahmin at that time,
a scholar [who] knew the mantras,
a master of the three Vedas. (1) [3021]

I was honored by [my] students,
of good birth, well-educated,
I went out from the city then
for a water-consecration.¹⁹⁶⁶ (2) [3022]

The Victor, Padumuttara,
was the Master of Everything.¹⁹⁶⁷
The Victor entered the city
with one thousand undefiled ones.¹⁹⁶⁸ (3) [3023]

Seeing [him] surrounded by saints,¹⁹⁶⁹
I brought [great] pleasure to my heart,
as though made free of lust by [just]
seeing [him], the Good-Looking One.¹⁹⁷⁰ (4) [3024]

Hands pressed together on [my] head
I worshipped¹⁹⁷¹ the Compliant One.¹⁹⁷²
Happy, with pleasure in [my] heart,
I donated an upper cloak.¹⁹⁷³ (5) [3025]

Taking it with both of my hands,
I threw [that] cloak [into the sky].
[That] cloak became a canopy¹⁹⁷⁴
as big as Buddha's retinue. (6) [3026]

It remained [there] covering [that]
massive group of monks and others

¹⁹⁶⁵"Upper Cloak Donor" or "Outer Garment Donor." *Uttareyya* = *uttariya*

¹⁹⁶⁶*toya-abhisecchana-atthāya*, lit., "for the sake of a ritual water-bath by sprinkling"

¹⁹⁶⁷lit., "master of all things (*dhamma*)" (or "Master of All Teachings")

¹⁹⁶⁸lit., "with one thousand who had destroyed the outflows" (*khināsavasahashehi*),
i.e., with one thousand arahants.

¹⁹⁶⁹lit., "by arahants"

¹⁹⁷⁰*succhārurūpa*, "He whose form is very beautiful"

¹⁹⁷¹*namassitvāna*, lit., "having paid homage to" "having venerated"

¹⁹⁷²*subbatāṇ*

¹⁹⁷³*uttariya* = the upper or outer of the three robes worn by a Buddhist monk.

¹⁹⁷⁴lit., "[that] cloak covered"

going about in search of alms;¹⁹⁷⁵
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,¹⁹⁷⁶
the Self-Become One, Chief Person,
the Teacher, standing in the road,¹⁹⁷⁷
gave me this expression of thanks:¹⁹⁷⁸ (8) [3028]

“I shall relate details of him
who, happy, heart [filled with] pleasure,
made a gift of this cloak to me;
[all of] you listen to my words: (9) [3029]

For thirty thousand aeons he
will delight in the world of gods.
Fifty times the lord of the gods,
he will exercise divine rule. (10) [3030]

While he, endowed with good karma,¹⁹⁷⁹
is dwelling in the world of gods,
there will be a cloth canopy
a hundred leagues on every side. (11) [3031]

And thirty-six times he will be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (12) [3032]

While he, endowed with good karma,¹⁹⁸⁰
is transmigrating in the world,¹⁹⁸¹
everything wished for with [his] mind
will be realized,¹⁹⁸² all the time. (13) [3033]

This man is going to receive
cloth which is very expensive:

¹⁹⁷⁵ *piṇḍacchāraṇ ccharantassa*, lit., “wandering on its alms-rounds”

¹⁹⁷⁶ I am uncertain what house this refers to, as the protagonist had met Padumuttara Buddha in the city, but the Pāli is unambiguous (*gharato nikkhamantassa*, genitive absolute construction)

¹⁹⁷⁷ lit., “standing right there on the road”

¹⁹⁷⁸ lit., “made this expression of thanks for me”

¹⁹⁷⁹ lit., “meritorious karma”

¹⁹⁸⁰ lit., “meritorious karma”

¹⁹⁸¹ lit., “in existence”

¹⁹⁸² lit., “will come into existence”

silk cloth¹⁹⁸³ and woolen blankets¹⁹⁸⁴ too,
khoma and also cotton cloth.¹⁹⁸⁵ (14) [3034]

Everything wished for with [his] mind,
 this man is going to receive.
 He's always going to enjoy
 the result of one piece of cloth. (15) [3035]

And afterwards, having gone forth,
 incited by [his] wholesome roots,
 he will realize for himself
 the Blessed Gotama's Teaching.¹⁹⁸⁶ (16) [3036]

O! That karma well done by me
 for the Omniscient One, Great Sage!
 Having given a single cloak,
 I have attained the deathless state. (17) [3037]

When I am in a pavilion,¹⁹⁸⁷
 a tree-root or an empty house,
 a cloth canopy is carried
 for me, a fathom on each side. (18) [3038]

And because of [that] robe [I gave,]
 I'm dressed [in clothes] without asking.¹⁹⁸⁸
 I receive¹⁹⁸⁹ food [and also] drink:
 that's the fruit of an upper cloak. (19) [3039]

In the hundred thousand aeons
 since I did that [good] karma then,
 I've come to know no bad rebirth:
 that is the fruit of giving cloth. (20) [3040]

¹⁹⁸³*koseyya*

¹⁹⁸⁴*kambala*

¹⁹⁸⁵*kappāsika*

¹⁹⁸⁶*dhamma*

¹⁹⁸⁷*maṇḍape*. A *maṇḍapa* is an ornamental temporary wall or fence or curtain closing off and marking a space in which ritual activity occurs. In modern Sri Lanka these are commonly frames of wood, something like a room divider, which are then decorated with tissue-paper cut-outs, flowers, streamers, cloth, go kola (palm fronds prepared ornamentally), etc., and will often be accompanied by a covering canopy (*viyana*, *chadana*).

¹⁹⁸⁸reading *aviññataṃ nivāsemi* with BJTS for PTS *aviññatti nisevāmi* ("I indulge in not asking")

¹⁹⁸⁹lit., "I am a receiver of"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3041]

Thus indeed Venerable Uttareyyadāyaka Thera spoke these verses.

The legend of Uttareyyadāyaka Thera is finished.

[336. {339.}¹⁹⁹⁰ Dhammasavaniya¹⁹⁹¹]

The Victor, Padumuttara,
was the Master of Everything.¹⁹⁹²
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [3042]

A matted-haired ascetic¹⁹⁹³ then,
I practiced fierce austerities.¹⁹⁹⁴
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [3043]

Then I was unable to fly¹⁹⁹⁵
over [him], the Best of Buddhas.
Like a bird hitting¹⁹⁹⁶ a mountain,
I did not get to journey on.¹⁹⁹⁷ (3) [3044]

My movement had not formerly
been obstructed in such a way;¹⁹⁹⁸
as though rising up¹⁹⁹⁹ from water,
I easily²⁰⁰⁰ flew²⁰⁰¹ through the sky. (4) [3045]

¹⁹⁹⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁹⁹¹ “Dharma-Hearer” or “Hearer of the Teaching”

¹⁹⁹² lit., “Master of All Things (*dhmma*)” (or “Master of All Teachings”)

¹⁹⁹³ *jaṭṭila*, an ascetic who wears his hair in a matted braid (*jaṭṭā*)

¹⁹⁹⁴ lit., “I was one who practices fierce austerities,” reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, “rising over the bazaar”

¹⁹⁹⁵ lit., “to go”

¹⁹⁹⁶ *āsajja*, lit., “having hit/struck”

¹⁹⁹⁷ lit., “I did not receive a journey”. BJTS (and PTS alt.) reads *na ālabhiṃ* for PTS *na labhe*; the grammar is clearer but the meaning is the same.

¹⁹⁹⁸ lit., “this obstruction of movement had not formerly transpired for me”

¹⁹⁹⁹ reading *dake yathā ummujjitvā* with BJTS for PTS *dake yathā ummisitvā* (“as though opening one’s eyes in the water”)

²⁰⁰⁰ *evaṇ*, lit., “thus,” “in this way”

²⁰⁰¹ lit., “am going” (“went”)

“A lofty human being must²⁰⁰²
be sitting underneath [me now].
It’s good²⁰⁰³ for me to search for him;
I might obtain something worthwhile.”²⁰⁰⁴ (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 see²⁰⁰⁵ 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,²⁰⁰⁶
spoke of things as impermanent.²⁰⁰⁷ (11) [3052]

Remembering that perception,
transmigrating from birth to birth,

²⁰⁰²lit., “will” (*bhavissati*, future tense)

²⁰⁰³*handā me*, “well then for me”

²⁰⁰⁴lit., “I might obtain a thing of value”

²⁰⁰⁵lit., “the perception of”

²⁰⁰⁶reading *gāthāya* with BJTS (and PTS alt.) for PTS *kathāya*, “through [his] speech”

²⁰⁰⁷BJTS reads, more straightforwardly, *aniccchataṃ udāhari*, “[then] spoke about impermanence”

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 cessation²⁰⁰⁸ is happiness.” (13) [3054]²⁰⁰⁹

After hearing [him say] that verse,²⁰¹⁰
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?²⁰¹¹ (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.²⁰¹² (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.

²⁰⁰⁸reading *vūpasamo* with BJTS for PTS *vupasamo*

²⁰⁰⁹cf. S iv.28; A i.152, 299

²⁰¹⁰*saha gāthaṃ sunitavāna*, lit., “after hearing [his sermon] together with that verse”
or “in conjunction with that verse”

²⁰¹¹lit., “in the dispensation of the Śākya Son”

²⁰¹²*saddhammasavane phalaṃ*, lit., “the fruit in the Great Teaching”

[337. {340.}²⁰¹³ Ukkhittapadumiya²⁰¹⁴]

In the city, Hamsavatī,
I was a florist at that time.
Plunging into a lotus lake,
I gathered [some] lotus blossoms. (1) [3060]

The Victor Padumuttara
was the Master of Everything.²⁰¹⁵
Along with one hundred thousand
such-like ones whose minds were peaceful,
pure ones with defilements destroyed,
six special knowledge-possessors,
the Ultimate Person approached
desirous of my improvement.²⁰¹⁶ (2-3) [3061-3062]

Having seen [him], the God of Gods,
the Self-Become One, World-Leader,
breaking off the stems I tossed [those]
lotuses into the air then. (4) [3063]

“If you are a Buddha, Hero,
the World’s Best One, the Bull of Men,
let [these] lotuses by themselves
go [and] be carried on your head.” (5) [3064]

The World’s Best One, the Bull of Men,
the Great Hero then wishing so,
through the power²⁰¹⁷ of the Buddha,
those [blooms] were carried on his head. (6) [3065]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [3066]

There my well-constructed mansion

²⁰¹³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰¹⁴ “Tossed Lotus-er”

²⁰¹⁵ lit., “Master of All Things (*dhamma*)” (or “Master of All Teachings”)

²⁰¹⁶ *vuddhi*, lit., “increase” or “furtherance”.

²⁰¹⁷ *ānubhāvena*

was known as²⁰¹⁸ “One Hundred Petals.”²⁰¹⁹
 It rose up sixty leagues [in height];
 [and it] was thirty leagues in width. (8) [3067]

A thousand times the lord of gods,
 I exercised divine rule [then].
 And seventy-five times I was
 a king who turned the wheel [of law]. (9) [3068]

There was [also] much local rule,
 innumerable by counting.
 I experienced own-karma,
 formerly well done by myself. (10) [3069]

Due to just that single lotus,
 experiencing good fortune,
 I realized the Teaching of
 the Blessed [Buddha], Gotama. (11) [3070]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (12) [3071]

In the hundred thousand aeons
 since I offered [him]²⁰²⁰ that flower,
 I’ve come to know no bad rebirth:
 the fruit of a single lotus. (13) [3072]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (14) [3073]

Thus indeed Venerable Ukkhittapadumiya Thera spoke these verses.

The legend of Ukkhittapadumiya Thera is finished.

The Summary:

Gandhodaka and Pūjani,
 Punnāga, Ekadussika,
 Phusita and Pabhaṅkara,

²⁰¹⁸*vuccchhati*, lit., “was called”

²⁰¹⁹*sattapattan* = “Lotus”

²⁰²⁰lit., “since I did *pūjā*”

Kuṭida, Uttariyaka,
Savani, Ekapadumi:
the clump of verses there [numbers]
one hundred verses and also
forty-four [additional ones].

The Gandhathūpiya Chapter, the Thirty-Fourth

Ekapadumiya Chapter, the Thirty-Fifth

[338. {341.}²⁰²¹ Ekapadumiya²⁰²²]

The Victor Padumuttara
was the Master of Everything.²⁰²³
Explaining²⁰²⁴ all existences,²⁰²⁵
he ferried many folks across. (1) [3074]

At that time I was a swan-king;
I was distinguished among birds.
Plunged into a natural lake,
I am sporting the sports of swans. (2) [3075]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Victor would fly,²⁰²⁶ all the time,
over that natural lake [there]. (3) [3076]

I having seen the God of Gods,
the Self-Become One, World-Leader,
gathered lotuses with my beak —
lovely, with a hundred petals —
[and] having broken off the stems,
tossing them into the sky, I
did pūjā to the Best Buddha,
pleased by²⁰²⁷ the Leader of the World. (4-5) [3077-3078]

²⁰²¹Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰²²“One-Lotus-er”

²⁰²³lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

²⁰²⁴*vibhāvento*, could also be “understanding” or “annihilating”

²⁰²⁵*bhavābhava*, lit., “all sorts of existence,” “this and that type of existence”

²⁰²⁶lit., “came” or “approached”

²⁰²⁷lit., “in”

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
gave me this expression of thanks:²⁰²⁸ (6) [3079]

“Due to this single lotus [gift],
with intention and [firm] resolve,
for one hundred thousand aeons
you won’t fall into²⁰²⁹ suffering.”²⁰³⁰ (7) [3080]

Having said this the Sambuddha
whose name was Ultimate Lotus,²⁰³¹
after detailing my karma,
went according to his wishes. (8) [3081]

In the hundred thousand aeons
since I did that [good] karma then,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (9) [3082]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [3083]

Thus indeed Venerable Ekapadumiya Thera spoke these verses.

The legend of Ekapadumiya Thera is finished.

[339. {342.}²⁰³² *Tiṇuppalamāliya*²⁰³³]

On CChandabhāgā River’s bank,
I was a monkey²⁰³⁴ at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3084]

²⁰²⁸lit., “made this expression of thanks for me”

²⁰²⁹lit., “go”

²⁰³⁰*vinipātaṇ*, lit., “a state of suffering” or “ruination”

²⁰³¹*jalajuttama*, the literal meaning of Padumuttara

²⁰³²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰³³“Three Blue Lotus-er” or “Three Waterlily-er”. BJTS reads *Tiuppalamāliya*

²⁰³⁴*vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.²⁰³⁵ (2) [3085]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3086]

After offering [those] flowers
to Vipassi, the Greatest Sage,
approaching him respectfully
I [then] departed facing north. (4) [3087]

Crouched over²⁰³⁶ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3088]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,²⁰³⁷
I went to Tāvatiṃsa [then]. (6) [3089]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3090]

In the ninety-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3091]

The four analytical modes,
and these eight deliverances,

²⁰³⁵*lakṣhaṇavyañjanūpetar*, i.e., the thirty-two primary marks and eighty lesser or minor marks that adorn the body of a great man (*mahāpurusa*) who is destined to be either a wheel-turning monarch or a Buddha.

²⁰³⁶taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* "to crouch," "to bend over" (as does apparently BJTS, glossing the term *hākiṭi* = *vakūtu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

²⁰³⁷note that this oft-repeated foot has not been modified to indicate that he discarded a simian body, not a human one.

six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3092]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

[340. {343.}²⁰³⁸ Dhajadāyaka²⁰³⁹]

The Teacher [then] was named Tissa,
the World's Best One, the Bull of Men.
Having seen his passing away,²⁰⁴⁰
I hoisted a flag [at that place].²⁰⁴¹ (1) [3093]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (2) [3094]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (3) [3095]

There was [also] much local rule,
innumerable by counting.
I experienced own-karma,
formerly well done by myself. (4) [3096]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of giving a flag. (5) [3097]

Today, if I should wish for [it],
[the world] with forests and mountains
is covered by a *khoma* cloth:
the fruit of²⁰⁴²what I did²⁰⁴³ back then. (6) [3098]

²⁰³⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰³⁹ "Flag Donor"

²⁰⁴⁰ *tayopadhikkhaya* (BJTS reads, a little more cleanly, *tassopadhikkhaye*), lit., "the destruction (*khaya*) of his foundation (substratum, liability) for rebirth (*upadhi*)."²⁰⁴¹ I follow the BJTS gloss in understanding this as a reference to his *parinirvāṇa*.

²⁰⁴¹ lit., "a flag was hoisted (or given, carried, displayed, etc.) by me"

²⁰⁴² lit., "in" (*kate*, locative case)

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3099]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka Thera is finished.

[341. {344.}²⁰⁴⁴ Tīṇikiṅkhaṇikapūjaka²⁰⁴⁵]

Close to the Himalayan range,
there's a mountain, Bhūtagaṇa.²⁰⁴⁶
There I saw a robe made of rags,²⁰⁴⁷
stuck up in the top of a tree.²⁰⁴⁸ (1) [3100]

At that time I [then] scattered [there]
three [lovely] *kiṅkhaṇi*²⁰⁴⁹ flowers.
Happy, [and] with a happy heart,
I did *pūjā* to that rag-robe. (2) [3101]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of three flowers. (3) [3102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3103]

Thus indeed Venerable Tīṇikiṅkhaṇikapūjaka²⁰⁵⁰ Thera spoke these verses.

²⁰⁴³lit., "my deed"

²⁰⁴⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁴⁵"Three *Kiṅkhaṇi* Flower-er." BJTS reads *Tikiṅkiṇi*°

²⁰⁴⁶"Group of Ghosts"

²⁰⁴⁷Or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

²⁰⁴⁸I follow the cty and BJTS Sinhala gloss in taking *dumaggamhi* as *duma* + *aggamhi*. It would also be possible to take it as *du* + *maggamhi*, "on a bad road".

²⁰⁴⁹BJTS reads *kiṅkiṇi*

²⁰⁵⁰BJTS reads *Tikiṅkiṇi*°

The legend of Tīnikīṅkhaṇikapūjaka²⁰⁵¹ Thera is finished.

[342. {345.}²⁰⁵² Nalāgārika²⁰⁵³]

Close to the Himalayan range,
there's a mountain named Hārīta.²⁰⁵⁴
The Self-Become One, Nārada,
dwelt at the roots of a tree then. (1) [3104]

Having fashioned a house of reeds,
I covered it with grass [as thatch],
[and] clearing a walkway I [then]
gave [them] to the Self-Become One. (2) [3105]

In the fourteenth aeon [ago]
I delighted in the gods' world,
and seventy-four times did I
exercise rule over the gods. (3) [3106]

And seventy-seven times I
was [then] a wheel-turning monarch.
There was [also] much local rule,
innumerable by counting. (4) [3107]

My dwelling-place was very tall,
rising up like Indra's post.
One thousand-pillared, unsurpassed,
a mansion full of radiance. (5) [3108]

Enjoying both accomplishments,²⁰⁵⁵
incited by [my] wholesome roots,
I went forth in the religion²⁰⁵⁶
of Gotama, the Blessed One. (6) [3109]

Being one bent on exertion,

²⁰⁵¹BJTS reads *Tikiṅkiṇi*°

²⁰⁵²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁵³"Reed-Hut-er." BJTS reads *Naḷāgārika*.

²⁰⁵⁴perhaps "Charming," from *hāri*, or "Carrying," from *harati*. A parallel *apadāna* below, of Naḷakuṭṭika Thera, which begins with the same two verses, reads the name as Bhārīka (BJTS Bhārīta) with *Hārīta* and *Hiriko* as alts.

²⁰⁵⁵i.e., birth as a human being and birth as a god

²⁰⁵⁶*sāsane*, lit., "dispensation"

calmed,²⁰⁵⁷ devoid of grounds for rebirth,²⁰⁵⁸
 like elephants with broken chains,
 I am living without constraint. (7) [3110]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [3111]

Thus indeed Venerable Nalāgārika Thera spoke these verses.

The legend of Nalāgārika Thera is finished.

[343. {346.}²⁰⁵⁹ CChampakapupphiya²⁰⁶⁰]

In the Himalayan region,
 there's a mountain named CChāvala.²⁰⁶¹
 The Buddha named Sudassana
 was living on the mountainside. (1) [3112]

Taking Himalayan flowers,
 I saw the Buddha, Stainless One,
 the Flood-Crosser,²⁰⁶² the Undefined,²⁰⁶³
 traveling through the sky [just then]. (2) [3113]

At that time I placed on [his] head
 seven [fragrant] *cchampaka* blooms.
 I offered [them] to the Buddha,
 the Self-Become One, the Great Sage. (3) [3114]

In the thirty-one aeons since
 I did *pūjā* [with] those flowers,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [3115]

²⁰⁵⁷*upasanto*

²⁰⁵⁸*nirūpadhi*

²⁰⁵⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁶⁰“CChampakaka-Flower-er”. The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

²⁰⁶¹perhaps “Falling Away” or “Disappearing,” from *cchavati*.

²⁰⁶²*oghatinṇa*

²⁰⁶³*anāsava*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3116]

Thus indeed Venerable CChampakapupphiya Thera spoke these verses.

The legend of CChampakapupphiya Thera is finished.

[344. {347.}²⁰⁶⁴ Padumapūjaka²⁰⁶⁵]

Close to the Himalayan range,
there's a mountain named Romasa.²⁰⁶⁶
The Buddha known as Sambhava
then dwelt there in the open air. (1) [3117]

Coming out of [my] residence,
I brought²⁰⁶⁷ [him] a lotus [flower].
Having brought a single one
I went forward into rebirth. (2) [3118]

In the ninety-one aeons since
I offered²⁰⁶⁸ [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [3119]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3120]

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

²⁰⁶⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁶⁵ "Pink Lotus Offerer". Virtually the same *apadāna* as this present one, ascribed to a monk with a similar name (*Padumadhāriya* = "Pink Lotus Bearer") and differing only in giving thirty-one rather than ninety-one as the number of aeons ago when the good karma was done, and providing the full three-verse concluding refrain, is presented below as #517 {520}

²⁰⁶⁶ A recurring name in *Apadāna* of uncertain meaning

²⁰⁶⁷ *dhārayim*, "carried," "brought," "had"

²⁰⁶⁸ lit., "did *pūjā*"

[345. {348.}]²⁰⁶⁹ Tīnamuṭṭhidāyaka²⁰⁷⁰]

In the Himalayan region,
there's a mountain named Lambaka.²⁰⁷¹
The Sambuddha, Upatissa,
walked back and forth in open air. (1) [3121]

I was a deer-hunter back then,
within a grove in the forest.
Having seen that God among Gods,
the Self-Become, Unconquered One,
with a mind that was very clear,
I then gave a handful of grass
to the Greatest Sage, the Buddha,
so that [he could] sit down [on it]. (2-3) [3122-3123]

Giving the God of Gods some more,
I brought pleasure to [my own] heart.
Saluting the Sambuddha, I
[then] departed, facing the north. (4) [3124]

Not long after, a king of beasts²⁰⁷²
injured me where I had traveled.²⁰⁷³
Being brought down by [that] lion,
I passed away [right] on the spot. (5) [3125]

Near [when] I did that karma for
the Best Buddha, the Undefined,²⁰⁷⁴
quick like²⁰⁷⁵ an arrow [just] released,
I went to the world of the gods. (6) [3126]

²⁰⁶⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁷⁰“Handful of Grass Donor.” With only minor changes (the elision of four feet from the opening verses, and addition of the first two verses of the three-verse concluding refrain [the present *apadāna* includes only the third verse of the three-verse concluding refrain]) the same *apadāna*, with the same title, is presented below as #518 {521}

²⁰⁷¹perhaps fr. *lambati*, to hang down, “Pendulous”. #1, #122 also take place on this mountain.

²⁰⁷²*migarājā*, a lion

²⁰⁷³lit., “at the distance I had gone”

²⁰⁷⁴*anāsava*

²⁰⁷⁵reading *va* with BJTS (and PTS alternative) for PTS *ccha*, “and”

²⁰⁷⁶*yūpa*

[My] lovely sacrificial post,²⁰⁷⁶
 created by good²⁰⁷⁷ karma there,
 was mil-*kaṇḍa*²⁰⁷⁸ cent-*bheṇḍu*²⁰⁷⁹ [large]
 made out of gold, covered in flags. (7) [3127]

Radiating its brilliant light,
 like the risen hundred-rayed [sun],
 it's crowded with divine maidens.
 I [greatly] enjoyed [myself there]. (8) [3128]

Falling from the world of the gods,
 incited by [my] wholesome roots,
 coming back to the human state,
 I attained [my] arahantship.²⁰⁸⁰ (9) [3129]

In the ninety-four aeons since
 I gave [him a place to] sit down,
 I've come to know no bad rebirth:
 the fruit of a handful of grass. (10) [3130]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (11) [3131]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

²⁰⁷⁷lit., “meritorious,” *puññakammābhiniṃmita*

²⁰⁷⁸here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]...sacrificial post”.

²⁰⁷⁹following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

²⁰⁸⁰lit., “I attained the destruction of the outflows” (*āsavaḥkhayaṃ*)

²⁰⁸¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁸²“Wild Mangosteen-Fruit Donor.” The tree is *tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a Indian persimmon, wild mangosteen

[346. {349.}²⁰⁸¹ Tiṇḍukaphaladāyaka²⁰⁸²]

I saw the Buddha, Stainless One,
the Flood-Crosser, Undefined One,²⁰⁸³
sitting down on a mountainside,
shining like a dinner-plate tree.²⁰⁸⁴ (1) [3132]

Seeing wild mangosteen²⁰⁸⁵ in bloom,
I broke off sprigs²⁰⁸⁶ with [fruit on them].
Happy, [my] heart [filled] with pleasure,
I gave them to [him], Vessabhu. (2) [3133]

In the ninety-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3134]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3135]

Thus indeed Venerable Tiṇḍukaphaladāyaka Thera spoke these verses.

The legend of Tiṇḍukaphaladāyaka Thera is finished.

[347. {350.}²⁰⁸⁷ Ekañjaliya²⁰⁸⁸]

The Sambuddha named Revata²⁰⁸⁹
dwelt on a riverbank back then.
I saw the Buddha, Stainless One,
like the sun with its rays of gold,²⁰⁹⁰
like beaten²⁰⁹¹ [gold]²⁰⁹² atop a forge,²⁰⁹³

²⁰⁸³ *anāsava*

²⁰⁸⁴ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

²⁰⁸⁵ *tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

²⁰⁸⁶ *sakoṭakaṇ*, which BJTS glosses *kaṇiti* (read *kaniti*, plural of *kanitta*) *sahita*.

²⁰⁸⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁸⁸ "One Salute." Cf. #29, #275.

²⁰⁸⁹ PTS and BJTS alt. read *Romasa* (cf. #279). I follow BJTS in reading *Revata* (also a PTS alt.)

²⁰⁹⁰ reading *pīṭaraṇṣiṃ va* with BJTS for PTS *vīṭaraṇṣiṃ* ("devoid of rays" or "woven rays"). PTS alt. *sātaraṇṣiṃ* ("hundred-rayed") is perhaps better than either of these

[burning bright] like cedar charcoal,²⁰⁹⁴
 shining forth like the morning star.²⁰⁹⁵
 I pressed my hands together once. (1-2) [3136-3137]

In the ninety-four aeons since
 I pressed my hands together [then],
 I've come to know no bad rebirth:
 that is the fruit of saluting. (3) [3138]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3139]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

The Summary:

Paduma, Uppalahattha,
 Dhaja, Kiṅkhaṇika, Nala,
 CChampaka, Paduma, Muṭṭhi,
 Tinduk and thus Ekañjali.
 There are six plus sixty verses
 which are counted by those who know.

The Ekpadumiya Chapter, the Thirty-Fifth

readings, and consistent with *Apadāna* usage elsewhere (cf. #33, #85, #112, #153, #178, #181, #185, #202, #215, #309, #345{348})

²⁰⁹¹*pahaṭṭhaṇ*, BJTS reads *pahaṭṭhaṇ* with the same meaning.

²⁰⁹²or bronze, iron, etc.

²⁰⁹³*ukkāmukhaṇ*, the “mouth” (receiving or discharging end) of a furnace or forge, a goldsmith’s smelting pot.

²⁰⁹⁴*khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English “red cutch” or “khayer.” The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.

²⁰⁹⁵*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

²⁰⁹⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁹⁷“Sound-Perceiver,” cf. #88, #294, #317

Saddasañña Chapter, the Thirty-Sixth

[348. {351.}²⁰⁹⁶ Saddasañña²⁰⁹⁷]

I was a deer-hunter back then,
within a grove in the forest.
There I saw the Sambuddha [once],
honored by the gods' assembly.²⁰⁹⁸ (1) [3140]

[While] preaching the Four Noble Truths
he ferried many folks across.
I [also] heard [his] honeyed speech
like²⁰⁹⁹ the song²¹⁰⁰ of a cuckoo bird.²¹⁰¹ (2) [3141]

Having pleased [my] heart in the sound
of Sikhi [Buddha], World's Kinsman,
the Sage, Divine Sound Intoner,²¹⁰²
I attained [my] arahantship.²¹⁰³ (3) [3142]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of [feeling] pleasure. (4) [3143]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3144]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

²⁰⁹⁸ *devasaṅghapurakkhataṇ*

²⁰⁹⁹ lit., "comparable to" or "metaphorically"

²¹⁰⁰ *ruda*, lit., "cry" (of an animal)

²¹⁰¹ i.e., melodious and clear

²¹⁰² *brahmassara*. RD explains this as "a beautiful and deep voice (with 8 fine qualities: see enumd under *bindu*) D ii.211=227; J i.96; v.336."

²¹⁰³ lit., "I attained the destruction of the outflows" (*āsavaṅkhaṇa*). This has to be read as a reference to the much later (present) life, for if he had become an arahant in the time of Sikhi Buddha he would not have been reborn during the time of the present (Gotama) Buddha.

²¹⁰⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[349. {352.}²¹⁰⁴ Yavakalāpiya²¹⁰⁵]

In Aruṇavatī City,
I was a barley grower²¹⁰⁶ then.
Seeing the Buddha²¹⁰⁷ on the road,
I spread out a sheaf of barley. (1) [3145]

Sikhi, Chief Leader of the World,
Merciful, Compassionate One,
discerning what I was thinking,
sat down on that sheaf of barley. (2) [3146]

Seeing the seated Spotless One,
the Great Meditator, Leader,
[and] generating great delight,
I passed away [right] on the spot. (3) [3147]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit in spreading out barley. (4) [3148]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3149]

Thus indeed Venerable Yavakalāpiya Thera spoke these verses.

The legend of Yavakalāpiya Thera is finished.

[350. {353.}²¹⁰⁸ Kiṇṣukapūjaka²¹⁰⁹]

Seeing a pulas tree in bloom,²¹¹⁰
stretching out hands pressed together,

²¹⁰⁵“Barley Sheaf-er”

²¹⁰⁶*yavasika*, lit., “barley-er,” so the term could also mean a barley merchant, or a barley laborer, etc.

²¹⁰⁷lit., “Sambuddha”

²¹⁰⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁰⁹“Pulas-Offerer”

²¹¹⁰*kiṇṣukaṇ pupphitaṇ disvā*. The *kiṇṣuka* (“what is it” “strange”) tree is *Butea frondosa*, Sinh. *kāla* or *gaskāla*, *ātkaṇ*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.

recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [3150]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3151]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3152]

Thus indeed Venerable Kiṇṣukapūjaka Thera spoke these verses.

The legend of Kiṇṣukapūjaka Thera is finished.

[351. {354.}²¹¹¹ Sakotakakoraṇḍadāyaka²¹¹²]

Having seen the path²¹¹³ stepped upon
by²¹¹⁴ Sikhi [Buddha], World's Kinsman,
placing deer-hide on one shoulder,
I worshipped that superb²¹¹⁵ footprint. (1) [3153]

Seeing a *koraṇḍa* in bloom,
foot-drinker growing in the earth,²¹¹⁶
taking a sprig with [flowers,] I
worshipped²¹¹⁷ the wheel on [that] footprint.²¹¹⁸ (2) [3154]

In the thirty-one aeons since
I did that [good] karma back then,

²¹¹¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹¹²"Koraṇḍa-Sprig Donor." *Koraṇḍa* is Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

²¹¹³or foot, or footprint (the translation of the same word preferred in the fourth foot of the verse)

²¹¹⁴lit., "of," genitive case

²¹¹⁵reading *padaseṭṭham* (lit., "best footprint") with BJTS (and PTS alt.) for PTS *padaseyyaṇ*, though it amounts to the same thing.

²¹¹⁶the foot consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

²¹¹⁷lit., "did *pūjā* to"

²¹¹⁸the wheel is one of the auspicious marks found on the footprint of the Buddha

I've come to know no bad rebirth:
that's the fruit of footprint-pūjā. (3) [3155]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3156]

Thus indeed Venerable Sakoṭakakoraṇḍadāyaka Thera spoke these verses.

The legend of Sakoṭakakoraṇḍadāyaka Thera is finished.

[352. {355.}²¹¹⁹ Daṇḍadāyaka²¹²⁰]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,²¹²¹
I gave it to the Assembly.²¹²² (1) [3157]

Due to the pleasure in [my] heart,
honored with, "happiness to you!,"
having given that walking stick,
I departed, facing the north. (2) [3158]

In the ninety-four aeons since
I gave [the monks] that stick back then,
I've come to know no bad rebirth:
that's the fruit of giving a stick. (3) [3159]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3160]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

²¹¹⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹²⁰ "Stick Donor." This same *apadāna* (save for the addition of the first two verses of the standard three-verse concluding refrain, elided here) is repeated below, with the same title, as #523 {526}

²¹²¹ *ālabana* or *ālamba*, lit., "hang onto," is anything to hang onto or which provides support. I understand it as a cane for walking, a typical accoutrement of peripatetic Buddhist monks.

²¹²² *saṅghassa*, i.e., the Assembly of monks

The legend of Daṇḍadāyaka Thera is finished.

[353. {356.}²¹²³ Ambayāgudāyaka²¹²⁴]

The Sambuddha, Hundred-Ray-²¹²⁵One,
the Self-Become, Unconquered One,
rising up from meditation,²¹²⁶
approached me [begging] for alms food. (1) [3161]

Seeing the Pacchchekabuddha,
with a mind that was very clear,
I gave gruel [made with] mangoes
to him, the Clear-Minded [Buddha]. (2) [3162]

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 gruel [with] mangoes. (3) [3163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3164]

Thus indeed Venerable Ambayāgudāyaka Thera spoke these verses.

The legend of Ambayāgudāyaka Thera is finished.

[354. {357.}²¹²⁷ Supuṭakapūjaka²¹²⁸]

Going out [after] his siesta,
Vipassi [Buddha], World-Leader,
wandering about for alms food,
came into my presence [back then]. (1) [3165]

After that, happy, exulted,
giving a good bag [full] of salt

²¹²³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹²⁴ "Mango-Gruel Donor"

²¹²⁵ *sataṇṇsi*, i.e., "the Sun"

²¹²⁶ lit., "from *samādhi*"

²¹²⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹²⁸ "Good Bag Offerer"

to the World's Best, the Neutral One,
I joyed an aeon in heaven. (2) [3166]

In the ninety-one aeons since
I gave [the Buddha] that good bag,
I've come to know no bad rebirth:
that's the fruit of a good bag-gift. (3) [3167]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3168]

Thus indeed Venerable Supuṭakapūjaka Thera spoke these verses.

The legend of Supuṭakapūjaka Thera is finished.

[355. {358.}²¹²⁹ Sajjhadāyaka²¹³⁰]

I gifted one [piece of] silver²¹³¹
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [3169]

Elephant [and] horse vehicles,
divine vehicles are obtained;
because of that gift of silver,
I attained [my] arahantship. (2) [3170]

²¹²⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹³⁰ "Silver Donor." BJTS reads *Mañcchadāyaka*, "Bed Donor".

²¹³¹ the transmission of this *apadāna* is quite inconsistent with regard to the type of gift, and by extension the name of the arahant. BJTS reads "a single bed" or "a single couch" (*mañccha*). PTS alternatives include "one thing [he] wanted" (*secchcha* = *sa-icchā*), "one *pecchcha*" (? uncertain meaning) and "one umbrella" (*ekachattar*). The cty provides no comment, and the references to the gift in subsequent verses, and the name in the colophons, vary from manuscript to manuscript depending upon the term supplied in this verse by the various editors, so I see no way to suss out a "correct" reading. The same *apadāna* is repeated verbatim (except for adding the first two verses of the standard three-verse concluding refrain, missing from the present *apadāna*) below as #519 {522}, where PTS has *Pecchhadāyaka* and BJTS again gives *Mañcchadāyaka*. I follow PTS because it is the default text employed in this translation, but any of these is possible, and something different still is perhaps preferable, given that the intermediate fruit is stated to be receipt of various sorts of vehicles — was the original gift then a vehicle of some sort? Is the BJTS tradition that supplies *mañccha* predicated on an understanding of that term as a "couch" which is mobile, some sort of palanquin?

In the ninety-one aeons since
I gave that [piece of] silver then,
I've come to know no bad rebirth:
that's the fruit of giving silver. (3) [3171]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3172]

Thus indeed Venerable Sajjhadāyaka²¹³² Thera spoke these verses.

The legend of Sajjhadāyaka²¹³³ Thera is finished.

[356. {359.}]²¹³⁴ Saraṇāgamaniya²¹³⁵]

We boarded a boat at that time,
monk and I,²¹³⁶ an *ajīvaka*.
When the boat was broken [to bits],
that Buddhist monk gave me refuge. (1) [3173]

In the thirty-one aeons since
he gave refuge to me [back then],
I've come to know no bad rebirth:
the fruit of going for refuge. (2) [3174]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3175]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

²¹³²BJTS reads *Mañcchadāyaka*

²¹³³BJTS reads *Mañcchadāyaka*

²¹³⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹³⁵"Refuge-Goer," cf. #23, #113, #298; the same text is repeated verbatim (except for the addition of the first two verses of the standard three-verse concluding refrain, omitted here), with the same title, as #520 {523}, below.

²¹³⁶BJTS reads *vahaṃ* ("the current")

²¹³⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[357. {360.}²¹³⁷ Piṇḍapātika²¹³⁸]

The Sambuddha was named Tissa;
 he dwelt in the forest back then.
 Coming here from Tusitā, I
 I gave alms food [to that Buddha]. (1) [3176]

I saluted the Sambuddha,
 the Greatly Famed One named Tissa.
 Bringing pleasure to [my] own heart,
 I [then] went [back] to Tusitā. (2) [3177]

In the ninety-two aeons since
 I gave that almsgiving back then,
 I've come to know no bad rebirth:
 that's the fruit of [giving] alms food. (3) [3178]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3179]

Thus indeed Venerable Piṇḍapātika Thera spoke these verses.

The legend of Piṇḍapātika Thera is finished.

The Summary:

Saddasañña, Yavasika,
 Kiṇṣuka, 'Raṇḍapupphiya,
 Ālamba and Ambayāgu,
 Supuṭi, Sajjhadāyaka,
 Saraṇaṇ and Piṇḍapāta
 [make] exactly forty verses.

The Saddasañña Chapter, the Thirty-Sixth

²¹³⁸ "Alms Round-er"

²¹³⁹ BJTS reads *Mandārava*°, the preferred Pāli spelling.

²¹⁴⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁴¹ "One *Mandāra* [Flower]-er." *Mandārava* (skt. *mandāra*) is the coral tree, *Erhythrina fulgens* (RD *Erythmia Indica*), also one of the five celestial trees whose flowers

Mandārapupphiya²¹³⁹ Chapter, the Thirty-Seventh

[358. {361.}²¹⁴⁰ Ekamandāriya²¹⁴¹]

Coming here from Tāvatiṃsa,
I was a man named Maṅgala.²¹⁴²
Taking a *mandāra* bloom,
I carried [it] over the head
of Vipassi [Buddha], Great Sage,
seated [then] in meditation.²¹⁴³
I carried it [thus] for a week,
[then] returned to the world of gods. (1-2) [3180-3181]
In the ninety-one aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3182]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3183]

Thus indeed Venerable Ekamandāriya Thera spoke these verses.

The legend of Ekamandāriya Thera is finished.

[359. {362.}²¹⁴⁴ Kekkhārupupphiya²¹⁴⁵]

Coming from the world of the dead,²¹⁴⁶
[I saw] Gotama, Splendid One.²¹⁴⁷

fall from the world of the gods. BJTS reads, probably more correctly, *Mandārapupphiya*. In this context the reference seems to be to the divine, rather than the earthly *mandāra(va)*, so I leave the term untranslated, rather than give “One Coral Tree [Flower]-er”

²¹⁴²“Auspicious,” “Festival,” “Lucky,” also the name of a previous Buddha.

²¹⁴³lit., “with (in) *samādhi*”

²¹⁴⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁴⁵“*Kekkhāra* Flower-er.” Here the BJTS reading *Kakkāru*° is to be preferred. According to RD, *kakkāru* is the pumpkin gourd, *Beninkasa Cerifera*; BJTS glosses *kākiri mal*, “cucumber flowers.” *Kakkāru* is also the name of a heavenly flower, which given the context is probably the intention here. As a result I leave the term untranslated, and given that, have retained the PTS (mis)spelling of the term.

²¹⁴⁶*yāmā devā*, a class of deities, perhaps derived from God Yama (the Lord of the Dead).

²¹⁴⁷*siri-vacchchasaṇ*. Taking *vacchchasaṇ* as *vaccchchasaṇ* (“splendor”) the literal meaning would be a more emphatic, “He of Resplendent Splendor”

Taking a *kekkhāra* flower
I offered [it] to the Buddha. (1) [3184]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3185]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3186]

Thus indeed Venerable Kekkhārupupphiya Thera spoke these verses.

The legend of Kekkhārupupphiya Thera is finished.

[360. {363.}²¹⁴⁸ Bhisamuḷāladāyaka²¹⁴⁹]

The Sambuddha was named²¹⁵⁰ Phussa,
the [Great] Master of Everything.²¹⁵¹
The Seclusion-Lover,²¹⁵² Wise One,²¹⁵³
came into my presence [back then]. (1) [3187]

Bringing pleasure to [my] heart in
him, the Victor, Great Compassion,
taking lotus roots and stems, I
gave [them] to the Best of Buddhas. (2) [3188]

In the ninety-two aeons since
I gave that lotus-root back then,
I've come to know no bad rebirth:
that's the fruit of lotus-root gifts. (3) [3189]

The four analytical modes,
and these eight deliverances,

²¹⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁴⁹ "Lotus Root and Stem Donor." *Bhisa* refers to the lotus "potato" (Sinh. *ala*) found under the mud; *muḷāla* refers to the lotus "stem" (Sinh. *daṇḍu*, dictionary gives *dāli*). The former is starchy and crunchy; the latter is like a green vegetable. Both are delicious staples of village diets to this day. Cf. #65.

²¹⁵⁰ reading *nāmāsi* with BJTS (and PTS alt.) for PTS *nāmā ti*

²¹⁵¹ lit., "master of all things (*dhamma*)" (or "Master of All Teachings")

²¹⁵² *viveka-kāma*

²¹⁵³ *suppañña*

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3190]

Thus indeed Venerable Bhisamuḷāladāyaka Thera spoke these verses.

The legend of Bhisamuḷāladāyaka Thera is finished.

[361. {364.}²¹⁵⁴ Kesarapupphiya²¹⁵⁵]

I was a sorcerer²¹⁵⁶ [back then,
on a Himalayan mountain.
I saw the Spotless One, Buddha,
Great Famed One, walking back and forth. (1) [3191]

At that time I having placed²¹⁵⁷
three *kesara* flowers on [my] head,
I approached [him], the Sambuddha,
[and] did *pūjā* to Vessabhu. (2) [3192]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3193]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3194]

Thus indeed Venerable Kesarapupphiya Thera spoke these verses.

The legend of Kesarapupphiya Thera is finished.

²¹⁵⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁵⁵ “*Kesara*-Flower-er.” *Kesara* can refer to the *punnāga* tree (Sinh. *domba*) as well as the *mūnamal* or *muhūṇa mal* tree, *Mimusops Elengi*. The present poem gives no context for deciding which of the two is intended here; BJTS glosses the term as *domba-mal*, but I leave it untranslated as a result.

²¹⁵⁶ *vijjādhara*, “spell-knower”

²¹⁵⁷ lit “made”

²¹⁵⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁵⁹ “*Ankola*-Flower-er.” The *ankola* (Sinh. *rukaṅgana*; *Alangium hexapetalum*, a.k.a. sage-leaved alangium) is a flowering tree. Cf. #195, #226.

[362. {365.}²¹⁵⁸ Aṅkolapupphiya²¹⁵⁹]

The Sambuddha named Paduma
dwelt on CChittakūṭa²¹⁶⁰ back then.
Having seen him I [then] approached
the Buddha, the Self-Become One. (1) [3195]

Seeing an *aṅkola* flower,
I collected²¹⁶¹ [it] at that time.
Approaching the Sambuddha, I
worshipped²¹⁶² the Victor, Paduma. (2) [3196]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3197]
The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3198]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

[363. {366.}²¹⁶³ Kadambapupphiya²¹⁶⁴]

Seated in the palace doorway
I saw the Leader of the World,
the Golden-Colored Sambuddha,
like a costly thing made of gold,
Bearing the Marks of Great Man,
[who was] traveling in the sky.
Taking a *kadamba* flower,
I offered²¹⁶⁵ [it] to Vipassi. (1-2) [3199-3200]

²¹⁶⁰a mountain in the Himalayas. DPPN says it is “generally identified with Kāṃptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River.”

²¹⁶¹lit., “plucked”

²¹⁶²lit., “did *pūjā* to”

²¹⁶³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁶⁴“*Kadamba*-Flower-er.” *Kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

²¹⁶⁵lit., “did *pūjā*”

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3201]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3202]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

[364. {367.}²¹⁶⁶ Uddālapupphiya²¹⁶⁷]

The Sambuddha named Anātha
dwelt on the Ganges riverbank.²¹⁶⁸
Taking golden shower [flowers,]
I worshipped²¹⁶⁹ the Unconquered One. (1) [3203]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3204]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3205]

Thus indeed Venerable Uddālapupphiya Thera spoke these verses.

The legend of Uddālapupphiya Thera is finished.

²¹⁶⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁶⁷"Golden Shower-Flower-er." Cf. #250. *Uddāla* (Sinh. *āsaḷa*) is *Cassia fistula*, a.k.a. Golden Rain tree and native to Southern Asia, ranging from Peninsular SE Asia (national tree of Thailand) to southern Pakistan, indigenous in India, Burma, as far south as Sri Lanka.

²¹⁶⁸lit., "riverbank then," omitting "then" *metri causa*.

²¹⁶⁹lit., "did *pūjā* to"

²¹⁷⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[365. {368.}²¹⁷⁰ Ekacchampakapupphiya²¹⁷¹]

The Sambuddha named Upasanta²¹⁷²
 was living on a mountainside.
 Carrying one *cchampaka* [bloom]
 I approached the Ultimate Man. (1) [3206]

Happy, with pleasure in [my] heart,
 taking [it] with both of [my] hands,
 I worshipped²¹⁷³ the Unconquered One,
 the Unexcelled *Paccchcheka*-Sage. (2) [3207]

In the thirty-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [3208]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3209]

Thus indeed Venerable Ekacchampakapupphiya Thera spoke these verses.

The legend of Ekacchampakapupphiya Thera is finished.

[366. {369.}²¹⁷⁴ Timirapupphiya²¹⁷⁵]

On CChandabhāgā River's bank,
 I was going with the current.
 I saw the Spotless One, Buddha,
 like a regal *sal* tree in bloom. (1) [3210]

Happy, with pleasure in [my] heart,
 taking a *timira* flower

²¹⁷¹"One CChampaka Flower-er". Cf. #136, #254, #343{346}. The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

²¹⁷²"Peaceful One"

²¹⁷³lit., "did *pūjā* to"

²¹⁷⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁷⁵"Dark-Flower-er". Cf. #81.

to the Supreme *Paccchcheka*-Sage,
I strew [it] on [that Buddha's] head. (2) [3211]

In the ninety-one aeons since
I did *pūjā* with [that] flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3213]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[367. {370.}²¹⁷⁶ *Salalāpupphiya*²¹⁷⁷]

On CChandabhāgā River's bank
I was a *kinnara*²¹⁷⁸ back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [3214]

Plucking [a] *salalā* flower,
I gifted [it] to the Buddha.
The Great Hero, [the Buddha] sniffed
[that] divinely-scented flower.²¹⁷⁹ (2) [3215]

Accepting them the Sambuddha
Vipassi, Leader of the World,
the Great Hero, [the Buddha] sniffed,
conscious²¹⁸⁰ of what I was wishing.²¹⁸¹ (3) [3216]

Happy, with pleasure in [my] heart,
I worshipped [him], the Best Biped.

²¹⁷⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁷⁷"*Salalā* Flower-er". BJTS reads *salalā*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.)

²¹⁷⁸the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".

²¹⁷⁹lit., "divinely-scented *salalā* [flower]"

²¹⁸⁰reading *sato* with BJTS for PTS *sadā*, "always"

²¹⁸¹lit., "conscious of me who was wishing," or, taking it as a genitive absolute construction, "conscious/aware when I was wishing [for it]"

Pressing both my hands together
I climbed up the mountain again. (4) [3217]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [3218]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3219]

Thus indeed Venerable Salaḷapupphiya Thera spoke these verses.

The legend of Salaḷapupphiya Thera is finished.

The Summary:

Mandāraḥa and Kekkhāru,
Bhisa, Kesarapupphiya,
Aṅkolaka and Kadambi,
Uddāli, Ekacchāmpaka,
Timira, Salaḷa as well:
and exactly forty verses.

The Mandārapupphiya²¹⁸² Chapter, the Thirty-Seventh

Bodhivandaka Chapter, the Thirty-Eighth

[368. {371.}²¹⁸³ Bodhivandaka²¹⁸⁴]

I saw a green *pāṭali*²¹⁸⁵ tree,
foot-drinker growing in the earth.²¹⁸⁶
Resolutely²¹⁸⁷ pressing my hands,
I worshipped [that] *pāṭali* [tree]. (1) [3220]

²¹⁸²BJTS reads *Mandāraḥa*, the preferred Pāli spelling

²¹⁸³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁸⁴"Bodhi [Tree] Worshipper."

²¹⁸⁵Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha. Cf. #71, #78, #96, #248, #255, #369{372}.

²¹⁸⁶The foot consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

²¹⁸⁷*ekaṇsam*, with certainty, definitively, absolutely.

Having pressed hands together,
 filling²¹⁸⁸ [my] mind [with] reverence,
 purified [both] inside [and] out,²¹⁸⁹
 I worshipped [that] *pāṭali* [tree]
 as though before²¹⁹⁰ the Sambuddha,
 Well-Liberated, Undefined,²¹⁹¹
 Vipassi, Honored by the World,
 Sea of Compassion and Knowledge. (2-3) [3221-3222]

In the ninety-one aeons since
 I worshipped that Bodhi [tree then],
 I've come to know no bad rebirth:
 that is the fruit of worshipping. (4) [3223]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [3224]

Thus indeed Venerable Bodhivandaka Thera spoke these verses.

The legend of Bodhivandaka Thera is finished.

[369. {372.}²¹⁹² Pāṭalipupphiya²¹⁹³]

The Blessed One named Vipassi,
 the Self-Become One, Chief Person,
 the Sun, the Victor, entered then,
 surrounded by [all] his students. (1) [3225]

Three [fresh] *pāṭali*²¹⁹⁴ flowers were
 placed [there] in my lap [at that time].

²¹⁸⁸lit., “making”

²¹⁸⁹*antosuddhaṇ bahiṇ suddhaṇ* (reading *bahisuddhaṇ* with BJTS and PTS alt.), lit., “purified inside, purified outside.” I follow BJTS Sinhala gloss in taking this as referring to the donor (or perhaps, in an adverbial sense, to his worship) rather than — as is also grammatically possible — as a Buddha-epithet, i.e., He Who is Purified [Both] Inside [and] Out“

²¹⁹⁰*sammukhā viya*, lit., “as though face to face with”

²¹⁹¹*anāsava*

²¹⁹²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁹³“Trumpet-Flower-er.”

²¹⁹⁴*Pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255.

Wishing to bathe my head I went
to the river[side] bathing place.²¹⁹⁵ (2) [3226]

Going out from Bandhumatī,
I saw the Leader of the World,
bright like a blue water lily,²¹⁹⁶
blazing up like a fire-altar,
excellent as a tiger bull,
like a lion of good breeding,
traveling in front of the monks,
honored by the monks' Assembly. (3-4) [3227-3228]

Pleased in him, the Well-Gone [Buddha],
Cleansing the Stain of Defilement,²¹⁹⁷
taking [those] three flowers I
did *pūjā* to the Best Buddha. (5) [3229]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [3230]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3231]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

[370. {373.}²¹⁹⁸ *Tiṇuppalamāliya*²¹⁹⁹]

On CChandabhāgā River's bank,
I was a monkey²²⁰⁰ at that time.

²¹⁹⁵*nadītittā*, the "ford" (Sinh. *toṭupola*, *maṅkaḍa*) fashioned for easy descent into the water to bathe.

²¹⁹⁶*indīvara*, *Cassia fistula*

²¹⁹⁷*kilesamaladhovana*

²¹⁹⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁹⁹"Three Blue Lotus Flower-er." BJTS reads *Tiuppala*°. Cf. #339{342}.

²²⁰⁰*vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)

I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3232]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.²²⁰¹(2) [3233]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3234]

After offering²²⁰² [those] flowers
to Phussa [Buddha], the Great Sage,
cultivating great reverence,
I went off [from there] facing north. (4) [3235]

Crouched over²²⁰³ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3236]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,²²⁰⁴
I went to Tāvatiṃsa [then]. (6) [3237]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3238]

In the ninety-two aeons since
I did *pūjā* [with] that flower,

²²⁰¹*lakṣhaṇavyañjanūpetar*, i.e., the thirty-two primary marks and eighty lesser or minor marks that adorn the body of a great man (*mahāpurusa*) who is destined to be either a wheel-turning monarch or a Buddha.

²²⁰²lit., “after doing *pūjā* with”

²²⁰³taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vaṇṇu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

²²⁰⁴here as above, the recurrent verse has not been modified to reflect that the protagonist discards a simian rather than human body as he moves to heaven.

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3240]

Thus indeed Venerable Tīṇuppalāmāliya Thera spoke these verses.

The legend of Tīṇuppalāmāliya Thera is finished.

[371. {374.}²²⁰⁵ Paṭṭipupphiya²²⁰⁶]

When the Sambuddha, the Great Sage,
Padumuttara passed away,²²⁰⁷
all the people came together;
they are carrying off [his] corpse.²²⁰⁸ (1) [3241]

When the corpse was being removed,
when the drums were being sounded,²²⁰⁹
happy, with pleasure in [my] heart,
I offered²²¹⁰ [a] red lodh flower. (2) [3242]

In the hundred thousand aeons
since I did that flower-*pūjā*,
I've come to know no bad rebirth:
the fruit of worshipping relics.²²¹¹ (3) [3243]

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! (4) [3244]

My defilements are [now] burnt up;
all [new] existence is destroyed.

²²⁰⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁰⁶ "Paṭṭi Flower-er." This is the BJTS spelling; PTS reads *Patti*°. *Paṭṭi* is Sinh. *rat lot* or *ratu lot gasa*, Engl. red lodh tree, the bark of which is used in dying.

²²⁰⁷ *nibbāyi*

²²⁰⁸ *sarīra*, the (in this case dead) body

²²⁰⁹ taking *vajjamānāsu bherisu* as a second locative absolute construction, in the plural

²²¹⁰ lit., "did *pūjā* with"

²²¹¹ *sarīre pūjite phalaṇ*, lit., "the fruit in doing *pūjā* to the corpse [of a Buddha]"

Like elephants with broken chains,
I am living without constraint. (5) [3245]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3246]

Thus indeed Venerable Paṭṭipupphiya Thera spoke these verses.

The legend of Paṭṭipupphiya Thera is finished.

[372. {375.}²²¹² Sattapaṇṇiya²²¹³]

The Sambuddha named Sumana
was born, the Leader of the World.
Happy, with pleasure in [my] heart,
I offered²²¹⁴ *ruk-attana* blooms. (1) [3247]

In the hundred thousand aeons
since I offered²²¹⁵ *ruk-attana*,
I've come to know no bad rebirth:
fruit of *ruk-attana-pūjā*. (2) [3248]

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! (3) [3249]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3250]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3251]

²²¹²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²¹³"*Ruk-attana*-[Flower]-er". I follow BJTS in reading *sattapaṇṇi* (lit., "hundred-leaved") as the *ruk-attana* tree, *Alstonia scholaris* (*Apocyn.*). RD just identifies it as a tree.

²²¹⁴lit., "did *pūjā* [with]"

²²¹⁵lit., "did *pūjā* [with]"

Thus indeed Venerable Sattapaṇṇiya Thera spoke these verses.

The legend of Sattapaṇṇiya Thera is finished.

[373. {376.}²²¹⁶ Gandhamuṭṭhiya²²¹⁷]

When a stupa²²¹⁸ was being built,
various perfumes²²¹⁹ were gathered.
Happy, with pleasure in [my] heart,
I gave²²²⁰ a handful of incense. (1) [3252]

In the hundred thousand aeons
since I worshipped²²²¹ that stupa [then,]
I've come to know no bad rebirth:
that's the fruit of stupa-pūjā. (2) [3253]

My being in Buddha's presence²²²²
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3254]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3255]

²²¹⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²¹⁷ "A Handful of Incense-er"

²²¹⁸ or more generally, "shrine," *cchita*. I read *cchitake kariyamāne* (locative absolute construction) with BJTS for PTS *cchitesu kiramānesu*, "when stupas (or shrines) were being scattered"

²²¹⁹ *gandha*, lit., "[good] smells," "types of incense"

²²²⁰ lit., "did pūjā"

²²²¹ lit., "did pūjā"

²²²² this slight deviation on the first verse of the standard refrain — reading *mama buddhassa* for the more common *buddhaseṭṭhassa* ("Best Buddha's") — appears to be quite random. Here, PTS has the variant but BJTS reads *buddhaseṭṭhassa*; elsewhere, BJTS also presents the variant. I have tried to keep these straight and to mark the variant when it occurs — likewise other small variants on the second verse of the refrain, but may have missed some, as it's all-too-easy to just assume the default reading without looking closely, exacerbated by the PTS tendency to substitute "pe" ("etc.") for the full verses of the refrain. This may account for the randomness of the variant readings in the manuscripts themselves, as the scribes no doubt experienced similar failures to detect the distinctions in these verses, which appear in nearly every *apadāna*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3256]

Thus indeed Venerable Gandhamuṭṭhiya Thera spoke these verses.

The legend of Gandhamuṭṭhiya Thera is finished.

[374. {377.}²²²³ CChitapūjaka²²²⁴]

When the Blessed One passed away²²²⁵ —
[the one] named “Ultimate Lotus”²²²⁶ —
when the stupa had been raised up,
I offered²²²⁷ [it] a *sal* flower. (1) [3257]

In the hundred thousand aeons
since I did that flower-*pūjā*,
I’ve come to know no bad rebirth:
that’s the fruit of stupa-*pūjā*. (2) [3258]

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! (3) [3259]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3260]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3261]

Thus indeed Venerable CChitapūjaka Thera spoke these verses.

The legend of CChitapūjaka Thera is finished.

²²²³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²²⁴ “Stupa- (or Shrine-) Worshipper”

²²²⁵ *parinibbute*

²²²⁶ *jalajuttamanāmake*, i.e., Padumuttara

²²²⁷ lit., did *pūjā* [with]

[375. {378.}²²²⁸ Sumanatālavaṇṭiya²²²⁹]

I gave a fan of palmyra,²²³⁰
 covered with jasmine flowers, to
 Siddhattha, the Blessed One, [and]
 bore it [for] the Greatly Famed One. (1) [3262]

In the ninety-four aeons since
 I gave that palmyra fan then,
 I've come to know no bad rebirth:
 that's the fruit of palmyra fans. (2) [3263]

My being in Buddha's presence²²³¹
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (3) [3264]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [3265]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [3266]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

The legend of Sumanatālavaṇṭiya Thera is finished.

[376. {379.}²²³² Sumanadāmadāyaka²²³³]

Having made a wreath of jasmine,
 I stood carrying it in front
 of Siddhattha, the Blessed One,

²²²⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²²⁹ "Jasmine-Palmyra-Fan-er"

²²³⁰ the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

²²³¹ BJTS reads "Being in Best Buddha's presence"

²²³² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²³³ "Jasmine Wreath (or Garland) Donor"

the Well-Bathed One, the Ascetic.²²³⁴ (1) [3267]

In the ninety-four aeons since
I carried that wreath [of jasmine],
I've come to know no bad rebirth:
the fruit in carrying jasmine. (2) [3268]

My being in Buddha's presence²²³⁵
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3270]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3271]

Thus indeed Venerable Sumanadāmadāyaka Thera spoke these verses.

The legend of Sumanadāmadāyaka Thera is finished.

[377. {380.}]²²³⁶ Kāsumāriphaladāyaka²²³⁷

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,

²²³⁴the two epithets in this foot — *nhātaka* (*nahātaka*, “one who has bathed”) and *tapassin* (“practicer of austerities”) — are typically reserved for non-Buddhist adepts. The former refers to a brahmin who has received his ritual bath upon completion of his Vedic studies (though it is also used in a Buddhist sense, according to RD, at DhA iv.232, and in a more general sense of having “washed away all sins” at SN 521, 646). The latter refers to an ascetic who cultivates inner heat through the sorts of austere and self-mortifying practices renounced by the Bodhisattva prior to achieving Buddhahood (but according to RD is also used in a more general sense to refer to one who has achieved mastery over the senses, including Gotama Buddha, e.g., Vin i.234=A iv.184).

²²³⁵BJTS read “Being in Best Buddha's presence”

²²³⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²³⁷“Kāsumāri-Fruit Donor.” This *apadāna* also appears as #500 {503} below, with the same name and only the slight change that the first and second verses of the three-verse concluding refrain are inverted.

shining like a dinner-plate tree.²²³⁸ (1) [3272]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*²²³⁹ fruit,
I gave [it] to the Best Buddha. (2) [3273]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3274]

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! (4) [3275]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3276]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3277]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

The Summary:

Bodhi and Pāṭalipupphi,
Uppali, Sattapaṇṇiya,
Gandhamuṭṭhi and CChitaka,
Tāla, Sumanadāmaka,
and Kāsumāriphala too:
one fewer than sixty verses.

The Bodhivandaka Chapter, the Thirty-Eighth

²²³⁸ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

²²³⁹ *kāsumāri* (Skt. *kāśmārī*) is a small timber tree, *Gmelina arborea* (Verb.), which is called *āt demaṭa* in Sinhala. It also bears yellow flowers.

Avaṇṭaphala Chapter, the Thirty-Ninth

[378. {381.}²²⁴⁰ Avaṇṭaphaladāyaka²²⁴¹]

The Blessed One, Hundred-Raycd One,²²⁴²
the Self-Become, Unconquered One,
Seclusion-Lover,²²⁴³ Sambuddha,
went forth in order to seek food. (1) [3278]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [3279]

In the ninety-four aeons since
I gave [him] that fruit [at that time],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3280]

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! (4) [3281]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3282]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3283]

Thus indeed Venerable Avaṇṭaphaladāyaka Thera spoke these verses.

The legend of Avaṇṭaphaladāyaka Thera is finished.

²²⁴⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁴¹ "Stemless Fruit Donor." This same *apadāna*, with only slight changes, is repeated as #463 {466} and #501 {504} below, under the same title, and with a different title as #506 {509}

²²⁴² *sataṇṇsi*, i.e., "the Sun"

²²⁴³ *viveka-kāma*

[379. {382.}²²⁴⁴ Labujaphaladāyaka²²⁴⁵]

In the city, Bandhumatī,
 I worked in a hermitage then.²²⁴⁶
 I saw the Buddha, Spotless One,
 [who] was traveling through the sky. (1) [3284]

Taking fruit of a breadfruit²²⁴⁷ [tree]
 I gave [it] to the Best Buddha.
 Standing in the sky, the Calm One,
 the Great Famed One accepted [it]. (2) [3285]

Having given Buddha that fruit,
 with a mind that was very clear,
 productive of delight for me,
 bringing happiness in this world,
 I then came to possess great joy
 and vast, ultimate happiness.
 A gem²²⁴⁸ was truly produced for
 [me,] being reborn here and there.²²⁴⁹ (3-4) [3286-3287]²²⁵⁰

In the ninety-one aeons since
 I gave [the Buddha] fruit back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (5) [3288]

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! (6) [3289]

My defilements are [now] burnt up;
 all [new] existence is destroyed.

²²⁴⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁴⁵ "Breadfruit Fruit Donor." BJTS omits *phala* from the name.

²²⁴⁶ *ārāmika*, lit., "hermitage attendant" or "hermitage dweller"

²²⁴⁷ *Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

²²⁴⁸ perhaps implying a wish-fulfilling gem, or else a gem of great value that could fund all needs (effectively, the same thing)

²²⁴⁹ lit., "from where to there" (*yahiṇ tahiṇ*, PTS) or "from there to there" (*tahiṇ tahiṇ*, BJTS and PTS alt.)

²²⁵⁰ PTS treats these as two verses of six feet each; BJTS treats them as three typical four-footed verses. BJTS is presumably correct, since the parallel *apadāna*,

Like elephants with broken chains,
I am living without constraint. (7) [3290]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3291]

Thus indeed Venerable Labujaphaladāyaka Thera spoke these verses.

The legend of Labujaphaladāyaka Thera is finished.

[380. {383.}²²⁵¹ Udumbaraphaladāyaka²²⁵²]

The Ultimate Person dwelt on
the banks of Vinatā River.
I saw the Buddha, Stainless One,
the Calm One,²²⁵³ Very Composed One.²²⁵⁴ (1) [3292]

[My] mind [full of] pleasure in him,
who Cleans the Stain of Defilement,²²⁵⁵
gathering *udumbara*²²⁵⁶ fruit
I gave [it] to the Best Buddha. (2) [3293]

In the ninety-one aeons since
I gave [the Buddha] fruit [back then],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3294]

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! (4) [3295]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3296]

²²⁵¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁵²"Glomerous Fig Fruit Donor." BJTS omits *phala* from the name.

²²⁵³*ekaggaṇ*

²²⁵⁴*susamāhitaṇ*

²²⁵⁵*kilesamaladhovana*

²²⁵⁶*Udumbara* is the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3297]

Thus indeed Venerable Udumbaraphaladāyaka Thera spoke these verses.

The legend of Udumbaraphaladāyaka Thera is finished.

[381. {384.}²²⁵⁷ Pilakkhaphaladāyaka²²⁵⁸]

Seeing Buddha in the forest,²²⁵⁹
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leaved fig²²⁶⁰ fruit [to him]. (1) [3298]

In the eighteen hundred aeons
since I gave fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3299]

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! (3) [3300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3301]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3302]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

²²⁵⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁵⁸"Wave-leaved Fig Fruit Donor."

²²⁵⁹*vanante*, in the forest or at the edge/border of the forest

²²⁶⁰*pilakkha*, the wave — leaved or wave-leaved fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*), Sinh. *pulila*)

[382. {385.}²²⁶¹ Phārusaphaladāyaka²²⁶²]

I gave *phārusa*²²⁶³ fruit [back then]
to the Gold Colored Sambuddha,
Sacrificial Recipient,
who was going along the road. (1) [3303]

In the ninety-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3304]

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! (3) [3305]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3306]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3307]

Thus indeed Venerable Phārusaphaladāyaka Thera spoke these verses.

The legend of Phārusaphaladāyaka Thera is finished.

[383. {386.}²²⁶⁴ Valliphaladāyaka²²⁶⁵]

All the people, come together,
went into the forest back then.

²²⁶¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁶²"*Phārusa* Fruit Donor."

²²⁶³a fruit from which a drink is made, Sinh. *boraḷu-damunu*. BJTS equates it with *ugurāssa*, *Flacourtia Ramontchi*, sweet *lovi lovi*, but RD says it is a bitter fruit. Bot. Dictionary says that *boraḷu-damunu* is a species of *Eugenia*.

²²⁶⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁶⁵"*Creep-Fruit* Donor."

Searching for fruit [growing wild there,
they obtained [such] fruit at that time. (1) [3308]

I saw [him] there, the Sambuddha,
the Self-Become, Unconquered One.
Happy, with pleasure in [my] heart,
I gave [some] *valli*²²⁶⁶ fruit to him. (2) [3309]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3310]

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! (4) [3311]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3312]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3313]

Thus indeed Venerable Valliphaladāyaka Thera spoke these verses.

The legend of Valliphaladāyaka Thera is finished.

[384. {387.}²²⁶⁷ Kadalīphaladāyaka²²⁶⁸]

I saw the Leader of the World,
shining like a dinner-plate tree,²²⁶⁹

²²⁶⁶*Valli* is a generic term for any “creeper” or “vine” (Sinh. *vāl, liya*), so the donation was some sort of fruit (or vegetable, e.g., *baṭu karavila*) that grows on a creeping vine.

²²⁶⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁶⁸“Plantain-Fruit Donor.”

²²⁶⁹*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. *karnikar*, *bayur tree*, *maple-leaf bayur*, *caniyar* (now archaic?), *dinner-plate tree*; *Bodhi tree* of Siddhattha Buddha.

²²⁷⁰i.e., when it is full, *puṇṇamāse va cchandimā*

like the moon on the fifteenth day,²²⁷⁰
blazing forth like a tree of lamps. (1) [3314]

Having gathered [some] plantain fruit,
I [then] gave [it] to the Teacher.
Happy, with pleasure in [my] heart,
having worshipped [him,] I went off. (2) [3315]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3316]

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! (4) [3317]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3318]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3319]

Thus indeed Venerable Kadalīphaladāyaka Thera spoke these verses.

The legend of Kadalīphaladāyaka Thera is finished.

[385. {388.}²²⁷¹ Panasaphaladāyaka²²⁷²]

The Sambuddha named Ajjuna
dwelt in the Himalayas then.
He was Endowed with Good Conduct,²²⁷³
[and] Skillful in Meditation.²²⁷⁴ (1) [3320]

²²⁷¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁷² "Jak-Fruit Donor."

²²⁷³ *ccharaṇena sampanno*

²²⁷⁴ *samādhikusalo*

Taking *jīvajīvaka*²²⁷⁵ jak²²⁷⁶
 the size of a jug for water,²²⁷⁷
 [and] placing it on a leaf-fan,
 I gave [it] to the Teacher [then]. (2) [3321]

In the ninety-one aeons since
 I gave [Buddha] that fruit back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (3) [3322]

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! (4) [3323]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [3324]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [3325]

Thus indeed Venerable Panasaphaladāyaka Thera spoke these verses.

The legend of Panasaphaladāyaka Thera is finished.

²²⁷⁵I follow BJTS in treating this as the name of a special type of jak-fruit. It means, "life-lifer," also (as *jīvaṃjīvaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound "*jīvaṃ jīvaṃ*."

²²⁷⁶*panasa* (Sinh. *panā*, *kos*) is the jak-fruit tree, *Artocarpus integrifolia* (Urti.)

²²⁷⁷*kumbha-mattaṇ*. *Kumbha* can also mean the frontal globes of an elephant, which are the size of (and resemble) a typical water jug (I'm thinking of a *kalageḍiya* as used in rural Sri Lanka). As will be clear, jak fruit can be very large. It is eaten as a tasty vegetable when young, as a heavy starchy vegetable when mature, and as a sweet fruit when ripe.

²²⁷⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²²⁷⁹"Golden One [Worth] Two Hundred Million." Apparently identical with *Soṇa Koḷivisa*, "the Golden Koḷiyan," a.k.a. *Koḷiyavessa*, "the Koḷiyan vaiśya," see DPPN, II:1293-1294.

[386. {389.}²²⁷⁸ *Soṇakoṭivīsa*²²⁷⁹]

When Vipassi's dispensation²²⁸⁰
[arose], I made a single cave²²⁸¹
in Bandhumā, royal city,
for the monks²²⁸² in four directions. (1) [3326]

Covering²²⁸³ the floor of the cave
with rugs, I dedicated [it].
Happy, with rapture in [my] heart,
I then made this aspiration: (2) [3327]

"Were I to please²²⁸⁴ a Sambuddha
and to get to renounce [the world],²²⁸⁵
I should attain ultimate peace
and the unexcelled nirvana." (3) [3328]

Just because of those good roots,
transmigrating ninety aeons,
born as a god or else a man,
I shined, a doer of merit. (4) [3329]

As the remainder of that deed,
here in this final existence,
I was born as the only son
of CChampa's foremost millionaire. (5) [3330]

Having heard that I had been born,²²⁸⁶
this was the wish of my father:
"I am giving to this [young] boy
an entire two hundred million."²²⁸⁷ (6) [3331]

Hair four fingers wide was produced
on the soles of both of my feet.
It was fine and soft to the touch,
beautiful, just like cotton wool.²²⁸⁸ (7) [3332]

²²⁸⁰*pāvacchane*, lit., "word"

²²⁸¹lit., "a single cave was made by me"

²²⁸²*saṅgha*, lit., "Assembly [of monks]"

²²⁸³*santharitvā*, lit., "having spread out on"

²²⁸⁴*ārdhayeyyan*, please, propitiate

²²⁸⁵lit., "and were I to receive going forth/renunciation"

²²⁸⁶lit., "right when I had been born, having heard"

²²⁸⁷lit., "twenty *koṭis*."

²²⁸⁸reading *tūlapicchusamā subhā* with BJTS

In the past for ninety aeons,
[and] this [aeon] one more than that,
I've not come to know my feet placed
on [any] ground that lacks a rug. (8) [3333]

The Sambuddha was pleased by me;
I went forth into homelessness.
I have attained arahantship;
cooled off, I am in nirvana.²²⁸⁹ (9) [3334]

Appointed by the All-Seer
"foremost among resolute [monks,]"²²⁹⁰
[I'm] undefiled, an arahant,
six knowledge-holder, powerful.²²⁹¹ (10) [3335]

In the ninety-one aeons since
I gave [the Buddha] that gift then,
I've come to know no bad rebirth:
that's the fruit of giving a cave. (11) [3336]

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! (12) [3337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (13) [3338]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3339]

Soṇa Koṭivisa Thera
in front of the monks' Assembly,
being asked questions [then] answered

²²⁸⁹lit., "I am cooled off, nirvana-ed (or gone out, *nibbuto*)"

²²⁹⁰*aggo āradhāviriyaṇaṇ*

²²⁹¹*chaḷabhiññāmahiddhiko*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power."

on the great Lake Anotatta. [3340]²²⁹²

Thus indeed Venerable Soṇakoṭivīsa Thera spoke these verses.

The legend of Soṇakoṭivīsa Thera is finished.

[387. {390.} The Rags of Previous Karma²²⁹³

Near the lake called Anotatta,
on the lovely level rock ground,
where sparkled gems of different sorts
and varied perfumes [filled] the woods, (1) [3341]

surrounded by the Assembly²²⁹⁴
of monks, the Leader of the World,
while seated there, did [then] explain
the former deeds done²²⁹⁵ by himself: (2) [3342]

Hear from me, O monks, the karma
[which formerly was] done by me,
[and how] those karma rags' [effects]
ripen in the Buddha himself.²²⁹⁶ (3) [3343]

Among [my] other, former births
I was a jerk named Munāli.
I told lies about Sarabhu,²²⁹⁷
an innocent Lonely Buddha. (4) [3344]

As a result of that karma,
a long time I circled through hell.²²⁹⁸
I experienced suffering²²⁹⁹
for numerous thousands of years. (5) [3345]

²²⁹²This verse does not appear in the PTS edition, hence only has a BJTS number in this translation. The Pāli is: *thero koṭiviso soṇo/bhikkhusaṅghassa aggato/pañhaṃ puṭṭho viyākāsi/anoṭatte mahāsare ti//*

²²⁹³*Pubbakammapiṭi*. Though included in *Thera-apadāna*, #387 is actually in the voice of the Buddha. It has been controversial throughout Theravāda Buddhist history and that may be the reason that it is quietly tucked away here among the monks. On this text and the controversy surrounding it, see my "The Buddha's Bad Karma: A Problem in the History of Theravāda Buddhism," *Numen* 37,1 (June, 1990):70-95

²²⁹⁴lit., "the great assembly (°saṅghena) of monks (bhikkhu°)

²²⁹⁵*pubbakammāni*

²²⁹⁶I follow BJTS in reading *pilotikassa* for PTS *pilotiyassa*, and likewise BJTS *budhatte pi* for PTS *buddhatte pi*.

²²⁹⁷I follow BJTS on the name; PTS (only) gives Surabhi

²²⁹⁸lit., I experienced *saṃsāra* in hell

²²⁹⁹lit., I experienced feelings which were *dukkha*

As [its] final karmic effect,
 here in [my] final existence,
 I received [some nasty] slander
 connected with Sundarīkā.²³⁰⁰ (6) [3346]

I was Nanda, a follower
 of the Buddha Sabbābhibhu.
 My transmigration was in hell
 for long after I slandered him. (7) [3347]

My long transmigration in hell
 [continued for] ten thousand years.
 When I [again] got human birth,
 I [also] got lots of slander. (8) [3348]

Through what remained of that karma,
 Lady CChiñccha did slander me
 in front of a group of people
 without any grounding in fact.²³⁰¹ (9) [3349]

I was an erudite brahmin,
 attended on, given worship.
 In a large wood, I was teaching
 mantras to five hundred young men. (10) [3350]

To that place had come Sage Gīma,²³⁰²
 who possessed vast superpowers.²³⁰³

²³⁰⁰she was an associate of “the heretics” (*titthiya*, “ford-worshippers”), jealous rivals who repeatedly tried to undermine the Buddha’s reputation. She frequented the Jetavana monastery and garden in Savatthi/Sravasti where he spent much of his career as Buddha, then meeting townsfolk on the road claimed to be sleeping with him in his perfumed cell there. Once the rumor had spread, the heretics murdered her and placed her corpse inside the Jetavana, then informed the police who upon searching the place, of course, discovered it.

²³⁰¹*abhūtena*, lit., “through [what was] not produced/actual/become.” Like Sundarīkā, CChiñccha was employed by “the heretics” to discredit the Buddha. She placed padding beneath her garment and proceeded to tell people that the Buddha, having fathered her child, was now neglecting his paternal obligations. The gods, enraged at the unrighteousness of the accusation, contrived her literal undoing: a mouse gnawed the strings holding the padding in place and it fell out for all to see, exposing her lie.

²³⁰²I follow the BJTS spelling of this name, cf. the alt reading in PTS *isiṅgīmo*; PTS gives *Isigaṇo*

²³⁰³lit., who had the five special knowledges (*abhiññā*) and extensive *iddhi* powers“. The five special knowledges are various magical powers (*iddhi*), divine ear (clairaudience), reading others’ minds, recollection of rebirths, and divine eye (clairvoyance), Note that this (non-Buddhist) sage possesses only five of the special knowledges;

After having seen him coming,
I slandered that blameless [person]. (11) [3351]

I said [this] to my students then:
“this sage delights in the pleasures!”
The young men [there] took [that] to heart
when I made that declaration. (12) [3352]

Then all the young men, [my students],
begging for alms from clan to clan,
repeated to a lot of folks,²³⁰⁴
“this sage delights in the pleasures!” (13) [3353]

As a result of that karma,
these five hundred monks [now with me]
all received [some nasty] slander
connected with Sundarīkā. (14) [3354]

One time eying wealth I murdered
brothers by a second mother.²³⁰⁵
I put [them] on a mountain road
[and] crushed [them] in an avalanche.²³⁰⁶ (15) [3355]

As a result of that karma,
Devadatta threw a boulder
[and] a splinter [off that boulder]
[then] crushed the big toe on my foot.²³⁰⁷ (16) [3356]

One time I was a little boy,
playing by the great thoroughfare.
Having seen a Lonely Buddha,
I threw a clod of dirt [at him]. (17) [3357]

the sixth — awareness and assurance that one has extinguished all āsāsas — is only achievable by Buddhists.

²³⁰⁴lit., “said to the great people” *mahājanassa ahaṃsu*

²³⁰⁵or: “brothers by another mother:” *dvemātubhātaraṇ*

²³⁰⁶lit., “with a boulder”

²³⁰⁷Devadatta was the Buddha’s cousin, on his father’s side, who transmigrated with him in various relationships throughout the *jātakas*. In the final birth he became a monk and had great prowess with the Dharma, likely capable of attaining arahantship, but the enmity from ancient times (which tracked with him through rebirths with the bodhisattva) bore its fruit and, when the Buddha declined Devadatta’s request to become leader of the Sangha, Devadatta ended up his bitter rival, who tried in this instance and several others (see below) to kill him. He failed, of course, and for the sin of having drawn blood from the Buddha’s big toe in the event described here, the earth opened up and sucked him directly into hell.

As a result of that karma,
 here in [my] final existence,
 Devadatta hired [some] killers
 for the sake of murdering me.²³⁰⁸ (18) [3358]

Once, while I was on [my] tusker,
 I saw a supreme Lonely Sage,
 wandering about for alms food —
 with elephant I attacked him. (19) [3359]

As a result of that karma,
 the elephant Nālāgiri,
 agitated, cruel, approached me
 in the fine town at Vulture's Peak.²³⁰⁹ (20) [3360]

I was the king, [named] Patthiva;
 I killed a man with a dagger.
 As a result of that karma,
 I roasted in hell a long time. (21) [3361]

Through what remained of that karma,
 the skin on my foot got all cracked
 and caused me a lot of trouble —
 karma sure doesn't just vanish! (22) [3362]

I [once] lived as a fisher-boy,
 in a village of fishermen.
 Having seen the fish getting killed,
 pleasurable thoughts filled my mind.²³¹⁰ (23) [3363]

As a result of that karma,
 I suffered a headache [one time];

²³⁰⁸Devadatta hired an assassin, then two to kill him, and four to kill them, up to sixteen. The first went to do the deed, but overwhelmed by the Buddha's presence was unable, laid down his weapon and converted. The two came to find him and the same thing happened, then the four and eight and finally sixteen all had converted to the dismay of Devadatta, who like the human counterpart to Māra in these stories storms off dejected to plot again.

²³⁰⁹that is, Rajgir or Rājagaha, home of King Bimbisāra. Vulture's Peak was the site from which Devadatta threw his boulder, too. This time, he had sent the angered (and drunk) elephant on a killing spree through the city, aiming at killing the Buddha. As it charged at him he calmly lifted its hand and it stopped, fell to the ground, and worshipped him.

²³¹⁰lit., "I produced mental pleasure"

all of the Śākyaans were murdered,²³¹¹
when Viḍuḍabha murdered [them].²³¹² (24) [3364]

I reviled the holy words [and]
followers of Phussa [Buddha],
“chomp [and] eat [inferior] grain
you all, and don’t eat [any] rice.” (25) [3365]

As a result of that karma,
I [had to] eat grain for three months
when, invited by a brahmin,
I lived in various kingdoms. (26) [3366]

In the midst of a wrestling match,
a wrestler’s son, I blocked [the fight];²³¹³
as a result of that karma,
[one time] I suffered a backache. (27) [3367]

I was a [practicing] doctor
and purged the son of a rich man;²³¹⁴
as a result of that karma,
I contracted dysentery. (28) [3368]

One time I, Jotipāla, said
to Kassapa, the Well-Gone-One,
“Whence then this baldy’s Waking Up,²³¹⁵
Awakening so hard to reach?” (29) [3369]

As a result of that karma,
I practiced great austerities
in Uruvela, six [long] years,
and then achieved Awakening. (30) [3370]

“Along that path I did not reach
supreme Awakening,” [I thought],
“along which path then should I search,

²³¹¹reading *sabbe sakkā ccha haññiṃsu* with BJTS over PTS *Sakkesu haññamānesu*, but in either event the text is suspect. In this BJTS reading, presumably, the Śākyaans were the fishermen in the village.

²³¹²the slaying of the Buddha’s whole clan was the result, according to the *Jātaka*, of enmity that developed over many lifetimes due to their group evil deeds.

²³¹³cty explains that he broke the back of the opponent.

²³¹⁴thereby killing the amoebas causing his diarrhea

²³¹⁵*bodhi*, Enlightenment. At its root the term means more precisely, as here, Awakening. It is, needless to say, the same root that gives us Buddha, Awakened One (Enlightened One).

hindered by previous karma?
 Exhausting good and bad [karma]
 [and] avoiding every torment
 free of grief, troubles [and] outflows,
 I shall realize nirvana.” (31-32) [3371-72]

Thus did he explain, the Victor,
 Endowed with All Superpowers,²³¹⁶
 in front of the monks’ Assembly,
 at the great Lake Anotatta. (33) [3373]

Thus indeed the Blessed One spoke this short discourse on dharma
 [revealing] his own previous conduct, the Buddha-*apadāna* named “The
 Rags of Previous Karma”.

The Buddha-*apadāna* named “The Rags of Previous Karma” is finished.

The Summary:

Avaṇṭa and Labuja too,
 Udumbara and Pilakkhu,
 Phāru, Valli and Kadali,
 Panasa, Koṭivīsaka
 and the Rags of Former Karma,
 the legend of the Sage so Great:
 verses [numbering] ninety-one
 are counted by those who are wise.

The Avaṇṭaphala Chapter, the Thirty-Ninth

Pilindavacchcha Chapter, the Fortieth

[388. {391.}²³¹⁷ Pilindavacchcha²³¹⁸]

In the city, Haṃsavatī,
 I was a gate-keeper²³¹⁹ back then.

²³¹⁶sabbābhiññālapatto, “lit. endowed with all the powers of the special knowledges”

²³¹⁷Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²³¹⁸cf. #15, and note, above. BJTS spells the name *Pilindavacchcha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. “Pilinda” was his given name, “Vacchcha” refers to his *gotṭa* (lineage).

²³¹⁹*dovārika* fr. *dvāra*. Cty (p. 480) explains that he was a very rich man (*mahaddhano mahābhogo*) born in a gate-keepers’ clan (*dovārikakule nibbatta*), which might imply that he himself was not engaged in such labor (the term can also mean “janitor”). Later

Undisturbable,²³²⁰ boundless wealth
was heaped up for me in the house. (1) [3374]

[While] sitting down in solitude,
having [greatly] gladdened [my] mind,
seated in the splendid palace,
I contemplated thus back then: (2) [3375]

“Much wealth has been obtained by me;
I have an opulent harem.
King Ānanda,²³²¹ lord of the earth,
himself invited [me to come].²³²² (3) [3376]

And [now] this Buddha has been born,
the Spontaneously Born²³²³ Sage.²³²⁴
And [all this] wealth exists for me;
I will give gifts²³²⁵ to the Teacher. (4) [3377]

The royal prince, [named] Paduma,²³²⁶
gave splendid gifts for the Victor:
strong²³²⁷ elephants and palanquins
and large²³²⁸ supports²³²⁹ [to hold them up]. (5) [3378]

however (p. 481) Cty stipulates that he himself was the keeper/protector of the king's gate (*rañño gehadvāre dvārapālako*), perhaps suggesting that this was a position of some status.

²³²⁰*akkhobhaṇ*, lit., “unshaken,” “unperturbed.” BJTS gloss gives *niravul*, unadulterated, unconfused, untroubled, clear. Cty explains that his wealth was such that “it was not able to be disturbed, scattered, by the king nor by the other favorites [of his]”

²³²¹“Joy”

²³²²BJTS gloss understands this to mean that the king invited the protagonist to come and join in his almsgiving to the Buddha's foremost monks. But that is not specified in the text. I understand being invited by the king himself to be a more general indication of his high status, paralleling his possession of wealth and of an opulent harem.

²³²³*adhicchappattiko*, “the Spontaneously Produced One”

²³²⁴*muni*

²³²⁵*dānaṇ*

²³²⁶reading *Padumena* with BJTS and PTS alt. for PTS *Padume*. The term means “Lotus” and in the PTS reading would agree with “Victor,” also a distinct possibility given that the Buddha in question was Padumuttara, “Supreme Lotus”

²³²⁷*hatthināge* = “Nāga elephants,” implying elephants which are particularly strong or stately

²³²⁸*anappakaṇ*, lit., “not tifling,” “not diminutive.” The implication seems to be that the supports were large, strong, steady, etc., as one would want for elephants and regal palanquins.

²³²⁹I followed JPTS in reading *apassenaṇ* for PTS *appassenaṇ* (“little armies”). BJTS glosses “boards/plants for holding in place”

I'll also give gifts²³³⁰ to the monks²³³¹
 with virtue supremely splendid.²³³²
 I will be the instigator²³³³
 of other [things] not yet given."²³³⁴ (6) [3379]

Thinking through varied²³³⁵ donations²³³⁶
 of which the fruit is happiness,
 I lit on²³³⁷ a requisites-gift,²³³⁸
 [which would] fulfill my intentions: (7) [3380]

"I shall donate the requisites²³³⁹
 for the monks of splendid virtue.²³⁴⁰
 I will be the instigator²³⁴¹
 of other [things] not yet given."²³⁴² (8) [3381]

Approaching the basket-makers,²³⁴³
 I made an umbrella to last,²³⁴⁴
 bringing together into one,
 a hundred thousand umbrellas. (9) [3382]

²³³⁰ *dāna*

²³³¹ *saṅgha*

²³³² *guṇavaruttama*. JPTS reads here and below *gaṇa*°, "the supremely splendid group"

²³³³ *ādikammika*, lit., "beginning-maker." *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.

²³³⁴ *adiṇṇapubbaṇ*, lit., not given formerly "not given in the past"

²³³⁵ *bahuvidhaṇ*

²³³⁶ *yāge*, sing. *yāga* meaning "sacrifice" (= Skt. *yajñā*) in the non-Buddhist context and "gift" or "charity" or "expenditure" or "almsgiving" in the Buddhist one.

²³³⁷ lit., "saw," *addakkhiṇ*

²³³⁸ *parikkhāra-dānaṇ*, Sinh. *pirikara dānaya*, i.e., a gift of the "requisites" or *parikkhāras* of Buddhist monks and nuns, which are variously enumerated (often in an idealized list of eight) and may include the three monastic robes, begging bowl, razor, needle, small knives, girdle, water-strainer, umbrellas, sandals, and so forth.

²³³⁹ reading *parikkhārāṇi* with BJTS and PTS alt. for PTS *parikkhārāna*, "of the requisites"

²³⁴⁰ here as above, *guṇavaruttama*, hence lit., "monks of supremely splendid virtue." I leave *uttama* untranslated in this case, to keep the meter.

²³⁴¹ *ādikammika*, lit., "beginning-maker." *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.

²³⁴² *adiṇṇapubbaṇ*, lit., not given formerly "not given in the past"

²³⁴³ or "reed-workers," *naḷakakāre*

²³⁴⁴ *tāvade*, lit., "for all times"

I brought together into one,
 a hundred thousand [strips of] cloth,
 I brought together into one,
 a hundred thousand begging bowls. (10a-b)²³⁴⁵ [3383]

And also small knives²³⁴⁶ [and] hatchets,²³⁴⁷
 needles²³⁴⁸ [and] clippers for the nails.²³⁴⁹
 Having [them] made fit for that I
 hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans²³⁵⁰ made fit for that [too],
 fans [made out] of palmyra [fronds],²³⁵¹
 peacock-feathers²³⁵² and tails of yaks;²³⁵³
 water-strainers,²³⁵⁴ oil-containers.²³⁵⁵ (11c-d, 12a-b) [3385]

I likewise had made, fit for that,
 needle-cases²³⁵⁶ [and] shoulder straps²³⁵⁷
 as well as girdles for the waist²³⁵⁸
 and [also] well-constructed stools.²³⁵⁹ (12c-d, 13a-b) [3386]

Filling vessels made for eating
 and also copper [oil] beakers
 with medicines, I fixed those too
 on the umbrella's underside. (13b-c, 14a-b) [3387]

²³⁴⁵PTS reading here is corrupt, eliding four feet from two verses which confounds the formatting into verses. Here and in the following I take BJTS' much preferable reading as my standard, but use the a-b-c-d convention to indicate where the different feet correspond to the PTS numbering of the verses.

²³⁴⁶*vāsiyo*

²³⁴⁷*satthake*

²³⁴⁸*sūcchiyo*

²³⁴⁹*nakha-cchchedane*

²³⁵⁰*vidhūpane*

²³⁵¹*tālavanṭe*. The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

²³⁵²*morahatthe*, lit., "peacock hairs" or "peacock hands." Here as elsewhere, in keeping with Johnson's critique of Boswell's Latin translation, it is necessary to take the Pāli from the meaning, rather than the other way around

²³⁵³*cchamare* [rea *cchāmare*], RD: a chowrie, the tail of *bos grunniens* used as a whisk

²³⁵⁴*parissāvane*

²³⁵⁵*teladhare*

²³⁵⁶*sūcchighare*

²³⁵⁷reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

²³⁵⁸*kāyabandhane*

²³⁵⁹*ādharake*, also stand, pulpit, desk

I filled vessels with all [of this]:
 sweet-flag,²³⁶⁰ cuscus grass,²³⁶¹ licorice,²³⁶²
 pepper,²³⁶³ also black peppercorns,²³⁶⁴
 myrobalan²³⁶⁵ [and] ginger²³⁶⁶ [too]. (14c-d, 15a-b) [3388]

I likewise had made, fit for that,
 shoes [for the feet],²³⁶⁷ [and] sandals²³⁶⁸ [too],
 towels²³⁶⁹ [to use after bathing],
 [and] well-constructed walking-sticks.²³⁷⁰ (15c-d, 16a-b) [3389]

Tubes for holding herbs²³⁷¹ and ointments,²³⁷²
 sticks of caustic,²³⁷³ pots to keep things,²³⁷⁴
 [locks with their] keys²³⁷⁵ and key-cases²³⁷⁶
 sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that,
 bandages²³⁷⁷ and [also] smoke-tubes,²³⁷⁸

²³⁶⁰*vaccha*. RD “a kind of root Vin i.201=iv.35” BJTS gives *vadakasā* which is sweet-flag or orris root, *Acorus Calamus* (*Araceae*), Sinh. also *vadakaha*.

²³⁶¹RD “the fragrant root of *Andropogon Muricatum* (cp. *bīraṇa*).” Sinh. *sāvāṇṇa*, “cuscus grass”

²³⁶²*laṭṭhimadhu*, “cane-honey,” *Abrus precatorius*, Sinh. *vālmī*

²³⁶³*pippalī*, Sinh. *pippalī mūl*, the root of the long pepper, *Piper longum*

²³⁶⁴*maricchāni*, black pepper, allowed as medicine for the monks

²³⁶⁵*harīṭaka* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

²³⁶⁶*siṅgivera*, Sinh. *hiṅguru* or *iṅguru*, referring to the fresh root rather than the dried or powdered spice

²³⁶⁷*upāhanā*, Sinh. *vahan*

²³⁶⁸*pādukā*, Sinh. *mirivāḍi*

²³⁶⁹*udakapuñcchane*

²³⁷⁰*kattaradaṇḍe*

²³⁷¹*osadha*, “medicinal ingredients, both fresh and dried medicinal herbs and plants

²³⁷²reading *osadhañjananālī* with BJTS for PTS *osadhañjananālī*

²³⁷³or “surgical instruments”? *Salākā* can also mean an arrow or dart, a peg, a blade of grass, the ribs of a parasol, a pencil or small stick for painting the eyes with collyrium (= *añjana* as in the previous foot), a kind of needle, a metal gong, the membrum virile or a ticket consisting of slips of wood, used in monastic voting. The chosen reading is consistent with the other medical terms in this verse.

²³⁷⁴*dhamma-kuttarā* = Sinh. *damkoturu*

²³⁷⁵*kuñcchikā*

²³⁷⁶*kuñcchikāghare*

²³⁷⁷*āyoge*

²³⁷⁸*dhūma-nette*; RD: “i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14”

²³⁷⁹*dīpadhārake*

²³⁸⁰*tumbake*, made of copper, wood or fruit (gourd, calabash, coconut shell)

lamp-holders²³⁷⁹ and water-vessels,²³⁸⁰
and baskets [woven] of wicker.²³⁸¹ (17c-d, 18a-b) [3391]

I likewise had made, fit for that,
tweezers²³⁸² [to pull], scissors [to cut],²³⁸³
bags²³⁸⁴ for [containing] medicines
and tools for removing ear-wax.²³⁸⁵ (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that,
and fixed beneath [that] umbrella,
long benches²³⁸⁶ as well as short chairs²³⁸⁷
and couches²³⁸⁸ fashioned with four [legs].²³⁸⁹ (19c-d, 20a-b) [3393]

I likewise had made, fit for that,
wool cushions²³⁹⁰ and cotton cushions,²³⁹¹
cushions [fashioned] for the small chairs
and very well made pillows²³⁹² [too]; (20c-d, 21a-b) [3394]

massaging stones²³⁹³ and honeycombs,²³⁹⁴
and oil for warming up the hands,²³⁹⁵
small cases,²³⁹⁶ planks²³⁹⁷ and needles²³⁹⁸ [too],
and a bed that was spread with rugs,²³⁹⁹ (21c-d, 22a-b) [3395]

²³⁸¹or boxes: *karaṇḍe*

²³⁸²*saṇḍāse*

²³⁸³*pipphala*, taking this as a shortened form of *pipphalaka*, see RD s.v. The term more commonly refers to the fruit of the *ficus religiosa* (Bodhi Tree of Gotama Buddha). BJTS glosses the term as “scissors” (*katuru*)

²³⁸⁴*othavike*

²³⁸⁵*malahāraka*, lit., “impurity removers,” a tool resembling a tiny spoon, used for removing wax from the ears

²³⁸⁶*āsandiyo*

²³⁸⁷*pīṭhake*

²³⁸⁸*pallaṇke*

²³⁸⁹*cchaturō-maye*

²³⁹⁰*uṇṇā-bhisi*

²³⁹¹*tūla-bhisi*

²³⁹²*bimbohane*

²³⁹³*kuruvinde*, *kuruvindaka* = Sinh. *kurundu-gal*, a stone used for rubbing the body

²³⁹⁴or beeswax: *madhu-sitthe*

²³⁹⁵*telahatthappatāpakaṇ*, BJTS reads *telaṃ hatthappatāpakaṇ* which amounts to the same thing, a little more cleanly.

²³⁹⁶*sipāṭī*, cf. *sipāṭikā*, small cases (Sinh. *kopuwa*) or pods (*karaḷa*). Meaning is unclear here. BJTS glosses, “burnt shells (*kabala*, as of coconuts) which are kept having made them rough by drawing lines on them, or else stone planks which have been polished”.

²³⁹⁷*phalake*

²³⁹⁸*sūcchi* (PTS *suci*)

²³⁹⁹*mañcchamattharaṇeṇa*

dwelling places²⁴⁰⁰ and foot-towels²⁴⁰¹
 and sticks [to use] for chairs and beds,²⁴⁰²
 toothpicks²⁴⁰³ and [also good] tooth-sticks,²⁴⁰⁴
 [and] scents for smearing on the head,²⁴⁰⁵ (22c-d, 23a-b) [3396]
 wood for fires²⁴⁰⁶ and stools [made] of straw,²⁴⁰⁷
 small plates for covering alms-bowls,²⁴⁰⁸
 ladles [which are made] for water,²⁴⁰⁹
 silver troughs for [storing] chunnam,²⁴¹⁰ (23c-d, 24a-b) [3397]
 brooms²⁴¹¹ and water-jugs²⁴¹² and likewise
 garments [to wear when] it's raining,²⁴¹³
 covers for the itch when sitting²⁴¹⁴
 and²⁴¹⁵ intermediate robes²⁴¹⁶ [too], (24c-d, 25a-b) [3398]
 monastic robes and upper robes,²⁴¹⁷
 cleaners for the mouth and the nose,²⁴¹⁸
 abundant salt and sour gruel,²⁴¹⁹
 honey²⁴²⁰ and soured milk to drink,²⁴²¹ (25c-d, 26a-b) [3399]

²⁴⁰⁰ *senāsane*

²⁴⁰¹ *pādapuñcchhe*

²⁴⁰² *sayanāsanadaṇḍake*

²⁴⁰³ *dantapoṇe*

²⁴⁰⁴ *āṭali*. I do not find this in the dictionaries. BJTS glosses as *dāhāṭi*, sticks used for cleaning the teeth.

²⁴⁰⁵ *sīsālepanagandhake*

²⁴⁰⁶ *araṇī*

²⁴⁰⁷ *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

²⁴⁰⁸ *pattapidhānathālake*

²⁴⁰⁹ *udakassa kaṭacchchu*

²⁴¹⁰ *cchuṇṇakam rajata + ammaṇaṇ*. Chunnam is limestone ground into a paste, mixed with betel and areca nut for chewing. This would then refer to what is called in Sinhala *kiloti*, “betel cases”

²⁴¹¹ *sammajjanaṇ*

²⁴¹² reading *udapattaṇ* with BJTS. PTS reads *udavatthaṇ*, “an upper cloth” (?)

²⁴¹³ *vassika-sāṭikaṇ*

²⁴¹⁴ *nisidanaṇ kaṇḍucchchādī*, more commonly *kaṇḍupaṭicchchādī*, a cloth allowed in the Vinaya to monks suffering from the itch

²⁴¹⁵ *atha*, lit., “then”

²⁴¹⁶ *antaravāsaka*, one of the three robes worn by Buddhist monks and nuns

²⁴¹⁷ *uttarāsāṅga-saṅgāṭī*

²⁴¹⁸ *natthukaṇ mukhasodhanaṇ*

²⁴¹⁹ reading *bilaṅga-loṇaṇ pahūtaṇ* with BJTS (PTS reads *bhūtaṇ* [“become”], which is clearly wrong not only for being nonsensical in context but also for making the foot fall short (seven rather than eight syllables).

²⁴²⁰ *madhu*

incense,²⁴²² lumps of boiled rice,²⁴²³ and rags,²⁴²⁴
 napkins with which to wipe the face:²⁴²⁵
 whatever ought to be given
 which is fitting for the Teacher,
 after assembling all of that
 I went up to [King] Ānanda.²⁴²⁶
 After going up to the king,
 the father²⁴²⁷ of the Greatest Sage,²⁴²⁸
 having saluted with [my] head,
 I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

[Protagonist:]²⁴²⁹

“Together [we were] born [and] raised;
 [we] are both of a single mind,²⁴³⁰
 and²⁴³¹ in common [we] both follow
 [one course] through happiness and pain.”²⁴³² (29) [3402]

[King:]

“O conqueror of foes²⁴³³ you have

²⁴²¹*dadhi-pānakaṇ*. *Dadhi* is milk-curd or yoghurt; “for drinking” could imply that it has been blended into a drink like *lassi*, or could refer to drinkable whey that results from souring the milk. In the description of the *ānisaṃsas*, below (v. 196 [3570]) the gift is more straightforwardly just called *dadhi*, though the addition of “well-prepared” (*sampannaṇ*) does imply some sort of processing for consumption.

²⁴²²reading *dhūpaṇ* with BJTS for PTS *pupphaṇ*, “flower”

²⁴²³*sitthaṇ*

²⁴²⁴*pilotiñccha*

²⁴²⁵*mukha-puñcchana-suttakaṇ*

²⁴²⁶Malalasekera DPPN II:211 reads this passage to imply that the protagonist gave these fabulous gifts to the king himself, but I do not see warrant for that in the text. Indeed, it is clear that these are intended as requisites for the monks; I read v. 63 [3436] below to refer to this mega-umbrella as placed atop the Buddha.

²⁴²⁷lit., “progenitor,” BJTS glosses “father”

²⁴²⁸reading *mahesino* with BJTS for PTS *mahāyasaṇ*, “the progenitor of great fame”

²⁴²⁹I have puzzled long over this difficult section of the text, and can only make sense of the Pāli by taking it as a dialogue involving multiple different parties: the protagonist (Rev. Pilindavacchcha in his previous life), King Ānanda, the judges in a court of law, and the protagonist’s friends and relatives; Padumuttara Buddha also speaks various lines. BJTS does not seem to be aware of this, and glosses literally without apparent understanding of some of the verses. The cty is also silent about this crucial interpretative perspective.

²⁴³⁰lit., “of both there is a single thought”. PTS and BJTS alt. read *yasaṇ*, “of both there is a single fame.”

²⁴³¹BJTS reads *va*, “indeed”

²⁴³²*sukhadukkhe*; PTS reads *sukkhadukkhe*

²⁴³³*arindama*, lit., “tamer of enemies.” The term is in the vocative case, addressed to the protagonist.

dissatisfaction²⁴³⁴ in the mind.

If you can, warrior, you should
remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;²⁴³⁵
[we] are both of a single mind.²⁴³⁶
Know mine as ‘eliminated’
if yours [has been expelled as well].“ (31) [3404]

[Protagonist:]
“Know of me,²⁴³⁷ O great king, that my
suffering²⁴³⁸ is hard to remove.
[If you’re] able²⁴³⁹ you should shout²⁴⁴⁰ [it]: (32) [3405]

one²⁴⁴¹ boon²⁴⁴² hard for you to grant²⁴⁴³ [me].“

[King:]
“As long as [I have] victory,
to the [whole] extent of my life,
if it would be useful²⁴⁴⁴ to you,
without wavering I’ll give²⁴⁴⁵ [it].” (33) [3406]

[Protagonist:]
“This has been roared²⁴⁴⁶ by you O king,²⁴⁴⁷
[but] too much roaring would be wrong.”
[King:]

²⁴³⁴ *dukkhaṇ*, “suffering”

²⁴³⁵ lit., “your dissatisfaction is my dissatisfaction,” i.e., “when you are troubled in the mind, I am also troubled in the mind”

²⁴³⁶ lit., “of both there is a single thought”. PTS reads *manaṇ* (“mind”) for *matam* (“thought”)

²⁴³⁷ reading *me* with BJTS for PTS *kho* (an untranslatable participle)

²⁴³⁸ *dukkha*. One would prefer to remain consistent in the translation “dissatisfaction,” but “suffering” is the more commonly known term, is appropriate to this context, and work better for the meter (and rhyme) in English.

²⁴³⁹ reading *pahu samāno* (lit., “[I], being able”) with BJTS and PTS alt. for PTS *bahusamāno*, “being many”

²⁴⁴⁰ *gajjassu*, 2nd. sing. imperative (*attanopāda*) of *gajjati*, lit., “roar” or “sound forth”

²⁴⁴¹ reading *ekaṇ* with BJTS and PTS alt. for PTS *etaṇ*, though the sense in either case is clear: the protagonist will suffer unless he can fulfill the king’s wishes.

²⁴⁴² reading *varam* with BJTS and PTS alt. for PTS *dhanan*, “wealth”. *Vara* can also mean “favor” or “blessing”

²⁴⁴³ reading *duccchchajam* with BJTS for PTS *duccchchajjan*

²⁴⁴⁴ lit., “if there is a purpose in it for you”

²⁴⁴⁵ taking *dassāmi* as 1st. pers. future of *dadāti*

²⁴⁴⁶ *gajjitaṇ*

²⁴⁴⁷ *deva*, voc.

“Today I’ll recognize you as
the one supported in all things.”²⁴⁴⁸ (34) [3407]

[Protagonist:]

“[When] you know [what] I [want to] give
you’ll obdurately²⁴⁴⁹ put [me] down.”²⁴⁵⁰

[King:]

“What’s the point of me stopping you?²⁴⁵¹
You should declare your wish to me!” (35) [3408]

[Protagonist:]

“I am desirous, O great king,
of feeding [him], the Sambuddha,
the Best Buddha, the Unexcelled;
do not let my life be wasted!”²⁴⁵² (36) [3409]

[King:]

“I’ll²⁴⁵³ give a different boon²⁴⁵⁴ to you:
the Thus-Gone-One’s not to be begged;²⁴⁵⁵
to no one should the Thus-Gone-One
be given, like a wishing-gem.”²⁴⁵⁶ (37) [3410]

[Protagonist:]

“O king did you not [just] say²⁴⁵⁷ [that]
you’d even [give me] your own²⁴⁵⁸ life?
The Thus-Gone-One is fit to give
by one giving [his very] life.” (38) [3411]

²⁴⁴⁸sabbadhamme patitṭhitaṇ

²⁴⁴⁹atibālhaṇ

²⁴⁵⁰nipīlesi, lit., “oppress,” “press down,” “weigh down heavily,” “subjugate”

²⁴⁵¹reading kin te me pīlitena ‘ttho (lit., “what is the value for me through the stopping of you?”) with BJTS (and PTS alt., correct pīlite n’attho as pīlitena ‘ttho) for PTS kin te palapite n’attho

²⁴⁵²reading vajjaṇ me māhu (= mā āhu) jivitaṇ with BJTS and PTS alt. for PTS vajjaṇ me pāhu jivitaṇ, “life was wasted for me indeed”

²⁴⁵³dammi, lit., “I am giving”

²⁴⁵⁴varaṇ, boon, favor.

²⁴⁵⁵BJTS reads this as an imperative: mā yācchittho for PTS ayācchittho. In either case the grammar is fuzzy — the BJTS reading assumes a plural second person imperative (a royal y’all?) while the PYS reading is not a regular form of the verb.

²⁴⁵⁶maṇijotirasa, a gemstone which fulfills wishes, a particularly valuable gem.

²⁴⁵⁷here to gajjitaṇ

²⁴⁵⁸reading attano with BJTS (and PTS alt.) for PTS atthikaṇ, “exists,” though the latter is also possible, “as long as life exists”

[King:]

“The Great Hero is kept apart;
to no one should he²⁴⁵⁹ be given.
The Buddha’s not promised by me;
choose²⁴⁶⁰ limitless riches [instead].” (39) [3412]

[Protagonist:]

“Let us arrive at a judgement;
we’ll question in a court of law.
They²⁴⁶¹ will declare the proper path;²⁴⁶²
we will inquire about it thus.” (40) [3413]

Having taken the king in hand,
I [then] went to the court of law.
[There], in front of [all] the judges,²⁴⁶³
I spoke these words [to them back then]: (41) [3414]

[Protagonist:]

“Listen to me, O [you] judges:
the king did give a boon to me.
Without excepting anything
he offered even [his own] life.²⁴⁶⁴ (42) [3415]

When he had given me [that] boon,
I wished for the Best of Buddhas.
The Buddha’s well-given to me;
otherwise I am full of doubt.²⁴⁶⁵ (43) [3416]

[Judges:]

“We’ll listen²⁴⁶⁶ to [these] words of yours
[and] of the earth-protecting king.

²⁴⁵⁹lit., “the Victor”

²⁴⁶⁰*varassu*, as second person imperative of *varati*

²⁴⁶¹BJTS glosses “the judges (*adhikaraṇa nāyakayo*)”

²⁴⁶²PTS reads *yathāsaṇhaṇ*, BJTS *yathāsaṇnam*, neither of which is sensible. But BJTS is surely correct in glossing the term, based on context, as “the right procedure” (*āti paridi*). Cf. v. 47 [

²⁴⁶³*akkhadassānam*, lit., “of those who examine the die,” by extension umpires or judges

²⁴⁶⁴BJTS switches the second and fourth feet, reading: “Listen to me, O [you] judges:/ he promised even [his own] life./Without excepting anything/the king did give a boon to me.//

²⁴⁶⁵lit., “otherwise there is doubt for me”

²⁴⁶⁶reading *soṣṣāma* (1st person plural future of *suṇāti*) for PTS *sussāma*

Listening to the words of both
we shall cut off [all of] your doubts. (44) [3417]

O king, [did] you give everything,
to this man, all-inclusively,²⁴⁶⁷
without excepting anything,
[and] offer even [your own] life?“ (45) [3418]

[King:]
“Fallen into misery,²⁴⁶⁸ he
requested an unexcelled boon.
Knowing him to be so upset,²⁴⁶⁹
I gave [it], all-inclusively.” (46) [3419]

[Judges:]
“You are defeated [here], O king;
the Thus-Gone-One should be given.
The doubts of both have been cut off;
stand firm in [this,] the proper path.”²⁴⁷⁰ (47) [3420]

[Protagonist/narrator:]
The king being put in [his] place
[then] said these [words] to the judges:

[King:]
“Fair²⁴⁷¹ to me too you should return²⁴⁷²
[him]; again I’ll get the Buddha.” (48) [3421]

[Judges, to protagonist:]
“Having fulfilled your intentions,
after feeding the Thus-Gone-One,
you should return²⁴⁷³ the Sambuddha
to [King] Ānanda of [great] fame.” (49) [3422]

[Protagonist:]
Having saluted the judges
and also the king,²⁴⁷⁴ Ānanda,

²⁴⁶⁷*sabbagāhikaṇ*, lit., “taking everything”

²⁴⁶⁸*kicchchapatto va hutvāna*, lit., “being fallen into misery”

²⁴⁶⁹*sudukkhitaṇ*, lit., “very much suffering,” “very well dissatisfied”

²⁴⁷⁰*yathāsaṇṭhamhi tiṭṭhatha*; cf. above, n. to v. 40 [3413]

²⁴⁷¹*sammā*, lit., “right” “proper”

²⁴⁷²*deyyātha puna*

²⁴⁷³*puna deyyāsi*

²⁴⁷⁴lit., “the kṣatriyan”

[then] happy, being delighted,
I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha,
the Flood-Crosser, the Undefined,
after saluting with [my] head,
I spoke these words [to him back then]: (51) [3424]

“Give your consent, O Eyeful One,
causing [my] heart to [start] laughing;
approach my residence along
with the hundred thousand masters.”²⁴⁷⁵ (52) [3425]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Eyeful One gave [his] consent,
discerning what I was thinking. (53) [3426]

Perceiving [that he gave] consent,
after saluting the Teacher,
happy, with rapture in [my] heart,
I went up to my residence. (54) [3427]

Assembling friends and ministers
I spoke these words [to them back then]:
“I got what’s very hard to get,
just like a wish-fulfilling gem.” (55) [3428]

[Friends and Ministers:]
“With what [then] will we worship²⁴⁷⁶ him?
The Victor²⁴⁷⁷ is the Boundless One,²⁴⁷⁸
Beyond Compare,²⁴⁷⁹ Unmatched,²⁴⁸⁰ Hero,²⁴⁸¹
Unmeasurable,²⁴⁸² Unequaled.”²⁴⁸³ (56) [3429]

²⁴⁷⁵ *vasī* = “masters of the senses,” i.e., arahants

²⁴⁷⁶ lit., “do *pūjā* to”

²⁴⁷⁷ *jina*, lit., “he who has conquered”

²⁴⁷⁸ *appameyya*, lit., “not to be measured”

²⁴⁷⁹ *anupama*, lit., “for whom there is no metaphor”

²⁴⁸⁰ *appaṭipuggala*, “of whom there is no comparable person”

²⁴⁸¹ *vīra*, lit., “virile,” “manly.” BJTS reads *dhīro*, “Wise One”

²⁴⁸² *atula*, lit., “not weighable” “having no equal”

²⁴⁸³ *asama*, lit., “of whom there is not one the same”

And thus also Always the Same,²⁴⁸⁴
 Without a Second,²⁴⁸⁵ Bull of Men.²⁴⁸⁶
 Service that's hard for you to do
 is suitable for the Buddha. (57) [3430]

Assembling varied flowers let
 us make a floral pavilion.²⁴⁸⁷
 That is what befits the Buddha;
 there will be everything-*pūjā*.“ (58) [3431]

[Protagonist:]
 I made that pavilion [out of]
 blue lotuses,²⁴⁸⁸ pink lotuses,²⁴⁸⁹
 jasmine²⁴⁹⁰ and *atimuttaka*,²⁴⁹¹
 champak²⁴⁹² and ironwood flowers.²⁴⁹³ (59) [3432]

I spread one hundred thousand seats,
 [which were] shaded with umbrellas.
 The meanest seat, [reserved] for me,
 was superb [and] worth one hundred. (60) [3433]

I spread one hundred thousand seats,
 [which were] shaded with umbrellas.
 After preparing food and drink,
 I announced the time [to begin]. (61) [3434]

²⁴⁸⁴*samasama*, lit., “exactly the same” or “evenly even” (or, according to Sinhala usage of the same term, “Equal”). The negative of this compound, *asamasama*, is also used as a Buddha-epithet, meaning “Impartial” (“the same in difference”), below v. 42 of *Sela-apadāna* (no. 389 {392}) = [3623]

²⁴⁸⁵*adutiya*

²⁴⁸⁶*narāśabha*

²⁴⁸⁷*maṇḍapa*

²⁴⁸⁸*uppala*, Sinh. *upul*

²⁴⁸⁹*paduma*, Sinh. *piyum*

²⁴⁹⁰*vassikā*, *Jasminum Sambac*, Sinh. *dāsaman*

²⁴⁹¹*Gaertnera Racemosa*, Sinh. *yohombu*, *kōmbu*, *yon tumba*, an annual creeper, *Tri-chodesma zeylanicum*

²⁴⁹²the *champaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

²⁴⁹³*nāga* = Sinhala *nā*, ironwood, *Mesua Ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

When I announced [that it was] time,
the Great Sage, Padumuttara,
[then] arrived at my residence
with the hundred thousand masters. (62) [3435]

The Supreme Person [then] sat down,
with the hundred thousand masters,
on the flowery floral stage²⁴⁹⁴
[with] the umbrella borne on top. (63) [3436]

In proper form²⁴⁹⁵ and without flaws,
the Eyeful One did [then] accept
the hundred thousand umbrellas,
[and too] the hundred thousand seats. (64) [3437]

Padumuttara, World-Knower,
Sacrificial Recipient,
wishing to ferry me across,
accepted [those things], the Great Sage. (65) [3438]

One for [every] one [of the] monks,²⁴⁹⁶
I gifted an alms-bowl to each.
They put down²⁴⁹⁷ [their] previous²⁴⁹⁸ bowls;
I carried to each a bronze²⁴⁹⁹ bowl. (66) [3439]

Seven nights and days the Buddha
sat in the floral pavilion.
Awakening many beings,
he turned the wheel of the Teaching.²⁵⁰⁰ (67) [3440]

While he was preaching his sermon,²⁵⁰¹
eighty-four thousand [beings then]

²⁴⁹⁴*maṇḍapa*

²⁴⁹⁵*kappiyam*

²⁴⁹⁶reading *bhikkhuno* with BJTS for PTS *bhikkhussa*, a

²⁴⁹⁷*jahiṇsu*, lit., “abandoned,” “set aside”

²⁴⁹⁸reading *pubbakam pattam* with BJTS (and PTS alt.) for PTS *pupphakaṇ pattaṇ*, “bowl of flowers”

²⁴⁹⁹*loha*, which can also mean copper or brass

²⁵⁰⁰*dhammacchakaṇ pavattayi*, that is, he delivered his first sermon (which in the parallel case of Gotama Buddha, anyway, is called “The Sermon that Turned the Wheel of the Teaching” (*Dhammacchakkappavattanasutta*))

²⁵⁰¹*dhammacchakaṇ pavattento*, lit., “while he was turning the wheel of the Teaching”

beneath the floral pavilion
gained insight into the Teaching.²⁵⁰² (68) [3441]

When the seventh day had arrived,
Padumuttara, the Great Sage,
spoke these verses [to the crowd]
from his umbrella-shaded seat: (69) [3442]

[Padumuttara Buddha:]
“I’ll relate details of this man
who gave to me, lacking nothing,
this [most] excellent offering;
[all of] you listen to my words: (70) [3443]

Tusker, solider, chariot, horse:
a four-fold army [he will get];
they will wait on him²⁵⁰³ constantly:
that’s the fruit of everything-gifts.²⁵⁰⁴ (71) [3444]

Palanquins [too], which have been hitched²⁵⁰⁵
to elephants [and] to horses,
will always²⁵⁰⁶ be on hand for him:
that’s the fruit of everything-gifts. (72) [3445]

[And] sixty thousand chariots,
all decorated and adorned,
will constantly wait on this [man]:
that’s the fruit of everything-gifts. (73) [3446]

Sixty thousand instruments²⁵⁰⁷ [and]
well-decorated kettle-drums²⁵⁰⁸

²⁵⁰²lit., “there was an [achieving of] insight into the *Dhamma* of eighty-four thousand.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

²⁵⁰³BJTS accepts the reading *maṃ* (“me”) though gives *taṃ* (“him”) as alternate. I stick with the PTS (and BJTS alt.) reading *taṃ* here, recognizing that the speaker is Padumuttara Buddha, not the protagonist.

²⁵⁰⁴*sabbadānass’ idaṃ phalaṃ*

²⁵⁰⁵reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

²⁵⁰⁶*niccchchar*, lit., constantly, permanently

²⁵⁰⁷*turiya*, that is, musical instruments

²⁵⁰⁸*bheri*

will constantly make sound for him:
that's the fruit of everything-gifts. (74) [3447]

And women [too, all] well-made-up
numbering eight-six thousand,
with varied clothes and jewelry,
wearing earrings bearing gemstones, (75) [3448]

with long eyelashes, lovely smiles²⁵⁰⁹
and slim waists, pleasant to look at,²⁵¹⁰
constantly will wait on this [man]:
that's the fruit of everything-gifts. (76) [3449]

For thirty thousand aeons he
will delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (77) [3450]

One thousand times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (78) [3451]

While he, endowed with good karma,²⁵¹¹
is dwelling in the world of gods,
a gem-umbrella will be carried
around the world of gods for him. (79) [3452]

Whenever he should wish for shade,²⁵¹²
a cloth [and] flower canopy,
recognizing this man's wishes,²⁵¹³
will constantly give shade [to him]. (80) [3453]

Falling from the world of the gods,
incited by [his] wholesome roots,
in accordance with [his] karma,²⁵¹⁴
he'll be a kinsman of Brahmā.²⁵¹⁵ (81) [3454]

²⁵⁰⁹hasulā = ?

²⁵¹⁰RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

²⁵¹¹lit., "meritorious karma"

²⁵¹²reading *chāyaṃ* with BJTS for PTS *cchāyaṃ*

²⁵¹³*cchittaṃ*, lit., "thoughts" or "mind"

²⁵¹⁴*puññakammena*, lit., "with his meritorious karma"

²⁵¹⁵that is, a brahmin

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (82) [3455]

Seated in the monks' Assembly,
Gotama, Bull of the Śākyans,
will place him in the foremost place
of understanding everything.²⁵¹⁶ (83) [3456]

He'll be the teacher's follower
by the name Pilindavacchcha.
He'll be honored²⁵¹⁷ by²⁵¹⁸ [all] the gods,
the titans²⁵¹⁹ and music-nymphs.²⁵²⁰ (84) [3457]

Being beloved by²⁵²¹ all of them,
the Buddhist monks and Buddhist nuns,
and likewise too the laypeople,
he will dwell without defilements.²⁵²² (85) [3458]

[Protagonist:]
Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (86) [3459]

O! My karma was done so well
in the unsurpassed merit-field.²⁵²³
Having done that act in that place²⁵²⁴
I've attained the unshaking state.²⁵²⁵ (87) [3460]

A man who gave an excellent
offering,²⁵²⁶ which lacked for nothing,

²⁵¹⁶lit., "of knowing all that"

²⁵¹⁷*sakkata*

²⁵¹⁸lit., "of"

²⁵¹⁹*asurā*

²⁵²⁰*gandhabbā*

²⁵²¹lit., "of"

²⁵²²i.e., he will become an arahant.

²⁵²³*puññakhetta anuttare*

²⁵²⁴*yattha*

²⁵²⁵*acchalaṇ padarṇ*

²⁵²⁶*dānavaram*

did take precedence from the start:²⁵²⁷
that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha²⁵²⁸
[and] the monks of splendid virtue,²⁵²⁹
I experience eight results,²⁵³⁰
in accordance with my karma: (89) [3462]

I'm not aware of²⁵³¹ cold [nor] heat,
I am not soiled²⁵³² with dirt [and] dust,²⁵³³
I am safe,²⁵³⁴ free of oppression,²⁵³⁵
[and] I am honored²⁵³⁶ all the time. (90) [3463]

I am [a person] with soft skin,²⁵³⁷
[my] mind is [always] very clear,²⁵³⁸
[and] except²⁵³⁹ for this [present] birth,
as I transmigrate in the world,²⁵⁴⁰
one hundred thousand umbrellas
with all the ornaments affixed
are carried up above my head,
as a result²⁵⁴¹ of that karma. (91-92) [3464-3465]

²⁵²⁷reading *ādi pubbaṅgamo āsi* with BJTS (and PTS alt.) for PTS *adipubbaṅgamo āsiṇ*

²⁵²⁸*sugate*, lit., “for the Well-Gone-One”

²⁵²⁹lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇe* (read this as a typo for *guṇa*° as elsewhere) *varuttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁵³⁰*attānisaṇṇe*. I count the eight here as (1) being immune to extremes of temperature, (2) to dirt and dust, and (3) to danger; (4) being safe; (5) being honored (which is symbolized by the umbrella), (6) having soft skin (the umbrella is used for protection from the sun's harsh rays), (7) having a clear mind and (8) having a permanent umbrella over his head during all lives except this final one.

²⁵³¹or “I do not know,” *na jānāmi*

²⁵³²BJTS and PTS alt. reads *limpati* (“smeared”) for PTS *lippiati* (“get soiled” according to PSI dictionary, Sinh. *gāḷveyi*; RD reads *lippiati* as pass. of *limpati*), but as the former can also mean “soiled” the difference is not significant.

²⁵³³*rajojallaṇ*

²⁵³⁴*anīti*

²⁵³⁵*anupaddava*, also “uninjured,” “safe”

²⁵³⁶*apacchita*

²⁵³⁷*sukhuma-cch-chavika*

²⁵³⁸*visaḍaṇ hoti mānasāṇ*

²⁵³⁹*thapetvāna*, lit., “excepting” “placing aside”

²⁵⁴⁰*bhave*, lit., “in existence”

²⁵⁴¹*vāhasā*

Why²⁵⁴² do I lack in this lifetime²⁵⁴³
 [such] bearing of an umbrella?
 Because by doing all deeds²⁵⁴⁴ I'm
 under nirvana's umbrella.²⁵⁴⁵ (93) [3466]

Giving clothes for the Well-Gone-One
 [and] the monks of splendid virtue,²⁵⁴⁶
 I experience eight results,²⁵⁴⁷
 in accordance with my karma: (94) [3467]

As I transmigrate in the world,²⁵⁴⁸
 I have an unblemished²⁵⁴⁹ body,
 golden in color, beautiful,
 endowed with majesty, and smooth.²⁵⁵⁰ (95) [3468]

A hundred thousand strips of cloth,
 white and yellow and [also] red
 are carried up above my head:
 that is the fruit of giving cloth. (96) [3469]

Silk cloth²⁵⁵¹ and woolen blankets²⁵⁵² too,
khoma and also cotton cloth.²⁵⁵³
 I am getting [them] everywhere,
 as a result²⁵⁵⁴ of [giving] them.²⁵⁵⁵ (97) [3470]

²⁵⁴²reading *kasmā* (lit., "because of what?") with BJTS (and PTS alt.) for PTS *tasmā*, "therefore," "because of that"

²⁵⁴³lit., "because of what is there not for me in this birth"

²⁵⁴⁴*mama sabbaṃ kataṃ kammaṃ*

²⁵⁴⁵lit., "because of obtaining the umbrella of liberation" (*vimutti-cch-chatta-pattiya*)

²⁵⁴⁶lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵⁴⁷*aṭṭānisaṃse*. I count the eight here as (1) a great body, plus receipt of seven types of cloth to clothe it: (2) white, (3) yellow and (4) red cloth, (5) silk, (6) wool, (7) *khoma* and (8) cotton.

²⁵⁴⁸*bhave*, lit., "in existence"

²⁵⁴⁹*viraja*

²⁵⁵⁰*siniddha* had a wide range of meanings that could refer to a beautiful body, depending on the standard for or imagination of beauty: wet, moist, oily, greasy, fatty. smooth glossy, resplendent, charming, pliable.

²⁵⁵¹*koseyya*

²⁵⁵²*kambala*

²⁵⁵³*kappāsika*

²⁵⁵⁴*nissandato*

²⁵⁵⁵*tesaṃ* is gen. pl., i.e., "as a result of those [acts of giving cloth in the past]"

Giving bowls for the Well-Gone-One
 [and] the monks of splendid virtue,²⁵⁵⁶
 I experience ten results,²⁵⁵⁷
 in accordance with my karma: (98) [3471]

I am always eating [food] on
 plates of gold and plates of crystal,²⁵⁵⁸
 also plates [fashioned] in silver
 [and] plates which are made of ruby. (99) [3472]

I am safe,²⁵⁵⁹ free of oppression,²⁵⁶⁰
 [and] I am honored²⁵⁶¹ all the time.
 I'm in receipt of food [and] drink,
 clothes and couches [to rest upon]. (100) [3473]

My possessions do not run out;
 I'm one who has a steady heart.
 I'm²⁵⁶² always fond of the Teaching,
 have few flaws²⁵⁶³ and am undefiled.²⁵⁶⁴ (101) [3474]

In the world of gods or of men,
 these virtues follow after²⁵⁶⁵ [me].
 Everywhere shade does not leave me,
 as though [I were beneath] a tree.²⁵⁶⁶ (102) [3475]

Having given the Best Buddha,
 and likewise the monks' Assembly,
 numerous well-made [types] of knives,²⁵⁶⁷

²⁵⁵⁶lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵⁵⁷*dasānisaṇṣe*. I read the ten here as: (1) eating off fancy plates, (2) being safe, (3) being free from danger, (4) being honored, (5) receiving food and drink, (6) receiving clothes and couches, (7) possessions never run out, (8) steady-hearted, (9) fond of the Teaching (*Dhamma*) and (10) having few flaws and being undefiled.

²⁵⁵⁸or some other (unspecified) gem: *maṇithāle*

²⁵⁵⁹*anīti*

²⁵⁶⁰*anupaddava*, also "uninjured," "safe"

²⁵⁶¹*apacchita*

²⁵⁶²reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of "ho" as "bho" — an easy mistake given their similarity in the Sinhala script.

²⁵⁶³*appakilesa*

²⁵⁶⁴*anāsava*

²⁵⁶⁵BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁵⁶⁶lit., "shade just like that of a tree is not abandoning me in every place"

²⁵⁶⁷*vāsī*

bound with diverse²⁵⁶⁸ [styles of] binding,
 I experience eight results,²⁵⁶⁹
 in accordance with my karma: (103) [3476]²⁵⁷⁰

I am a god, and do not shake,²⁵⁷¹
 perfected in self-confidence,²⁵⁷²
 [have]²⁵⁷³ courage²⁵⁷⁴ [and] virility,²⁵⁷⁵
 [and] my mind is always alert.²⁵⁷⁶ (104) [3477]

As a result of [giving] them,²⁵⁷⁷
 I am receiving everywhere
 knowledge which cuts off defilement
 [and] fine merit without measure. (105) [3478]

With pleasure in my heart I gave²⁵⁷⁸
 for the Buddha [and] for the monks,²⁵⁷⁹
 many scissors²⁵⁸⁰ which were not rough²⁵⁸¹
 nor uneven,²⁵⁸² and were well-washed.²⁵⁸³

²⁵⁶⁸*cchitta*°. I follow BJTS in reading this as *vicchitta*, “varied”

²⁵⁶⁹*aṭṭānisaṇse*. I read the eight here as: (1) being a god, (2) being unshaken, (3) being self-confident, (4) having courage, (5) being virile, (6) being mentally alert or energetic, (7) receiving defilement-eliminating knowledge and (8) receiving fine and limitless merit.

²⁵⁷⁰PTS and BJTS agree in making this a six-footed, rather than four-footed verse. I suppose that the poets wanted to stipulate that these knives were varied in type and style, as spelled out above, and therefore were unsatisfied with the four-foot template for these statements, which would not allow for anything more than a generic “knives”.

²⁵⁷¹reading ‘*visārī*’ with BJTS (and PTS alt.) for PTS *visālī* (“broad one,” fr. *visāla*?) and taking the Sinhala gloss (*sasala no vūyem*) as my lead in translating.

²⁵⁷²*vesārajjesu*, lit., “in the self-confidences (of a Buddha or arahant),” of which there are said to be four. RD, s.v.: “The four are given in full at M i.71 sq., viz. highest knowledge, *khīṇāsava* state, recognition of the obstacles, recognition & preaching of the way to salvation.”

²⁵⁷³*homi* = lit., “am”

²⁵⁷⁴*dhiti*

²⁵⁷⁵*viriyavā*

²⁵⁷⁶*paggahita-mana*, lit., “vigorously applied mind”

²⁵⁷⁷reading *tāsaṃ* with PTS alt. for PTS and BJTS *tassa* (“of it”), and taking “them” as “those knives”

²⁵⁷⁸lit., “having given”

²⁵⁷⁹*saṅgha*

²⁵⁸⁰*satthake*, a small knife or scissors, here = *pippala*

²⁵⁸¹*a-pharusa*

²⁵⁸²*a-kakkase*

²⁵⁸³reading *sudhote* with BJTS for PTS *adhote* (“unclean,” “unwashed”)

I experience five results,²⁵⁸⁴
 in accordance with my karma: (106) [3479, 3480a-b]²⁵⁸⁵

I receive due to [giving] them:
 a pure heart²⁵⁸⁶ [and] virility,
 patience, the loving-kindness sword,²⁵⁸⁷
 [and] the supreme²⁵⁸⁸ wisdom-weapon²⁵⁸⁹
 for breaking the craving-arrow:
 knowledge as strong²⁵⁹⁰ as a diamond.²⁵⁹¹ (107) [3480c-d, 3481]

Giving needles for the Buddha²⁵⁹²
 [and] the monks of splendid virtue,²⁵⁹³
 I experience five results,²⁵⁹⁴
 in accordance with my karma: (108) [3482]

Transmigrating from birth to birth,
 I'm always worshipped,²⁵⁹⁵ free of doubt,²⁵⁹⁶
 very handsome, endowed with wealth,
 [and my] wisdom is very sharp. (109) [3483]

I see²⁵⁹⁷ with knowledge of the facts
 profound²⁵⁹⁸ and subtle conditions.
 My knowledge dispels [all] darkness,

²⁵⁸⁴*pañcchānisaṇṣe*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

²⁵⁸⁵Here PTS gives two six-footed verses, whereas BJTS breaks the text into three four-footed ones. I again adopt the a-b-c-d convention, this time applied to the BJTS numbers, to indicate where the relevant material is found in both texts.

²⁵⁸⁶*kalyāṇacchittaṇ*, pure or beautiful or kindly in heart

²⁵⁸⁷*metta-satthaka*

²⁵⁸⁸*anuttara*

²⁵⁸⁹*paññā-sattham*

²⁵⁹⁰lit., "the same as"

²⁵⁹¹or thunderbolt: *vaijrena*

²⁵⁹²lit., "for the Well-Gone-One"

²⁵⁹³lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵⁹⁴*pañcchānisaṇṣe*. I count the five here as (1) being worshipped, (2) being free of doubt, (3) being very handsome, (4) being very rich and (5) having sharp wisdom.

²⁵⁹⁵*namassiyō*

²⁵⁹⁶*kaṁkhachedo*, [my] doubt is removed or cut off

²⁵⁹⁷lit., "I saw," *passayīṇ*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage

²⁵⁹⁸*gambhīra*, lit., "deep"

just like a supreme thunder-bolt.²⁵⁹⁹ (110) [3484]

Giving clippers²⁶⁰⁰ for the Buddha²⁶⁰¹
[and] the monks of splendid virtue,²⁶⁰²
I experience five results,²⁶⁰³
in accordance with my karma: (111) [3485]

Everywhere indeed I receive
slave-girls and slaves, cows and horses,
servants and numerous watchmen,²⁶⁰⁴
barbers, food-providers²⁶⁰⁵ [and] cooks. (112) [3486]

Giving fans²⁶⁰⁶ for the Well-Gone-One
and fans [made of] palmyra[-fronds],²⁶⁰⁷
I experience eight results,²⁶⁰⁸
in accordance with my karma: (113) [3487]

I'm not aware of²⁶⁰⁹ cold [nor] heat,
[and] burning fever²⁶¹⁰ is not known.
I don't experience distress²⁶¹¹
nor torments [which would scorch] my heart.²⁶¹² (114) [3488]

²⁵⁹⁹or diamond, *vajiraggasamaṇ*. Here "thunder-bolt" is preferable given the emphasis on "dispelling darkness," though a shiny diamond might be said to do the same thing.

²⁶⁰⁰lit., "nail-clippers"

²⁶⁰¹lit., "for the Well-Gone-One"

²⁶⁰²lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶⁰³*pañcchānisaṇṣe*. I count the five here as the receipt of (1) slaves, (2) domestic animals, (3) servants/attendants, (4) watchmen/guards and (5) personal attendants (who cut the hair, bring and cook the food)

²⁶⁰⁴reading *ārakkhake* with BJTS for PTS *ārakkhe*, "protections"

²⁶⁰⁵reading *bhattake* with BJTS for PTS *bhatake*, "servants," already stipulated in the second foot of this verse

²⁶⁰⁶*vidhūpane*

²⁶⁰⁷lit., "good (*sobhane*) palmyra-leaf-fans (*tālavaṇṭe*)"

²⁶⁰⁸*aṭṭhānisaṇṣe*. I count the eight here as (1) non-awareness of extreme temperatures, (2) not suffering from fevers, (3) not experiencing distress, (4) not experience torments of the heart, (5) extinguishing the fires of lust, (6) of hatred, (7) of pride and (8) of wrong views.

²⁶⁰⁹or "I do not know," *na jānāmi*

²⁶¹⁰*parilāho*

²⁶¹¹*darathan*, which can also mean "fever"

²⁶¹²*cchittasāntāpanaṇ*, lit., "burning of the heart," figurative meaning according to RD is torment, torture

All my fires have been extinguished²⁶¹³
 as the result of [giving] that:
 the fire of lust²⁶¹⁴ and fire of hate,²⁶¹⁵
 the fires of pride and of wrong views.²⁶¹⁶ (115) [3489]

Giving peacock plumes [and] ox-tails
 for the monks, supreme assembly,²⁶¹⁷
 I'm one whose defilements are calmed;
 I am dwelling free of blemish. (116) [3490]

Giving strainers²⁶¹⁸ for the Buddha²⁶¹⁹
 [and the monks who] do the Teaching,²⁶²⁰
 I experience five results,²⁶²¹
 in accordance with my karma. (117) [3491]

Passing beyond all the others,
 I receive a divine lifespan.
 There's²⁶²² always little to endure²⁶²³
 from thieves or [other] enemies.²⁶²⁴ (118) [3492]

There is also no trouble done
 by weapons nor by poisoning,²⁶²⁵
 There is no untimely death²⁶²⁶ as
 the result of my²⁶²⁷ [giving] them. (119) [3493]

²⁶¹³*nibbutā*

²⁶¹⁴*rāgaggī*

²⁶¹⁵*dosaggī*

²⁶¹⁶lit., "the fire of pride (*mānaggī*) and the fire of wrong views (*diṭṭhi-aggī*)"

²⁶¹⁷*saṅghe gaṇuttame*, lit., "to the monks' Assembly, the supreme group". Note that here PTS reads *gaṇa* ("group") for *guṇa* ("virtue") in these recurring compounds, as does BJTS quite consistently.

²⁶¹⁸*parissāvane*

²⁶¹⁹lit., "for the Well-Gone-One"

²⁶²⁰reading *dhammakaruttame* (lit., "supreme doers of the Teaching") with BJTS (and PTS alt.) for PTS *gaṇuttame* ("supreme group")

²⁶²¹*pañcchānisaṇse*. I count the five here as (1) divine lifespan, (2) little to endure from thieves and enemies, (3) no trouble from weapons or (4) from poison, and (5) no premature death.

²⁶²²lit., "I am one who..."

²⁶²³*appasayha*

²⁶²⁴*cchora-paccchchatthikehi vā*

²⁶²⁵lit., "by poison"

²⁶²⁶*antarāmarāṇa*

²⁶²⁷reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

Giving oil-containers²⁶²⁸ for the
 Buddha²⁶²⁹ [and also for] the monks,²⁶³⁰
 I experience five results,²⁶³¹
 in accordance with my²⁶³² karma: (120) [3494]

[I have] a very charming form,
 good speech²⁶³³ and lofty intentions;²⁶³⁴
 [I have] a mind that's not confused,
 I'm guarded by all protections. (121) [3495]

Giving needle-cases²⁶³⁵ for the
 Buddha²⁶³⁶ [and also for] the monks,²⁶³⁷
 I experience three results,²⁶³⁸
 in accordance with my²⁶³⁹ karma: (122) [3496]

Pleasure in [my] mind [and] body²⁶⁴⁰
 [and] pleasure born through the senses.²⁶⁴¹
 I am receiving these virtues
 as a result of [giving] that. (123) [3497]

Giving shoulder straps²⁶⁴² for Buddha²⁶⁴³
 [and] the monks of splendid virtue,²⁶⁴⁴

²⁶²⁸*teladhare*

²⁶²⁹lit., "for the Well-Gone-One"

²⁶³⁰lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶³¹*pañcchānisaṇse*. I count the five here as (1) charming form, (2) good speech, (3) lofty intentions (or mental activity), (4) lack of mental confusion or disturbance and (5) being guarded by all [forms of] protection.

²⁶³²reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

²⁶³³reading *sugado* with BJTS (and PTS alt.) for PTS *sugato*, "well-gone"

²⁶³⁴*susamuggata-mānasa*

²⁶³⁵*sūcchighare*

²⁶³⁶lit., "for the Well-Gone-One"

²⁶³⁷lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶³⁸*tīnānisaṇse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure born through the senses.

²⁶³⁹reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

²⁶⁴⁰lit., "mental pleasure and bodily pleasure"

²⁶⁴¹*iriyāpathaja*

²⁶⁴²reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

²⁶⁴³lit., "for the Victor" (*jine*)

²⁶⁴⁴lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

I experience three results,²⁶⁴⁵
in accordance with my karma: (124) [3498]

I know the Great Teaching in depth;²⁶⁴⁶
I recall the second lifetime;²⁶⁴⁷
in every place I have good skin²⁶⁴⁸
as a result of [giving] that. (125) [3499]

Giving girdles²⁶⁴⁹ for the Victor²⁶⁵⁰
[and] the monks of splendid virtue,²⁶⁵¹
I experience six results,²⁶⁵²
in accordance with my karma: (126) [3500]

Steadfast²⁶⁵³ in meditative states,²⁶⁵⁴
I dwell in meditative states;
I'm in a group without factions,²⁶⁵⁵
my words are always taken well.²⁶⁵⁶ (127) [3501]

Mindfulness arises in me;
I do not [ever] get frightened.²⁶⁵⁷
In the world of gods or of men,
these virtues follow after²⁶⁵⁸ [me]. (128) [3502]

²⁶⁴⁵*tīnānisaṅse*. I count the three here as (1) deep understanding of the Teaching (or mind-reading), (2) recalling the second lifetime, and (3) having good skin.

²⁶⁴⁶*sadhamme gādhaṇ vindaṃi*, lit., "I know the depth in the Great Teaching." BJTS (and PTS alt.) read *cchetoñanañ ccha vindaṃi*, "I know the knowledge of mind," which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

²⁶⁴⁷*dutiyaṇ bhavaṇ*, BJTS glosses *deveni bhavaya*. I gather this means "I remember as far back as two previous lifetimes." Or does it refer to the second of the three states of existence (also *bhava*), i.e., the formed (*rūpa*) state of existence?

²⁶⁴⁸*succhchavi homi*

²⁶⁴⁹*kāyabandhane*

²⁶⁵⁰reading *jine* with BJTS (and PTS alt.) for PTS *sugate* ("Well-Gone-One"), which produces a metrically-unsound verse.

²⁶⁵¹lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶⁵²*chānisaṅse*. I count the six here as (1) not shaking in meditative states, (2) dwelling in meditative states, (3) being in groups without factions, (4) speaking words that are always acceptable or pleasant or well-taken, (5) possessing mindfulness (*sati*), and (6) having no fear.

²⁶⁵³*na kampāmi*, lit., "I do not shake (tremble, waver)"

²⁶⁵⁴*samādhīsu*, lit., "among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

²⁶⁵⁵*abhejjapariso homi*

²⁶⁵⁶*ādeyyavacchano sadā*

²⁶⁵⁷*tāso na mayhaṇ vijjati*, lit., "fear is not found of mine"

²⁶⁵⁸BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

Giving stools²⁶⁵⁹ for the Victor [and]
 the monks who have splendid virtue,²⁶⁶⁰
 I'm an heir with five [different] kinds;²⁶⁶¹
 I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me,
 arouse knowledge [and] mindfulness,
 kept in my mind²⁶⁶² they don't get lost,
 becoming very well-discerned. (130) [3504]

Having given vessels and food
 for Buddha [and] the supreme group,²⁶⁶³
 I experience three results,²⁶⁶⁴
 in accordance with my karma: (131) [3505]

I'm receiving eating vessels
 made of gold [and] made of gemstones,
 likewise [vessels] made of crystal
 and even [those] made of rubies. (132) [3506]

[I] always [have] things to enjoy:²⁶⁶⁵
 wives and slaves [and] slave-girls [too],
 tusker-horse-chariot-soldier,²⁶⁶⁶
 and the women are devoted.²⁶⁶⁷ (133) [3507]

²⁶⁵⁹*ādhārake*, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

²⁶⁶⁰lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶⁶¹*pañcavaṇṇehi dāyādo* is an enigmatic foot, given the wide semantic range of *vaṇṇa* (color, caste, appearance, luster, beauty, expression, kind or sort, timbre, constitution, likeness, property, praise, reason. BJTS Sinhala gloss speculates that it could mean "an heir with five different sorts" or else "someone who has received five forms of power (*anusas* = *anuhasa*)". The ambiguity is preserved in my choice of "kind" as the translation here: not specifying five kinds of *what* leaves the foot open to the widest range of interpretations, though admittedly in and of itself conveys little meaning other than uncertainty.

²⁶⁶²reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, "vows," i.e., "my vows do not perish"

²⁶⁶³here PTS also reads *gaṇuttame* rather than, as above, *guṇ°*

²⁶⁶⁴*tīṇānisaṇse*. I count the three here as (1)

²⁶⁶⁵here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādisampadā*, "attainment of things to enjoy etc." *Paribhoga* could refer to "usefulness" as well as "enjoyableness"

²⁶⁶⁶that is, a four-fold army

²⁶⁶⁷*itthi patibbatā c'eva*, "the women are even devoted wives!"

[I] always [have] things to enjoy;
 I observe²⁶⁶⁸ all forms of learning:²⁶⁶⁹
 ancient lore²⁶⁷⁰ and Vedic mantras²⁶⁷¹
 and many varied disciplines.²⁶⁷² (134) [3508]

Giving plates for the Well-Gone-One
 [and] for the monks, the supreme group,
 I experience three results,²⁶⁷³
 in accordance with my karma. (135) [3509]

I am receiving [costly] plates
 made of gold [and] made of gemstones,
 likewise [vessels] made of crystal
 and even [those] made of rubies. (136) [3510]

I am also receiving plates,
 made of Bodhi²⁶⁷⁴ [leaves],²⁶⁷⁵ made of gourds,²⁶⁷⁶
 and likewise made of lotus leaves,²⁶⁷⁷
 [and] of shells for drinking honey.²⁶⁷⁸ (137) [3511]

As a result of [giving] that,
 these virtues [also] are received:
 good conduct²⁶⁷⁹ in vows for virtue,²⁶⁸⁰
 and with respect to good manners.²⁶⁸¹ (138) [3512]

²⁶⁶⁸*nisāmemi*

²⁶⁶⁹*sabbaṇ sippaṇ* (Skt. *śilpa*), all the liberal arts, all types of knowledge or learned skills

²⁶⁷⁰*vijjā*

²⁶⁷¹*mantapade*

²⁶⁷²*āgame*

²⁶⁷³*tīṇānisaṇse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

²⁶⁷⁴*assatthaka*, “of the *aśvattha* [tree],” *Ficus religiosa*, Bodhi Tree of Gotama Buddha

²⁶⁷⁵as a sacred tree, it is unlikely that *Ficus religiosa* wood is intended here. I’m not sure what a plate made of its leaves would be like, but that seems a better interpretation.

²⁶⁷⁶*phalamaye*, lit., “made of fruits.” I follow BJTS in taking this as a reference to the “fruit” of *labu*, the gourd, *contra* RD, *phalamaye* s.v., who says this is an abbreviated form of *phalikāmaye*, unlikely at least in the present case since plates made of crystal have been mentioned in the previous verse.

²⁶⁷⁷*pokkharapattake*

²⁶⁷⁸*madhupānakasaṅkhe*. *Saṅkhe* can refer to conch shells, as well as mother-of-pearl.

²⁶⁷⁹reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, “are received”

²⁶⁸⁰*vatte guṇe*, BJTS glosses: *vatāvat guṇehi*

²⁶⁸¹*ācchārakiriyāsu ccha*, or “among the forms of right practice”

Giving medicines for Buddha²⁶⁸²
 [and] the monks of splendid virtue,²⁶⁸³
 I experience ten results,²⁶⁸⁴
 in accordance with my karma. (139) [3513]

I'm²⁶⁸⁵ long-lived, strong [and] heroic,
 beautiful, famous and happy,
 free of oppression,²⁶⁸⁶ [also] safe,²⁶⁸⁷
 [and] I am honored²⁶⁸⁸ all the time.
 I'm not kept apart from loved ones,
 as a result of [giving] that. (140) [3514]²⁶⁸⁹

Giving shoes²⁶⁹⁰ for the Victor [and]
 monks of supreme splendid virtue,
 I experience three results,²⁶⁹¹
 in accordance with my karma. (141) [3515]

[First], palanquins which have been hitched²⁶⁹²
 to elephants [and] to horses,
 [numbering in all] six million,
 are waiting on me all the time. (142) [3516]

As I transmigrate in the world,²⁶⁹³
 sandals²⁶⁹⁴ made of gems [and] of wool,²⁶⁹⁵
 [also made of] gold [and] silver

²⁶⁸²lit., "for the Well-Gone-One"

²⁶⁸³*gūṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁶⁸⁴*dasānisaṇse*. I count the ten here as (1) long life, (2) physical strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) freedom from oppression, (8) safety, (9) honor, and (10) being together with loved ones.

²⁶⁸⁵reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of "ho" as "bho" — an easy mistake given their similarity in the Sinhala script.

²⁶⁸⁶*anupaddava*, also "uninjured," "safe"

²⁶⁸⁷*anīti*

²⁶⁸⁸*apacchita*

²⁶⁸⁹PTS and BJTS agree in presenting this as a six-footed verse.

²⁶⁹⁰*upāhane*

²⁶⁹¹*tīṇānisaṇse*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct

²⁶⁹²reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

²⁶⁹³*bhave*, lit., "in existence"

²⁶⁹⁴*pāḍukā*

²⁶⁹⁵reading *kambalikā* with BJTS for PTS *maṇḍalikā*, "district officers"

come to be; [they] lift up [my] feet.²⁶⁹⁶ (143) [3517]

They are running²⁶⁹⁷ toward the right way²⁶⁹⁸
[and] purify guilty conduct.²⁶⁹⁹

I am receiving these virtues
as a result of [giving] that. (144) [3518]

Giving sandals²⁷⁰⁰ for the Buddha²⁷⁰¹
[and] the monks of splendid virtue,²⁷⁰²
having put on magic sandals,²⁷⁰³
I reside according to wish.²⁷⁰⁴ (145) [3519]

Giving napkins to wipe the face²⁷⁰⁵
for Buddha and the supreme group,
I experience five results,²⁷⁰⁶
in accordance with my karma. (146) [3520]

Golden-colored [and] unblemished,
beautiful [and] endowed with strength,
my body is very smooth [and]
I am not soiled²⁷⁰⁷ with dirt [and] dust.²⁷⁰⁸
I am receiving these virtues
as a result of [giving] that. (147) [3521]²⁷⁰⁹

²⁶⁹⁶taking *paduddhāre* as *pada* (foot) + *uddhāra* (from the basic meaning of *uddharati*, “lifts up”), though RD says the compound is used in SnA to mean “synopsis of a verse,” lit., “removal of the feet”

²⁶⁹⁷*paṭidhāvanti* (BJTS read *pati*°)

²⁶⁹⁸reading *niyāmaṃ* with BJTS (and PTS alt.) for PTS *niyamaṇ*, (“restraint,” “limitation,” “cosmic law”)

²⁶⁹⁹reading *āgu-ācchāra-sodhanaṃ* with BJTS for PTS *ācchāraguṇasodhanaṇ* (“purifying virtuous conduct”)

²⁷⁰⁰*pāḍuka*

²⁷⁰¹lit., “for the Well-Gone-One”

²⁷⁰²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁰³*iddhipāḍukam āruyha*, lit., “having stepped onto sandals with *iddhi* [superpowers]”

²⁷⁰⁴*yadicchakaṇ*, lit., “which is [my] wish” or perhaps “as I wish”

²⁷⁰⁵*mukha-puñcchana-cole*, lit., “napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face”

²⁷⁰⁶*pañcchānisaṇse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4) smooth, (5) not soiled by dirt and dust.

²⁷⁰⁷BJTS and PTS alt. reads *limpati* (“smeared”) for PTS *lippiati* (“get soiled” according to P-S-E dictionary, Sinh. *gālveyi*; RD reads *lippiati* as pass. of *limpati*), but as the former can also mean “soiled” the difference is not significant.

²⁷⁰⁸*rajojallaṇ*

²⁷⁰⁹PTS and BJTS agree in presenting this as a six-footed verse.

Giving walking-sticks for Buddha²⁷¹⁰
 [and] the monks of splendid virtue,²⁷¹¹
 I experience six results,²⁷¹²
 in accordance with my karma. (148) [3522]

Numerous sons are [born] to me,
 I do not [ever] get frightened;²⁷¹³
 there's²⁷¹⁴ always little to endure,²⁷¹⁵
 I'm guarded by all protections.
 I do not know [any] failure;²⁷¹⁶
 my mind is not out of control.²⁷¹⁷ (149) [3523]²⁷¹⁸

Having given herbs²⁷¹⁹ [and] ointments²⁷²⁰
 for Buddha and the supreme monks,²⁷²¹
 I experience eight results²⁷²²
 in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,
 [whether they're]²⁷²³ white, yellow [or] red.

²⁷¹⁰lit., "for the Well-Gone-One"

²⁷¹¹*gaṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷¹²*chāṇisaṇṣe*. I count the six here as (1) numerous progeny, (2) lack of fear, (3) little to endure, (4) well-protected, (5) lack of failure, and (6) well-controlled mind (or lack of baldness, etc.)

²⁷¹³*tāso mayhaṇ na vijjati*, lit., "fear is not found of mine"

²⁷¹⁴lit., "I am one who..."

²⁷¹⁵*appasayha*

²⁷¹⁶reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *cchalitaṇ maṇ na jānāmi* ("I don't experience shaking me"). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṇ* can also mean "baldness". Not having any of those qualities would be a positive result of merit.

²⁷¹⁷reading *abhantaṇ mānasaṇ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṇ mānasaṇ mamaṇ* (alt. *mama*), "my mind is come". PTS also gives *asantaṇ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

²⁷¹⁸PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁹*osadham*, specifically medicinal herbs or herbal ingredients for making medicines

²⁷²⁰*añjanaṇ*

²⁷²¹*saṇḍhe gaṇuttame*, lit., "the Assembly of monks which is the supreme group"

²⁷²²*aṭṭhāṇisaṇṣe*. I count the eight here as (1) large eyes [whether they are] (2) white eyes, (3) yellow eyes, [or] (4) red eyes; (5) unsullied eyes, (6) clear eyes, (7) disease-free eyes, (8) "divine eye".

²⁷²³this follows the BJTS Sinhala gloss. I assume that "white eyes" (or "eyes that have whites") would refer to humans, "yellow (or "golden") eyes" would refer to gods, and

[My] eyes are unsullied and clear²⁷²⁴
and [they] are free of all disease.²⁷²⁵ (151) [3525]

I am receiving “divine eye,”
the unsurpassed eye of wisdom.
I am receiving these virtues
as a result of [giving] that. (152) [3526]

Giving keys²⁷²⁶ for the Well-Gone-One
[and] the monks of splendid virtue,²⁷²⁷
I’m receiving the knowledge-key
which unlocks the door of *Dhamma*.²⁷²⁸ (153) [3527]

Giving key-cases for Buddha²⁷²⁹
[and] the monks of splendid virtue,²⁷³⁰
I experience two results,²⁷³¹
in accordance with my karma:
as I transmigrate in the world,²⁷³²
[there’s] little anger,²⁷³³ no sorrow.²⁷³⁴ (154) [3528]²⁷³⁵
Giving bandages for Buddha²⁷³⁶
[and] the monks of splendid virtue,²⁷³⁷
I experience five results,²⁷³⁸
in accordance with my karma. (155) [3529]

“red eyes” (cf. *lohitākkha*) refers to snakes or spirits (*yakkhas*). We might also understand these colors as seen very clearly by his large eyes.

²⁷²⁴ *anāvila-pasanna-akkha*

²⁷²⁵ *sabba-roga-vivajjita*

²⁷²⁶ *kuñcchike*

²⁷²⁷ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷²⁸ *dhamma-dvāra-vivaraṇaṇ*, lit., “which opens the door of the *Dhamma*.”

²⁷²⁹ lit., “for the Well-Gone-One”

²⁷³⁰ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³¹ *dvānisaṇse*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)

²⁷³² *bhave*, lit., “in existence”

²⁷³³ *appakodho*, lit., “I am one of little anger”

²⁷³⁴ *anāyāso*, lit., “I am one with no sorrow”

²⁷³⁵ PTS and BJTS agree in presenting this as a six-footed verse.

²⁷³⁶ lit., “for the Well-Gone-One”

²⁷³⁷ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³⁸ *pañcchānisaṇse*. I count the five here as (1) steadfastness in the *samādhis*, (2) dwelling in the *samādhis*, (3) being in a united group, (4) speaking words which are taken well, and (5) great wealth of possessions.

Steadfast²⁷³⁹ in meditative states,²⁷⁴⁰
 I dwell in meditative states;
 I'm in a group without factions,²⁷⁴¹
 my words are always taken well.²⁷⁴²
 As I transmigrate in the world,²⁷⁴³
 there's²⁷⁴⁴ great wealth of possessions.²⁷⁴⁵ (156) [3530]²⁷⁴⁶

Giving smoke-tubes²⁷⁴⁷ for the Victor
 [and] the monks of splendid virtue,²⁷⁴⁸
 I experience three results,²⁷⁴⁹
 in accordance with my karma. (157) [3531]

My conscience²⁷⁵⁰ is never²⁷⁵¹ crooked,
 [and my] muscles²⁷⁵² are well-defined;²⁷⁵³
 I'm receiving the "divine eye"
 as a result of [giving] that. (158) [3532]

Giving lamp-plates²⁷⁵⁴ for the Buddha²⁷⁵⁵
 [and] the monks of splendid virtue,²⁷⁵⁶

²⁷³⁹*na kampāmi*, lit., "I do not shake (tremble, waver)"

²⁷⁴⁰*samādhisu*, lit., "among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

²⁷⁴¹*abhejjapariso homi*

²⁷⁴²*ādeyyavacchano sadā*

²⁷⁴³*bhave*, lit., "in existence"

²⁷⁴⁴PTS *jāticcchcha*, BJTS *jāyati*

²⁷⁴⁵*bhogasampatti*

²⁷⁴⁶PTS and BJTS agree in presenting this as a six-footed verse.

²⁷⁴⁷*dhūmanette*. RD: "i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14"

²⁷⁴⁸*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁴⁹*tiṇānisaṇse*. I count the three here as (1) clean conscience, (2) good muscles and (3) "divine eye"

²⁷⁵⁰*sati*, also memory (Skt. *smṛti*) , mindfulness, consciousness, etc.

²⁷⁵¹lit., "not"

²⁷⁵²PTS *nahāruyo*, BJTS *nahāravo*

²⁷⁵³reading *susambandhā* (well-connected, well put together) with BJTS (and PTS alt.) for PTS *susambaddhā* (well-bound together), though the latter also evokes a well-toned body.

²⁷⁵⁴*dīpathāle*. (BJTS [and PTS alt.] read *dpaṭṭhāne*, "places for lamps"). In the description of the actual *dāna* at (18a-b) [3391] we have "lamp-holders," *dīpadhārake*. I take all these terms as referring to a single type of object, which I imagine as a plate-like holder for (probably small clay) lamps.

²⁷⁵⁵lit., "for the Well-Gone-One"

²⁷⁵⁶*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

I experience three results,²⁷⁵⁷
in accordance with my karma. (159) [3533]

I'm well-born,²⁷⁵⁸ have a good body,²⁷⁵⁹
[and I] am wise,²⁷⁶⁰ revered as smart.²⁷⁶¹
I am receiving these virtues
as a result of [giving] that. (160) [3534]

Giving vessels²⁷⁶² and baskets²⁷⁶³ for
the Buddha and the supreme group,
I experience ten results,²⁷⁶⁴
in accordance with my karma. (161) [3535]

I'm always guarded,²⁷⁶⁵ have great fame,²⁷⁶⁶
[and] happiness,²⁷⁶⁷ likewise [my] state;²⁷⁶⁸
I'm devoted,²⁷⁶⁹ and delicate,²⁷⁷⁰
[and] kept away from all distress.²⁷⁷¹ (162) [3536]

I'm a recipient of great²⁷⁷²
qualities²⁷⁷³ for my occupation,²⁷⁷⁴
of vessels and of baskets [too];
I'm one whose troubles are removed.²⁷⁷⁵ (163) [3537]

²⁷⁵⁷ *tīṇānisaṃse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.

²⁷⁵⁸ *jātimā*, lit., "possessor of birth" or "possessor of [high] caste"

²⁷⁵⁹ *aṅgasampanno*, lit., "am possessed of limbs"

²⁷⁶⁰ *paññavā*

²⁷⁶¹ reading *buddhi-sammato* with BJTS for PTS *Buddha-sammato* ("revered as [or by?] the Buddha"). The latter could also mean "selected by Buddha".

²⁷⁶² *tumbake*, water-vessels

²⁷⁶³ or "boxes": *karaṇḍe*

²⁷⁶⁴ *dasānisaṃse*. I count the ten here as (1) well-guarded, (2) possessing happiness, (3) of great fame, (4) in a good state, (5) devoted, (6) delicate, (7) kept from distress, (8) recipient of good job skills, vessels, and baskets, (9) troubles are removed, (10) recipient of inexhaustible elephants, horses and gems of the four colors.

²⁷⁶⁵ *gutto*

²⁷⁶⁶ *mahāyāsavā*

²⁷⁶⁷ *sukhasamaṅgī*

²⁷⁶⁸ reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"

²⁷⁶⁹ *bhattikato*, "done service," even "a servant"

²⁷⁷⁰ *sukhumālo*, also refined, tender

²⁷⁷¹ *sabba-īti-parivajjito*

²⁷⁷² *vipule*

²⁷⁷³ *guṇe*

²⁷⁷⁴ reading *samāvaccharaṇaṃ mama* with BJTS for PTS *samāvaccharaṇā mama*

²⁷⁷⁵ *suvivajjita-ubbego*

I'm receiving the four colors
of elephants, horses and gems.
Those things do not [ever] run out:
that's the fruit in vessel-giving. (164) [3538]

Giving tubes for storing ointment²⁷⁷⁶
for Buddha and the supreme group,
I experience five results,²⁷⁷⁷
in accordance with my karma. (165) [3539]

All the time I have a body
endowed with all auspicious marks,²⁷⁷⁸
fitted with [long] life and wisdom,²⁷⁷⁹
liberated from all sorrows.²⁷⁸⁰ (166) [3540]

Giving scissors²⁷⁸¹ which were slender²⁷⁸²
[and] very sharp²⁷⁸³ [too] for the monks,²⁷⁸⁴
I get the knowledge, unmatched²⁷⁸⁵ and
pure, which cuts off the defilements. (167) [3541]

Giving tweezers²⁷⁸⁶ for the Buddha²⁷⁸⁷
[and] the monks of splendid virtue,²⁷⁸⁸

²⁷⁷⁶here I read *añjana-nāliyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthi lilaṅgake* ("elephants with sporting bodies" ?). The text is corrupt, and BJTS at least makes sense, though it is out of the sequence of the original *dāna* (not to mention being unrecoverable in meaning) so may be a spurious verse — perhaps a favored object of some later editor, or simply something no longer part of lived experience at some point in the transmission process? PTS alt. readings include *lilaṅgate*, *hatthalilaṅgane* and *hattho liṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharāṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla*°, "in flower ornaments?")

²⁷⁷⁷*pañcchānisaṇṣe*. I count the five here as (1) having a [good] body, (2) being endowed with all auspicious marks, (3) long life, (4) wisdom, (5) liberation from all sorrows.

²⁷⁷⁸*sabba-lakkhaṇa-sampanno*

²⁷⁷⁹*āyu-paññā-samāhito*

²⁷⁸⁰*sabbāyāsa-vinimutto*

²⁷⁸¹*pippale*

²⁷⁸²*tanu-dhāre* = "slender to carry"? Or as RD suggests should this be read to *tanu* as "body," i.e., "carried on the body"?

²⁷⁸³*sunisite*

²⁷⁸⁴here as throughout, lit., "for the monks' Assembly," "for the *saṅgha*"

²⁷⁸⁵*atula*, not weighable, immeasurable, not equaled

²⁷⁸⁶*saṇḍāse*

²⁷⁸⁷lit., "for the Well-Gone-One"

²⁷⁸⁸*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

I get the knowledge, unmatched²⁷⁸⁹ and
pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners]²⁷⁹⁰ for Buddha²⁷⁹¹
[and] the monks of splendid virtue,²⁷⁹²
I experience eight results,²⁷⁹³
in accordance with my karma. (169) [3543]

I have faith²⁷⁹⁴ [and] morality,²⁷⁹⁵
shame,²⁷⁹⁶ the virtue of fearing sin,²⁷⁹⁷
[I'm] happy, generous, patient,
and wisdom is [my] eighth virtue. (170) [3544]

Giving short chairs²⁷⁹⁸ for the Buddha²⁷⁹⁹
[and] the monks of splendid virtue,²⁸⁰⁰
I experience five results,²⁸⁰¹
in accordance with my karma. (171) [3545]

I'm born in an eminent clan,²⁸⁰²
I become a very rich man,²⁸⁰³

²⁷⁸⁹ *atula*, not weighable, immeasurable, not equaled

²⁷⁹⁰ *natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanaṇ*) for the mouth (*mukha*) and nose (*natthukaṇ*). Separate *ānisaṃsas* for the mouth-cleaners are given below (v. 194 [3568]). The *ānisaṃsas* in the present verse seem to relate to what in English we'd call "keeping one's nose clean," though I do not know whether the same associations would typically be made in Pāli. The *ānisaṃsas* for the mouth-cleaners (in v. 194 [3468], below) certainly well-accord with the nature of the original gift.

²⁷⁹¹ lit., "for the Well-Gone-One"

²⁷⁹² *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁹³ *aṭṭhānisaṇṇe*. I count the eight here as (1) faith, (2) morality, (3) shame, (4) fear of wrong-doing, (5) happiness, (6) generosity, (7) patience and (8) wisdom.

²⁷⁹⁴ *saddhaṇ*

²⁷⁹⁵ *sīlaṇ*

²⁷⁹⁶ *hiriṇ*

²⁷⁹⁷ *ottappiyaṇ*

²⁷⁹⁸ *pīṭhake*

²⁷⁹⁹ lit., "for the Well-Gone-One"

²⁸⁰⁰ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁸⁰¹ *pañcchānisaṇṇe*. I count the five here as (1) eminent birth, (2) very rich, (3) much honored, (4) full of glory, and (5) the constant supply of palanquins with horses

²⁸⁰² *uccchche kule*

²⁸⁰³ *mahābhogo bhavāmi*

²⁸⁰⁴ *sabbe maṇ apacchāyanti*

everyone is honoring me,²⁸⁰⁴
glory is arising for me.²⁸⁰⁵ (172) [3546]

For one hundred thousand aeons
palanquins atop four horses²⁸⁰⁶
are constantly waiting on me,
enjoying giving [them] away.²⁸⁰⁷ (173) [3547]

Giving cushions²⁸⁰⁸ for the Buddha²⁸⁰⁹
[and] the monks of splendid virtue,²⁸¹⁰
I experience six results,²⁸¹¹
in accordance with my karma. (174) [3548]

[My] body is proportional,²⁸¹²
I'm honored,²⁸¹³ gentle,²⁸¹⁴ good-looking,²⁸¹⁵
I get an entourage that's smart:²⁸¹⁶
that's the fruit of giving cushions. (175) [3549]

Cotton mattresses²⁸¹⁷ and varied²⁸¹⁸
coverlets of wool²⁸¹⁹ and of silk,²⁸²⁰
I receive various sorts of
fine hemp cloth²⁸²¹ and woolen blankets.²⁸²² (176) [3550]

²⁸⁰⁵reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

²⁸⁰⁶reading *cchaturassakā* ("with four horses") for PTS *cchaturassarā*, "with four corners," "rectangular," though the latter also makes sense in this context.

²⁸⁰⁷or distributing or sharing them: *saṇvibhāga-rato [ahaṃ]*

²⁸⁰⁸*bhisiyo*

²⁸⁰⁹lit., "for the Well-Gone-One"

²⁸¹⁰*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁸¹¹*chāṇisaṇse*. I count the six here as (1) mattresses, (2) varied coverlets, (3) varied cloaks, (4) varied rugs, (5) not empty or vain, and (6) meditation-minded/achiever of *jhānas*

²⁸¹²*samagatto*, lit., "I am one with an even body"

²⁸¹³*apacchito*

²⁸¹⁴*muduko*

²⁸¹⁵*cchārudassano*, lit., "pleasant to see"

²⁸¹⁶*labhāmi ñāṇaparivāraṇ*

²⁸¹⁷*tūlikā*

²⁸¹⁸reading *cchittakā* with BJTS for PTS *cchittikā*

²⁸¹⁹*vikatikāyo*

²⁸²⁰*kaṭṭhissā*

²⁸²¹*vara-potthake*

²⁸²²*kambale*

²⁸²³*pāvārike*

And cloaks²⁸²³ which are soft [on the skin,
and soft leather²⁸²⁴ and bamboo²⁸²⁵ ones;
I am receiving varied rugs:²⁸²⁶
that's the fruit of giving cushions. (177) [3551]

As far back as I remember,²⁸²⁷
ever since I reached discretion,²⁸²⁸
not vain,²⁸²⁹ meditation's my bed:²⁸³⁰
that's the fruit of giving cushions. (178) [3552]

Giving pillows²⁸³¹ for the Victor
[and] the monks of splendid virtue,²⁸³²
I experience six results,²⁸³³
in accordance with my karma. (179) [3553]

I am being cushioned upon²⁸³⁴
pillows made of wool and lotus
and also of red sandalwood;
I have²⁸³⁵ an outstanding body.²⁸³⁶ (180) [3554]

The excellent Eightfold Path and
the four fruits that come from monkhood:
knowledge of these is brought [to me]

²⁸²⁴*maduka-ajina*°, “soft [ones made of] antelope-leather

²⁸²⁵*veṇiyo*

²⁸²⁶°*atthāre*

²⁸²⁷*yato sarāmi attānaṃ*, lit., “starting from when I remember myself”

²⁸²⁸or “since I reached puberty,” *yato patto 'smi viññuta*, lit., “starting from when I reached puberty;” but following BJTS Sinhala gloss (*nāṇavat*, “having knowledge”) I translate the term in its broader meaning, “understanding” or “discretion”

²⁸²⁹or empty: *a-tucchcho*

²⁸³⁰reading *atucchcho jhāna-mañccho* (lit., “I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchchojjhānamañño*

²⁸³¹*bimbohane*

²⁸³²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸³³*chānisaṃse*. I count the six here as (1) being cushioned and having a great body, (2) knowledge of the Eightfold Path and the four fruits of monkhood, (3) knowledge of giving, taming, self-control and the forms of boundlessness, (4) knowledge of vows, virtues, practices and good manners, (5) knowledge of walking back and forth, striving, and exertion, and (6) knowledge of morality, meditation, wisdom and unsurpassed freedom.

²⁸³⁴or “lifted up” “placed upon”: reading *upadhemi* with BJTS for PTS *uppademi*

²⁸³⁵reading *mama* (gen., lit., “to me [there are]”) with BJTS (and PTS alt.) for PTS *mamaṃ* (gen. or acc.)

²⁸³⁶*uttamaṅgaṃ*, “supreme limbs”

[and] I dwell²⁸³⁷ [there] all of the time. (181) [3555]

Giving,²⁸³⁸ taming,²⁸³⁹ and self-control;²⁸⁴⁰

[and] the [four] forms of boundlessness:²⁸⁴¹

knowledge of these is brought [to me]

[and] I dwell²⁸⁴² [there] all of the time. (182) [3556]

Vows²⁸⁴³ and virtues²⁸⁴⁴ and practices,²⁸⁴⁵

also the [types of] good manners:²⁸⁴⁶

knowledge [of these] is brought [to me]

[and] I dwell²⁸⁴⁷ [there] every day. (183) [3557]

Walking back and forth²⁸⁴⁸ or striving;

exertion which leads to wisdom:²⁸⁴⁹

knowledge of these is brought [to me];

I dwell²⁸⁵⁰ according to my wish. (184) [3558]

Morality,²⁸⁵¹ meditation²⁸⁵²

and wisdom,²⁸⁵³ unsurpassed freedom:²⁸⁵⁴

knowledge of these is brought [to me]

[and] I dwell²⁸⁵⁵ [full of] happiness. (185) [3559]

Giving straw stools²⁸⁵⁶ for the Victor

²⁸³⁷ *vihāre*

²⁸³⁸ *dāne*

²⁸³⁹ *dame*

²⁸⁴⁰ *saññame* = alt. spelling of *saṃyame*

²⁸⁴¹ *appamaññesu* (BJTS reads *appamaññāsu*) *rūpisu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

²⁸⁴² *vihāre*

²⁸⁴³ *vatte*

²⁸⁴⁴ *guṇe*

²⁸⁴⁵ reading *paṭipatti* with BJTS for PTS *pañcchame*, “the fifth”

²⁸⁴⁶ *ācchārakiriyāsu ccha*, or “among the forms of right practice”

²⁸⁴⁷ *vihāre*

²⁸⁴⁸ *cchaṅkame*

²⁸⁴⁹ or “to Englightenment” or “to Awakening”: *bodha-pakkhike*

²⁸⁵⁰ *vihārāmi*

²⁸⁵¹ *sīlaṇ*

²⁸⁵² *samādhi*

²⁸⁵³ *paññā*

²⁸⁵⁴ *vimutti ccha anuttarā*

²⁸⁵⁵ *vihārāmi*

²⁸⁵⁶ *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

[and] the monks of splendid virtue,²⁸⁵⁷
 I experience four results,²⁸⁵⁸
 in accordance with my karma. (186) [3560]

I'm finding the best palanquins,
 made of gold [and] made of gemstones,
 made of ivory [and] fine wood:²⁸⁵⁹
 that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools²⁸⁶⁰ for the Victor
 [and] the monks of splendid virtue,²⁸⁶¹
 I experience two results,²⁸⁶²
 in accordance with my karma. (188) [3562]

I receive many vehicles:²⁸⁶³
 that is the fruit of a footstool.
 Slave-girls and slaves and [also] wives
 and [all my] other dependents
 do properly²⁸⁶⁴ look after me:
 that is the fruit of a footstool. (189) [3563]²⁸⁶⁵

Giving oils for anointing²⁸⁶⁶
 for Buddha and the supreme group,
 I experience five results,²⁸⁶⁷
 in accordance with my karma. (190) [3564]

Lack of illness, having beauty,

²⁸⁵⁷*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁵⁸BJTS (and PTS alt.) read *dvānisaṇse* (“two results”) for PTS *cchaturānisaṇse*, “four results.” I count four here so stick with the PTS reading: excellent palanquins made of (1) gold, (2) gems, (3) ivory, and (4) fine wood

²⁸⁵⁹*danta-sāra-maye*

²⁸⁶⁰*pādapīṭhe*

²⁸⁶¹*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁶²*dvānisaṇse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.

²⁸⁶³*yāne*

²⁸⁶⁴*sammā*

²⁸⁶⁵PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁶⁶*tel'abbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

²⁸⁶⁷*pañcchānisaṇse*. I count the five here as (1) good health, (2) beauty, (3) quick understanding (or application) of the *Dhamma*, (4) receipt of food and drink, and (5) long life.

[and] quickly grasping²⁸⁶⁸ the Teaching,
receiving of [much] food [and] drink,
[and long] life²⁸⁶⁹ is the fifth for me. (191) [3565]

Giving clarified butter²⁸⁷⁰ for
monks of supreme, splendid virtue,
I experience five results,²⁸⁷¹
in accordance with my karma. (192) [3566]

I am strong, endowed with beauty,
always happy²⁸⁷² and born slender.²⁸⁷³
I am free of disease, and pure:
that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth²⁸⁷⁴ for
the Buddha and the supreme group,
I experience five results,²⁸⁷⁵
in accordance with my karma. (194) [3568]

I have a clean throat²⁸⁷⁶ [and] sweet sound,²⁸⁷⁷
I am free of coughs of asthma,²⁸⁷⁸
and the scent of blue lotuses²⁸⁷⁹
is always wafting from [my] mouth. (195) [3569]

Giving well-prepared²⁸⁸⁰ milk-curd²⁸⁸¹ for
the Buddha and the supreme group,

²⁸⁶⁸ *nisantitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*vāṭa-hena*) in this translation of the term as “grasping” (understanding).

²⁸⁶⁹ *ayu*

²⁸⁷⁰ *sappitela*, “ghee-oil”

²⁸⁷¹ *pañcchānisaṇṣe*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.

²⁸⁷² *pahaṭṭha*^o

²⁸⁷³ *tanujo*

²⁸⁷⁴ *mukhadhovanakaṇ*. BJTS (and PTS alt.) read *mukhasodhanakaṇ*, with the same meaning.

²⁸⁷⁵ *pañcchānisaṇṣe*. I count the five here as (1) a clean (or clear) throat, (2) sweet sounding [voice], (3) free of coughs, (4) free of asthma, and (5) breath which smells like blue lotuses.

²⁸⁷⁶ *visuddhakaṇṭho*

²⁸⁷⁷ *madhurassaro* (BJTS reads *madhurasaro*)

²⁸⁷⁸ *kāsassāsavivajjito* (BJTS reads *kāsasāsa*^o)

²⁸⁷⁹ reading *uppalagandho* with BJTS for PTS *upphalagandho* (probably a typo)

²⁸⁸⁰ *sampannaṇ*

²⁸⁸¹ *dadhiṇ*

I'm enjoying²⁸⁸² ambrosial²⁸⁸³ things²⁸⁸⁴
[and] mindfulness of [my] body.²⁸⁸⁵ (196) [3570]

Giving honey with²⁸⁸⁶ color, scent
[and] taste for Buddha²⁸⁸⁷ [and] the group,
I [now] drink the juice of freedom,²⁸⁸⁸
which is unmatched,²⁸⁸⁹ beyond compare.²⁸⁹⁰ (197) [3571]

Giving actual²⁸⁹¹ juice for the
Buddha and for the supreme group,
I experience the four fruits,²⁸⁹²
in accordance with my karma. (198) [3572]

Having given food [and] drink for
the Buddha and the supreme group
I experience ten results,²⁸⁹³
in accordance with my karma. (199) [3573]

[I am] always long-lived [and] strong,
a hero, beautiful, famous
and happy; a recipient
of food and drink, courageous,²⁸⁹⁴ smart.²⁸⁹⁵

²⁸⁸²*bhuñjāmi*. In this foot the basic meaning "eating" might be preferred, but I take the verb to refer to the "enjoyment" of mindfulness of the body, too, so defer to the more general "enjoying".

²⁸⁸³*amataṇ*

²⁸⁸⁴reading *vittam* (possessions, wealth) with BJTS for PTS *cchittaṇ* ("heart"), though BJTS alt. *bhattam* ("rice") would provide the cleanest reading.

²⁸⁸⁵lit., "excellent (*varaṇ*) mindfulness of body (*kāyagataṇ satiṇ*); BJTS reads *varaṇ kayāgatāsatiṇ*, with the same meaning.

²⁸⁸⁶*upetaṇ*, lit., "furnished with." The implication is that the honey had good color, scent and taste

²⁸⁸⁷lit., "for the Victor"

²⁸⁸⁸*pive muttirasam ahaṇ*

²⁸⁸⁹*atuliyaṇ*.

²⁸⁹⁰*anupamaṇ*

²⁸⁹¹*yathābhūtaṇ*, also "original," "natural". I take this as connected with the allusion to liberation as juice in the previous verse.

²⁸⁹²*cchaturō phale*, i.e., the four fruits of monkhood, the four stages of the path: *sotāpatti*, *sakadāgāmi*, *anāgāmi*, *arahattaphala* (stream-enterer, once-returner, non-returner, arahant)

²⁸⁹³*dasānisaṇse*. I count the ten here as (1) long-life, (2) strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) receiving food, (8) receiving drink, (9) courage, (10) intelligence.

²⁸⁹⁴*sūro*

²⁸⁹⁵*paññāva*

As I transmigrate in the world,²⁸⁹⁶
I am receiving these virtues. (200) [3574]²⁸⁹⁷

Giving incense²⁸⁹⁸ for the Buddha²⁸⁹⁹
[and] the monks of splendid virtue,²⁹⁰⁰
I experience ten results,²⁹⁰¹
in accordance with my karma. (201) [3575]

[My] body smells good,²⁹⁰² I'm famous,
quick-thinking²⁹⁰³ as well as clever;²⁹⁰⁴
[I have] sharp, extensive wisdom;²⁹⁰⁵
I have bright²⁹⁰⁶ [and] deep wisdom. (202) [3576]

As I transmigrate in the world,²⁹⁰⁷
I have wide and alert wisdom.²⁹⁰⁸
Now, because of [giving] that, I've
attained auspicious, happy peace.²⁹⁰⁹ (203) [3577]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (204) [3578]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (205) [3579]

²⁸⁹⁶*bhave*, lit., "in existence"

²⁸⁹⁷PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁹⁸*dhūmaṇ*

²⁸⁹⁹lit., "for the Well-Gone-One"

²⁹⁰⁰*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁹⁰¹*dasānisaṇṣe*. I count the ten here as (1)

²⁹⁰²*sugandhadeho*, lit., "I am one whose body has a pleasant odor"

²⁹⁰³*sīghapañño*, "I'm one with wisdom which is quick"

²⁹⁰⁴*kittimā*

²⁹⁰⁵*tikkhapañño bhūripañño*, lit., "I'm one with sharp wisdom, I'm one with extensive wisdom"

²⁹⁰⁶reading *hāsa*<*hāsu*° with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*

²⁹⁰⁷*bhave*, lit., "in existence"

²⁹⁰⁸*vepulla-javana-pañño*. The basic meaning of *javana* is "quick" and it is sometimes taken as equivalent to *sīgha*, already mentioned in the preceding verse.

²⁹⁰⁹*santisukhaṇ sivaṇ*

happy, with pleasure in [their] hearts,
have²⁹²³ formed themselves into a guild.²⁹²⁴ (4) [3584]

The mighty lords²⁹²⁵ and the princes,²⁹²⁶
Vaiśyas as well as the brahmins,
happy, with pleasure in [their] hearts,
have²⁹²⁷ formed themselves into a guild.²⁹²⁸ (5) [3585]

The cooks²⁹²⁹ [and] those who dress the hair,²⁹³⁰
the bath boys,²⁹³¹ the garland-makers,²⁹³²
happy, with pleasure in [their] hearts,
have²⁹³³ formed themselves into a guild.²⁹³⁴ (6) [3586]

The dyers,²⁹³⁵ also the weavers,²⁹³⁶
the tanners,²⁹³⁷ also the bath girls,²⁹³⁸
happy, with pleasure in [their] hearts,
have²⁹³⁹ formed themselves into a guild.²⁹⁴⁰ (7) [3587]

The fletchers,²⁹⁴¹ the leather workers,²⁹⁴²
carpenters²⁹⁴³ and workers in gold,²⁹⁴⁴
tinsmiths,²⁹⁴⁵ also [makers of] mats,²⁹⁴⁶

²⁹²³lit., “they”, *te*, “they [have]”

²⁹²⁴*pūgadhammaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹²⁵*uggā*

²⁹²⁶*rājaputtā*

²⁹²⁷lit., “they”, *te*, “they [have]”

²⁹²⁸*pūgadhammaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹²⁹*ālārikā*

²⁹³⁰*kappakā*

²⁹³¹*nahāpakā*

²⁹³²*mālākārakā*

²⁹³³*te*, lit., “they” “they [have]”

²⁹³⁴*pūgadhammaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹³⁵*rajakā*

²⁹³⁶*pesakārā*

²⁹³⁷*cchammakārā*

²⁹³⁸*nhāpikā*

²⁹³⁹lit., “they”, *te*, “they [have]”

²⁹⁴⁰*pūgadhammaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁴¹*usukārā*, arrow-makers

²⁹⁴²*cchammikā*

²⁹⁴³*tacchakārā*

²⁹⁴⁴*soṇṇakārā*

²⁹⁴⁵*tipulopā*

²⁹⁴⁶*kaṭṭā*

have²⁹⁴⁷ formed themselves into a guild.²⁹⁴⁸ (8) [3588-3589]²⁹⁴⁹

Hired servants²⁹⁵⁰ [and] musicians,²⁹⁵¹

and numerous slaves and servants,²⁹⁵²

to the extent of their own strength,²⁹⁵³

have²⁹⁵⁴ formed themselves into a guild.²⁹⁵⁵ (9) [3590]

Water-bringers,²⁹⁵⁶ wood-gatherers,²⁹⁵⁷

tillers,²⁹⁵⁸ also grass-carriers,²⁹⁵⁹

to the extent of their own strength,²⁹⁶⁰

have²⁹⁶¹ formed themselves into a guild.²⁹⁶² (10) [3591]

Florists²⁹⁶³ and gardeners²⁹⁶⁴ as well,

green-grocers²⁹⁶⁵ [and] fruit-carriers,²⁹⁶⁶

to the extent of their own strength²⁹⁶⁷

have²⁹⁶⁸ formed themselves into a guild.²⁹⁶⁹ (11) [3592]

²⁹⁴⁷lit., “they”, *te*, “they [have]”

²⁹⁴⁸*pūgadhamaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁴⁹here, PTS and BJTS diverge. The latter presents in two verses all the material, plus some more, that appears in this one verse in PTS. BJTS [3588] reads: The fletchers, the *bhamakāras* (?) / leather workers and carpenters / happy, with pleasure in [their] hearts / have formed themselves into a guild. // BJTS [3589] reads: “The metal-smiths (*kammāro*), workers in gold / and likewise those who work in tin / happy, with pleasure in [their] hearts, have formed themselves into a guild. //” I prefer the BJTS reading here, but stick the PTS as my base text.

²⁹⁵⁰*bhatakā*

²⁹⁵¹*gītaka* < *gītakārā*. BJTS reads *cchetaka*, “boy servants,” “waifs”

²⁹⁵²*dāsa-kamma-kārā bahū*

²⁹⁵³*yathā sakena thāmena*, “as far as their own power”

²⁹⁵⁴lit., “they”, *te*, “they [have]”

²⁹⁵⁵*pūgadhamaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁵⁶*udahārā*

²⁹⁵⁷*kaṭṭhahārā*

²⁹⁵⁸*kasikā*, BJTS reads *kassakā*, “cultivators”

²⁹⁵⁹*tiṇahārā*

²⁹⁶⁰*yathā sakena thāmena*, “as far as their own power”

²⁹⁶¹lit., “they”, *te*, “they [have]”

²⁹⁶²*pūgadhamaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁶³*pupphikā*

²⁹⁶⁴*mālikā*

²⁹⁶⁵*paṇṇikā*, dealers in leaves

²⁹⁶⁶*phalahārikā* (= females?); BJTS read *phalahārakā* (= males?)

²⁹⁶⁷*yathā sakena thāmena*, “as far as their own power”

²⁹⁶⁸lit., “they”, *te*, “they [have]”

²⁹⁶⁹*pūgadhamaṇ akaṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁷⁰*gaṇikā*, “those who belong to the crowd”

Harlots,²⁹⁷⁰ slave-girls who bring water,²⁹⁷¹
 women who sell cakes [or] sell fish,²⁹⁷²
 to the extent of their own strength,²⁹⁷³
 have²⁹⁷⁴ formed themselves into a guild.²⁹⁷⁵ (12) [3593]

Come²⁹⁷⁶ you all, gathered together,
 let us [too] form, as one, a group;²⁹⁷⁷
 let us [now] perform service²⁹⁷⁸ for
 the Unsurpassed Field of Merit. “ (13) [3594]

They, having listened to my words,
 formed a group [to last] for all time
 [and] built²⁹⁷⁹ a well-built meeting-hall²⁹⁸⁰
 for [those in] the monks’ Assembly.²⁹⁸¹ (14) [3595]

After dedicating that hall,
 elated²⁹⁸² with a happy mind,²⁹⁸³
 surrounded by all of those [folks,]
 I went up to the Sambuddha. (15) [3596]

Having approached the Sambuddha,
 the Lord of the World, Bull of Men,
 [and] worshipping the Teacher’s feet,
 I spoke these words [to him back then]: (16) [3597]

“These three hundred people, Hero,
 [together] as one [in] a group,
 have appointed for you, O Sage,
 this well-constructed meeting-hall.” (17) [3598]

²⁹⁷¹*kumbhadāsī*, lit., “slave-girls with water pots”

²⁹⁷²reading *pūvikā macchakā pi ccha* (lit., “women who sell cakes and also women who sell fish”) with BJTS for PTS *pūvikā macchakāyikā* (“women who sell cakes and women with bodies of fish”)

²⁹⁷³*yathā sakena thāmena*, “as far as their own power”

²⁹⁷⁴*te*, lit., “they” “they [have]”

²⁹⁷⁵*pūgadhamaṇaṇa akaṇṇsu te*, lit., “they did an act incorporating a guild”

²⁹⁷⁶reading *etha* with BJTS for PTS *ete*, “they”

²⁹⁷⁷*gaṇaṇ*

²⁹⁷⁸*adhikāraṇa karissāma*

²⁹⁷⁹*kārayun*, lit., “they caused to be built”

²⁹⁸⁰*upatthāna-sālā*, a hall for meetings, assemblies, services of attendance on the monks.

²⁹⁸¹*bhikkhusaṅghassa*

²⁹⁸²*udaggo*

²⁹⁸³*tutthamānaso*

The Eyeful One, accepting [it]
in front of the monks' Assembly,²⁹⁸⁴
[the Buddha] spoke these verses [then],
in front of my three hundred [folks]: (18) [3599]

"Three hundred and this best one²⁹⁸⁵ too,
conforming²⁹⁸⁶ [together] as one,
having made this [great] achievement,²⁹⁸⁷
you all are going to enjoy [it]. (19) [3600]

When [your] last rebirth is attained,
you all will achieve nirvana,
the state of coolness, unsurpassed,²⁹⁸⁸
unborn, undying peacefulness." (20) [3601]

The Buddha prophesied like that,²⁹⁸⁹
the Omniscient One,²⁹⁹⁰ Best of Monks,²⁹⁹¹
[and] having heard the Buddha's words,
I declared [my own] mental bliss.²⁹⁹² (21) [3602]

For thirty thousand aeons I
delighted in the world of gods.
Five hundred times the lord of gods,
I exercised divine rule [there]. (22) [3603]

One thousand times I [also] was
a king who turns the wheel [of law].
While exercising divine rule
the great gods [all then] worshipped [me]. (23) [3604]

Here, in this human kingdom,²⁹⁹³ [my]
relatives are my retinue.²⁹⁹⁴

²⁹⁸⁴ *bhikkhusaṅghassa purato*

²⁹⁸⁵ i.e., the protagonist, acting as the *ādikammika* ("instigator") of the offering;
cf. *Pilindavacchcha-apadāna* (#388 {391}), vv. 6, 8 [3379, 3381]

²⁹⁸⁶ *anuvattiṃsu*

²⁹⁸⁷ *sampattiṃ hi karitvāna*

²⁹⁸⁸ *sītibhāvam anuttaraṃ*

²⁹⁸⁹ *evaṃ*, lit., "thusly"

²⁹⁹⁰ *sabbaññu*

²⁹⁹¹ *samaṇuttaro*

²⁹⁹² *somanassaṃ pavedayin*

²⁹⁹³ *rajjē*

²⁹⁹⁴ *parisā honti bandhavā*. This presumably refers to the relatives in the previous existence, reborn with him as his political retinue.

When [my] last rebirth was attained
 there was a brahmin, Vāseṭṭha,²⁹⁹⁵
 with eight hundred million in wealth;²⁹⁹⁶
 I was [born as] the son of him.
 My [given] name [at birth] was “Sela,”
 a master of Vedic science.²⁹⁹⁷ (24-25) [3605-3606]

I, wandering about on foot,²⁹⁹⁸
 waited on²⁹⁹⁹ by [my] own students,
 saw³⁰⁰⁰ Keniya³⁰⁰¹ the ascetic
 with matted hair, wearing ashes,³⁰⁰²
 prepared to do a sacrifice.³⁰⁰³
 [Having seen him] I spoke these words:
 [Sela:]
 “Bringing a wife? Going to one?³⁰⁰⁴
 Or have you invited the king?³⁰⁰⁵ (26-27) [3607-3608]

²⁹⁹⁵lit., “there was a brahmin named Vāseṭṭha”

²⁹⁹⁶lit., “with eighty ten-millions (*asīti-koṭi*) in wealth (*nicchayo*, “heaped up”)”

²⁹⁹⁷*chalaṅge pāramiṅgato*, lit., “one who has reached perfection in the six branches.” RD: “the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicchiti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236.”

²⁹⁹⁸*jaṅghāvihāraṇ viccharantaṇ*, lit., “wandering while living on the legs”. BJTS understands this to refer to walking back and forth (Sinh. *sakman*), as in walking meditation, but these terms do not necessarily imply that.

²⁹⁹⁹or “honored”

³⁰⁰⁰lit., “having seen,” *disvā*

³⁰⁰¹BJTS: Keniya. He is known in the canonical and commentarial texts, as is this meeting with Sela which resulted in the latter discovering the Buddha’s presence in Āpaṇa and subsequently converting along with the 300 who had been his relatives at the time of the original act, co-transmigrating up to and including the final result of that act, namely arahantship. See DPPN I:663-664

³⁰⁰²reading *jaṭā-khārika-bharitaṃ* (lit., “hair-braided [and] filled with ashes”) with BJTS for PTS *jaṭābhābhārabharitaṇ*, “heavy with the weight of the light of dreadlocks,” but both are probably mistakes for the recurring *jaṭābhārabharitaṇ* (PTS) or *jaṭābhārena bharitaṃ* (BJTS) elsewhere in the text, translated as “bearing a weight of matted hair”

³⁰⁰³*paṭiyattāhutaṇ*

³⁰⁰⁴Sela asks the ascetic whether his sacrifice is being performed for a wedding, whether because he is bringing a bride to live in his own house (*āvāho*) or going to live in the house of a bride (*vivāho*).

³⁰⁰⁵lit., “has the king been invited by you?”. The brahmin wonders whether the sacrifice is being performed for the king, as an alternative to performing it for a wedding.

³⁰⁰⁶*āhuti-yiṭṭhu-kāmo*, lit., “I am one with the desire to sacrifice (*yiṭṭhu[m]* = infinitive of *yajati*) sacrifices (or oblations: *āhuti*)” or “to sacrifice oblations.”

I want to do sacrifices³⁰⁰⁶
 for brahmins who think like the gods,³⁰⁰⁷
 [but] I'm not invited by kings
 [and] have not found a sacrifice." (28) [3609]

[Keniya:]
 "There is no bringing brides for me;
 I do not go to brides [either].
 The one I've invited today
 is Best in the world with [its] gods,
 the Delighter of the Śākyans
 who Brings Happiness to Beings³⁰⁰⁸
 out of Friendship for All Creatures;³⁰⁰⁹
 these preparations are for him. (29-30) [3610-3611]

The Bright Hue of Wild Mangosteen,³⁰¹⁰
 Incomparable, Unmeasurable,
 the Buddha, Unrivalled in Form,
 is invited for tomorrow. (31) [3612]

Like beaten³⁰¹¹ [gold] atop a forge³⁰¹²
 [burning bright] like cedar charcoal,³⁰¹³
 the Great Hero's like lightening bolts³⁰¹⁴ —
 I've invited him, the Buddha.³⁰¹⁵ (32) [3613]

Like fire [burning] on a mountain,
 like the moon on the fifteenth day,³⁰¹⁶
 the same color as burning reeds —
 I've invited him, the Buddha. (33) [3614]

³⁰⁰⁷*brāhmaṇe deva-sammate*, lit., "brahmins who have the same opinions as the gods"

³⁰⁰⁸*sattasukhāvaho*

³⁰⁰⁹*sabbasattahitāvaho*

³⁰¹⁰lit., "radiant with the color of a *Timbarūsaka* [tree]". The tree is *diospyros embryopteris*, Sinh. *timbiri*. The cty. specifies that the color is that of gold.

³⁰¹¹*pahaṭo*, BJTS reads *pahaṭṭho*, with the same meaning.

³⁰¹²*ukkāmukha°*, the "mouth" (receiving or discharging end) of a furnace or forge, a goldsmith's smelting pot.

³⁰¹³*khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, *Acacia Sundra*, English "red cutch" or "khayer." The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.

³⁰¹⁴*vijjūpamo*

³⁰¹⁵lit., "he, the Buddha, is the one invited by me"

³⁰¹⁶i.e., when it is full, *puṇṇamāse va cchandimā*

Fearless, Overcomer of Fear,³⁰¹⁷
 the Existence-Ender,³⁰¹⁸ the Sage,
 The Great Hero's like a lion —
 I've invited him, the Buddha. (34) [3615]

Skillful in the Buddha's Teaching,
 little to endure from others,
 Great Hero's like an elephant —
 I've invited him, the Buddha. (35) [3616]

Skilled in doing the Great Teaching,³⁰¹⁹
 the Unmatched,³⁰²⁰ Buddha-elephant,
 the Great Hero is like a bull —
 I've invited him, the Buddha. (36) [3617]

Of Endless Beauty,³⁰²¹ Boundless Fame,
 Bearing all the Various Marks,
 the Great Hero is like Indra³⁰²² —
 I've invited him, the Buddha. (37) [3618]

Strong One,³⁰²³ Whose Group is Powerful,³⁰²⁴
 Majestic One,³⁰²⁵ Hard to Approach,³⁰²⁶
 The Great Hero is like Brahmā³⁰²⁷ —
 I've invited him, the Buddha. (38) [3619]

Teaching-Reacher,³⁰²⁸ Ten-Powered One,³⁰²⁹
 Master of Surpassing Power,³⁰³⁰
 the Great Hero is like the earth —
 I've invited him, the Buddha. (39) [3620]

³⁰¹⁷*bhayātito* = *bhaya* + *ātita*, lit., "he in whom fear is overcome/surpassed/int he past" or "the one free of fear"

³⁰¹⁸*bhavantakaraṇo*, "he who makes an end of existence"

³⁰¹⁹*Saddhammācchārakusalo*

³⁰²⁰*asādiso*

³⁰²¹*anantavaṇṇo*, could also be "unending color"

³⁰²²*sakkūpamo*, "like Śakra [Indra, the king of the gods]"

³⁰²³*patāpī*

³⁰²⁴*vasīgaṇī*

³⁰²⁵*tejasī* (BJTS reads *tejassī*)

³⁰²⁶*durāsado*

³⁰²⁷"God," the creator deity, the lord of all (*sahampatī*)

³⁰²⁸reading *pattadhammo* with BJTS for PTS *mahantadhammo*, "he who had a big Teaching"

³⁰²⁹*dasabalo*

³⁰³⁰*balātibalapārago* (BJTS reads *°pāragū*), lit., "one who has gone beyond the power-surpassing power"

Full of waves [called] morality,
churning knowledge of the Teaching,
the Great Hero is like the sea —
I've invited him, the Buddha. (40) [3621]

Hard to Approach,³⁰³¹ Hard to Subdue,³⁰³²
Unshaken,³⁰³³ Risen Up,³⁰³⁴ Lofty,³⁰³⁵
the Great Hero's like Mt. Meru³⁰³⁶ —
I've invited him, the Buddha. (41) [3622]

Of Endless Knowledge, Impartial,³⁰³⁷
Unmeasurable,³⁰³⁸ Gone to the Top,³⁰³⁹
the Great Hero is like the sky —
I've invited him, the Buddha. (42) [3623]

Support³⁰⁴⁰ for Those with Fears [and] Frights,
Protection³⁰⁴¹ for Refuge-Seekers,³⁰⁴²
the Great Hero Provides Comfort³⁰⁴³ —
I've invited him, the Buddha. (43) [3624]

The Abode³⁰⁴⁴ of Wisdom and Spells,³⁰⁴⁵
Merit-Field for happiness-Seekers³⁰⁴⁶

³⁰³¹*durāsado*

³⁰³²*duppasaho*

³⁰³³*acchalo*

³⁰³⁴*uggato*

³⁰³⁵*brahā*

³⁰³⁶*nerūpamo*, i.e., "is like the cosmic mountain."

³⁰³⁷*asamasamo*, "the same [even] in difference." This epithet could be read as the grammatical negative of the compound *samasama*, lit., "exactly the same" or "evenly even" (or, according to Sinhala usage of the same term, "Equal"), which is also used as a Buddha-epithet above, v. 57 of #388 {391} (*Pilindavacchcha-apadāna*) = [3430]. *Asama* also means "stone," a synonym for Sela's own name, so we could read this as meaning "The Same as Stone," though the relationship of that quality to the nature of the sky would then prove problematic. A better alt. reading, suggested to me by H.M. Wijerathna, is "the Same as the Unmatched Ones," ("the same as those of whom no one is an equal"), i.e., the previous Buddhas.

³⁰³⁸*atulo*. Pronounce as contraction "unmeas' rable to preserve meter

³⁰³⁹*aggataṇ gato*

³⁰⁴⁰*patiṭṭhā*, support, resting place

³⁰⁴¹*tāṇo*

³⁰⁴²*saraṇagāmināṇ*, of those going for refuge

³⁰⁴³*assāssako*

³⁰⁴⁴*āsayo*

³⁰⁴⁵*buddhi-mantānaṇ* (intelligence and mantras)

³⁰⁴⁶happiness need to be contracted "happ'ness" in recitation, to preserve meter.

the Great Hero, the Mine of Gems —
I've invited him, the Buddha. (44) [3625]

Comforter,³⁰⁴⁷ the Awe-Inspirer,³⁰⁴⁸
Giver of the Fruit of Monkhood,
the Great Hero is like a cloud³⁰⁴⁹ —
I've invited him, the Buddha. (45) [3626]

The Eye of the World,³⁰⁵⁰ the Hero,³⁰⁵¹
Dispeller of Every Darkness,³⁰⁵²
the Great Hero is like the sun —
I've invited him, the Buddha. (46) [3627]

Sage, Seer of the Nature³⁰⁵³ of
Emancipations from Objects,³⁰⁵⁴
the Great Hero is like the moon —
I've invited him, the Buddha. (47) [3628]

Venerable,³⁰⁵⁵ Raised up in the World,
Adorned with the Auspicious Marks,
Unmeasurable, the Great Sage —
I've invited him, the Buddha. [3629]³⁰⁵⁶

³⁰⁴⁷*assāsaka*, “breathing,” “having breath,” by extension “breathing easily,” or “he who makes others breath easily”. I follow BJTS Sinhala gloss in thus translating the epithet (Sinh. *āsvāsillak*)

³⁰⁴⁸*veda-kara*, “the one who makes religious feeling, religious joy, enthusiasm, emotion.” *Veda* is a wide-ranging term derived from *vid (hence also “knowledge,” “science,” cf. *vijjā*), and of course designates the revealed poetry of the brahmins. In that latter context (whereby we could read the term, “Doer of the Veda” or even Maker of the Veda, “another possible meaning”), the literal meaning of *assāsaka* (see previous note) is especially interesting, for “Breathing” or even “the Breath” similarly evokes a theme very dear to Brahmanical thought and scripture.

³⁰⁴⁹*meghūpamo*, especially a storm-cloud

³⁰⁵⁰reading *lokacchakkhu* with BJTS for PTS *loke samussito* (“elevated in the world,” also a reasonable epithet for both the Buddha and the sun)

³⁰⁵¹*vīro*

³⁰⁵²reading *sabbatamavinodano* with BJTS for PTS *sabbantamavinodano*

³⁰⁵³reading *sabhāva-dassano* with BJTS for PTS *sabhāva rasako*, “the Original Taste”

³⁰⁵⁴*ārammaṇa-vimuttisu*, the (multiple) forms of release from the objects of the world and of the senses, including mental objects

³⁰⁵⁵contract to “ven’rable” for recitation, to keep the meter

³⁰⁵⁶this verse does not appear in PTS. BJTS reads: *Vuddho samussito loke/lakkhaṇehi alaṅkato/appameyyo mahāvīro*/*so me Buddho nimantito//

³⁰⁵⁷*Yassa ñāṇam appameyyaṇ*, lit., “of whom knowledge is without end/limit/measure”

The One Whose Knowledge is Boundless,³⁰⁵⁷
 Morality beyond Compare,³⁰⁵⁸
 whose freedom has no parallel,³⁰⁵⁹
 I've invited him, the Buddha. (48) [3630]

Whose courage³⁰⁶⁰ has no parallel,
 whose firmness is unthinkable,³⁰⁶¹
 he whose exertion is the best —
 I've invited him, the Buddha. (49) [3631]

Passion, hatred, stupidity
 and every poison is destroyed;
 the Great Hero is like a drug³⁰⁶² —
 I've invited him, the Buddha. (50) [3632]

There's removal of the darkness
 of all pain, defilement, disease;
 the Great Hero's like a doctor —
 I've invited him, the Buddha. (51) [3633]

"Friend, this sound is hard to obtain,
 which has been said [here], "the Buddha".
 Hearing "the Buddha," "the Buddha,"
 you all should be joyful like me."³⁰⁶³ (52) [3634]

[Sela:]
 Not keeping my joy inside [me]
 it poured forth [to those] outside [me].
 I, being [full of] joyful thoughts,³⁰⁶⁴
 spoke these words [to him at that time]: (53) [3635]

³⁰⁵⁸*sīlaṇ yassa anūpamaṇ*, lit., "the morality of whom is without comparison/metaphor"

³⁰⁵⁹*vimutti asadisā*

³⁰⁶⁰BJTS (and PTS alt., *diti* [sic?]) reading *yassa dhiti* ('whose energy/steadfastness/courage') for PTS *yassa pīti* (whose joy'), also a likable epithet for both the Buddha

³⁰⁶¹*thāmo yas"sa acchintiyō*

³⁰⁶²reading *agadūpama*, "like a medicine" with BJTS for PTS *agarūpama* ("like [something which is] not heavy")

³⁰⁶³lit., "you all should produce joy with me: BJTS gloss prefers to read the *me* as modifying the saying of "Buddha," i.e., "my saying of..." I take it, instead, as an instrumental connected with the second person plural imperative, a subtle reminder that though Sela is addressed as a singular "you" in the first two feet of this verse, he is surrounded by a large group of three hundred followers. The meaning could also be "you all should produce joy for me".

³⁰⁶⁴*pītimato santo*

“Well then where is that Blessed One,
the World’s Best One, the Bull of Men?
Having gone where will I see [this]
Giver of the Fruit of Monkhood?” (54) [3636]

[He,] taking hold of [my] right arm,³⁰⁶⁵
thrilled, with [his] hands pressed together,
showed to me the King of Teachings,³⁰⁶⁶
who Removes the Arrows of Grief. (55) [3637]

[Keniya:]
“Do you see³⁰⁶⁷ this massive forest,
risen up like a great storm cloud,
dark blue just like collyrium,
as visible as the ocean?³⁰⁶⁸ (56) [3638]

The Buddha [now] is dwelling there,
the Untamed-Tamer,³⁰⁶⁹ the [Great] Sage,
instructing those who can be trained,
making known Awakening’s parts.³⁰⁷⁰ (57) [3639]

[Sela:]
Like the thirsty [seeking] water,
like the hungry [looking for] food,
like a cow greedy for [its] calf,
I went in search of the Victor. (58) [3640]

Knowing manners and good conduct³⁰⁷¹
I did teach to my own students
going into Buddha’s presence,
restraint in line with the Teaching.³⁰⁷² (59) [3641]

³⁰⁶⁵ *paggayha dakkhiṇaṇ bāhuṇ*

³⁰⁶⁶ *dhhamarājaṇ*

³⁰⁶⁷ reading *passas’ etaṇ* with BJTS for *passass’ etaṇ*

³⁰⁶⁸ *sāgaraṇ viya dissantaṇ*

³⁰⁶⁹ *adantadamako* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

³⁰⁷⁰ *bodhento bodhapakkhiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

³⁰⁷¹ *ācchāra-upacchāraññū*

³⁰⁷² *dhammanucchavasaṇvaraṇ* (BJTS reads *dhammanucchavi°*)

‘Blessed Ones are Hard to Approach,
like lions wandering alone,
walking carefully, step by step,³⁰⁷³
come [along after me], O men. (60) [3642]

As fearful as a snake’s venom,
like a lion, king of the beasts,
like a rutting tusked elephant,
thus Buddhas are Hard to Approach. (61) [3643]

O men, neglecting [any need]
[that you may have] to cough or sneeze,
walking carefully, step by step,³⁰⁷⁴
go into the Buddha’s presence. (62) [3644]

Buddhas are Hard to Go Up To,³⁰⁷⁵
they’re Ones who Relish Solitude,
make Little Sound,³⁰⁷⁶ Hard to Approach,
Revered [in the world] with its gods. (63) [3645]

When³⁰⁷⁷ I am asking [him] questions,
or exchanging friendly greetings,
then you all should make little sound;
stand [there] as though [you were] sages.³⁰⁷⁸ (64) [3646]

Which Great Teaching he is preaching,³⁰⁷⁹
peaceful, leading to nirvana,
listen to the meaning with care,³⁰⁸⁰
happily hearing the Teaching.³⁰⁸¹ (65) [3647]

Having approached the Sambuddha
I exchanged greetings with the Sage.
[While I was] conversing with³⁰⁸² him,

³⁰⁷³*pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

³⁰⁷⁴*pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

³⁰⁷⁵*durūpansaṅkamā*

³⁰⁷⁶*appasaddā*

³⁰⁷⁷reading *yadā* ‘haṃ with BJTS for PTS *yāvāhaṇ*, “as far as I...”

³⁰⁷⁸*munibhūtā va*, i.e., silently

³⁰⁷⁹reading *deseti* with BJTS for PTS *desesi*, “you preach”

³⁰⁸⁰*nisāmetha*

³⁰⁸¹lit., “the Great Teaching,” *saddhammasavanaṇ sukhaṇ*

³⁰⁸²*kathaṇ vītisāretvā*

I looked out for [Great Man's] marks.³⁰⁸³ (66) [3648]

I can see thirty of the marks,
doubting only two of the marks:
through his powers³⁰⁸⁴ the Sage showed me
[his] penis enclosed in a sheath.³⁰⁸⁵ (67) [3649]

[And then the Buddha] placed his tongue
into [his] ear³⁰⁸⁶ and on his nose.
The Victor touched [his] forehead's tip³⁰⁸⁷
[and] covered it all [with his tongue]. (68) [3650]

I, seeing his auspicious marks,
fulfilling [all] the attributes,
concluding³⁰⁸⁸ that, "he's a Buddha,"
I went forth with [all] my students. (69) [3651]

I went forth into homelessness,
together with the three hundred.
When eight months [still] had not elapsed,
we all realized nirvana.³⁰⁸⁹ (70) [3652]

Together³⁰⁹⁰ doing [good] karma
for the Unsurpassed Merit-Field,
together we transmigrated,
together we turned [from the world]. (71) [3653]

I gave³⁰⁹¹ rafters³⁰⁹² [for that new hall],
remaining³⁰⁹³ within the guild's rule.³⁰⁹⁴
Due to that deed, well done [by me],
I'm receiving eight good results.³⁰⁹⁵ (72) [3654]

³⁰⁸³i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a Buddha or a wheel-turning monarch.

³⁰⁸⁴reading *iddhiyā** with BJTS for PTS *itthiyā* ("to a woman," sic!)*

³⁰⁸⁵*kosohitaṇ vatthaguyhaṇ*, BJTS reads *kosohitavatthaguyhaṇ*

³⁰⁸⁶*kaṇṇasote*, "on his auditory organ"

³⁰⁸⁷reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭtimasanalāṭaṇ taṇ*

³⁰⁸⁸*niṭṭhaṇ gantvā*, lit., "having gone (come) to the conclusion"

³⁰⁸⁹*sabbe patt' amha nibbutiṇ*

³⁰⁹⁰*ekato*, lit., "as one"

³⁰⁹¹lit., "having given"

³⁰⁹²reading *gopānasīyo* with BJTS for PTS *gopānasī*

³⁰⁹³reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³⁰⁹⁴*pūgadhamme*

³⁰⁹⁵*hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as

I'm worshipped³⁰⁹⁶ in [all] directions,
and I have food that's ambrosial;
I'm the support of everyone;³⁰⁹⁷
I don't experience³⁰⁹⁸ terror.³⁰⁹⁹ (73) [3655]

I don't get [any] diseases,
and I protect [my] long life-span.
I am one with exquisite skin,
I live in dwellings [that I] choose.³¹⁰⁰ (74) [3656]

Remaining³¹⁰¹ within the guild's rule,³¹⁰²
the rafters I gave³¹⁰³ [numbered] eight.
Following the eighth³¹⁰⁴ [I received]
analysis³¹⁰⁵ with³¹⁰⁶ Arahantship. (75) [3657]

All accomplishments accomplished,³¹⁰⁷
duties complete,³¹⁰⁸ defilement-free,³¹⁰⁹
[I] am your son [today], Great Sage,
[and] "Eight Rafters"³¹¹⁰ is [now my] name. (76) [3658]

Remaining³¹¹¹ within the guild's rule,³¹¹²
the pillars³¹¹³ I gave³¹¹⁴ [numbered] five.

"making that good deed, [that is] that karma, the reason." I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

³⁰⁹⁶*pūjito*

³⁰⁹⁷reading *paṭiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *paṭiṭṭhā bhoṣiṇ sabbesaṇ*

³⁰⁹⁸lit., "have," "find"

³⁰⁹⁹*tāso*

³¹⁰⁰*āvāse patthite vase*

³¹⁰¹reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³¹⁰²*pūgadhamme*

³¹⁰³lit., "having given"

³¹⁰⁴or, "in addition to those eight"

³¹⁰⁵*paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

³¹⁰⁶lit., "and". The *ccha* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṇ*

³¹⁰⁷*sabbavositavosaṇo*, lit., "being one who has accomplished all accomplishments," "being an arahant"

³¹⁰⁸*katakkiccho*, i.e., "being an arahant"

³¹⁰⁹*anāsavo*, i.e., "being an arahant"

³¹¹⁰*aṭṭhagopānasī nāma*

³¹¹¹reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³¹¹²*pūgadhamme*

³¹¹³*thamhāni*

³¹¹⁴lit., "having given"

Due to that deed, well done [by me],
I'm receiving five good results.³¹¹⁵ (77) [3659]

I remain unshaken by love,³¹¹⁶
I do not lack for possessions,³¹¹⁷
I'm one whose words are taken well,³¹¹⁸
[and] likewise I cause no offense.³¹¹⁹ (78) [3660]

My mind is not out of control,³¹²⁰
I'm not shaken by anything,
unstained in the dispensation,³¹²¹
due to that deed, well done [by me]. (79) [3661]

I'm respectful,³¹²² obedient,³¹²³
duties complete,³¹²⁴ defilement-free;³¹²⁵
I'm your follower, Great Hero,
a venerated monk,³¹²⁶ O Sage. (80) [3662]

Making a well-made palanquin,
I [then] dedicated³¹²⁷ that hall.
Due to that deed, well done [by me],
I'm receiving five good results.³¹²⁸ (81) [3663]

³¹¹⁵ *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusaṃsahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).

³¹¹⁶ *acchalo homi mettāya*

³¹¹⁷ *anūnabhogavā*

³¹¹⁸ *adeyyavacchano homi*

³¹¹⁹ *na dhaṇsemi yathā ahaṇ*

³¹²⁰ reading *abhantaṃ mānaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṃ mānaṃ mamaṃ* (alt. *mama*), "my mind is come". PTS also gives *asantaṃ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṃ*

³¹²¹ *vimalo homi sāsane*

³¹²² *sagāravo*

³¹²³ *sappaṭisso*

³¹²⁴ *katakkiccho*, i.e., "being an arahant"

³¹²⁵ *anāsavo*, i.e., "being an arahant"

³¹²⁶ *bhikkhu taṇ vandaṭe*, lit., "a monk who is venerated"

³¹²⁷ *paññapes' ahaṇ*

³¹²⁸ *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusaṃsahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

I'm born in an eminent clan,³¹²⁹
 I become a very rich man,³¹³⁰
 I'm one who achieves all success,³¹³¹
 I am not plagued with³¹³² avarice.³¹³³ (82) [3664]

In [whichever] village [I] wish
 my palanquin comes to a rest,³¹³⁴
 by means of that best palanquin,
 I travel according to wish. (83) [3665]

Because of that palanquin-gift,
 I removed all of [my] darkness.
 Sage, this monk,³¹³⁵ empowered with all
 special knowledges,³¹³⁶ worships you. (84) [3666]

I performed all of [my] duties
 [and] the duties of others [too].³¹³⁷
 Because of that well-done deed, I
 entered the city of no fear.³¹³⁸ (85) [3667]

I gave food [to the Buddha and]
 also [that] well-completed hall.
 Due to that deed, well done [by me],
 I arrived at that best of states.³¹³⁹ (86) [3668]

Those who are tamers in the world,
 tame these elephants [and] horses.
 Employing varied punishments³¹⁴⁰
 they tame by means of cruelty.³¹⁴¹ (87) [3669]

³¹²⁹*uccchche kule*

³¹³⁰*mahābhogo bhavāmi*

³¹³¹reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

³¹³²lit., “not found for me” “I do not know” “I do not experience”

³¹³³*macchcheraṇ = macchchariyaṇ2*

³¹³⁴*upatīṭṭhati*, lit., “stands [there],” “comes to stand fast”

³¹³⁵*thero*, “elder”

³¹³⁶*sabbābhiññā-balapatto*

³¹³⁷*para-kiccchchatta-kiccchchāni*, “duties which are to be done by others”. I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

³¹³⁸*pāvisim abhayaṇ puraṇ*, that is, nirvana.

³¹³⁹Reading *seṭṭhattaṃ* (lit., “bestness”) with BJTS (and PTS alt.) for PTS *seṭṭhaṇ taṇ*

³¹⁴⁰*karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*

³¹⁴¹reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, “they do not tame the cruel ones.”

Not like that,³¹⁴² O Great Hero, do
 you tame men [and] women [here].
 Not using force,³¹⁴³ without weapons,³¹⁴⁴
 you tame in the supreme taming.³¹⁴⁵ (88) [3670]

Praising the virtues³¹⁴⁶ of giving,
 [you are] skilled in preaching, O Sage;
 addressing a single question³¹⁴⁷
 you freed the three hundred, O Sage. (89) [3671]

We're tamed by the charioteer,³¹⁴⁸
 well-freed,³¹⁴⁹ undefiled,³¹⁵⁰ empowered
 by all the special knowledges,
 quenched³¹⁵¹ in destroying the bases.³¹⁵² (90) [3672]

In the hundred thousand aeons
 since I gave that gift at that time,
 every fear has been overcome:
 that's the fruit of giving a hall. (91) [3673]

My being in Buddha's presence³¹⁵³
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (92) [3674]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (93) [3675]

³¹⁴²reading *na h'evaṃ* with BJTS for PTS *na heva*

³¹⁴³*adaṇḍena*

³¹⁴⁴*asatthena*

³¹⁴⁵*uttame dame*

³¹⁴⁶reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, "praising the virtue"

³¹⁴⁷reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, "single questions"

³¹⁴⁸*sārathinā*. *Sārathī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

³¹⁴⁹*suvimiuttā*

³¹⁵⁰*anāsavā*

³¹⁵¹*nibbutā*, lit., "blown out," "cooled off," i.e., in nirvana.

³¹⁵²*upadhikkhaye*, i.e., "in the destruction of the substratum of rebirth,." *Upadhi* (clinging to rebirth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

³¹⁵³BJTS agrees with PTS here in presenting this variant on the standard refrain verse

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (94) [3676]

Thus indeed Venerable Sela Thera spoke these verses.

The legend of Sela Thera is finished.

[390. {393.}³¹⁵⁴ Sabbakittika³¹⁵⁵]

I saw the Leader of the World, (3d) [3679]³¹⁵⁶
shining like a dinner-plate tree,³¹⁵⁷
blazing forth like a tree of lamps,
radiant like the morning star,³¹⁵⁸
like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified,
like a lion, king of the beasts,
illuming the knowledge-light,³¹⁵⁹
crushing the groups of heretics,³¹⁶⁰ (2) [3678]

elevating this [entire] world,
eliminating every doubt,³¹⁶¹
roaring³¹⁶² like the king of the beasts. (3a-c) [3679a-c]³¹⁶³

³¹⁵⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³¹⁵⁵ “Every-Praiser”

³¹⁵⁶ I have translated the final foot of (3) [3679] as the first line of this poem: “I saw the Leader of the World”. Placing the verb at the end of the string of similes works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.

³¹⁵⁷ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

³¹⁵⁸ *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

³¹⁵⁹ *ñāṇālokaṇ pakāsentāṇ*

³¹⁶⁰ *maddantaṇ titthiye gaṇe*

³¹⁶¹ *chindantaṇ, sabbasayaṇsayāṇ*, lit., “cutting off all doubt”

³¹⁶² reading *gajjantaṇ* with BJTS for PTS *lasantaṇ*, “playing” or “sporting,” also “shining” or “sounding forth”

³¹⁶³ I have translated (3d) = [3679d] as the first line of this poem: “I saw the Leader of the World”. Placing the verb at the end of the string of epithets works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.

With matted hair, wearing a hide,
lofty, strong, and powerful, I
took³¹⁶⁴ [my] robe made out of bark [and]
spread it³¹⁶⁵ at the soles of [his]³¹⁶⁶ feet. (4) [3680]

Taking a [fragrant] black creeper,³¹⁶⁷
I anointed³¹⁶⁸ the Thus-Gone-One.
After anointing the Buddha,³¹⁶⁹
I praised³¹⁷⁰ the Leader of the World: (5) [3681]

“O Great Sage, Crosser of the Flood,³¹⁷¹
you are lifting up the [whole] world.
You are shining with knowledge-light,
[your] supreme lightening[-like] knowledge. (6) [3682]

You turn the wheel of the Teaching,
you crush the rival heretics,³¹⁷²
the Bull, the Winner at Meetings,³¹⁷³
you are shaking the [entire] world. (7) [3683]

Like the waves of the great ocean,
breaking on the edge of the shore,

³¹⁶⁴lit., “having taken,” *gahetvāna*

³¹⁶⁵*apatthariṇ*. BJTS reads *avatthariṇ* (and cf. PTS alt. *avattari*), with the same meaning.

³¹⁶⁶i.e., the Buddha’s, following the BJTS Sinhala gloss.

³¹⁶⁷reading *kālāṇusāriyaṃ* with BJTS for PTS *kālāṇusārikaṇ*. RD (s.v.) takes *Kāla* + *anusāriyaṃ* fr. *kala* 1, “black, (pol-ished?) Anusāri (“a kind of dark, fragrant sandal wood” Vin. Texts ii.51) Vin i.203; S iii.156=v.44= A v.22.” BJTS glosses the term as “black-vine (*kaḷuvāl*, an odiferous back creeper often used for binding given its supple and strong texture) or aloe wood (*agil*).” Given the specification of “black” (*kāla*°) I take the latter reading, though underline that this is not a type of sandalwood in either event, and find perplexing that BJTS glosses both black-vine and aloe wood as “saffron-colored” (*kaśāvat*). The protagonist presumably carries with him a paste made by grinding the wood, of whichever type (in modern South Asia it usually is indeed a variety of sandalwood), into a paste, which is kept on hand for this purpose, i.e., for smearing (on the forehead) of a person in order to bless him or her.

³¹⁶⁸*anulimpin*, “smeared on”

³¹⁶⁹lit., “the Sambuddha”

³¹⁷⁰*santhaviṇ*

³¹⁷¹*oghatiṇṇa*

³¹⁷²*paratitthiye maddase*

³¹⁷³reading *jitasāṅgamo* with BJTS for PTS *jitasāṅgame*. I following BJTS Sinhala gloss (*dinana lada saṅgrāma āti*, “he who has meetings where he wins”), which seems to take the Pāli as “he whose meetings result in defeating [others],” but could also mean, “He who has meetings with the defeated,” “he by whom meetings are defeated,” or, drawing on the “bull” imagery, “he who wins in sexual intercourse”

every misguided view breaks up
[when it crashes]³¹⁷⁴ on your knowledge. (8) [3684]

When a net³¹⁷⁵ which has very fine
mesh has been stretched out³¹⁷⁶ in a lake,
creatures³¹⁷⁷ entangled in the net³¹⁷⁸
instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world,
attached to the various sects,³¹⁷⁹
do thrash about, O Happy One,³¹⁸⁰
[entangled] in your great knowledge.³¹⁸¹ (10) [3686]

Support³¹⁸² for those caught in the flood,
you're the Lord³¹⁸³ for those lacking kin,
Refuge³¹⁸⁴ for those distressed by fear,
Relief³¹⁸⁵ for those seeking freedom, (11) [3687]

the One Hero,³¹⁸⁶ the Unmatched One,³¹⁸⁷
the Heap of Compassion and Love,³¹⁸⁸
Moral One,³¹⁸⁹ Unequaled,³¹⁹⁰ Peaceful,³¹⁹¹
Master,³¹⁹² Neutral,³¹⁹³ the Winning Road,³¹⁹⁴ (12) [3688]

³¹⁷⁴lit., "in just that way," *tath' eva*, a filler which translated literally does not add to the clarity of the metaphor.

³¹⁷⁵BJTS reads °*jālena*, (instr.) "by a net," but I think the PTS reading °*jāle* (loc.) makes better grammatical sense here, the first two feet forming an extended locative absolute construction.

³¹⁷⁶*sampatānite*, glossed by BJTS as *atuḷa kalhi*, "when it has been spread"

³¹⁷⁷lit., "living things," *pāṇā*; BJTS glosses "(fish)" (*matsyayō*)

³¹⁷⁸*antojālagatā*, lit., "gone to inside the net"

³¹⁷⁹reading *puthupāsaṇḍanissita* with BJTS for PTS *phuṭā saccchavinissitā* ("are numerous and ungrounded in truth?")

³¹⁸⁰*mārisa*, in the voc.

³¹⁸¹*anto ñāṇavare tuyhaṇ*

³¹⁸²*patiṭṭhā*

³¹⁸³*nātho*

³¹⁸⁴*saraṇo*

³¹⁸⁵*parāyaṇo* = final end, support, refuge

³¹⁸⁶*ekavīro*

³¹⁸⁷*asādiso*

³¹⁸⁸reading *kāruṇāmettāsañcchayo* with BJTS for PTS *mettākāruṇādisañcchayo*, "heap of love, compassion, etc." (which breaks meter).

³¹⁸⁹*susīlo*, lit., "one who has good moral discipline"

³¹⁹⁰*asamo*

³¹⁹¹*santo*

³¹⁹²*vasī*

³¹⁹³*tādī*

Wise One,³¹⁹⁵ Whose Delusion's Destroyed,³¹⁹⁶
 Lust-less One,³¹⁹⁷ Who Speaks the Unsaid,³¹⁹⁸
 Accomplished One,³¹⁹⁹ you've Thrown Off Hate,³²⁰⁰
 Stainless One,³²⁰¹ Restrained,³²⁰² Pure One,³²⁰³ (13) [3689]

Attachment-Free,³²⁰⁴ Conceit Slain,³²⁰⁵
 Arahant,³²⁰⁶ Three-Worlds-Surpasser,³²⁰⁷
 Limit-Free,³²⁰⁸ Teaching-Respecter,³²⁰⁹
 Goal-Reacher,³²¹⁰ Whose Rule is Friendship,³²¹¹ (14) [3690]

you Ferry Across³²¹² like a ship,
 Bring Relief³²¹³ like buried treasure,³²¹⁴
 are Without Fear³²¹⁵ as is a lion,
 Haughty³²¹⁶ like an elephant-king." (15) [3691]

Having praised with [those] ten verses
 Padumuttara of Great Fame,

³¹⁹⁴*jitañjaso*, following BJTS gloss. I read this foot *vasī tādī jitañjaso* with PTS *vasitavi-jitañjayo*

³¹⁹⁵*dhīro*

³¹⁹⁶*vigatasammoho*

³¹⁹⁷*anejo*

³¹⁹⁸*akathan kathī*. BJTS reads this as a compound, *akathanakathī*

³¹⁹⁹*vusito*

³²⁰⁰*vantadoso*, lit., "who has vomited up hate"

³²⁰¹*nimmalo*

³²⁰²*payato*

³²⁰³reading *succhī* with BJTS for PTS *suci*

³²⁰⁴reading *sangâtigo* with BJTS for PTS *sangh'âtito*

³²⁰⁵reading *hatamado* with BJTS for PTS *gatamado* ("Gone into Conceit" "Intoxicated One")

³²⁰⁶*tevijjo*, "possessor of the three higher knowledges" (recognition of former births, insight into the future destiny of all being, recognition of the origin of misery and of the path to its removal), that is, an *arahant*. The term is also used in a non-Buddhist (Brahmanical) sense, "master of the three Vedas," but here the Buddhist interpretation would seem most appropriate.

³²⁰⁷*tibhavantago*

³²⁰⁸*sīmâtigo*

³²⁰⁹*dhammagarū*

³²¹⁰*katattho*, lit., "he whose goal is done"

³²¹¹*hitadhammato*

³²¹²*tārako*, elsewhere in this translation this epithet is translated "Crosser Over"

³²¹³*assāsa* ("breathing easily") + *kārako*

³²¹⁴*nidhīva*

³²¹⁵*asambhito*

³²¹⁶reading *dappito* with BJTS for PTS *dammito*, "Tamed"

having worshipped the Teacher's feet,
I thereafter stood silently. (16) [3692]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the monks'
Assembly, spoke these verses [then]: (17) [3693]

"He who praised my morality,
[my] knowledge, also [my] Teaching,
I shall relate details of him;
[all of] you listen to my words: (18) [3694]

For sixty thousand aeons he'll
delight in the world of the gods.
Overcoming the other gods,
he will exercise rulership. (19) [3695]

He thereafter having gone forth,
incited by [his] wholesome roots,
will go forth in the Blessed One
Gotama's dispensation. (20) [3696]

Going forth, having avoided
bad actions³²¹⁷ [done] with his body,
destroying all [his] defilements,
he'll reach nirvana,³²¹⁸ undefiled." (21) [3697]

"Just like a cloud, which thundering,
satiates this world [wanting rain],
so indeed did you, Great Hero,
sate me [with] your thunder." (22) [3698]

Praising morality, wisdom,
the Teaching and the World's Leader,
I attained the ultimate peace,
nirvana, the unshaking state. (23) [3699]

So now indeed the Blessed One,
the Eyeful One, should long remain;

³²¹⁷ *pāpakammaṃ*

³²¹⁸ *nibbāyissati*

³²¹⁹ in the BJTS reading which guides me here, the last two feet of this verse have an implied, 3rd person plural subject.

[people]³²¹⁹ should learn what [now] is known,³²²⁰
and [they] should reach the deathless state.³²²¹ (24) [3700]

This is my last going around;
all [new] existence is destroyed.
Knowing well all the defilements,
I [now] am living, undefiled. (25) [3701]

In the hundred thousand aeons
since I praised the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of praising [Buddhas]. (26) [3702]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (27) [3703]

My being in Buddha's presence³²²²
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (28) [3704]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [3705]

Thus indeed Venerable Sabbakittika Thera spoke these verses.

The legend of Sabbakittika Thera is finished.

[391. {394.}]³²²³ Madhudāyaka³²²⁴

I had a well-made hermitage,
on the banks of River Indus.

³²²⁰reading *aññātañccha vijāneyyūṃ* with BJTS for PTS *aññātañccha vijāneyyaṃ* ("I should learn")

³²²¹reading *phuseyyūṃ amataṃ padaṃ* for PTS *phasseyyam amataṃ padaṃ* ("I should touch the deathless path"). *Phassati* is related to *phuseti* and in fact can stand for it, but the latter carries the applied meaning "reach" or "achieve" (an exalted religious state), and the first person makes no sense in context.

³²²²here too BJTS agrees with the PTS variant reading of this foot

³²²³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³²²⁴"Honey Donor"

There³²²⁵ I am instructing students
in history and [reading] signs. (1) [3706]

They lived on the Indus' slopes,
desiring teachings,³²²⁶ learned folks,³²²⁷
masters in Vedic sciences,³²²⁸
wanting to hear good instruction.³²²⁹ (2) [3707]

They were skilled in interpreting³²³⁰
omens as well as [reading] signs.³²³¹
Searching for ultimate meaning,
they then dwelt within the forest. (3) [3708]

The Sambuddha named Sumedha
arose in the world at that time.
Being [filled] with pity for us,
the [Buddha, the] Guide,³²³² approached [us]. (4) [3709]

Fashioning a mat out of grass³²³³
for Sumedha, the World's Leader,
the Great Hero who had approached,
I gave [it] to the World's Best One. (5) [3710]

³²²⁵reading *tattha* with BJTS for PTS *tassa*, "his"

³²²⁶*dhammakāmā*. BJTS gloss just gives *dharmakāmī*. I do not capitalize "teachings" because I assume the term is used more generically to mean doctrines, rather than *the* Dhamma.

³²²⁷*vinītā*

³²²⁸*chalaṅge*, lit., "six branches" of Vedic science. RD, S.V.: "the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicchiti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236."

³²²⁹reading *susāsanaṃ sotukāmā* with BJTS for PTS *sotukāmā pi sāsanaṃ*, "also wanting to hear instructions." BJTS gloss gives *anuśāsanaṃ asanu kāmāttā*, "desiring to listen to instructions," and I follow suit in the generic translation here, rather than understand the term as *the* "Sasana," the Buddha's "dispensation"

³²³⁰*uppādāgamane*, lit., "coming on of omens (RD: *uppāda* 1, BJTS gloss *utpāta*)" or "arrival of omens." BJTS glosses *āgamane* as *śāstrayehi*, "traditional learning" (about omens), apparently conflating the term with *āgama*, which can mean the scriptures of manuals of particular religious groups, or more generally "meaning, understanding," likewise a meaning of the root *ā + gam*. BJTS explains this *utpātaśāstra* as "declaring [omens] good or bad (*śubhāśubha*) having looked at/with an eye toward unnatural changes connected with ghosts (*bhūṭayan piḷibanda asvābhāvika venasvīm balā*)"

³²³¹BJTS gloss takes this *lakṣaṇaśāstra* as involving the signs on the body/science of interpreting bodily marks.

³²³²*vināyako*

³²³³*tīṇisantharakaṇ katvā*

Taking honey from the forest,
I gave [it] to the Best Buddha.
The Sambuddha, having consumed
[it], spoke these words [to us back then]: (6) [3711]

“He who gave this honey to me,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (7) [3712]

Because of this honey-giving,
and because of the mat of grass,
for thirty thousand aeons he
will delight in the world of gods. (8) [3713]

[After] thirty thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [3714]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
knowing well all the defilements,
he’ll reach nirvana, undefiled.” (10) [3715]

Coming here from the world of gods,
[when I] approached [my] mother’s womb,
there then rained a rain of honey;³²³⁴
the earth was covered with honey.³²³⁵ (11) [3716]

When I was coming out from the
womb, as though very unhappily,³²³⁶
there again a rain of honey
is raining for me constantly. (12) [3717]

Having departed from the house,
I went forth into homelessness.
I am receiving³²³⁷ food [and] drink:
that’s the fruit of giving honey. (13) [3718]

³²³⁴*madhuvasso* (BJTS reads *madhuvassam*) *pavassittha*

³²³⁵*chādayaṇ madhunā mahiṇ*

³²³⁶reading *kucchchiyā va suduttaram* (lit., “as though very hard to cross over from the womb”) with BJTS for PTS *kumbiyā vasuduttaraṇ* (“from a pot over the earth”?). I follow BJTS gloss in translating this BJTS reading.

³²³⁷lit., “I am a receiver of”

[Whether] born human [or] divine,
I succeed in all [my] wishes.
Just because of that honey-gift,
I attained [my] arahantship.³²³⁸ (14) [3719]

When the god is raining, I am always living
undefiled [and] happy, on grass four fingers [high],
or³²³⁹ covered³²⁴⁰ by a tree [bursting forth] in full bloom,³²⁴¹
in an empty house, a pavilion, [or] tree root.³²⁴² (15-16) [3720]³²⁴³

I've overcome all existence,
great [or] small [or] in the middle.³²⁴⁴
Today I'm free of defilements;
now there will be no more rebirth. (17) [3721]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
that's the fruit of giving honey. (18) [3722]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (19) [3723]

My being in Buddha's presence³²⁴⁵
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (20) [3724]

³²³⁸lit., "I attained the destruction of the outflows" (*āsavakkhayaṇ*). This has to be read as a reference to the much later (present) life, for if he had become an arahant in the time of Sikhi Buddha he would not have been reborn during the time of the present (Gotama) Buddha.

³²³⁹lit., "and," *ccha*

³²⁴⁰reading *sañcchhanne* with BJTS for PTS *ccha chappade* ("and with six feet"?)

³²⁴¹reading *sampupphite* with BJTS for PTS *samphīte*

³²⁴²reading *mūlake* with PTS (and BJTS alt.) as preferable to BTJTS *mūle*, which would make this line (only) an eleven-syllable foot.

³²⁴³PTS treats this as two four-footed verses with six- (rather than eight-) syllable feet; BJTS treats it as a single verse with twelve-syllable feet. Except the divergences indicated, the Pāli is the same in both.

³²⁴⁴reading *majjhe mahante hīne* with BJTS for PTS *majjhe mayhaṇ bhāvā*, "my existences in the middle."

³²⁴⁵here too BJTS and PTS agree in presenting the variant reading

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3725]

Thus indeed Venerable Madhudāyaka Thera spoke these verses.

The legend of Madhudāyaka Thera is finished.

[392. {395.}³²⁴⁶ Padumakūṭāgāriya³²⁴⁷]

Piyadassi, the Blessed One,
the Self-Become One, World-Leader,
Solitude-Lover, Sambuddha,
Skilled in Meditation, was Sage. (1) [3726]

Entering³²⁴⁸ a grove in the woods,
Piyadassi, the Sage So Great,
spreading out [his] robe made of rags,
sat down, the Ultimate Person. (2) [3727]

I was a deer-hunter back then,
within a grove in the forest.³²⁴⁹
I was wandering around³²⁵⁰ back
then, searching for a spotted³²⁵¹ deer. (3) [3728]

[Then] I saw the Sambuddha there,
Flood-Crosser, the Undefined One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun]. (4) [3729]

Having seen [him], the God of Gods,
Piyadassi, the Great-Famed One,
entering a natural lake,
I brought [some] lotuses back then. (5) [3730]

³²⁴⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³²⁴⁷“Pink Lotus Gabled-Hut-er”

³²⁴⁸taking *samogayha* as grnd. of *samugaṇhāti*, should be *samuggayha*, BJTS glosses *pavisi*, “he entered,” and I follow suit, unclear how “seized” or “taken” would apply here.

³²⁴⁹reading *vipine* with BJTS for PTS *iriṇe* (“in the desert”)

³²⁵⁰reading *āhiṇḍāmi* with BJTS for PTS *ahiṇḍāmi*, “not wandering about”

³²⁵¹*pasadaṇ* = *pasataṇ* (RD *pasata* 1)

After bringing [those] lotuses,
 hundred-petaled [and] beautiful,
 having built a gabled hut, I
 [then] covered [it] with lotuses. (6) [3731]

Pitier, Compassionate One,
 Piyadassi, the Sage So Great,
 seven nights and days the Buddha,
 Victor, dwelt in [that] gabled hut. (7) [3732]

Throwing out the old [lotuses,]
 I covered it with new ones [then].
 I stood [there] for that entire time,
 hands pressed together [in worship]. (8) [3733]

Rising up from meditation,
 Piyadassi, the Sage So Great,
 looking out in [all] directions
 the Leader of the World sat down. (9) [3734]

At that time Sudassana³²⁵² was
 [Buddha's] powerful attendant.
 Knowing the thoughts of the Buddha,
 of Piyadassi, the Teacher,
 surrounded by [accomplished] monks
 [whose number was] eighty thousand,
 he went up to the World-Leader,
 seated happily in the woods.³²⁵³ (10-11) [3735-3736]

All the gods who were residing
 throughout [that] grove in the forest,
 knowing the thoughts of the Buddha,
 then assembled together [there]. (12) [3737]

When the spirits,³²⁵⁴ the *kumbhaṇḍas*
 and the demons³²⁵⁵ came together,
 and the monks' Assembly arrived,
 the Victor uttered [these] verses: (13) [3738]

³²⁵²“Good to Look At.” lit., “the one named Sudassana”

³²⁵³*vanante*, “within the forest”

³²⁵⁴*yakkhesu*

³²⁵⁵*rakkhase*

“He who worshipped³²⁵⁶ me for a week
and made a residence for me,
I shall relate details of him;
[all of] you listen to my words: (14) [3739]

I shall relate through [my] knowledge
what’s very hard to point out, deep,
very subtle and well-explained;
[all of] you listen to my words: (15) [3740]

For fourteen aeons [this one] will
exercise rule over the gods.
They will carry up in the sky
a lofty gabled hut for him,
[well-]covered with lotus flowers:
that’s the fruit of former karma. (16) [3741]³²⁵⁷

For twenty-four hundred³²⁵⁸ aeons
he will transmigrate here and there.³²⁵⁹
A flying mansion³²⁶⁰ made of blooms³²⁶¹
will be carried in the sky there. (17) [3742]

Just as water does not stick to
[the surface] of a lotus-leaf,
so defilements do not stick to
[a possessor] of this knowledge. (18) [3743]

This one, after shattering³²⁶² the
five obstacles³²⁶³ with [his own] mind,
giving birth to the intention,³²⁶⁴

³²⁵⁶lit., “did *pūjā*”

³²⁵⁷PTS and BJTS agree in presenting this as a six-footed verse

³²⁵⁸the figure should be eighteen hundred aeons, as Piyadassi is stated below to have lived eighteen hundred aeons ago. I don’t know how to make sense of this prediction of a future of twenty-four hundred aeons for the protagonist, since the point of the poem is that eighteen hundred aeons after Piyadassi he became an arahant (in the dispensation of Gotama Buddha). But the Pāli is clear, so I leave the discrepancy to stand. The protagonist does after all admit that the kalpas he’s lived are “innumerable by counting.”

³²⁵⁹*vokiṇṇaṇ*, lit., “strewn about.” I follow BJTS Sinhala gloss (*oba moba*) in this translation

³²⁶⁰*vyamham*

³²⁶¹*pupphamayaṇ*

³²⁶²*vivaṭṭetvā*, “causing to be turn away,” “destroying”

³²⁶³*pañcchanivāraṇe*. five obstacles to arahantship. RD: “*kāmacchanda*, *abhiijhā-vyāpāda*, *thīnamiddha*, *uddhaccchcha-kukkucchcha*, *vicchikicchā*,” i.e., attrac-

setting out from home he'll renounce;
 after that the floral mansion
 will set forth [too], being carried. (18e-f, 19) [3744]³²⁶⁵
 When [he's] dwelling beneath a tree,
 [or] when his mindfulness is sharp,³²⁶⁶
 there [that] mansion made of flowers
 will be carried over [his] head. (20) [3745]

Having given robes and alms-food,
 requisites and dwelling places
 to the Assembly of the monks,³²⁶⁷
 he'll reach nirvana, undefiled." (21) [3746]

Through actions³²⁶⁸ with the gabled hut,
 I went forth to ordination,³²⁶⁹
 when [I'm] dwelling beneath a tree,
 the gabled hut's carried [for me]. (22) [3747]

Intentions don't exist in me
 [for getting] robes or³²⁷⁰ food as alms.
 In connection with [my] karma,³²⁷¹
 I get [both] already prepared. (23) [3748]

I've lived³²⁷² many million³²⁷³ aeons,
 innumerable by counting.
 They've elapsed [for me] emptily,³²⁷⁴
 the World-Leaders have been set free.³²⁷⁵ (24) [3749]

tion to sense pleasures, acting badly due to covetousness, sloth and torpor, flurry and worry, doubt.

³²⁶⁴lit., "thought," "mind," *cchittañ janetvā*

³²⁶⁵PTS connects the first two feet of this verse with the previous one, which it (unlike BJTS) presents as six-footed, BJTS makes these the first two feet of the present, six-footed verse. I follow BJTS here.

³²⁶⁶*nipakassa satīmato*

³²⁶⁷*bhikkhusaṅghassa*

³²⁶⁸*ccharaṇā*, BJTS *ccharatā*

³²⁶⁹*pabbajjaṇ abhinikkhamiṇ*

³²⁷⁰lit., "and," *ccha*

³²⁷¹lit., "with [my] meritorious karma"

³²⁷²lit., "to me [there have been]"

³²⁷³lit., "many ten million," i.e., "many koṭis"

³²⁷⁴*rittikā te atikkantā*

³²⁷⁵reading *pamuttā* with BJTS (and PTS alt.) for PTS *pavuttā*. The sense of the verse — which I admit to finding cryptic — seems to be, as BJTS gloss gives it, that this vast expanse of time was empty in the absence of Buddhas, who in achieving nirvana let go of (were not present in) the world.

Eighteen hundred aeons [ago]
[lived] the Guide named Piyadassi.
Having served him attentively,³²⁷⁶
I came into this [present] womb. (25) [3750]

Here³²⁷⁷ I saw³²⁷⁸ Sambuddha named
Anoma,³²⁷⁹ the One with [Five] Eyes.
Having [then] gone up to him, I
went forth into the homeless life. (26) [3751]

The Buddha, Ender of Dis-ease,³²⁸⁰
the Victor preached the path to me.
Having listened to his Teaching,
I realized the deathless state. (27) [3752]

Having pleased [him], the Sambuddha,
Gotama, Bull of the Śākyas,
knowing well all the defilements,
I am [now] living, undefiled. [3753]

In the eighteen hundred aeons
since I worshipped³²⁸¹ the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (29) [3754]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (30) [3755]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (31) [3756]

The four analytical modes,
and these eight deliverances,

³²⁷⁶ *tam ahaṇ payirūpāsivā*

³²⁷⁷ reading *idha*° with BJTS for PTS *tam*

³²⁷⁸ *addassāsiṇ*, BJTS reads *addasāsiṇ*

³²⁷⁹ read "Gotama," as below? Or read *Anomaṇ nāma* as "certainly Supreme/Not Inferior" rather than "named Anoma"? The latter is however the BJTS gloss, and I translate accordingly.

³²⁸⁰ *dukkhass' antakaro Buddhō*

³²⁸¹ lit., "did pūjā"

six special knowledges mastered,
[I have] done what the Buddha taught! (32) [3757]

Thus indeed Venerable Padumakūṭāgāriya Thera spoke these verses.

The legend of Padumakūṭāgāriya Thera is finished.

[393. {396.}³²⁸² Bakkula³²⁸³]

In the Himalayan region,
there's a mountain named Sobhita.
My well-constructed hermitage
was built by [my] own students [there]. (1) [3758]

There were many canopies there,³²⁸⁴
and flowering Chinese chaste trees.³²⁸⁵
There were many wood-apple³²⁸⁶ trees,³²⁸⁷
and jīvajīvaka³²⁸⁸ in bloom. (2) [3759]

There were many *nigguṇḍi*³²⁸⁹ trees,³²⁹⁰
jujube,³²⁹¹ also gooseberry,³²⁹²

³²⁸² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³²⁸³ "Two-families Bi-Kin" (see DPPN II:261). Also spelled Bākula, Vakkula. A historical monk, renounced at the age of eighty and attained arahantship on the eighth day. As a child, swallowed by a fish and later recovered from its belly. Remembered for providing medicines to Buddhas and monks in previous lifetimes; named the best in good health by the Buddha of this era. Also remembered as a monk who practiced asceticism without preaching it to others. Subject of the *Bakkula-sutta* (M.iii.124ff), in which he describes his eighty years as a monk (he dies at the age of 160).

³²⁸⁴ reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

³²⁸⁵ *sindhuvārīta*, *Vitex negundo*, a.k.a. Horshoe vitex, Five-leaved chaste tree

³²⁸⁶ reading *kapitthā* with BJTS for PTS *kaṭṭhā*, *Feronia elephantum*, Sinh. *divul*

³²⁸⁷ lit., "trees there," reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

³²⁸⁸ at [3321] BJTS treats this as the name of a special type of jak-fruit. It means, "life-lifer," also (as *jivamjivaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound "jivam jivam."

³²⁸⁹ a kind of tree, *Vitex nigunda*. Sinh: *nika*

³²⁹⁰ lit., "trees there," reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

³²⁹¹ *badarā*, *Zizyphus jujuba*. RD: "not unlike a crabapple in appearance & taste, very astringent, used for medicine A i.130=Pug 32; A iii.76; Vin iv.76; J iii.21; DhsA 320 (cited among examples of acrid flavours); VvA 186."

³²⁹² reading *badarāmalakāni* with BJTS for PTS *badarā malakāni*. *Āmalaka* = Sinhala *nelli*, *phyllanthus emblica*, emblic myrobalan, Indian gooseberry.

³²⁹³ Sinh. *boraḷu damanu*, a species of *Eugenia*.

³²⁹⁴ *alābū* = Sinh. *puhul* (ash-pumpkin) or *labu* (gourd). Cone specifies that it is bottle-gourd, *Lagenaria vulgaris*. Also spelt *alāpū*

*phārusaka*³²⁹³ and bottle-gourds³²⁹⁴
and white lotus³²⁹⁵ flowers in bloom. (3) [3760]

There was *ālakā* and bel³²⁹⁶ there,
plantain,³²⁹⁷ and also citron³²⁹⁸ trees;
there was lots of sugarcane³²⁹⁹ there,
arjuna³³⁰⁰ and *piyaṅguka*.³³⁰¹ (4) [3761]

Neem,³³⁰² *salalā*,³³⁰³ yellow
cheesewoods,³³⁰⁴ banyan,³³⁰⁵ wood-apple trees,³³⁰⁶
my hermitage was one like that;
I lived [there] with [my] students then. (5) [3762]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,
[then] came up to my hermitage. (6) [3763]

When the Great Hero had approached,³³⁰⁷
Anomadassi of Great Fame,

³²⁹⁵*punḍarikā*

³²⁹⁶*beluvā* = Aegle marmelos, *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; *billā*

³²⁹⁷*kadali*

³²⁹⁸*mātuluṅgakā*, elsewhere *mātuluṅgiya*

³²⁹⁹*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Sacchcharum officinarum* (*Gram.*)

³³⁰⁰*ajjunā* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes. PTS spells the term *ajjunā*.

³³⁰¹*piyaṅgukā*. RD: “[cp. Vedic *priyangu*] 1. panic seed, *Panicum Italicum* Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (*piyaṅgūdaka*) it is used as an emetic J i.419. See also *kangu*. — 2. a medicinal plant, *Priyangu* J v.420. BJTS glosses it *puaṅgu*, Botanical dictionary = *priyaṅgu* = *ruk gasa*, *Myristica Hirsfieldia* (*Myris.*), “a lofty tree...It produces fragrant flowers and seeds from its trunk.”

³³⁰²PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*; BJTS Sinh. gloss here = *kohomba*, neem or margosa tree, *Azadirachta indica*

³³⁰³PTS *salaḷā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

³³⁰⁴*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

³³⁰⁵*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*)

³³⁰⁶*kapitthanā* = *kapittha*, *kapitṭha* (already mentioned in v. 2 [3759] above), *Feronia elephantum*, Sinh. *divul*

³³⁰⁷reading *upetamhi mahāvīre anomadassimahāyase*, gen. abs. construction, with BJTS, for PTS *upetañccha mahāvīram Anomadassi-mahāyasaṃ* (accusatives, unclear how the grammar would then work unless we assume an accusative absolute construction)

suddenly [some] internal pain,³³⁰⁸
arose for the Lord of the World. (7) [3764]

Wandering in the hermitage,
I saw the Leader of the World.
Having approached the Sambuddha,
the Eyeful One, he of Great Fame,
and having seen his deportment,³³⁰⁹
I diagnosed him at that time:
“without a doubt [some] illness has
been born [inside] of the Buddha.” (8-9) [3765-3766]
Wishing to practice medicine,
I ran back³³¹⁰ to the hermitage.
In the presence of my students,
I then addressed [all my] students. (10) [3767]

All the students were respectful;
having listened to what I said,
they assembled in one group for
me, who respected the Teacher. (11) [3768]

Having quickly scaled a mountain,
I fetched³³¹¹ all of the healing herbs.³³¹²
Making [them] into a liquid,³³¹³
I gave [it] to the Best Buddha. (12) [3769]

When the Great Hero consumed³³¹⁴ [it],
the Omniscient One, World-Leader,

³³⁰⁸*vātābādho*, “a disease of the wind,” one of the three humors in classical Indian (including Buddhist) medical traditions.

³³⁰⁹*iriyāṇi cchāpi disvāna*

³³¹⁰*khippam assamam āgacchchiṇ*, lit., “quickly I came to the hermitage”

³³¹¹reading *ahās’ ahaṇ* (“I fetched, gathered, took, killed,” *ahāsi* = 1st person sing. aorist of *harati*) with BJTS for PTS *akās’ ahaṇ*, “I did,” “I made”

³³¹²*sabbosadham*. Though not stipulated, the sense may be “all the medicinal herbs required for the medicine I wished to make for the Buddha,” rather than every medicinal herb that exists, though either interpretation is possible and I have tried to leave the translation as open as the Pāli.

³³¹³*pāṇīyayogaṇ katvāna*, lit., something like “having prepared them through liquifaction” or “making them drinkable.” He takes the herbs and prepares them into a liquid medicine for the Buddha (presumably by cleaning, chopping, boiling, squeezing then filtering them).

³³¹⁴*paribhutte*, “was one who made use of,” i.e., who took the medicine.

quickly [that] illness³³¹⁵ was suppressed³³¹⁶
for the Well-Gone-One, the Great Sage. (13) [3770]

Having seen [his] distress relieved,³³¹⁷
Anomadassi of Great Fame,
after sitting on his own seat,
spoke these verses [to us back then]: (14) [3771]

“This one who gave me medicine
and [thereby] relieved my disease,
I shall relate details of him;
[all of] you listen to my words: (15) [3772]

For one hundred thousand aeons
he’ll delight in the world of gods.
When instruments³³¹⁸ are sounded there,
this one constantly will be thrilled. (16) [3773]

Coming to the world of humans,
incited by [his] wholesome roots,
a thousand times he’ll be a king,
a king who turns the wheel [of law]. (17) [3774]

In the fifty-fifth aeon [hence]
he’ll be the king³³¹⁹ named Anoma,³³²⁰
lord of the grove of rose-apples,³³²¹
victorious on [all] four sides.³³²² (18) [3775]

A wheel-turning king with great strength,
possessor of the seven gems,
he will exercise sovereignty,

³³¹⁵*vāto*, lit., “wind”. The term invokes the illness itself, “a disease of the wind,” which would involve an imbalance (usually an excess) of that humor over the other two (bile and phlegm). The cure would thus involve eliminating or “suppressing” *vāta* to restore the healthy balance of the three humors.

³³¹⁶*vūpasami* (fr. *vūpasammati*)

³³¹⁷PTS reads *passaddhadarathaṃ disvā*, BJTS reads *passaddham daratham disvā*

³³¹⁸*turiye*, musical instruments

³³¹⁹lit., “kṣatriyan”

³³²⁰“Not Inferior,” “Superior One”

³³²¹*jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

³³²²*cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

making even the heavens shake.³³²³ (19) [3776]

[Whether] born human or divine,
he'll be one with little disease.

Throwing away [his] possessions,³³²⁴
he'll transcend³³²⁵ illness in the world. (20) [3777]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3778]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (22) [3779]

Burning up [all his] defilements
he will cross the flood of clinging.
He'll be the Teacher's follower,
[the monk] whose name is Bakkula. (23) [3780]

Having come to know all of this,
Gotama, Bull of the Śākyaas,
seated in the monks' Assembly
will place [him] in that foremost place."³³²⁶ (24) [3781]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,
came to my hermitage [back then]. (25) [3782]

With all the healing herbs I served
the Great Hero who had approached,
Omniscient One, the World-Leader,
[feeling well-]pleased by [my] own hands. (26) [3783]

³³²³reading *tāvatiṃse pi khobetvā* (lit., "having shaken the thirty-three gods/[those in] the *tāvatiṃsa* heaven") with BJTS for PTS *tāvatiṃse 'to khobetvā* (having shaken from [a starting point?] in *Tāvatiṃsa*")

³³²⁴*pariggahaṇ vivajjetvā*. *Pariggaha* can include, or specifically mean, not only his wealth, but also his wife.

³³²⁵*tarissati*, lit., "get through" "overcome" "cross beyond"

³³²⁶Bakkula was foremost among those of good health (DPPN II: 262, citing A.1.25; "for a problem connected with this, see Mil. 215ff.), and this verse apparently refers to that. Thus the "all of that" discerned by Gotama would be "all of that experience with medicine;" the "foremost place" would be "foremost among those of good health"

I can't even [start] to spend the
 harvest³³²⁷ of that seed well-planted,³³²⁸
 that karma I did well for him,
 well done by me so long ago.³³²⁹ (27) [3784]

My gains were well-obtained be me
 who saw the Leader [of the World];
 through the remainder of that deed,
 I realized the deathless state. (28) [3785]

Having come to know all of that,
 Gotama, Bull of the Śākyas,
 seated in the monks' Assembly
 [has] placed in that foremost place. (29) [3786]

In the vast number of aeons
 since I did that karma back then,
 I've come to know no bad rebirth:
 that is the fruit of medicine. (30) [3787]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (31) [3788]

My being in Buddha's presence
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (32) [3789]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (33) [3790]

Thus indeed Venerable Bakkula Thera spoke these verses.

The legend of Bakkula Thera is finished.

³³²⁷lit., "success," "achievement," "result"

³³²⁸lit., "[planted] in a good field," *sukhette bijasampadā*

³³²⁹*tadā*, lit., "at that time"

³³³⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[394. {397.}³³³⁰ Girimānanda³³³¹]

My wife had passed away, my son
had gone to the cemetery;
on a single pyre I had burned
[my] mother, father, and brothers. (1) [3791]

I was consumed due to that grief,
I had become haggard and pale
and I was mentally deranged,³³³²
greatly pained³³³³ because of that grief. (2) [3792]

Wounded³³³⁴ by the arrow of grief,
I went up to the forest's edge.
Eating [only] wild fruits [I found],
I dwelt at the foot of a tree. (3) [3793]

The Sambuddha named Sumedha,
the Victor, Ender of Dis-ease,
with a desire to lift me up,
did come into my presence [then]. (4) [3794]

Having heard the sound of the feet
of Sumedha, the Sage So Great,
I having lifted up [my] head
did gaze³³³⁵ upon [him], the Great Sage.³³³⁶ (5) [3795]

[When he], the Great Hero, approached,
[then] joy did get produced for me.
Having seen him, the World-Leader,
my mind [at last] was put at ease. (6) [3796]

Having recovered consciousness,³³³⁷
I gave [him] a handful of leaves.
The Blessed One [then] sat down there,
out of compassion, Eyeful One. (7) [3797]

³³³¹"Joy for the Mountains," a historical monk, the son of King Bimbisāra's chaplain who entered the order at Rajgir. See DPPN I: 770-771

³³³²*cchittakkhepaṇ ccha me āsi*, lit., "there was mental derangement for me"

³³³³reading *aṭṭito* with BJTS for PTS *cchakkhumā*, "one with eyes"

³³³⁴*pareto*, lit., "overcome," "affected"

³³³⁵reading *ullokesiṃ* with BJTS (and PTS alt.) for PTS *ullokesi*, "he looked upon"

³³³⁶reading *mahāmuniṃ* with BJTS for PTS *mahāmuni*

³³³⁷*satīṇ paṭilabbhitvāna*, lit., "having received alertness/mindfulness"

Sitting down there, the Blessed One,
Sumedha, Leader of the World,
Buddha preached to me the Teaching
that removes the arrows of grief: (8) [3798]

“Uninvited³³³⁸ [they’ve]³³³⁹ come³³⁴⁰ from there;
not taking leave³³⁴¹ [they’ve] gone from here.
As [they] have come, so [they] have gone;
what [good] is wailing about that?³³⁴² (9) [3799]

Just as, when rain is raining down,
people³³⁴³ traveling on the road,³³⁴⁴
taking their goods,³³⁴⁵ are going to
[a place where] the rain’s not falling, (10) [3800]

and when the rain³³⁴⁶ has ceased [to fall,]
they carry on³³⁴⁷ as they had planned;³³⁴⁸
thus your mother [and] father [too]:³³⁴⁹
what [good] is wailing about that? (11) [3801]

[We’re all] visiting strangers, guests,
wavering, driven on, shaken.
Thus your mother [and] father [too]:
what [good] is wailing about that? (12) [3802]

Just as a serpent³³⁵⁰ slithers on,³³⁵¹
abandoning its worn-out skin,³³⁵²

³³³⁸ *anavhātā*

³³³⁹ BJTS Sinhala gloss takes the implied (3rd person plural) subject here to be “the brothers, etc.” who have died

³³⁴⁰ *āguṇ*

³³⁴¹ *ananuññātā*

³³⁴² *tattha kā paridevanā*, lit., “what is the lamentation there?” RD (*tattha*, s.v.) gives “why sorrow for this?”

³³⁴³ *sattā*, lit., “beings”. BJTS glosses °*janayo*, “people”

³³⁴⁴ *pathikā*, BJTS glosses *magi°*

³³⁴⁵ *sabhaṇḍā*, lit., “together with their goods”

³³⁴⁶ reading *vasse ccha te oramite* with BJTS for PTS *vasse ete oramite*

³³⁴⁷ or proceed, keep going: *sampayanti*

³³⁴⁸ or “according to their wishes”

³³⁴⁹ i.e., they were here for temporary shelter, and now that the rain (= their lifespan) has ceased, they’ve continued on in their journey.

³³⁵⁰ *urago*, “stomach-goer”

³³⁵¹ *gacchhati*, lit., “goes”

³³⁵² reading *santacchaṃ* with BJTS for PTS *santanuṇ*, “its body”

thus your mother [and] father [too]:
their bodies³³⁵³ are abandoned here.” (13) [3803]

Understanding the Buddha’s words,
I removed³³⁵⁴ the arrow of grief.
Generating happiness, I
worshipped the Best of the Buddhas. (14) [3804]

Worshipping the Great Elephant,³³⁵⁵
I offered³³⁵⁶ Sumedha, Leader
of the World, a stalk of flowers³³⁵⁷
endowed with a heavenly scent. (15) [3805]

Having worshipped³³⁵⁸ the Sambuddha,
pressing my hands upon [my] head,
calling to mind [his] chief virtues,
I praised the Leader of the World: (16) [3806]

“Great Hero, you’re the One Who’s Crossed,³³⁵⁹
Omniscient One, the World-Leader.
You are lifting up all creatures
with [your] knowledge, O Sage So Great. (17) [3807]

You cut off all perplexity
and also doubt, O Sage So Great.
You’re imparting the path³³⁶⁰ to me
through your knowledge, O Eyeful One. (18) [3808]

³³⁵³the Pāli is singular, *santanuṃ*

³³⁵⁴*vivajjayiṇ*, lit., “forsook” “abandoned”

³³⁵⁵*mahāgaṇ*, i.e., the Buddha

³³⁵⁶lit., “did *pūjā* with”

³³⁵⁷the text is corrupt as regards the object given, apparently an attempt at explaining the “Giri” part of the protagonist’s name. I follow BJTS (and PTS alt) in reading *girimañjarīṃ apūjayiṃ*, “I did *pūjā* with a stalk of *giri* [flowers],” even though it breaks meter (BJTS corrects to *pūjayiṃ girimañjarīṃ*). BJTS glosses *giri* as *giriṇiḥ mal*, on which see note to [2256]. *Giri* means “mountain,” so perhaps the reference is to a stalk of flowers (*mañjarī*) growing on a mountain? PTS reads *girapañjaliṇ* (“pressing together of the hands in honor of his words”) offering alternatives *giramañcchira* (?) and *giri-pañjarīṇ* (fr. *pañjara*, a cage?), none of which satisfyingly corresponds to the adjective supplied this offering, “endowed with a heavenly scent.”

³³⁵⁸lit., “done *pūjā* to”

³³⁵⁹reading *nittiṇṇo* with BJTS for PTS *nitthiṇṇo*

³³⁶⁰*maggāṇ*

³³⁶¹*siddhipattā*

Arahants with the goal attained,³³⁶¹
 six-knowledge-holders, powerful,³³⁶²
 wise ones who travel in the sky,
 are surrounding you all the time. (19) [3809]

[Your] followers are bearing fruit,³³⁶³
 those attained³³⁶⁴ and those being trained;³³⁶⁵
 your followers are blossoming
 like lotus [flowers] at sunrise.³³⁶⁶ (20) [3810]

As the ocean³³⁶⁷ is unperturbed,
 unequaled, difficult to cross,
 thus [too] are you, O Eyeful One,
 Endowed with Knowledge, Infinite.“ (21) [3811]

Having worshipped the World's Victor,³³⁶⁸
 the Eyeful One, he of Great Fame,
 praising each of the directions,
 crouched over³³⁶⁹ I went off [from there]. (22) [3812]

Falling from the world of the gods,³³⁷⁰
 transmigrating from birth to birth,
 I came out of [my] mother's womb,
 attentive [and] remembering. (23) [3813]

Having departed from the house,
 I went forth into homelessness.
 Zealous,³³⁷¹ also intelligent,
 I pastured in meditation.³³⁷² (24) [3814]

³³⁶²*chaḷabhiñṇā mahiddhikā*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power.“

³³⁶³*phalaṭṭhā*, lit., “stationed in fruition” (RD), “fixed in the fruits [of the path],” i.e., on the way to nirvana

³³⁶⁴*paṭipannā*, i.e., arahants

³³⁶⁵*sekhā*, i.e., those still in training

³³⁶⁶*sūrodaye va padumā*

³³⁶⁷reading *yathā samuddo* with BJTS for PTS *mahāsamuddo*

³³⁶⁸*lokajinaṇ*

³³⁶⁹taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* “to crouch,” “to bend over”. This may mean that he went off still bowing in reverence, or else that he went off on all fours. Here BJTS leaves the term unglossed

³³⁷⁰where he presumably went after the lifetime just recounted

³³⁷¹*ātāpī*, lit., “burning”

³³⁷²*paṭisallāna-gocaro*, “I sustained myself/fed one retirement into solitude for meditation”

Having put forth [great] exertion,³³⁷³
 having gladdened the Sage So Great,
 I thereafter am wandering,
 like the moon freed from a cloud-bank.³³⁷⁴ (25) [3815]

I'm [now] intent on seclusion,³³⁷⁵
 calmed,³³⁷⁶ devoid of grounds for rebirth,³³⁷⁷
 knowing well all the defilements,
 I am [now] living, undefiled. (26) [3816]

In the thirty thousand aeons
 since I worshipped³³⁷⁸ the Buddha [then],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (27) [3817]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (28) [3818]

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! (29) [3819]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (30) [3820]

Thus indeed Venerable Girimānanda Thera spoke these verses.

The legend of Girimānanda Thera is finished.

³³⁷³ *padhāṇaṇ padahitvāna*, lit., "having exerted [myself] in exertion"

³³⁷⁴ *cchando v'abbhaghaṇā mutto*

³³⁷⁵ *vivekaṇ anuyutto*

³³⁷⁶ *upasanto*

³³⁷⁷ *nirūpadhi*

³³⁷⁸ lit., "did *pūjā*"

³³⁷⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³³⁸⁰ "*Salala*-Pavilion-er". BJTS spells the name (and the term, a type of flower) *salala*. This same *apadāna* is presented below, almost verbatim (there the more typical form

[395. {398.}³³⁷⁹ *Salāḷamaṇḍapiya*³³⁸⁰]

When Kakusandha passed away,³³⁸¹
 the Brahmin, the Perfected One,³³⁸²
 gathering *salāḷa*³³⁸³ flowers,³³⁸⁴
 I constructed a pavilion.³³⁸⁵ (1) [3821]

Having gone to Tāvātimsa,
 I received a supreme mansion.
 I surpassed [all] the other gods:
 that is the fruit of good karma. (2) [3822]

Whether it's the day or the night,
 walking back and forth or³³⁸⁶ standing,
 I'm covered with *salāḷa* blooms:
 that is the fruit of good karma. (3) [3823]

Within just this [present] aeon³³⁸⁷
 since I [thus] worshipped³³⁸⁸ the Buddha,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [3824]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (5) [3825]

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! (6) [3826]

of the first verse of the concluding refrain "Like elephants..." replaces the less typical "All defilements are...." found here), as #554}. There it is ascribed to Kimbila Thera, a historical monk.

³³⁸¹lit., "reached nirvana"

³³⁸²*vusīmati*, loc. of *vusīmant* = *vusitavant*, "one who has reached perfection" "the Master"

³³⁸³PTS *salāḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.)

³³⁸⁴reading *mālaṇ* with BJTS for PTS *mālaṇ*, "pavilion" "ritual marker"

³³⁸⁵lit., "I caused a pavilion (*maṇḍapa*) to be constructed," caus. of *karoti*

³³⁸⁶lit., "and," *ccha*

³³⁸⁷Kakusandha Buddha lived at an earlier time in the present aeon, one of five Buddhas said to have done so. The author demonstrates awareness of the little wrinkle this creates in applying this typical summary verse, which had been modified accordingly

³³⁸⁸lit., "did *pūjā*"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3827]

Thus indeed Venerable Salaḷamaṇḍapiya Thera spoke these verses.

The legend of Salaḷamaṇḍapiya Thera is finished.

[396. {399.}³³⁸⁹ Sabbadāyaka³³⁹⁰]

Floating in³³⁹¹ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,³³⁹² (1) [3828]

covered with *mandālaka*³³⁹³ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,³³⁹⁴
with various birds³³⁹⁵ spread about,³³⁹⁶
noisy with peacocks³³⁹⁷ [and] herons,³³⁹⁸
[and] the [calls of birds] like cuckoos.³³⁹⁹ (3) [3830]

³³⁸⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³³⁹⁰ “Everything Donor.” This same *apadāna* is repeated below as # {551} (BJTS only), ascribed there to Yasa Thera, with the slight difference that the first verse of the concluding refrain there follows the more typical pattern “Like elephants...”

³³⁹¹ *ogayha*, “submerged in” “plunged into.” BJTS normalizes this by glossing “in the vicinity of the great ocean,” but I take it more literally, and assume that the protagonist is a supernatural being for whom this is normal.

³³⁹² PTS *cchakkavākā pakūjitā*; BJTS *cchakkavākūpakūjitā*

³³⁹³ RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. No BJTS gloss here. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *helmäli* = edible white water-lily, *Nymphaea Lotus*.

³³⁹⁴ *macchcha-kacchchapa-sañcchhannā*

³³⁹⁵ reading *nānādīja*° (“various birds”) with BJTS for PTS *nānāmiga*°. The poem continues by listing types of birds, so the BJTS reading seems preferable, even though the PTS reading is also certainly possible.

³³⁹⁶ *samotthatā*, lit., “strewn about,” “spread out over”

³³⁹⁷ *mayura*°

³³⁹⁸ *koñccha*°

³³⁹⁹ *kokilādīhi vagguhi*, lit., “and with the lovely [cries] of cuckoos, etc.”

Pigeons³⁴⁰⁰ [and] ravi-swans³⁴⁰¹ [as well],
 ruddy geese³⁴⁰² and nadīccharas,
 lapwings³⁴⁰³ [and] mynah birds³⁴⁰⁴ are here,
 small monkeys,³⁴⁰⁵ jīvajīvakas.³⁴⁰⁶ (4) [3831]

[It] resounds with swans and herons,
 owls and many piṅgalas.
 The sand contains the seven gems,
 [strewn with] jewels [and costly] pearls. (5) [3832]

All of the trees, made out³⁴⁰⁷ of gold,
 pervaded by various scents,
 are lighting up my palace [there],
 by day and night, all of the time. (6) [3833]

Sixty thousand instruments are
 being played morning and evening.
 Sixteen thousand women [as well]
 are waiting on me constantly. (7) [3834]

Happy, with pleasure in [my] heart,
 having departed [my] palace,
 I worshipped that Greatly Famed One,
 Sumedha, Leader of the World. (8) [3835]

Having greeted the Sambuddha,
 inviting him [and] Assembly,³⁴⁰⁸
 that Wise One³⁴⁰⁹ then agreed [to come],
 Sumedha, Leader of the World. (9) [3836]

³⁴⁰⁰parevatā

³⁴⁰¹ravihaṇṣā

³⁴⁰²cchakkavākā

³⁴⁰³dindibhā, Sinh. gloss kirallu, kiralā = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

³⁴⁰⁴sālīkā, RD: maina (= mynah) birds

³⁴⁰⁵pampakā, Sinh. gloss huṇapupulō (Sorata = uṇahapuḷuvā), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.

³⁴⁰⁶a type of pheasant

³⁴⁰⁷reading sabbasovaṇṇamayā with BJTS for PTS sabbe sovaṇṇayā

³⁴⁰⁸reading sasaṅghaṃ with BJTS for PTS sasissaṇ (“with his students”)

³⁴⁰⁹reading dhīro with BJTS (and PTS alt.) for PTS vīro (“Hero”)

³⁴¹⁰lit., “having done a dhamma-talk for me”

Having preached the *Dhamma* to me,³⁴¹⁰
 the Great Sage [later] took his leave.
 Having greeted the Sambuddha,
 I returned to my palace [then]. (10) [3837]

I summoned [all] the people³⁴¹¹ there:
 “All of you gather together.
 In the first part of the day,
 the Buddha will come to the palace.” (11) [3838]

“We dwelling near you³⁴¹² have received
 something that’s well-gotten for us.
 We too will do a *pūjā* for
 the Teacher, the Best of Buddhas.” (12) [3839]

After putting up food [and] drink,
 I announced that it was the time.
 The Leader of the World arrived
 with one hundred thousand masters.³⁴¹³ (13) [3840]

I went to meet³⁴¹⁴ [him] with the five³⁴¹⁵
 musical instruments [sounding].
 The Supreme Person³⁴¹⁶ sat down on
 a chair made out of solid gold.³⁴¹⁷ (14) [3841]

I placed³⁴¹⁸ a canopy³⁴¹⁹ above,
 which was made out of solid gold;³⁴²⁰

³⁴¹¹*parijana* (for *parijjanam*), “the people around there,” “retinue”

³⁴¹²reading *ye vasāma tavantike* with BJTS for PTS *y’ēsāma tava santike*, “we who come into your presence”

³⁴¹³*vasisatasahashehi*, that is, masters of the Teaching, arahants.

³⁴¹⁴*paccchchuggaman akās’ ahaṇ*, lit., “I did a going out to meet [him].” Here BJTS reads *paccchchuggamanam akās’ ahaṇ*, breaking meter, but in the repetition of this *apadāna* as # {551}, below, it agrees with the PTS reading *paccchchugamam*

³⁴¹⁵reading *pañcchaṅgikehi* (“the five types”) with BJTS for PTS *sataṅgikehi* (“the hundred types”)

³⁴¹⁶*purisuttamo*

³⁴¹⁷*sabbasovaṇṇaye piṭhe*, lit., “a chair [made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamayye piṭhe*

³⁴¹⁸lit., “I made” “I did”

³⁴¹⁹PTS reads *uparichannam*, “I made it covered above;” BJTS reads more correctly *uparichadanam*, “a covering (or canopy) above,” but breaks the meter in order to do so. The intent is clear enough in either case.

³⁴²⁰*sabbasovaṇṇayaṇ* lit., “[made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamayam*.

Fans are then diffusing [perfumes]³⁴²¹
within the Assembly of monks. (15) [3842]

I regaled the monks' Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth³⁴²² to the monks' Assembly. (16) [3843]

The one whom they called Sumedha,
Object of the World's Oblations,³⁴²³
sitting in the monks' Assembly,
spoke these [six] verses [at that time]: (17) [3844]

"This one who [gave] me food and drink
and fed³⁴²⁴ the Assembly with it,
I shall relate details of him;
[all of] you listen to my words: (18) [3845]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (19) [3846]

In whichever womb he's reborn,
[whether] it's human or divine,
a canopy of solid gold
will always³⁴²⁵ be carried [for him]. (20) [3847]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3848]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (22) [3849]

³⁴²¹reading *vijaniyo pavāyanti* with BJTS for PTS *vijaniyā pavāyanti*, "[perfumes] are being diffused by fans"

³⁴²²*paccchcheka-dussa-yugale*

³⁴²³*lokāhutipaṭiggahaṇ*, lit., "Recipient of the Sacrifices of the World"

³⁴²⁴*tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ccha* ("and all of these [monks]") for PTS *saṅgham etena*

³⁴²⁵lit., "every day"

Sitting in the monks' Assembly,
 he will [then] roar the lion's roar.³⁴²⁶
 On [his] pyre an umbrella's borne;³⁴²⁷
 beneath it³⁴²⁸ he is cremated." (23) [3850]

Monkhood has been attained by me;
 my defilements are [now] burnt up.
 In a pavilion or tree-root,
 burning heat is not known by me. (24) [3851]

In the thirty thousand aeons
 since I gave that gift at that time,
 I've come to know no bad rebirth:
 the fruit of giving everything. (25) [3852]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (26) [3853]

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! (27) [3854]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (28) [3855]

Thus indeed Venerable Sabbadāyaka Thera spoke these verses.

The legend of Sabbadāyaka Thera is finished.

[397. {400.}³⁴²⁹ Ajita³⁴³⁰]

The Victor,³⁴³¹ Padumuttara,

³⁴²⁶i.e., announce his arahantship

³⁴²⁷i.e., to honor his lofty status

³⁴²⁸lit., "beneath the umbrella"

³⁴²⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁴³⁰"Unconquered"

³⁴³¹lit., "the Victor named Padumuttara"

was the Master of Everything.³⁴³²
Plunged into the Himalayas,
the Leader of the World sat down. (1) [3856]

I did not see the Sambuddha,
I also did not hear [his] sound.
Searching for food for me to eat,
I was wandering in the woods. (2) [3857]

There I did see the Sambuddha,
Bearing the Thirty-two Great Marks.³⁴³³
Seeing [the Buddha] made me think,³⁴³⁴
“what sort of³⁴³⁵ being³⁴³⁶ might this be?” (3) [3858]

Examining [his body’s] marks,
I recalled my [studies of] lore,
the good words which I [once] had heard,
from³⁴³⁷ elderly³⁴³⁸ men of wisdom:³⁴³⁹ (4) [3859]

“According to that word of theirs,
this [person] will be a Buddha;
well then I ought to honor [him];
it will purify my station.”³⁴⁴⁰ (5) [3860]

Quickly coming to [my] ashram,
I grabbed³⁴⁴¹ [some] buffalo ghee,³⁴⁴² and
taking a pot [to carry it,]

³⁴³²lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

³⁴³³on the bodies of those destined to become a wheel-turning monarch or a Buddha

³⁴³⁴*cchittam āpajjiṇxi*, lit., “I produced the thought”

³⁴³⁵*ko nāma*

³⁴³⁶or “person,” “living being,” “creature:” *satto*

³⁴³⁷lit., “of” (gen. case)

³⁴³⁸reading *vuddhānaṃ* with BJTS for PTS *Buddhānaṃ*

³⁴³⁹*paṇḍitānaṃ*

³⁴⁴⁰*gatiṃ me sodhayissati*, i.e., “it will clean up my karma;” “it will get me a better rebirth”

³⁴⁴¹*gahim*

³⁴⁴²reading *madhutelaṃ* (Sinhala gloss: *mītel*) with BJTS for PTS *dumatelaṃ* (“tree oil”). The term could also be read as a compound, “honey and oil;” the PTS reading could be sustained by taking *mītel* as the tree oil of that name, which is produced from the seeds of the *mī* tree, *Bassia longifolia* (*Sapot.*). Indeed, *madhu* (“honey”) can also refer to this oil. However, buffalo ghee would be a more likely oil for lamp-lighting than *mī* oil (which is used primarily in the making of medicines), so I have followed the BJTS reading here, leaving open these other possibilities.

I approached [him], the Bull of Men.³⁴⁴³ (6) [3861]

Taking a three-legged [stool],³⁴⁴⁴ I
stood it [up] in an open space.
Lighting a lamp [placed on that stool,]
I worshipped [the Buddha] eight times. (7) [3862]

Seven nights and days the Buddha,
sat [there], the Ultimate Person.
Then at the end of the [last] night,³⁴⁴⁵
[Buddha] stood up, the World-Leader. [3863]

Happy, with pleasure in [my] heart,
for seven nights and days I lit
[that] lamp for the [seated] Buddha,
[feeling well-]pleased by my own hands. [3864]

All the good scents of the forests³⁴⁴⁶
on Gandhamādana Mountain,
by means of Buddha's majesty³⁴⁴⁷
then went up to [him], the Victor. [3865]

[All of] the trees [were then] in bloom.
By means of Buddha's majesty
all of the floral scents produced,³⁴⁴⁸
assembled into one right then. [3866]

Throughout the Himalayas, both
the snake-gods and the *garuḷas*,
desiring to hear the Teaching,
came into the Buddha's presence. [3867]

The monk whose name was Devala
was the Buddha's chief attendant.

³⁴⁴³ reading *narāsaḥmaṃ* with BJTS for PTS (and BJTS alt.) *vināyakaṇ* ("Guide")

³⁴⁴⁴ *tindaṇḍake*, lit., "three-sticked". BJTS glosses the term as *pirivāḍipūtuwa*, "the stool (or chair) [used by] ascetics"

³⁴⁴⁵ *ratyā vivasāne*, read *ratyā vivasane*, "at the end of the night," a stock phrase.

³⁴⁴⁶ *sabbe vanā gandhamayā*, lit., "all the forests made of good scents." I am assuming that despite the Buddha's magical power, the trees themselves did not come to him, though that is the Pāli (and BJTS glosses in Sinhala accordingly). Rather, I take the meaning to be that the scents of those forests came to him.

³⁴⁴⁷ *anubhāvena*, BJTS notes that all the texts give *ānubhāvena*

³⁴⁴⁸ *pupphagandhāse*, following BJTS Sinhala gloss here

With one hundred thousand masters,
he [also] approached the Buddha.³⁴⁴⁹ [3868]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
[then] spoke these verses [about me]: [3869]

"He who has lit a lamp for me,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: [3870]

For sixty thousand aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. [3871]

Thirty-six times lord of the gods,
he will exercise divine rule.
Seven hundred [times]³⁴⁵⁰ on the earth,
he'll rule an extensive kingdom,³⁴⁵¹
[and he will have] much local rule,
innumerable by counting. [3872]³⁴⁵²

Because of this lamp-offering,
he will develop "divine eye."
This one is always going to see
eight kosas³⁴⁵³ in all directions.³⁴⁵⁴ [3873]

Fallen from the world of the gods,
when this person has been reborn,
whether by day or else by night,
a lamp will be carried [for him]. [3874]

When this person's³⁴⁵⁵ being reborn,
a possessor of good karma,

³⁴⁴⁹lit., "went up to the Buddha's presence"

³⁴⁵⁰following BJTS Sinhala gloss: *satsiya varak*

³⁴⁵¹*vipulaṃ rajjaṃ karissati*, following BJTS Sinhala gloss

³⁴⁵²PTS and BJTS agree in presenting this as a six-footed verse.

³⁴⁵³BJTS understands this as a measure of distance, *krōśa* = 500 bow-lengths, 80 bull-lengths, 8000 *riyan* (*Śrī Sumaṅgala Śābdakoṣaya*, s.v.)

³⁴⁵⁴*samantato*, "on all sides" "everywhere"

³⁴⁵⁵*sattassa*, also "being" "creature" (gen. abs. construction)

he will illuminate [the world]
throughout the city [where] he is. [3875]

In whichever womb he's reborn,
[whether] it's human or divine,
because of his lamp-offering,
due to the fruit of [those] eight lamps,
people will not surpass this one:
that is the fruit of giving lamps. [3876]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. [3877]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. [3878]

Having pleased [him], the Sambuddha,
Gotama, Bull of the Śākya,
he'll be the Teacher's follower,
[and his] name [will be] Ajita. " [3879]

For sixty thousand aeons I
delighted in the world of gods.
In that place too my hundred lamps
are burning [brightly] all the time.³⁴⁵⁶ [3880]

In the gods' world or that of men,
my [own] effulgence³⁴⁵⁷ is diffused.
Remembering the Best Buddha,
I generate enormous mirth. [3881]

Falling from Tusitā heaven,
I came out of a mother's womb.
While that person³⁴⁵⁸ was being born,
there was [always] a lot of light. [3882]

³⁴⁵⁶lit., "every day"

³⁴⁵⁷*prabhā*

³⁴⁵⁸*sattassa* (gen. abs. construction)

Having departed from the house,
I went forth into homelessness.
Having gone up to Bāvarī,
I agreed to be his student.³⁴⁵⁹ [3883]

Living in the Himalayas,
I heard [about]³⁴⁶⁰ the World-Leader.
Searching for ultimate meaning,
I approached [the Buddha], the Guide.³⁴⁶¹ [3884]

The Tame One, Buddha, He who Tames,
the Flood-Crosser, Beyond Rebirth,³⁴⁶²
the Buddha spoke of nirvana,
liberation from all dis-ease. [3885]

His coming to me succeeded;
I entertained [him], the Great Sage.
Attaining the three knowledges,
[I have] done what the Buddha taught! [3886]

In the hundred thousand aeons
since I gave [him] that lamp back then,
I've come to know no bad rebirth:
that's the fruit of giving lamps. [3887]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3888]

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! (27) [3889]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3890]

Thus indeed Venerable Ajita Thera spoke these verses.

³⁴⁵⁹*sissattaṃ ajjupāgamiṃ*

³⁴⁶⁰following the BJTS Sinhala gloss “(geṇa)”

³⁴⁶¹*vināyakaṃ*

³⁴⁶²*nirūpadhi*, i.e., “devoid of the ground for rebirth,” “free of the *upadhis*”

The legend of Ajita Thera is finished.

The summary:

Pilindavacchcha³⁴⁶³ and Sela,
Sabbakitti, Madundada,
Kūṭāgārī and Bakkula,
Giri, Salaḷasavhaya,³⁴⁶⁴
Sabbada and Ajita too:
the verses here are counted at
one hundred and five verses and
twenty more beyond that [number].

The Pilindavacchcha³⁴⁶⁵ Chapter, the Fortieth.

Then there is the Summary of Chapters:

Paduma and Ārakkhada,
Ummā and Gandhodakena,
Ekapadama, Saddasaññi,
Mandāraṃ, Bodhiavandaka,
Avaṇṭa and Pilindi [too].
And these verses are counted too,
seventy-four verses [beyond]
eleven hundred [verses here].

The Ten Chapters³⁴⁶⁶ called Paduma.

The Fourth Hundred³⁴⁶⁷ is finished.

Metteyya Chapter, the Forty-First

[398. {401.}³⁴⁶⁸ Tissametteyya³⁴⁶⁹]

The ascetic named Sobhita
was living amidst the mountains,

³⁴⁶³BJTS: Piḷindavacchcha

³⁴⁶⁴BJTS: Salala°

³⁴⁶⁵BJTS: Piḷindavacchcha

³⁴⁶⁶vaggadasakaṇ

³⁴⁶⁷*Sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

³⁴⁶⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁴⁶⁹BJTS reads *Tissa-metteyya*. He was a historical monk to whom the *Tissa-metteyya-sutta* of SN was preached.

near the top of a mountain slope,
eating [only] wild fruits [he found]. (1) [3891]

After bringing [some] fire [and] wood,
I am causing it to blaze up,
seeking the ultimate goal of
being reborn in Brahma's world. (2) [3892]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
did come into my presence [then]. (3) [3893]

[Padumuttara Buddha]:
"Why are you working, merit-filled
one? Give the fire [and] wood to me.
I will worship³⁴⁷⁰ the fire [and] then
it will be³⁴⁷¹ purity for me." (4) [3894]

[Protagonist]:
"You are very fortunate, Sir,³⁴⁷²
you understand, O divine one.³⁴⁷³
You attend to³⁴⁷⁴ the fire [for me];
here then is the fire [and] the wood." (5) [3895]

After that, taking the firewood,
the Victor caused the fire to blaze
without burning³⁴⁷⁵ the firewood there:
a marvel [wrought] by the Great Sage. (6) [3896]

[Padumuttara Buddha]:
"[This] fire of yours is not burning;
your oblation does not exist;
[this] vow of yours is meaningless;
you should worship [this] fire of mine." (7) [3897]

[Protagonist]:
"What sort of fire, O Great Hero,

³⁴⁷⁰*paricare*

³⁴⁷¹*hehi*, (future 3rd sing. of *bhavati*)

³⁴⁷²*manuja* ("Man"), BJTS reads *manuje* (also, presumably, a vocative)

³⁴⁷³reading *devate* with BJTS for PTS *deva te*

³⁴⁷⁴*paricchara*

³⁴⁷⁵lit., "he did not burn"

is that one that you speak about?
 You should tell that to me as well;
 we'll both worship that [fire of yours]." (8) [3898]

[Padumuttara Buddha]:
 "Cessation of things with causes,
 the burning up of defilements,
 and giving up anger and hate:
 those three things are my oblations." (9) [3899]

[Protagonist]:
 "What sort are you, O Great Hero?
 What is your clan, O Happy One?
 Your procedure for practicing
 is extremely pleasing to me." (10) [3900]

[Padumuttara Buddha]:
 "I'm born in a warrior³⁴⁷⁶ clan,
 master of special knowledges.
 All defilements are exhausted;
 now there will be no more rebirth." (11) [3901]

[Protagonist]:
 "If you're a Buddha, All-Knower,³⁴⁷⁷
 Light-Maker,³⁴⁷⁸ Darkness-Dispeller,³⁴⁷⁹
 [then] I shall praise³⁴⁸⁰ you, Divine One;³⁴⁸¹
 you are the Ender of Dis-ease." (12) [3902]

Spreading out [my] deer-leather [robe],
 I gave [a place] for [him] to sit.
 "Please sit there, O Omniscient One;
 [and] I shall [then] attend on you." (13) [3903]

The Blessed One did sit down there,
 on [that] deer-leather, well spread out.
 Inviting [him], the Sambuddha,
 I [then] went [into] the mountains. (14) [3904]

³⁴⁷⁶lit., "kṣatriyan"

³⁴⁷⁷sabbaññu, "Omniscient One"

³⁴⁷⁸pabhaṅkara

³⁴⁷⁹tamonuda

³⁴⁸⁰namassissāmi

³⁴⁸¹deva

Having filled up a shoulder-bag,³⁴⁸²
 I brought [some] wild mangosteen³⁴⁸³ fruit.
 Having mixed [it] up with honey,
 I gave [that] fruit to the Buddha. (15) [3905]

While I meditated [on him,]
 the Victor then consumed [that fruit].
 I brought pleasure to [my] heart [there],
 gazing upon the World-Leader. (16) [3906]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 [still] sitting in my hermitage,
 [then] spoke these verses [about me]: (17) [3907]

[Padumuttara Buddha]:
 “He who regaled me with [this fruit],
 [feeling well-]pleased by his own hands,
 I shall relate details of him;
 [all of] you listen to my words: (18) [3908]

Twenty-five times [in the future,]
 he will exercise divine rule.
 A thousand times he’ll be a king,
 a king who turns the wheel [of law]. (19) [3909]

For him, endowed with past karma,
 discerning what he is thinking,
 there will be food and drink and clothes
 and beds which are very costly. (20) [3910]

He will be reborn all the time
 conforming with [his] good karma;³⁴⁸⁴
 this one is going to be happy
 and always free of affliction. (21) [3911]

In whichever womb he’s reborn,
 [whether] it’s human or divine,
 being happy in every place,

³⁴⁸² *khāribhārāṇ*

³⁴⁸³ *tindukaṇ phalaṇ* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

³⁴⁸⁴ *puññakammena saṇyuttā*, lit., “with [his] meritorious karma”

he will attain³⁴⁸⁵ the human state. (22) [3912]

A scholar [and] mantra-knower,³⁴⁸⁶
a master of the three Vedas,
having approached the Sambuddha,
he's going to become an arahant." (23) [3913]

[Protagonist]:
As far as I recall my lives,
as long as I have had knowledge,
there is no lack of wealth for me:
that is the fruit of giving fruit. (24) [3914]

Attaining the supreme Teaching,
I slew [all my] lust and hatred;
all defilements are exhausted;
now there will be no more rebirth. (25) [3915]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (26) [3916]

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! (27) [3917]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3918]

Thus indeed Venerable Tissa-metteyya Thera spoke these verses.

The legend of Tissa-metteyya Thera is finished.

³⁴⁸⁵lit., "will become"

³⁴⁸⁶lit., "bearing"

³⁴⁸⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁴⁸⁸"Full One," a historical monk, to whom the *Puṇṇovāda Sutta* (M. iii. 267ff.; S. iv. 60 ff) was preached. Cty (p. 484) says he was the leader of an army of yakkhas, but I do not see that detail in the extant text.

[399. {402.}³⁴⁸⁷ Puṇṇaka³⁴⁸⁸]

The Self-Become, Unconquered One,
the Buddha, who had an illness,
was living amidst the mountains,
near the top of a mountain slope. (1) [3919]

All around my hermitage [there,]
when Buddha was passing away,³⁴⁸⁹
there was shouting out all the time,
there was [brilliant] light all the time. (2) [3920]

Throughout that forest grove all the
bears³⁴⁹⁰ and wolves,³⁴⁹¹ *kara bānā* bears,³⁴⁹²
the tigers³⁴⁹³ and the lions too,
are roaring loudly all the time. (3) [3921]

After seeing those strange omens³⁴⁹⁴
I ascended³⁴⁹⁵ the mountain slope.
There I saw [him], the Sambuddha,
passed away,³⁴⁹⁶ the Unconquered One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun],
aglow like charcoal [that's still hot],
passed away,³⁴⁹⁷ the Unconquered One. (4-5) [3922-3923]

Making it full of grass and sticks,
I [then] made a pyre [for him] there.
Having made [that] well-fashioned pyre,
I cremated [the Buddha's] corpse. (6) [3924]

After I'd cremated [his] corpse,
I sprinkled scented water [there].

³⁴⁸⁹*buddhe nibbāyamānamhi* (loc. abs. construction)

³⁴⁹⁰*acchcha°*, Sinh. gloss *valassu*

³⁴⁹¹*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

³⁴⁹²*taracchchā*, Sinh. gloss *kara bānā* ('submissive' 'bent over') *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)

³⁴⁹³reading *vyagghā* with BJTS for PTS *vālā* (= *vālā*, snakes?)

³⁴⁹⁴*uppādaṇ taṇ...disvā*, lit., "after seeing that strange omen," but the plural is obviously implied as three strange omens have been mentioned.

³⁴⁹⁵lit., "went"

³⁴⁹⁶*nibbutaṇ*

³⁴⁹⁷*nibbutaṇ*

A spirit³⁴⁹⁸ standing in the sky
fixed a name for me for all time: (7) [3925]

“That³⁴⁹⁹ duty was fulfilled by you
for the Great Sage, the Self-Become.
O sage you’re always going to be
named “the full one”³⁵⁰⁰ [in each lifetime].” (8) [3926]

After falling from that body,
I went to the world of the gods.
There a divinely-made perfume³⁵⁰¹
is [then] exuded in the sky. (9) [3927]

Even in that [world of gods] the
name assigned me was “the full one.”³⁵⁰²
[Whether] born human or divine,
I fulfill [all] my intentions. (10) [3928]

This is the final time for me;
[my] last rebirth is proceeding.³⁵⁰³
And here as well “the full one” is
the name assigned me [that’s] well known. (11) [3929]

Having regaled the Sambuddha,
Gotama, Bull of the Śākyaas,
knowing well all the defilements,
I am [now] living, undefiled. (12) [3930]

In the ninety-one aeons since
I did that [good] karma back then,
I’ve come to know no bad rebirth:
the fruit of duties for the corpse. (13) [3931]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am [now] living, undefiled. (14) [3932]

³⁴⁹⁸ *yakkho*

³⁴⁹⁹ BJTS reads *yaṃ* (“which”) for PTS (and BJTS alt.) *taṃ*

³⁵⁰⁰ *punṇako*

³⁵⁰¹ *divyamayo* (BJTS and PTS alt. read *dibbamayo*) *gandho*

³⁵⁰² *punṇako*

³⁵⁰³ *ccharimo vattate bhavo*

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! (15) [3933]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (16) [3934]

Thus indeed Venerable Puṇṇaka Thera spoke these verses.

The legend of Puṇṇaka Thera is finished.

[400. {403.}³⁵⁰⁴ Mettagu³⁵⁰⁵]

In the Himalayan region,
 there's a mountain named Asoka.³⁵⁰⁶
 In that place was my hermitage,
 constructed by Vissakamma.³⁵⁰⁷ (1) [3935]

The Sambuddha named Sumedha,
 Chief,³⁵⁰⁸ Compassionate One,³⁵⁰⁹ the Sage,³⁵¹⁰
 dressing himself in the morning,
 approached me [begging] for alms food. (2) [3936]

[Seeing] the Great Hero who'd come,³⁵¹¹
 Sumedha, Leader of the World,
 taking a good alms-bowl, I
 filled it with clarified butter.³⁵¹² (3) [3937]

Giving it to³⁵¹³ the Best Buddha,
 Sumedha, Leader of the World,

³⁵⁰⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁵⁰⁵"Perfected in Loving-kindness"

³⁵⁰⁶"Griefless." This is the only reference to the mountain recorded in DPPN (I:220)

³⁵⁰⁷Vishwakarma, "the divine architect"

³⁵⁰⁸*aggo*

³⁵⁰⁹*kāruṇiko*

³⁵¹⁰*muni*

³⁵¹¹*upāgataṇ*, lit., "approached"

³⁵¹²*sappitelāṇ*, i.e., ghee

³⁵¹³lit., "for," the expected datives here appear in the locative, presumably *metri causa*

pressing both my hands together,
I brought pleasure to [my] heart [there]. (4) [3938]

Because of this ghee-offering,
[made] with intention and resolve,
[whether] born human or divine,
I obtain enormous comfort. (5) [3940]

Avoiding states of suffering,³⁵¹⁴
I transmigrate from birth to birth.
Having resolved [my] heart on it,³⁵¹⁵
I'm obtaining the deathless state. (6) [3941]

"This gain for you is well-received,
which is that you saw me, brahmin.
Having arrived to look at me,
you're going to be an arahant. (7) [3942]

Be confident [and] have no fear,
after finding the Great-Famed One.
Having given [this] ghee to me,
you will be freed from being born. (8) [3943]

Because of this ghee-offering
and practicing with loving heart,³⁵¹⁶
for eighteen hundred aeons you
will delight in the world of gods. (9) [3944]

And eighteen times you [also] will
become the king of [all] the gods,
[and you will have] much local rule,
innumerable by counting. (10) [3945]

And fifty-one times you will be
a king who turns the wheel [of law],
lord of the grove of rose-apples,³⁵¹⁷
victorious on [all] four sides.³⁵¹⁸ (11) [3946]

³⁵¹⁴*vinipātaṇ*

³⁵¹⁵*tattha cchittaṇ paṇidhitvā*, also "having aspired," "having wished," "having intended"

³⁵¹⁶*mettacchittavatāya ccha*

³⁵¹⁷*jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

³⁵¹⁸*cchaturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord

Unperturbed like the great ocean,
as hard to carry as the earth,
in just that way your possessions
are going to be immeasurable.³⁵¹⁹ (12) [3947]

I went forth after giving [up]
six hundred million [worth] of gold.
Seeking after what is wholesome,
I [first] went up to Bāvarī. (13) [3948]

[While] I studied the mantras there,
Vedic science³⁵²⁰ and [reading] marks,
you arose [in the world], Great Sage,
destroying that bewilderment.³⁵²¹ (14) [3949]

Having a desire to see you,
I came [up to you], O Great Sage.
Having listened to your Teaching,
I [then] attained the deathless state. (15) [3950]

Thirty thousand aeons [ago]
I gave that ghee to the Buddha.
In the interval³⁵²² I don't know
[any] begging of ghee³⁵²³ by me. (16) [3951]

My intentions being discerned,
what I wish for [then] arises.
My heart discerned [I am] reborn,
[and] I gratify everyone. (17) [3952]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!

³⁵¹⁹contract to "immeas'urable" for chanting, to preserve the meter.

³⁵²⁰*chalaṅgaṇ*, lit., "the six branches." RD: "the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicchiti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236." BJTS understand this as an adjective modifying "[reading] marks," i.e., "the six branches of the science (*śāstraya*) of marks," but given the use of the term to refer to the six branches of Vedic science above ([3605] = Sela (#389 {392})), v. 24,

³⁵²¹*andhakāra*, lit., "blinder," "[studies] that blind"

³⁵²²*etthantare*, lit., "in the interval [up to] here"

³⁵²³*sappiṇ viññāpitaṇ mayā*, lit., "ghee instructions from me" or (as in BJTS Sinhala gloss,) "not even a word about ghee"

After giving a bit of ghee,
I receive immeasurably. (18) [3953]

The water in the great ocean,
the extent of Mt. Meru's slope,
would not be³⁵²⁴ one half a quarter³⁵²⁵
of the ghee arising for me. (19) [3954]

The universe's full extent,
made into a [gigantic] pile
would not be able³⁵²⁶ [to fill the]
space of the clothing worn by me. (20) [3955]

Himalaya, king of mountains,
although it is the best mountain,
is not [even] comparable
to the perfumes anointing me. (21) [3956]

Clothes and perfumes and ghee and food,
or [everything] that's in the world,
and nirvana, unconditioned:³⁵²⁷
that is the fruit of giving ghee. (22) [3957]

[My] couch today is mindfulness,³⁵²⁸
[my] pasture's meditative states,³⁵²⁹
[my] food is wisdom's [seven] parts:³⁵³⁰
that is the fruit of giving ghee. (23) [3958]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am [now] living, undefiled. (24) [3959]

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! (25) [3960]

³⁵²⁴BJTS reads *phassati*, "would not touch"

³⁵²⁵*kalabhāgaṇ*, i.e., a thirty-second part (this follows BJTS)

³⁵²⁶*na sammati*, following BJTS gloss *no pohotē = no hāki*

³⁵²⁷*asaṅkhatāṇ ccha nibbānaṇ*

³⁵²⁸*sati paṭṭhānasayano*

³⁵²⁹lit., "samādhi [and] jhāna," meditative awareness and higher levels of consciousness"

³⁵³⁰reading *bojjhaṅga-bhojano* with BJTS for PTS (typo) *bhojjaṅgabhojano*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [3961]

Thus indeed Venerable Mettagu Thera spoke these verses.

The legend of Mettagu Thera is finished.

[401. {404.}³⁵³¹ Dhotaka³⁵³²]

The River named Bhāgīrathī³⁵³³
is fed by the Himalayas.
It is always flowing along,
past³⁵³⁴ the gate of Hamsavatī. (1) [3962]

The hermitage named Sobhita,³⁵³⁵
well-built, is on the river's slopes.
The Buddha, Padumuttara,
the World's Leader, was dwelling there. (2) [3963]

He was honored the people,
like Indra by the thirty [gods].
The Blessed One was seated³⁵³⁶ there
fearlessly [just] like a lion. (3) [3964]

I was a brahmin living in
the city of Hamsavatī.
My name [back then] was Chalaṅga,³⁵³⁷
named thus [because] I was a sage. (4) [3965]

One thousand eight hundred³⁵³⁸ students
were surrounding me at that time.
Joined together³⁵³⁹ with those students,
I went up to the riverbank. (5) [3966]

³⁵³¹Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁵³²"Wash-er"

³⁵³³This is the BJTS spelling; PTS gives *Bhāgīrasī*

³⁵³⁴or through? *dvārena*

³⁵³⁵"beautiful"

³⁵³⁶lit., "sat down"

³⁵³⁷"Six Limbs" or "Six Branches," as in the six branches of Vedic science. BJTS spells the name *Chalaṅga*

³⁵³⁸lit., "eighteen hundred"

³⁵³⁹*samito*, lit., "assembled" (also pacified, calmed)

At that place I saw [Buddhist] monks,
without deceit,³⁵⁴⁰ cleansed of evil,³⁵⁴¹
crossing Bhāgīrathī [River].

At that time I reflected thus: (6) [3967]

“These sons of Buddha, of great fame,
are crossing evening and morning;
they are being troubled themselves,
[and] their things³⁵⁴² are getting ruined. (7) [3968]

The Buddha’s said to be the Chief
of the world including the gods.
I have not [yet] made donations³⁵⁴³
that would cleanse [my] road to rebirth. (8) [3969]

Why then don’t I get a bridge built
on the river for Best Buddha?
Causing that work to be done,³⁵⁴⁴ I’ll
transmigrate in this existence.” (9) [3970]

Donating a hundred thousand
I had a bridge built [for him there],
trusting that “doing this deed³⁵⁴⁵ will
be of great [advantage] to me.”³⁵⁴⁶ (10) [3971]

Having caused [that] bridge to be built,
I went up to the World-Leader.
Hands pressed together on [my] head,
I spoke these words [to him back then]: (11) [3972]

“Donating³⁵⁴⁷ one hundred thousand,
I’ve caused this magnificent³⁵⁴⁸ bridge
to be constructed for your sake;
please accept [it], O Sage So Great.” (12) [3973]

³⁵⁴⁰*nikkuhe*

³⁵⁴¹*dhotapāpake*

³⁵⁴²*attā*, “things in hand”

³⁵⁴³lit., “there has not been doing of donations (*dakkhiṇe*) by me”

³⁵⁴⁴*kārāpetvā imaṃ kammaṃ*

³⁵⁴⁵*kāraṇ*

³⁵⁴⁶I BJTS follow BJTS’s treatment of *kataraṃ kāraṇ vipulam me bhavissati* as a saying in which the protagonist cultivates trust.

³⁵⁴⁷lit., doing, *katvā*, BJTS alt. corrects to *datvā*

³⁵⁴⁸*mahā*°

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (13) [3974]

"He who had [this] bridge built for me,
[feeling well-]pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (14) [3975]

Fallen into³⁵⁴⁹ a cave³⁵⁵⁰ or from
[the top of] a mountain or tree,
even dying³⁵⁵¹ he will get caught.³⁵⁵²
that's the fruit of giving bridges. (15) [3976]

As the wind³⁵⁵³ [does not disturb] a
banyan³⁵⁵⁴ spreading [its] growing roots,³⁵⁵⁵
enemies³⁵⁵⁶ will not defeat³⁵⁵⁷ [him]:
that's the fruit of giving bridges. (16) [3977]

No thieves are going to defeat³⁵⁵⁸ him³⁵⁵⁹
and the king³⁵⁶⁰ will not despise [him].
He'll surpass all [his] enemies:³⁵⁶¹
that's the fruit of giving bridges. (17) [3978]

³⁵⁴⁹lit., "from"

³⁵⁵⁰reading *darito* with BJTS for PTS *dalito* "broken off" (but cf. RD, *darī* s.v., *dal* is alt. for *dar* in derivatives of this noun.

³⁵⁵¹*cchuto*, which literally means "fallen" as well, paralleling the actual "falling" (*patito*) governing the first two feet of the verse with a metaphorical one ("fallen from life") governing the third foot.

³⁵⁵²*lacchhati tṭhānaṇ*, lit., "he will receive a support/place/stand

³⁵⁵³*māluto*, abl. case

³⁵⁵⁴*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti*.)

³⁵⁵⁵lit., "as a banyan...[is not disturbed] because of the wind." Banyan trees drop new roots from their spreading branches, the image invoked in *virūḷha-mūla-santānaṇ*

³⁵⁵⁶*amittā*, "non-friends"

³⁵⁵⁷PTS read *sahissanti*, BJTS (and PTS alt.) reads *pasahanti*; though the latter is in the present indicative it can also be read as a future-tense verb, hence the two readings produce the same meaning.

³⁵⁵⁸PTS read *sahissanti*, BJTS (and PTS alt.) reads *pasahanti*; though the latter is in the present indicative it can also be read as a future-tense verb, hence the two readings produce the same meaning.

³⁵⁵⁹lit., "of him," i.e., "bring about the defeat of him"

³⁵⁶⁰*khattiyo*, lit., "the warrior (kṣatriyan)." BJTS (and PTS alt.) read this in the plural: *nātimaññanti khattiyā*, in which case read "kings" or else "noblemen".

³⁵⁶¹*amitte*, "non-friends"

[Even] in an unsheltered space,
 being scorched by the [sun's] harsh heat,
 conforming with [his] good karma,³⁵⁶²
 he won't feel any discomfort.³⁵⁶³ (18) [3979]

In the world of gods or of men,
 a well-built elephant-carriage
 all of the time will come to be,
 discerning what he is thinking. (19) [3980]

A thousand fast carriages with
 Sindh horses as quick as the wind
 will come to [him] evening and morning:
 that's the fruit of giving bridges. (20) [3981]

Having come to the human state,
 this one is going to be happy;
 here too for [this] very man the
 elephant-carriage will appear.³⁵⁶⁴ (21) [3982]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (22) [3983]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements
 he'll reach nirvana, undefiled." (23) [3984]

O! that karma well-done by me
 for him whose name is "Best Lotus."³⁵⁶⁵
 Having done that deed³⁵⁶⁶ [for him] there,
 I attained [my] arahantship.³⁵⁶⁷ (24) [3985]

Having put forth exertion,³⁵⁶⁸ I'm
 calmed,³⁵⁶⁹ devoid of grounds for rebirth;³⁵⁷⁰

³⁵⁶² *puññakammena saṇṇuttā*, lit., "with [his] meritorious karma"

³⁵⁶³ *na bhavissati vedanā*, lit., "there will not be feelings"

³⁵⁶⁴ *bhavissati*, lit., "will become," "will come to be," "will exist"

³⁵⁶⁵ *jaladuttamanāmake*, i.e., Padmuttera (also "Best Lotus")

³⁵⁶⁶ *kāraṇ*

³⁵⁶⁷ lit., "I attained the destruction of the outflows"

³⁵⁶⁸ *padhānaṇ padahitvāna*, lit., "having exerted [myself] in exertion"

³⁵⁶⁹ *upasanto*

like elephants with broken chains,
I am living without constraint. (25) [3986]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3988]³⁵⁷¹
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! (27) [3987]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3989]

Thus indeed Venerable Dhotaka Thera spoke these verses.
The legend of Dhotaka Thera is finished.

[402. {405.}³⁵⁷² Upasīva³⁵⁷³]

In the Himalayan region,
there's a mountain named Anoma.
My well-made hermitage [is there],
[with] halls well-constructed of leaves. (1) [3990]

And a river is flowing there,
beautiful, with excellent banks,
[and] along [those] banks³⁵⁷⁴ are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then,
covered with fish and tortoises,

³⁵⁷⁰*nirūpadhi*

³⁵⁷¹note that BJTS inverts the first and second verses of the three-verse concluding refrain.

³⁵⁷²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁵⁷³BJTS reads *Upasīva*, "Extremely Blessed" or "Very Fortunate One," but *Upasīva* is a historical monk and PTS follows the spelling of the earlier record of him, the *Upasīva-māṇavapucchā* of SN (v. 1069-1076; sixth *sutta* of the *Parāyanavagga*). There, but not in *Apadāna*, he is said to have been a follower of Bāvarī prior to joining the Buddhists.

³⁵⁷⁴PTS reads *anūpa-titthe* ("on a watery bank"), BJTS reads *anupatitthe* (and glosses accordingly *kuḍā toṭuvala*, "on the small bank")

sheatfish,³⁵⁷⁵ *pāvusa*,³⁵⁷⁶ *valaja*,³⁵⁷⁷
reed-fish,³⁵⁷⁸ red-fish³⁵⁷⁹ [and] *maggura*.³⁵⁸⁰ (3) [3992]

Timira [trees] are blooming there,
ashoka,³⁵⁸¹ *khuddamālaka*,³⁵⁸²
laurel,³⁵⁸³ and mountain laurel³⁵⁸⁴ trees
are perfuming my hermitage. (4) [3993]

Winter cherry³⁵⁸⁵ is blooming there,
and forests of Arab jasmine;³⁵⁸⁶
*sal*³⁵⁸⁷ and *salalā*³⁵⁸⁸ [trees] are there,
and lots of blooming *cchampaka*.³⁵⁸⁹ (5) [3994]

Arjuna [trees]³⁵⁹⁰ and hiptage vines,³⁵⁹¹

³⁵⁷⁵ read *pāṭhina*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the *siluridae*. BJTS glosses *peṭiyō*

³⁵⁷⁶ *pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

³⁵⁷⁷ reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

³⁵⁷⁸ *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

³⁵⁷⁹ *rohita*, BJTS glosses *reheru*

³⁵⁸⁰ reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

³⁵⁸¹ *Jonesia Asoka*, *Saraca asoca*; a large, flowering tree

³⁵⁸² “little-flowers,” BJTS implies it could be the name of a specific tree or a generic description, “trees with small flowers”

³⁵⁸³ *punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

³⁵⁸⁴ *gripunnāga*

³⁵⁸⁵ *kuṭaja*, *Nerium antidysenterica* (used for diarrhea, as its name implies), aka Arctic Snow, winter cherry, *Wrightia antidysenterica*, *Wrightia zeylanica*, *nerium zeylanica*, Sinhala *kelinda*

³⁵⁸⁶ *tiṇasūlavanāni* = “Arabian jasmine,” Sinhala *bōlidda*

³⁵⁸⁷ *shorea robusta*

³⁵⁸⁸ PTS *salaḷā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

³⁵⁸⁹ The *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *melichia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

³⁵⁹⁰ *kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

³⁵⁹¹ *atimutta* = *atimuttaka*? RD: a plant, *Gaertnera Racemosa* = Hiptage, *hiptage benghalensis*, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

and sugarcane³⁵⁹² are blossoming;
silver greywood,³⁵⁹³ *madhugandhi*,³⁵⁹⁴
blossoming in my hermitage. (6) [3995]

Half a league on every side is
covered with *bimbijālīka*,³⁵⁹⁵
golden shower,³⁵⁹⁶ trumpet-flower,³⁵⁹⁷
jasmine,³⁵⁹⁸ also *piyaṅguka*.³⁵⁹⁹ (7) [3996]

Mātaṅgava and *sattali*³⁶⁰⁰
trumpet-flower,³⁶⁰¹ Chinese chaste tree,³⁶⁰²
much sage-leaf alangium³⁶⁰³ there,
[and] *tālakūṭa*³⁶⁰⁴ blossoming. (8) [3997]

There is much *sāleyya*³⁶⁰⁵ there,
blossoming in my hermitage.
Many trees are beautiful when

³⁵⁹²*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Sacchcharum officinarum* (Gram.)

³⁵⁹³*asana*, *Pentaptera tomentosa*, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = *Sarcocephalus cordatus* (Rubi.)

³⁵⁹⁴“honey-scented”

³⁵⁹⁵or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

³⁵⁹⁶*uddālaka* = *Cassia fistula*, Sinh. *āsala*

³⁵⁹⁷*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

³⁵⁹⁸*yūthikā* = Sinh. *sīnidda* = *jasminum auriculatum*

³⁵⁹⁹*piyaṅguka*. RD: “[cp. Vedic priyangu] 1. panic seed, *Panicum Italicum* Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (*piyaṅgūḍaka*) it is used as an emetic J i.419. See also *kangu*. — 2. a medicinal plant, *Priyangu* J v.420. BJTS glosses it *puvaṅgu*, Botanical dictionary = *priyaṅgu* = *ruk gasa*, *Myristica Hirsfieldia* (*Myris.*), “a lofty tree...It produces fragrant flowers and seeds from its trunk.”

³⁶⁰⁰BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picchcha mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

³⁶⁰¹*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

³⁶⁰²*sindhuvārīta*, *Vitex negunda*, a.k.a. Horshoe vitex, Five-leaved chaste tree, Sinh. *nika*

³⁶⁰³*āṅkolaka*, *āṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

³⁶⁰⁴this is the BJTS spelling (no Sinhala gloss on the species). PTS (and BJTS alt.) reads *tālakutṭhā*

³⁶⁰⁵BJTS glosses *galmal*, “flowers growing on the rocks”

they are bursting into flower.
 On every side the scents of that
 are wafting through my hermitage. (9-10a-b) [3998]³⁶⁰⁶

Myrobalan³⁶⁰⁷ [and] gooseberry,³⁶⁰⁸
 mango,³⁶⁰⁹ rose-apple,³⁶¹⁰ bahera,³⁶¹¹
 jujube,³⁶¹² markingnut,³⁶¹³ [and] bel,³⁶¹⁴
 as well as *phārusaka*³⁶¹⁵ fruits, (10c-d, 11a-b) [3999]

wild mangosteen,³⁶¹⁶ chirauli-nut,³⁶¹⁷
 mahuwa³⁶¹⁸ and *kāsumārī*,³⁶¹⁹
 breadfruit³⁶²⁰ [and] jak³⁶²¹ [are growing] there,
 bananas³⁶²² [and] jujube fruits,³⁶²³ (11c-d, 12a-b) [4000]

³⁶⁰⁶BJTS treats this as a six-footed verse, and doing so makes for much more coherent individual verses in the long list of plants which follows (this is true of the present verse, too; feet e-f refer back to a-d. I therefore follow the BJTS reading, and indicate the corresponding PTS verse numbers accordingly.

³⁶⁰⁷Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

³⁶⁰⁸Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

³⁶⁰⁹*amba*, *Magnifera indica*

³⁶¹⁰Sinh. *damba*, *jambu*, *Syzygium samarangense*

³⁶¹¹*vibhītaka*, Sinh. *buḷu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberrry).

³⁶¹²*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zizyphus Jujuba* (*Rham.*), Indian jujube or Chinese apple.

³⁶¹³*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

³⁶¹⁴*billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree, = *beluvā*

³⁶¹⁵a fruit from which a drink is made, Sinh. *boraḷu-damunu*. BJTS equates it with *ugurāssa*, *Flacourtia Ramontchi*, sweet lovi lovi, but RD says it is a bitter fruit. Bot. Dictionary says that *boraḷu-damunu* is a species of *Eugenia*.

³⁶¹⁶*tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon

³⁶¹⁷*piyal* = *buchanania latifolia*

³⁶¹⁸*madhuka* reading *madhuk' ekā*; *madhuka* = *mī gasa*, *bassia latifolia*

³⁶¹⁹BJTS glosses as Sinh. *āt demaṭa*, Bot. Dict: "a small timber tree that bears yellow flowers, *Gmelina arborea* (*Verb.*)

³⁶²⁰*labuja* = *Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

³⁶²¹*panasa* (Sinh. *panā*, *kos*) is the jak-fruit tree, *Artocarpus integrifolia* (*Urti.*)

³⁶²²*kaḍali*, Sinh. *kesel*

large quantities of hog-plum³⁶²⁴ there,
as well as *vallikāra*³⁶²⁵ fruits,
citron³⁶²⁶ and *sapāriya*³⁶²⁷ [trees]
are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,³⁶²⁸
after that lots of *moda*-fruit;³⁶²⁹
all around,³⁶³⁰ heavy with ripe fruit,³⁶³¹
are wave-leaved³⁶³² and glomerous³⁶³³ figs. (13c-d, 14a-b) [4002]

Pepper,³⁶³⁴ and black peppercorns³⁶³⁵ there,
banyan,³⁶³⁶ also wood-apple trees,³⁶³⁷
a lot of glomerous fig trees,³⁶³⁸
kaṇḍapakka and *pārī* [trees]. (14c-d, 15a-b) [4003]

These and many other trees too
are fruiting in my hermitage.
Also many flowering trees,
flowering in my hermitage. (15c-d, 16a-b) [4004]

³⁶²³ reading *badarī* with BJTS, Sinh. gloss is *ḍebara* (= kola?). PTS reads *cchandarī* (?), alt. *mandarī* (?)

³⁶²⁴ *ambāṭakā*, RD: “the hog-plum, *Spondias Mangifera* (a kind of mango), Vin ii.17 (°vāna), DA i.271 (°rukha).” BJTS gloss *āmbārālla*, *āmbārālla*, a small, sour, mango-like fruit cooked as a curry.

³⁶²⁵ = *vallikā* (?), Sinh. *hīrāssa*, *sivrās*, *sivrāssa*, Bot. Dict.: “a climbing plant edible when tender, having four winged stems and bearing red berries, *Vitis quadrangularis* (*Ampel.*)” Cf. RD *vallī*, s.v., “a climbing plant, a creeper, Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?).”

³⁶²⁶ reading *bījapura*° (Sinh. gloss *lapnāraṅga* [= *lapnāram*], Bot. Dict. citron, *Citrus medica*) with BJTS for PTS *viṭapā*, “having branches,” a generic word for “tree”

³⁶²⁷ this is the BJTS reading; PTS reads *sapākā* (RD: “dog-cooker, an outcaste”)

³⁶²⁸ BJTS glosses *vanamuṇṇ* (jungle/wild mung)

³⁶²⁹ this is the BJTS reading, for PTS *cchora*°. I don’t find either term in the dictionaries.

³⁶³⁰ following BJTS reading of *avaṭṭā* (*hātpasa*, all around)

³⁶³¹ *pakkabharitā*

³⁶³² *pilakkhā*, the wave-leaved or wave-leaved fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*)), Sinh. *pulila*

³⁶³³ *udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

³⁶³⁴ *pippalī*, Sinh. *pippalī mūl*, the root of the long pepper, *Piper longum*, used in medicines.

³⁶³⁵ *maricchā*, black pepper, allowed as medicine for the monks,

³⁶³⁶ *nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*)

³⁶³⁷ *kapitthanā* = *kapittha*, *kapitṭha* (already mentioned in v. 2 [3759] above), *Feronia elephantum*, Sinh. *divul*

³⁶³⁸ *udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

Titan arum,³⁶³⁹ also bindweed,³⁶⁴⁰
bilāni, takkaḷāni [bulbs],
ālaka and *tālaka* [too]
 are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to³⁶⁴¹ that hermitage of mine,
 there was a large natural lake.
 [It was] beautiful, with good banks,
 cool water, [crystal-]clear water. (17c-d, 18a-b) [4006]

Many pink and blue lotuses
 are mixed with white lotuses there;
 covered with *mandālaka*³⁶⁴² blooms,
 it's full of various [good] scents. (18c-d, 19a-b) [4007]

Pink lotuses germinate there;
 others, flowering, make pollen.
 Many pink lotus buds [and] leaves
 [and] pericarps³⁶⁴³ float³⁶⁴⁴ [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems³⁶⁴⁵
 [and] milk [and] ghee³⁶⁴⁶ from lotus roots.³⁶⁴⁷
 On all sides, with the scent of that,
 it's full of various [good] scents. (20c-d, 21a-b) [4009]

³⁶³⁹RD equates *āluva* with *ālupa* or *āluka*, “edible root of *Amorphophallus CChampanulatus*,” fr. Skt. *ālu*, *āluka*: a bulbous plant, *Radix Globosa Esculenta* or *Amorphophallus* (Kern), *Arum CChampanulatum* (Hardy), cognate with *alium*, good possibility is *amorphophallus titanum*, “titan arum”

³⁶⁴⁰*kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = *convulvulus repens*, bindweed, but there are other possibilities including a tree *menispermum calumba* (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss here) *Anthocephalus Cadamba* (*Rub.*), Sinh. *kalamba*

³⁶⁴¹*avidūre*, lit., “not far from”

³⁶⁴²RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. Elsewhere BJTS gives different glosses: BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmāllen*, *heḷmāli* = edible white water-lily, *Nymphaea Lotus*.

³⁶⁴³*paduma-kiṇṇikā*

³⁶⁴⁴*tiṭṭhanti*, lit., “stand,” “remain”

³⁶⁴⁵*bhisamhā*

³⁶⁴⁶*sappi*

³⁶⁴⁷*muḷālibhi*

White lotuses,³⁶⁴⁸ *ambagandhī*,
and many *nayita* are seen;
as befits a natural lake,
there's a lot of screw-pine³⁶⁴⁹ in bloom. (21c-d, 22a-b) [4010]

*Bandhujīva*³⁶⁵⁰ in full flower,
sweetly-scented³⁶⁵¹ *setavārī*,³⁶⁵²
crocodiles³⁶⁵³ and alligators³⁶⁵⁴
[and other] fierce beasts³⁶⁵⁵ are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*³⁶⁵⁶ [and] pythons³⁶⁵⁷
[live] there in [that] natural lake;
sheatfish,³⁶⁵⁸ *pāvusa*,³⁶⁵⁹ *valaja*,³⁶⁶⁰
reed-fish,³⁶⁶¹ red-fish³⁶⁶² [and] *maggura*.³⁶⁶³ (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,³⁶⁶⁴
also with small, tailless monkeys;³⁶⁶⁵

³⁶⁴⁸*kumudā*

³⁶⁴⁹*ketakā*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.

³⁶⁵⁰Sinhala *banduvada*, Latin *pentapetes phoenicea*

³⁶⁵¹*sugandhikā*, lit., “good-scented”

³⁶⁵²“white-water,” RD = name of a plant or tree. BJTS gives no Sinhala equivalent.

³⁶⁵³*kumbhīlā*

³⁶⁵⁴*suṃsumārā*, lit., “child-killing,” is actually a different sort of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the term “alligator,” a species not actually found in this region.

³⁶⁵⁵*gahakā*, lit., “seizers.” BJTS glosses this as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

³⁶⁵⁶*uggāhaka*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? PTS spells the term *ogaha* (BJTS *oguha*) above, *Sariputta-apadāna* v. 19 = BJTS [158]

³⁶⁵⁷*ajagarā*. RD says “a large snake...a Boa Constrictor”

³⁶⁵⁸read *pāṭhīna*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

³⁶⁵⁹*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

³⁶⁶⁰reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalaajā*, lit., “water-born”, a generic word for “fish”.

³⁶⁶¹*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

³⁶⁶²*rohita*, BJTS glosses *reheru*

³⁶⁶³reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

³⁶⁶⁴or tortoises, *macchcha-kacchchapa-saṇcchhannā*

³⁶⁶⁵reading *pampaṭakehi* with BJTS for PTS gives *pappaṭakehi*. BJTS Sinhala gloss *huṇapupulaṅgen* (Sorata = *uṇahapuḷu*, “a small creature belonging to the *vānara* [monkey, ape] group”); a tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra. These monkeys presumably “cover” the lake in the trees that overhang it.

pigeons³⁶⁶⁶ and ravi-swans³⁶⁶⁷ [as well],
wild jungle fowl,³⁶⁶⁸ *nadīccharas*, (24c-d, 25a-b) [4013]

wattled lapwings³⁶⁶⁹ and ruddy geese,³⁶⁷⁰
*cchampakas*³⁶⁷¹ as well as pheasants,³⁶⁷²
squirrels,³⁶⁷³ [also] osprey³⁶⁷⁴ [and] hawks,³⁶⁷⁵
[and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,³⁶⁷⁶ Ceylon lorikeets,³⁶⁷⁷
crabs³⁶⁷⁸ and many yak-oxen³⁶⁷⁹ [too],
*kāreṇiyas*³⁶⁸⁰ and *tilakas*
are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,
bears³⁶⁸¹ [and] wolves,³⁶⁸² *kara bānā* bears,³⁶⁸³

³⁶⁶⁶ *parevatā*

³⁶⁶⁷ *ravihaṇṣā*

³⁶⁶⁸ reading *kukutthā* with BJTS, which here glosses “that type of bird” but in gloss on [160] gives Sinh. *valikukūḷō*; PTS read *kutthakā*

³⁶⁶⁹ reading *dindibhā* with BJTS (PTS: *tiṭṭibhā*), Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay” (doubtful)

³⁶⁷⁰ *cchakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cchakravākayā*, an aquatic bird, brahminy goose, btahmany kite, haliastur indus

³⁶⁷¹ BJTS reads *cchampakā*, without an explanation. I follow PTS here, though I understand the term on the basis of the BJTS gloss

³⁶⁷² *jīvajīva*, Sinh-Eng dict: *āṭṭikukūḷa*

³⁶⁷³ *kalandakā*, Sinh. gloss *lehenu*, pl. of *lēnā*

³⁶⁷⁴ *ukkusa*, RD. gives “osprey,” Sinh. gloss “the type of *kabarāssa* [osprey] named “Ukkusa””.

³⁶⁷⁵ *senakā* = *sena*, RD. “hawk”. Sinh. gloss “the type of *ukussa* [hawk] named “Senaka””

³⁶⁷⁶ *koṭṭhakā*, identification from RD, s.v.

³⁶⁷⁷ reading *sukapotā* with BJTS for PTS *sukkapotā* (alt. *suggapotā*). BJTS takes *sukapotā* as *suvapota*, Sinh. gloss (on v. [160], above) = *girāmalittō* (= *girāmalicchchhiyā*), Ceylon lorikeet, loriculus indicus

³⁶⁷⁸ *kūḷirā*, Sinh. gloss *kakūḷuvō*

³⁶⁷⁹ *cchamarā*

³⁶⁸⁰ this is the BJTS reading for PTS *kāreriyo*

³⁶⁸¹ *acchcha°*, Sinh. gloss *valassu*

³⁶⁸² *koka*, etymological cousin of *vāka*, *vrka*, above, see RD

³⁶⁸³ *taracchchā*, Sinh. gloss *kara bānā* (‘submissive’ “bent over”) *valassu*, Note BJTS omits the second mention of “wolves” so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara bānā valasā*, s.v.)

³⁶⁸⁴ *vānarā*

³⁶⁸⁵ *kinnarā*

monkeys,³⁶⁸⁴ also even centaurs³⁶⁸⁵
are seen inside my hermitage. (27c-d, 28a-b) [4016]

Smelling those [sweetly-perfumed] scents,
feeding myself upon [those] fruits,
drinking perfumed water, I am
living [there] in my hermitage. (28c-d, 29a-b) [4017]

Eṇi-deer³⁶⁸⁶ as well as wild boar,³⁶⁸⁷
spotted deer,³⁶⁸⁸ [also] smaller breeds,³⁶⁸⁹
and *aggikas* [and] *jotikas*³⁶⁹⁰
are living in my hermitage. (29c-d, 30a-b) [4018]

Swans³⁶⁹¹ [and] curlews³⁶⁹² and peacocks³⁶⁹³ too,
mynah birds³⁶⁹⁴ and also cuckoos,³⁶⁹⁵
there are many *mañjarikas*,³⁶⁹⁶
owls³⁶⁹⁷ and *poṭṭhasīsas*³⁶⁹⁸ there. (30c-d, 31a-b) [4019]

There are goblins,³⁶⁹⁹ also titans,³⁷⁰⁰
many fairies,³⁷⁰¹ [also] demons,³⁷⁰²

³⁶⁸⁶reading *enimigā* with BJTS for PTS *eṇi migā* (“those deer/beasts”). PSI dict. defines *eṇi* as “a type of antelope” (Sinh. *muva vargayak*, “a type of deer”); RD, *eṇi*, s.v.: “a kind of antelope,” “*emiga*, the *eṇi* deer”

³⁶⁸⁷*varāhā*, Sinh. gloss *hūrō* = *ūrō*

³⁶⁸⁸*pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

³⁶⁸⁹*khuddarūpakā*, lit., “those that have small bodies” (in comparison with the three beasts already named, according to BJTS Sinh. gloss)

³⁶⁹⁰BJTS treats these as types of animals (*sattvayō*) without identifying them. *Aggika* means “one who worships the fire,” and *jotika* could be taken as people concerned with “illuminating” (workers who light lamps? some other sort of worshippers, say of the sun?); thus it is possible that these should be read as referring to two types of people living in the hermitage, rather than additional wild animals.

³⁶⁹¹*haṇṣā*

³⁶⁹²*koñcchā*, Sinh. *kosvā lihiṇiyō*

³⁶⁹³*mayurā*

³⁶⁹⁴reading *°sālikā* with BJTS for PTS *°sahitā*. *Sāllka* (Skt. *śārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds

³⁶⁹⁵*kokilā*

³⁶⁹⁶the term means “flower-stalk,” but I follow BJTS in treating it as the name of another type of creature.

³⁶⁹⁷*kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*

³⁶⁹⁸BJTS treats this as a type of bird

³⁶⁹⁹*pisācchā*

³⁷⁰⁰*dānavā*

³⁷⁰¹*kumbhaṇḍā*

³⁷⁰²*rakkhasā* = *rākṣasā*

garuḷas, also snake-demons,³⁷⁰³
living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,³⁷⁰⁴
peaceful-hearted [and] attentive,
holding long-spouted waterpots,³⁷⁰⁵
all wearing robes of deer-leather,
wearing braids and [carrying] weights,³⁷⁰⁶
are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,³⁷⁰⁷
clever [and] living peacefully,
happy if receiving or not,
they're living in my hermitage. (34) [4022]

Throwing off [their] clothes made of bark,
rattling [their] deer-leather [robes],
supported by [just their] own strength,
they are then flying³⁷⁰⁸ through the sky. (35) [4023]

They are not carrying water,
nor branches nor wood for the fire;
[those things] are supplied by themselves:³⁷⁰⁹
that's the fruit of a miracle.³⁷¹⁰ (36) [4024]

Taking a tub made of iron,³⁷¹¹
they're living inside the forest;³⁷¹²
even elephants, great cobras
and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna,
others to Pubbavideha,

³⁷⁰³ *pannagā*

³⁷⁰⁴ *mahānubhāvā isayo*

³⁷⁰⁵ *kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

³⁷⁰⁶ *jaṭā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".

³⁷⁰⁷ *yugamattañ ccha pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

³⁷⁰⁸ *gacchchanti*, lit., "going"

³⁷⁰⁹ reading *sayañ ccha upasampannā* with BJTS for PTS *ayam ccha upasampanno* ("and this is supplied")

³⁷¹⁰ *pāṭihīrass' idaṇ phalaṇ*

³⁷¹¹ *lohadoṇiṇ gahetvāna*

³⁷¹² *vanamajjhe*, lit., "in the middle of the forest"

and some to Utturukuru,
depending on³⁷¹³ [just their] own strength;
carrying [their] alms food from there,
they are eating [it] together. (38, 39a-b) [4026]

When all of [those] fierce ascetics,³⁷¹⁴
[those] neutral ones, were taking off,
the forest is then noisy with
the flapping³⁷¹⁵ of deer-leather robes. (39c-d, 40a-b) [4027]

Of that sort were those great heroes,
[those] fierce ascetics, my students;
[always] surrounded by them, I
am living in my hermitage. (40c-d, 41a-b) [4028]

Satisfied through [their] own karma,
educated,³⁷¹⁶ come together,
morally-upright [and] clever,
skillful in the [four] boundless states,³⁷¹⁷
wishing³⁷¹⁸ [to boost their] own karma,
they are propitiating me. (41c-d, 42) [4029]

Padumuttara, World-Knower,
Sacrificial Recipient,
recognizing the proper time,³⁷¹⁹
the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha,
the Zealous One,³⁷²⁰ Clever, the Sage,
the Sambuddha, taking [his] bowl,
approached me [begging] for alms food. (44) [4031]

Spreading out a mat made of grass
[for] the Great Hero who'd approached,

³⁷¹³PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

³⁷¹⁴reading *uggatejāna* with BJTS for PTS *uggatejana*

³⁷¹⁵*saddena*, lit., "with the sound"

³⁷¹⁶or "trained:" *vinītā*

³⁷¹⁷*appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brah-mavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

³⁷¹⁸reading *abhiḷāsino* with BJTS (and PTS alt.) for PTS *abhiḷābhino*, "obtaining"

³⁷¹⁹*samayaṃ saṃviditvāna*

³⁷²⁰*ātāpī*, lit., "burning"

the one whose name was “Best Lotus,”
I showered [him] with *sal* flowers. (45) [4032]

Having the Sambuddha sit down,
my mind [stirred up] with emotion,³⁷²¹
quickly ascending a mountain,
I brought [some fragrant] aloe wood.³⁷²² (46) [4033]

Taking a divinely-scented
jak fruit³⁷²³ big as a water-jug,³⁷²⁴
hoisting it up on [my] shoulder,
I went up to [him], the Leader. (47) [4034]

Giving the fruit to the Buddha,
I anointed [him] with aloe.
Happy, with pleasure in my heart,
I worshipped [him], the Best Buddha. (48) [4035]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated amidst [those great] sages,
[then] spoke these verses [about me]: (49) [4036]

“He who gave me fruit and aloe,
and [also a place] to sit down,
I shall relate details of him;
[all of] you listen to my words: (50) [4037]

In a village or a forest,
atop mountains or inside caves,
recognizing this man’s wishes,³⁷²⁵
food will come into existence. (51) [4038]

[Whether] born in the world of gods
or in that of men, this person
will satisfy his retinue
with food and [also] with clothing. (52) [4039]

³⁷²¹ *saṃviggamānaṣo*

³⁷²² *agalum*, Sinh. *agil*, *agaru*, *aguru*

³⁷²³ reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ*
 (“scented in the forest grove”)

³⁷²⁴ or “as large as an elephant’s frontal lobe:” *kumbhamattaṇ*

³⁷²⁵ *cchittaṇ*, lit., “thoughts” or “mind”

In whatever womb [he's] reborn,
 [whether] it's human or divine,
 having³⁷²⁶ inexhaustible³⁷²⁷ food,
 this person's going to transmigrate. (53) [4040]

For thirty thousand aeons he'll
 delight in the world of the gods.
 A thousand times he'll be a king,
 a king who turns the wheel [of law]. (54) [4041]

Seventy-one [different] times
 he will exercise divine rule,
 [and he will have] much local rule,
 innumerable by counting. (55) [4042]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (56) [4043]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (57) [4044]

The gain for me was well-received,
 which is that I saw the Leader.
 Obtaining the three knowledges,
 [I have] done what the Buddha taught! (58) [4045]

In a village or a forest,
 atop mountains or inside caves,
 recognizing what I'm wishing,
 food is always coming to³⁷²⁸ me. (59) [4046]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (60) [4047]

³⁷²⁶lit., "having become one who has"

³⁷²⁷lit., "unshaken" "imperturbable"

³⁷²⁸lit., "coming into existence for"

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! (61) [4048]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (62) [4049]

Thus indeed Venerable Upasīva Thera spoke these verses.

The legend of Upasīva Thera is finished.

[403. {406.}³⁷²⁹ Nanda³⁷³⁰]

I was a deer-hunter back then,
 within a grove in the forest.
 [While] searching after³⁷³¹ spotted deer,
 I saw the Self-Become One [there]. (1) [4050]

The Sambuddha named Anuraddha,³⁷³²
 the Self-Become, Unconquered One,
 Seclusion-Lover, the Wise One,³⁷³³
 plunged into the forest³⁷³⁴ back then. (2) [4051]

Having gathered four sticks of wood,
 I placed them in four [corner-]spots.
 Building a well-built pavilion,
 I covered [it] with lotus blooms.³⁷³⁵ (3) [4052]

³⁷²⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁷³⁰ "Joy". BJTS reads *Nandaka*

³⁷³¹ PTS reads *pasadamigaṇ gavesanto*; BJTS reads *pasadaṃ migam esanto*. The two readings have virtually the same meaning; unlike the PTS reading, however, the BJTS reading keeps the meter

³⁷³² PTS and BJTS agree on this reading, even though it breaks meter; following the text, this first foot contains nine syllable. One would prefer "the Buddha named Anuruddha" (*anuruddho nāma buddho*, eight syllables) to keep the meter, but as many of the other Buddhas have three-syllable names, the pattern is "X nāma Sambuddho" and here the manuscripts (and the authors?) have followed suit.

³⁷³³ reading *so dhīro* with BJTS for PTS *so vīro*, "the Hero"

³⁷³⁴ *vanamajjh'*, lit., "in the middle of the forest"

³⁷³⁵ *padumapupphehi*, lit., "with pink lotus flowers"

Having covered the pavilion,
I greeted the Self-Become One.
Laying aside my bow right there,
I went forth into homelessness. (4) [4053]

A short time after going forth,
I was afflicted with illness.³⁷³⁶
Transmigrating through past karma,
I passed away [right then and] there. (5) [4054]

Bound up with [my] former karma,
I went to Tusitā heaven.
There a mansion made out of gold³⁷³⁷
is produced according to wish. (6) [4055]

[My] divine carriage stands in wait,
a thousand-horse-yoked vehicle.
Ascending into that carriage,
I travel according to wish. (7) [4056]

When I am going out³⁷³⁸ from there,
having been reborn as a god,³⁷³⁹
a pavilion's held up for me
a hundred leagues on every side. (8) [4057]

I [always] nestle³⁷⁴⁰ on a bed
that's constantly strewn with flowers.
And from the sky, pink lotuses
are raining [on me] all the time. (9) [4058]

When the rays of light are throbbing,
and the sun's heat scorches [the world],
the heat is not oppressing me:
that's the fruit of a pavilion. (10) [4059]

I pass beyond [all] bad rebirth;

³⁷³⁶*vyādhi me udapajjatha* (BJTS reads *upapajjatha*), lit "illness came into existence for me"

³⁷³⁷BJTS reads *sovaṇṇamayaṃ* for PTS *sovaṇṇayaṃ*, thereby breaking meter.

³⁷³⁸BJTS reads *niyamāna* for PTS *niyyamāna*, to the same end ("[the one] taking that carriage and going")

³⁷³⁹*devabhūtaṃ me sato*, lit., "when I am being born as a god"

³⁷⁴⁰reading *tuvaṭṭāmi* with BJTS (and PTS alt.) for PTS *tuvaṭṭhāmi*. The term means to share with, cuddle, snuggle up; BJTS provides the less evocative gloss "I sleep" (*nidimi*)

the states of woe³⁷⁴¹ are closed to me.
In a pavilion or tree-root,
burning heat is not known by me. (11) [4060]

Fixing perception on the earth,³⁷⁴²
I cross over the [great] ocean.³⁷⁴³
That's my well-done karma, the fruit
of [doing] that Buddha-*pūjā*. (12) [4061]

Making roads, even with no road,
I am traveling³⁷⁴⁴ in the sky.
O! that karma well-done by me:
that's the fruit of Buddha-*pūjā*. (13) [4062]

I know former existences,
the "divine eye" is purified,
my defilements are [all] destroyed:
that's the fruit of Buddha-*pūjā*. (14) [4063]

Buddha's legitimate offspring,
worthy heir to the Great Teaching,
I've renounced my earlier birth:
that's the fruit of Buddha-*pūjā*. (15) [4064]

I'm one who pleased the Well-Gone-One,
Gotama, Bull of the Śākyaas,
the *Dhamma*'s heir, I bear its flag:³⁷⁴⁵
that's the fruit of Buddha-*pūjā*. (16) [4065]

After serving the Sambuddha,
Gotama, Bull of the Śākyaas,
I asked the Leader of the World
[about] the path that goes beyond.³⁷⁴⁶ (17) [4066]

Being asked, the Buddha [then] told
the deep and subtle state [beyond].

³⁷⁴¹*apāyā*, "hells," reckoned as four: hell proper (*niraya*) and rebirth as an animal, a ghost (*peta*), or a titan (*asura*).

³⁷⁴²*mahisaññam adhiṭṭhāya*, lit., "having fixed [my] mind (or concentrating) on perception of the earth"

³⁷⁴³*loṇatoyaṇ*, lit., "the salt water". This interpretation follows BJTS

³⁷⁴⁴lit., "going"

³⁷⁴⁵*dhammaddhajo dhammadāyādo*, lit., "[I am] one who possesses the flag (or banner) of the Teaching, worthy heir of the Teaching"

³⁷⁴⁶*pāraṅgamaniyaṇ maggaṇ*

Having heard that Teaching of his,
I attained [my] arahantship.³⁷⁴⁷ (18) [4067]

O! that karma well-done by me!
I'm fully freed from being born;
I have destroyed all defilements;
now there will be no more rebirth. (19) [4068]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [4069]

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! (21) [4070]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4071]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[404. {407.}³⁷⁴⁸ Hemaka³⁷⁴⁹]

Near the top of a mountain slope,
the ascetic named Anoma,
making a well-built hermitage,
dwelt in a hall made of leaves then. (1) [4072]

His practices³⁷⁵⁰ were successful;
the goal attained³⁷⁵¹ by³⁷⁵² [his] own strength.³⁷⁵³

³⁷⁴⁷lit., "I attained the destruction of the outflows"

³⁷⁴⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁷⁴⁹"Gold-er"

³⁷⁵⁰*tapokamma*, lit., "his ascetic practices"

³⁷⁵¹*siddhipattto*

³⁷⁵²lit., "in"

³⁷⁵³reading *sake bale* with BJTS (and PTS alt.) for PTS *sake phale*, "in his own fruit"

Heroic in [his] own monkhood,
[he] was zealous, clever, a sage. (2) [4073]

Confident in his religion,³⁷⁵⁴
he was skilled in others' doctrines,³⁷⁵⁵
expert³⁷⁵⁶ and skillful [in reading]
omens³⁷⁵⁷ on earth and in the sky. (3) [4074]

Meditating, trance-loving sage,
he did not covet,³⁷⁵⁸ was grief-free,³⁷⁵⁹
happy if receiving or not,
ate little food,³⁷⁶⁰ did not kill beasts.³⁷⁶¹ (4) [4075]

Piyadassi, the Sambuddha,
Chief,³⁷⁶² Compassionate One, the Sage,
wishing to help beings across,³⁷⁶³
spread³⁷⁶⁴ [the Teaching] with compassion.³⁷⁶⁵ (5) [4076]

Piyadassi, the Sage So Great,
seeing folks who could understand,³⁷⁶⁶
having gone is exhorting [them,]
in a thousand universes.³⁷⁶⁷ (6) [4077]

With a desire to lift me up,
he [then] approached my hermitage.
I had not formerly seen [him,]³⁷⁶⁸
nor heard of him from anyone. (7) [4078]

³⁷⁵⁴*sasamaye*, his own crowd, multitude, assembly; also season, tradition, religion

³⁷⁵⁵*paravāde*

³⁷⁵⁶*paṭṭho*, lit., "established." BJTS Sinh. gloss here: *prakaṭa*

³⁷⁵⁷*uppādamhi*, BJTS gloss *utpāta sāstrayehi dakṣayeka*

³⁷⁵⁸*alolupo*

³⁷⁵⁹*vītasoko*

³⁷⁶⁰*appāhāro*

³⁷⁶¹*nirārambho*, lit., "without objects [of sacrifice]," one who does not kill animals in sacrifice

³⁷⁶²*aggo*

³⁷⁶³BJTS gloss: across the ocean of *saṃsāra*

³⁷⁶⁴*pharī*, "spread abroad" BJTS Sinh. gloss *pātira vī ya*; the term also means "thrilled [others]"

³⁷⁶⁵lit., "...with compassion at that time"

³⁷⁶⁶or "capable of being enlightened," *bodhaneyyaṇ pajaṇ*, BJTS reads *bodhaneyyaṇ janam*, "people who could understand"

³⁷⁶⁷*cchakkavālasahassamhi*, i.e., in a thousand spheres of cosmic mountains that define a world

³⁷⁶⁸lit., "had not formerly seen the Victor"

Omens, dreams [and] auspicious marks
 were very clear to me [back then],
 an expert, skilled in horoscopes,³⁷⁶⁹
 [both] on the earth and in the sky. (8) [4079]

After hearing of the Buddha,
 I gladdened [my] heart over him.³⁷⁷⁰
 Whether eating or sitting down,
 I remember [him] all the time. (9) [4080]

When I was thus remembering,
 the Blessed One thought [of me] too.
 Joy arose in me all the time,
 when I thought about the Buddha. (10) [4081]

Returning at a later time,
 the Sage So Great came up to me.
 When he arrived³⁷⁷¹ I did not know
 that he's the Buddha, the Great Sage. (11) [4082]

Full of Pity, Compassionate,
 Piyadassi, the Sage So Great,
 [then] introduced himself [to me]:
 "I am the Buddha in the world."³⁷⁷² (12) [4083]

Coming to know the Sambuddha,
 Piyadassi, the Sage So Great,
 [filling my] own heart with pleasure,
 I spoke these words [to him back then]: (13) [4084]

"You are sitting down on other
 chairs and palanquins and deck-chairs,
 but³⁷⁷³ you, the Seer of All Things,
 should sit³⁷⁷⁴ upon a gem-set throne.³⁷⁷⁵ (14) [4085]

³⁷⁶⁹*nakkhattapada*, lit., "[reading] constellations"

³⁷⁷⁰lit., "I brought pleasure to my heart with regard to that/him"

³⁷⁷¹reading *sampatte pi* with BJTS (and PTS alt.) for PTS *sampatto pi*, "though I had arrived"

³⁷⁷²*sadevake*, lit., "in [the world together] with the gods"

³⁷⁷³reading *pi* with BJTS (and PTS alt.) for PTS 'si, "you are"

³⁷⁷⁴lit., "sit!" (imperative, *nidisa*)

³⁷⁷⁵*ratanaśane*

³⁷⁷⁶this follows the BJTS Sinhala gloss

At that time [someone]³⁷⁷⁶ created³⁷⁷⁷
 a chair made out of all the gems,
 a magically-created³⁷⁷⁸ seat
 for Piyadassi, the Great Sage. (15) [4086]

Then I gave a rose-apple fruit,³⁷⁷⁹
 as big as a jug of water,³⁷⁸⁰
 to [Buddha] seated on [that] chair
 magically-fashioned out of gems. (16) [4087]

[At that time] the Great Sage ate [it],
 generating [great] mirth³⁷⁸¹ for me.
 Then bringing pleasure to [my] heart,
 I saluted [him], the Teacher. (17) [4088]

But Piyadassi, Blessed One,
 the World's Best One, the Bull of Men,
 sitting upon [that] gem-set throne,
 spoke these verses [about me then]: (18) [4089]

"He who gave me [this] gem-set chair
 and [also this] ambrosial³⁷⁸² fruit,
 I shall relate details of him;
 [all of] you listen to my words: (19) [4090]

"For seventy-seven aeons
 he'll delight in the world of gods,
 and fifty-seven times he'll be
 a king who turns the wheel [of law]. (20) [4091]

Thirty-two times the lord of gods,
 he will exercise divine rule,
 [and there will be] much local rule,
 innumerable by counting. (21) [4092]

He will receive seats made of gems
 and also made out of rubies,

³⁷⁷⁷*nimminivāna*, lit., "having created"

³⁷⁷⁸*iddhinimmittan*, lit., "created by *iddhi* powers"

³⁷⁷⁹*jambuphalan*

³⁷⁸⁰or "as large as an elephant's frontal lobe:" *kumbhamattan*. Rose-apple is typically at most only about the size of a golf ball

³⁷⁸¹or laughter, *hāsan janetvāna*

³⁷⁸²*amatan*

[and] many palanquins well-made
out of gold³⁷⁸³ [and] out of silver.³⁷⁸⁴ (22) [4093]

Even when walking back and forth,
palanquins of different sorts,
all the time will wait upon
[this] man possessing good³⁷⁸⁵ karma. (23) [4094]

Huts with gables and palaces,
and beds which are very costly,
all of the time will come to be,
discerning what he is thinking. (24) [4095]

[And] sixty thousand elephants,
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in hand,³⁷⁸⁶
are going to wait on this [man]:
that's the fruit of a gem-set chair. (25-26) [4096-4097]

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,³⁷⁸⁷
horses from Sindh, fast vehicles,
mounted by trainers of horses³⁷⁸⁸
wearing armor with bows in hand,
are going to wait on this [man]:
that's the fruit of a gem-set chair. (27-28) [4098-4099]

³⁷⁸³here as elsewhere BJTS corrects PTS *sovaṇṇayaṇ* to *sovaṇṇamayaṇ*, despite breaking meter.

³⁷⁸⁴*rūpimayaṇ* = *rūpiya-mayaṇ*

³⁷⁸⁵*puñña*, lit., "meritorious"

³⁷⁸⁶*tomaraṅkusapāṇihi*

³⁷⁸⁷*jātiyā*, lit., "well-born" or simply "excellent," the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for "those fast like the wind" (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])

³⁷⁸⁸*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes "horse-trainer" a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of "elephants, etc." (*ātun ādīn puhūṇu karana ācchāryaya*), allowing for the extended meaning in this context.

Sixty thousand chariots [too],
 decked out in all the ornaments,
 covered in³⁷⁸⁹ the skins of leopards
 and likewise tigers,³⁷⁹⁰ flags hoisted,
 mounted by animal-trainers³⁷⁹¹
 wearing armor with bows in hand,
 will constantly wait on this [man]:
 that's the fruit of a gem-set chair. (29-30) [4100-4101]

Sixty thousand milch-cows [as well],
 red in color,³⁷⁹² best of the best,³⁷⁹³
 will give birth to [many good] calves:
 that's the fruit of a gem-set chair. (31) [4102]

Sixty thousand women [as well],
 decked out in all the ornaments,
 with varied clothes and jewelry
 and wearing earrings made of gems,
 with long eyelashes, lovely smiles³⁷⁹⁴

³⁷⁸⁹*sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

³⁷⁹⁰*dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the “and also too” (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

³⁷⁹¹*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but as noted in the note on v. [4099], above, the meaning is more elastic to include other animals too. Here I opt for the most open translation, given the possibility that at least horses in addition to elephants would have been imagined pulling the 60,000 chariots. It is even possible that the poet imagines the chariots as pulled by leopards and tigers, rather than merely covered in their hides, in which case “big-cat-trainers” would be the best translation here.

³⁷⁹²*rohaññā*, a common epithet of cows. BJTS however reads *dohaññā*, apparently fr. *doha*, milking.

³⁷⁹³the text reads *puṅgavusabhā*, “bulls among bulls,” which would seem odd as an epithet of cows except that both terms are used regularly in the sense of “best”. I follow BJTS (*atīśreṣṭha*) in this reading, though one is tempted to take the second foot as implying that there were (actually male) “bulls” together with the cows.

³⁷⁹⁴*hasulā* = ?

and slim waists, pleasant to look at,³⁷⁹⁵
 constantly will wait on this [man]:
 that's the fruit of a gem-set chair. (32-33) [4103-4104]

Eighteen hundred aeons [from now],
 the Eyeful One named Gotama,
 doing away with the darkness,
 will be the Buddha in the world. (34) [4105]

Coming to look at him, [this man]
 will go forth having nothing.
 Satisfying the Teacher, he'll
 delight in the dispensation. (35) [4106]

Having listened to his Teaching,
 he will destroy the defilements.
 Knowing well all the defilements,
 he'll reach nirvana, undefiled. (36) [4107]

Vigorous effort's the yoked ox
 carrying perfect peace for me.³⁷⁹⁶
 Wishing for ultimate meaning,
 I dwell in the dispensation. (37) [4108]

This is the final time for me;
 [my] last rebirth is proceeding.³⁷⁹⁷
 All defilements are exhausted;
 now there will be no more rebirth. (38) [4109]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (39) [4110]

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! (40) [4111]

The four analytical modes,
 and these eight deliverances,

³⁷⁹⁵RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

³⁷⁹⁶*viriyam me dhurodhayhaṇ yogakkhemādhivāhanaṇ*, cf. SN 79

³⁷⁹⁷*ccharimo vattate bhavo*

six special knowledges mastered,
[I have] done what the Buddha taught! (41) [4112]

Thus indeed Venerable Hemaka Thera spoke these verses.

The legend of Hemaka Thera is finished.

[405. {408.}³⁷⁹⁸ Todeyya³⁷⁹⁹]

In Ketumati, best city,
there was a king named Vijaya,³⁸⁰⁰
a hero, endowed with great strength,³⁸⁰¹
inhabiting [that] city then. (1) [4113]

Because of that king's indolence,
wild men of the forest³⁸⁰² rose up.
They were spies,³⁸⁰³ and men with foul mouths;³⁸⁰⁴
they laid waste to the country then. (2) [4114]

When the borderlands angered [him],
the king³⁸⁰⁵ then quickly assembled
[his] dependents³⁸⁰⁶ and officers,³⁸⁰⁷
to restrain³⁸⁰⁸ [all those] enemies. (3) [4115]

³⁷⁹⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁷⁹⁹ a historical monk, follower of Bāvarī whose questions to the Buddha, and his answers, are recorded as the *Todeyya-māṇava-pucchā*. See SN v. 1006, 1088-1091; cf. DPPN I:1038 (read SN. for S. in the references)

³⁸⁰⁰ "Conqueror," reading the name with BJTS (and PTS alt., and Cty) for PTS Ajitañjaya, "Unconquered Vanquisher".

³⁸⁰¹ *sūro vikkamasampanno*

³⁸⁰² *aṭaviyo*

³⁸⁰³ PTS *occharā*, BJTS (and PTS alt.) *otārā*, both meaning someone who seeks out or investigates in a bad way, people who pry or spy; BJTS gloss = "searching for holes". The implication is that they violate others, perhaps as thieves who steal what they discover.

³⁸⁰⁴ *tuṇḍikā* from *tuṇḍa*, "beak," RD: "peckers" and cf. *ahituṇḍika*, snake charmer. BJTS gloss: *mukharayō*, bold speakers, noisy, foul-mouthed. The implication, whatever the exact meaning, is certainly that they were louts.

³⁸⁰⁵ *arindamo*, lit., "tamer of enemies"

³⁸⁰⁶ *bhate*

³⁸⁰⁷ all the mss. apparently read *balatthe* for *balatṭhe*, military officers, royal guard; BJTS glosses the term as *balasenaṇḍa*, "the officers' branch of the army"

³⁸⁰⁸ reading *niggāhayī* with BJTS for PTS *niggāhayiṇ*, "I restrained". The verb means "to hold back," "restrain" "control" "censure" "rebuke" or "rebuff"

³⁸⁰⁹ PTS *hatthārūḥā*, BJTS (and PTS alt.) *hatthārohā*

Elephant-riders,³⁸⁰⁹ sentinels,³⁸¹⁰
 champions,³⁸¹¹ shield-bearing soldiers,³⁸¹²
 archers³⁸¹³ and mighty noblemen:³⁸¹⁴
 they all assembled at that time. (4) [4116]

The cooks³⁸¹⁵ [and] those who dress the hair,³⁸¹⁶
 the bath boys,³⁸¹⁷ the garland-makers,³⁸¹⁸
 heroes³⁸¹⁹ [and] conquering soldiers:³⁸²⁰
 they all assembled at that time. (5) [4117]

The swordsmen³⁸²¹ as well as the waiters,³⁸²²
 bowmen and people in armor,
 hunters³⁸²³ and conquering soldiers:³⁸²⁴
 they all assembled at that time. (6) [4118]

*Mātaṅgas*³⁸²⁵ rutting in three ways³⁸²⁶
 [and] tuskers sixty years of age,
 adorned with headdresses of gold:
 they all assembled at that time. (7) [4119]

The soldiers³⁸²⁷ who have done the job,³⁸²⁸
 enduring³⁸²⁹ cold [as well as] heat,

³⁸¹⁰ *anikaṭṭhā*

³⁸¹¹ or “heroes:” *sūrā*

³⁸¹² *cchammayodhino*, RD: “soldiers in cuirass”

³⁸¹³ *dhanuggahā*

³⁸¹⁴ *uggā*

³⁸¹⁵ *ālārikā*

³⁸¹⁶ *kappakā*

³⁸¹⁷ *nahāpakā*

³⁸¹⁸ *mālākārakā*

³⁸¹⁹ *sūrā*

³⁸²⁰ *viṇṇāsaṅgāmā*

³⁸²¹ or “sword-bearers”: *khaggahatthā*, lit., “those with swords in [their] hands”

³⁸²² *purisā*. BJTS takes this with *khaggahatthā*, swordsmen, but the “*ccha*” as well as the list-like structure of the whole passage lead me to take these as referring to two different classes of people who assembled, in this case swordsmen and “men,” that is (acc. to RD) attendants or waiters.

³⁸²³ or “tribals,” *luddā*, BJTS gloss *vāddō*

³⁸²⁴ *viṇṇāsaṅgāmā*. The repetition of the term opens the possibility that in this verse and the previous one it is used as a qualifier of “hero” and “hunter,” but I follow BJTS Sinhala gloss in treating them as separate classes of people.

³⁸²⁵ see n. to #1, v. 25 [164].

³⁸²⁶ i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

³⁸²⁷ *yodhājīvā*, lit., “those who live as warriors”

³⁸²⁸ *katakammā*

³⁸²⁹ *khamā*

also excrement-removal.³⁸³⁰

they all assembled at that time. (8) [4120]

The sound of conchs, the sound of drums,
and thus the sound of trumpets;³⁸³¹
they being gladdened by those [sounds]
did all assemble at that time. (9) [4121]

Those who crush and those who injure³⁸³²
with tridents³⁸³³ [and] knives³⁸³⁴ [and] mantras,³⁸³⁵
suits of armor, also lances:
they all assembled at that time. (10) [4122]

Dressing in a suit of armor³⁸³⁶
that king, victory-less victor,³⁸³⁷
impaled on tridents at that time
sixty thousand living beings. (11) [4123]

The people then let out the cry,³⁸³⁸
“Alas! the king is unrighteous.

³⁸³⁰PTS *ukkārūharaṇassa*, BJTS *ukkaraharaṇassa*, both with the same meaning. I suppose this refers to latrine duty in army camps, or else those who clean up animal feces, but is open to a variety of interpretations (and livelier translations, e.g., “and even shoveling up shit”)

³⁸³¹PTS *uddhavasaddakaṇ*, “the sound of upper [itches?]”, BJTS reads *udhamasaddakaṇ* (?) and glosses the term *kālam haḍa*, “the sound of trumpets,” which I follow here. Cone says this reading is “probably wrong” and suggests the possibility that the correct reading is *uddhaka*, which RD (and *Abhidānappadiīkā*) defines as a sort of drum

³⁸³²reading *koṭṭayantā nipātentā* with BJTS for PTS *koṭṭentānaṇ nivattantā*, “turning back of the crushers (?)”?

³⁸³³*trisūla*°

³⁸³⁴°*konti*°

³⁸³⁵°*mantehi*. Cone, following RD (whose uncertain entry would yield “leather shields”), treats *kontimantehi* as a *tatpurusa* rather than *danda* compound, taking the term as “leather-worker’s sharp knife”. I follow BJTS in seeing “mantra” as a kind of injurious weapon, too.

³⁸³⁶BJTS reading is considerably different: *kimevāt’ nisāmetvā*, “having observed ‘what now?’ (?)”, a reading it glosses, “having asked, ‘what punishment is appropriate (according to the law)?’”

³⁸³⁷reading *ajitaṇ jino* with BJTS for PTS *Ajitañjaya*, “that king [named] Ajitañjaya,” which as noted in the note to v. 1 [4113], above, BJTS rejects (giving Vijaya as the king’s name). But these first two feet are in any event confused and problematic).

³⁸³⁸reading *saddaṇ mānusakā’ kaṃsu* with BJTS (and PTS alt.) for PTS *saddam amānus’ ākāsuṇ*, “non-humans made (*sic*, taking *ākāsuṇ* as 3rd pl. aor. of *karoti* on the model of *ākāsi*, 3rd sing. aor; it would more likely come fr. *ākāsati*, i.e., “shined”) the sound”

When will there [ever] be an end
for one who is roasting in hell?”³⁸³⁹ (12) [4124]

On the bed I then tossed and turned,³⁸⁴⁰
[as though]³⁸⁴¹ I’m lying down³⁸⁴² in hell:³⁸⁴³
I do not sleep by day and night;
they torture me with a trident. (13) [4125]

“What good is³⁸⁴⁴ [this] careless kingship,
[these] vehicles [or this] army?
They aren’t able to support [me];
they terrify me all the time. (14) [4126]

What good are [these] sons [and these] wives,
[as well as this] entire kingship?
Well then why don’t I [now] go forth?
I will cleanse the road to rebirth. (15) [4127]

Disregarding [all my] wealth [and]
fighting battles I abandoned
[my] sixty thousand elephants
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in [their] hands.³⁸⁴⁵
Frightened by [my] own [bad] karma,
I went out into homelessness. (16-18a-b) [4128-4129]³⁸⁴⁶
[My] sixty thousand horses [too],
decked out in all the ornaments,

³⁸³⁹*niraye pacchchamānassa*

³⁸⁴⁰*tuvattento*, causative, lit., “being made to turn” (as opposed to the indicative sense of the same verb, translated at [1487], [1597] as “snuggle” and at [4058] as “nestle”)

³⁸⁴¹this follows the BJTS gloss “(men)”

³⁸⁴²reading *sayāmi* (“I lie down”) with BJTS (and PTS alt.) for PTS *vasāmi* (“I am living”). PTS also offers *passāmi* (“I am seeing”) as another alt.

³⁸⁴³*vasāmi niraye*

³⁸⁴⁴lit., “what [for me] with...?”

³⁸⁴⁵*tomaraṅkusapāṇihi*

³⁸⁴⁶BJTS presents [4129] as a six-footed verses; PTS includes the last two feet of the verse [4129e-f] as the first two feet of v. 18 (a-b).

thoroughbreds of good pedigree,³⁸⁴⁷
 horses from Sindh, fast vehicles,
 mounted by trainers of horses³⁸⁴⁸
 wearing armor with bows in hand —
 having abandoned all of them,
 I went out into homelessness. (18c-d-20a-b) [4130-4131]

Sixty thousand chariots [too],
 decked out in all the ornaments,
 covered in³⁸⁴⁹ the skins of leopards
 and likewise tigers,³⁸⁵⁰ flags hoisted —
 having abandoned all of them,
 I went forth into homelessness. (20c-d-21) [4132]³⁸⁵¹

Sixty thousand milch-cows [as well],
 [and] all the metal pails for milk³⁸⁵² —
 eliminating even them,
 I went forth into homelessness. (22) [4133]

[My] sixty thousand women [too],
 decked out in all the ornaments,
 with varied clothes and jewelry
 and wearing earrings made of gems,

³⁸⁴⁷*jātiyā*, lit., “well-born” or simply “excellent,” the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for “those fast like the wind” (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])

³⁸⁴⁸*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes “horse-trainer” a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of “elephants, etc.” (*ātun ādīn puhūṇu karana ācchāryyaya*), allowing for the extended meaning in this context.

³⁸⁴⁹*sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

³⁸⁵⁰*dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the “and also too” (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

³⁸⁵¹BJTS presents this as a six-footed verse; it spans two verses in BJTS

³⁸⁵²*sabbā kaṇṣūpadhāraṇā*

with long eyelashes, lovely smiles³⁸⁵³
 and slim waists, pleasant to look at³⁸⁵⁴ —
 abandoning them as they wept,
 I went forth into homelessness. (23-24) [4134-4135]

[And] sixty thousand villages,
 completely full in all regards —
 throwing away that [whole] kingship,
 I went forth into homelessness. (25) [4136]

Having gone out from the city,
 I approached the Himalayas.
 On Bhāgīrathī³⁸⁵⁵ River's banks,
 I constructed a hermitage. (26) [4137]

Having built a hall out of leaves
 I made [myself] a heated room;³⁸⁵⁶
 bent on exertion,³⁸⁵⁷ resolute,³⁸⁵⁸
 I'm living in my hermitage. (27) [4138]

Terror does not arise in me;
 I don't see frights or fearful [things]
 when meditating under trees,
 in pavilions³⁸⁵⁹ or empty homes. (28) [4139]

The Sambuddha named Sumedha,
 Chief, Compassionate One, the Sage,
 blazing with the light of knowledge,
 arose in the world at that time. (29) [4140]

There was a powerful spirit³⁸⁶⁰
 living near my hermitage [then].
 When the Best Buddha came to be,
 he then announced [that fact] to me: (30) [4141]

³⁸⁵³hasulā = ?

³⁸⁵⁴RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

³⁸⁵⁵this is the BJTS spelling (here as *Bhāgīrathī*, sic). PTS reads *Bhāgīrasī*

³⁸⁵⁶PTS *aggyāgāraṇ*, BJTS *aggyāgāraṇ*

³⁸⁵⁷*āraddhaviṇiyo*

³⁸⁵⁸*pahitatto*

³⁸⁵⁹*maṇḍape*

³⁸⁶⁰*yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"

“A Buddha’s risen in the world,
an Eyeful One named Sumedha;
he’s [helping] all the folk to cross;
he will ferry you across too.” (31) [4142]

After hearing the spirit’s words,
all the time I was³⁸⁶¹ deeply moved;³⁸⁶²
thinking, “A Buddha! A Buddha!”
I made my hermitage ready. (32) [4143]

After chopping wood for the fire
and smoothing out [my] sleeping mat,
having worshipped my hermitage,
I went out from the forest [then]. (33) [4144]

Taking sandalwood from village
to village, city to city,
searching for [him], the God of Gods,
I then came up to [him], the Guide. (34) [4145]

At that moment, the Blessed One,
Sumedha, Leader of the World,
was preaching the Four [Noble] Truths,
enlightening the people then. (35) [4146]

Pressing both my hands together
with³⁸⁶³ the sandalwood on my head,
having greeted the Sambuddha,
I spoke these verses [to him then]: (36) [4147]

“When jasmine trees³⁸⁶⁴ are flowering
[their] scents are diffused around them;³⁸⁶⁵
Hero, with the scent of virtue you
permeate every³⁸⁶⁶ direction. (37) [4148]

When the *sal* trees³⁸⁶⁷ are flowering,

³⁸⁶¹ *āsi*, lit., “there was [for me]”

³⁸⁶² *saṃviggo*, fr. *saṃvega*

³⁸⁶³ lit., “making” “placing”

³⁸⁶⁴ *vassike*

³⁸⁶⁵ *santike*, i.e., in their immediate vicinity

³⁸⁶⁶ contract to ev’ry when chanting, to keep the meter

³⁸⁶⁷ *sālesu*, *shorea robusta*

champak,³⁸⁶⁸ ironwood,³⁸⁶⁹ *vanika*,³⁸⁷⁰
 hiptage vines,³⁸⁷¹ and and [also] screw-pine,³⁸⁷²
 [their scents] get diffused with the wind. (38) [4149]

Having smelled your [perfume-like] scent,
 I came here from Himalaya.
 I worship you,³⁸⁷³ O Sage So Great,
 World's Best One, O One of Great Fame." (39) [4150]

I anointed the World-Leader,
 Sumedha, with good sandalwood.
 Bringing pleasure to [my] own heart
 I stood silently at that time. (40) [4151]

The Blessed One named Sumedha,
 the World's Best One, the Bull of Men,
 seated in the monks' Assembly
 spoke these verses [about me then]: (41) [4152]

"This one who praised my virtues and
 who worshipped me³⁸⁷⁴ with sandalwood,
 I shall relate details of him;
 [all of] you listen to my words: (42) [4153]

For twenty-five aeons he is
 going to be a handsome man

³⁸⁶⁸the *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

³⁸⁶⁹*nāga* = Sinhala *nā*, ironwood, *Mesua Ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

³⁸⁷⁰*vanike*, Sinh. gloss *kōmbu*. RD: *vanika* = *vanaka*, of the forest, only in the cpd. *nāgavanika*, = "of the elephant forest," = a hunter. BJTS glosses *nāga*° as *nā* (ironwood), so *vanika* here must refer to another kind of flowering plant.

³⁸⁷¹*atimuttaka*. RD: a plant, *Gaertnera Racemosa* = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

³⁸⁷²*ketaka*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

³⁸⁷³lit., "I do *pūjā*"

³⁸⁷⁴lit., "did *pūjā*"

³⁸⁷⁵*brahmā* (III)

who speaks welcome words, pious³⁸⁷⁵
[and] upright, full of great power.³⁸⁷⁶ (43) [4154]

In the twenty-sixth aeon he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (44) [4155]

Thirty-three times the lord of gods,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (45) [4156]

Being fallen from there, this man
will go on to the human state.
Bound up with [his] good³⁸⁷⁷ karma he's
going to be Brahma's kinsman.³⁸⁷⁸ (46) [4157]

Learned, knowing³⁸⁷⁹ [all] the mantras,
a master of the three Vedas,
endowed with three auspicious marks
[will be] the brahmin, Bāvarī. (47) [4158]

Having become that man's student,
he'll be a master of mantras.
Going up to the Sambuddha,
Gotama, Bull of the Śākyas,
having asked [him] subtle questions,
cultivating the straight [path, he]
knowing well all the defilements,
will reach nirvana, undefiled." (48-49) [4159-4160]

The three fires³⁸⁸⁰ are blown out in me;
all [new] existence is destroyed;
knowing well all the defilements,
I am [now] living, undefiled. (50) [4161]

My defilements are [now] burnt up;
all [new] existence is destroyed.

³⁸⁷⁶ *patāpavā*

³⁸⁷⁷ *puñña*, lit., "meritorious"

³⁸⁷⁸ i.e., a brahmin by caste

³⁸⁷⁹ lit., "bearing," *°dharo*

³⁸⁸⁰ the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

Like elephants with broken chains,
I am living without constraint. (51) [4162]

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! (52) [4163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (53) [4164]

Thus indeed Venerable Todeyya Thera spoke these verses.

The legend of Todeyya Thera is finished.

[406. {409.}³⁸⁸¹ *Jatukaṇṇika*³⁸⁸²]

In the city, Hamsavatī,
I was the son of a rich man.³⁸⁸³
I amuse myself all the time,
endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three³⁸⁸⁴
raised up³⁸⁸⁵ [for me by] architects,³⁸⁸⁶
I amuse myself constantly
with dancing and with singing there. (2) [4166]

³⁸⁸¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

³⁸⁸²a historical monk, another of Bāvarī's students whose questions put to the Buddha, and his answer, are contained in the *Jatukaṇṇi Sutta* (a.k.a. *Jatukaṇṇimāṇavapucchā*) of SN (vv. 1096-1100; the eleventh *sutta* of the *Parāyana Vagga*). BJTS reads *Jatukaṇṇi*.

³⁸⁸³*seṭṭhiputto*, "a millionaire's son"

³⁸⁸⁴reading *tayo* with BJTS (and PTS alt.) for PTS *tato*, "then" "after that" "from that"

³⁸⁸⁵*ubbiddhā*, Skt. *udviddha*, a rare term outside *Apadāna* (and J) meaning (according to Cone) "high, elevated." BJTS glosses it as a verb rather than an adjective (which would produce "tall architects"), "constructed [a building]" (*goḍanāguha*). I follow BJTS in making sense of this verse.

³⁸⁸⁶*gehalañcchakā*, lit., "those who know [make, do] the marks of houses;" BJTS Sinh. gloss is just that: *geval lakuṇu dannō*. Lilley says all the mss give *lañjaka*, but variants are not noted by BJTS (*°lañcchakā*)

³⁸⁸⁷*turiyā*

³⁸⁸⁸lit., "beaten," "struck:" *āhaṭā*

Musical instruments³⁸⁸⁷ played³⁸⁸⁸ for
me, keep up the right melody.³⁸⁸⁹
All of the women are dancing;
they're carrying my mind away. (3) [4167]

Head-twisters,³⁸⁹⁰ tiny dwarf-dancers,³⁸⁹¹
bower-crouchers,³⁸⁹² in-the-middlers,³⁸⁹³
leapers³⁸⁹⁴ and comedy-dancers³⁸⁹⁵
are always entertaining me. (4) [4168]

Cymbal-beaters,³⁸⁹⁶ *kumbhathūn*-ers,³⁸⁹⁷
many dancers,³⁸⁹⁸ puppet-masters;³⁸⁹⁹
[those] dancers and puppet-masters
are always entertaining me. (5) [4169]

³⁸⁸⁹reading *samma-tāla-samāhitā* with BJTS for PTS *sāma-tāla-samāhitā* (“keep up [be attentive to, stay fixed on, put down] the same melody”). The difference is slight — the point is that they are played well — but BJTS is (like Indian classical music) open to a wider range of “proper” performances (harmonics) than all instruments playing the same melody, so I prefer its reading; in this context “proper” is not necessarily synonymous with “the same.”

³⁸⁹⁰reading *velāpikā* with BJTS (and PTS alt) for PTS *velāmikā* (RD: “some sort of servants, especially in demand for a noble’s retinue”); BJTS gloss *piḷi hisa sisārannō*, “people who twirl around their heads completely”

³⁸⁹¹*vāmanikā*, read fr. *vāmanaka*, dwarfish, *vāmana*, a dwarf. BJTS (and PTS alt.) read *lāmaṇikā*, BJTS gloss for this is also *aṅguṭumiṭṭi*° = “extremely small dwarf” + °*nāṭum naṭannō*, “-dance-dancers”

³⁸⁹²reading *kuṇḍjavāsī* (“dwelling in a bower,” “living in a place covered with vines”) with BJTS for PTS *kujjā vā sīhi*. BJTS glosses: *kudu vūven men naṭannō*, “those who dance as though they have become small,” crouched up (as though they are under a bower or in a place covered over with vines).

³⁸⁹³reading *timajjhikā* (“third in the middle-ers”) with BJTS for PTS *sīhi-majjhikā* (“in the middle of lionesses”), though BJTS gloss *sihadenakagē men māda pedesa penvamin naṭannō* (“dancers who put on a show like they are in the area between two lions”) preserves the meaning of the latter

³⁸⁹⁴*laṅghikā*, lit., “deer-like-[dancers]” (fr. *laṅghi*); BJTS gloss *uḍaṭa matuvemin naṭannō* (“dancers who rise upwards”), figuratively “leaping like a deer”

³⁸⁹⁵*sokajjhāyī*, lit., “sorrow-destroyers”. BJTS gloss *usuḷu-visuḷu pāmin naṭannō* (“dancers who present absurdities and fooleries”)

³⁸⁹⁶*vetālino*, according to RD practitioners of a (forbidden) art which was already not understood in the commentaries, Bdgh. def. “cymbal beating which some take to be raising the dead by magic” (cf. *vetāla*, ghost); RD: chanting of bards for a king. BJTS gloss *ghanatālampota gasannō* (“people who play the Tamil cymbal [Sinh-Eng dict: *tālampataya*, played along with tambourine and dancing]”)

³⁸⁹⁷*kumbhathūnī*, BJTS gloss “those who play a certain kind of instrument strapped to the face,” apparently a sort of drum.

³⁸⁹⁸*naccchakā*, which like the *naṭa* (see next note) can refer to dancers, mimes, actors, etc.

³⁸⁹⁹*naṭā*, BJTS gloss *rūkaḍa naṭavannō* (“people who make puppets dance”)

Bath boys³⁹⁰⁰ [and] those who dress the hair,³⁹⁰¹
 cooks,³⁹⁰² garland-makers,³⁹⁰³ dice-players,³⁹⁰⁴
 all the boxers³⁹⁰⁵ [and] the wrestlers³⁹⁰⁶
 are always entertaining me. (6) [4170]

When those well-trained³⁹⁰⁷ professionals³⁹⁰⁸
 are playing at those [different³⁹⁰⁹ arts],
 I do not know the night from day,
 like Indra³⁹¹⁰ with the thirty gods.³⁹¹¹ (7) [4171]

Wayfarers,³⁹¹² people on the road,³⁹¹³
 beggars³⁹¹⁴ and many travelers,³⁹¹⁵
 they are always approaching [me,]
 [and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,
 the unexcelled fields³⁹¹⁶ for merit,
 working to increase³⁹¹⁷ my merit
 are [also] coming to my house. (9) [4173]

³⁹⁰⁰*nahāpakā*, BJTS gloss *diyavaḍannō* (“those who bring the water”)

³⁹⁰¹*kappakā*, RD barber, hairdresser, bath attendant; BJTS gloss *karaṇuvāmiyo* (“barbers”)

³⁹⁰²*sūdā*, BJTS gloss *arakkāmiyo* (“cooks”)

³⁹⁰³*mālākārakā*

³⁹⁰⁴*sumāpakā*, following BJTS Sinh. gloss *mānavin pasāṭa* (= *pasa āṭaya*) *keḷinnō* (“people who play dice well”)

³⁹⁰⁵*jallā*, RD: athlete, acrobat; BJTS Sinh. gloss *pora badannō* (“people who box”)

³⁹⁰⁶reading *mallāni* with BJTS (and PTS alt.) for PTS *mallā ti* (“wrestlers”)

³⁹⁰⁷*sikkhite*

³⁹⁰⁸*katupāsane*, lit., “those who have done the practice” (or read, as RD directs, “skilled archers?”, “those who have done archery”? The more general meaning follows BJTS Sinh. gloss *palapurudukam āti*

³⁹⁰⁹contract to diff’rent in chanting, *metri causa*

³⁹¹⁰*Indo*, king of the gods, = Indra, Sakka, Śakra

³⁹¹¹*tīdasa-gaṇe*, lit., “in the company of the thirty [for thirty-three] gods,” BJTS Sinh gloss “in the highest heaven of happiness (Tusitā).”

³⁹¹²reading *addhikā* with BJTS (and PTS alt.) for PTS *aṭṭhikā* (“those with bones” or “those with kernels” or “eightfold”?)

³⁹¹³*pathikā*

³⁹¹⁴*yācchaka*

³⁹¹⁵*ccharakā*

³⁹¹⁶pronounce as two syllables to keep meter when chanting

³⁹¹⁷*vaḍḍhayantā*

³⁹¹⁸BJTS reads *paṭakas* (“clothed”?). I follow BJTS in treating the following list as a series of designations of specific groups of ascetics, though most of these names/

All the Jains: the *Padakas*³⁹¹⁸ the
Laṭakas,³⁹¹⁹ *Pupphasāṭakas*,³⁹²⁰
Tedaṇḍakas,³⁹²¹ *Ekasikhas*³⁹²²
 are [also] coming to my house. (10) [4174]

Ājivikas: the *Godhammas*,³⁹²³
Viluttāvīs,³⁹²⁴ *Devadhammis*,³⁹²⁵
 [and the] *Rajojalladharas*,³⁹²⁶
 are [also] coming to my house. (11) [4175]

descriptors have intelligible meanings which could be construed as so many characteristics of the groups mentioned. For example: “All of the Jains who wear clothing/are dressed in vines [or just] flowers/[who] own three sticks and their top-knots/are coming to my house//[4174] The Ājivikas, taught by cows/plundered, with teachings [based on] gods/dressed in [robes smeared with] muddy dirt/are [also] coming to my house.” [4175] Ascetics and forest dwellers/who whirl ‘round [then say] that’s the goal/lots with fam’lies [and] private [things]/are [also] coming to my house// [4176].” The context might support such a reading. Each verse is structured around a large designation of an actual group (e.g., “Jains”), and the verses which follow these (i.e., (13-19) [4177-4183]) certainly refer to actual (political, geographical) groups of people. However, the verse which precedes those in question (i.e., (9) [4173]) is similarly-structured but includes (only) a series of epithets that are certainly descriptive of all Buddhists and brahmins, rather than being names of separate groups. Similarly, *rajojalladharā* (see 4175)) is used below [4321], and elsewhere in the early texts, as a general adjective rather than the name of a specific group. While I find the possibilities here intriguing and worthy of further thought, given these reservations I have adopted the BJTS readings and followed the BJTS gloss here.

³⁹¹⁹BJTS reads *laṭakas* (“[dressed] in creepers,” fr. *latā*?)

³⁹²⁰“flower-robed,” i.e. naked, a play on the Jain distinction of “sky clad” (*digambara*) from “wearing white” (*śvetambara*)?

³⁹²¹“three sticks,” i.e. “who possess only three sticks”? or “three-punishments,” who undertake three (excessive) forms of asceticism? The Jaines and Ājivikas, not to mention the schools of Brahmanical renunciators, were of course famously the rivals of the Buddha and the Buddhists; these terms may be neither names of sects nor characteristics of those in the groups described

³⁹²²“one top-knot” (or “one peacock crest” “one flame” etc.). Might calling the Jains “people who own [only] three sticks and their top-knots” poke fun at specific aspects of Jain practice? Jain renunciants can use walking sticks, and have whisks to gently clear their paths; what might the third “stick” be? They famously rip out their hair with their own hands, making rather ironic the reference to their top-knots. Or perhaps they are pointing to Jain non-renunciators wearing top-knots like brahmins, a different kind of poke at a different segment of the Jain population?

³⁹²³“cow-teachings”. This is the BJTS reading; PTS reads *Gotamā* (= Gautamas?)

³⁹²⁴“plundered” “robbed” “stripped”

³⁹²⁵texts read *devadhammikā*, “god-teaching-ers” or perhaps “teachings [for] the king”

³⁹²⁶“dust-and-dirt wearers,” BJTS Sinh gloss “(having robes) that are soiled with filth [*rajo* = *rajas*] and sand (*dāli*),” RD *rajo* s.v., “dust and (wet) dirt, muddy dirt.” Elsewhere in *Apadāna* [e.g., 3463, 3521, 5322] being *not* covered in *rajojalla* is a fruit of previous-life merit.

Ascetics and forest dwellers:

Parivattakas,³⁹²⁷ *Siddhipattas*³⁹²⁸

many *Koṇḍas*,³⁹²⁹ *Puggalikas*,³⁹³⁰

are [also] coming to my house. (12) [4176]

Oḍḍakas,³⁹³¹ also *Damiḷas*,³⁹³²

Sākulas,³⁹³³ *Malayālakas*,³⁹³⁴

Sabaras,³⁹³⁵ and *Yonakas*³⁹³⁶ too

are [also] coming to my house. (13) [4177]

Andhakas,³⁹³⁷ all the *Muṇḍakas*,³⁹³⁸

Kolakas,³⁹³⁹ *Sānuvindakas*,³⁹⁴⁰

and *Ārāvacchīnaraṭṭhas*³⁹⁴¹

are [also] coming to my house. (14) [4178]

Alasandakas,³⁹⁴² *Pallavakas*,³⁹⁴³

Babbaras,³⁹⁴⁴ *Bhagga-kārusas*,³⁹⁴⁵

³⁹²⁷“turning around”

³⁹²⁸“goal-attainers”. Note that both editions of the text — and the mss. — give a nine-syllable foot here; I do too, mostly out of necessity: these names of groups of ascetics and forest dwellers do not lend themselves to eight-syllable feet

³⁹²⁹Rd would lead us to look fr. *kuṇḍa*, “bent” “crooked” or *kuṇḍi*, pot? PSI does not give “crooked” as a meaning of *kuṇḍa*, but rather “pot” (*sāliya*) or “iguana” (*talagoyā*), either of which could evoke something specific about the group in question, is RD is right to derive the word this way. PSI also gives a defn for *koṇḍa* (which I follow in the mock-translation in the fn on v. (10) [4174] above), “having a family,” Sinh. “being a family man connected with having a wife”

³⁹³⁰“Individuals” “private ones”

³⁹³¹DPPN I:464 says “the name of a tribe” and cites this list

³⁹³²Tamils

³⁹³³DPPN II:1084 “A tribe mentioned in a nominal list,” citing this text

³⁹³⁴Malalyalis

³⁹³⁵DPPN II: 1032, 1029, equates with *Sapara* and *Savara*, people from Sabaragamuwa Province in Sri Lanka, Veddas.

³⁹³⁶Greeks

³⁹³⁷Andhrans

³⁹³⁸DPPN II: 641: “Name of a tribe, mentioned in a nominal list,” citing this text

³⁹³⁹DPPN II: 688: “Mentioned in a list of tribes,” citing this text

³⁹⁴⁰cf. *Sānupabbata*, in the Himalayas (DPPN II: 1096)

³⁹⁴¹PTS treats this as two separate groups: *Āras* and *CChīnaraṭṭhas*, Chinese-countries

³⁹⁴²Alexandrians

³⁹⁴³= Pallavas? Note that both editions of the text — and the mss. — give a nine-syllable foot here; I do too, mostly out of necessity: these names of tribes or peoples do not lend themselves to eight-syllable feet

³⁹⁴⁴DPPN II: 268, “Name of a tribe,” citing this list

³⁹⁴⁵DPPN I:571, cites this text for *Kārusā*. DPPN II:345, *Bhaggā*, s.v.: “The name of a tribe and a country, the capital of which was *Sumsumāraglri* (q.v)”

*Rohitas*³⁹⁴⁶ and *CChetaputtas*,³⁹⁴⁷
are [also] coming to my house. (15) [4179]

Madhurakas,³⁹⁴⁸ *Kosalakas*,³⁹⁴⁹
Kāsikas,³⁹⁵⁰ *Hatthiporakas*,³⁹⁵¹
Isiṇḍas,³⁹⁵² and *Matthalas*³⁹⁵³ [too]
are [also] coming to my house. (16) [4180]

*Velāvakas*³⁹⁵⁴ and *Arammas*,³⁹⁵⁵
Okkalas,³⁹⁵⁶ many *Mekalas*,³⁹⁵⁷
*Khuddakas*³⁹⁵⁸ and *Suddakas*³⁹⁵⁹ [too]
are [also] coming to my house. (17) [4181]

Rohanas,³⁹⁶⁰ also *Sindhavas*,³⁹⁶¹
*CChittas*³⁹⁶² [and] *Ekakaṇṇikas*,³⁹⁶³
*Suratṭhas*³⁹⁶⁴ and *Aparantas*³⁹⁶⁵
are [also] coming to my house. (18) [4182]

³⁹⁴⁶reading with BJTS; PTS gives *bahikā*

³⁹⁴⁷DPPN I:910: "The name of a tribe given in a nominal list [citing this text]; probably the inhabitants of CCheta."

³⁹⁴⁸people from Madhura

³⁹⁴⁹people from Kosala

³⁹⁵⁰people from Kāsi, Benares

³⁹⁵¹people from Hastipura?

³⁹⁵²DPPN I:320, citing only this text

³⁹⁵³DPPN II:432, citing only this text

³⁹⁵⁴not in DPPN

³⁹⁵⁵not in DPPN

³⁹⁵⁶DPPN I:460: "Okkalā.—The people of Okkalajanapada [MA ii.894]; mentioned also in the Apadāna in a list of tribes [citing this text]." Cf. I:330: "Ukkalā.—A district (janapada) in the region identified with modern Orissa. The merchants Tapassu and Bhalluka were on the way from Ukkalā...Ukkulas are mentioned in lists of people at several points in Mhb"

³⁹⁵⁷DPPN II:651, mentions only this text, and says the reading is "very uncertain."

³⁹⁵⁸DPPN I: 722, citing only this text

³⁹⁵⁹not in DPPN

³⁹⁶⁰DPPN II:760, citing only this text

³⁹⁶¹DPPN II:1137 connects this reference with the people of Sindhu, a reasonable connection

³⁹⁶²Not in DPPN

³⁹⁶³Not in DPPN but cf. I:451, the two monks named Ekasañña known (only) in *Apadāna*

³⁹⁶⁴not in DPPN but cf. II:1253 *Suratṭha*, s.v., "The country is identified with modern Kathiawad"

³⁹⁶⁵DPPN I:118 citing only this text, but cf. I:117-118 on *Aparānta*, "The country comprises the territory of Northern Gujarat, Kāthiāwar, Kachch and Sindh."

Suppārikas,³⁹⁶⁶ *Kikumāras*³⁹⁶⁷
Malayas,³⁹⁶⁸ *Soṇṇabhūmakas*,³⁹⁶⁹
*Vajjihāras*³⁹⁷⁰ too, all of them
 are [also] coming to my house. (19) [4183]

Basket-makers,³⁹⁷¹ also weavers,³⁹⁷²
 leather workers³⁹⁷³ and carpenters,³⁹⁷⁴
 metal-smiths³⁹⁷⁵ as well as potters³⁹⁷⁶
 are [also] coming to my house. (20) [4184]

Gem-sellers³⁹⁷⁷ and bronze-purveyors,³⁹⁷⁸
 workers in gold³⁹⁷⁹ and cloth-merchants,³⁹⁸⁰
 and those who work in tin, they all
 are [also] coming to my house. (21) [4185]

Fletchers³⁹⁸¹ and the makers of bows,³⁹⁸²
 weavers³⁹⁸³ and makers of perfumes,³⁹⁸⁴

³⁹⁶⁶DPPN II:1241, citing only this text

³⁹⁶⁷DPPN I:596, citing only this text

³⁹⁶⁸not in DPPN but cf. II:449-450, three locales called Malaya, mountainous districts in South India, Sri Lanka and Burma.

³⁹⁶⁹= *Suvaṇṇabhūmi*, Burma (?). Cf. DPPN II:1263, "Suvaṇṇabhūmi is generally identified with Lower Burma, probably the Pagan and Moulmein districts. It probably included the coast from Rangoon to Singapore. The chief place in Suvaṇṇabhūmi was Sudhamā-managara—i.e., Thaton—at the mouth of the Sittaung River. 'Fleet suggests.' however, that it might be the district in Bengal called by Hiouen T'sang "Ka-lo-na-su-fa-la-na" (Karnasuvarṇa), or else the country along the river Son in Central India, a tributary of the Ganges, on the right bank of the river which is also called Hiranyavāha. The probability is that there were two places of the same name, one originally in India itself and the other in Further India."

³⁹⁷⁰DPPN II:813, citing only this text, but should it be connected with Vajji, s.v. (II:813-815)?

³⁹⁷¹reading *naḷakārā* with BJTS (and PTS alternate reading) for PTS *nalakārā*

³⁹⁷²*pesakārā*

³⁹⁷³*cchammikā*

³⁹⁷⁴*tacchchakārā*

³⁹⁷⁵*kammārā*

³⁹⁷⁶*kumbhakārā*, lit., "wate-jug-makers"

³⁹⁷⁷*maṇikārā*

³⁹⁷⁸*lohakārā*

³⁹⁷⁹*soṇṇakārā*. Could also mean sellers of gold

³⁹⁸⁰*dussikā*

³⁹⁸¹*usukārā*, arrow-makers

³⁹⁸²*cchāpakārā*. BJTS reads *bhamakārā* (?)

³⁹⁸³*pesakārā*

³⁹⁸⁴*gandhikā*

as well as tailors,³⁹⁸⁵ all of them
are [also] coming to my house. (22) [4186]

Oil-handlers³⁹⁸⁶ and wood-gatherers,³⁹⁸⁷
water-carriers³⁹⁸⁸ and servants,
cooks³⁹⁸⁹ and those who protect the soup³⁹⁹⁰
are [also] coming to my house. (23) [4187]

Gate-keepers³⁹⁹¹ and sentinels,³⁹⁹²
eulogizers,³⁹⁹³ flower-pluckers,
elephant riders³⁹⁹⁴ and keepers³⁹⁹⁵
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent
Maharaja [named] Ānanda,
covering³⁹⁹⁶ his deficiency
with gems of the seven colors. (25) [4189]

I satisfied with gemstones all
those people who were praised by me,
the multi-colored populace,
discerning what they were thinking. (26) [4190]

When the lovely words were spoken,
when the drums were being sounded,
when the conch-shells were being blown,
I'm delighting in [my] own house. (27) [4191]

The Buddha³⁹⁹⁷ in that period
was Leader Padumuttara.

³⁹⁸⁵*tunnavāyā*, lit., "needle-weavers"

³⁹⁸⁶*telikā*, perhaps oil-pressers, or oil-sellers

³⁹⁸⁷*kaṭṭhahārā*

³⁹⁸⁸*udahārā*

³⁹⁸⁹*sūpikā*

³⁹⁹⁰reading *supa* [read *sūpa* with gloss] *rakkhā* ("soup-guards") with BJTS for PTS *rūdasakkā* (?)

³⁹⁹¹*dovārika* fr. *dvāra*.

³⁹⁹²*anikaṭṭhā*, BJTS reads *anikaṭṭhā* and glosses "those who protect the army camp (*bala-āṇi raknō*)"

³⁹⁹³reading *vandikā* with BJTS (gloss *tuti pāvasum karaṇa*, "makers of pleasing recitations") for PTS *sandhikā* ("people who join things together," welders?)

³⁹⁹⁴*hatth'ārūḷhā*, those mounted on elephants

³⁹⁹⁵*hatthipālā*, keepers or guardians or protectors

³⁹⁹⁶*pūrayām' ahaṇ*, lit., "I fulfilled," "I filled in for" "I filled up"

³⁹⁹⁷lit., "the Blessed One"

He was with one hundred thousand
whose defilements were [now] extinct.³⁹⁹⁸ (28) [4192]

The Eyeful One had gone onto
the road, together with the monks.
Lighting up Every³⁹⁹⁹ Direction,
he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on⁴⁰⁰⁰ [their] drums
for the traveling World-Leader.
His [brilliant] light is being shed,
like the sun [when it] has risen. (30) [4194]

Even behind⁴⁰⁰¹ paneled windows
not penetrated by its rays,
all the time, inside the houses,
there was an enormous brilliance. (31) [4195]

After seeing the Buddha's light,
I said to the assemblymen,
"Without a doubt the Best Buddha
is this one going on the road." (32) [4196]

Having come down from the palace,
I quickly went to the bazaar.
Having greeted the Sambuddha,
I spoke these words [to him back then]: (33) [4197]

"O may the Buddha pity me,
the Leader [named] Supreme Lotus."
The Sage [then] consented [to come],
with the hundred thousand masters. (34) [4198]

[Thus] inviting the Sambuddha,
I led him to [my] own [great] house.
There I satisfied the Great Sage
with food [to eat] and drinks [to drink]. (35) [4199]

Knowing it grew too late to eat
for the Best Buddha, Neutral One,

³⁹⁹⁸i.e., he was with 100,000 perfected arahants.

³⁹⁹⁹contract as ev'ry (two syllables) for chanting, to keep the meter

⁴⁰⁰⁰*vajjanti*, lit., "sounding"

⁴⁰⁰¹lit., "in the inside of"

I served the Best Buddha with a
hundred musical instruments. (36) [4200]

Padumuttara, World-Knower,
Sacrificial Recipient,
sitting down inside [my own] house,
spoke these verses [about me then]: (37) [4201]

“He who served me with instruments,
and who gave me [alms] food and drink,
I shall relate details of him;
[all of] you listen to my words: (38) [4202]

This man is going to make the [whole]
world⁴⁰⁰² into a single kingdom.
Possessing gold, possessing wealth,
he’ll be one with abundant food. (39) [4203]

Undertaking the five precepts,⁴⁰⁰³
[and] then the ten ways of acting;⁴⁰⁰⁴
undertaking, making progress,
he will [then] train his retinue. (40) [4204]

Sixty thousand instruments [and]
women who are all-adorned
will play for this one constantly:
that is the fruit of attendance. (41) [4205]

For thirty thousand aeons he
will delight in the world of gods.
Sixty-four times the lord of gods,
he will exercise divine rule. (42) [4206]

And seventy-four times he’ll be
a king who turns the wheel [of law],
[and there will be] much local rule,
innumerable by counting. (43) [4207]

⁴⁰⁰² *cchatuddīpe*, lit., “the four great islands” “all the continents”

⁴⁰⁰³ *pañcchāsīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

⁴⁰⁰⁴ *dasakammapathe*: RD: “divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations” of body (3 *kammapathas*), speech (4 *kammapathas*) and mind (3 *kammapathas*), for a total of ten.

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (44) [4208]

In whichever womb he's reborn,
[whether] it's human or divine,
being one with no lack of wealth,
he will go to the human state. (45) [4209]

Having become a learned man,
a master of the three Vedas,
this one will wander the [whole] earth,
searching for ultimate meaning. (46) [4210]

And afterwards he will go forth,
incited by his wholesome roots.
He'll thrill in the dispensation
of Gotama, the Blessed One. (47) [4211]

After pleasing the Sambuddha,
Gotama, Bull of the Śākyas,
having burnt up [his] defilements,
this one will become an arahant." (48) [4212]

Like a tiger-king in the woods,
like a lion, king of the beasts,
today I'm living without fear
in the Buddha's⁴⁰⁰⁵ dispensation. (49) [4213]

I do not see me being born
in want or in a bad rebirth
in the world of gods or people:
that is the fruit of attendance. (50) [4213]

I'm [now] intent on seclusion,⁴⁰⁰⁶
calmed,⁴⁰⁰⁷ devoid of grounds for rebirth;⁴⁰⁰⁸
like elephants with broken chains,
I am living without constraint. (51) [4215]

⁴⁰⁰⁵lit., "the Son of the Śākyas"

⁴⁰⁰⁶*vivekaṇ anuyutto*

⁴⁰⁰⁷*upasanto*

⁴⁰⁰⁸*nirūpadhi*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [4216]

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! (53) [4217]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [4218]

Thus indeed Venerable Jatukaṇṇika Thera spoke these verses.
The legend of Jatukaṇṇika Thera is finished.

[407. {410.}⁴⁰⁰⁹ Udena⁴⁰¹⁰]

In the Himalayan region,
there's a mountain named Paduma.⁴⁰¹¹
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4219]

The rivers that are flowing there
have good banks and are beautiful,
with clear water, water that's cool;
[those] rivers are always lovely. (2) [4220]

There are sheatfish,⁴⁰¹² *pāvusa*⁴⁰¹³ fish,
valaja,⁴⁰¹⁴ reed-fish⁴⁰¹⁵ [and] red-fish.⁴⁰¹⁶

⁴⁰⁰⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁰¹⁰"Coming Up" (?)

⁴⁰¹¹"Pink Lotus"

⁴⁰¹²read *pāṭhina*, *Silurus Boalis*, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the *siluridae*. BJTS glosses *peṭiyō*

⁴⁰¹³*pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴⁰¹⁴reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

⁴⁰¹⁵*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

⁴⁰¹⁶*rohita*, BJTS glosses *reheru*

They are shining⁴⁰¹⁷ in the river;
the rivers always transport [them].⁴⁰¹⁸(3) [4221]

They're veiled⁴⁰¹⁹ in mango,⁴⁰²⁰ rose-apple,⁴⁰²¹
*kareri*⁴⁰²² [and] coral-bean tree,⁴⁰²³
golden shower,⁴⁰²⁴ trumpet-flower,⁴⁰²⁵
beautifying my hermitage. (4) [4222]

Alangium,⁴⁰²⁶ red *bimbijāl*,⁴⁰²⁷
and *māyākārī*⁴⁰²⁸ [trees] in bloom
are diffusing perfumes [there],
beautifying my hermitage. (5) [4223]

Hiptage vines⁴⁰²⁹ and *sattalika*,⁴⁰³⁰
ironwood⁴⁰³¹ [and] *sal*⁴⁰³² in flower
are wafting divine fragrances,
beautifying my hermitage. (6) [4224]

⁴⁰¹⁷reading *sobhantā* with BJTS for PTS *sobhanti* ("they are beautifying")

⁴⁰¹⁸*vahanti* ("proceeding," "carrying [them in the current]," PTS alt. is *savanti* ("flowing"))

⁴⁰¹⁹*sañcchannā*, lit., "covered," the f. pl. presumably fixes these as modifiers of "the rivers," the unspecified "they" which is the subject of the first foot.

⁴⁰²⁰*amba*

⁴⁰²¹*jambu*

⁴⁰²²a small tree, *Crataeva Roxburghii* (*Cappar.*), Sinh. *luṇuvaraṇa*

⁴⁰²³*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, *kolkriki*

⁴⁰²⁴*uddālaka* = *Cassia fistula*, Sinh. *āsala*

⁴⁰²⁵*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha.

⁴⁰²⁶reading *aṅkolaka* with BJTS (and PTS alt.) for PTS *Ākolakā*. The plant in question is *alangium hexapetalum*, a.k.a. sage-leaved *alangium*, Sinh. *rukaṅguna*

⁴⁰²⁷*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, *momordica monadelpha*

⁴⁰²⁸this is the BJTS spelling, PTS reads *māyācchārā*. Cf. *māyākāra*, "magician, conjuror"?

⁴⁰²⁹*atimuttaka*. RD: a plant, *Gaertnera Racemosa* = *Hiptage*, *hiptage benghalensis*, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

⁴⁰³⁰BJTS glosses as *satpeti dāsaman* = "hundred-petaled" *saman piccchcha mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

⁴⁰³¹*nāgā*

⁴⁰³²*sāla*, *shorea robusta*

Neem,⁴⁰³³ *salalā*,⁴⁰³⁴ yellow cheesewood⁴⁰³⁵
and *aṭṭhaṅga*⁴⁰³⁶ [trees] in full bloom,
are wafting divine fragrances,
beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit:
myrobalan⁴⁰³⁷ [and] gooseberry,⁴⁰³⁸
mango,⁴⁰³⁹ rose-apple,⁴⁰⁴⁰ bahera,⁴⁰⁴¹
jujube,⁴⁰⁴² markingnut,⁴⁰⁴³ bel.⁴⁰⁴⁴ (8) [4226]

There kadam⁴⁰⁴⁵ and banana [trees]
are flowering in my hermitage.
Wafting divine fragrances, they're
beautifying my hermitage. (9) [4227]

Asokapiṇḍī,⁴⁰⁴⁶ *cchavarī*,⁴⁰⁴⁷
and yellow cheesewood⁴⁰⁴⁸ [trees] in bloom,

⁴⁰³³PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - Sinh. *kohomba*, neem or margosa tree, *Azadirachta indica*

⁴⁰³⁴PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.)

⁴⁰³⁵*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

⁴⁰³⁶"eight-limbed," BJTS takes this as the name of another type of tree, rather than an adjective

⁴⁰³⁷*harītakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*.

⁴⁰³⁸*āmalāka*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

⁴⁰³⁹*ambā*, *Magnifera indica*

⁴⁰⁴⁰*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴⁰⁴¹*vibhīṭakā*, Sinh. *buḷu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

⁴⁰⁴²*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

⁴⁰⁴³*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

⁴⁰⁴⁴*bellā*, *billāṇ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

⁴⁰⁴⁵*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴⁰⁴⁶"round-mass Asoka" (?)

⁴⁰⁴⁷this reading follows BJTS for PTS *ccha vārī* (alt. °*bari*) but cf. *setavārī* at v. [4011], above.

⁴⁰⁴⁸*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

are wafting divine fragrances,
beautifying my hermitage. (10) [4228]

Laurel⁴⁰⁴⁹ [and] mountain laurel⁴⁰⁵⁰ [trees]
[and] *timira* [trees] in bloom there,
are wafting divine fragrances,
beautifying my hermitage. (11) [4229]

Niggunḍi,⁴⁰⁵¹ *siriniggunḍi*⁴⁰⁵²
and champak trees⁴⁰⁵³ which are in bloom,
are wafting divine fragrances,
beautifying my hermitage. (12) [4230]

Near [the hermitage] there's a pond,
[full of] the songs of ruddy geese,⁴⁰⁵⁴
covered with *mandālaka* blooms⁴⁰⁵⁵
and with pink and blue lotuses.⁴⁰⁵⁶ (13) [4231]

It has clear water, cool water,
good bathing-fords⁴⁰⁵⁷ which are lovely.
It is clear, the same as crystal,
beautifying my hermitage. (14) [4232]

Pink lotuses are blooming there,
and white and blue lotuses [too].

⁴⁰⁴⁹*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

⁴⁰⁵⁰*gripunnāga*

⁴⁰⁵¹a kind of medicinal tree or shrub, *Vitex nigunda*. Sinh: *nika*

⁴⁰⁵²= "resplendent *niggunḍi*," Sinh. gloss *sirinika*

⁴⁰⁵³*cchamparukkh' ettha*. The *cchampa* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

⁴⁰⁵⁴*cchakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cchakravākayā*, an aquatic bird, brahminy goose, brahmany kite, haliastur indus

⁴⁰⁵⁵RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here (and at [4233], [4313]) BJTS glosses *helmälän nohot diyakandarayen*, "if not *helmälä* then *diyakandara*." *Helmäli* = edible white water-lily, *Nymphaea Lotus*. I don't find *diyakandaraya* in the dictionaries. BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4313], [6332] BJTS gloss is likewise *helmälän* (= *helmäli*)

⁴⁰⁵⁶reading *padumappalakehi ccha* with BJTS for PTS *padumapphalakehi ccha* ("and with pink lotuses and fruit" or "and with pink lotus fruits").

⁴⁰⁵⁷*supatitthā*, following BJTS gloss here (elsewhere "good banks"). Should I do the same elsewhere?

It's covered in *mandālaka*,⁴⁰⁵⁸
beautifying my hermitage. (15) [4233]

Sheatfish⁴⁰⁵⁹ [also] *pāvusa*⁴⁰⁶⁰ fish,
valaja,⁴⁰⁶¹ reed-fish⁴⁰⁶² [and] red-fish⁴⁰⁶³
are swimming around⁴⁰⁶⁴ in that [pond],⁴⁰⁶⁵
beautifying my hermitage. (16) [4234]

Crocodiles⁴⁰⁶⁶ and alligators,⁴⁰⁶⁷
tortoises and [other] fierce beasts,⁴⁰⁶⁸
ogāhas,⁴⁰⁶⁹ [and] pythons⁴⁰⁷⁰ [too are]
beautifying my hermitage. (17) [4235]

Pigeons⁴⁰⁷¹ and ravi-swans⁴⁰⁷² as well,
ruddy geese⁴⁰⁷³ and *nadīccharas*,

⁴⁰⁵⁸RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss suggests *helmāliyen* = *helmāli*, also the (or a) gloss at [4231], [4313], [6332] = edible white water-lily, *Nymphaea Lotus*. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*.

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⁴⁰⁶³*rohita*, BJTS glosses *reheru*

⁴⁰⁶⁴*viccharantā*, moving around, traveling about

⁴⁰⁶⁵*tattha*, lit., “there”

⁴⁰⁶⁶*kumbhīlā*

⁴⁰⁶⁷*sumsumārā*, lit., “child-killing,” is actually a different sort of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the term “alligator,” a species not actually found in this region.

⁴⁰⁶⁸*gahā*, lit., “seizers.” BJTS glosses this above (at [4011]) as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

⁴⁰⁶⁹*oguhā*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes?

⁴⁰⁷⁰*ajagarā*. RD says “a large snake...a Boa Constrictor”

⁴⁰⁷¹*parevatā*

⁴⁰⁷²*ravihaṇṣā*

⁴⁰⁷³*cchakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cchakravākayā*, an aquatic bird, brahminy goose, brahamny kite, *haliastur indus*

lapwings,⁴⁰⁷⁴ [also] mynah birds⁴⁰⁷⁵ are
beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,
and screw-pine⁴⁰⁷⁶ are blossoming there,
wafting [their] divine fragrances,
beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,
bears⁴⁰⁷⁷ [and] wolves,⁴⁰⁷⁸ *kara bānā* bears⁴⁰⁷⁹
are roaming about in the woods,
beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,⁴⁰⁸⁰
who wear deer-leather outer robes,
are roaming about in the woods,
beautifying my hermitage. (21) [4239]

Those [hermits] wearing deer-leather
are clever, living peacefully,
and they're all eating little food,
beautifying my hermitage. (22) [4240]

Carrying their⁴⁰⁸¹ shoulder yokes,⁴⁰⁸²
plunging into the forest then,
eating [only] roots and [wild] fruits,
[they] live in the hermitage then.⁴⁰⁸³ (23) [4241]

⁴⁰⁷⁴*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay"

⁴⁰⁷⁵reading °*sālikā* with BJTS for PTS °*sālī ccha*. *Sāllka* (Skt. *śārika*) = Sinh. *sālali-hiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

⁴⁰⁷⁶*ketaka*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.

⁴⁰⁷⁷*acchcha*°, Sinh. gloss *valassu*

⁴⁰⁷⁸*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

⁴⁰⁷⁹*taracchchā*, Sinh. gloss *kara bānā* ('submissive' "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara bāna valasā*, s.v.)

⁴⁰⁸⁰*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

⁴⁰⁸¹that is, ascetics, who carry around all their possessions, limited to the basic necessities they require. Cty: *khāribhāran ti : udañcchanakamaṇḍalu-ādikam tāpas-aparikkharabhāram*.

⁴⁰⁸²*khāribhāriṇ* (BJTS reads *khāribhāram*) *gahetvāna*. These are specified as ascetics who carry all their requisites, which are few, on their persons.

⁴⁰⁸³in this verse BJTS reads *sadā* ("always" "all the time") for PTS *tadā*, "then," but agrees with the latter in subsequent repetitions of this foot.

They do not carry wood for fires
nor water for washing [their] feet;
through their collective majesty,⁴⁰⁸⁴
[that all] gets carried by itself. (24) [4242]

Those eighty-four thousand sages
gathered together in that place;
all practice meditation⁴⁰⁸⁵ and
are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,
reproving,⁴⁰⁸⁶ with vows for fixed minds⁴⁰⁸⁷
and able to fly through the sky,⁴⁰⁸⁸
[they] live in the hermitage then. (26) [4244]

For five days they would congregate,
tranquil [and] living peacefully,
[then] worshipping one another,
they're departing the way they face.⁴⁰⁸⁹ (27) [4245]

The Victor, Padumuttara,
was the Master of Everything.⁴⁰⁹⁰
Doing away with the darkness,
the Victor arose at that time. (28) [4246]

There was a powerful spirit⁴⁰⁹¹
[then,] living near my hermitage.
He praised⁴⁰⁹² the Sambuddha to me,
the one named "Ultimate Lotus."⁴⁰⁹³ (29) [4247]

⁴⁰⁸⁴*sabbesam anubhāvena*, lit., "through the majestic (or even magical) powers of all of them." The point here is that their power is so great that they do not need to perform mundane chores; those chores perform themselves, as it were.

⁴⁰⁸⁵*jhāyino*

⁴⁰⁸⁶or "exhorting," "questioning," "criticizing," "reprimanding," "accusing," reading *cchodentā* with BJTS for PTS *cchodito*, "reproved" (etc.)

⁴⁰⁸⁷*appanā* [BJTS reads *appaṇā*] *vate*, Sinh. gloss *arpaṇāvratayehi yodunā vu*. *Appanā* is fixing the mind on its object (the *samādhis* or the Path), that conception itself, ecstasy. In Sinhala this implies "giving up," "renunciation," of other objects of thought

⁴⁰⁸⁸*ambarā + avaccharā*, lit., "[people who are] possessed of wandering in the sky"

⁴⁰⁸⁹*pakkamanti disāmukhā*, lit., "they are going out with faces toward a direction," i.e., they went according to their inclinations

⁴⁰⁹⁰lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")

⁴⁰⁹¹*yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"

⁴⁰⁹²PTS *pasāṇsi*, BJTS *saṃsittha*, both past tense, 3rd singl. forms of verbs from the same root, with a similar range of meanings: praise, announce, commend

⁴⁰⁹³i.e., Padumuttara

“It is a Buddha who arose,
the Great Sage, Padumuttara;
having gone quickly, Sir,⁴⁰⁹⁴ you now
should visit [him], the Sambuddha.”⁴⁰⁹⁵ (30) [4248]

After hearing the spirit’s words,
with a mind that was very clear,
having shored up⁴⁰⁹⁶ the hermitage;
I then set out from the forest. (31) [4249]

As though [my] clothes were now in flames,⁴⁰⁹⁷
quickly leaving the hermitage,
staying over a single night,⁴⁰⁹⁸
I came up to [Buddha], the Guide. (32) [4250]

Padumuttara, World-Knower,
Sacrificial Recipient,
explaining the Four Noble Truths,
was declaring the deathless path. (33) [4251]

Taking a pink lotus in bloom,⁴⁰⁹⁹
I went up to the Sage So Great.
Happy, with pleasure in [my] heart,
I offered it to the Buddha. (34) [4252]

Having worshipped⁴¹⁰⁰ the Sambuddha
whose name was “Ultimate Lotus,”
placing deer-hide on one shoulder,
I praised the Leader of the World: (35) [2453]

“That knowledge by which the Buddha
[now] dwells here without defilements,

⁴⁰⁹⁴*mārisa*, BJTS glosses *nidukāneni* (“O one without suffering”)

⁴⁰⁹⁵though the meaning of both is about the same, there is considerable variation between the readings of the final foot in BJTS (*payirupāsaya mārisa*), which I follow, and PTS (*payirupāsasu tam muni*), which I find garbled.

⁴⁰⁹⁶*saṃsāmetvāna*, “smooth out,” “roll up [one’s bed mat]” “leave”

⁴⁰⁹⁷*cchele* (BJTS *ccheḷe*) va *ḍayhamānamhi*, BJTS gloss, “like at the time when [one’s] clothes were burning.” This seems to be idiomatic, and to express haste, cf. “pants on fire”

⁴⁰⁹⁸*ekarattiṇ vasitvā*, lit., “having dwelt [out somewhere on the road] for one night [only]”

⁴⁰⁹⁹lit., “in full bloom”

⁴¹⁰⁰lit., “done *pūjā*”

I shall eulogize that knowledge;
[all of] you listen to my words. (36) [2454]

Blocking the stream of existence,⁴¹⁰¹
you ferry all creatures across.
Having listened to your Teaching,
they're crossing the stream of craving.⁴¹⁰² (37) [2455]

You're the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,⁴¹⁰³ the Best of Bipeds. (38) [2456]

The heads of groups⁴¹⁰⁴ throughout the world
are said to be leading teachers.⁴¹⁰⁵
You are the Chief, Omniscient One;
they [have all] come into your fold.⁴¹⁰⁶ (39) [4257]

Through your knowledge, Omniscient One,⁴¹⁰⁷
you ferry many folks across.
Coming to take a look at you,
they make an end to suffering. (40) [4258]

Whatever perfumes are produced,
waft through this world, O Eyeful One.
None is equal to your [sweet] scent,
O Field of Merit, O Great Sage. (41) [4259]

O Eyeful One, you liberate
from woeful states,⁴¹⁰⁸ [and] wombs of beasts.⁴¹⁰⁹
O Great Sage, you are explaining
the unconditioned path of peace." (42) [4260]

⁴¹⁰¹*saṅsārasotaṇ chinditvā*

⁴¹⁰²or "the stream of clinging," *tanhāsotaṇ*

⁴¹⁰³or "lamp," *dīpo*

⁴¹⁰⁴*gaṇīno*, leaders or teachers who have large followings

⁴¹⁰⁵*sattavāhā*, more typically translated as "caravan leaders" or even "merchants," but here the "teacher" aspect seems especially significant, as these are heads or teachers of groups of followers.

⁴¹⁰⁶*tava antogadhā va te*, or perhaps "they are all now under you" or "they're all encompassed by you"

⁴¹⁰⁷reading *sabbaññū* with BJTS for PTS *sapañño* ("the one who has wisdom")

⁴¹⁰⁸*nirayaṇ*

⁴¹⁰⁹*tiracchayoniṇ*, i.e., rebirth as an animal

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (43) [4261]

"He who [thus] worshipped⁴¹¹⁰ my knowledge,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (44) [4262]

For thirty thousand aeons he
will delight in the world of gods.
A thousand time's he'll be a king,
a king who turns the wheel [of law].“ (45) [4263]

The gain for me was well-received,
having pleased [him], the Sambuddha.
Knowing well all the defilements,
I am [now] living, undefiled. (46) [4264]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (47) [4265]

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! (48) [4266]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (49) [4267]

Thus indeed Venerable Udena Thera spoke these verses.

The legend of Udena Thera is finished.

The Summary:

Metteyya, Puṇṇaka Thera,
Mettaḡu, and Dhovaka too,⁴¹¹¹

⁴¹¹⁰lit., “did *pūjā*”

⁴¹¹¹BJTS (and PTS alt.) read *Dhotaka*

Upasīva, also Nanda,
and Hemaka seventh from there.
Todeyya and Jatukaṇṇi,
and Udena, greatly famed one.
There are three hundred verses here,
plus eighty-three beyond that [count].

The Metteyya Chapter, the Forty-First

Bhaddāli Chapter, the Forty-Second

[408. {411.}⁴¹¹² Bhaddāli⁴¹¹³]

The Sambuddha named Sumedha,
Chief, Compassionate One, the Sage,
the World's Chief, Seclusion-Lover,
came up to the Himalayas. (1) [4268]

Plunged⁴¹¹⁴ into the Himalayas,
Sumedha, Leader of the World,
the Ultimate Person, sat down,
getting into lotus posture.⁴¹¹⁵ (2) [4269]

Sumedha, Leader of the World,
his meditative state attained,⁴¹¹⁶
the Ultimate Person, Buddha,
sat [there] for seven nights [and] days. (3) [4270]

Taking a carrying pole-load,⁴¹¹⁷
I [too] plunged into the forest.⁴¹¹⁸
There I saw [him], the Sambuddha,
Flood-Crosser, the Undefined One. (4) [4271]

⁴¹¹²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation. In the printed work, the BJTS numbering “114” for “411” in the Pali text is obvious a typographical error.

⁴¹¹³“Embankment of Good Fortune”. A historical monk, to whom the *Bhaddali-sutta* (M.i.437ff.) was preached after he confessed to avoiding the Buddha for three months in disagreement with the *vinaya* ruling on eating meals after noon. See DPPN II:357

⁴¹¹⁴*ajjhogahetvā*, lit., “plunging”

⁴¹¹⁵lit “crouching with [his] legs crossed”

⁴¹¹⁶*samādhiṇ so samāpanno*

⁴¹¹⁷*khārikājaṇ gahetvāna*, lit., “taking a *khāri* [a unit of weight, perhaps of grain] on a carrying pole;” RD: “a *khāri*-load”

⁴¹¹⁸lit., “into the middle of the forest”

After having picked up a broom,
I [then] swept out the hermitage.
Fixing sticks in the four [corners,]
I made [him] a pavilion then. (5) [4272]

Bringing flowers from a *sal* [tree,]
I [then] covered the pavilion.
Happy, with pleasure in [my] heart,
I worshipped [him], the Thus-Gone-One. (6) [4273]

The one whom they call “Sumedha,”⁴¹¹⁹
Very Wise⁴¹²⁰ [and] Intelligent,⁴¹²¹
seated in the monks’ Assembly,
spoke these verses [about me then]: (7) [4274]

Knowing that Buddha would speak,⁴¹²² the
gods all came together, [thinking],
“the Best Buddha, the Eyeful One,
will doubtlessly preach the *Dhamma*.”⁴¹²³ (8) [4275]

The Sambuddha named Sumedha,
Sacrificial Recipient,
seated in the gods’ assembly,
spoke these verses [about me then]: (9) [4276]

“Who for a week did bear for me
a *sal*-bloom-covered pavilion,
I shall relate details of him;
[all of] you listen to my words: (10) [4277]

Born as a god or as a man,
he will be the color of gold.
Being one with abundant wealth,
he’ll feast on sensual pleasures.⁴¹²⁴ (11) [4278]

⁴¹¹⁹the name of this Buddha means “very clever” (*su-medha*), so the line could also be translated, “The one whom they call ‘the Wise One’”

⁴¹²⁰*bhūripaññaṇ*

⁴¹²¹*sumedhasaṇ*, “he with good intelligence,” a play on the Buddha’s name

⁴¹²²lit., “recognizing [that there would be] speech of the Buddha”

⁴¹²³I take *asaṇṣayaṇ* adverbially, but it could also be read as an adjective modifying *dhammaṇ*, i.e., “will preaching the Teaching which is without doubt” or “which engenders no doubt”

⁴¹²⁴*kāmabhogī bhavissati*, lit., “he will be one who enjoys/eats/possesses sensual pleasures”

[Then] sixty thousand elephants,
decked out in all the ornaments,
mātangas with gold headdresses,
clothed in harnessing made of gold, (12) [4279]

mounted by elephant-trainers
with lances and goads in hand,⁴¹²⁵
will come to [be owned by] this man,
and attend him evening and morn.⁴¹²⁶
Surrounded by those elephants,
this man will delight [in the world]. (13) [4280]⁴¹²⁷

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,⁴¹²⁸
horses from Sindh, fast vehicles, (14) [4281]

mounted by trainers of horses⁴¹²⁹
carrying bows and one-edged swords,⁴¹³⁰
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (15) [4282]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in⁴¹³¹ the skins of leopards

⁴¹²⁵*tomaraṅkusapāṇi*

⁴¹²⁶*sāyapāto*, BJTS reads *sāyaṃpāto*, lit., “in the evening and in the morning”

⁴¹²⁷PTS and BJTS agree in reading this as a six-footed verse.

⁴¹²⁸*jātiyā*, lit., “well-born” or simply “excellent,” the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for “those fast like the wind” (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])

⁴¹²⁹*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes “horse-trainer” a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of “elephants, etc.” (*ātun ādīn puhūṇu karana ācchāryyaya*), allowing for the extended meaning in this context.

⁴¹³⁰*illiyā cchāpadhārī*

⁴¹³¹*sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

and likewise tigers,⁴¹³² flags hoisted, (16) [4283]

mounted by animal-trainers⁴¹³³
wearing armor with bows in hand,
will constantly wait on this [man]:
that's the fruit of Buddha-pūjā. (17) [4284]

[And] sixty thousand villages,
completely full in all regards,
rich in grain and abundant wealth,⁴¹³⁴
altogether magnificent,⁴¹³⁵
will appear [for him] all the time:
that's the fruit of Buddha-pūjā. (18) [4285]⁴¹³⁶

The four-part army: elephant,
horse, chariot and foot-soldier,
will constantly wait on this [man]:
that's the fruit of Buddha-pūjā. (19) [4286]

For eighteen hundred aeons he
will delight in the world of gods.
A⁴¹³⁷ thousand times he'll be a king,
a king who turns the wheel [of law]. (20) [4287]

[During that time] three hundred times
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (21) [4288]

⁴¹³² *dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the “and also too” (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

⁴¹³³ *gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but as noted in the note on v. [4099], above, the meaning is more elastic to include other animals too. Here I opt for the most open translation, given the possibility that at least horses in addition to elephants would have been imagined pulling the 60,000 chariots. It is even possible that the poet imagines the chariots as pulled by leopards and tigers, rather than merely covered in their hides, in which case “big-cat-trainers” would be the best translation here.

⁴¹³⁴ *pahūtadhanadhaññāni*, taking the compound as a *dvandva*, see RD, *dhana* s.v. for a discussion of the options here. Because the subject is “villages,” it seems to me appropriate to maintain the underlying meaning of both *dhana* and *dhañña*, namely “grain,” but this is a stock phrase which means “rich in abundant treasures”

⁴¹³⁵ *susamiddhāni sabbaso*, “thoroughly very magnificent/rich/prosperous

⁴¹³⁶ PTS and BJTS agree in reading this as a six-footed verse.

⁴¹³⁷ omitting *ccha*, “and”

[After] thirty thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (22) [4289]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (23) [4290]

Thirty thousand aeons [ago]
 I saw the Leader of the World.
 In all the time from then to now,⁴¹³⁸
 I was seeking the deathless state. (24) [4291]

The gain for me was well-received,
 that I knew the dispensation.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (25) [4292]

Praise to you, O Well-Bred Person!⁴¹³⁹
 Praise to you, Ultimate Person!
 After having praised your knowledge,
 I've now attained the deathless state. (26) [4293]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I am happy in every place,
 the fruit of my praising knowledge. (27) [4294]

This is the final time for me;
 [my] last rebirth is proceeding.⁴¹⁴⁰
 Like elephants with broken chains,
 I am living without constraint. (28) [4295]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (29) [4296]

⁴¹³⁸ *etthantaram upādāya*, lit., "for as long as the interval [up to] now (or here)"

⁴¹³⁹ *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*,
 "almost exclusively used to donate a thoroughbred horse"

⁴¹⁴⁰ *ccharimo vattate bhavo*

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! (30) [4297]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (31) [4298]

Thus indeed Venerable Bhaddāli Thera spoke these verses.

The legend of Bhaddāli Thera is finished.

[409. {412.}⁴¹⁴¹ Ekachattiya⁴¹⁴²]

On CChandabhāgā River's bank,
 I had a well-made hermitage.
 It was strewn with very white sand,
 [and] furnished with halls made of leaves. (1) [4299]

The river [there] was beautiful,
 with flat banks [and] good bathing-fords.
 It was full of fish and turtles;
 crocodiles resorted [to it]. (2) [4300]

[There were] bears, peacocks and leopards,
 Indian⁴¹⁴³ cuckoos and mynah birds;
 always chirping and growling,⁴¹⁴⁴ they're
 beautifying my hermitage. (3) [4301]

Cuckoos⁴¹⁴⁵ with their lovely voices
 and swans⁴¹⁴⁶ with their honey-sweet tones
 are [always] singing their songs⁴¹⁴⁷ there,
 beautifying my hermitage. (4) [4302]

⁴¹⁴¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴¹⁴² "One Umbrella-er"

⁴¹⁴³ pronounce as two syllables for chanting, to keep the meter

⁴¹⁴⁴ *kujanti*, lit., "they are making [their animal] sounds"

⁴¹⁴⁵ *kokilā*

⁴¹⁴⁶ *haṇṣā*

⁴¹⁴⁷ *abhikūjanti*

Lions, tigers and wild boars [too],
 wolves,⁴¹⁴⁸ [more] wolves,⁴¹⁴⁹ *kara bānā* bears,⁴¹⁵⁰
 roar⁴¹⁵¹ even on bad mountain roads,⁴¹⁵²
 beautifying my hermitage. (5) [4303]

Eṇi-deer⁴¹⁵³ and *sarabha*-deer,⁴¹⁵⁴
 jackals⁴¹⁵⁵ and many hogs⁴¹⁵⁶ [as well],
 cry⁴¹⁵⁷ even on bad mountain roads,⁴¹⁵⁸
 beautifying my hermitage. (6) [4304]

Golden shower⁴¹⁵⁹ and champak [trees],⁴¹⁶⁰
 trumpet-flower,⁴¹⁶¹ Chinese chaste trees,⁴¹⁶²
 hiptage⁴¹⁶³ vines and ashoka trees⁴¹⁶⁴
 are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,⁴¹⁶⁵ jasmine,⁴¹⁶⁶

⁴¹⁴⁸ *vakā*, Sinh. gloss *vrkayō*, cognate with “wolf”

⁴¹⁴⁹ *koka°*, etymological cousin of *vāka*, *vrka*, above, see RD

⁴¹⁵⁰ *taracchchayo*, BJTS *taracchhakā*, Sinh. gloss *kara bānā* (‘submissive’ “bent over”) *valassu*,

⁴¹⁵¹ *nā denti*, lit., “make sounds”

⁴¹⁵² lit., “on a bad mountain road”

⁴¹⁵³ reading *enimigā* with BJTS for PTS *enī migā* (“those deer/beasts”). PSI dict. defines *eṇi* as “a type of antelope” (Sinh. *muva vargayak*, “a type of deer”); RD, *eṇi*, s.v.: “a kind of antelope,” “miga, the eṇi deer”

⁴¹⁵⁴ *sarabhā*, RD “a type of deer”

⁴¹⁵⁵ *bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*

⁴¹⁵⁶ *sūkarā*

⁴¹⁵⁷ *nā denti*, lit., “make sounds”

⁴¹⁵⁸ lit., “on a bad mountain road”

⁴¹⁵⁹ *Uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

⁴¹⁶⁰ the *cchampaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassī. It has highly fragrant cream to yellowish-colored blossoms.

⁴¹⁶¹ *pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassī Buddha.

⁴¹⁶² *sindhuvārīta*, *Vitex negundo*, a.k.a. Horshoe vitex, Five-leaved chaste tree

⁴¹⁶³ *atimutta* = *atimuttaka*? RD: a plant, *Gaertnera Racemosa* = *Hiptage*, *hiptage benghalensis*, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

⁴¹⁶⁴ *Jonesia Asoka*, *Saraca asoca*, Sinh. *diyaratmal*

⁴¹⁶⁵ *aṅkolaka*, *aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

⁴¹⁶⁶ *yūthikā* = Sinh. *sinidda* = *jasminum auriculatum*

sattali,⁴¹⁶⁷ *bimbijālīka*,⁴¹⁶⁸
kaṇṇikā and dinner-plate trees⁴¹⁶⁹
 are blooming in my hermitage. (8) [4306]

Ironwood,⁴¹⁷⁰ *sal*⁴¹⁷¹ and *salalā*,⁴¹⁷²
 white lotuses in bloom are here;
 wafting divine fragrances, they're
 beautifying my hermitage. (9) [4307]

Arjuna⁴¹⁷³ and silver greywood,⁴¹⁷⁴
 flowering sugarcane⁴¹⁷⁵ is here,
*sal*⁴¹⁷⁶ and *kaṇṇu*⁴¹⁷⁷-flowers [too, are]
 beautifying my hermitage. (10) [4308]

Mango,⁴¹⁷⁸ rose-apple,⁴¹⁷⁹ coral-bean

⁴¹⁶⁷BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman piccchcha mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

⁴¹⁶⁸or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

⁴¹⁶⁹*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁴¹⁷⁰*nāga* = Sinhala *nā*, ironwood, *Mesua Ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

⁴¹⁷¹*sālā*, *shorea robusta*

⁴¹⁷²PTS *salaḷā*, BJTS *saḷalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.). RD says this is a tree with fragrant blossoms (which was the Bodhi Tree of Padumuttara Buddha, cf. above, #177, v. 1 [2133]). RD notes references to this tree atJ v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184, and says it is *Pinus Longiflis* (now more commonly *Pinus Longifolia*), Indian Pine, indigenous to northern India, Pakistan, Himalayas, bearing brilliant clustered flowers in blue and other colors, with edible seeds.

⁴¹⁷³*Ajjuna* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

⁴¹⁷⁴*asana*, *Pentaptera tomentosa* = a.k.a. crocodile-bark tree, Indian Laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = *Sarcocephalus cordatus* (*Rubi.*)

⁴¹⁷⁵*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Sacchcharum officinarum* (*Gram.*)

⁴¹⁷⁶*sālā*, *shorea robusta*

⁴¹⁷⁷BJTS Sinhala gloss = *puwaṇṇu* = *rukḡasa*, Bot. Dict. “C. En [Ceylon endemic], a lofty tree, *Myristica Horsfieldia* (*Myris.*). It produces fragrant flowers and seeds from its trunk”

⁴¹⁷⁸*ambā*, *Magnifera indica*

⁴¹⁷⁹*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

tree,⁴¹⁸⁰ neem,⁴¹⁸¹ and *sāla-kalyāṇi*,⁴¹⁸²
 wafting divine fragrances are
 beautifying my hermitage. (11) [4309]

Ashoka⁴¹⁸³ and wood-apple⁴¹⁸⁴ [trees],
 blooming *bhaginimāla* here,
 wafting divine fragrances are
 beautifying my hermitage. (12) [4310]

Kadam⁴¹⁸⁵ and banana⁴¹⁸⁶ [trees] and
*isimugga*⁴¹⁸⁷ are planted [there].
 They bear fruit continuously,
 beautifying my hermitage. (13) [4311]

Myrobalan⁴¹⁸⁸ [and] gooseberry,⁴¹⁸⁹
 mango,⁴¹⁹⁰ rose-apple,⁴¹⁹¹ bahera,⁴¹⁹²

⁴¹⁸⁰*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, kolkriki

⁴¹⁸¹reading *nimbā* with BJTS (and PTS alt) for PTS *nīpā*, yellow cheesewood. *Nimba* (a.k.a. *kosambha*) is the neem or margosa tree, *Azadirachta indica*

⁴¹⁸²BJTS gloss *sal-kalaṇa*, "beautiful *sal*"

⁴¹⁸³*asokā*, Jonesia Asoka, Saraca asoca. Here BJTS glosses *hō-palu*, Bot Dict the name of several plants

⁴¹⁸⁴*kapitthā*, *Feronia elephantum*, Sinh. *divul*, *givol*

⁴¹⁸⁵*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴¹⁸⁶*kaḍali*, Sinh. *kesel*

⁴¹⁸⁷BJTS glosses *vanamun* (jungle/wild mung) above; here the gloss is "the variety of grain called *ṛṣimudga* (*khodahamu*)"

⁴¹⁸⁸*haritakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

⁴¹⁸⁹*āmalakā*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

⁴¹⁹⁰*ambā*, *Magnifera indica*

⁴¹⁹¹*jamnū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴¹⁹²*vibhīṭakā*, Sinh. *bulu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

⁴¹⁹³*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

jujube,⁴¹⁹³ markingnut,⁴¹⁹⁴ bel⁴¹⁹⁵
are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond,
with good bathing-fords, beautiful,
covered with *mandālaka* blooms⁴¹⁹⁶
and with pink and blue lotuses.⁴¹⁹⁷ (15) [4313]

Pink lotuses germinate there;
others, flowering, make pollen.
Kaṇṇika trees with fallen leaves⁴¹⁹⁸
are blooming in my hermitage. (16) [4314]

Sheatfish,⁴¹⁹⁹ [also] *pāvusa*⁴²⁰⁰ fish,
valaja,⁴²⁰¹ reed-fish⁴²⁰² [and] red-fish⁴²⁰³
are swimming⁴²⁰⁴ in the clear water,
beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,
and screw-pine,⁴²⁰⁵ suited [to water],
wafting divine fragrances are
beautifying my hermitage. (18) [4316]

⁴¹⁹⁴*bhallātākā*, *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

⁴¹⁹⁵*bellā*, *billāṇ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

⁴¹⁹⁶RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses *helmāllen nohot diyakandarayen*, “if not *helmālla* then *diyakandara*.” *Helmālla* = *heḷmāli*. This is also the gloss at [4231] and [4313]; at [6332] the gloss is a straightforward *heḷmāli* = edible white water-lily, *Nymphaea Lotus*. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*.

⁴¹⁹⁷reading *padumappalakehi ccha* with BJTS for PTS *padumapphalakehi ccha* (“and with pink lotuses and fruit” or “and with pink lotus fruits”).

⁴¹⁹⁸*opatta-kaṇṇikā*

⁴¹⁹⁹read *pāṭhina*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁴²⁰⁰*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴²⁰¹reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁴²⁰²*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

⁴²⁰³*rohita*, BJTS glosses *reheru*

⁴²⁰⁴*viccharaṇ*, moving around, traveling about

⁴²⁰⁵*ketaka*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.

Honey is flowing from the roots
[and] milk [and] oil⁴²⁰⁶ [flow] from the stems;
wafting divine fragrances, they're
beautifying my hermitage. (19) [4317]

The sand that's there is beautiful,
strewn about beside the water.⁴²⁰⁷
Young buds⁴²⁰⁸ are⁴²⁰⁹ [always] blossoming,
beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,⁴²¹⁰
who wear deer-leather outer robes,
dressed in garments made of bark, are
beautifying my hermitage. (21) [4319]

Looking but a plough's length ahead,⁴²¹¹
clever [and] living peacefully,
not looking to indulge⁴²¹² in lust,
they're living in my hermitage. (22) [4320]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt,
all dressed in muddy dirt-smeared robes,⁴²¹³
they're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,⁴²¹⁴
they [all] can travel in the air.
They're rising up into the sky,
beautifying my hermitage. (24) [4322]

Surrounded by those students, I
am living in the forest then.

⁴²⁰⁶ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁴²⁰⁷ *jalasevitā*, lit., "associating with water" "resorting to water". Perhaps, "mixed with the water"? I take the meaning to be that the [white] sand is beautiful in juxtaposition with the [blue, clear] water.

⁴²⁰⁸ reading *opupphā* with BJTS (and PTS alt.) for PTS *opaṭṭā*, for *opattā* ("with fallen leaves")?

⁴²⁰⁹ *santi*. BJTS reads *senti* ("are lying down" "are sleeping" "are behaving")

⁴²¹⁰ *jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

⁴²¹¹ *yugamattañ ccha pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

⁴²¹² reading *kāmabhoge anapekhā* with BJTS (and PTS alt.) for PTS *kāmagedhe anapekhā*, "not looking at craving lust"

⁴²¹³ *rajojalladharā*, cf. above [4175], especially the note, and cf. the long note on [4174].

⁴²¹⁴ *abhiññāpāramipattā*, lit., "attainers of perfection of the special knowledges"

I do not know the day from night,
always doing meditation.⁴²¹⁵ (25) [4323]

The Buddha⁴²¹⁶ in that period
was Atthadassi, the Great Sage.
Doing away with the darkness,
the Leader of the World arose. (26) [4324]

At that time a certain student
arrived [there] at my hermitage,⁴²¹⁷
wanting to ask for secret spells,⁴²¹⁸
the six branches, [reading of] marks. (27) [4325]

“A Buddha’s⁴²¹⁹ risen in the world,
the Great Sage [named] Atthadassi;
explaining the Four Noble Truths,
he’s declaring the deathless path.” (28) [4326]

Thrilled, [my] hair on end in delight,⁴²²⁰
hoping to enter⁴²²¹ the Teaching,
going out from the hermitage,
I spoke these words [to my students]: (29) [4327]

“A Buddha’s risen in the world,
Bearing the Thirty-two Great Marks.
Come, all of you, let us [now] go
into the Great Sambuddha’s midst.” (30) [4328]

They [all then] followed [my] advice,
perfected in the great Teaching.
Seekers of ultimate meaning,
they agreed, saying, “Excellent!” (31) [4329]

Those bearing weights of matted hair,⁴²²²
wearing deer-leather outer robes,

⁴²¹⁵*sadā jhānasamappito*, lit., “always endowed with meditative states or trances (jhānas)”

⁴²¹⁶lit., “the Blessed One”

⁴²¹⁷lit., “came into my presence”

⁴²¹⁸lit., “wanting to ask for the mantras”

⁴²¹⁹reading *Buddho* with BJTS for the obvious typo in PTS, *Buddho*

⁴²²⁰*tuṭṭhahaṭṭho*, horripilating with delight

⁴²²¹lit., “hoping to go into,” °*antaragatāsayo*

⁴²²²*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

searching for ultimate meaning,
then departed from the forest. (32) [4330]

The Buddha⁴²²³ in that period
was Atthadassi, of Great Fame.
Explaining the Four Noble Truths,
he's declaring the deathless path. (33) [4331]

Taking a white umbrella, I
carried it for the Best Buddha.
Carrying it for one [whole] day,
I [then] worshipped the Best Buddha. (34) [4332]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
spoke these verses [about me then]: (35) [4333]

"Who bore this umbrella for me,
[feeling well-]pleased by his own hands,
I shall relate details of him:
[all of] you listen to my words: (36) [4334]

When[ever] this one is reborn,
[whether] as a god or human,
umbrellas⁴²²⁴ will be borne for him:
the fruit of giving umbrellas. (37) [4335]

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (38) [4336]

Seventy-seven times as well,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (39) [4337]

Eighteen hundred aeons [from now,
Gotama, Bull of the Śākya,
doing away with the darkness,
will arise, the One with [Five] Eyes. (40) [4338]

⁴²²³lit., "the Blessed One"

⁴²²⁴lit., "umbrella"

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (41) [4339]

Since I was that karma-doer,
 bearing the Buddha's umbrella,
 [right] up to now I do not know
 a white umbrella not carried. (42) [4340]

This is the final time for me;
 [my] last rebirth is proceeding;⁴²²⁵
 today umbrella-carrying
 is happening all of the time. (43) [4341]

O! My karma was well-done for
 Atthadassi, the Neutral One.
 All defilements are exhausted;
 now there will be no more rebirth. (44) [4342]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (45) [4343]

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! (46) [4344]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (47) [4345]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

⁴²²⁵*ccharimo vattate bhavo*

⁴²²⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²²⁷"Arabian-Jasmine-Flower-Coverer," BJTS reads *Tiṇasūlakachadaniya*, with the same meaning. DPPN I:1008 leaves *Tiṇasūla* untranslated; BJTS Sinhala gloss is

[410. {413.}⁴²²⁶ Tīnasūlakachādaniya⁴²²⁷]

At that time I contemplated
 birth and decrepitude [and] death.
 Going out [from the home] alone,⁴²²⁸
 I went forth into homelessness. (1) [4346]

In the course of wandering, I
 came to⁴²²⁹ the banks of a river.⁴²³⁰
 There on the riverbank I saw
 [a piece of] earth in all fullness.⁴²³¹ (2) [4347]

Fashioning a hermitage there,
 I'm living in the hermitage.
 My walkway is well-constructed,
 housing⁴²³² flocks⁴²³³ of various birds.⁴²³⁴ (3) [4348]

Trustingly they come up to me,
 and sing⁴²³⁵ [their] lovely [songs to me].
 Delighting⁴²³⁶ [there] along with them,
 I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were
 wild beasts of four [different] kinds,
 who came out of their⁴²³⁷ [forest] haunts
 and roared [for me] like the thunder. (5) [4350]

When those wild beasts were making sounds,
 [great] mirth was [then] produced in me.

bōlidda, Arabian Jasmine, a fragrant small white flower (°idda) which flowers in ball-like (*bōl*°) clusters.

⁴²²⁸*ekato* is the ablative form of *eka*, the number “one” which also functions as an indefinite article. I am reading it here as though it were *ekatta* (“alone”) following the BJTS Sinh. gloss (*ekalāva* = alone, singly) rather than, as is the more common Pāli usage, “together”.

⁴²²⁹*upāgamin*, “went up to” “approached”

⁴²³⁰or “the banks of the Ganges,” *gaṅgātīram*

⁴²³¹*paṭhaviṇ...supaṇṇataṇ*, I suppose “fullness of flora and fauna,” given the subsequent verses.

⁴²³²°*āyuto*, lit., “connected with” “furnished with” “endowed with” “possessing”

⁴²³³°*gaṇa*°, “groups”.

⁴²³⁴*nānādija*°

⁴²³⁵*kūjanti*

⁴²³⁶reading *ramamāno* with BJTS for PTS *ramamāṇo*

⁴²³⁷I take the 3rd sing. so (and the declension of the verb, *gajji*, “it roared”) apposite “four kinds” (*cchatukamo*), so translate in the plural even though the pronoun and verb are singular.

[While] searching for [those] animals,⁴²³⁸
I saw the Leader of the World. (6) [4351]

[Then] having seen the God of Gods,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered⁴²³⁹ ironwood pollen.⁴²⁴⁰ (7) [4352]

I praised the Leader of the World,
like the sun [when it] is rising,
like a regal *sal* tree in bloom,
shining forth like the morning star:⁴²⁴¹ (8) [4353]

“Omniscient One, with your knowledge,
you light up this [world] with [its] gods.
After having made you happy,
they’re liberated from rebirth. (9) [4354]

Omniscient One, through not seeing
the⁴²⁴² Buddhas who see everything,
those obstructed by lust [and] hate
descend⁴²⁴³ into *avīcchi* hell.⁴²⁴⁴ (10) [4355]

Coming to take a look at you,
Omniscient One, O World-Leader,
they are freed from all existence,
[and] realize⁴²⁴⁵ the deathless state. (11) [4356]

When the Buddhas, the Eyeful Ones,
the Light-Bringers are arising,
they display the light [of the truth],
burning up [all the] defilements.” (12) [4357]

After praising the Sambuddha,
Tissa, Chief Leader of the World,

⁴²³⁸lit., “for those wild beasts”

⁴²³⁹lit., “did *pūjā*”

⁴²⁴⁰*nāgakesaraṇ*, BJTS gloss specifies that the meaning is “pollen of ironwood (*nā*, *nāga*) flowers.”

⁴²⁴¹*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

⁴²⁴²lit., “of,” gen. case, “not-seeing of Buddhas”

⁴²⁴³*patantya*<*patanti*, note the Sanskrit *sandhi* here

⁴²⁴⁴*avīcchinirayaṇ*, a particularly oppressive hell-state

⁴²⁴⁵*phusanti*

happy, [and] with a happy heart,
I offered⁴²⁴⁶ Arab jasmine⁴²⁴⁷ blooms. (13) [4358]

Discerning what I was thinking,
Tissa, Chief Leader of the World,
sitting down [there] on [his] own seat,
spoke these verses [about me then]: (14) [4359]

“He who covered me with flowers,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (15) [4360]

Twenty-five times he’s going to
exercise rule over the gods,
and seventy-five times he’ll be
a king who turns the wheel [of law]. (16) [4361]

[And there will be] much local rule,
innumerable by counting,
as a result of his karma
of doing *pūjā* with⁴²⁴⁸ flowers. (17) [4362]

When this person has bathed his head,
if⁴²⁴⁹ he wishes for a flower,
[then] bound up with his good⁴²⁵⁰ karma,
[it] will appear in front of [him]. (18) [4363]

Whatever’s wished for through desires,
that all is going to appear.
Having fulfilled [his] intentions,
he’ll reach nirvana, undefiled. (19) [4364]

The eighteenth recitation portion
Having burnt up the defilements,
attentive and intelligent,
sitting down on a single seat,
he will attain arahantship.“ (20) [4365]

⁴²⁴⁶lit., “did *pūjā*”

⁴²⁴⁷*tiṇasūlaṇ*, Sinh. *bōlidda*

⁴²⁴⁸lit., “of”

⁴²⁴⁹reading *yadi* with BJTS for the second *ayaṇ* in PTS

⁴²⁵⁰lit., “meritorious”

Walking back and forth, lying down,
sitting down or else standing up,
remembering the Best Buddha,
I am living all of the time.⁴²⁵¹ (21) [4366]

There's no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat.⁴²⁵²
that's the fruit of Buddha-*pūjā*. (22) [4367]

Now deathlessness has been attained,
the unsurpassed [great] state of peace.
Knowing well all the defilements,
I am living without constraint.⁴²⁵³ (23) [4368]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (24) [4369]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [4370]

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! (26) [4371]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [4372]

Thus indeed Venerable *Tiṇasūlakachādaniya*⁴²⁵⁴ Thera spoke these
verses.

The legend of *Tiṇasūlakachādaniya*⁴²⁵⁵ Thera is finished.

⁴²⁵¹reading *sadā* ("always" "all the time") with BJTS for PTS *tadā* ("then")

⁴²⁵²or "residence"

⁴²⁵³or "free of the outflows," "undefiled," *anāsavo*

⁴²⁵⁴BJTS reads *Tiṇasūlakachādaniya*

⁴²⁵⁵BJTS reads *Tiṇasūlakachādaniya*

[411. {414.}⁴²⁵⁶ Madhuman̐sadāyaka⁴²⁵⁷]

In the city, Bandhumatī,
 I was a pork-seller⁴²⁵⁸ [back then].
 Having cooked the spleen and lungs,⁴²⁵⁹
 I poured honey over [that] meat.⁴²⁶⁰ (1) [4373]

Having gone to a gathering,⁴²⁶¹
 I took hold of a single bowl.
 Filling up that bowl [with meat], I
 gave it to the monks' Assembly. (2) [4374]

The monk there who was most senior
 then assigned⁴²⁶² [the merit] to me:
 "due to filling this bowl [with meat],
 he will receive great happiness. (3) [4375]

Receiving⁴²⁶³ the two attainments,⁴²⁶⁴
 incited by [his] wholesome roots,
 during [his] last going around,
 he will destroy the defilements." (4) [4376]

Bringing pleasure to [my] heart there,
 I [then] went to Tāvatiṃsa.
 Eating as well as drinking there,
 I do receive great happiness. (5) [4377]

In a pavilion or tree-root,
 recalling previous karma,
 a downpour of [both] food and drink
 is raining on me all the time. (6) [4378]

⁴²⁵⁶Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁵⁷"Honey-Meat-Donor"

⁴²⁵⁸sūkariko, Cty: sūkaramaṃsaṃ vikkīṇitvā jīvitaṃ kappento, "earning a living by selling hog-flesh"

⁴²⁵⁹ukkoṭakaṇ randhayitvā, following the cty: pihaka-papphāsa-maṃsaṃ pacchitvā. BJTS gloss: kāvatū papumas pisa, 'having cooked the liver and heart meat.' The intent is clearly "cooking the pig innards" or "cooking the pluck"

⁴²⁶⁰reading madhu maṃsamhi okiriṇ with BJTS (and PTS alt., and cty.) for PTS: madhusappimhi ākiriṇ, "I sprinkled honey on the ghee"

⁴²⁶¹sannipātaṃ ahaṇ gantvā

⁴²⁶²reading niyyādesi with BJTS for PTS niyyātesi. BJTS Sinhala gloss: maṭa pin dunnē ya

⁴²⁶³bhūtā, lit., "becoming"

⁴²⁶⁴dve sampattiyo, i.e., birth as a human and birth as a god

This is the final time for me;
 [my] last rebirth is proceeding.⁴²⁶⁵
 Even here [both] food and drink are⁴²⁶⁶
 raining on me all of the time. (7) [4379]

Because of having given meat,
 transmigrating in existence,
 knowing well all the defilements,
 I am living without constraint.⁴²⁶⁷ (8) [4380]

In the ninety-one aeons since
 I gave that offering back then,
 I've come to know no bad rebirth:
 that is the fruit of giving meat. (9) [4381]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (10) [4382]

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! (11) [4383]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (12) [4384]

Thus indeed Venerable Madhumāṇsadāyaka Thera spoke these verses.

The legend of Madhumāṇsadāyaka Thera is finished.

[412. {415.}⁴²⁶⁸ Nāgapallavaka⁴²⁶⁹]

In the city, Bandhumatī,
 I lived in the royal garden.

⁴²⁶⁵*ccharimo vattate bhavo*

⁴²⁶⁶lit., "is," with "food-and-drink" being taken as a singular noun.

⁴²⁶⁷or "free of the outflows," "undefiled," *anāsavo*

⁴²⁶⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁶⁹"Ironwood-Sprout-er"

[At that time], near my hermitage,
the Leader of the World sat down. (1) [4385]

Taking a sprout of ironwood,
I offered it to the Buddha.
Happy, with pleasure in [my] heart,
I saluted the Well-Gone-One. (2) [4386]

In the ninety-one aeons since
I offered⁴²⁷⁰ [that] sprout [at that time],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4387]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4388]

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) [4389]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4390]

Thus indeed Venerable Nāgapallavaka Thera spoke these verses.

The legend of Nāgapallavaka Thera is finished.

[413. {416.}⁴²⁷¹ Ekadīpiya⁴²⁷²]

When the Well-Gone-One passed away,⁴²⁷³
Siddhattha, Leader of the World,
all the gods and human beings
are worshipping⁴²⁷⁴ the Best Biped. (1) [4391]

⁴²⁷⁰lit., "did *pūjā*"

⁴²⁷¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁷²"Single-Lamp-er"

⁴²⁷³lit., "reached nirvana"

⁴²⁷⁴*pūjenti*, "doing *pūjā*"

And when a shrine⁴²⁷⁵ 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,⁴²⁷⁶
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.

⁴²⁷⁵or stupa: *cchitake*, Sinh. *cchaitya*

⁴²⁷⁶lit., "having passed over a mountain"

Even inside⁴²⁷⁷ [my] mother's womb,
[one of my] eyes remains open.⁴²⁷⁸ (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:⁴²⁷⁹
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,

⁴²⁷⁷lit., "gone to"

⁴²⁷⁸*na nimilati*, lit., "is not shutting"

⁴²⁷⁹lit., "having passed over a mountain"

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.

[414. {417.}⁴²⁸⁰ Uccchaṅgapupphiya⁴²⁸¹]

In the city, Bandhumatī,
I was a gardener back then.
Having filled [my] lap⁴²⁸² [with flowers,]
I went⁴²⁸³ to the bazaar [with them]. (1) [4409]

The Buddha⁴²⁸⁴ in that period,
Honored by the monks' Assembly,
the World-Leader, was going by,⁴²⁸⁵
through [his] enormous majesty.⁴²⁸⁶ (2) [4410]

Having seen the Lamp of the World,
Vipassi, Crosser of the World,
taking a flower from my lap,
I offered⁴²⁸⁷ [it] to Best Buddha. (3) [4411]

In the ninety-one aeons since
I offered⁴²⁸⁸ a flower [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (4) [4412]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4413]

⁴²⁸⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁸¹ "Lapful-of-Flowers-er"

⁴²⁸² BJTS Sinhala gloss suggests the meaning is "[my] lap-pocket (*Oḍokkuwa*), formed in the fold in the waist-garment (e.g., sarong, dhoti).

⁴²⁸³ reading *agamaṇ* with BJTS (and PTS alt.) for PTS *āgamaṇ* ("I came")

⁴²⁸⁴ lit., "the Blessed One"

⁴²⁸⁵ *niyyāti*, or "going out" "getting out"

⁴²⁸⁶ *mahatā ānubhāvena*

⁴²⁸⁷ lit., "did pūjā"

⁴²⁸⁸ lit., "did pūjā"

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! (6) [4414]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [4415]

Thus indeed Venerable Uccchāṅgapupphiya Thera spoke these verses.

The legend of Uccchāṅgapupphiya Thera is finished.

[415. {418.}⁴²⁸⁹ Yāgudāyaka⁴²⁹⁰]

Taking someone unknown to me,⁴²⁹¹
 I went⁴²⁹² to a village back then.
 Seeing a very full river,
 I approached a monastery.⁴²⁹³ (1) [4416]

Forest-dwellers,⁴²⁹⁴ punctilious,⁴²⁹⁵
 meditators,⁴²⁹⁶ [clad in] coarse⁴²⁹⁷ robes,
 wise, lovers of seclusion, were
 living in [that] monastery. (2) [4417]

Their destinies⁴²⁹⁸ had been cut off,
 well-liberated, neutral ones;

⁴²⁸⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁹⁰ "Gruel Donor"

⁴²⁹¹ *atithiṃ me gaheṭvā*, lit., "taking [someone who was] a stranger to me" or "taking a stranger with me." Cone, s.v., reads this usage of *atithiṃ* within the common meaning of that term, "stranger" or "newcomer," and I follow suit. BJTS says an *atithi* is some sort of "instrument for the road," presumably a type of vehicle, or a walking stick, or what have you; that would result in a translation like "taking my *aitithi*, I..." As becomes clear below (v. 11; [4426]), the protagonist is a merchant, traveling for the purpose of trade. Thus *atithi* might also refer to the merchandise he takes to sell or exchange.

⁴²⁹² reading *agacchchiṃ* with BJTS for PTS *āgacchchiṃ*, "I came"

⁴²⁹³ *saṅghārāmaṃ upāgamiṃ*, lit., "I approached a residence [or "garden"] for the Sangha [or "assembly of monks"]"

⁴²⁹⁴ *ārañṇakā*

⁴²⁹⁵ *dhūṭavādā*, lit., "inculcators of punctiliousness"

⁴²⁹⁶ *jhāyino*

⁴²⁹⁷ reading *lūkha°* with BJTS for PTS *lukha°*

⁴²⁹⁸ *gatī*, i.e., liability for rebirth

they did not go begging for alms
if the river obstructed [them].⁴²⁹⁹ (3) [4418]

Happy, with pleasure in [my] heart,
awe-struck,⁴³⁰⁰ with hands pressed together,
taking [some] rice-grain that I had,⁴³⁰¹
I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,⁴³⁰²
[feeling well-]pleased by [my] own hands,
satisfied with [my] own karma,
I went to Tāvatiṃsa then. (5) [4420]

A mansion made of gems was born
for me in the group of thirty.⁴³⁰³
I joyed with a group of women
in that superb mansion [of mine]. (6) [4421]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Thirty times a wheel-turning king,
I exercised overlordship.⁴³⁰⁴ (7) [4422]

There was [also] much local rule,
innumerable by counting.
In the world of gods or humans,
I [always] enjoyed [great] fame. (8) [4423]

When [my] last rebirth was attained,
I went forth into homelessness.
As soon as⁴³⁰⁵ [my] hair was cut off,
I realized⁴³⁰⁶ complete success.⁴³⁰⁷ (9) [4424]

⁴²⁹⁹*oruddhanadikā yadi*. BJTS reads *oruddhanadikāya hi*, “because of the river obstructing [them]”

⁴³⁰⁰*vedaḥjāto*

⁴³⁰¹lit., “of mine”

⁴³⁰²*pacchannaṃ yāguṇ datvāna*, lit., “having given the fifth gruel[-donation]”

⁴³⁰³*tidase gaṇe*, i.e. “among the thirty[-three] gods,” “in Tāvatiṃsa heaven”

⁴³⁰⁴*mahārājāṃ*, lit., “great sovereignty” or “maharajah-ship”

⁴³⁰⁵lit., “when,” loc. abs. construction

⁴³⁰⁶lit., “pierced,” “struck” “hit”

⁴³⁰⁷*sabbasampatti*°, lit., “all the attainments,” i.e., “I reached nirvana, I became an arahant”

⁴³⁰⁸omitting *cchāpi*, “and also”

Due to decay, due to old age,⁴³⁰⁸
 contemplating⁴³⁰⁹ this corpse⁴³¹⁰ [of mine],
 before the training rules were taught,⁴³¹¹
 I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;
 [my] trade⁴³¹² was very well-applied.⁴³¹³
 Because of that very gruel-gift,
 I've attained the unshaking state. (11) [4426]

I have no experience of⁴³¹⁴
 sorrow [and] wailing [and] illness,
 [nor] distress that torments the mind:
 that is the fruit of giving gruel. (12) [4427]

O! [that] gruel was very well spent!
 Giving the monks' Assembly gruel,
 in the unsurpassed merit-field,
 I enjoy [these] five good results: (13) [4428]

I don't get ill, I'm beautiful,
 the Teaching quickly is observed,
 I receive [lots of] food [and] drink,
 and [my long] lifespan is the fifth. (14) [4429]

Whoever struck by awe would give
 gruel to the Assembly of monks,
 that wise person would [also] get
 these five [most welcome] benefits.⁴³¹⁵ (15) [4430]

What should be done has all been done;
 I have put an end to rebirths.⁴³¹⁶

⁴³⁰⁹*sammasanto* (fr. *sammasati*), "thinking about" "meditating upon" "thoroughly understanding"

⁴³¹⁰*kalebarañ*, "body," especially "dead body".

⁴³¹¹reading *pure sikkhāpadā dānā* with BJTS for PTS *pure sikkhāpadādāne*; lit., "before the training rules were given"

⁴³¹²reading *vāṇijjaṃ* (trade, trading, i.e., his work as a traveling merchant) with BJTS for PTS *vāṇijjaṃ*

⁴³¹³or, "was a very good business" or "was well-directed:" *suppayojitaṃ*

⁴³¹⁴*nābhijānāmi uppanna*, lit., "I do not know through experience the arising [of]" or "I am not conscious of the arising [of]"

⁴³¹⁵*imāni pañcchaṭṭhānāni*, lit., "these five conditions" "these five states of being"

⁴³¹⁶*bhavā ugghāṭitā mayā*, lit., "rebirths have been eliminated by me"

⁴³²² *pattha* (a unit for measure, = 1/4 of a quart; 1/2 of a pint) + *odanam*; BJTS Sinh gloss (*sahal*) *pataka bataka*, “cooked rice [boiled from] a half pint (of uncooked rice)”

There I saw [him], the Sambuddha,
the Self-Become, Unconquered One,
gone out from the forest for alms.
Having seen [him, my] heart was pleased. (2) [4436]

“I’m bound to working for others,⁴³²³
and no merit exists for me.
I have this half-pint of cooked rice;
I will feed [it] to the [Great] Sage.” (3) [4437]

Taking that half-pint of rice, I
gave it to the Self-Become One.
While I meditated [on him],
the Sage then consumed [that cooked rice]. (4) [4438]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātimsa [then]. (5) [4439]

Thirty-six times the lord of gods,
I exercised divine rule [there].
Thirty-three times I was a king,
a king who turns the wheel [of law]. (6) [4440]

There was [also] much local rule,
innumerable by counting.
I’m [always] happy and famous:
the fruit of half a pint of rice. (7) [4441]

Transmigrating from birth to birth,
I receive wealth without limit.
I have no lack of possessions:
the fruit of half a pint of rice. (8) [4442]

Possessions come to be for me,
resembling a river stream;⁴³²⁴
I cannot [even] measure them:
the fruit of half a pint of rice. (9) [4443]

[People say,] “Eat this,” “enjoy this,”
“lit down [to sleep] in this [good] bed.”

⁴³²³*parakammāyane yutto*, lit., “yoked to going for the work of others,” i.e., doing coolie labor, being an itinerant worker, being a servant

⁴³²⁴we might say, “a flood of possessions”

Due to that I'm [always] happy:
the fruit of half a pint of rice. (10) [4444]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of half a pint of rice. (11) [4445]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4446]

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! (13) [4447]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4448]

Thus indeed Venerable Patthodanadāyaka Thera spoke these verses.

The legend of Patthodanadāyaka Thera is finished.

[417. {420.}⁴³²⁵ Mañcchadāyaka⁴³²⁶]

When Siddhattha reached nirvana,
Compassionate One, World-Leader,
[and] spread throughout the [entire] world,⁴³²⁷
gods and men were honoring [him,] (1) [4449]

I was a low-born person⁴³²⁸ there,
a maker of long-chairs and stools.
I [earn my] living through that work,
[and] through it I feed [my] children. (2) [4450]

⁴³²⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³²⁶ "Couch Donor" "Bed Donor"

⁴³²⁷ i.e., his corporeal relics had been spread out (in stupas)

⁴³²⁸ *cchaṇḍālo*, a person of low status, an outcaste

Having made a well-made long-chair,
[feeling well-]pleased by [my] own hands,
approaching by myself, I [then]
gave [it] to the monks' Assembly. (3) [4451]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (4) [4452]

Being gone to the world of gods,
I joy in the group of thirty.⁴³²⁹
Very expensive beds come to
be, according to [my] wishes. (5) [4453]

Fifty times the lord of the gods,
I exercised divine rule [there].
And eighty times I was a king,
a king who turns the wheel [of law]. (6) [4454]

There was [also] much local rule,
innumerable by counting.
I'm [always] happy and famous:
that's the fruit of giving a bed. (7) [4455]

If, falling from the world of gods,
I come into the human state,
very costly, excellent beds
come to be for me by themselves. (8) [4456]

This is the final time for me;
[my] last rebirth is proceeding.⁴³³⁰
Even now, when it's time to lie
down, a bed is waiting for me. (9) [4457]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of giving a bed. (10) [4458]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁴³²⁹or "among the thirty[-three] gods," "in Tāvatiṃsa heaven"

⁴³³⁰*ccharimo vattate bhavo*

Like elephants with broken chains,
I am living without constraint. (11) [4459]

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! (12) [4460]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4461]

Thus indeed Venerable Mañcchadāyaka Thera spoke these verses.

The legend of Mañcchadāyaka Thera is finished.

The Summary:

Bhaddāli and Ekacchatta,
Tiṇasūla and Maṇsada.
Nāgapalllavika, Dīpi,
Ucchchaṅgī, Yāgudāyaka, cc Patthodanī, Mañcchadada:
the verses that are counted here
number two hundred verses and
one verse more than [those two hundred].

The Bhaddāli Chapter, the Forty-Second

Sakiṇsammajjaka Chapter, the Forty-Third

[418. {421.}⁴³³¹ Sakiṇsammajjaka⁴³³²]

Having seen the chief of [all] trees,
the trumpet-flower⁴³³³ Bodhi tree
of Vipassi, the Blessed One,
I brought pleasure to [my] heart there. (1) [4462]

Having taken a broom [with me,]
I always swept that Bodhi tree.

⁴³³¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³³² "Once-Sweeper"

⁴³³³ *pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

After sweeping that Bodhi tree,
I worshipped the trumpet-flower. (2) [4463]

Bringing pleasure to [my] heart there,
hands pressed together on [my] head,
praising [that] Bodhi tree I [then,]
crouched over,⁴³³⁴ departed [from there]. (3) [4464]

Going along a walking path,⁴³³⁵
remembering the supreme tree,⁴³³⁶
[at that time] a python⁴³³⁷ crushed me,
of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,⁴³³⁸
being near death⁴³³⁹ I was happy.
[The python] swallowed my body;⁴³⁴⁰
I delighted in the gods' world. (5) [4466]

My mind is always undisturbed,
well-purified and very clear.⁴³⁴¹
I do not know arrows of grief,
[nor any] torment in my heart. (6) [4467]

I do not get the itch,⁴³⁴² ringworm,⁴³⁴³
rashes,⁴³⁴⁴ abscesses,⁴³⁴⁵ leprosy,⁴³⁴⁶
epilepsy⁴³⁴⁷ [and] scabies⁴³⁴⁸ [too]:
that is the fruit of sweeping [up]. (7) [4468]

⁴³³⁴taking *paṭikuṭim* (BJTS reads *paṭikūṭi*) as fr. *paṭikuṭati* "to crouch," "to bend over." BJTS gloss here (*gauravayen nāmunem*, "bending over (in reverence)")

⁴³³⁵reading *cchārimaggēna* with BJTS (and PTS alt) for PTS *cchārima-maggēna*, which breaks the meter

⁴³³⁶lit., "remembering the supreme (or ultimate) Bodhi tree

⁴³³⁷*ajāgarā*. RD says "a large snake...a Boa Constrictor"

⁴³³⁸lit., "the karma done by me"

⁴³³⁹*āsanne*, BJTS gloss *marāṇasannayehi*, which in Sinhala anyway is one of the senses of *āsanna* (lit., "near")

⁴³⁴⁰*kalebarāṇ* (BJTS *kaḷebaram*) *me*

⁴³⁴¹*visuddhaṇ paṇḍaraṇ*

⁴³⁴²*kaṇḍu*. BJTS reads *kacchchu*, with the same meaning.

⁴³⁴³*daddu*

⁴³⁴⁴*kuṭṭha*

⁴³⁴⁵*gaṇḍa*

⁴³⁴⁶*kilāsa*

⁴³⁴⁷*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.

⁴³⁴⁸*vitacchchikā*

Grief as well as lamentation
are⁴³⁴⁹ not known in [this] heart of mine.
My mind's upright and unattached:⁴³⁵⁰
that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling
when in the meditative states.⁴³⁵¹
Whichever of those states⁴³⁵² I want,
it [always] comes to be for me. (9) [4470]

I'm not attached to lustful [ways]
and also [not to] hateful [ones];
not bewildered in ignorance:
that is the fruit of sweeping [up]. (10) [4471]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that is the fruit of sweeping [up]. (11) [4472]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4473]

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! (13) [4474]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4475]

Thus indeed Venerable Sakiṇṣammajjaka Thera spoke these verses.

The legend of Sakiṇṣammajjaka Thera is finished.

⁴³⁴⁹lit., "is," singular

⁴³⁵⁰*asattaṇ*. BJTS reads *abhantaṇ*, "not swerving," "not careening out of control"

⁴³⁵¹*samādhisu* (reading *samādhisu* with BJTS)

⁴³⁵²lit., "whichever *samādhi*"

[419. {422.}⁴³⁵³ Ekadussadāyaka⁴³⁵⁴]

In the City, Hamsavatī,
 I was a grass-carrier [then].
 I [earn my] living hauling grass,
 [and] through it I feed [my] children. (1) [4476]

The Victor, Padumuttara,
 was the Master of Everything.⁴³⁵⁵
 Doing away with the darkness,
 the World-Leader arose back then. (2) [4477]

[While] sitting down in [my] own house,
 this is what I thought at that time:
 “The Buddha’s risen in the world,
 [but] I lack anything to give. (3) [4478]

I [only] have this single cloak,
 I do not have [my own] donor.
 Suffering is a taste of hell;⁴³⁵⁶
 I will [now] plant a donation.” (4) [4479]

Contemplating [it] in this way,
 I brought pleasure to [my] own heart.
 Taking that single piece of cloth,
 I gave [it] to the Best Buddha. (5) [4480]

Having given [that] single cloth,
 I gave rise to [great] shouts of joy,
 “If you are a Buddha, Wise One,
 carry me across, O Great Sage.” (6) [4481]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 singing the praises of my gift,
 [the Buddha] then gave thanks to me: (7) [4482]

“Because of this single cloak[-gift],
 [done] with intention and resolve,

⁴³⁵³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³⁵⁴ “One-Cloth-Donor” This same *apadāna* appears as #334, above (BJTS only), presumably (as I speculate in the notes there) in order to fill a gap in the mss. tradition.

⁴³⁵⁵ lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

⁴³⁵⁶ *niraya-samphassa*, lit., “contact with hell” “touching of hell” “experience of hell”

he will not go to a bad place
for one hundred thousand⁴³⁵⁷ aeons. (8) [4483]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he'll become
a king who turns the wheel [of law]. (9) [4484]

There will be much regional rule,
incalculable by counting.
In the world of gods or of men,
you'll transmigrate in existence. (10) [4485]

Good-looking and full of virtue,
with a body that's not surpassed,
you'll obtain, whenever you wish,
unwavering limitless cloth." (11) [4486]

When he had said this, the Buddha
known by the name Supreme Lotus,⁴³⁵⁸
the Hero⁴³⁵⁹ rose into the sky,
just like a swan-king in the air. (12) [4487]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that's the fruit of a single cloth. (13) [4488]

With every footstep [that I take],⁴³⁶⁰
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. (14) [4489]

[And] today I [still] am wishing
that I could cover with [some] cloth
even the [whole] universe
with [its] forests [and its] mountains. (15) [4490]

⁴³⁵⁷amending *kappasatahassāni* to *kappasatasahassāni*, which keeps the meter.

⁴³⁵⁸*jalajuttamanāma*

⁴³⁵⁹BJTS (and PTS alt.) reads *dhīro* ("the wise one")

⁴³⁶⁰lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduplicated to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.

Just because of that single cloth,
transmigrating from birth to birth,
I was⁴³⁶¹ one of golden color,
transmigrating from birth to birth.⁴³⁶² (16) [4491]

[One] result of that single cloth:
no ruination anywhere.⁴³⁶³
This one [will be my] final life;
[that] now is bearing fruit for me. (17) [4492]

In the hundred thousand aeons
since I gave that cloth at that time,
I've come to know no bad rebirth:
that's the fruit of a single cloth. (18) [4493]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [4494]

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! (20) [4495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4496]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[420. {423.}⁴³⁶⁴ Ekâsanadāyaka⁴³⁶⁵]

In the Himalayan region,
there's a mountain named Kosika.

⁴³⁶¹lit., "having been"

⁴³⁶²the repetition of the second foot as the fourth foot does not seem to be intentional, as it carries no poetic force and cries out for an indicative verb. I suspect it is a mistake, but an early one as it seems to be in all the manuscript traditions.

⁴³⁶³lit., "not going up into destruction anywhere"

⁴³⁶⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³⁶⁵"One-Seat-Donor"

My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4497]

My name [back then] was Nārada,
[and] I was known as Kassapa.
I'm living on Kosika then,
seeking the path of purity.⁴³⁶⁶ (2) [4498]

The Victor, Padumuttara,
the [Great] Master of Everything,
Solitude-Lover, Sambuddha,
came [there] in the path of the wind. (3) [4499]

Seeing the rays of the Great Sage,
flying⁴³⁶⁷ over the forest⁴³⁶⁸ [then],
I prepared a couch out of sticks,
and spread [my] leather robe⁴³⁶⁹ [on it]. (4) [4500]

After preparing [him that] seat,
hands pressed together on [my] head,
declaring [my] great state of mind,
I spoke these words [to him back then]: (5) [4501]

“[You are]⁴³⁷⁰ the Surgeon,⁴³⁷¹ [Great] Hero,
the Physician⁴³⁷² for the diseased.
O Guide, give your healing [to me],
one who's afflicted with disease. (6) [4502]

O Sage, those seeking what is right⁴³⁷³
who see you, O Best of Buddhas,
always gain success in their goal:⁴³⁷⁴
existence is shattered for them.⁴³⁷⁵ (7) [4503]

⁴³⁶⁶*suddhimaggaṇ gavesanto*

⁴³⁶⁷lit., “going”

⁴³⁶⁸*vanagge*, lit., “on the top of the forest”

⁴³⁶⁹*ajinaṇ*, lit., “deer-leather [robe]”

⁴³⁷⁰BJTS omits PTS *tuvaṇ* and gives *mahāvira* for PTS *vira*, keeping the meter. This translation preserves both the *tuvaṇ* of PTS and the *mahā*° of BJTS, but also indicates their absence in the respective other texts by including them in square brackets

⁴³⁷¹*sallakatto*, lit., “one who works on the (poison) arrow,” a doctor who does surgery.

⁴³⁷²*tikicchchako*

⁴³⁷³reading *kalla-atthikā* with BJTS for PTS *kallaṭṭhikā*. BJTS glosses *kalla* (“what is fitting”) as “nirvana” (*nivan kāmāṇāṃ yamkenek*)

⁴³⁷⁴reading *dhuvattasiddhiṇ* with BJTS for PTS *dhuvattasiddhiṇ*, “their goal called permanence” or “their goal called nirvana” (following PSI for the latter definition).

⁴³⁷⁵*ettesaṇ jājāro bhavo*, following BJTS gloss (= “comes to an end”)

There's nothing for me to give you;
 I [live] eating [only] wild fruits.
 [But] I do have this seat [to give;]
 sit down on this couch made of sticks." (8) [4504]

The Blessed One did sit down there,
 unfrightened like a lion[-king].
 After spending a moment [there,]
 he spoke these words [to me back then]: (9) [4505]

"Be confident, don't be afraid;
 you have obtained a wishing stone.⁴³⁷⁶
 Everything which you have wished for
 will be fulfilled in the future. (10) [4506]

It is no trifle, what you've done,
 in the unexcelled merit-field.
 Self-lifting up is possible
 for one whose mind is [well-]controlled. (11) [4507]

Because of this gift of a seat,
 [done] with intention and resolve,
 for one hundred thousand aeons
 you won't fall⁴³⁷⁷ into suffering.⁴³⁷⁸ (12) [4508]

Fifty times the lord of the gods,
 you will exercise divine rule,
 and eighty times you'll be a king,
 a king who turns the wheel [of law]. (13) [4509]

[And there will be] much local rule,
 innumerable by counting.
 Being happy in every place,
 you'll transmigrate in existence." (14) [4510]

Having said this, the Sambuddha,
 the Leader, Ultimate Lotus,
 the Hero⁴³⁷⁹ rose into the sky,
 just like a swan-king in the air. (15) [4511]

⁴³⁷⁶*jotiraso*

⁴³⁷⁷lit., "go"

⁴³⁷⁸*vinipātaṇ*, lit., "a state of suffering" or "ruination"

⁴³⁷⁹BJTS reads *dhīro* ("the wise one")

Elephant- [and] horse-vehicles,
 with chariots and palanquins —
 I am obtaining all of them:
 that's the fruit of a single seat. (16) [4512]

Even having entered the woods,
 whenever I wish for a seat,
 discerning what I am thinking,
 a palanquin's waiting on me. (17) [4513]

Being gone into the water⁴³⁸⁰
 whenever I wish for a seat,
 discerning what I am thinking,
 a palanquin's waiting on me. (18) [4514]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 a hundred thousand palanquins
 are waiting on me all the time. (19) [4515]

I transmigrate in [just] two states:
 that of a god, or of a man.
 [When human] I'm born in two clans:
 the kṣatriyan or the brahmin. (20) [4516]

Having given a single seat
 in the unexcelled merit-field,
 taking the Teaching-palanquin,
 I'm living without defilements. (21) [4517]

In the hundred thousand aeons
 since I gave that gift at that time,
 I've come to know no bad rebirth:
 that's the fruit of a single seat. (22) [4518]

[My] defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (23) [4519]

Being in Best Buddha's presence
 was a very good thing for me.

⁴³⁸⁰lit., "in the middle of water"

The three knowledges are attained;
[I have] done what the Buddha taught! (24) [4520]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [4521]

Thus indeed Venerable Ekâsanadāyaka Thera spoke these verses.

The legend of Ekâsanadāyaka Thera is finished.

[421. {424.}⁴³⁸¹ Sattakadambapupphiya⁴³⁸²]

In the Himalayan region,
there's a mountain named Kadamba.⁴³⁸³
There were seven Buddhas living
[there] on the side of the mountain. (1) [4522]

Seeing a kadam⁴³⁸⁴ [tree] in bloom,
pressing both my hands together,
taking seven of [its] flowers,
I placed them, thinking of merit.⁴³⁸⁵ (2) [4523]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [4524]

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 Buddha-pūjā. (4) [4525]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4526]

⁴³⁸¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³⁸² "Seven-Kadam-Flower-er"

⁴³⁸³ the name of the tree from which the protagonist offers flowers

⁴³⁸⁴ *kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴³⁸⁵ or "with a heart/mind [set on] merit"

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! (6) [4527]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [4528]

Thus indeed Venerable Sattakadambapupphiya Thera spoke these verses.

The legend of Sattakadambapupphiya Thera is finished.

[422. {425.}⁴³⁸⁶ Korāṇḍapupphiya⁴³⁸⁷]

I was then a forest-worker,⁴³⁸⁸
 as were⁴³⁸⁹ father and grandfathers.⁴³⁹⁰
 [Earning] my living killing beasts,⁴³⁹¹
 no wholesomeness⁴³⁹² exists for me. (1) [4529]

In the area where I lived,
 Tissa, Chief Leader of the World,
 Eyeful One, compassionately
 showed [me] three [of his own] footsteps. (2) [4530]

And having seen the stepping feet
 of the Teacher known as⁴³⁹³ Tissa,
 happy, [and] with a happy heart,
 I pleased my heart [about his] feet. (3) [4531]

⁴³⁸⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³⁸⁷ "Korāṇḍa-Flower-er"

⁴³⁸⁸ BJTS gloss: a hunter

⁴³⁸⁹ lit., "by means of," "through". We might say "by birth" or "in the family business"

⁴³⁹⁰ BJTS reads *pitumātumaten' ahaṃ* ("with the consent of father and mother") for PTS *pitupetāmāhen' ahaṃ*. I follow the latter reading here, noting that at [2986] these same two feet are repeated; there, BJTS agrees with PTS, leading me to suspect that in the present case BJTS' mss. are corrupt. But both readings make the same point: the protagonist did his work as a hunter/animal killer as a family-approved business, not behind his parents' backs.

⁴³⁹¹ reading BJTS *pasumārena* (lit., "by" or "through" killing wild animals) for PTS *pararuhirena* ("through the blood of others")

⁴³⁹² *kusalaṃ*

⁴³⁹³ lit., "named"

Seeing a *korāṇḍa*⁴³⁹⁴ in bloom,
 foot-drinker growing in the earth,⁴³⁹⁵
 taking a sprig with [flowers,] I
 did *pūja* to [those] best of feet. (4) [4532]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (5) [4533]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I'm the color of *korāṇḍa*,
 [and] radiantly beautiful.⁴³⁹⁶ (6) [4534]

In the ninety-two aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of worshipping⁴³⁹⁷ feet. (7) [4535]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (8) [4536]

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! (9) [4537]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (10) [4538]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

⁴³⁹⁴Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (Acanth.), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

⁴³⁹⁵this foot consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

⁴³⁹⁶*sappabhāso*, "a shining beauty"

⁴³⁹⁷lit., "doing *pūjā*"

[423. {426.}⁴³⁹⁸ Ghatamaṇḍadāyaka⁴³⁹⁹]

Seeing the Blessed One, Well-Thought,⁴⁴⁰⁰
 the World's Best One, the Bull of Men,
 entered into the great forest,
 tormented by internal pain,⁴⁴⁰¹
 bringing pleasure to [my own] heart,
 I presented cream from some ghee.⁴⁴⁰² (1) [4539]⁴⁴⁰³

From doing and heaping [that] up,⁴⁴⁰⁴
 the river [named] Bhāgīrathī,⁴⁴⁰⁵
 [and] even the four great oceans
 are supplying [ghee-]cream to me. (2) [4540]

And even this [whole] awful earth,
 beyond measure, beyond counting,
 discerning what I am thinking,
 turns into honey and sugar.⁴⁴⁰⁶ (3) [4541]

These trees on [all] four continents,
 foot-drinkers growing in the earth,⁴⁴⁰⁷
 discerning what I am thinking,
 turn into⁴⁴⁰⁸ wishing-trees [for me]. (4) [4542]

Fifty times the lord of the gods,
 I exercised divine rule [there].
 And fifty-one times I was [then]

⁴³⁹⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴³⁹⁹"Cream-of-Ghee Donor." This *apadāna* is repeated verbatim below, with the same name, as #493 {496}.

⁴⁴⁰⁰*succhintitaṇ*

⁴⁴⁰¹*vātābādhena*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.

⁴⁴⁰²*ghata* (cream, scum) + *maṇḍa* (clarified butter, ghee), i.e., the best part of the ghee, the purest oil skimmed off the top of a pot of ghee.

⁴⁴⁰³PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴⁰⁴*katattā ācchittattā ccha*, lit., "because of the doing, and because of the heaping up [of that karma]"

⁴⁴⁰⁵This is the BJTS spelling; PTS gives *Bhāgīrasī*

⁴⁴⁰⁶*bhavate madhusakkarā*

⁴⁴⁰⁷this foot (as elsewhere) consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

⁴⁴⁰⁸*bhavanti*, become

a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (5) [4543]⁴⁴⁰⁹

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [4544]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4545]

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! (8) [4546]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4547]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[424. {427.}⁴⁴¹⁰ Ekadhammasavaniya⁴⁴¹¹]

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

A matted-haired ascetic⁴⁴¹² then,
I practiced fierce austerities.⁴⁴¹³

⁴⁴⁰⁹PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴¹⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁴¹¹"One-Teaching-Hearer." BJTS spells the name *Ekadhammasavaniya*

⁴⁴¹²*jaṭila*, an ascetic who wears his hair in a matted braid (*jaṭā*)

⁴⁴¹³lit., "I was one who practices fierce austerities," reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, "rising over the bazaar"

Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [4549]

I am not [then] able⁴⁴¹⁴ to go
over [him,] the Best of Buddhas.
Like a bird that has struck a rock,
I am unable to proceed.⁴⁴¹⁵ (3) [4550]

Having walked⁴⁴¹⁶ 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,⁴⁴¹⁷
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.⁴⁴¹⁸
Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātimsa [then]. (8) [4555]⁴⁴¹⁹

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]

⁴⁴¹⁴*na gantuṃ visahām’ ahaṃ*

⁴⁴¹⁵lit., “I do not receive going”

⁴⁴¹⁶reading ‘vokammitvāna (“set out”) with BJTS for PTS *vomisitvāna* (?).

⁴⁴¹⁷lit., “taking the perception of impermanence”

⁴⁴¹⁸lit., “the Good Teaching,” *saddhamma*°

⁴⁴¹⁹PTS and BJTS agree in presenting this as a six-footed verse.

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,⁴⁴²⁰
being happy from birth to birth.
Recalling that perception, I
transmigrated from birth to birth.
I do not comprehend the end,⁴⁴²¹
nirvana, the eternal state. (11) [4558]⁴⁴²²

Sitting down in my father's house,
a monk with senses [well-]controlled
was [then] explaining this sermon,⁴⁴²³
spoken about impermanence.⁴⁴²⁴ (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.

⁴⁴²⁰lit., "merit," *sakaṇ puññaṇ*

⁴⁴²¹*na koṭi paṭivijjhāmi*

⁴⁴²²PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴²³*kathāyaṇ* (BJTS reads *kath' ayaṇ*)

⁴⁴²⁴reading *aniccchchatam udāhari*

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 Ekadhammasavaniya Thera spoke these verses.

The legend of Ekadhammasavaniya Thera is finished.

[425. {428.}⁴⁴²⁵ Succhintita⁴⁴²⁶]

In the city, Haṃsavatī,
I was a cultivator then.
I [earn my] living by farming,
[and] through it I feed [my] children. (1) [4567]

[My] field back then was bountiful,
[and] my grain was producing seed;⁴⁴²⁷
when the fruit-bearing time arrived,
I then thought [about it] like this: (2) [4568]

"It's not right, it is not fitting
for one who knows what's virtuous,⁴⁴²⁸
that without giving to the monks,⁴⁴²⁹
I should consume the best of this. (3) [4569]

This Buddha's the Impartial One,⁴⁴³⁰
Bearing the Thirty-two Great Marks;

⁴⁴²⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁴²⁶"Well-Thought-Out." #66 and #92 are *apadānas* of apparently different monks bearing this name.

⁴⁴²⁷lit., "fruited," *phalitaṇ*

⁴⁴²⁸*janantassa guṇāguṇaṇ*, lit., "for who knows virtue and non-virtue"

⁴⁴²⁹*saṅghe*, lit., "for the assembly of monks"

⁴⁴³⁰*asamasamo*

reared⁴⁴³¹ by him, the monks' Assembly
is the unsurpassed merit-field. (4) [4570]

I shall give a donation there,
the first of each of the new crop.⁴⁴³²
Thinking about [it] like that, I
was happy, with a gladdened mind.⁴⁴³³ (5) [4571]

[Then] carrying grain from [my] field,
I went up to the Sambuddha.
Having approached the Sambuddha,
the World's Best One, the Bull of Men,
[and] worshipping the Teacher's feet,
I spoke these words [to the Buddha]: (6) [4572]⁴⁴³⁴

"The new crop [of grain] has prospered;
you're⁴⁴³⁵ the Recipient of Gifts.⁴⁴³⁶
O Sage, showing [me] compassion,
please accept it, O Eyeful One."⁴⁴³⁷ (7) [4573]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking,
spoke these words [to me at that time]: (8) [4574]

"Four have entered [into the path];
four are established in [its] fruit.⁴⁴³⁸
This monks' Assembly is upright,
settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths
of people doing rituals,⁴⁴³⁹

⁴⁴³¹*pabhāṇita*, BJTS gloss *prabhūta*, lit., "become" "produced" "increased" "furthered"

⁴⁴³²*navasassaṇ pure pure*, BJTS Sinh. gloss *paḷamu paḷamu...navaśasyadānaya*, "a donation of the new crop, the first the first [fruits]"

⁴⁴³³*haṭṭho piṇitamānaso*

⁴⁴³⁴PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴³⁵reading *tvam* with BJTS (and PTS alt.) for PTS *taṇ*

⁴⁴³⁶*āyāgo*. The term can refer to the recipient of sacrificial gifts, or to the gifts themselves. PTS seems to assume the latter meaning in reading *taṇ* for *tvam*

⁴⁴³⁷reading *cchakkhuma* (voc.) with BJTS for PTS *cchakkhumā* (nom.)

⁴⁴³⁸BJTS glosses "stream-enterers, etc.," that is, the four who have entered the path and are established in its fruit are stream-enterers, once-returners, non-returners and arahants.

⁴⁴³⁹or "sacrifices," *yajantānaṇ manussānaṇ*

beings looking [to earn] merit,
gifted for the monks,⁴⁴⁴⁰ bears great fruit. (10) [4576]

The new crop, so too more than that,
is to be given to these monks.⁴⁴⁴¹
Proposing [it], lead monks from the
Assembly to that house [of yours].
What has been prepared in your house,
give that to the monks' Assembly." (11) [4577]⁴⁴⁴²

Proposing [it], leading monks, from the
Assembly to that house [of mine],
what had been prepared in my house,
I gave to the monks' Assembly. (12) [4578]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (13) [4579]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height],
[and it] was thirty leagues in width. (14) [4580]

The nineteenth recitation portion.
That palace of mine was crowded,
filled with [varied] groups of women.
Eating and [also] drinking there,
I live among the thirty gods.⁴⁴⁴³ (15) [4581]

And three times in succession I
exercised divine rule [back then],
and five times in succession I
was a monarch who turns the wheel,
[and I enjoyed] much local rule,
innumerable by counting. (16) [4582]⁴⁴⁴⁴

⁴⁴⁴⁰lit., "for the monks' Assembly," *saṅghe*

⁴⁴⁴¹lit., "for this assembly of monks," *tasmin saṅghe*

⁴⁴⁴²PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴⁴³i.e., in the Tāvatiṃsa heaven

⁴⁴⁴⁴PTS and BJTS agree in presenting this as a six-footed verse.

Transmigrating from birth to birth,
 I receive unlimited wealth.
 I have no lack of possessions:
 that is the fruit of a new crop. (17) [4583]

Elephant- [and] horse-vehicles,
 palanquins, also chariots —
 I am obtaining all of them:
 that is the fruit of a new crop. (18) [4584]

New clothing [and likewise] new fruit,
 new food which has the best flavor —
 I am obtaining all of them:
 that is the fruit of a new crop. (19) [4585]

Silk cloth⁴⁴⁴⁵ and woolen blankets⁴⁴⁴⁶ too,
khoma and also cotton cloth⁴⁴⁴⁷ —
 I am obtaining all of them:
 that is the fruit of a new crop. (20) [4586]

Groups of slave-women, groups of slaves,
 and women who are all decked out —
 I am obtaining all of them:
 that is the fruit of a new crop. (21) [4587]

I am not cold, I am not hot;
 burning fever does not exist.
 And also mental suffering⁴⁴⁴⁸
 is non-existent in my mind. (22) [4588]

[People say,] “Eat this,” “enjoy this,”
 “lit down [to sleep] in this [good] bed.”
 I am obtaining all of that:
 that is the fruit of a new crop. (23) [4589]

Now is the final time for me;
 [my] last rebirth is proceeding.⁴⁴⁴⁹

⁴⁴⁴⁵*koseyya*

⁴⁴⁴⁶*kambala*

⁴⁴⁴⁷*kappāsika*

⁴⁴⁴⁸reading *dukkhaṃ* with BJTS for PTS *dukaṇ*, an obvious typographical error

⁴⁴⁴⁹*ccharimo vattate bhavo*

⁴⁴⁵⁰reading *deyyadhammo...phalaṃ* with BJTS for PTS *deyyadhamme...phalaṇ* (“the fruit in [= of?] my donation”)

Today the fruit which I donated⁴⁴⁵⁰
is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,⁴⁴⁵¹
I experience eight results,⁴⁴⁵²
in accordance with my karma. (25) [4591]

I'm handsome and I'm famous [too],
very wealthy⁴⁴⁵³ and free from harm;
always in the majority,⁴⁴⁵⁴
my retinue has no factions.
They all are giving me respect,
whomever on earth I mix with.
And whatever gifts⁴⁴⁵⁵ there [may] be,
I [always] get the first of each.⁴⁴⁵⁶ (26-27) [4592-4593]

In the middle of the monks⁴⁴⁵⁷ or
face-to-face with the Best Buddha,
passing over all the [others],
the donors are giving to me. (28) [4594]

Having given the first new crop,
for the monks of splendid virtue,⁴⁴⁵⁸
I am enjoying these results:
that is the fruit of a new crop. (29) [4595]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of a new crop. (30) [4596]

⁴⁴⁵¹lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

⁴⁴⁵²*aṭṭhānisaṇse*. I count the eight here as (1) being handsome, (2) be famous, (3) being wealthy, (4) being free from harm, (5) always being in the majority, (6) having a united retinue, (7) respected by everyone, (8) always being the first to receive gifts

⁴⁴⁵³*mahābhogo*, lit., "one with many possessions"

⁴⁴⁵⁴*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁴⁴⁵⁵*deyyadhammā*, that is, religious gifts presented to the brahmins officiating at a sacrifice, or the monks being honored in an almsgiving, or other religious adepts at a festival, etc.

⁴⁴⁵⁶*pure pure*

⁴⁴⁵⁷*bhikkhusaṅghassa...majjhe*

⁴⁴⁵⁸lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [4597]

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! (32) [4598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [4599]

Thus indeed Venerable Succhintita Thera spoke these verses.

The legend of Succhintita Thera is finished.

[426. {429.}⁴⁴⁵⁹ Sovanṇakiṅkhaniya⁴⁴⁶⁰]

Having departed [home] with faith,
I went forth into homelessness.
Wearing robes made out of bark, I
placed [my] trust in asceticism.⁴⁴⁶¹ (1) [4600]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
came to be in that period,
ferrying many folks across. (2) [4601]

[All] my strength was [then] exhausted,
due to a serious⁴⁴⁶² illness.
Remembering the Best Buddha,
making an excellent stupa
of sand, with a happy heart I
scattered golden *kiṅkhani* blooms,
by the thousands, [on that stupa,]

⁴⁴⁵⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁴⁶⁰ "Gold *Kiṅkhani* Flower-er." BJTS spells the name "Sovanṇakiṅkhaniya"

⁴⁴⁶¹ *tapokammaṃ apassito*.

⁴⁴⁶² *paramena*, "superior" "best." BJTS Sinhala gloss: *dāḍi*, "strong"

my mind [full of] exultation.⁴⁴⁶³ (3-4) [4602-4603]

As though facing⁴⁴⁶⁴ the Sambuddha,
I attended on that stupa
with mental pleasure about [him],
Atthadassi, the Neutral One. (5) [4604]

Reborn in⁴⁴⁶⁵ the world of the gods,
I'm obtaining great happiness.
There I was the color of gold:
that's the fruit of Buddha-pūjā. (6) [4605]

[There] I had eight hundred million
women dressed in their ornaments.⁴⁴⁶⁶
They're waiting on me all the time:
that's the fruit of Buddha-pūjā. (7) [4606]

There sixty thousand instruments,
bhera-drums⁴⁴⁶⁷ and paṇava-drums,⁴⁴⁶⁸
conch-shells and deṇḍima-drums⁴⁴⁶⁹ [too],
speaking the lovely sound of drums.⁴⁴⁷⁰ (8) [4607]

[And also] eighty-four thousand
elephants all-ornamented,
mātaṅgas⁴⁴⁷¹ rutting in three ways⁴⁴⁷²
[and] tuskers sixty years of age,
covered over with nets of gold,
[always] are attending⁴⁴⁷³ on me,

⁴⁴⁶³reading *udaggamānaso* ("thrilled mind") with BJTS for PTS *uddaggamānaso* ("a mind on top of water")

⁴⁴⁶⁴or "face to face with"

⁴⁴⁶⁵lit., "being gone to"

⁴⁴⁶⁶*samalaṅkatā*, lit., "well-ornamented," "together with their ornaments," "all decked out"

⁴⁴⁶⁷*bheriyo*, "kettle-drums," BJTS Sinh. gloss *gāṭabera*

⁴⁴⁶⁸*paṇavāni*, "a kind of small drum or cymbal," BJTS Sinh. gloss *paṇā* [read *panā*] *bera*

⁴⁴⁶⁹*deṇḍimā*, "a kind of kettle-drum"

⁴⁴⁷⁰*vaggu* [BJTS *vaggum*] *vadati dundubhi* (BJTS, "speaking beautifully the sound of drums")

⁴⁴⁷¹see n. to #1, v. 25 [164]. Or glossary?

⁴⁴⁷²i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

⁴⁴⁷³lit., "are doing attendance"

⁴⁴⁷⁴*balakāye gaje c'eva*, lit., "and also army elephants" or "also elephants army troops" or "also cavalry elephants"

and elephants equipped for war,⁴⁴⁷⁴
are not [ever] lacking for me.⁴⁴⁷⁵ (9-10) [4608-4609]

I am enjoying the result
of golden *kin̄khani*⁴⁴⁷⁶ flowers.
Fifty-eight times I exercised
sovereignty over [all] the gods. (11) [4610]

And seventy-one times I was
a king who turns the wheel [of law].
On earth, a hundred and one times,
I exercised world-rulership. (12) [4611]

That one has now gained deathlessness,
unconditioned, hard to perceive.
The fetters have [all] been destroyed;
now there will be no more rebirth. (13) [4612]

In the eighteen hundred aeons
since I presented that flower,
I've come to know no bad rebirth:
that is the fruit of Buddha-*pūjā*. (14) [4613]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (15) [4614]

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! (16) [4615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [4616]

Thus indeed Venerable Sovaṇṇakiṇkhaniya Thera spoke these verses.
The legend of Sovaṇṇakiṇkhaniya Thera is finished.

⁴⁴⁷⁵lit., "a lack...does not exist for me"

⁴⁴⁷⁶BJTS reads °*kin̄khani*°

[427. {430.}⁴⁴⁷⁷ Sovanṇakattarika⁴⁴⁷⁸]

The Self-Composed One,⁴⁴⁷⁹ the Buddha,
 the Self-Tamer,⁴⁴⁸⁰ Attentive One,⁴⁴⁸¹
 Wandering the Path of Brahmā,⁴⁴⁸²
 Delighting in Mental Relief,⁴⁴⁸³ (1) [4617]

the Flood-Crosser,⁴⁴⁸⁴ the Sambuddha,
 Who Loves Meditation [and] Trance,⁴⁴⁸⁵
 the Sage, the Seated One,⁴⁴⁸⁶ Attainer,⁴⁴⁸⁷
 Brilliant as Blue Lotus Petals:⁴⁴⁸⁸ (2) [4618]

I approached [him,] the Best Buddha,
 taking a gourd⁴⁴⁸⁹ to hold water.
 After washing the Buddha's feet,
 I gave that [water-]gourd [to him]. (3) [4619]

The Sambuddha [then] had [it] fetched,
 the Leader, Padumuttara,
 "Bringing [more] water with this [gourd,]
 place it at the soles of my feet." (4) [4620]

Agreeing, saying, "Excellent,"
 and with respect for the Teacher,
 carrying water with the gourd,⁴⁴⁹⁰
 I brought it to the Best Buddha. (5) [4621]

⁴⁴⁷⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁴⁷⁸ "Golden Scissors" or "Golden Walking-stick-er" or (following BJTS, and preferred) "Golden Water-jug-er". BJTS (and PTS alt) reads the name *Soṇṇakontarika*, see below, n. to [4624]

⁴⁴⁷⁹ reading *manobhāvanīyaṃ* with BJTS for PTS *manobhāvaniyaṃ*; BJTS Sinhala gloss *sambhāvaniya vū*

⁴⁴⁸⁰ *attadantaṃ*

⁴⁴⁸¹ *samāhitaṃ*

⁴⁴⁸² *iriyamānam brahmapathe*. RD: "the path to the Br. world or the way to the highest good"

⁴⁴⁸³ *cchitta-vūpasame rataṃ*

⁴⁴⁸⁴ *oghatinṇaṃ*

⁴⁴⁸⁵ *jhāyi-jhana-rata*

⁴⁴⁸⁶ *upaviṭṭhaṃ*

⁴⁴⁸⁷ *samāpannaṃ*

⁴⁴⁸⁸ *indivara-dala-pabhaṃ*

⁴⁴⁸⁹ *alābu* RD: "a long white gourd, *Curcubita Lagenaris*"

⁴⁴⁹⁰ reading *alābunā 'hatvā* with BJTS for PTS *lābun'āhatvā*

The Great Hero gave thanks [for that,
 quenching [the anguish in] my heart,
 “Because of giving [me] this gourd,
 let what you think be accomplished.” (6) [4622]

For fifteen⁴⁴⁹¹ aeons [after that,
 I delighted in the gods’ world,
 and thirty times I was a king,
 a king who turns the wheel [of law]. (7) [4623]

Whether by day or else by night,
 walking back and forth or standing,
 a water pot⁴⁴⁹² made out of gold
 is standing [right] in front of me. (8) [4624]

Giving a gourd to the Buddha,
 I receive a gold water-pot:
 the deed done with little trouble⁴⁴⁹³
 becomes huge like that [later on]. (9) [4625]

In the hundred thousand aeons
 since I gave [him] that gourd back then,
 I’ve come to know no bad rebirth:
 that’s the fruit of [giving] a gourd. (10) [4626]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (11) [4627]

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! (12) [4628]

⁴⁴⁹¹reading *pañṇarasasu* with BJTS for PTS *pannarasesu*

⁴⁴⁹²reading *kontaraṃ* with BJTS (and PTS alt.) for PTS *kattara* in [4624], [4625]. *Kattara* is a knife or a walking stick; *kattarikā* a pair of scissors; *konta* (RD) “a pennant or standard”. BJTS gloss on *kontaraṃ* is *keṇḍiyak*, a pot or jar, ewer or can (with a spout). Cone guesses “a lance?” for this passage (see *kontara*, s.v.), but I take the BJTS reading (even though I do not find any warrant for it beyond the context), given the correspondence between the gift (a water-gourd) and the result (a water-pot made of gold).

⁴⁴⁹³*appakampi kataṃ kāraṃ*, lit., “the deed done with little quaking,”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4629]

Thus indeed Venerable Sovaṇṇakattarika⁴⁴⁹⁴ Thera spoke these verses.

The legend of Sovaṇṇakattarika⁴⁴⁹⁵ Thera is finished.

The Summary:

Sakiṇsammajjaka Thera,
Ekadussī, thus Āsanī,
then Kadamba [and] Korāṇḍa,
Ghaṭaṇ, also Savanika,
Succhintita, Kiṇkhanika,
and Soṇṇa-Kattarika⁴⁴⁹⁶ too:
there are a hundred verses here
plus seventy-one [more verses]

The Sakiṇsammajjaka Chapter, the Forty-Third

Ekavihāriya Chapter, the Forty-Fourth

[428. {431.}]⁴⁴⁹⁷ Ekavihāriya⁴⁴⁹⁸

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁴⁴⁹⁹
Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,⁴⁵⁰⁰ Unsupported,⁴⁵⁰¹
Whose Mind is as Level as Space,⁴⁵⁰²

⁴⁴⁹⁴BJTS reads *Soṇṇakontarika*

⁴⁴⁹⁵BJTS reads *Soṇṇakontarika*

⁴⁴⁹⁶BJTS (and PTS alt.) *Soṇṇakontarika*

⁴⁴⁹⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁴⁹⁸“One Condition-er”

⁴⁴⁹⁹*gottena*

⁴⁵⁰⁰*nippapañccha*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

⁴⁵⁰¹*nirālambo*

⁴⁵⁰²*ākāsa-sama-mānaso*, following BJTS gloss (*no gāṭena*)

Very Empty,⁴⁵⁰³ Neutral,⁴⁵⁰⁴ Not Fond
of Appearances,⁴⁵⁰⁵ the Master,⁴⁵⁰⁶ (2) [4631]

Heart Unattached,⁴⁵⁰⁷ Defilement-Free,⁴⁵⁰⁸
Not Mixing in the clan [and] group,⁴⁵⁰⁹
Greatly Compassionate, Hero,
Skilled in means of disciplining,⁴⁵¹⁰ (3) [4632]

Active in duties to others,⁴⁵¹¹
Training [the whole world] with [its] gods,⁴⁵¹²
Drying Up the muddiness on
road that leads to nirvana —
undying, supreme enjoyment,⁴⁵¹³
obstacle to old age and death⁴⁵¹⁴ —
the One Who Helps the World Across⁴⁵¹⁵
was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,⁴⁵¹⁶ with the Voice of a Cuckoo,⁴⁵¹⁷
the Sound of Brahmā,⁴⁵¹⁸ Thus-Gone-One,⁴⁵¹⁹
Lifting [those on] very bad roads⁴⁵²⁰
who are lost⁴⁵²¹ without a Leader,⁴⁵²² (6) [4635]

⁴⁵⁰³lit., “possessing much emptiness,” reading *suññatā* with BJTS (and PTS alt.) for PTS *puññatā* (“much merit-ness,” sic)

⁴⁵⁰⁴*tadī*

⁴⁵⁰⁵*animittarato*

⁴⁵⁰⁶*vasī*

⁴⁵⁰⁷*asaṅga-cchitto*

⁴⁵⁰⁸*nikleso*

⁴⁵⁰⁹*asaṅsaṭṭho kule gaṇe*

⁴⁵¹⁰*vinayopāyakovidō* (cf. Skt. *upāya kauśālya*)

⁴⁵¹¹*uyyutto parakiccchchesu*

⁴⁵¹²*vinayanto sadevake*

⁴⁵¹³*param-assāda*, BJTS Sinhala gloss *paramāśvādaya*

⁴⁵¹⁴*jarāmacchchunivāraṇaṇ*

⁴⁵¹⁵*lokatārano*

⁴⁵¹⁶*nātho*

⁴⁵¹⁷*karavīkarudo* (BJTS [and PTS alt.] corrects to *karavīka-ruto*). RD *Karavīka* = the Indian cuckoo

⁴⁵¹⁸*brahmaghoso*

⁴⁵¹⁹*tathāgato*

⁴⁵²⁰*uddharanto mahāduggā*; I follow BJTS gloss in supplying “people” as the object of the verbal noun.

⁴⁵²¹*vipannaṭṭhe* (PTS), *vipannaddhe* (BJTS)

⁴⁵²²*anāyake*

preaching the stainless Teaching [then,
the World-Leader was seen by me.
Having listened to his Teaching,
I went forth into homelessness. (7) [4636]

Going forth, I was then thinking
of the Victor's dispensation;
weighed down by associations,
I lived alone in lovely woods. (8) [4637]

Physical solitude became
the great condition⁴⁵²³ [then] for me,
possessed of mental solitude,
looking at meetings fearfully.⁴⁵²⁴ (9) [4638]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4639]

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! (11) [4640]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4641]

Thus indeed Venerable Ekavihāriya Thera spoke these verses.

The legend of Ekavihāriya Thera is finished.

[429. {432.}⁴⁵²⁵ Ekasaṅkhiya⁴⁵²⁶]

There was a large festival for
Vipassi Buddha's⁴⁵²⁷ Bodhi [tree].

⁴⁵²³ *hetubhūto*, i.e., the condition suitable to his attaining arahantship

⁴⁵²⁴ reading *sakāyavūpakasso* [corrected in BJTS alt. to *vūpakāso*] *me hetubhūto mahābhavi* with BJTS for PTS *svakāūpakattho me hetubhūto mam āgami* ("physical solitude came to me become the condition for me")

⁴⁵²⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵²⁶ "One Conch-er"

⁴⁵²⁷ lit., "Blessed One's"

The populace came together,
worshipping⁴⁵²⁸ [that] superb Bodhi. (1) [4642]

“Surely he’s no inferior,
the one whose Bodhi [tree] this is;
this will be a Best of Buddhas;”
the Teacher’s [tree] should be worshipped.”⁴⁵²⁹ (2) [4643]

After that, taking a conch shell,
I attended [that] Bodhi tree.
Blowing [that conch shell] every day,
I worshipped the supreme Bodhi. (3) [4644]

Doing that karma when near death,
I attained the world of the gods.
[When] my [human] body fell down,
I delighted in the gods’ world. (4) [4645]

Thrilled, happy, overjoyed, [playing]⁴⁵³⁰
sixty thousand instruments [they]
give service to me all the time:
that’s the fruit of Buddha-*pūjā*, (5) [4646]

I was⁴⁵³¹ seventy one kings [named]
Sudassana⁴⁵³² in this aeon,
lords of the grove of rose-apples,⁴⁵³³
victorious on [all] four sides.⁴⁵³⁴ (6) [4647]

The hundred types⁴⁵³⁵ of instruments
are waiting on me all the time.
I’m enjoying [my] own karma:
that is the fruit of attendance. (7) [4648]

In whichever womb I’m reborn,
[whether] it’s human or divine,

⁴⁵²⁸lit., “doing *pūjā*”

⁴⁵²⁹lit., “given *pūjā*”

⁴⁵³⁰I follow BJTS Sinhala gloss in specifying the implied subject here

⁴⁵³¹reading *āsiṃ* with BJTS for PTS *āsi* (“there were”)

⁴⁵³²“Good to Look At”

⁴⁵³³*jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent

⁴⁵³⁴*cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

⁴⁵³⁵*aṅgasatā*

drums are always sounding for me,
even [while] in [my] mother's womb. (8) [4649]

After serving the Sambuddha,
after enjoying [all that] bliss,⁴⁵³⁶
[now] I've attained the deathless state,
auspicious, peaceful, unshaking. (9) [4650]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (10) [4651]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4652]

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! (12) [4653]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4654]

Thus indeed Venerable Ekasaṅkhiya Thera spoke these verses.

The legend of Ekasaṅkhiya Thera is finished.

[430. {433.}⁴⁵³⁷ Pāṭihīrasañña⁴⁵³⁸]

The Victor, Padumuttara,
Sacrificial Recipient,
entered the city at that time,
with a hundred thousand masters.⁴⁵³⁹ (1) [4655]

⁴⁵³⁶*anubhotvāna sampadā*

⁴⁵³⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵³⁸"Miracle-Perceiver." This is the BJTS (and correct) spelling; PTS reads *Pāṭihīra*°

⁴⁵³⁹*vasī* = arahants

When the Very Peaceful One, the
Neutral One, entered the city,
[many] gems shone brilliantly, [and]
there was a loud noise all the time. (2) [4656]

Through the Buddha's [great] majesty,⁴⁵⁴⁰
drums were being played and beaten;
the lutes⁴⁵⁴¹ were played all by themselves,
when Buddha entered the city. (3) [4657]

I'm honoring⁴⁵⁴² the Best Buddha,
Padumuttara, Great Sage;
after seeing the miracle,
I pleased [my own] heart [over it]. (4) [4658]

"O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Through no [one's] will, the instruments
are being played all by themselves!" (5) [4659]

In the hundred thousand aeons
since I obtained that perception,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (6) [4660]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4661]

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! (8) [4662]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4663]

Thus indeed Venerable Pāṭihīrasaṇṇaka Thera spoke these verses.

⁴⁵⁴⁰ *ānubhāvena*

⁴⁵⁴¹ *vīṇā*, the Indian lute, mandolin, veena

⁴⁵⁴² *namassāmi*, paying honor to, giving homage to, venerating

The legend of Pāṭihīrasaṇṇaka Thera is finished.

[431. {434.}⁴⁵⁴³ Nāṇathavika⁴⁵⁴⁴]

I saw the Ultimate Biped,
shining like a dinner-plate tree,⁴⁵⁴⁵
blazing forth like a tree of lamps,
glittering as though [made of] gold. (1) [4664]

Putting aside [my] water-pot,⁴⁵⁴⁶
[my] robes of bark and [my] ewer,⁴⁵⁴⁷
placing deer-hide on one shoulder,
I [then] praised [him,] the Best Buddha: (2) [4665]

“Great Sage, shedding⁴⁵⁴⁸ the knowledge-light,⁴⁵⁴⁹
which dispels confusion-darkness
[produced by] the delusion-web,
you’re the One who has Crossed Over. (3) [4666]

O Unexcelled One,⁴⁵⁵⁰ you lift up
this world in its entirety;⁴⁵⁵¹
there is not in its whole extent⁴⁵⁵²
a simile⁴⁵⁵³ for your knowledge. (4) [4667]

Due to that knowledge, the Buddha⁴⁵⁵⁴
is known as⁴⁵⁵⁵ “the Omniscient One.”⁴⁵⁵⁶

⁴⁵⁴³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁴⁴ “Knowledge-Praiser”

⁴⁵⁴⁵ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁴⁵⁴⁶ *kamaṇḍalu*, a long-spouted jar for carrying water used by non-Buddhist ascetics

⁴⁵⁴⁷ *kuṇḍika*, also a pot used for water, sometimes synonymous with a *kamaṇḍalu* but here distinguished as a separate type.

⁴⁵⁴⁸ *dassayitvā*, lit., “having shown” “having displayed” “having diffused”

⁴⁵⁴⁹ reading *ñāṇālokaṃ* with BJTS for PTS *ñāṇalokaṃ* (“the world of knowledge”)

⁴⁵⁵⁰ reading *anuttara* (voc.) with BJTS for PTS *anuttaraṃ* (acc.). The BJTS reading has the adjective modify “you” (Buddha); the PTS reading has it modify “world”

⁴⁵⁵¹ *sabbāvantā*, fr. *sabbāvant*, “all, entire;” BJTS gloss *siyalu sattvayan sahita* (“with all its creatures”)

⁴⁵⁵² *yāvatā ccha gato gati*, lit., “as far as going goes,” BJTS Sinh. gloss *yāmtāk da ētāk* (“however far, to that extent”)

⁴⁵⁵³ *upamā n’atthi*, “analogy” “metaphor” “likeness”

⁴⁵⁵⁴ reading *buddho* with BJTS for PTS *bhotvā* (= *huvā* ?)

⁴⁵⁵⁵ *pavuccchati*, lit., “is called” “is said to be” “is pronounced”

Great Hero, I'm worshipping him,
the Unobstructed,⁴⁵⁵⁷ All-Knower.⁴⁵⁵⁸ (5) [4668]

In the hundred thousand aeons
since I praised the Best of Buddhas,
I've come to know no bad rebirth:
that's the fruit of praising knowledge. (6) [4669]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4670]

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! (8) [4671]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4672]

Thus indeed Venerable Ñāṇathavika Thera spoke these verses.

The legend of Ñāṇathavika Thera is finished.

[432. {435.}⁴⁵⁵⁹ Ucchchukaṇḍika⁴⁵⁶⁰]

In the city, Bandhumatī,
I was a gate-keeper [back then].
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [4673]

Happy, with pleasure in [my] heart,
bringing a stalk of sugarcane,⁴⁵⁶¹

⁴⁵⁵⁶ *sabbaññū ti*

⁴⁵⁵⁷ reading *anāvaram* with BJTS (and PTS alt.) for PTS *anāsavaṇ* ("Undeified")

⁴⁵⁵⁸ *sabbaññūtaṇ*

⁴⁵⁵⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁶⁰ "Stalk of Sugarcane-er" BJTS reads *Ucchchukaṇḍika* ("Broken Bit/Stick of Sugarcane")

⁴⁵⁶¹ *ucchchu* + *kaṇḍika*, fr. *kaṇḍa*, a reed or stalk or arrow shaft (or the entire arrow). BJTS reads *ucchchu* + *khaṇḍaka*, with much the same meaning. Sugar-cane grows like

I gave it to [him,] the Best Buddha,
the Great Sage [known as] Vipassi. (2) [4674]

In the ninety-one aeons since
I gave [the Buddha] sugar-cane,
I've come to know no bad rebirth:
the fruit of a sugar-cane stalk. (3) [4675]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4676]

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) [4677]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4678]

Thus indeed Venerable Uccchukaṇḍika⁴⁵⁶² Thera spoke these verses.

The legend of Uccchukaṇḍika⁴⁵⁶³ Thera is finished.

[433. {436.}⁴⁵⁶⁴ Kalambadāyaka⁴⁵⁶⁵]

The Sambuddha⁴⁵⁶⁶ named Romasa⁴⁵⁶⁷
was living on a mountainside.

bamboo, shooting up discrete stalks or canes (hence the name) which are then chewed raw, or boiled and processed into granulated sugar.

⁴⁵⁶²BJTS reads Uccchukhaṇḍika°

⁴⁵⁶³BJTS reads Uccchukhaṇḍika°

⁴⁵⁶⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁶⁵“Stalk of Sugar-Cane-er” BJTS reads *Uccchukhaṇḍika* (“a broken bit/a stick of sugar-cane”)

⁴⁵⁶⁶BJTS takes him as a Lonely (*paccchekka*, Sinh. *pasē*) Buddha, even though the text is unambiguous in labelling him a Sambuddha.

⁴⁵⁶⁷see above, note to #226, v. 4 (BJTS v. 2404) for a discussion of possible meanings and details of the use of this name elsewhere in *Apadāna*.

⁴⁵⁶⁸*kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = convulvulus repens, bindweed, but there are other possibilities including the tree *menispermum calumba* (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and

I gave bindweed⁴⁵⁶⁸ to that [Buddha],
[feeling well-]pleased by [my] own hands. (1) [4679]

In the ninety-four aeons since
I gave that donation back then,
I've come to know no bad rebirth:
that's the fruit of [giving] bindweed. (2) [4680]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4681]

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! (4) [4682]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4683]

Thus indeed Venerable Kalambadāyaka Thera spoke these verses.

The legend of Kalambadāyaka Thera is finished.

[434. {437.}⁴⁵⁶⁹ Ambāṭaka⁴⁵⁷⁰]

Seeing the Buddha in the woods,
the Self-Become, Unconquered One,
having taken a hog-plum,⁴⁵⁷¹ I
gave [it] to the Self-Become One. (1) [4684]

In the thirty-one aeons since
I gave that fruit [to him] back then,

(following BJTS Sinh. gloss on [169] and [4005]) Anthocephalus Cadamba (*Rub.*), Sinh. *kalamba*. BJTS Sinh. gloss here is *vilapalā*, “edible greens from a lake[side],” which accords with the context whatever the actual plant was (or would be called in English). An alternative, and reasonable translation might be “wild greens” or “edible greens”

⁴⁵⁶⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁷⁰ “Hog-Plum”

⁴⁵⁷¹ *ambāṭakā*, RD: “the hog-plum, *Spondias Mangifera* (a kind of mango), Vin ii.17 (°vana), DA i.271 (°rukkha).” BJTS gloss *āmarālla*, *āmbārālla*, a small, sour, mango-like fruit which is cooked as a curry.

I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [4685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4686]

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! (4) [4687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4688]

Thus indeed Venerable Ambāṭaka Thera spoke these verses.

The legend of Ambāṭaka Thera is finished.

[435. {438.}⁴⁵⁷² Hariṭakadāyaka⁴⁵⁷³]

Myrobalan⁴⁵⁷⁴ and gooseberry,⁴⁵⁷⁵
mango, rose-apple,⁴⁵⁷⁶ bahera,⁴⁵⁷⁷
jujube,⁴⁵⁷⁸ markingnut,⁴⁵⁷⁹ bel⁴⁵⁸⁰ —
I'm carrying [that] by myself. (1) [4689]

Seeing a Meditator, Sage,
Trance-Lover, on a [mountain] slope,
a Great Sage [dwelling there] alone,

⁴⁵⁷² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁷³ "Myrobalan Donor"

⁴⁵⁷⁴ *hariṭakaṇ* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

⁴⁵⁷⁵ *āmalakaṇ* = Sinhala *nelli*, *phyllanthus emblica*, emblic myrobalan, Indian gooseberry

⁴⁵⁷⁶ fruit of the *eugenia*, *damba*, *jambu*

⁴⁵⁷⁷ *vibhīṭakaṇ*, Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bel-lirica*

⁴⁵⁷⁸ *kolaṇ*, Sinh. *ḍebara phala*, *Ziziphus Mauritania*, *Zyziphus Jujuba*, Indian jujube or Chinese apple.

⁴⁵⁷⁹ *bhallāṭakaṇ* *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

⁴⁵⁸⁰ *bellāṇ*, *billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

who was tormented by disease,
 taking a myrobalan, I
 gave [it] to the Self-Become One.
 When the medicine was eaten,⁴⁵⁸¹
 it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,
 the Buddha [then] expressed [his] thanks:⁴⁵⁸²
 "Due to this gift of medicine
 and the allaying⁴⁵⁸³ of illness,
 being divine or human, or
 born in another existence,⁴⁵⁸⁴
 may you be happy everywhere,
 and may illness not come to you." (4-5) [4692-4693]

Having said this, the Sambuddha,
 the Self-Become One, the Great Sage,
 the Hero,⁴⁵⁸⁵ rose into the sky,
 just like a swan-king in the air. (6) [4694]

From when I gave myrobalan
 to the Great Sage, the Self-Become,
 until this [present] birth [of mine],
 illness did not arise for me. (7) [4695]

This is the final time for me;
 [my] last rebirth is proceeding.⁴⁵⁸⁶
 The three knowledges are attained;
 [I have] done what the Buddha taught! (8) [4696]

In the ninety-four aeons since
 I gave [him] medicine back then,
 I've come to know no bad rebirth:
 that is the fruit of medicine. (9) [4697]

⁴⁵⁸¹*khādamattamhi bhesajje*, lit., "as soon as the medicine was eaten." BJTS reads *katamattamhi bhesajje* ("right when the medicine was done [or made]")

⁴⁵⁸²*anumodaniyaṃ akā*, lit., "made an expression of thanks." Both PTS and BJTS record an alternate reading which is more straightforward: *anumodaṇ akāsi me*, "expressed [his] thanks to me"

⁴⁵⁸³reading °*vūpasamena* with BJTS for PTS °*vūpasamena*

⁴⁵⁸⁴*jāto vā aññajātiyā*, lit., (following BJTS gloss) "or born in some other birth-state"

⁴⁵⁸⁵BJTS (and PTS alt.) reads *dhīro* ("the wise one")

⁴⁵⁸⁶*ccharimo vattate bhavo*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4698]

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! (11) [4699]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4700]

Thus indeed Venerable Harīṭakadāyaka Thera spoke these verses.

The legend of Harīṭakadāyaka Thera is finished.

[436. {439.}⁴⁵⁸⁷ Ambapiṇḍiya⁴⁵⁸⁸]

I was then an elephant-king,
with tusks like plough-poles, fully grown.
Wandering in a large forest,⁴⁵⁸⁹
I saw the Leader of the World. (1) [4701]

Taking a cluster of mangoes,⁴⁵⁹⁰
I gave [them] to [him,] the Teacher.
The Great Hero accepted them,
Siddhattha, Leader of the World. (2) [4702]

While I⁴⁵⁹¹ meditated [on him],
the Victor then consumed [that fruit].

⁴⁵⁸⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵⁸⁸“Mango-Cluster-er”

⁴⁵⁸⁹reading *brahāraññe* with BJTS (and PTS alt.) for PTS *Brahmāraññe* (“Brahmā’s forest”)

⁴⁵⁹⁰*ambapiṇḍi*. The term can mean “lump” or “round mass” too, but it’s not clear how an elephant would get or make a lump or ball of mango to present a Buddha; “mango-cud” seems unlikely. Wild elephants eat by breaking branches, fronds or stems off trees and shrubs with their trunks, and the image here seems to be along those lines: mangoes fruit in clusters along branches, and the protagonist has apparently broken off such a branch, clustered with mangoes, to give the Buddha.

⁴⁵⁹¹reading *mama* with BJTS (and PTS. alt.; gen. abs. construction) for PTS *mamaṃ* (acc.)

Bringing pleasure to [my] heart there,
I was reborn in Tusitā.⁴⁵⁹² (3) [4703]

After falling down from there, I
was a monarch who turns the wheel.
[Then] through that very method, I,
having enjoyed [great] good fortune,⁴⁵⁹³
being one bent on exertion,
calmed,⁴⁵⁹⁴ devoid of grounds for rebirth,⁴⁵⁹⁵
knowing well all the defilements,
am living [here now,] undefiled. (4-5) [4704-4705]

In the ninety-four aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (6) [4706]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4707]

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! (8) [4708]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4709]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

⁴⁵⁹²the heaven of happiness

⁴⁵⁹³*sampadā*, [good] achievements, etc.

⁴⁵⁹⁴*upasanto*

⁴⁵⁹⁵*nirūpadhi*

⁴⁵⁹⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[437. {440.}⁴⁵⁹⁶ Jambuphaliya⁴⁵⁹⁷]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame, (1) [4710]

taking the best [rose-apple]⁴⁵⁹⁸ fruit,
with a mind that was very clear,
I gave [it] to the Teacher, the
Hero, the One Deserving Gifts. (2) [4711]

O Biped-Lord,⁴⁵⁹⁹ O World's Best One,
Bull of Men, due to that karma,
I've attained the unshaking place
beyond [all] conquest and defeat. (3) [4712]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. (4) [4713]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4714]

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! (6) [4715]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4716]

⁴⁵⁹⁷"Rose-apple-Fruit-er." Virtually the same *apadāna* is repeated below as # {552} (BJTS only), ascribed to Nadikassapa Thera. Lacking the name "Rose-apple Fruit-er" there it leaves the type of fruit donated ambiguous, as does the Pāli

⁴⁵⁹⁸*jambu*. BJTS Sinhala gloss suggests this interpolation, presumably based on the name of the protagonist (which appears in the colophon), but the Pāli of the poem itself does not specify what *kind* of fruit this one was the best of.

⁴⁵⁹⁹I read this and the following two epithets in the vocative, in keeping with PTS, though BJTS reads them as nominatives, continuing the preceding verse, here and in the repeated version (# {552}). See the latter for the treatment of them as nominatives.

Thus indeed Venerable Jambuphaliya Thera spoke these verses.

The legend of Jambuphaliya Thera is finished.

The Summary:

Ekavihārī Thera and
 Saṅkhika, Pāṭihīraka,
 Thavika and Ucchchukaṇḍī⁴⁶⁰⁰
 Kalamb', Ambāṭakapadā,⁴⁶⁰¹
 Harīṭak', and Ambapiṇḍī,
 Jambuda goes as the tenth [poem].
 There are eighty-six verses [here],
 which are counted by those who know.

The Ekavihāriya Chapter, the Forty-Fourth

Vibhīṭaki⁴⁶⁰² Chapter, the Forty-Fifth

[438. {441.}⁴⁶⁰³ Vibhīṭakamiñjaya⁴⁶⁰⁴]

Kakusandha, the Great Hero,
 was a Master of Everything.
 Alienated⁴⁶⁰⁵ from the group,
 he went into the forest [then]. (1) [4717]

Having gathered numerous seeds,⁴⁶⁰⁶
 I strung them on a [piece of] vine.
 At that time the Blessed One was
 meditating on a mountain. (2) [4718]

⁴⁶⁰⁰BJTS reads *Ucchchukhaṇḍi*

⁴⁶⁰¹BJTS reads *Ambāṭakappadā*

⁴⁶⁰²BJTS reads *Vibhīṭaka*

⁴⁶⁰³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁰⁴"Bahera-nut-er"

⁴⁶⁰⁵reading *vūpakatṭho* with BJTS for PTS *vupakatṭho*

⁴⁶⁰⁶*bijabījaṇ*, taking the reduplication as indicative of a large number, "seeds and seeds." BJTS Sinhala gloss interpolates "*bulu*" (*bahera*, "bastard myrobalan," *vibhīṭaka*), identifying the type of seed on the basis of the protagonist's name (as it appears in the colophon), even though the Pali does not specify it. Cty (p. 487) eliminates even the clue in the name, calling this monk *Bijabījadāyaka* ("Numerous Seeds Donor") after this distinctive term in the text. However, Cty proceeds to specify, like BJTS, that these were *vibhīṭaka* [Sinhala *bulu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*] seeds and even to explain that "the meaning is: 'having allowed *vibhīṭaka* fruits to mature, taking the seeds [that is] the kernels, mixing [them] with honey [and] sugar, I gave them to Kakusandha, the Blessed One'"

Having seen the God of Gods, I,
with a mind that was very clear,
presented [all those] seeds to [him],
the Hero, Deserving of Gifts. (3) [4719]

Within the [present] aeon, since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that's the fruit of numerous seeds. (4) [4720]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4721]

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! (6) [4722]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4723]

Thus indeed Venerable Vibhīṭakamiñjaya Thera spoke these verses.

The legend of Vibhīṭakamiñjaya Thera is finished.

[439. {442.}⁴⁶⁰⁷ Koladāyaka⁴⁶⁰⁸]

I was dressed in⁴⁶⁰⁹ deer-leather [then,]
wearing garments made out of bark.
Carrying a *khāri* load, I
brought jujubes⁴⁶¹⁰ to the ashram. (1) [4724]

At that time the Buddha, Sikhi,
was alone with nobody else.⁴⁶¹¹

⁴⁶⁰⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁰⁸"Jujube Donor." Virtually the same *apadāna* is repeated below as #553, where it is ascribed to the historical monk Gayākassapa.

⁴⁶⁰⁹lit., "with"

⁴⁶¹⁰*kolaṇ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁴⁶¹¹lit., "without a second"

He [then] approached my hermitage,
shining brightly all of the time. (2) [4725]

Bringing pleasure to [my] own heart,
worshipping⁴⁶¹² the Compliant One,⁴⁶¹³
taking [them] with both of my hands
I gave the Buddha jujubes. (3) [4726]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
the fruit of giving jujubes. (4) [4727]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4728]

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! (6) [4729]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4730]

Thus indeed Venerable Koladāyaka Thera spoke these verses.

The legend of Koladāyaka Thera is finished.

[440. {443.}⁴⁶¹⁴ Billaphaliya⁴⁶¹⁵]

On CChandabhāgā River's bank,
my well-constructed hermitage
was served by varied [types] of trees,
[and] strewn with *bel* trees [full of fruit.] (1) [4731]

⁴⁶¹²lit., "and worshipping"

⁴⁶¹³*subbataṇ*

⁴⁶¹⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶¹⁵"*Bel-Fruit-er*"

Seeing a fragrant *bel* tree,⁴⁶¹⁶ I,
 remembering the Best Buddha,
 having filled up a *khāri* load,
 thrilled, mind [stirred up] with emotion,
 having approached Kakusandha,
 with a mind that was very clear,
 I gave [that] *bel* fruit [I had brought]
 to [him,] the Hero, Merit-Field. (2-3) [4732-4733]

Within the [present] aeon, since
 I gave that fruit [to him] back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (4) [4734]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [4735]

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! (6) [4736]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [4737]

Thus indeed Venerable Billaphaliya Thera spoke these verses.

The legend of Billaphaliya Thera is finished.

[441. {444.}⁴⁶¹⁷ Bhallāṭakadāyaka⁴⁶¹⁸]

Spreading out a rug made of grass⁴⁶¹⁹
 for the Gold-Colored Sambuddha,
 Bearing the Thirty-two Great Marks,

⁴⁶¹⁶*bellāṇ*, *billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree, = *beluvā*

⁴⁶¹⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶¹⁸"Markingnut Fruit-er"

⁴⁶¹⁹*tiṇattharaṇ*

flying⁴⁶²⁰ along the forest⁴⁶²¹ top,
 like a regal *sal* tree in bloom,
 I asked [him,] the Best of Buddhas:
 “let the Buddha show me mercy;
 I would like to give [you] alms food.” (1-2) [4738-4739]

Merciful, Compassionate One,
 Atthadassi, Greatly Famed One,
 discerning what I was thinking,
 descended to my hermitage. (3) [4740]

Descending, the Sambuddha then
 sat down on [that] mat made of leaves.⁴⁶²²
 Having taken some markingnut,⁴⁶²³
 I gave [it] to the Best Buddha. (4) [4741]

While I meditated [on him],
 the Victor then consumed [that fruit].
 Bringing pleasure to [my] heart there,
 I then worshipped [him,] the Victor. (5) [4742]

In the eighteen hundred aeons
 since I gave [him] that fruit back then,
 I’ve come to know no bad rebirth:
 that is the fruit of giving fruit. (6) [4743]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (7) [4744]

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! (8) [4745]

The four analytical modes,
 and these eight deliverances,

⁴⁶²⁰lit., “going”

⁴⁶²¹*pavana*°. Despite RD’s qualms (*pavana*, s.v.) I follow the tradition in reading this as “forest, woods” rather than “the side of a mountain.” Note BJTS alt. *vipina*°.

⁴⁶²²*paṇṇasanthare*, presumably the “rug made of grass” mentioned in v. 2

⁴⁶²³*bhallātakaṇ bhalli*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4746]

Thus indeed Venerable Bhallāṭakadāyaka Thera spoke these verses.

The legend of Bhallāṭakadāyaka Thera is finished.

[442. {445.}⁴⁶²⁴ Utulhipupphiya⁴⁶²⁵]

Taking an *utulhi* flower,
I offered it to the Bodhi,
when [that] banyan⁴⁶²⁶ tree had grown large,
in the golden-colored sunlight.⁴⁶²⁷ (1) [4747]

Within the [present] aeon, since
I offered a flower back then,
I've come to know no bad rebirth:
that's the fruit of Bodhi-pūjā. (2) [4748]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4749]

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! (4) [4750]

⁴⁶²⁴Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶²⁵"*Utuhi-Flower-er*." BJTS reads *Uttalipupphiya*, "*Uttali-Flower-er*."

⁴⁶²⁶*nigrodhe*, *nigrodha* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*) The banyan was the Bodhi tree only of Kassapa Buddha, the twenty-third Buddha of *Buddhavaṃsa* and third of the five Buddhas of the present "auspicious" or "lucky" (*bhadda*) aeon (Gotama is the fourth, Maitreya will be the fifth); thus the text inadvertently indicates that this offering was made in the Kassapa Buddha-era.

⁴⁶²⁷I take *haritobhāsa* as *haritā* + *obhāsa*, but it could also be *harita* + *obhāsa* = splendorous pale green, modifying the tree, which seems to be BJTS' preferred reading (gloss: *nil-pāhā āti*, "having blue color"). I also take the string of locatives as an absolute construction ("when...") whereas BJTS treats them as straightforward locatives, with the protagonist taking a flower *on* the banyan tree. BJTS seems to misunderstand *nigrodha*, glossing it *nāgabodhiruḥṣayehi*, "on the ironwood bodhi tree." Ironwood was the Bodhi tree of four previous Buddhas (Maṅgala, Sumana, Revata and Sobhita) but all of them lived before the present aeon.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4751]

Thus indeed Venerable Utulhipupphiya⁴⁶²⁸ Thera spoke these verses.

The legend of Utulhipupphiya⁴⁶²⁹ Thera is finished.

[443. {446.}⁴⁶³⁰ Ambāṭakiya⁴⁶³¹]

Vessabhū, the Sage, having plunged
into a *sal*-forest in bloom,
sat down on a bad mountain road
like a lion, the Well-Born-One.⁴⁶³² (1) [4752]

Happy, with pleasure in [my] heart,
I presented⁴⁶³³ hog-plum⁴⁶³⁴ [to him],
the Merit-Field, the Great Hero,
[feeling well-]pleased by my own hands. (2) [4753]

In the thirty-one aeons since
I offered⁴⁶³⁵ that flower⁴⁶³⁶ [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4754]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
I am living without constraint. (4) [4755]

⁴⁶²⁸BJTS reads *Uttalipupphiya*, "Uttali-Flower-er."

⁴⁶²⁹BJTS reads *Uttalipupphiya*, "Uttali-Flower-er."

⁴⁶³⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶³¹"Hog-Plum-er"

⁴⁶³²*abhiṇṇāto*

⁴⁶³³lit., "did *pūjā* to"

⁴⁶³⁴*ambāṭakā*, RD: "the hog-plum, *Spondias Mangifera* (a kind of mango)." BJTS gloss *āmbārālla*, *āmbārālla*, a small, sour, mango-like fruit which is cooked as a curry. Here the protagonist apparently offered hog-plum flowers rather than fruits (see v. 3, below)

⁴⁶³⁵*abhiropayin*

⁴⁶³⁶though "hog-plum" evokes the small sour fruit, in the present instance the protagonist apparently offers flowers from that tree

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) [4756]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [4757]

Thus indeed Venerable Ambāṭakiya Thera spoke these verses.

The legend of Ambāṭakiya Thera is finished.

[444. {447.}⁴⁶³⁷ *Sihāsanika*⁴⁶³⁸]

Happy, with pleasure in [my] heart,
 I gave a lion-throne [to him,]
 Padumuttara, Blessed One,
 the Well-Wisher of All Creatures.⁴⁶³⁹ (1) [4758]

In the world of gods or of men,
 wherever I am living [then],
 I'm receiving a huge mansion:
 that's the fruit of a lion-throne. (2) [4759]

Many couches⁴⁶⁴⁰ made out of gold,
 made of silver, made of rubies,
 made of gemstones, made of crystal,
 are produced for me all the time. (3) [4760]

Making a seat for the Bodhi
 of the [Buddha] named "Best Lotus,"
 I'm born in an exalted clan;
 O! the Teaching's propriety!⁴⁶⁴¹ (4) [4761]

⁴⁶³⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶³⁸"Lion-throne-er." Cf. #11, #175, above, for two monks with a similar name/seed karma ("*Sihāsanadāyaka*"). In addition to those two, many additional monks offered lion-thrones as their seed karmas, e.g., #20, #33, #39, #108, #327, #328, above, and #445 {448}, #450 {453}, below.

⁴⁶³⁹*sabbabhūtahitesino*

⁴⁶⁴⁰*bahū...pallaṅkā*

⁴⁶⁴¹*aho dhammasudhammatā*, BJTS gloss "the propriety of the Dharma is amazing!"

In the hundred thousand aeons
since I made [him that] lion-throne,
I've come to know no bad rebirth:
that's the fruit of a lion-throne. (5) [4762]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4763]

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! (7) [4764]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4765]

Thus indeed Venerable Sihāsanika Thera spoke these verses.

The legend of Sihāsanika Thera is finished.

[445. {448.}⁴⁶⁴² Pādapīṭhiya⁴⁶⁴³]

The Sambuddha named Sumedha,
the Chief, Compassionate, the Sage,
causing many beings to cross,
[then] reached nirvana, Great-Famed One. (1) [4766]

Happy, with pleasure in [my] heart,
I had a stool for the feet made
close to the lion-throne of him,
of Sumedha, the Sage So Great. (2) [4767]

Doing that wholesome karma which
bears fruit and leads to happiness,⁴⁶⁴⁴

⁴⁶⁴² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁴³ "Footstool-er"

⁴⁶⁴⁴ *sukhapākaṇ sukhūḍāyaṇ*, 'whose fruit is happiness, which leads to happiness.' Not that I accept the BJTS reading *sukhūḍāyaṇ* ("leading to happiness") for PTS *sukhīndriyaṇ*, "with happy senses with happy senses," though the latter could appropriately be taken as an adverb qualifying *katvāna*, i.e., "doing wholesome karma"

conforming to [my] good⁴⁶⁴⁵ karma,
I [then] went to Tāvatiṃsa. (3) [4768]

When I was living in that [world,]
being endowed with good⁴⁶⁴⁶ karma,
when lifting up [my] feet a gold
footstool [then] comes to be for me. (4) [4769]

The gain for them is well-received,
who are getting a listening;
serving⁴⁶⁴⁷ [Buddha] in nirvana,⁴⁶⁴⁸
they're receiving huge happiness. (5) [4770]

My karma too was so well done,
[carefully] employing merchants.
After having a footstool made,
I'm receiving a chair of gold. (6) [4771]

Whichever direction I go,⁴⁶⁴⁹
for any reason at all, I'm
stepping on a stool of gold:
that is the fruit of good⁴⁶⁵⁰ karma. (7) [4772]

In the thirty thousand aeons
since I did that karma back then,
I've come to know no bad rebirth:
that is the fruit of a footstool. (8) [4773]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [4774]

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! (10) [4775]

⁴⁶⁴⁵lit., "meritorious"

⁴⁶⁴⁶lit., "meritorious"

⁴⁶⁴⁷*kāraṇaṃ katvāna*, lit., "doing deeds for"

⁴⁶⁴⁸*nibbute*, lit., "with regard to one who has reached nirvana"

⁴⁶⁴⁹*pakkāmi*

⁴⁶⁵⁰lit., "meritorious"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [4776]

Thus indeed Venerable Pādapīṭhiya Thera spoke these verses.

The legend of Pādapīṭhiya Thera is finished.

[446. {449.}⁴⁶⁵¹ Vedikāraka⁴⁶⁵²]

Making a well-made railing for
the foot of the superb Bodhi⁴⁶⁵³
of Padumuttara Buddha,
I brought pleasure to [my] own heart. (1) [4777]

Really excellent⁴⁶⁵⁴ merchandise,⁴⁶⁵⁵
[things] man-made and [things] not man-made,⁴⁶⁵⁶
are raining [on me] from the sky:
that is the fruit of a railing. (2) [4778]

Being jumped on from both [sides] when
threatening armies are massing,⁴⁶⁵⁷
I am not seeing frights or fears:
that is the fruit of a railing. (3) [4779]

Discerning what I am thinking,
a good mansion gets made⁴⁶⁵⁸ [for me]

⁴⁶⁵¹Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁵²“Railing-Maker.” Cf. #143, above, for another monk with the same name/seed karma.

⁴⁶⁵³i.e., at the base of his Bodhi tree, which was a *salala* tree.

⁴⁶⁵⁴reading *atolārāṇi* (PTS) or *atholārāṇi* (BJTS) as *ati-uḷārāṇi*, “excessively lofty” “very superior”

⁴⁶⁵⁵*bhaṇḍāni*, “things,” “articles,” “stock in trade,” “goods,” “property;” BJTS Sinh. gloss *bhāṇḍayō*

⁴⁶⁵⁶*katāni akatāni ccha*, or “manufactured and natural”

⁴⁶⁵⁷*ubhato byūḷhasaṅgame* (BJTS *vyūḷhasaṅgame*)/*pakkhadanto bhayānake*, following the first suggestion for interpreting this difficult half-verse in BJTS Sinhala gloss, which takes the first compound as *v[i]yūḷha + saṅgame*, lit., “the meeting of a mass of troops” (Sinhala gloss: “being sprung upon from two sides by a frightful army”). The other suggestion, also possible, takes *vyūḷhasaṅgame* in the sense of “meeting that has arisen” (but also “intention,” “plan,” “design:” *aramuṇak*) to produce “[when] springing forward into dangerous situations” (or “an intention to spring forward into imminent danger”)

⁴⁶⁵⁸lit., “is produced” “is born” “comes into existence”

[with] many very costly beds:
that is the fruit of a railing. (4) [4780]

In the hundred thousand aeons
since I had that railing made [then],
I've come to know no bad rebirth:
that is the fruit of a railing. (5) [4781]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4782]

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! (7) [4783]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4784]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[447. {450.}⁴⁶⁵⁹ Bodhighariya⁴⁶⁶⁰]

Happy, with pleasure in [my] heart,
I had a Bodhi-tree shrine⁴⁶⁶¹ made
for Siddhattha, the Blessed One,
the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,⁴⁶⁶²
I live in a house [made of] gems.
There's neither cold nor hot for me;
the wind does not touch my body. (2) [4786]

⁴⁶⁵⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁶⁰"Bodhi Tree Shrine-er"

⁴⁶⁶¹*bodhigharam*, lit., "bodhi [tree] house," an enclosure surrounding a Bodhi tree which functions both as shrine and as protection for the tree. Siddhattha Buddha's Bodhi tree was a *kaṇikāra*, "dinner-plate tree"

⁴⁶⁶²the heaven of happiness

In the fifty-sixth aeon hence
 I was a wheel-turning monarch;
 my city known as Kāsika,⁴⁶⁶³
 constructed by Vissakamma,⁴⁶⁶⁴
 was spread out for ten leagues [in length,
 [and it measured] eight leagues in width.
 No[thing] in that city was [made
 of]⁴⁶⁶⁵ sticks [or of] vines [or of] clay. (3-4) [4787-4788]

[My] palace known as Maṅgala,⁴⁶⁶⁶
 constructed by Vissakamma,
 [measured] a league across [in length,
 and it was a half a league wide. (5) [4789]

[Its] eighty-four thousand pillars
 were [all made out of solid] gold;
 the pinnacles were made of gems,
 and the roofs were [made of] silver. (6) [4790]

That house all made of [solid] gold,
 constructed by Vissakamma,
 was occupied by me [back then]:
 that's the fruit of giving a shrine.⁴⁶⁶⁷ (7) [4791]

After enjoying all of that,
 in the world⁴⁶⁶⁸ of gods [and of] men,
 today I have reached nirvana,
 the peaceful state that's unexcelled. (8) [4792]

In the ninety-four aeons since
 I had that Bodhi[-tree-]shrine made,
 I've come to know no bad rebirth:
 that's the fruit of giving a shrine. (9) [4793]

My defilements are [now] burnt up;
 all [new] existence is destroyed.

⁴⁶⁶³"in the Benares Country", "cf. Kāsi, Benares, where many of the *Jātaka* stories are set.

⁴⁶⁶⁴Vishwakarma, "the divine architect"

⁴⁶⁶⁵I follow BJTS Sinhala gloss in interpolating "thing" as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*n'atthi*, "do not exist") in that city.

⁴⁶⁶⁶"Auspicious" "Festival"

⁴⁶⁶⁷lit., "of giving a [Bodhi tree] house"

⁴⁶⁶⁸or "state" "existence": *bhave* rather than *loke*

Like elephants with broken chains,
I am living without constraint. (10) [4794]

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! (11) [4795]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4796]

Thus indeed Venerable Bodhighariya Thera spoke these verses.

The legend of Bodhighariya Thera is finished.

The Summary:

Vibhīṭakī,⁴⁶⁶⁹ Kolaphalī,
Billa-Bhallāṭakappada,
Nigrodha⁴⁶⁷⁰ and Ambāṭakī,
Āsanī, Pādapīṭhaka,
Vedika, Bodhigharika:
the verses that are counted here,
which are declared in this chapter,
all[-told] are one less than eighty.

The Vibhīṭaki Chapter, the Forty-Fifth

Jagatidāyaka Chapter, the Forty-Sixth

[448. {451.}⁴⁶⁷¹ Jagatidāyaka⁴⁶⁷²]
Happy, with pleasure in [my] heart,
I had the spot of earth⁴⁶⁷³ cleared for
the foot of the superb Bodhi⁴⁶⁷⁴
of Dhammadassi [Buddha], Sage. (1) [4797]

⁴⁶⁶⁹BJTS *Viṭabhīkī* is an obvious typographical error here

⁴⁶⁷⁰BJTS reads Uttal'

⁴⁶⁷¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁷²"Spot of Earth Donor"

⁴⁶⁷³*jagati*, lit., "earth" "the ground"

⁴⁶⁷⁴i.e., at the base of his Bodhi tree, which was a *bimbijāla* tree, .

From a cliff or from a mountain,
[when] I have fallen from a tree,
I get support [to break] the fall:
that's the fruit of a spot of earth. (2) [4798]

Thieves are not harassing me [and]
rulers⁴⁶⁷⁵ don't despise me [either];
I am surpassing all my friends:
that's the fruit of a spot of earth. (3) [4799]

In whichever womb I'm reborn,
[whether] it's human or divine,
everywhere I'm being worshipped:⁴⁶⁷⁶
that's the fruit of a spot of earth. (4) [4800]

In the eighteen hundred aeons
[since] I prepared that spot of earth,
I've come to know no bad rebirth:
that's the fruit of a spot of earth. (5) [4801]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4802]

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! (7) [4803]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4804]

Thus indeed Venerable Jagatidāyaka Thera spoke these verses.

The legend of Jagatidāyaka Thera is finished.

⁴⁶⁷⁵ kṣatriyans, *khattiyo*

⁴⁶⁷⁶ *sabbattha pūjito homi*

⁴⁶⁷⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁷⁸ "Peacock Feather-er"

[449. {452.}⁴⁶⁷⁷ Morahatthiya⁴⁶⁷⁸]

Collecting [some] peacock feathers,
I [then] approached the World-Leader.
Happy, with pleasure in [my] heart,
I gave [him those] peacock feathers. (1) [4805]

Through those⁴⁶⁷⁹ peacock feathers, [given]
with intention and [firm] resolve,
the three fires⁴⁶⁸⁰ are blown out in me;
I'm receiving huge happiness. (2) [4806]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Having given peacock feathers,
I'm receiving huge happiness. (3) [4807]

The three fires⁴⁶⁸¹ are blown out in me;
all [new] existence is destroyed;
all the defilements are exhausted,
I am [now] living, undefiled. (4) [4808]

In the thirty-one aeons since
I gave [him] that donation then,
I've come to know no bad rebirth:
that's the fruit of peacock feathers. (5) [4809]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4810]

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! (7) [4811]

The four analytical modes,
and these eight deliverances,

⁴⁶⁷⁹lit., "these"

⁴⁶⁸⁰The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁴⁶⁸¹The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4812]

Thus indeed Venerable Morahatthiya Thera spoke these verses.

The legend of Morahatthiya Thera is finished.

[450. {453.}⁴⁶⁸² *Sihāsanavījanīya*⁴⁶⁸³]

I worshipped the Bodhi tree of
Tissa [Buddha], the Blessed One.
Having taken up a fan there,
I fanned the [Bodhi's] lion-throne. (1) [4813]

In the ninety-two aeons since
I fanned that lion-throne back then,
I've come to know no bad rebirth:
that is the fruit of fanning [it]. (2) [4814]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4815]

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! (4) [4816]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4817]

Thus indeed Venerable *Sihāsanavījanīya* Thera spoke these verses.

The legend of *Sihāsanavījanīya* Thera is finished.

⁴⁶⁸² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁸³ "Lion-Throne Fan-er"

⁴⁶⁸⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁸⁵ "Grass-Torch-Bearer," BJTS reads less ambiguously *Tiṇukkādhāraka*°

[451. {454.}⁴⁶⁸⁴ *Tiṇukkadhāriya*⁴⁶⁸⁵]

Happy, with pleasure in [my] heart,
I carried three [grass] torches at
the foot of the superb Bodhi⁴⁶⁸⁶
of Padumuttara Buddha. (1) [4818]

In the hundred thousand aeons
since I carried those torches [then],
I've come to know no bad rebirth:
that's the fruit of giving torches. (2) [4819]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4820]

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! (4) [4821]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4822]

Thus indeed Venerable *Tiṇukkadhāriya* Thera spoke these verses.

The legend of *Tiṇukkadhāriya* Thera is finished.

[452. {455.}⁴⁶⁸⁷ *Akkamanadāyaka*⁴⁶⁸⁸]

I gave a [plank for]⁴⁶⁸⁹ stepping on
to Kakusandha, the [Great] Sage,
the Brahmin, the Perfected One,⁴⁶⁹⁰
going during the siesta. (1) [4823]

⁴⁶⁸⁶i.e., at the base of his Bodhi tree, which was a *salala* tree.

⁴⁶⁸⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁸⁸"Foot-Plank Donor"

⁴⁶⁸⁹I follow BJTS gloss in taking "a stepping-upon-er" as a "plank for the feet" (*pā - puvaravak* [= *lālla*])

⁴⁶⁹⁰*vusīmato*<*vusīmant*, *vusitavant*. perfected or accomplished, especially with regard to *brahmacchariya* (celibacy)

Within the [present] aeon, since
I gave [him] that donation then,
I've come to know no bad rebirth:
that is the fruit of a foot-plank. (2) [4824]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4825]

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! (4) [4826]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4827]

Thus indeed Venerable Akkamanadāyaka Thera spoke these verses.

The legend of Akkamanadāyaka Thera is finished.

[453. {456.}⁴⁶⁹¹ Vanakoraṇḍiya⁴⁶⁹²]

Taking wild *koraṇḍa* [flowers,]⁴⁶⁹³
I offered [them] to the Buddha
[named] Siddhattha, the Blessed One,
the World's Best One, the Neutral One. (1) [4828]

In the ninety-four aeons since
I offered [him] that flower [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [4829]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁴⁶⁹¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁹² "Wild *Koraṇḍa*-er"

⁴⁶⁹³ *vanakoraṇḍam*, presumably a wild-growing (lit., "forest") variety of *koraṇḍa*, Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD); here BJTS gloss is *vanakaraṇḍa*, which I do not find in the dictionaries (a different species from *kaṭukoraṇḍa*?)

Like elephants with broken chains,
I am living without constraint. (3) [4830]

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! (4) [4831]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4832]

Thus indeed Venerable Vanakoraṇḍiya Thera spoke these verses.

The legend of Vanakoraṇḍiya Thera is finished.

[454. {457.}⁴⁶⁹⁴ Ekachattiya⁴⁶⁹⁵]

The world had turned to [burning] coal,
the earth was mixed with hot embers.⁴⁶⁹⁶
Padumuttara, Blessed One,
walked back and forth in open air. (1) [4833]

Carrying a white umbrella,
I proceeded along a road.
Having seen the Sambuddha there,
I experienced happiness. (2) [4834]

“The ground is full of [the sun's] rays;
this earth is like [burning] charcoal.
The gusty winds⁴⁶⁹⁷ that are blowing
deplete the breath of the body.⁴⁶⁹⁸ (3) [4835]

Please accept this, [my] umbrella,
which blocks the [sun's] heat [and] the winds,

⁴⁶⁹⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁹⁵ “One Umbrella-er.” #409 {412} above is the *apadāna* of a monk bearing this same name.

⁴⁶⁹⁶ *kakkulānugatā mahī*

⁴⁶⁹⁷ *mahāvātā*

⁴⁶⁹⁸ reading *sarirāsukhepanā* with BJTS (and PTS alt.; see Cone, *asu-1*, s.v. for a discussion of this very passage, reading *sarirassa-asu-khepana*) for PTS *sarirass' ānukhepanā*

⁴⁶⁹⁹ reading *viḥanantaṃ* with BJTS for PTS *viḥaranti* (“they are dwelling”)

killing⁴⁶⁹⁹ [both] the heat and the cold;
[through it] I will touch nirvana." (4) [4836]

Merciful, Compassionate One,
Padumuttara, Greatly Famed,
discerning what I was thinking,
the Victor then accepted [it]. (5) [4837]

Lord of gods for thirty aeons,
I exercised divine rule [then,]
and five hundred [different] times,
I was a king who turns the wheel. (6) [4838]

[There was also] much local rule,
innumerable by counting.
I'm enjoying my own karma,
formerly well-done by myself. (7) [4839]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁷⁰⁰
Even now⁴⁷⁰¹ a white umbrella
is carried for me all the time. (8) [4840]

In the hundred thousand aeons
since I gave that umbrella then,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (9) [4841]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4842]

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! (11) [4843]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4844]

⁴⁷⁰⁰*ccharimo vattate bhavo*

⁴⁷⁰¹lit., "even today"

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

[455. {458.}⁴⁷⁰² Jātipupphiya⁴⁷⁰³]

When the Blessed One passed away,⁴⁷⁰⁴
Padumuttara, Greatly Famed,
putting flowers into a box,⁴⁷⁰⁵
I offered them to the relics.⁴⁷⁰⁶ (1) [4845]

Bringing pleasure to [my] heart there,
I went to Nimmāna [heaven].⁴⁷⁰⁷
Residing in⁴⁷⁰⁸ the world of gods,
I remembered [my] good⁴⁷⁰⁹ karma. (2) [4846]

From the sky a rain of flowers
is raining on me all the time.
Transmigrating⁴⁷¹⁰ among humans,
I was a king who had great fame. (3) [4847]

In that place a rain of flowers
is raining on me every day,
due to that flower-offering⁴⁷¹¹
to the One Who Sees Everything. (4) [4848]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁷¹²
Even today, a flower-rain
is raining on me every day. (5) [4849]

In the hundred thousand aeons
since I presented that flower,

⁴⁷⁰²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁰³“Some Kind (jāti°) of Flower-er”

⁴⁷⁰⁴lit., “reached nirvana”

⁴⁷⁰⁵*cchaṅḡṭake*. BJTS gloss, straying from the text, gives “a flower bouquet (*mal-kaḍak*) of jasmine flowers (*dasamanmalin*) for the top (*mudun*, of the stupa)”

⁴⁷⁰⁶or “the body:” *sarīram*

⁴⁷⁰⁷*Nirmāṇarati*, a heaven wherein, as its name implies, one delights in form.

⁴⁷⁰⁸lit., “gone to”

⁴⁷⁰⁹lit., “meritorious”

⁴⁷¹⁰*saṃsarāmi...cche*, lit., “if I am transmigrating”

⁴⁷¹¹lit., “flower-pūjā”

⁴⁷¹²*ccharimo vattate bhavo*

I've come to know no bad rebirth:
that's the fruit of relic-worship.⁴⁷¹³ (6) [4850]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4851]

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! (8) [4852]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4853]

Thus indeed Venerable Jātipupphiya Thera spoke these verses.

The legend of Jātipupphiya Thera is finished.

[456. {459.}⁴⁷¹⁴ Paṭṭipupphiya⁴⁷¹⁵]

When the relics were carried off,
when the drums were being beaten,
happy, with pleasure in [my] heart,
I offered⁴⁷¹⁶ a red lodh⁴⁷¹⁷ flower. (1) [4854]

In the hundred thousand aeons
since I offered⁴⁷¹⁸ that flower [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship.⁴⁷¹⁹ (2) [4855]

⁴⁷¹³lit., "doing pūjā to the body"

⁴⁷¹⁴Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷¹⁵"Red Lodh Flower-er." This is the BJTS reading for PTS *Sattipaṇṇiya*, "Satti-Leaf-er". I do not find *satti* in the dictionaries as the name of a type of flower. BJTS chapter summary confirms its reading, but so does the PTS summary (see below), leaving the correct reading something of a mystery. I take the BJTS reading here because at least it has a meaning.

⁴⁷¹⁶lit., "did pūjā"

⁴⁷¹⁷*paṭṭipuppham*, Sinh. *rat lot* or *ratu lot gasa*, Engl. red lodh tree, the bark of which is used in dying. PTS reads *sattipuppham* ("a *satti* flower")

⁴⁷¹⁸lit., "did pūjā"

⁴⁷¹⁹lit., "doing pūjā to the body"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4856]

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! (4) [4857]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4858]

Thus indeed Venerable Paṭṭipupphiya⁴⁷²⁰ Thera spoke these verses.

The legend of Paṭṭipupphiya⁴⁷²¹ Thera is finished.

[457. {460.}⁴⁷²² Gandhapūjaka⁴⁷²³]

When the pyres were constructed
various scents⁴⁷²⁴ were [then] gathered.
Happy, with pleasure in [my] heart,
I offered⁴⁷²⁵ a handful of scents. (1) [4859]

In the hundred thousand aeons
since I worshipped that pyre [back then],
I've come to know no bad rebirth:
that's the fruit of worshipping⁴⁷²⁶ pyres. (2) [4860]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4861]

⁴⁷²⁰PTS reads *Sattipaṇṇiyo*°

⁴⁷²¹PTS reads *Sattipaṇṇiyo*°

⁴⁷²²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷²³"Scent-Offerer"

⁴⁷²⁴i.e., perfumes, incense. Because the offering is of "a handful," I take the "scent" in question to be some sort of scented resin akin to Sinh. *dummala* or frankincense, both of which come in the form of small pebbles.

⁴⁷²⁵lit., "did *pūjā*"

⁴⁷²⁶lit., "dong *pūjā*"

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! (4) [4862]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [4863]

Thus indeed Venerable Gandhapūjaka Thera spoke these verses.

The legend of Gandhapūjaka Thera is finished.

The Summary:

Jagatī and⁴⁷²⁷ Morahatthī,
 Āsanī, Ukkadhāraka,
 Akkamī, Vanakoraṇḍī,
 Chattada, Jātipūjaka,
 and the elder Paṭṭipupphī,⁴⁷²⁸
 the tenth is Gandhapūjaka.
 There are sixty-seven verses
 which are counted by those who know.

The Jagatidāyaka Chapter, the Forty-Sixth

Sālakusumiya Chapter, the Forty-Seventh

[458. {461.}⁴⁷²⁹ Sālakusumiya⁴⁷³⁰]

When the Blessed One passed away —
 the one whose name was “Best Lotus” —
 when the funeral pyre was raised,
 I offered⁴⁷³¹ a *sal*-flower⁴⁷³² there. (1) [4864]

In the hundred thousand aeons
 since I presented that flower,

⁴⁷²⁷BJTS omits *ccha*

⁴⁷²⁸PTS reads *Sattipaṇṇī*

⁴⁷²⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷³⁰“*Sal-Flower-er*”

⁴⁷³¹lit., “did *pūjā*”

⁴⁷³²*shorea robusta*

I've come to know no bad rebirth:
that's the fruit of worshipping⁴⁷³³ pyres. (2) [4865]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am living without constraint. (3) [4866]

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! (4) [4867]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4868]

Thus indeed Venerable Sālakusumiya Thera spoke these verses.

The legend of Sālakusumiya Thera is finished.

[459. {462.}⁴⁷³⁴ CChitapūjaka⁴⁷³⁵]

When the Buddha⁴⁷³⁶ was being burned,
Sikhi, the Kinsman of the World,
I offered the funeral pyre
eight [sweet-smelling] champak flowers. (1) [4869]

In the thirty-one aeons since
I presented that flower [then],
I've come to know no bad rebirth:
that's the fruit of worshipping⁴⁷³⁷ pyres. (2) [4870]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4871]

⁴⁷³³lit., "dong pūjā"

⁴⁷³⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷³⁵"Pyre-Worshipper"

⁴⁷³⁶lit., "the Blessed One"

⁴⁷³⁷lit., "dong pūjā"

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! (4) [4872]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [4873]

Thus indeed Venerable CChitapūjaka Thera spoke these verses.

The legend of CChitapūjaka Thera is finished.

[460. {463.}⁴⁷³⁸ CChitakanibbāpaka⁴⁷³⁹]

When the corpse was being burnt of
 Vessabhu [Buddha], the Great Sage,
 taking [sweetly-]scented water,
 I put out the funeral pyre. (1) [4874]

In the thirty-one aeons since
 I put out that funeral pyre,
 I've come to know no bad rebirth:
 that's the fruit of scented water. (2) [4875]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (3) [4876]

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! (4) [4877]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [4878]

Thus indeed Venerable CChitakanibbāpaka Thera spoke these verses.

⁴⁷³⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷³⁹ "Pyre-Extinguisher"

The legend of CChitakanibbāpaka Thera is finished.

[461. {464.}⁴⁷⁴⁰ Setudāyaka⁴⁷⁴¹]

Happy, with pleasure in [my] heart,
I had a causeway constructed,
near the [meditation] walkway
of Vipassi, the Blessed One. (1) [4879]

In the ninety-one aeons since
I had that causeway made [back then],
I've come to know no bad rebirth:
that is the fruit of a causeway. (2) [4880]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4881]

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! (4) [4882]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4883]

Thus indeed Venerable Setudāyaka Thera spoke these verses.

The legend of Setudāyaka Thera is finished.

[462. {465.}⁴⁷⁴² Sumanatālavanṭiya⁴⁷⁴³]

I gave a fan of palmyra,⁴⁷⁴⁴
covered with jasmine flowers, to

⁴⁷⁴⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁴¹"Causeway Donor"

⁴⁷⁴²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁴³"Jasmine-Palmyra-Fan-er." This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, under the same name, as #375 [378]

⁴⁷⁴⁴the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

Siddhattha, the Blessed One, [and]
bore it [for] the Greatly Famed One. (1) [4884]

In the ninety-four aeons since
I gave that palmyra fan then,
I've come to know no bad rebirth:
that's the fruit of palmyra fans. (2) [4885]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4886]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [4887]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4888]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

The legend of Sumanatālavaṇṭiya Thera is finished.

[463. {466.}⁴⁷⁴⁵ Avaṇṭaphaliya⁴⁷⁴⁶]

The Blessed One, Hundred-Ray⁴⁷⁴⁷ed One,
the Self-Become, Unconquered One,
Seclusion-Lover,⁴⁷⁴⁸ Sambuddha,
went forth in order to seek food. (1) [4889]

[Holding] fruit in [my] hand I saw
the Bull of Men who had approached.

⁴⁷⁴⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁴⁶ this is the BJTS spelling; PTS reads *Avaṇṭaphaliya*. This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, titled *Avaṇṭaphaladāyaka-apadāna*, as #378 [381], and also below, #501 {504}, titled *Avaṇṭaphaliya-apadāna*. With the name *Tālapaliya*°, and only a slight change, it also appears as #506 {509} The meaning is "Stemless Fruit-er"

⁴⁷⁴⁷ *satarāṇsi*, i.e., "the Sun"

⁴⁷⁴⁸ *viveka-kāma*

Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [4890]

In the ninety-four aeons since
I gave [him] that fruit [at that time],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [4891]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4892]

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) [4893]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4894]

Thus indeed Venerable Avaṇṭaphaliya⁴⁷⁴⁹ Thera spoke these verses.

The legend of Avaṇṭaphaliya⁴⁷⁵⁰ Thera is finished.

[464. {467.}⁴⁷⁵¹ Labujadāyaka⁴⁷⁵²]

In the city, Bandhumatī,
I worked in a hermitage then.⁴⁷⁵³
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [4895]

⁴⁷⁴⁹this is the BJTS spelling; PTS reads *Avaṇṭaphaliya*. Cone (s.v.) accepts the spelling *avaṇṭa* but indicates the possibility that it might be a mistake for *avaṇṭa*. Though she recognizes the literal meaning of the latter ("stemless"), she treats these *Apadāna* passages as references to a type of fruit by that name.

⁴⁷⁵⁰this is the BJTS spelling; PTS reads *Avaṇṭaphaliya*.

⁴⁷⁵¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁵²"Breadfruit Donor." This same *apadāna* (with the slight difference that the fifth and sixth verses are inverted there) appears above, with the same title in BJTS (PTS gives Labujaphaladāyaka), as #379 [382], above. It also appears below, titled *Nāḷikeradāyaka*°, with the slight change of the first foot of the second verse to read "coconut" rather than "breadfruit"

⁴⁷⁵³*ārāmika*, lit., "hermitage attendant" or "hermitage dweller"

Taking fruit of a breadfruit⁴⁷⁵⁴ [tree,]
 I gave [it] to the Best Buddha.
 Standing in the sky, the Calm One,
 the Great Famed One accepted [it].
 With a mind that was very clear,
 having given Buddha that fruit,
 productive of delight for me,
 bringing happiness in this world,
 I then came to possess great joy
 and vast, ultimate happiness.
 A gem was truly produced for
 [me,] being reborn here and there.⁴⁷⁵⁵ (2-3) [4896-4898]⁴⁷⁵⁶

In the ninety-one aeons since
 I gave [the Buddha] fruit back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (4) [4899]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [4900]

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! (6) [4901]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [4902]

Thus indeed Venerable Labujadāyaka Thera spoke these verses.

The legend of Labujadāyaka Thera is finished.

⁴⁷⁵⁴ *Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

⁴⁷⁵⁵ lit., "from where to there" (*yahiṇ tahiṇ*, PTS) or "from there to there" (*tahiṇ tahiṇ*, BJTS and PTS alt.)

⁴⁷⁵⁶ PTS treats these as two verses of six feet each; BJTS treats them as three typical four-footed verses. BJTS is presumably correct, since the parallel *apadāna*,

[465. {468.}⁴⁷⁵⁷ Pilakkhaphaladāyaka⁴⁷⁵⁸]

Seeing Buddha in the forest,⁴⁷⁵⁹
 Atthadassi, Greatly Famed One,
 happy, with pleasure in [my] heart,
 I gave wave-leafed fig⁴⁷⁶⁰ fruit [to him]. (1) [4903]

In the eighteen hundred aeons
 since I gave fruit [to the Buddha],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (2) [4904]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (3) [4905]

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! (4) [4906]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [4907]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

⁴⁷⁵⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁵⁸"Wave-leafed Fig Fruit Donor." This is the BJTS spelling for PTS *Pilakkhaphaladāyaka*. This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, with this spelling in both BJTS and PTS, as #381 [384]

⁴⁷⁵⁹*vanante*, in the forest or at the edge/border of the forest

⁴⁷⁶⁰*pilakkha*, the wave — leaved or wave-leafed fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*), Sinh. *pulila*)

⁴⁷⁶¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁶²"Understanding [or Illumination, Ready Wit, Confident Speech, etc.] by Himself-er." Compare #64, the *apadāna* of Parappasādaka ("Other-Pleaser"), for a different *apadāna* employing a parallel grammatical construction

[466. {469.}⁴⁷⁶¹ Sayampañibhāṇiya⁴⁷⁶²]

“Who is not pleased after seeing
the God of Gods, the Bull of Men,
shining like a dinner-plate tree,
[when he’s] going along the road? (1) [4908]

Who is not pleased after seeing
him shining the light of knowledge,
driving away [all] the darkness,
ferrying many folks across? (2) [4909]

Who is not pleased after seeing
the Leader of the World going
with one hundred thousand masters,
[and] lifting up many beings? (3) [4910]

Who is not pleased after seeing
[him] beat the drum of the Teaching,
sounding⁴⁷⁶³ the roar of a lion,
crushing groups of ford-worshippers?⁴⁷⁶⁴ (4) [4911]

Who is not pleased after seeing
[all the gods] including Brahmā
come all the way from Brahmā’s world,
asking [Buddha] subtle questions? (5) [4912]

Who is not pleased after seeing
[the world] with [its] gods imploring,
[both] hands pressed together for him,
enjoying merit due to that? (6) [4913]

Who is not pleased after seeing
all the people come together,
attending on⁴⁷⁶⁵ the Eyeful One?
Invited,⁴⁷⁶⁶ he does not waver. (7) [4914]

Who is not pleased after seeing
numerous drums bellowing, [and]

⁴⁷⁶³reading *vinādanṭaṃ* with BJTS (and PTS alt.) for PTS *vinādanṭaṃ*

⁴⁷⁶⁴or “the groups of heretics,” *titthiye gaṇe*

⁴⁷⁶⁵*sampavārenti*, lit., “doing service with [each other]” or “doing service together”

⁴⁷⁶⁶BJTS reads this to mean that one who is invited to join in would not hesitate to do so.

rutting elephants trumpeting,
when he's entering the city? (8) [4915]

Who is not pleased after seeing
the All-Bright One⁴⁷⁶⁷ always shining,
[and] raised spots⁴⁷⁶⁸ becoming level,
when he is going on the road?⁴⁷⁶⁹ (9) [4916]

Who is not pleased after seeing
[him] instructing every being,
being heard throughout the cosmos,⁴⁷⁷⁰
when the Blessed One⁴⁷⁷¹ is speaking?" (10) [4917]

In the hundred thousand aeons
since I praised the Buddha [like that],
I've come to know no bad rebirth:
that is the fruit of praising [him]. (11) [4918]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4919]

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! (13) [4920]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4921]

Thus indeed Venerable Sayampaṭibhāṇiya Thera spoke these verses.

The legend of Sayampaṭibhāṇiya Thera is finished.

⁴⁷⁶⁷*sabbabhā*, note the singular verb; I follow BJTS Sinh. gloss in treating this as an epithet referring to the BUddha.

⁴⁷⁶⁸*abbhūṇatā*, BJTS reads *abbhunnatā*, both spellings are witnessed elsewhere in the Pāli.

⁴⁷⁶⁹*vīthiyā*; BJTS (and PTS alt.) read *rathiyā*, both terms means "road" (in the locative, or else the instrumental "along the road").

⁴⁷⁷⁰lit., "within the universe," *cchakkavāḷamhi*

⁴⁷⁷¹lit., "the Buddha"

[467. {470.}⁴⁷⁷² Nimittavyākaraṇiya⁴⁷⁷³]

Plunged into the Himalayas,
I'm reciting mantras back the,
[and] fifty-four thousand students
attended on me [in that place]. (1) [4922]

They all learned by heart,⁴⁷⁷⁴ true knowers,⁴⁷⁷⁵
were masters of Vedic science;⁴⁷⁷⁶
having come of their own accord,⁴⁷⁷⁷
they dwelt in the Himalayas. (2) [4923]

The Son of a God, Greatly Famed,
falling from Tusitā [heaven],⁴⁷⁷⁸
was reborn in a mother's womb,
attentive [and] remembering. (3) [4924]

When the Buddha⁴⁷⁷⁹ was being born,
the ten-thousand world-system quaked,
[and] those who were blind obtained⁴⁷⁸⁰ eyes,⁴⁷⁸¹
when the Leader was being born. (4) [4925]

This entire [great bountiful]⁴⁷⁸² earth
quaked in every manner.⁴⁷⁸³

⁴⁷⁷² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁷³ "Explanation of the Signs-er" or "Explanation of Omens-er"

⁴⁷⁷⁴ *adhītā* fr. *adhīyati*

⁴⁷⁷⁵ *vedagū*, i.e., those who have the higher or highest knowledges (*veda*) as opposed to (acc. to RD) those who are masters of "the Vedas". The protagonist, in this case, is both.

⁴⁷⁷⁶ *chalaṅgaṇ*, lit., "the six branches." RD: "the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicchiti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236." BJTS understand this as an adjective modifying "[reading] marks," i.e., "the six branches of the science (*śāstraya*) of marks," but given the use of the term to refer to the six branches of Vedic science above ([3605] = Sela (#389 {392}), v. 24,

⁴⁷⁷⁷ *sakavijjāh'*

⁴⁷⁷⁸ lit., "body," *kāyā*, i.e., the body he was born in and bore in Tusitā heaven, a "happy body"

⁴⁷⁷⁹ lit., "the Sambuddha"

⁴⁷⁸⁰ *alatthiṇsu*, PTS alt. *aladdhiṇsu*, BJTS *alabhiṇsu* all to *labhati*

⁴⁷⁸¹ or "vision," *cchakkhuṇ*

⁴⁷⁸² the lit. meaning of the term used here for "earth," *vasudhā*

⁴⁷⁸³ reading *sabbākāraṇ* with BJTS (and PTS alt as *sabbakāraṇ*, sic) for PTS *chab-bikāraṇ*, ("six circumstances")

Having heard the sound of shouting,
the populace was frightened [then]. (5) [4926]

All the people came together,
and they came into my presence.
“The [great bountiful] earth has quaked,
what will this be the result of?” (6) [4927]

I answered them, “Don’t be frightened;
there is nothing for you to fear.
Let all of you be confident;
this omen portends happiness. (7) [4928]

[This great bountiful] earth quakes through
contact⁴⁷⁸⁴ with [one of] eight causes.
Likewise [this] sign is [also] seen:
there’s a huge effulgence [of light]. (8) [4929]

Without a doubt a Best Buddha,
an Eyeful One, will [soon] be born!“
Having [thus] informed the people,
I spoke about the five precepts.⁴⁷⁸⁵ (9) [4930]

Hearing of the five precepts,⁴⁷⁸⁶ and
a Buddha’s birth, hard to obtain,
happy [and] full of excitement,⁴⁷⁸⁷
their hair stood on end in delight.⁴⁷⁸⁸ (10) [4931]

In the ninety-two aeons since
I explained the signs [at that time],
I’ve come to know no bad rebirth:
that is the fruit of explaining. (11) [4932]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4933]

⁴⁷⁸⁴PTS *samphassa*, BJTS *samphussa*, “touching on”

⁴⁷⁸⁵*pañcchasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

⁴⁷⁸⁶*pañcchasīlāni*

⁴⁷⁸⁷*ubbegajāta sumanā*, lit., “excitement-born [and] good-minded”

⁴⁷⁸⁸*tuṭṭhahaṭṭhā āsiṃsu te*, lit., “they were all horripilating with delight”

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! (13) [4934]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (14) [4935]

Thus indeed Venerable Nimittavyākaraṇiya Thera spoke these verses.

The legend of Nimittavyākaraṇiya Thera is finished.

The Summary:

Sālakusumiya Thera,⁴⁷⁸⁹
 Pūjā and Nibbāpaka [too],
 Setuda and Tālavanṭi,
 Avaṇṭa,⁴⁷⁹⁰ Labuja-ppada,
 Pilakkha⁴⁷⁹¹ and Paṭibhāṇī,
 brahmin Veyyakaraṇaka:
 exactly two hundred verses
 are counted [here] by those who know.

The Sālakusumiya Chapter, the Forty-Seventh

Naḷamāli Chapter, the Forty-Eighth

[468. {471.}⁴⁷⁹² Naḷamāliya⁴⁷⁹³]

I saw the Leader of the World,
 the Golden-Colored Sambuddha,
 Sacrificial Recipient,
 flying⁴⁷⁹⁴ along the forest top. (1) [4936]

⁴⁷⁸⁹reading *sālakusumiya thero* with BJTS; PTS gives *Sālapupphī ccha yo thero*

⁴⁷⁹⁰PTS reads *Avaṇṭa*

⁴⁷⁹¹PTS reads *Pilakkhu*

⁴⁷⁹²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁹³“Reed-Flower-er”

⁴⁷⁹⁴lit., “going”

⁴⁷⁹⁵BJTS Sinh. gloss on “reed” (*naḷa*) is *baṭa* = “reed, a small species of bamboo, *ochlanda stridula*” (Bot. Dict.)

Having taken a reed-flower,⁴⁷⁹⁵
 I am setting out all the time.
 There I saw [him], the Sambuddha,
 the Flood-Crosser, Undefined One. (2) [4937]

Happy, with pleasure in [my] heart,
 I offered⁴⁷⁹⁶ that reed-flower to
 the Great Hero, Worthy of Gifts,⁴⁷⁹⁷
 the Pitier of the Whole World.⁴⁷⁹⁸ (3) [4938]

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) [4939]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [4940]

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! (6) [4941]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [4942]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[469. {472.}⁴⁷⁹⁹ Maṇipūjaka⁴⁸⁰⁰]

The Victor, Padumuttara,
 was a Master of Everything,

⁴⁷⁹⁶lit., "did pūjā"

⁴⁷⁹⁷*dakkhineyyaṇ*

⁴⁷⁹⁸*sabbalokānukampakaṇ*

⁴⁷⁹⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁰⁰"Gem-Offerer"

Seclusion-Lover, the Sambuddha
was flying⁴⁸⁰¹ through the sky [back then]. (1) [4943]

In the Himalayan region,
there was a large natural lake.
My palace was [located] there,
bound up with [my] good⁴⁸⁰² karma. (2) [4944]

Having gone out from the palace,
I saw the Leader of the World,
bright like a blue water lily,⁴⁸⁰³
blazing up like a fire-altar. (3) [4945]

[Thinking,] “I’ll worship⁴⁸⁰⁴ the Leader,”
[though] I searched⁴⁸⁰⁵ I saw no flower.
Bringing pleasure to [my] own heart,
I worshipped [him], the Teacher, [then]. (4) [4946]

With the gem [I had] on my head,⁴⁸⁰⁶
I worshipped⁴⁸⁰⁷ [him], the World-Leader:
“Let there be a lucky result
of this offering⁴⁸⁰⁸ of a gem.” (5) [4947]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
spoke this verse [about me then]: (6) [4948]

“Let your thought have a good result;
let you receive huge happiness.
Because of offering⁴⁸⁰⁹ this gem,
let you experience great fame.” (7) [4949]

Having said this, the Blessed One,
the one whose name was “Best Lotus,”

⁴⁸⁰¹lit., “going”

⁴⁸⁰²lit., “meritorious”

⁴⁸⁰³*indīvaran*, *Cassia fistula*

⁴⁸⁰⁴lit., “do *pūjā*”

⁴⁸⁰⁵*vicchinan*, lit., “searching,” “investigating”

⁴⁸⁰⁶presumably a gem on a turban of some sort

⁴⁸⁰⁷lit., “did *pūjā*”

⁴⁸⁰⁸lit., “*pūjā*”

⁴⁸⁰⁹lit., “doing *pūjā*”

the Best Buddha [then] flew away,⁴⁸¹⁰
to where [his] mind directed [him]. (8) [4950]

Sixty aeons the lord of gods,
I exercised divine rule.
And another hundred times I
was a monarch who turns the wheel. (9) [4951]

When I had become a god who
remembered [his] former karma,
a gemstone comes to be for me,
[which functioned as] my source of light.⁴⁸¹¹ (10) [4952]

Eighty-six thousand women [then]
were [married to me as] my wives,
with varied clothes and jewelry
and wearing earrings made of gems,
with long eyelashes, lovely smiles⁴⁸¹²
and slim waists, pleasant to look at.⁴⁸¹³
[They're] constantly waiting on me:
that's the fruit of offering gems. (11-12) [4953-4954]

Well-made⁴⁸¹⁴ things to adorn [myself]
are [coming] to me as I wish,
made of gold and made of gemstones,
[and] likewise made out of rubies. (13) [4955]

Delightful gabled huts and caves,
and beds that are very costly,
discerning what I am thinking,
are produced according to wish. (14) [4956]

The gain for them is well-received
who get to listen [to Buddha],
the Merit-Field for humankind,
the Medicine for all that breathe. (15) [4957]

My karma too was [so] well done,
which is that I saw the Leader.

⁴⁸¹⁰lit., "went"

⁴⁸¹¹*ālokākaraṇo mama* (BJTS reads *mamaṇ*, "providing me light")

⁴⁸¹²*hasulā* = ?

⁴⁸¹³RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

⁴⁸¹⁴reading *sukatā* with BJTS for *katākatā* ("man-made and natural")

I am freed from [all] suffering;⁴⁸¹⁵
[I've] attained the unshaking state. (16) [4958]

In whichever womb I'm reborn,
[whether] it's human or divine,
on all sides are the seven gems;
there is light for me all the time. (17) [4959]

Because of that gem-offering,⁴⁸¹⁶
having enjoyed [great] good fortune,⁴⁸¹⁷
the knowledge-light is seen by me;
I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons
since I offered⁴⁸¹⁸ that gem [to him],
I've come to know no bad rebirth:
that's the fruit of offering gems.⁴⁸¹⁹ (19) [4961]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [4962]

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! (21) [4963]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4964]

Thus indeed Venerable Maṇipūjaka Thera spoke these verses.

The legend of Maṇipūjaka Thera is finished.

⁴⁸¹⁵ *vinīpātā*

⁴⁸¹⁶ lit., "gem-pūjā"

⁴⁸¹⁷ *sampadā*, [good] achievements, etc.

⁴⁸¹⁸ lit., "did pūjā"

⁴⁸¹⁹ lit., "of gem-pūjā"

⁴⁸²⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[470. {473.}⁴⁸²⁰ Ukkāsatika⁴⁸²¹]

The Blessed One named Kosika,
Meditator, Trance-Loving One,
Buddha, Seclusion-Lover, Sage,
lived on CChittakūṭa⁴⁸²² back then. (1) [4965]

Plunged⁴⁸²³ into the Himalayas,
attended by troops of women,
I saw [him], Kosika Buddha,
like the moon on the fifteenth day.⁴⁸²⁴ (2) [4966]

With⁴⁸²⁵ a hundred flaming[-torches,]⁴⁸²⁶
I waited on [him] at that time.
Remaining seven nights and days,
on the eighth [day] I departed.⁴⁸²⁷ (3) [4967]

With a pleased heart, having worshipped
the Self-Become, Unconquered One,
Kosika Buddha, [when] he rose,
I [also] gave one meal [to him]. (4) [4968]

Through that karma for the World's Best,
the Biped-Lord, the Bull of Men,
I was reborn in Tusitā.⁴⁸²⁸
that is the fruit of [that] one meal. (5) [4969]

During the day and also at
night, there is always light for me;
on all sides for a hundred leagues,
I am permeated by light. (6) [4970]

In the fifty-fifth aeon hence
I was a king who turns the wheel,

⁴⁸²¹"Hundred-Flame-er"

⁴⁸²²= CChitrakūṭa, a mountain in the Himalayas, one of five said to surround Lake Anottata (Anavatapta), composed of all precious metals and famed for golden swans living in a golden cave. DPPN I:869: "It is generally identified with Kāmpānāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"

⁴⁸²³lit., "plunging"

⁴⁸²⁴i.e., when it is full, *puṇṇamāse va cchandimā*

⁴⁸²⁵*gahetvā*, lit., "taking"

⁴⁸²⁶following BJTS in understanding these "flames" as "torches with flames"

⁴⁸²⁷*agamas'*, lit., "I left" "I went [away]"

⁴⁸²⁸*tusite kāye*, lit., "in a Tusitā body" or "in the Tusitā group"

lord of the grove of rose-apples,⁴⁸²⁹
victorious on [all] four sides.⁴⁸³⁰ (7) [4971]

My city at that time was rich,
prosperous and well-constructed.
[It measured] thirty leagues in length,
and [it was] twenty leagues in width. (8) [4972]

[My] city was named Sobhana;⁴⁸³¹
[it] was built by Vissakamma.
[It] did not lack for the ten sounds,⁴⁸³²
well-accompanied by cymbals.⁴⁸³³ (9) [4973]

No[thing] in that city was [made
of]⁴⁸³⁴ sticks [or of] vines [or of] clay.
Everything was made out of gold,
[and] it was shining all the time. (10) [4974]

Four rampart walls surrounded [it];
they were constructed out of gems.
In the middle, a palmyra
pond⁴⁸³⁵ was made by Vissakamma. (11) [4975]

[There were] ten thousand ponds [as well],
covered with pink and blue lotus,
covered with white lotuses [too],
[all] exuding varied perfumes. (12) [4976]

In the ninety-four aeons since
I carried those torches⁴⁸³⁶ [for him],
I've come to know no bad rebirth:
the fruit of carrying torches. (13) [4977]

⁴⁸²⁹*jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

⁴⁸³⁰*cchaturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord

⁴⁸³¹"beautiful"

⁴⁸³²reading *dasasadda* + *a* + *vivittantaṃ* with BJTS for PTS *dasasaddāvivittan taṃ*.

⁴⁸³³reading *sammataḷa*° (BJTS) for *samataḷa*° (PTS).

⁴⁸³⁴I follow BJTS Sinhala gloss in interpolating "thing" as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*n'atthi*, "do not exist") in that city.

⁴⁸³⁵*tālapatti*, BJTS gloss *tālapaṅkhatīhu*

⁴⁸³⁶lit., "that," but given that the torches numbered one hundred, I translate it as the plural pronoun

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [4978]

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! (15) [4979]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [4980]

Thus indeed Venerable Ukkāsatika Thera spoke these verses.
The legend of Ukkāsatika Thera is finished.

[471. {474.}⁴⁸³⁷ Sumanavījaniya⁴⁸³⁸]

With⁴⁸³⁹ a fan [covered in] jasmine,
I fanned the superb Bodhi at
the foot of the superb Bodhi⁴⁸⁴⁰
of Vipassi, the Blessed One. (1) [4981]

In the eleven aeons since
I fanned that superb Bodhi [tree],
I've come to know no bad rebirth:
that is the fruit of a fanning. (2) [4982]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4983]

Being in Best Buddha's presence
was a very good thing for me.

⁴⁸³⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸³⁸"Jasmine-Fan-er". Cf. #375 {378} and #462 {465} above for *apadānas* ascribed to monks with a similar name (in translation then name is the same, but in Pāli it is altogether different, and these are separate *apadānas*)

⁴⁸³⁹*gayha*

⁴⁸⁴⁰i.e., at the base of his Bodhi tree, which was a *pāṭali* (trumpet-flower) tree.

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [4984]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4985]

Thus indeed Venerable Sumanavijaniya Thera spoke these verses.

The legend of Sumanavijaniya Thera is finished.

[472. {475.}⁴⁸⁴¹ Kummāsadāyaka⁴⁸⁴²]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁴⁸⁴³ (1) [4986]

In the ninety-one aeons since
I gave that alms food at that time,
I've come to know no bad rebirth:
that's the fruit of barley porridge. (2) [4987]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4988]

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! (4) [4989]

The four analytical modes,
and these eight deliverances,

⁴⁸⁴¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁴² "Barley-Porridge Donor." This same *apadāna* is repeated below as # {559}, verbatim. There it is ascribed to the historical monk Sīvaka.

⁴⁸⁴³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or jgruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4990]

Thus indeed Venerable Kummāsādāyaka Thera spoke these verses.

The legend of Kummāsādāyaka Thera is finished.

[473. {476.}⁴⁸⁴⁴ Kusatṭhakadāyaka⁴⁸⁴⁵]

Happy, with pleasure in my heart,
I gave eight tickets for alms food⁴⁸⁴⁶
to Kassapa, the Blessed One,
the Brahmin, the Perfected One.⁴⁸⁴⁷ (1) [4991]

Within the [present] aeon, since
I gave those eight meal-tickets [then],
I've come to know no bad rebirth:
that's the fruit of eight meal-tickets. (2) [4992]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4993]

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! (4) [4994]

The four analytical modes,
and these eight deliverances,

⁴⁸⁴⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁴⁵"Eight Meal Ticket-er"

⁴⁸⁴⁶*kusa* [Skt. *kuśa*, i.e. a type of sharp grass] + *aṭṭhaka*, "an octave" "eight in number". Cone explains this very passage as "(food) for eight tickets," following Cty (p. 487: "the meaning is: 'I gave eight meals-by-ticket [*aṭṭha-salākaka-bhattam*] which are to be given on the basis of blades of *kusa* [grass, the actual "tickets" or "markers"] for [types of] meals-by-ticket [including] "meals within a fortnight" [*pakkhika-bhatta*°], "meals on lunar sabbaths" [*uposathikabhatta*], "regular meals" [*dhura-bhatta*], etc."'), as does BJTS Sinhala gloss (*lahabat aṭak*). However, unlike BJTS and Cty, Cone's translation could be read to mean that the gift was of food for eight tickets; I suggest, conversely, that the gift was of eight tickets for food. In other words, the presentation of the blades of *kusa* grass was an invitation to eight different meals.

⁴⁸⁴⁷*vusīmato*<*vusīmant*, *vusitavant*, perfected or accomplished, especially with regard to *brahmacchariya* (celibacy)

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4995]

Thus indeed Venerable Kusaṭṭhakadāyaka Thera spoke these verses.

The legend of Kusaṭṭhakadāyaka Thera is finished.

[474. {477.}⁴⁸⁴⁸ Giripunnāgiya⁴⁸⁴⁹]

The Blessed One named Sobhita
lived on CChittakūṭa⁴⁸⁵⁰ back then.
Taking [some] mountain laurel⁴⁸⁵¹ [fruit,]
I worshipped⁴⁸⁵² the Self-Become One. (1) [4996]

In the ninety-four aeons since
I worshipped⁴⁸⁵³ the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (2) [4997]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4998]

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! (4) [4999]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5000]

Thus indeed Venerable Giripunnāgiya Thera spoke these verses.

⁴⁸⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁴⁹ "Mountain-Laurel-er"

⁴⁸⁵⁰ = CChitrakūṭa, a mountain in the Himalayas, one of five said to surround Lake Anottata (Anavatapta), composed of all precious metals and famed for golden swans living in a golden cave. DPPN I:869: "It is generally identified with Kāmpānāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"

⁴⁸⁵¹ *giripunnāga*, "mountain (or wild) *punnāga* (Sinh. *domba*), presumably a wild fruit to eat.

⁴⁸⁵² lit., "did *pūjā*"

⁴⁸⁵³ lit., "did *pūjā*"

The legend of Giripunnāgiya Thera is finished.

[475. {478.}⁴⁸⁵⁴ Vallikārāphaladāyaka⁴⁸⁵⁵]

The Sambuddha named Sumana
lived in Takkarā⁴⁸⁵⁶ at that time.

Taking [some] *vallikāra*⁴⁸⁵⁷ fruit,
I gave [it] to the Self-Become. (1) [5001]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5002]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5003]

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! (4) [5004]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5005]

Thus indeed Venerable Vallikārāphaladāyaka⁴⁸⁵⁸ Thera spoke these
verses.

The legend of Vallikārāphaladāyaka⁴⁸⁵⁹ Thera is finished.

⁴⁸⁵⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁵⁵ "Vallikāra-Fruit Donor." This is the BJTS spelling; PTS gives *Vallikara*^o

⁴⁸⁵⁶ a city or country, known only from this passage (see DPPN I:981)

⁴⁸⁵⁷ = *vallikā* (?), Sinh. *hīrāssa*, *sivrās*, *sivrāssa*, Bot. Dict.: "a climbing plant edible when tender, having four winged stems and bearing red berries, *Vitis quadrangularis* (*Ampel.*)" Cf. RD *vallī*, s.v., "a climbing plant, a creeper, Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?)."

⁴⁸⁵⁸ PTS reads *Vallikara*^o

⁴⁸⁵⁹ PTS reads *Vallikara*^o

[476. {479.}⁴⁸⁶⁰ Pānadhīdāyaka⁴⁸⁶¹]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
gone out during the siesta,
got on the road, the Eyeful One. (1) [5006]

Taking a well-made pair of shoes,
I [also] went along the road.
There I saw [him], the Sambuddha,
Carrying a Bowl,⁴⁸⁶² Good-Looking.⁴⁸⁶³ (2) [5007]

Bringing pleasure to [my] own heart,
taking out⁴⁸⁶⁴ those shoes [that I had],
placing them at the [Buddha's] feet,
I spoke these words [to him back then]: (3) [5008]

"Put on⁴⁸⁶⁵ [these shoes], O Sage So Great,
O Well-Gone-One, O Lord, O Guide.
I will receive the fruit from this;
let the purpose succeed for me!" (4) [5009]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
after having put on [those] shoes,
spoke these words [about me back then]: (5) [5010]

"This one who gave [these] shoes to me,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words:" (6) [5011]

Knowing that Buddha would speak,⁴⁸⁶⁶ the
gods all came together [there then],

⁴⁸⁶⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁶¹ "Sandal Donor," taking *panidha* as *pavahanak* following BJTS Sinhala gloss. See above, #212, for a different *apadāna* of a monk with the same name.

⁴⁸⁶² *pattikañ*

⁴⁸⁶³ *ccharudassanaṃ*

⁴⁸⁶⁴ *nīharitvā*, taking out, throw away, driving out; "taking off?" Should we imagine that he is wearing, rather than carrying, the shoes?

⁴⁸⁶⁵ lit., "ascend onto" "get into"

⁴⁸⁶⁶ lit., "recognizing [that there would be] speech of the Buddha"

happy, stirred up with emotion,
thrilled, with their hands together. (7) [5012]

“Due to [this] offering of shoes,
this one is going to be happy,
and fifty-five [different] times,
he will exercise divine rule. (8) [5013]

A thousand times he'll be a king,
a king who turns the wheel [of law],
[And there will be] much local rule,
innumerable by counting. (9) [5014]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [5015]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (11) [5016]

Merit-filled, he'll be reborn in
the world of the gods or of men;
he will receive vehicles, which
resemble divine vehicles.“ (12) [5017]

My palaces and palanquins,
ornamented elephants and
chariots yoked with thoroughbreds
are always appearing for me. (13) [5018]

[When] I'm departing from the house,
I depart on⁴⁸⁶⁷ a chariot.
When my hair was being cut off,
I attained [my] arahantship. (14) [5019]

The gain for me was well-received,
that [carefully] hiring merchants,
[then] giving [just] one [pair of] shoes,
I've attained the unshaking state. (15) [5020]

⁴⁸⁶⁷lit., “with,” “by”

During aeons beyond measure
 since I gave [those] shoes [at that time],
 I've come to know no bad rebirth:
 that's the fruit of [a pair of] shoes. (16) [5021]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (17) [5022]

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) [5023]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (19) [5024]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished.

[477. {480.}⁴⁸⁶⁸ Pulinacchaṅkamiya⁴⁸⁶⁹]

In the past, in a forest grove,
 I was a man who hunted deer.
 Searching after a *vāta*-deer,⁴⁸⁷⁰
 I saw [the Buddha's] walkway [there]. (1) [5025]

Happy, with pleasure in my heart,
 taking sand in [my] lap-pocket,
 I sprinkled [it] on the walkway
 of the Well-Gone One, Splendid One.⁴⁸⁷¹ (2) [5026]

In the thirty-one aeons since
 I sprinkled that sand [at that time],

⁴⁸⁶⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁶⁹ "Sand Walkway-er"

⁴⁸⁷⁰ lit., "wind-deer," *Śrīsumaṅgala-Śabdakoṣaya*, s.v. explains this as "a type of deer with a superabundance of swiftness"

⁴⁸⁷¹ *sugatassa sirīmato*

I've come to know no bad rebirth:
that is the fruit of [giving] sand. (3) [5027]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5028]

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) [5029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5030]

Thus indeed Venerable Pulinacchaṅkamiya Thera spoke these verses.

The legend of Pulinacchaṅkamiya Thera is finished.

The Summary:

Naḷamāli, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusaṭṭha [too],
also Giripunnāgiya,
Vallikāra,⁴⁸⁷² Pānadhida
[and] then Pulīnacchaṅkama:
five and ninety are the verses
that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

Paṇsukūla Chapter, the Forty-Ninth

[478. {481.}⁴⁸⁷³ Paṇsukūlasaṇṇika⁴⁸⁷⁴]

The Blessed One named Tissa was
a Self-Become One, Foremost Man.⁴⁸⁷⁵

⁴⁸⁷²PTS reads *vallīṅkara*, I follow BJTS here

⁴⁸⁷³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁷⁴"Rag-robe Perceiver"

⁴⁸⁷⁵*aggapuggalo*

Leaving [behind] his robe of rags,
the Victor entered [his] dwelling.⁴⁸⁷⁶ (1) [5031]

Taking [my] bow which had been stretched,⁴⁸⁷⁷
wandering for the sake of food,⁴⁸⁷⁸
with⁴⁸⁷⁹ a circular sword⁴⁸⁸⁰ [as well,]
I entered into the grove [then]. (2) [5032]

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁴⁸⁸¹
Throwing down the bow right there,
having pressed my hands on [my] head, (3) [5033]

happy, with pleasure in [my] heart,
and with a huge [amount of] joy,
remembering the Best Buddha,
I worshipped [his] robe of rags [then].
In the ninety-two aeons since
I worshipped that rag-robe [back then,]
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [5034-5035]⁴⁸⁸²

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5036]

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! (6) [5037]

⁴⁸⁷⁶or, "the monastery": *vihāraṇ*

⁴⁸⁷⁷reading *vitataṇ* with BJTS for PTS *tiyantaṇ* ('with three strings' [?])

⁴⁸⁷⁸reading *bhakkhatthāya cchariṇ ahaṇ* with BJTS for PTS *akkhitto yamaliṇ ahaṇ* ('struck by a pair')

⁴⁸⁷⁹*gaḥetvāna*, lit., "taking"

⁴⁸⁸⁰*maṇḍalaggaṇ*

⁴⁸⁸¹I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.

⁴⁸⁸²PTS omits the first two feet of [5035] ("In the ninety-two aeons since/I worshipped that rag-robe [back then,") and adds the second two feet of it to [5034], treating its v. 4 as a six-footed verse.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5038]

Thus indeed Venerable Paṇsukūlasaṇṇika Thera spoke these verses.

The legend of Paṇsukūlasaṇṇika Thera is finished.

[479. {482.}⁴⁸⁸³ Buddhasaṇṇaka⁴⁸⁸⁴]

In [reading] marks⁴⁸⁸⁵ and history,⁴⁸⁸⁶
with glosses⁴⁸⁸⁷ [and] ritual law,
[I was] learned, mantra-knowing,⁴⁸⁸⁸
a master of the three Vedas. (1) [5039]

[Many] students came to me then,
resembling a river stream.
I am teaching mantras to them,
night and day, [I am] not lazy. (2) [5040]

The Sambuddha named Siddhattha
arose in the world at that time.
Having driven out the darkness,
he displayed the light of knowledge. (3) [5041]

A certain one of my students
conversed with⁴⁸⁸⁹ my [other] students;
having heard the fact [he discussed],
they then announced [the fact] to me: (4) [5042]

“A Buddha’s risen in the world,
an Omniscient One, World-Leader.
The people are turning to him;
we’re not going to get [anything].”⁴⁸⁹⁰ (5) [5043]

⁴⁸⁸³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁸⁸⁴ “Buddha Perceiver”

⁴⁸⁸⁵ *lakkhaṇe*

⁴⁸⁸⁶ *itihāse*

⁴⁸⁸⁷ *sa-nighaṇḍu*

⁴⁸⁸⁸ lit., “mantra-bearer”

⁴⁸⁸⁹ lit., “to”

⁴⁸⁹⁰ *lābho amhaṇ na hessati*, lit., “there will not be receiving for us”

“Buddhas are Born Spontaneously,⁴⁸⁹¹
 [those] Eyeful Ones, Greatly Famed Ones.
 Why then don’t I also [go] see
 the Best Buddha, the World-Leader?”⁴⁸⁹² (6) [5044]

Having taken my deer-leather,
 [my] robes of bark, [and] water-pot,⁴⁸⁹³
 departing from [my] hermitage,
 I advised [my] students [like this]: (7) [5045]

“Like a glomerous fig tree bloom,⁴⁸⁹⁴
 [and] like the rabbit in the moon,⁴⁸⁹⁵
 [and] like the [mother’s] milk of crows,⁴⁸⁹⁶
 a World-Leader’s hard to obtain. (8) [5046]

A Buddha’s risen in the world!
 Even human birth’s hard to get,
 and hearing’s⁴⁸⁹⁷ very hard to get,
 when both of them occur [at once]. (9) [5047]

A Buddha’s risen in the world!
 We’ll get to see [him in] our lives.⁴⁸⁹⁸
 Come, we will [now] all go into
 the Sammāsambuddha’s presence.” (10) [5048]

They all were holding water-pots,
 [and] dressed in rough [bark and] deer-hide.
 They,⁴⁸⁹⁹ bearing weights of matted hair,⁴⁹⁰⁰
 then departed from the forest. (11) [5049]

⁴⁸⁹¹pronounce as spontan’yasly (4 syllable) to keep the meter

⁴⁸⁹²this verse is presumably thought by the protagonist upon hearing the worries of his students.

⁴⁸⁹³like the deer-leather (*ajina*) and bark-robes (*vākacchīraṇ*), the water-pot (*ka-maṇḍalu*, a long-spouted jar for carrying water) is a distinctive possession, and signifier of non-Buddhist ascetics

⁴⁸⁹⁴*odumbarakapupphaṇ va. Odumbaraka* (BJTS *odumbarika*) means “related to the *udumbara* tree, which is *Ficus Gomerata*, Sinh. *dimbul*.”

⁴⁸⁹⁵*cchandamhi sasakaṇ yathā*

⁴⁸⁹⁶cty (p. 488) explains, “as milk is hard to obtain for (or of) crows due to their being oppressed by [having] little, day and night”

⁴⁸⁹⁷i.e., hearing the Buddha, “a listening” (*savanaṇ*)

⁴⁸⁹⁸lit., “we will receive eyes/vision our life”. BJTS gloss is weak here:

⁴⁸⁹⁹PTS *Je* is obviously a typographical mistake for *Te* (BJTS’ reading)

⁴⁹⁰⁰*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

Looking but a plough's length ahead,⁴⁹⁰¹
 searching for ultimate meaning,
 coming like baby elephants,
 [they were] without fear, like lions. (12) [5050]

Free of cares and unwavering,⁴⁹⁰²
 clever and living peacefully,
 wandering about for gleanings,⁴⁹⁰³
 they approached the Best of Buddhas. (13) [5051]

When a league and a half was left⁴⁹⁰⁴
 [to go], illness arose in me.
 Remembering the Best Buddha,
 I passed away [right] on the spot. (14) [5052]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (15) [5053]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (16) [5054]

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) [5055]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (18) [5056]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

⁴⁹⁰¹*yugamattañ pekkhamānā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

⁴⁹⁰²reading *appakicccchā aloluppā* with BJTS for PTS *appabhāsā alīlatā*, "saying little and having no playfulness (or very serious)," a possible but unusual reading; both terms of the BJTS reading, unlike those of the PTS reading, have solid witness in other texts.

⁴⁹⁰³*uñcchāya ccharamānā*

⁴⁹⁰⁴*diyaḍḍhayojane sese*, lit., "when a half less than two leagues remained," following BJTS Sinhala gloss

The legend of Buddhasañña Thera is finished.

[480. {483.}⁴⁹⁰⁵ Bhisadāyaka⁴⁹⁰⁶]

I, having plunged into a pond,
served by various elephants,
am pulling up lotus root there,
because [they're what] I'm eating then. (1) [5057]

The Buddha⁴⁹⁰⁷ in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,⁴⁹⁰⁸ the Buddha
is traveling⁴⁹⁰⁹ through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking⁴⁹¹⁰ upward [at the sky],
I saw the Leader of the World. (2-3) [5058-5059]

Remaining in that very place,
I invited the World-Leader:
"Honey is flowing from the roots
[and] milk [and] oil⁴⁹¹¹ [flow] from the stems;
let the Buddha, the Eyeful One,
with pity accept [some] from me."
Then the Teacher, Compassionate,
the Greatly Famed One, descended. (4-5a-b) [5060-5061]⁴⁹¹²

The Eyeful One, with pity then,
accepted [that] alms food of mine.
Accepting [it], the Sambuddha
expressed [his] thanks to me [like this]: (5c-d, 6a-b) [5062]

⁴⁹⁰⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁹⁰⁶"Lotus-Root Donor." This same *apadāna* is repeated below, virtually verbatim (see note there for slight variations), as #558. There it is ascribed to the historical monk Bhaddajī

⁴⁹⁰⁷lit., "the Blessed One"

⁴⁹⁰⁸*rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁹⁰⁹lit., "going," elsewhere translated as "flying" given the context

⁴⁹¹⁰*nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁹¹¹*sappi*, lit., ghee, clarified butter (*gī tel*)

⁴⁹¹²PTS treats [5060-5061a-b] as a six-footed verse,

“Be happy, O merit-filled one;
let your rebirth be accomplished.
Due to this gift of lotus root,
may you receive huge happiness.” (6c-f) [5063]

Having said that, the Sambuddha,
the one whose name was “Best Lotus,”
the Sambuddha, taking [that] food,
the Victor flew off⁴⁹¹³ through the sky. (7) [5064]

Having taken [more] lotus root,
I came [back] to my hermitage.
Hanging that root up in a tree,
I remembered my offering. (8) [5065]

A massive wind[-storm] then arose:
it agitated⁴⁹¹⁴ the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,]
struck⁴⁹¹⁵ [me right] on [top of] my head.
[Because of that,] sitting down,
I passed away [right] on the spot. (10) [5067]

[Then] bound up with my good⁴⁹¹⁶ karma,
I was reborn in Tusitā.
[When] my [human] body fell down,
I delighted in the gods’ world. (11) [5068]

Eighty-six thousand women [then,]
decked out [in fine clothes and jewelry,]
wait on me evening and morning:
the fruit of giving lotus root. (12) [5069]

Having come to a human womb,
I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. (13) [5070]

⁴⁹¹³lit., “went”

⁴⁹¹⁴reading *sañcchālesi* with BJTS for PTS *sañjālesi*

⁴⁹¹⁵lit., “fell down”

⁴⁹¹⁶lit., “meritorious”

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. (14) [5071]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. (15) [5072]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [5073]

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) [5074]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [5075]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[481. {484.}⁴⁹¹⁷ Ñāṇatthavika⁴⁹¹⁸]

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,⁴⁹¹⁹
I am living alone [just then]. (2) [5077]

⁴⁹¹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁹¹⁸ "Knowledge-Praiser"

⁴⁹¹⁹ reading *anvesanto ācchariyaṃ* with BJTS for PTS *anomasanto cchariyaṃ* ("being perfect [in my] wanderings")

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,⁴⁹²⁰
 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,⁴⁹²¹
 I set out from the forest [then]. (5) [5080]

Staying over a single night⁴⁹²²
 in villages and [also] towns,
 little by little I approached
 the [city named] CChandavatī.⁴⁹²³ (6) [5081]

The Buddha⁴⁹²⁴ 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,⁴⁹²⁵
 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;

⁴⁹²⁰lit., "the Sambuddha"

⁴⁹²¹*khāribhāraṃ gahetvāna*, that is, "all the [little] that I owned, borne on my shoulder" or "a *khāri*-load"

⁴⁹²²*ekarattiṃ vasanto*, lit., "having dwelt [out somewhere on the road] for one night [only]"

⁴⁹²³see DPPN I:851; the city is only "known" to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha). This present passage is taken there as evidence that "[i]t existed also in the time of Sumedha Buddha"

⁴⁹²⁴lit., "the Blessed One"

⁴⁹²⁵*jinsāsaṇaṃ*, lit., "the Victor's dispensation." BJTS (and PTS alt.) offer an alternative reading: *jitasāgaraṃ* (PTS alt. is apparently read as *jina*°), "He by Whom the Ocean is Conquered" (or "Ocean of the Victor"). BJTS Sinh. gloss explains its reading as "the one who had conquered his senses, who was an ocean of virtue."

you are the Goal, the Solid Ground,
the Island,⁴⁹²⁶ the Best of Biped. (9) [5084]

The twenty-first Recitation Portion
Sharp in philosophy,⁴⁹²⁷ 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 ocean⁴⁹²⁸ with a blade of grass,⁴⁹²⁹
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,"⁴⁹³⁰
Very Wise⁴⁹³¹ [and] Intelligent,⁴⁹³²

⁴⁹²⁶or "lamp," *dīpo*

⁴⁹²⁷*nepuñño dassane*

⁴⁹²⁸lit., "the unsurpassed ocean," *sāgaruttamo*

⁴⁹²⁹*kusaggena*, lit., "with a *kusa*-grass-point," i.e., with the tip of a blade of *kusa*-grass

⁴⁹³⁰the name of this Buddha means "very clever" (*su-medha*), so the line could also be translated, "The one whom they call 'the Wise One'"

⁴⁹³¹*bhūripaṇṇaṇ*

⁴⁹³²*sumedhasaṇ*, "he with good intelligence," a play on the Buddha's name

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 good⁴⁹³³ 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 attain⁴⁹³⁴ arahantship." (22) [5097]

As far back as I remember,⁴⁹³⁵
ever since I reached discretion,⁴⁹³⁶
in the interval⁴⁹³⁷ I don't know
any thinking that's not lovely. (23) [5098]

⁴⁹³³lit., "meritorious"

⁴⁹³⁴lit., "touch," *phusissati*

⁴⁹³⁵*yato sarāmi attānaṃ*, lit., "starting from when I remember myself"

⁴⁹³⁶or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty"

⁴⁹³⁷*etthantare*, lit., "in the interval [up to] here"

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 fires⁴⁹³⁸ 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.

[482. {485.}⁴⁹³⁹ CChandanamāliya⁴⁹⁴⁰]

Giving up the five sense pleasures,⁴⁹⁴¹
forms which are dear and delightful;

⁴⁹³⁸the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁴⁹³⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁹⁴⁰"Sandalwood and Flowers-er"

⁴⁹⁴¹*pañccha-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

giving up eight hundred million,
I went forth into homelessness. (1) [5105]

After going forth I gave up
bad karma⁴⁹⁴² [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 alone⁴⁹⁴³ [near that river].
I did not know, "he's the Buddha;"
I gave [him] a friendly welcome.⁴⁹⁴⁴ (3) [5107]

Giving [him that] friendly welcome,
I [then] asked [him] his name and clan:
"Are you a god, a music-nymph,
or⁴⁹⁴⁵ [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?
[Like] God Himself⁴⁹⁴⁶ 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.⁴⁹⁴⁷
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]⁴⁹⁴⁸

"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]

⁴⁹⁴²*pāpakammaṇ vivajjayiṇ*

⁴⁹⁴³reading *ekakaṃ maṃ viharantaṃ* with BJTS for the garbled PTS *ekakammaṇ vihāraṇ taṇ* ("that monastery, the single karma" [?])

⁴⁹⁴⁴*akāsiṇ paṭisantharaṇ*

⁴⁹⁴⁵BJTS (and acc. to PTS note on p. 423 all the mss.) read *ādu*, but I follow PTS in translating the more straightforward *uda* in its stead.

⁴⁹⁴⁶*mahābrahmā*, "the great Brahmā". For an argument that "God" is the appropriate translation, see my and Gunapala Dharmasiri's entry on "God" in Malalasekera et al, eds., *Encyclopedia of Buddhism* (Colombo), Volume 5, Fascicle 2 (1991):345-47

⁴⁹⁴⁷*mārisa*, BJTS gloss *nidukāṇeni* ("O you without suffering")

⁴⁹⁴⁸PTS and BJTS agree in presenting this as a six-footed verse

In the past I burst asunder
 their sphere, the chains of sense pleasures;⁴⁹⁴⁹
 having destroyed all defilements,
 the best Awakening's attained.⁴⁹⁵⁰ (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 worship⁴⁹⁵¹ you;
 you're the Ender of Suffering. (9) [5113]⁴⁹⁵²

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,⁴⁹⁵³
 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 smile⁴⁹⁵⁴ [about that]: (14) [5118]

⁴⁹⁴⁹ *Atīto visayaṃ tesañ dālayin kāmabandhanaṃ*

⁴⁹⁵⁰ *patto sambodhim uttamaṃ*

⁴⁹⁵¹ lit., "do *pūjā*"

⁴⁹⁵² PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁵³ presumably sandalwood which has been prepared into a paste, as *prasāda*

⁴⁹⁵⁴ or "to laugh"

“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,⁴⁹⁵⁵
he will be very powerful.⁴⁹⁵⁶ (15) [5119]⁴⁹⁵⁷

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.⁴⁹⁵⁸ (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]⁴⁹⁵⁹

Having departed from the house
he will be one without a home.
Mastering special knowledges,⁴⁹⁶⁰
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,

⁴⁹⁵⁵ reading *anūnamattasaṅkappo*, as above, with BJTS for PTS *anunamanasaṅkappo*

⁴⁹⁵⁶ *vasavatti bhavissati*.

⁴⁹⁵⁷ PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁵⁸ *cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

⁴⁹⁵⁹ PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁶⁰ reading *abhiññāpārāgū hutvā* with BJTS for PTS *aviññattipaccchayo*, “one whose support is not known”

discarding [my] human body,
I went to Tāvatiṃsa [then]. [5125]⁴⁹⁶¹

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;⁴⁹⁶²
I remembered karma for
[the whole] thirty thousand aeons. (24) [5129]

"Praise to you, O Well-Bred Person!"⁴⁹⁶³
Praise to you, Ultimate Person!
Coming in your dispensation,
I've attained the unshaking state. (25) [5130]

In the thirty thousand aeons
since I worshipped⁴⁹⁶⁴ 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.

⁴⁹⁶¹this verse does not appear in PTS

⁴⁹⁶²*oreṇa nāddasaṇ ahaṇ*, following BJTS Sinhala gloss *lamusē no diṭṭimi*

⁴⁹⁶³*purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*,
"almost exclusively used to donate a thoroughbred horse"

⁴⁹⁶⁴lit., "did *pūjā*"

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 CChandanamāliya Thera spoke these verses.

The legend of CChandanamāliya Thera is finished.

[483. {486.}⁴⁹⁶⁵ Dhātupūjaka⁴⁹⁶⁶]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped⁴⁹⁶⁷ [that Buddha's] relics. (1) [5135]

In the ninety-four aeons since
I worshipped⁴⁹⁶⁸ [those] relics [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship. (2) [5136]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5137]

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! (4) [5138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5139]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

⁴⁹⁶⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁹⁶⁶"Relic-Worshipper." This same *apadāna* is repeated below, verbatim, as # {557}, ascribed there to the historical monk Uttara (as "A Different Uttara").

⁴⁹⁶⁷lit., "did *pūjā*"

⁴⁹⁶⁸lit., "did *pūjā*"

The legend of Dhātupūjaka Thera is finished.

[484. {487.}⁴⁹⁶⁹ Pulinuppādaka⁴⁹⁷⁰]

On a Himalayan mountain,
[I'm] Devala the ascetic.
My meditation walkway there
was made by non-human beings.⁴⁹⁷¹ (1) [5140]

Bearing a weight of matted hair,
carrying a water-pot then,
searching for ultimate meaning,
I departed from the forest. (2) [5141]

Eighty-six thousand students [there,]
waited upon me at that time.
Well-known together with their deeds,⁴⁹⁷²
they are living in the forest. (3) [5142]

Going out from the hermitage,
I made a stupa out of sand.
Assembling various flowers,
I worshipped⁴⁹⁷³ that stupa then. (4) [5143]

Bringing pleasure to [my] heart there,
I [re-]entered the hermitage.
All [my] students, come together,
questioned me [about] what that meant.⁴⁹⁷⁴ (5) [5144]

"[All of] us would like to find out
which deity you're honoring
[at that] stupa made out of sand:
being asked, please tell [that] to us."⁴⁹⁷⁵ (6) [5145]

"The Eyeful Ones, Greatly Famed Ones,

⁴⁹⁶⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁹⁷⁰ "Sand-Generator". BTS reads *Pulin*^o

⁴⁹⁷¹ reading *amānussehi māpito* with BJTS for PTS *amānussikamāpito* (roughly the same meaning: "non-human-made")

⁴⁹⁷² *sahakammāni*

⁴⁹⁷³ lit., "did *pūjā*"

⁴⁹⁷⁴ lit., "asked me that meaning"

⁴⁹⁷⁵ reading *no* with BJTS for PTS *me*

have no views⁴⁹⁷⁶ [and] no magic spells;⁴⁹⁷⁷
they're the ones I am honoring,
the Best Buddhas, Greatly Famed Ones." (7) [5146]

"In what way are they Great Heroes,
Omniscient Ones, Lords of the World?
What do they look like?⁴⁹⁷⁸ What conduct?
In what way are they Greatly Famed?" (8) [5147]

"Buddhas have thirty-two great marks,
and also forty [adult] teeth.⁴⁹⁷⁹
Their eyes with heifer-eyelashes⁴⁹⁸⁰
resemble wild licorice fruits.⁴⁹⁸¹ (9) [5148]

And when those Buddhas are walking,⁴⁹⁸²
they look but a plough's length ahead.⁴⁹⁸³
They do not have a person's voice;⁴⁹⁸⁴
their euphonic sound⁴⁹⁸⁵ is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk,
they lift up [one foot at a time],⁴⁹⁸⁶
[always] starting [with] the right foot:
that is the nature of Buddhas. (11) [5150]

And those Buddhas are not afraid,
[just] like lions, the kings of beasts.

⁴⁹⁷⁶*niddiṭṭhā*

⁴⁹⁷⁷*no mantapade*

⁴⁹⁷⁸or "what caste are they?," *kathaṇ vaṇṇa*° (BJTS reads, more correctly, *kathaṇ vaṇṇā*)

⁴⁹⁷⁹*cchattārīsa-ddijāpi ccha* (PTS), °*dvijāpi ccha* (BJTS), following BJTS Sinh. gloss in understanding *dvija* as "tooth" ("twice born," hence the adult teeth).

⁴⁹⁸⁰reading *nettā gopa[k]khumā* with BJTS for PTS *gopamukhā* ("face to face with a cow")

⁴⁹⁸¹*jiṇṇukaphalasannibhā*. The *jiṇṇuka* (also known as *guñja* in Pāli) shrub, Sinh. *huninda* (BJTS gloss) or *olinda* is *Abrus precatorius* (*Legum.*). It bears distinctive, small red or black berries which serve as the smallest jeweller's weight and are used in a traditional Sri Lankan board game; the present epithet presumably refers to the (very) black berries borne by this plant.

⁴⁹⁸²lit., "going"

⁴⁹⁸³*yugamattaṇ ccha pekkhare* lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

⁴⁹⁸⁴lit., "there is not to them a person-speaking"

⁴⁹⁸⁵*sandhisaddo*

⁴⁹⁸⁶lit., "they go lifting up"

They do not [ever] praise themselves,
and don't revile living beings. (12) [5151]

They are free of pride and contempt,
the same for all living beings.
Buddhas [only] praise selflessly:
that is the nature of Buddhas. (13) [5152]

And [when] Buddhas are being born,
they radiate light [from themselves],
[and] in six [different] ways⁴⁹⁸⁷ they cause
this whole [bountiful] earth to quake. (14) [5153]

And they are [able to] see hell,
and hell is cooled off at that time.
A massive cloud rains forth [as well]:
that is the nature of Buddhas. (15) [5154]

Such-like are those Great Elephants,
Incomparable,⁴⁹⁸⁸ of Great Fame;
in beauty they are unsurpassed,⁴⁹⁸⁹
the Thus-Gone-Ones, Beyond Measure." (16) [5155]

All of [my] students, respectful,
[then] expressed [their] thanks for my speech,
and⁴⁹⁹⁰ likewise went along [with me],
as far as they could [and] had strength. (17) [5156]

Wishing for [their] own [good] karma,
they're worshipping [that] sand [stupa].
Having faith in that speech [of mine],
their minds drifted⁴⁹⁹¹ to Buddhahood. (18) [5157]

Then a God's Son, Greatly Famous,
fell down from Tusitā heaven.
He was born in a mother's womb,
making the ten-thousand [worlds] quake. (19) [5158]

⁴⁹⁸⁷*chabbikāraṇ* (PTS), *chappakāraṇ* (BJTS)

⁴⁹⁸⁸*atulyā*

⁴⁹⁸⁹*vaṇṇato anatikkantā*, following BJTS Sinhala gloss: *rūpakāya sampattiyeṇ no ikmavanu häkkō ya*, "it is not possible to surpass them in good fortune as regards [their] form-bodies.

⁴⁹⁹⁰reading *ccha* with BJTS (and PTS alt.) fr PTS *va*

⁴⁹⁹¹lit., "are gone"

I stood on the walkway which was
near [my] hermitage [at that time].
All [my] students, having gathered,
came into my presence [just then]. (20) [5159]

“The earth, bull-like, is bellowing;
it’s roaring like the king of beasts.
It’s shaking⁴⁹⁹² like a crocodile;
what will this be the result of?” (21) [5160]

“The Buddha⁴⁹⁹³ I detailed [for you,]
close to the stupa made of sand,
the Blessed One, the Teacher, now
has been born in a mother’s womb.” (22) [5161]

Discussing the Teaching for them,
[and] having detailed the Great Sage,
exhorting [my] own students [there],
I sat in lotus position. (23) [5162]

[All] my strength was [then] exhausted,
due to a serious⁴⁹⁹⁴ illness.
Remembering the Best Buddha,
I passed away [right] on the spot. (24) [5163]

All [of my] students assembled;
they made [me] a pyre at that time,
and taking my mortal remains,⁴⁹⁹⁵
they lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,
hands pressed together on [their] heads,
wounded⁴⁹⁹⁶ by the arrows of grief,
come together they lamented. (26) [5165]

While they were wailing [uselessly,]⁴⁹⁹⁷
I [then] came [back] to the pyre [there].

⁴⁹⁹²reading *salati* with BJTS for PTS *saddati*

⁴⁹⁹³lit., “Sambuddha”

⁴⁹⁹⁴*paramena*, “superior” “best.” BJTS Sinhala gloss: *dāḍi*, “strong”

⁴⁹⁹⁵*kalebaraṇ*, lit., “corpse” or “body”

⁴⁹⁹⁶*pareta*, lit., “overcome by” “afflicted with”

⁴⁹⁹⁷*tesaṇ lālappamānaṇ* (gen. abs. construction). *Lālappati* means “lament, wail” as well as “to talk too much,” “to talk silly,” the intensive of *lapati*, “to mutter, talk, prattle”. I have interpolated “[uselessly]” *metri causa*, but in doing so convey the

“I am your [dead] teacher, wise ones;
do not lament [my passing on]. (27) [5166]

Endeavor for the highest good,
night and day not being lazy.
Don’t be negligent, all of you;
your moment⁴⁹⁹⁸ is offered to you.” (28) [5167]

Exhorting [my] own students [thus],
I returned to the world of gods.
For eighteen aeons [after that]
I delighted in the gods’ world. (29) [5168]

And [then] a hundred times I was
a king who turns the wheel [of law].
Also another hundred times,
I was a king who turns the wheel.
Also another hundred times
I [then] exercised divine rule. (30) [5169]⁴⁹⁹⁹
In the remaining aeons I
transmigrated as god or man.⁵⁰⁰⁰
I’ve come to know no bad rebirth:
that’s the fruit of generating.⁵⁰⁰¹ (31) [5170]

As in the month of Kattikā,⁵⁰⁰²
many trees are in full flower,
likewise in that very season,
I have flowered as a great sage. (32) [5171]

connotation of the term (and the subsequent speech by the ghost of the teacher) that their wailing was excessive or pointless.

⁴⁹⁹⁸BJTS Sinh gloss: “the birth of a Buddha, which frees [one] from the eight evil moments [Sinh dict. i.e., (1) birth in hell, (2) birth as an animal, (3) birth as a demon, (4) birth in the two Brahma worlds where neither body nor mind exists, (5) birth in a foreign country devoid of the Buddha’s Teaching, (6) birth with the five senses confused or perverted, (7) birth as a non-religious person, and (8) birth in a Buddha-less age]”

⁴⁹⁹⁹PTS presents this as a six-footed verse, in an apparently mistaken (and redundant) repetition of the first two feet (a-b) as c-d. BJTS presents a standard four-footed verse, omitting PTS 30c-d (i.e., corresponding to PTS 30a-b and 30e-f).

⁵⁰⁰⁰*vokiṇṇo* (BJTS and PTS alt. reads *vokiṇṇaṇ*), lit., “mixed”. I follow BJTS in taking the term to refer to a mix of births as a god and births as a human.

⁵⁰⁰¹*uppāḍassa*. The term (as too in the name ascribed to this monk) apparently refers to the “generating” (or “producing”) of the stupa made of sand.

⁵⁰⁰²the name of a lunar month, Skt. *Kṛttikā*, BSkt *Karthikā*, Sinh. *il*, corresponding to October-November

Vigorous effort's the yoked ox,
 carrying perfect peace for me.⁵⁰⁰³
 Like elephants with broken chains
 I am dwelling without constraint. (33) [5172]

In the hundred thousand aeons
 since I praised the Buddha [back then],
 I've come to know no bad rebirth:
 that's the fruit of praising [Buddhas]. (34) [5173]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (35) [5174]

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! (36) [5175]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (37) [5176]

Thus indeed Venerable Puḷinuppāḍaka Thera spoke these verses.

The legend of Puḷinuppāḍaka Thera is finished.

[485. {488.}⁵⁰⁰⁴ Taraṇiya⁵⁰⁰⁵]

Atthadassi, the Blessed One,
 the Self-Become One, World-Leader,
 the Thus-Gone-One then came up to
 the banks of river Vinatā.⁵⁰⁰⁶ (1) [5177]

⁵⁰⁰³*viriyam me dhurodhayhaṇ yogakkhemādhivāhanaṇ*, cf. SN 79

⁵⁰⁰⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁰⁵"Ferryman". Cf. #204, #270, #280 for parallel *apadānas* of monks with this name.

⁵⁰⁰⁶PTS reads *Cchinatā*. BJTS reads *Vinaka°*, PTS alt. *Vinatā* is the spelling preferred by DPPN (see II:883), and used without divergence between PTS and BJTS in #380 {383}, v. 1 = [3292]; cf. also #511 {514} v. 1 = [5473], below.. Malalasekera says it was presumably in the Himalayas.

A water-dwelling⁵⁰⁰⁷ tortoise then,
[I had] come out from the water.
I went up to the World-Leader,
the Buddha; he desired to cross. (2) [5178]

“Let the Buddha climb onto me,
O Atthadassi, O Great Sage;
I will carry you across; you
are the Ender of Suffering.” (3) [5179]

Discerning what I was thinking,
Atthadassi, the Greatly Famed,
after climbing onto my back,
stood [there], the Leader of the World. (4) [5180]

As far back as I remember,⁵⁰⁰⁸
ever since I reached discretion,⁵⁰⁰⁹
I have not had such happiness
as when his soles [then] touched⁵⁰¹⁰ [my back]. (5) [5181]

After crossing, the Sambuddha,
Atthadassi, the Greatly Famed,
remaining on the river bank,
spoke these verses [about me then]: (6) [5182]

“Just as I ferry folks across
the stream of doubt which is the mind,
this turtle king, full of merit,
ferries me across [the river]. (7) [5183]

Through this Buddha-ferrying and
practice of loving-heartedness,
for eighteen hundred aeons he
will delight in the world of gods. (8) [5184]

Coming [back] here from the gods’ world,
incited by [his] wholesome roots,
sitting down on a single seat,
he’ll cross over the stream of doubt. (9) [5185]

⁵⁰⁰⁷*kacchchapo vārigoccharo*

⁵⁰⁰⁸*yato sarāmi attānaṃ*, lit., “starting from when I remember myself”

⁵⁰⁰⁹or “since I reached puberty,” *yato patto ‘smi viññuta*, lit., “starting from when I reached puberty;”

⁵⁰¹⁰reading *phuṭṭhe pādātaḥ yathā* with BJTS for PTS *yathā pādātaḥ muni*

As with a seed which is planted,
 in a field which is bountiful.⁵⁰¹¹
 when it rains,⁵⁰¹² with proper support,⁵⁰¹³
 fruit pleases the cultivator;
 so too [within] this Buddha-field,
 preached by the Sammāsambuddha:
 when it rains,⁵⁰¹⁴ with proper support,
 the fruit will be pleasing to me." (10-11) [5186-5187]

I am one bent on exertion,
 calmed,⁵⁰¹⁵ devoid of grounds for rebirth,⁵⁰¹⁶
 knowing well all the defilements,
 I am [now] living, undefiled. (12) [5188]

In the eighteen hundred aeons
 since I did that karma back then,
 I've come to know no bad rebirth:
 that is the fruit of ferrying. (13) [5189]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (14) [5190]

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! (15) [5191]

The four analytical modes,
 and these eight deliverances,

⁵⁰¹¹ *bhaddake*, or "lucky" "fortunate" etc

⁵⁰¹² BJTS *pavacchante* (cf. *paveccchante*, the reading in [5004] below, note *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down") for PTS *pavassante*, more straightforwardly "when raining"

⁵⁰¹³ *sammādhāre* (loc. abs. construction)

⁵⁰¹⁴ here PTS also reads *paveccchante*, which may exploit the more literal meaning of that term (acc. to RD), give, bestow; "when proper support is provided". However, in the parallel verses below (5-6 of #499, Ekapattadāyaka, PTS reads *pavassante*). "Raining" is a frequent metaphor for *Dhamma*-preaching, and it would be possible to construe the second *pāda* that way, "when it rains the preaching of the Sammāsambuddha, with proper support..."

⁵⁰¹⁵ *upasanto*

⁵⁰¹⁶ *nirūpadhi*

six special knowledges mastered,
[I have] done what the Buddha taught! (16) [5192]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[486. {489.}⁵⁰¹⁷ Dhammarucchi⁵⁰¹⁸]

When Dipaṅkara was Buddha,
the Victor said of Sumedha:
“Aeons beyond measure from now,
this one will become a Buddha. (1) [5193]

The one named Māyā’s going to be
the birth-mother of this [person];
Suddhodhana the father’s name;
this one will be [named] Gotama. (2) [5194]

Being one bent on exertion,
having practiced austerities,
the Sambuddha will awaken⁵⁰¹⁹
Great Famed, at the Bodhi tree’s roots.⁵⁰²⁰ (3) [5195]

Upatissa⁵⁰²¹ and Kolita⁵⁰²²
will be the [two] chief followers;⁵⁰²³
the one whose name is Ānanda
will attend upon this Victor. (4) [5196]

Khemā and Uppalavaṇṇā
will be chief female followers;⁵⁰²⁴
CChitta and Ālavaka will
be the chief pious laymen.⁵⁰²⁵ (5) [5197]

⁵⁰¹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰¹⁸ “Splendor of the Teaching”.

⁵⁰¹⁹ *bujjhissati*, from the same root as Buddha (lit., “Awakened”)

⁵⁰²⁰ lit., “of an *asattha* tree.” The *asattha* (Skt. *aśvattha*) tree, *ficus religiosa*, is the Bodhi tree of Gotama Buddha (Sinh. *bō gasa*)

⁵⁰²¹ i.e., Sāriputta (*Thera-apadāna* #1)

⁵⁰²² i.e., Mahā-Moggallāna (*Thera-apadāna* #2)

⁵⁰²³ *sāvaka*, “voice-hearers,” accomplished arahant monks

⁵⁰²⁴ *sāvikā*

⁵⁰²⁵ *upāsakā*, devout laymen who observe eight precepts, more monk-like than ordinary Buddhists who observe the five precepts.

Khujjuttarā, Nandamātā
will be chief pious laywomen;⁵⁰²⁶
the Bodhi tree of this Hero
is known as the Aśvattha tree.⁵⁰²⁷ (6) [5198]

After having heard those words of
the Great Sage, the Unequaled One,⁵⁰²⁸
overjoyed, [both] gods⁵⁰²⁹ and men, are
praising [him], hands pressed together. (7) [5199]

At that time I was a young man,
well-educated, named Megha.⁵⁰³⁰
Having heard [that] best prophesy
for Sumedha, [then] a great sage,
cultivating confidence in
Sumedha, font⁵⁰³¹ of compassion,
[when] that hero renounced the world,⁵⁰³²
I renounced right along with [him]. (8-9) [5200-5201]

Restrained⁵⁰³³ in the monastic rules,⁵⁰³⁴
and [also] in the five senses,
he lived pure, mindful, a hero,
doer of what the Victor taught.⁵⁰³⁵ (10) [5202]

[While] I was living in that way,
I strayed away⁵⁰³⁶ from the good road,
urged into bad behavior by
a certain evil friend [of mine]. (11) [5203]

⁵⁰²⁶*upāsikā*

⁵⁰²⁷The *asattha* (Skt. *aśvattha*) tree is *ficus religiosa* (Sinh. *bō gasa*)

⁵⁰²⁸*asamassa*

⁵⁰²⁹*marū*, in the more general sense of “gods” (as opposed, I suppose, to the *maruts* of Vedic mythology to which the term most directly applies)

⁵⁰³⁰“Cloud”

⁵⁰³¹*āsaya*, lit., “abode” “haunt” “support for” “vessel of”

⁵⁰³²or “went forth”

⁵⁰³³*saṃvuto*

⁵⁰³⁴lit., “in the recitation,” “in the *Pātimokkha*,” the (in the Pāli *vinaya*, 227) rules recited at monthly *uposatha* gatherings of Buddhist monks, ideally encapsulating the whole of monastic law.

⁵⁰³⁵*jīnasāsanakārako*

⁵⁰³⁶or “was lost,” *paridhaṇṣito*

⁵⁰³⁷or thinking, *vitakka-vasa-go* (BJTS *vitakka-vasīko*)

Having been controlled by reason,⁵⁰³⁷
 I fell from the dispensation,⁵⁰³⁸
 afterward, by that bad friend, the
 murder of [my] mother was schemed. (12) [5204]

I did no-interval karma,⁵⁰³⁹
 and I killed with an evil mind;
 I fell from there [right into] hell,⁵⁰⁴⁰
 born in a very cruel [place]. (13) [5205]

Being gone to that woeful state,⁵⁰⁴¹
 I long transmigrated in pain,⁵⁰⁴²
 not seeing the Hero again,
 Sumedha, the Bull among Men. (14) [5206]

In this aeon, in the ocean,
 I was a *timingala* fish.⁵⁰⁴³
 Having seen a ship in the sea,
 I approached it looking for food. (15) [5207]

Seeing me, the traders, afraid,
 remembered the Best of Buddhas;
 I heard a huge sound shouted out,
 "Gotama!" [they cried in terror]. (16) [5208]

Recalling the past perception,
 I passed away [right] on the spot.
 I was reborn in Śrāvastī,
 a brahmin in a high-ranked clan. (17) [5209]

My name was Dhammarucchī [then],
 a loather of every evil.
 Having seen the Lamp of the World,
 being [only] seven years old, (18) [5210]

⁵⁰³⁸*sāsanato*, lit., "from the dispensation"

⁵⁰³⁹*anantariyañ*, a deed whose result is immediate descent into the lowest Avīcchi ("no interval"? "no pleasure"?), hell, "a deadly sin," of which there are five: patricide, matricide, killing an arahant, shedding the blood of a Buddha (it is impossible to kill one), and dissension in the Sangha (monks' Assembly).

⁵⁰⁴⁰lit., "into avīcchi, which is particularly gruesome. See DPPN I:199ff.

⁵⁰⁴¹or "suffering," *vinīpatagato*

⁵⁰⁴²or "suffering," *dukkhito*

⁵⁰⁴³of mythical proportions, the largest fish in the sea, maybe even "sea monster"

I went to great Jetavana,⁵⁰⁴⁴
 [and] went forth into homelessness.
 I approach the Buddha three times
 [every] night, also [every] day. (19) [5211]

Seeing [me], seeing [me,] the Sage
 called [me] “long time Dhammarucchī.”
 After that I told the Buddha
 [how my] past karma had progressed: (20) [5212]

Very long, marked with hundreds of good deeds,⁵⁰⁴⁵
 conditions [then] gradually⁵⁰⁴⁶ purified.
 Today I am looking closely indeed,
 I am seeing your body without compare. (21) [5213]⁵⁰⁴⁷

Very long, darkness is destroyed by it.⁵⁰⁴⁸
 Through guarding⁵⁰⁴⁹ purity, the stream⁵⁰⁵⁰ has been cleansed.
 Very long, [now] purified without fault,
 is the eye made out of knowledge, O Great Sage. (22) [5214]

A long time, [now] come together with you;
 not destroyed, again the interval was long;
 today, again come together with you,
 O Gotama, deeds do not [just] disappear. (23) [5215]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (24) [5216]

Being in Best Buddha’s presence
 was a very good thing for me.

⁵⁰⁴⁴the “Jeta Grove” in which Anāthapiṇḍika built the famous hermitage for the Buddha, the location of many of the *suttas*.

⁵⁰⁴⁵lit., “merits,” °*puñña*°

⁵⁰⁴⁶reading *patipubbenā* with BJTS for PTS *patipubbe na* (“in the past, not...”)

⁵⁰⁴⁷PTS and BJTS agree in presenting this and the following two verses in a different, more complex meter than the rest of the poem (and indeed, different from the meter in the vast majority of the whole *Apadāna* collection), with 10-11-10-11 syllable counts per quatrain (10-11-10-12 in the present instance, perhaps due to the superfluous ‘*haṃ*’). I have translated accordingly.

⁵⁰⁴⁸reading *tayā* with BJTS (and PTS alts.) for PTS *mayā* (“by me”)

⁵⁰⁴⁹*suci-rakkhena*, a play on words that echoes the “very long [time]” (*su-cchiram*) governing these verses. Or is this *succhira* + *akkhena*, “by the eye for very long,” picking up the “eye” (*nayana*) reference in the fourth foot?

⁵⁰⁵⁰or river (*nadī*) of existence, or of doubt (as in #485 {488} above, v. 7 = [5183])

The three knowledges are attained;
[I have] done what the Buddha taught! (25) [5217]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [5218]

Thus indeed Venerable Dhammarucchī Thera spoke these verses.

The legend of Dhammarucchī Thera is finished.

[487. {490.}⁵⁰⁵¹ *Sālamaṇḍapiya*⁵⁰⁵²]

Plunged into a *sal* [tree] forest,
I had a well-made hermitage,
which was covered with *sal* flowers;
I live in the woods at that time. (1) [5219]

The Blessed One, Piyadassi,
Self-Become One, the Chief Person,
Seclusion-Lover, Sambuddha,
came into the *sal*-forest then. (2) [5220]

Departing from the hermitage,
I went into the forest [then].
Searching for roots and fruit [to eat],
I'm roaming in the forest then. (3) [5221]

There I saw [him], the Sambuddha,
Piyadassi, Greatly Famed One,
well-seated, attaining [the goal],
shining [light] in the great forest. (4) [5222]

Having placed four sticks of wood [there],
building a well-made pavilion
above the Buddha [at that time],
I covered [it] with *sal* flowers. (5) [5223]

For seven days I held up [that]
sal-flower-covered pavilion.

⁵⁰⁵¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁵²"*Sal*-Pavilion-er"

Bringing pleasure to [my] heart there,
I worshipped [him], the Best Buddha. (6) [5224]

At that time the Blessed One [then]
rose up from [his] meditation.⁵⁰⁵³
Looking but a plough's length ahead,⁵⁰⁵⁴
the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower
of Piyadassi, the Teacher,
with one hundred thousand masters,⁵⁰⁵⁵
then approached the Guide, [the Buddha]. (8) [5226]

Piyadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
the Victor then displayed a smile.⁵⁰⁵⁶ (9) [5227]

Anuruddha, the attendant,
of Piyadassi, the Teacher,
placed his robe on one shoulder,
[then] asked [this] of [him], the Great Sage: (10) [5228]

"What is the cause, O Blessed One,
of the smiling of the Teacher?
When what reason was being known
did you display that, O Teacher?" (11) [5229]

"This young man who held for me a
floral canopy for a week:
having remembered his karma,
I displayed [that] smile [at that time]. (12) [5230]

"I do not see [sufficient] space
for that good karma⁵⁰⁵⁷ to ripen.
In the world of gods or men
there is not [found] sufficient space. (13) [5231]

⁵⁰⁵³lit., "from *samādhi*"

⁵⁰⁵⁴*yugamattaṇ pekkhamāno*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping his eyes on the ground in front of him

⁵⁰⁵⁵i.e., arahants

⁵⁰⁵⁶*sitaṇ pātukarī jino*

⁵⁰⁵⁷*puñña*, lit., "merit"

When [this] good-karma⁵⁰⁵⁸ possessor
is living in the world of gods,
as far as his [whole] retinue,
there will be a *sal* canopy. (14) [5232]

As befits [this one's] good karma,⁵⁰⁵⁹
being [there] he'll be delighted
by dances which are [all] divine,
and by songs [and] speeches [as well]. (15) [5233]

As far as his [whole] retinue,
there will be many⁵⁰⁶⁰ [fine] perfumes,
and a rain [made of] *sal* flowers
will be raining all the time [there]. (16) [5234]

When this man has fallen from there,
he will go to the human state.
Here too a floral canopy
will be carried all of the time. (17) [5235]

And here [too] dance as well as song,
well-accompanied by cymbals,⁵⁰⁶¹
will attend on him constantly:
that's the fruit of Buddha-*pūjā*. (18) [5236]

Also, when the sun is rising,
a downpour of *sal* will rain forth.
Connected with [his] good karma,⁵⁰⁶²
[that rain] will rain all of the time. (19) [5237]

[After] eighteen hundred aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (20) [5238]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (21) [5239]

⁵⁰⁵⁸*puñṇakamma*°, lit., "meritorious-karma"

⁵⁰⁵⁹*puñṇakamma*°, lit., "meritorious karma"

⁵⁰⁶⁰*gandhagandhī*, taking the repetition as intensifying, but this could also be translated "perfumes and incense" or "scents and incense"

⁵⁰⁶¹reading *sammatāḷa*° (BJTS) for *samatāḷa*° (PTS).

⁵⁰⁶²lit., "his meritorious karma"

There will be a *sal* canopy
for this one who grasps the Teaching,
[and] that [*sal*] canopy will be there
for him being burnt on a pyre.“ (22) [5240]

Detailing the result [for me],
Piyadassi [Buddha], Great Sage,
preached Dharma to [my] retinue,
refreshing [them] with Dharma-rain. (23) [5241]

For thirty aeons among the
gods, I exercised divine rule,
and sixty plus four times I was
a king who turns the wheel [of law]. (24) [5242]

Coming here from the world of gods,
I'm receiving huge happiness.
Here too [there's] a *sal* canopy:
that's the fruit of a canopy.⁵⁰⁶³ (25) [5243]

This is the final time for me;
[my] last rebirth is proceeding.⁵⁰⁶⁴
Even here a *sal* canopy
exists [for me] all of the time. (26)⁵⁰⁶⁵

Having pleased [him], the Sage So Great,
Gotama, Bull of the Śākyaas,
I've attained the unshaking state,
beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons
since I worshipped⁵⁰⁶⁶ the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (28) [5245]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5246]

⁵⁰⁶³BJTS reads *hessati sabbakālīkaṃ* (“it will be all the time” “exists [for me] all the time”), a foot which PTS includes in the following verse, absent from BJTS

⁵⁰⁶⁴*ccharimo vattate bhavo*

⁵⁰⁶⁵This verse does not appear in BJTS

⁵⁰⁶⁶lit., “did *pūjā*”

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! (30) [5247]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (31) [5248]

Thus indeed Venerable Sālamaṇḍapiya Thera spoke these verses.

The legend of Sālamaṇḍapiya Thera is finished.

The Summary:

Naḷamālī, Maṇidada,
 Ukkāsatika, Vijanī,
 Kummāsa and Kusatṭha [too],
 also Giripunnāgiya,
 Vallikāra,⁵⁰⁶⁷ Pānadhida
 [and] then Pulīnacchaṅkama:
 five and ninety are the verses
 that are counted by those who know.

The Paṇsukūla Chapter, the Forty-Ninth

Kiṅkhanipupphiya⁵⁰⁶⁸ Chapter, the Fiftieth

[488. {491.}⁵⁰⁶⁹ Tīṇikiṅkhanipupphiya⁵⁰⁷⁰]

I saw the Buddha, Stainless One,
 Vipassi, Leader of the World,
 shining like a dinner-plate tree,
 sitting on a mountainside. (1) [5249]

Taking three *kiṅkhani*⁵⁰⁷¹ flowers,
 I offered [them to the Buddha].

⁵⁰⁶⁷PTS reads *vallīṅkara*, I follow BJTS here

⁵⁰⁶⁸BJTS reads *Tikiṅkaṇipupphiya*

⁵⁰⁶⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁷⁰"Three *kiṅkhani* Flower-er." BJTS reads *Tikiṅkaṇipupphiya*. Cf. #498, ascribed to a monk with the same name

⁵⁰⁷¹BJTS reads *kiṅkaṇi*°

Having worshipped⁵⁰⁷² the Sambuddha,
I went off, my face to the south. (2) [5250]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5251]

In the ninety-one aeons since
I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5252]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5253]

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! (6) [5254]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5255]

Thus indeed Venerable Tīṇikiṅkhanipupphiya⁵⁰⁷³ Thera spoke these
verses.

The legend of Tīṇikiṅkhanipupphiya⁵⁰⁷⁴ Thera is finished.

[489. {492.}⁵⁰⁷⁵ Paṇsukūlapūjaka⁵⁰⁷⁶]

In the Himalayan region,
there's a mountain named Udaka.⁵⁰⁷⁷

⁵⁰⁷²lit., "done *pūjā*"

⁵⁰⁷³"BJTS reads *Tikiṅkhanipupphiya*.

⁵⁰⁷⁴BJTS reads *Tikiṅkhanipupphiya*.

⁵⁰⁷⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁷⁶"Rag-Robe Worshipper"

⁵⁰⁷⁷"Water". BJTS (and PTS alt.) read *Uddhangaṇo* ("High Clearing"), but this breaks the meter so I stick with the PTS reading of this (anyway likely mythical) name

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁵⁰⁷⁸ (1) [5256]

Plucking three *kiṅkhani*⁵⁰⁷⁹ flowers,
[that were growing there] at that time,
happy, [and] with a happy heart,
I offered [them] to [that] rag-robe. (2) [5257]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātimsa [then]. (3) [5258]

In the ninety-one aeons since
I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5259]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5260]

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! (6) [5261]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5262]

Thus indeed Venerable Paṇsukūlapūjaka Thera spoke these verses.

The legend of Paṇsukūlapūjaka Thera is finished.

⁵⁰⁷⁸ I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.

⁵⁰⁷⁹ here as elsewhere, BJTS reads *kiṅkaṇi*°

⁵⁰⁸⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[490. {493.}⁵⁰⁸⁰ Korāṇḍapupphiya⁵⁰⁸¹]

I was then a forest-worker,⁵⁰⁸²
 as were⁵⁰⁸³ father and grandfathers.⁵⁰⁸⁴
 [Earning] my living killing beasts,⁵⁰⁸⁵
 no wholesomeness⁵⁰⁸⁶ exists for me. (1) [5263]

In the area where I lived,
 Tissa, Chief Leader of the World,
 Eyeful One, compassionately
 showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet
 of the Teacher known as⁵⁰⁸⁷ Tissa,
 happy, [and] with a happy heart,
 I pleased my heart [about his] feet. (3) [5265]

Seeing a *koraṇḍa*⁵⁰⁸⁸ in bloom,
 foot-drinker growing in the earth,⁵⁰⁸⁹
 taking a sprig with [flowers,] I
 did *pūja* to [those] best of feet. (4) [5266]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (5) [5267]

⁵⁰⁸¹“Koraṇḍa-Flower-er.” See #208 for a (different) *apadāna* ascribed to a monk of this name. #422 {425} is likewise ascribed to a monk of this name, and save a slight difference in v. 6 [5268], substituting “*cchchavī* (“skin”) for *vaṇṇo* (“color”), it is identical to this one.

⁵⁰⁸²BJTS gloss: a hunter

⁵⁰⁸³lit., “by means of,” “through”. We might say “by birth” or “in the family business”

⁵⁰⁸⁴BJTS reads *pitumātumaten’ ahaṃ* (“with the consent of father and mother”) for PTS *pitupetāmāhen’ ahaṃ*. I follow the latter reading here, noting that at [2986] these same two feet are repeated; there, BJTS agrees with PTS, leading me to suspect that in the present case BJTS’ mss. are corrupt. But both readings make the same point: the protagonist did his work as a hunter/animal killer as a family-approved business, not behind his parents’ backs.

⁵⁰⁸⁵reading BJTS *pasumārena* (lit., “by” or “through” killing wild animals) for PTS *pararuhirena* (“through the blood of others”)

⁵⁰⁸⁶*kusalaṇ*

⁵⁰⁸⁷lit., “named”

⁵⁰⁸⁸Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

⁵⁰⁸⁹this foot consists of two different words for “tree”: *dharaṇī-rūha* (“growing in the earth”) and *pādapa* (“drinking from the feet [or roots]”). Though awkward in English, I translate literally here rather than give the non-descriptive “tree, which was a tree”.

In whichever womb I'm reborn,
[whether] it's human or divine,
I have⁵⁰⁹⁰ *korāṇḍa*-colored skin;
I'm radiantly beautiful.⁵⁰⁹¹ (6) [5268]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of worshipping⁵⁰⁹² feet. (7) [5269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5270]

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! (9) [5271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5272]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

[491. {494.}⁵⁰⁹³ Kiṇṣukapupphiya⁵⁰⁹⁴]

Seeing a pulas tree⁵⁰⁹⁵ in bloom,
stretching out hands pressed together,
recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [5273]

⁵⁰⁹⁰lit., "I am [one who has]"

⁵⁰⁹¹*sappabhāso*, "a shining beauty"

⁵⁰⁹²lit., "doing *pūjā*"

⁵⁰⁹³*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁹⁴"Pulas-Tree-Flower-er." Cf. #350 for an *apadāna* ascribed to a monk with a similar name, and containing the same first verse (though the remainder is different).

⁵⁰⁹⁵*kiṇṣuka*; the *kiṇṣuka* ("what is it" "strange") tree is *Butea frondosa*, Sinh. *kāla* or *gaskāla*, *ātkaṇ*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (2) [5274]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [5275]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5276]

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) [5277]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5278]

Thus indeed Venerable Kiṇṣukapupphiya Thera spoke these verses.

The legend of Kiṇṣukapupphiya Thera is finished.

[492. {495.}⁵⁰⁹⁶ Upaḍḍhadussadāyaka⁵⁰⁹⁷]

Named Sujāta, the follower
of Padumuttara Buddha,⁵⁰⁹⁸
searching for a robe made of rags,
is always⁵⁰⁹⁹ going⁵¹⁰⁰ [through] the trash. (1) [5279]

In the city, Haṃsavatī,
I was the hireling of others.

⁵⁰⁹⁶Apadāna numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁰⁹⁷"Half-Cloth Offerer"

⁵⁰⁹⁸lit., "Blessed One"

⁵⁰⁹⁹BJTS reads *tadā*, "then"

⁵¹⁰⁰BJTS reads *ccharatī* with the same meaning

Having given [him] half a cloth,
I saluted [him] with my head. (2) [5280]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5281]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Seventy-seven times I was
a king who turns the wheel [of law]. (4) [5282]

[There was also] much local rule,
innumerable by counting.
Because of giving half a cloth,
I rejoice with nothing to fear.⁵¹⁰¹ (5) [5283]

And today [if] I am wishing,
[in] the woods or [on] a mountain,
I am covered in *khoma*-cloth:
that is the fruit of half a cloth. (6) [5284]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of half a cloth. (7) [5285]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5286]

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! (9) [5287]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5288]

Thus indeed Venerable Upaḍḍhadussadāyaka Thera spoke these verses.

⁵¹⁰¹*akutobhaya*, lit., "with fear from nowhere"

The legend of Upaḍḍhadussadāyaka Thera is finished.

[493. {496.}⁵¹⁰² Ghatamaṇḍadāyaka⁵¹⁰³]

Seeing the Blessed One, Well-Thought,⁵¹⁰⁴
the World's Best One, the Bull of Men,
entered into the great forest,
tormented by internal pain,⁵¹⁰⁵
bringing pleasure to [my own] heart,
I presented cream from some ghee.⁵¹⁰⁶ (1) [5289]⁵¹⁰⁷

From doing and heaping [that] up,⁵¹⁰⁸
the river [named] Bhāgīrathī,⁵¹⁰⁹
[and] even the four great oceans
are supplying [ghee-]cream to me. (2) [5290]

And even this [whole] awful earth,
beyond measure, beyond counting,
discerning what I am thinking,
turns into honey and sugar.⁵¹¹⁰ (3) [5291]

These trees on [all] four continents,
foot-drinkers growing in the earth,⁵¹¹¹
discerning what I am thinking,
turn into⁵¹¹² wishing-trees [for me]. (4) [5292]

Fifty times the lord of the gods,
I exercised divine rule [there].

⁵¹⁰²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹⁰³“Cream-of-Ghee Donor.” This *apadāna* is included verbatim above, with the same name, as #423 {426}.

⁵¹⁰⁴*succhintitaṇ*

⁵¹⁰⁵*vātābādhena*, “a disease of the wind,” one of the three humors in classical Indian (including Buddhist) medical traditions.

⁵¹⁰⁶*ghata* (cream, scum) + *maṇḍa* (clarified butter, ghee), i.e., the best part of the ghee, the purest oil skimmed off the top of a pot of ghee.

⁵¹⁰⁷PTS and BJTS agree in presenting this as a six-footed verse.

⁵¹⁰⁸*katattā ācchitattā ccha*, lit., “because of the doing, and because of the heaping up [of that karma]”

⁵¹⁰⁹this is the BJTS spelling; PTS gives *Bhāgīrasī*

⁵¹¹⁰*bhavate madhusakkarā*

⁵¹¹¹this foot consists of two different words for “tree”: *dharaṇī-rūha* (“growing in the earth”) and *pādapa* (“drinking from the feet [or roots]”). Though awkward in English, I translate literally here rather than give the non-descriptive “tree, which was a tree”.

⁵¹¹²*bhavanti*, become

And fifty-one times I was [then]
a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (5) [5293]⁵¹¹³

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [5294]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5295]

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! (8) [5296]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5297]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[494. {497.}]⁵¹¹⁴ Udakadāyaka⁵¹¹⁵

Happy, with pleasure in [my] heart,
I filled the drinking-water jug
for the superb monks' Assembly
of Padumuttara Buddha. (1) [5298]

On a mountain top or bad road⁵¹¹⁶
or in [any] space on the earth,

⁵¹¹³PTS and BJTS agree in presenting this as a six-footed verse.

⁵¹¹⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹¹⁵"Water Donor." See #206, above, for a (different) *apadāna* ascribed to a monk with this same name.

⁵¹¹⁶*dumagge*, could also be "top of a tree" (as in many *apadānas* about rag-robe), but here "bad road" seems more likely to me.

if I wish for drinking water,
quickly it is produced for me. (2) [5299]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving water. (3) [5300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5301]

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) [5302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5303]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

[495. {498.}⁵¹¹⁷ Puḷinathūpiya⁵¹¹⁸]

In the Himalayan region,
there's a mountain named Samaṅga.⁵¹¹⁹
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 thousand⁵¹²⁰ students [back then]
are worshipping⁵¹²¹ me [in that place]. (2) [5305]

⁵¹¹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹¹⁸ "Sand-Stupa-er." BJTS reads *Pulina*°

⁵¹¹⁹ BJTS reads *Yamako*

⁵¹²⁰ reading *cchatuddasasahassāni* with BJTS (and PTS alt.) for PTS *cchatuddasaṇ saḥassānaṇ* ("of fourteenth thousand")

⁵¹²¹ *pariccharanti*

Being off in solitude [then,]
 I contemplated [in this way]:
 “All of the people worship⁵¹²² 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.⁵¹²³ (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]⁵¹²⁴ with⁵¹²⁵ three thousand
 gold-colored *kiṅkhani*⁵¹²⁶ flowers. (10) [5313]

⁵¹²²lit., “do *pūjā*”

⁵¹²³*no koci garahissati*

⁵¹²⁴lit., “I did *pūjā* [to it]”

⁵¹²⁵lit., “of”

⁵¹²⁶BJTS reads *kiṅkaṇi*°

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 produced⁵¹²⁷ [or]
pre-occupations with the house,⁵¹²⁸
I recall [that] well-made⁵¹²⁹ stupa,
and always look at [them like this]: (12) [5315]

“Living⁵¹³⁰ having depended on
the Meaning-Conveyor,⁵¹³¹ the Guide,⁵¹³²
it’s not appropriate for you
to live with⁵¹³³ defilements, Good Sir.⁵¹³⁴ (13) [5316]

When I bend down at the stupa,
then respect arises in me;
I drive out bad reflections⁵¹³⁵ like
an elephant pained⁵¹³⁶ by the goad. (14) [5317]

The King of Death⁵¹³⁷ [then] trampled me,
conducting [my] life⁵¹³⁸ in that way.
Passing away⁵¹³⁹ [right] on the spot,
I went to the world of Brahmā. (15) [5318]

⁵¹²⁷ reading *jāyanti* with BJTS for PTS *jhāyanti* (“are meditating”)

⁵¹²⁸ *vitakkā gēhanissitā*, lit., “initial reflections connected with the house,” i.e., domestic concerns, perseveration about things of the lay world; BJTS Sinh. gloss is *kāmaniḥśrita* (“connected with lust/sense-pleasures”)

⁵¹²⁹ BJTS (and PTS alt.) read *sugataṃ* (“the Well-Gone-One”) for PTS *sukataṃ*. BJTS Sinhala gloss then treats it adjectivally, *sarvajñastupaya* (“the stupa of the Omniscient One”)

⁵¹³⁰ *viharam*, fr. *viharati*.

⁵¹³¹ *sāttavāhaṇ*

⁵¹³² *vināyakaṇ*

⁵¹³³ *saṃvaseyyāsi*, lit., “were you to live with” or “that you should live with”

⁵¹³⁴ *mārisa*, BJTS glosses *nidukāṇeni* (“O you without suffering”)

⁵¹³⁵ reading *kuvitakke* (pl.) with BJTS for PTS *kuvitakkaṇ* (sing., “bad reflection” or, following the translation in the preceeding verse, “bad pre-occupation”)

⁵¹³⁶ BJTS reads *tuttāṭṭito*, the more correct (acc. to RD) spelling of PTS °*addito*

⁵¹³⁷ *macchchurājā* = Māra

⁵¹³⁸ *vharamāṇaṇ maṇ*

⁵¹³⁹ *kālakato santo*, lit., “being passed away”

⁵¹⁴⁰ *yavatāyuj*, lit., “for as long as the lifespan [in the Brahmā world],” which is very extensive

Dwelling there for the whole lifespan,⁵¹⁴⁰
 I was born among the thirty.⁵¹⁴¹
 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] *kiṅkhani*⁵¹⁴² flowers.
 Twenty-two thousand [people are]
 waiting on me in [every] life. (18) [5321]

Due to worshipping⁵¹⁴³ the stupa,
 I am not soiled with dirt and dust;⁵¹⁴⁴
 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 of⁵¹⁴⁵ sand,
 I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distinguished]
 by a person seeking the pith,⁵¹⁴⁶
 who desires to do wholesome deeds;
 [his] practice is [thus] accomplished.⁵¹⁴⁷ (21) [5324]

Just as a person with great strength
 is able to cross a river;⁵¹⁴⁸
 carrying a protective stick,
 he would spring across a large lake,

⁵¹⁴¹i.e., the thirty[-three] gods, in Tāvatiṃsa heaven

⁵¹⁴²BJTS reads *kiṅkaṇi*

⁵¹⁴³*paricchinṇattā*

⁵¹⁴⁴lit., "dirt and dust are not smeared [on me]"

⁵¹⁴⁵lit., "in"

⁵¹⁴⁶reading *sāragāhinā* (BJTS understands *sāra*, "the pith," as nirvana) for PTS *pāragāminā* ("who has gone to the opposite shore), though the meaning of the latter is close to that of the former.

⁵¹⁴⁷reading *sādhaka* with BJTS for PTS *sārikā* (= "pithy"? PTS alt. are *sāraṇā* ["remembered"] and *sārakā* ["pithy"])

⁵¹⁴⁸or "flood," *aṇṇavaṇ*

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;⁵¹⁴⁹
depending on [that] karma done,
I crossed over re-becoming.⁵¹⁵⁰ (24) [5327]

When [my] last rebirth was attained,
incited by [my] wholesome roots,
I am reborn in Śrāvastī,⁵¹⁵¹
in a wealthy [clan] with big halls.⁵¹⁵² (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 bark⁵¹⁵³ 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,
outside⁵¹⁵⁴ the stupa made of gold,
on a day when the moon was full.⁵¹⁵⁵ (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]

⁵¹⁴⁹reading *thokakañ ccha yaṃ* with BJTS for PTS *thokakañcchanāṇ* ("a little gold")

⁵¹⁵⁰*saṃsāraṇ*, frequently described as "an ocean"

⁵¹⁵¹lit., "in the city, Śrāvastī,"

⁵¹⁵²*mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")

⁵¹⁵³or a sprout: *papaṭikaṇ*

⁵¹⁵⁴*vinīharuṇ*, lit., "they went out of," "they threw away". BJTS Sinhala gloss *bāhāraṭa gat ha*

⁵¹⁵⁵lit., "on an uposatha day"

The Twenty-Second Recitation Portion

Searching for him, the [Great] Hero,

I saw the *Dhamma*'s general.⁵¹⁵⁶

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's⁵¹⁵⁷ dispensation. (32) [5336]⁵¹⁵⁸

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.⁵¹⁵⁹ (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 Puḷinathūpiya⁵¹⁶⁰ Thera spoke these verses.

⁵¹⁵⁶ *dhammasenāpat'*, i.e., Sāriputta. Cf. *Sāriputta-apadāna* (#1), v. 210, v. 229 (= [349], [368]) and *Upāli-apadāna* (#6), v. 99 (= [544])

⁵¹⁵⁷ lit., "in the Śākyas' Son's"

⁵¹⁵⁸ BJTS jumps from [5334] to [5336] here, inadvertently (I assume) omitting [5335] from its numbering.

⁵¹⁵⁹ BJTS reads *soṇṇapuphass'idam phalaṃ*, "that is the fruit of a gold-colored flower," referring back to the *kīṇkaṇi* (PTS: *kīṇkhani*) flowers offered to the sand-stupa (see above, v. 10 [5313], cf. v. 18 [5321])

⁵¹⁶⁰ BJTS reads *Pulina*^o

The legend of Puḷinathūpiya⁵¹⁶¹ Thera is finished.

[496. {499.}⁵¹⁶² Naḷakuṭikadāyaka⁵¹⁶³]

In the Himalayan region,
there's a mountain named Bhārika.⁵¹⁶⁴
The Self-Become One, Nārada,
dwelt at the roots of a tree then. (1) [5341]

Having fashioned a house of reeds,
I covered it with grass [as thatch],
[and] clearing a walkway I [then]
gave [them] to the Self-Become One. (2) [5342]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5343]

There my well-constructed mansion,
fashioned as a little reed hut,
[measured] sixty leagues in length, [and]
[it measured] thirty leagues in width. (4) [5344]

I delighted in the gods' world
throughout fourteen aeons [back then],
and [later] seventy-one times,
I exercised divine rule [there]. (5) [5345]

And thirty-four times [after that],
I was a king who turns the wheel.
[There was also] much local rule,
innumerable by counting. (6) [5346]

Ascending the Teaching-palace,

⁵¹⁶¹BJTS reads *Pulina*^o

⁵¹⁶²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹⁶³"Little Reed Hut Donor"

⁵¹⁶⁴BJTS reads *bhārīto*, *Bhārīta*; PTS alts. are *Hārīko*, *Hārīka*, and *Hiriko*, *Hirika*. DPPN II:1324 goes with *Hārīta*. Cf. #342 {345}, above, for the parallel *apadāna* of *Nalāgārīka* (BJTS *Naḷāgārīka*), which shares the first two verses with this one.

in all ways a fine metaphor,⁵¹⁶⁵
 I would live [there where I'm] wishing,
 in the Buddha's⁵¹⁶⁶ dispensation. (7) [5347]

In the thirty-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 the fruit of a little reed hut. (8) [5348]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (9) [5349]

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! (10) [5351]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (11) [5352]

Thus indeed Venerable Naḷakuṭikadāyaka Thera spoke these verses.

The legend of Naḷakuṭikadāyaka Thera is finished.

[497. {500.}⁵¹⁶⁷ Piyālahaladāyaka⁵¹⁶⁸]

I was formerly a hunter,
 wandering in the woods back then.
 I saw the Buddha, Stainless One,
 [who was] Master of Everything. (1) [5353]

⁵¹⁶⁵reading *sabbākāravārūpamaṃ* with BJTS (and PTS alt.) for PTS *sabbāgarāvarūpamaṃ* ("excellent metaphor for all houses"); BJTS Sinhala gloss *siyalu ākārayen utum upamā āti dharma-nāmāti prasādayṭa nāgi*

⁵¹⁶⁶lit., "in the Śākyas' Son's"

⁵¹⁶⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹⁶⁸"Piyāla-Fruit-Donor" *Piyāla* (Sinh. *piyal*) is *buchanania latifolia*. PTS omits "Piyāla," hence reads the name merely as "Fruit-Donor". Cf. above, #140, for a (different) *apadāna* ascribed to a monk of this name. Cf. below, #508 {511} for (virtually) the same *apadāna* ascribed to a monk of a different name. The only difference there is the name of the fruit that is donated, and hence of the donor as well.

Carrying a *piyāla* fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5354]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5355]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5356]

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) [5357]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5358]

Thus indeed Venerable Piyālapthaladāyaka Thera spoke these verses.

The legend of Piyālapthaladāyaka Thera is finished.

The summary:
Kiṅkhani⁵¹⁶⁹ and Paṇsukūla,
Koraṇḍapupphi,⁵¹⁷⁰ Kiṇsuka,
Upaḍḍhadussī, Ghatada,
Udaka, Thūpakāraka,
Naḷāgārī is the ninth one,
Piyālapthaladāyaka.

There are one hundred verses [here],
and nine [verses] more than that [too].

The Kiṅkhanipupphiya Chapter, the Fiftieth.⁵¹⁷¹

Then there is the Summary of Chapters:

⁵¹⁶⁹BJTS reads *kiṅkaṇi*

⁵¹⁷⁰BJTS reads *koraṇḍamatha*, "and then Koraṇḍ"

⁵¹⁷¹BJTS places this line before, rather than after the summary.

Metteyya Chapter, Bhaddāli,⁵¹⁷²
 and Sakiṇsammajjaka too;
 one chapter [called] Vibhetakī,
 Jagatī, Sālapupphiya,
 Naḷamāla, Paṇsukūla,
 and thus⁵¹⁷³ Kiṇkhaṇipupphiya.⁵¹⁷⁴
 There are eighty-two verses [here]
 and also fourteen hundred [more].
 The Ten Chapters⁵¹⁷⁵ called Metteyya.⁵¹⁷⁶
 The Fifth Hundred⁵¹⁷⁷ is finished.⁵¹⁷⁸

Kaṇikāra Chapter, the Fifty-First

[498. {501.}⁵¹⁷⁹ Tīṇikaṇikārapupphiya⁵¹⁸⁰]

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,⁵¹⁸¹
 sat down, the Ultimate Person. (2) [5360]

I was a sorcerer⁵¹⁸² back then,
 [one who could] travel through the sky;
 taking my well-made trident I
 was going through the sky [right there]. (3) [5361]

⁵¹⁷²this is the BJTS reading for PTS “Metteyya, Bhaddāli Chapter”

⁵¹⁷³reading *tathā* with BJTS (and PTS alts.) for PTS *tadā* (“then” “back then” “at that time”)

⁵¹⁷⁴BJTS reads *kiṇkaṇi*

⁵¹⁷⁵*vaggadasakaṇ*

⁵¹⁷⁶not in PTS

⁵¹⁷⁷*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

⁵¹⁷⁸not in PTS

⁵¹⁷⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵¹⁸⁰“Three *Kaṇikāra* Flowers-er.” With minor changes noted there, this same *apadāna* appears below as #556, ascribed to the historical monk Uttara.

⁵¹⁸¹lit “crouching with his legs crossed”

⁵¹⁸²*vijjādhara*, “spell-knower”

Like fire [burning] on a mountain,
like the moon on the fifteenth day,⁵¹⁸³
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,⁵¹⁸⁴
with the color of a reed-fire.⁵¹⁸⁵
Seeing [that], I pleased [my own] heart. (5) [5362]

Wandering, I saw a flower,
a dinner-plate⁵¹⁸⁶ with divine scent.
Carrying three [of those] flowers
I offered⁵¹⁸⁷ [them] to the Buddha.⁵¹⁸⁸ (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."⁵¹⁸⁹
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁵¹⁹⁰ cent-*bheṇḍu*⁵¹⁹¹ [large],

⁵¹⁸³ i.e., when it is full, *puṇṇamāse va cchandimā*

⁵¹⁸⁴ reading *buddharaṃsī vidhāvare* with BJTS for PTS *Buddharaṃs' ābhidhāvare*

⁵¹⁸⁵ lit., "similar to the color of a reed-fire"

⁵¹⁸⁶ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁵¹⁸⁷ lit., "did *pūjā*"

⁵¹⁸⁸ lit. "to the Best Buddha"

⁵¹⁸⁹ *kaṇikārīti nāyati*

⁵¹⁹⁰ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

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 wish⁵¹⁹² if I should wish. (11) [5368]

And there was an expensive bed,
which had an assembled⁵¹⁹³ mattress,
with a wool blanket⁵¹⁹⁴ 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 flowers⁵¹⁹⁵ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁵¹⁹⁶ (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;⁵¹⁹⁷
desiring desires, I rejoice
due to the dances and singing,
the percussion and speeches there. (16) [5373]

Eating and drinking there I'm then

⁵¹⁹¹following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

⁵¹⁹²*yenicchhakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁵¹⁹³*vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁵¹⁹⁴reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁵¹⁹⁵lit., "on a flower"

⁵¹⁹⁶or perhaps flowers? Or both, i.e. trees in bloom?

⁵¹⁹⁷*khiddāratiyā*

rejoicing among the thirty,⁵¹⁹⁸
 together with troops of women
 I rejoice in [my] great mansion.⁵¹⁹⁹ (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]⁵²⁰⁰

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]

⁵¹⁹⁸*tidase*, i.e., in Tāvatiṃsa heaven

⁵¹⁹⁹*vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁵²⁰⁰PTS and BJTS agree in presenting this as a six-footed verse

New clothing and fruit which is fresh,
 pure⁵²⁰¹ 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 honor⁵²⁰²
 [and] I have very lofty fame,
 always in the majority,⁵²⁰³
 my retinue has no factions.
 I'm the best of [my] relatives:
 that's the fruit of Buddha-*pūjā*. (27) [5384]⁵²⁰⁴

I'm not aware of⁵²⁰⁵ cold [nor] heat,
 [and] burning fever⁵²⁰⁶ 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,⁵²⁰⁷
 in a wealthy [clan] with big halls.⁵²⁰⁸ (30) [5387]

⁵²⁰¹*nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁵²⁰²lit., "*pūjā*"

⁵²⁰³*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁵²⁰⁴PTS and BJTS agree in presenting this as a six-footed verse

⁵²⁰⁵or "I do not know," *na jānāmi*

⁵²⁰⁶*pariḷāho*

⁵²⁰⁷lit., "in the city, Śrāvastī,"

⁵²⁰⁸*mahāsāle*, a mark of wealth (which is further emphasized as *su-ādhake*, "very wealthy" or "very influential")

⁵²⁰⁹*pañccha-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

Giving up the five sense pleasures,⁵²⁰⁹
 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.⁵²¹⁰
 Special knowledges perfected:
 that's the fruit of Buddha-pūjā. (33) [5390]

Analytical modes attained,
 skilled in the magical powers,⁵²¹¹
 perfect in special knowledges:
 that's the fruit of Buddha-pūjā. (34) [5391]

In the thirty thousand aeons
 since I worshipped⁵²¹² 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.

⁵²⁰⁹*samādhikusalo ahaṇ*

⁵²¹¹*iddhipādesu kovido*

⁵²¹²lit., "did pūjā"

The legend of Tīṇikaṇikārapupphiya Thera is finished.

[499. {502.}⁵²¹³ Ekapattadāyaka⁵²¹⁴]

In the city, Haṃsavatī,
I was a potter [at that time].
I saw the Buddha, Stainless One,
the Flood-Crosser, Undeiled One. (1) [5396]

I gave to [him,] the Best Buddha,
a well-fashioned bowl made of clay.
Giving [that] bowl to the Buddha,⁵²¹⁵
the Honest One,⁵²¹⁶ the Neutral One, (2) [5397]

being reborn in existence,
I'm receiving plates⁵²¹⁷ made of gold,
and flat bowls⁵²¹⁸ made of silver, gold,
and also [some] made out of gems; (3) [5398]

I'm enjoying [all these] dishes:⁵²¹⁹
that is the fruit of good⁵²²⁰ karma.
I am [the owner of]⁵²²¹ bowls made
for the famous and the wealthy. (4) [5399]

As with a seed which is planted,
in a field which is bountiful:⁵²²²
when it rains,⁵²²³ with proper support,⁵²²⁴
fruit pleases the cultivator;
so too is this bowl-donation,
[well-]planted in the Buddha-field:

⁵²¹³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²¹⁴ "One Bowl Donor"

⁵²¹⁵ lit., "the Blessed One"

⁵²¹⁶ *ujubhūta*

⁵²¹⁷ *thāle*

⁵²¹⁸ *taṭṭake*, bowls for eating food, flat bowls, porringer, salvers

⁵²¹⁹ *pātiyo*, fr. *pātī*, the f. of *patta* (Skt. *pātra*, *pātrī*)

⁵²²⁰ lit., "meritorious"

⁵²²¹ following BJTS Sinh. gloss: *pātra* (*himi*) *vuyem vemi*

⁵²²² *bhaddake*, or "lucky" "fortunate" etc

⁵²²³ PTS *pavechchante*, BJTS *pavacchante* (cf. *pavechchante*, the reading in [5004] below, cf. also *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down")

⁵²²⁴ *sammādhāre* (loc. abs. construction)

when it rains the joy-bringing [rain,]⁵²²⁵
the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —
even the Assemblies⁵²²⁶ and groups⁵²²⁷ —
the Buddha-field has no equal,⁵²²⁸
giving [great] happiness⁵²²⁹ to all.⁵²³⁰ (7) [5402]

Praise to you, O Well-Bred Person!⁵²³¹
Praise to you, Ultimate Person!
After giving a single bowl,
I've attained the unshaking state. (8) [5403]

In the ninety-one aeons since
I gave [him] that bowl at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (9) [5404]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5405]

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! (11) [5406]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5407]

Thus indeed Venerable Ekapattadāyaka Thera spoke these verses.

⁵²²⁵both PTS and BJTS read *pītidhāre pavassante*

⁵²²⁶*saṅghāpi*

⁵²²⁷*gaṇāpi*; *gaṇa* is an early structure in Assembly organization, also used interchangeably in *Apadāna* with “guild,” an important form of lay social organization for group merit-making activities

⁵²²⁸*buddhakhettsamo n'atthi*, lit., “there is not an equal to the Buddha-field”

⁵²²⁹reading *sukhaddo sabbapāṇinaṃ* with BJTS for PTS *sukhadānattha pāṇinaṃ* (“place of giving happiness [in the voc.?] to beings”)

⁵²³⁰lit., “to all living beings” “to all that breathe”

⁵²³¹*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

The legend of Ekapattadāyaka Thera is finished.

[500. {503.}⁵²³² Kāsumāriphaladāyaka⁵²³³]

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,
shining like a dinner-plate tree.⁵²³⁴ (1) [5408]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*⁵²³⁵ fruit,
I gave [it] to the Best Buddha. (2) [5409]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5410]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5411]

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) [5412]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5413]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

⁵²³² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²³³ "Kāsumāri (Sinh. *āt dāmaṭa*) Fruit Donor" The same *apadāna*, with the same name, appears verbatim as #377 {380} above, with the slight difference that the first and second verses of the standard three-verse concluding refrain are inverted (second first, first second)

⁵²³⁴ *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁵²³⁵ *kāsumāri* (Skt. *kāśmari*) is a small timber tree, *Gmelina arborea* (Verb.), which is called *āt demaṭa* in Sinhala. It also bears yellow flowers.

The legend of Kāsumāriphaladāyaka Thera is finished.

[501. {504.}⁵²³⁶ Avaṭaphaliya⁵²³⁷]

The Blessed One, Hundred-Rayed One,⁵²³⁸
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. (1) [5414]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [5415]

In the ninety-four aeons since
I gave [him] that fruit [at that time],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5416]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5417]

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) [5418]

The four analytical modes,
and these eight deliverances,

⁵²³⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²³⁷here BJTS and PTS agree on the spelling. The meaning is "Stemless Fruit-er." This same *apadāna* (with only very slight differences) appears above, titled *Avanṭaphaladāyaka-apadāna*, as #378 [381], and titled *Avanṭaphaliya°* (there PTS *Avaṭaphaliya°*), as #463 {466}. In the present *apadāna* the order of the refrain verses matches #463 {466} but is inverted from #378 {381}; and the third foot of the first verse varies from that in both of the parallel first verses. Virtually the same *apadāna* is also presented as #506 {509}, below, with the title *Tālapaliya*. It varies from the present one only in the fourth foot of the second verse, where "with stems removed" is replaced by "palmyra". It is repeated again as {555}, below, and ascribed to the historical monk Vajjīputta. Note Lilley's note on PTS colophonic title here, not only that its own alt. S-1 reads *Avanṭa°* but also "*The following apadāna is missing in G., and the Thera's name is attached to this apadāna*.*"

⁵²³⁸*satarajsi*, i.e., "the Sun"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5419]

Thus indeed Venerable Avaṭaphaliya Thera spoke these verses.

The legend of Avaṭaphaliya Thera is finished.

[502. {505.}⁵²³⁹ Pārāphaliya⁵²⁴⁰]

I saw the golden Sambuddha,
Sacrificial Recipient,
who had entered onto the road,
shining like a dinner-plate tree. (1) [5420]

In the ninety-one aeons since
I gave [him] *pāra*-fruit⁵²⁴¹ back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5421]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5422]

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! (4) [5423]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5424]

Thus indeed Venerable Pārāphaliya⁵²⁴² Thera spoke these verses.

⁵²³⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁴⁰ “*Pāra* Fruit-er”. BJTS reads *Vāra*°, both cite *Pāda*° as alt., but none of these is an identifiable fruit. BJTS Sinh. gloss just gives the Pāli as Sinhala, *vāraphalayak* (“a fruit [called] *vāra*”). The lack of care/the disagreement about the name of the fruit (and hence of the monk) suggests, as does the poem itself, just a few strung-together repeating feet from the main text, that this is a “filler”. Cf. in this regard on the note on the name of the previous *apadāna*, #501 {504}, that the present one is omitted in at least one mss. with its name supplied to the content of the previous one (which content is filled, in turn, with an *apadāna* already presented twice in the main text above!)

⁵²⁴¹ BJTS reads “*vāra* fruit”

⁵²⁴² BJTS reads *Vāra*°

The legend of Pārāphaliya⁵²⁴³ Thera is finished.

[503. {506.}⁵²⁴⁴ Mātuluṅgaphaladāyaka⁵²⁴⁵]

I saw the Leader of the World,
shining like a dinner-plate tree,⁵²⁴⁶
like the moon on the fifteenth day,⁵²⁴⁷
blazing forth like a tree of lamps. (1) [5425]

Having taken a citron fruit
I [then] gave it to the Teacher,
he Worthy of Gifts,⁵²⁴⁸ the Hero,
[feeling well-] pleased by [my] own hands. (2) [5426]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5427]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5428]

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) [5429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5430]

Thus indeed Venerable Mātuluṅgaphaladāyaka Thera spoke these verses.

The legend of Mātuluṅgaphaladāyaka Thera is finished.

⁵²⁴³BJTS reads *Vāra*°

⁵²⁴⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁴⁵“Citron Fruit Donor”

⁵²⁴⁶*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁵²⁴⁷i.e., when it is full, *puṇṇamāse va cchandimā*

⁵²⁴⁸*dakkhiṇeyyassa*, elsewhere “Worthy of Homage” “Worthy of Respect”

[504. {507.}⁵²⁴⁹ Ajelaphaladāyaka⁵²⁵⁰]

The Sambuddha named Ajjuna⁵²⁵¹
lived in the Himalayas then,
he Endowed with Good Behavior,
Skilled in Meditation,⁵²⁵² the Sage. (1) [5431]

Taking a water-jug's worth⁵²⁵³ of
ajela,⁵²⁵⁴ *jīvajīvaka*,
[and] taking umbrella-leaves [too],⁵²⁵⁵
I gave [them] to the Teacher [then]. (2) [5432]

In the ninety-four aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5433]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5434]

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) [5435]

The four analytical modes,
and these eight deliverances,

⁵²⁴⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁵⁰ "Ajela-Fruit Donor." BJTS reads *ageliphala*°.

⁵²⁵¹ Arjuna

⁵²⁵² lit., "skilled in *samādhis*"

⁵²⁵³ or "as large as an elephant's frontal lobe:" *kumbhamattaṇ*

⁵²⁵⁴ BJTS reads *ajeliṃ*

⁵²⁵⁵ or, "umbrella-leaf" (plant). Both BJTS and PTS place *ajela* or *ajeli* in apposition to *jīvajīvakaṇ*, which elsewhere in the text refers to a type of jak fruit, and to a type of pheasant, as well as to *chattapaṇṇaṇ* ("leaves [lit., "leaf"] for an umbrella"). BJTS Sinh gloss treats these as three separate items and infers "ands" connecting them; I follow its lead here. However, as all three terms are ambiguous (Cone cites only this passage for the term, with a question mark that it is some sort of plant or fruit), the translation must remain so as well, pending better identification of the three terms; the meaning may be "*ajela* [type of] *jīvajīvaka* [jak?] fruit [and] leaves for an umbrella" or "*ajela* fruit and *jīvajīvaka* leaves for an umbrella," and so forth.

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5436]

Thus indeed Venerable Ajelaphaladāyaka⁵²⁵⁶ Thera spoke these verses.

The legend of Ajelaphaladāyaka⁵²⁵⁷ Thera is finished.

[505. {508.}⁵²⁵⁸ Amoraphaliya⁵²⁵⁹]

I gave a fruit [called] *amora*⁵²⁶⁰
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5437]

In the ninety-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5438]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5439]

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! (4) [5440]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5441]

Thus indeed Venerable Amoraphaliya⁵²⁶¹ Thera spoke these verses.

The legend of Amoraphaliya⁵²⁶² Thera is finished.

⁵²⁵⁶BJTS reads *ageliphala*°.

⁵²⁵⁷BJTS reads *ageliphala*°.

⁵²⁵⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁵⁹"*Amora*-Fruit Donor." BJTS reads *amodaphala*°. The same *apadāna* is presented below as #509 {512} with the slight difference that the name of the fruit in v. 1, and hence of the donor, is *kapittha*/*Kapitthaphaladāyaka* rather than *amora*/*Amoraphaliya*

⁵²⁶⁰BJTS reads *amoda*

⁵²⁶¹BJTS reads *amodaphala*°.

⁵²⁶²BJTS reads *amodaphala*°.

[506. {509.}⁵²⁶³ Tālaphaliya⁵²⁶⁴]

The Blessed One, Hundred-Raycd One,⁵²⁶⁵
 the Self-Become, Unconquered One,
 rising up from [his] solitude,
 went forth in order to seek food. (1) [5442]

[Holding] fruit in [my] hand, I saw
 the Bull of Men who had approached.
 Happy, with pleasure in [my] heart,
 I gave [him] a palmyra fruit. (2) [5443]

In the ninety-four aeons since
 I gave [him] that fruit [at that time],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (3) [5444]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [5445]

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) [5446]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5447]

Thus indeed Venerable Tālaphaliya Thera spoke these verses.

The legend of Tālaphaliya Thera is finished.

⁵²⁶³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁶⁴ "Palmyra-Fruit-er." the fruit is a purple-colored, and something like a small coconut. When the top of cut off it contains three refreshing bits of fruit which are scooped out with the finger and eaten fresh.

⁵²⁶⁵ *satarāṇsi*, i.e., "the Sun"

⁵²⁶⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[507. {510.}⁵²⁶⁶ Nālikeradāyaka⁵²⁶⁷]

In the city, Bandhumatī,
 I worked in a hermitage then.⁵²⁶⁸
 I saw the Spotless One, Buddha,
 [who] was traveling through the sky. (1) [5448]

Having taken a coconut,
 I gave [it] to the Best Buddha.
 Standing in the sky, the Calm One,
 the Great Famed One accepted [it]. (2) [5449]

With a mind that was very clear,
 having given Buddha that fruit,
 productive of delight for me,
 bringing happiness in this world,
 I then came to possess great joy
 and vast, ultimate happiness.
 A gem was truly produced for
 [me,] being reborn here and there.⁵²⁶⁹ (3-4) [5450-5451]

In the ninety-one aeons since
 I gave [the Buddha] fruit back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (5) [5452]

The divine eye is purified;
 I'm skilled in meditative states.⁵²⁷⁰
 Special knowledges perfected:
 that is the fruit of giving fruit. (6) [5453]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (7) [5454]

Being in Best Buddha's presence
 was a very good thing for me.

⁵²⁶⁷"Coconut Donor". This same *apadāna* is presented above as #379 {382}, and as #464 {467}, above, with different titles reflecting the slight change of the first foot of the second verse from "coconut" to "breadfruit"

⁵²⁶⁸*ārāmiko*, lit., "hermitage attendant" or "hermitage dweller"

⁵²⁶⁹lit., "from where to there" (*yahiṇ tahiṇ*, PTS) or "from there to there" (*tahiṇ tahiṇ*, BJTS and PTS alt.)

⁵²⁷⁰*samādhikusalo ahaṇ*

The three knowledges are attained;
[I have] done what the Buddha taught! (8) [5455]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5456]

Thus indeed Venerable Nāḷikeradāyaka Thera spoke these verses.

The legend of Nāḷikeradāyaka Thera is finished.

The Summary:

Kaṇikār', and Ekapatta,
Kāsumārī, thus Āvaṭa,
Pāra⁵²⁷¹ and Mātuluṅga [too],
Ajela, also Amora,⁵²⁷²
Tāla and thus Nāḷikera:
the verses that are counted here
[number just] one hundred verses,
avoiding [any] less or more.⁵²⁷³

The Kaṇikāra Chapter, the Fifty-First⁵²⁷⁴

Kureñjiyaphaladāyaka⁵²⁷⁵ Chapter, the Fifty-Second

[508. {511.}⁵²⁷⁶ Kureñjiyaphaladāyaka⁵²⁷⁷]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5457]

⁵²⁷¹BJTS reads *Vārañccha*, “Vāra”

⁵²⁷²BJTS read *Amodam eva*, “also Amoda”

⁵²⁷³*ūnādhika-vivajjitaṃ*. BJTS Sinhala gloss adds an asterisked note: “here there are seen 99 verses”

⁵²⁷⁴BJTS places this line before, rather than after the summary.

⁵²⁷⁵BJTS reads simply *Phaladāyaka*°

⁵²⁷⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁷⁷“*Kureñjiya* Fruit Donor”. BJTS reads *Kurañjiya*. Cone, s.v., “the name of a plant or tree,” citing this passage. This same *apadāna* is presented above as #497. {500.}, the only difference being the name of the fruit given, in v. 2., and hence the name of the donor.

Carrying *kureñjiya*⁵²⁷⁸ fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5458]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5459]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5460]

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) [5461]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5462]

Thus indeed Venerable Kureñjiyaphaladāyaka⁵²⁷⁹ Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka⁵²⁸⁰ Thera is finished.

[509. {512.}⁵²⁸¹ Kapitthaphaladāyaka⁵²⁸²]

I gave a fruit [called] wood-apple⁵²⁸³
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5463]

⁵²⁷⁸BJTS reads *kurañjiyaphalaṃ*

⁵²⁷⁹BJTS reads *Kurañjiya*^o

⁵²⁸⁰BJTS reads *Kurañjiya*^o

⁵²⁸¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁸²"Wood-Apple Fruit Donor." Virtually the same *apadāna* appears above as #505 {508}, with the slight difference that the name of the fruit in v. 1 is *amora* rather than *kapittha*, and that the name of the donor (*Amoraphaliya*) varies accordingly.

⁵²⁸³*kapitthā*, *Feronia elephantum*, Sinh. *divul*, *givul*

In the ninety-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5464]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5465]

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! (4) [5466]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5467]

Thus indeed Venerable Kapitthaphaladāyaka Thera spoke these verses.

The legend of Kapitthaphaladāyaka Thera is finished.

[510. {513.}⁵²⁸⁴ Kosumbhaphaliya⁵²⁸⁵]

I gave a margosa⁵²⁸⁶ [fruit] to
the Golden-Colored Sambuddha,
the God of Gods, the Bull of Men,
who had entered onto the road. (1) [5468]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5469]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁵²⁸⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁸⁵ "*Kosumba* (PTS *Kosumba*^o) Fruit-er". PTS gets the spelling right in v. 1.

⁵²⁸⁶ *kosumbhaṇ*, also spelt *kosambhā*, - (acc. to BJTS Sinh. gloss on [3762]) Sinh. *kohomba*, neem or margosa tree, *Azadirachta indica*, though Cone says "a kind of shrub or plant"

Like elephants with broken chains,
I am living without constraint. (3) [5470]

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! (4) [5471]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5472]

Thus indeed Venerable Kosumbhaphaliya⁵²⁸⁷ Thera spoke these verses.

The legend of Kosumbhaphaliya⁵²⁸⁸ Thera is finished.

[511. {514.}⁵²⁸⁹ Ketakapupphiya⁵²⁹⁰]

The Ultimate Person dwelt on
the banks of Vinatā⁵²⁹¹ River.
I saw the Buddha, Stainless One,
the Calm One,⁵²⁹² Very Composed One.⁵²⁹³ (1) [5473]

Happy, with pleasure in [my] heart,
I [then] worshipped⁵²⁹⁴ the Best Buddha
with a flower of the screw-pine,⁵²⁹⁵
with a honey[-scented] fragrance. (2) [5474]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [5475]

⁵²⁸⁷PTS reads *Kosumba*°

⁵²⁸⁸PTS reads *Kosumba*°

⁵²⁸⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁹⁰"Screw-pine Flower-er"

⁵²⁹¹the BJTS spelling; PTS reads *Vitthāya*, alts. *Vittāya*, *CChittāya*. Cf. #380 {383}, v. 1 = [3292], above, where BJTS and PTS agree on the spelling accepted from BJTS here; but cf. also #485 {488} above, v. 1 = [5177], where I also accept the BJTS reading amidst considerable variation

⁵²⁹²*ekaggaṇ*

⁵²⁹³*susamāhitaṇ*

⁵²⁹⁴lit., "did pūjā"

⁵²⁹⁵*ketakassa*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5476]

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) [5477]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5478]

Thus indeed Venerable Ketakapupphiya Thera spoke these verses.
The legend of Ketakapupphiya Thera is finished.

[512. {515.}⁵²⁹⁶ Nāgapupphiya⁵²⁹⁷]

I gave an ironwood⁵²⁹⁸ flower
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5479]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5480]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5481]

Being in Best Buddha's presence
was a very good thing for me.

⁵²⁹⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁹⁷ "Ironwood Flower-er" For a different *apadāna* ascribed to a monk of the same name, see #158, above.

⁵²⁹⁸ *nāga* = Sinhala *nā*, ironwood, *Mesua Ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [5482]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5483]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

[513. {516.}⁵²⁹⁹ Ajjunapupphiya⁵³⁰⁰]

On CChandabhāgā River's bank,
I was a *kinnara*⁵³⁰¹ back then.
I saw the Buddha, Stainless One,
the Self-Become, Unconquered One. (1) [5484]

Happy, with pleasure in [my] heart,
awe-struck,⁵³⁰² with hands pressed together,
taking an arjuna⁵³⁰³ flower,
I worshipped⁵³⁰⁴ the Self-Become One. (2) [5485]

Due to that karma done very well,
with intention and [firm] resolve,
leaving my *kinnara* body,
I went to Tāvatiṃsa [then]. (3) [5486]

Thirty-four times the lord of gods,
I exercised divine rule [there].
And ten times a wheel-turning king,
I exercised overlordship.⁵³⁰⁵ (4) [5487]

[There was also] much local rule,
innumerable by counting.

⁵²⁹⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁰⁰ "Arjuna Flower-er"

⁵³⁰¹ reading BJTS for the correct spelling for *kiṇṇara* (PTS). The *kinnara* (Sinh. *kan-dura*) has a human head and a horse's body; "centaur".

⁵³⁰² *vedajāto*

⁵³⁰³ *ajjuna* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

⁵³⁰⁴ lit., "did *pūjā*"

⁵³⁰⁵ *mahārajjam*, lit., "great sovereignty" or "maharajah-ship"

[Like] a seed sown⁵³⁰⁶ in a good field
is mine in the Self-Become One. (5) [5488]

Wholesome [karma] exists for me;
I went forth into homelessness.
Today I'm worthy of homage
in the Buddha's⁵³⁰⁷ dispensation. (6) [5489]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5490]

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! (8) [5491]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5492]

Thus indeed Venerable Ajjunapupphiya Thera spoke these verses.

The legend of Ajjunapupphiya Thera is finished.

[514. {517.}⁵³⁰⁸ Kuṭajapupphiya⁵³⁰⁹]

In the Himalayan region,
there's a mountain named CChāvala.⁵³¹⁰
The Buddha named Sudassana
was living on the mountainside. (1) [5493]

Taking Himalayan flowers,
I traveled through the sky [back then].

⁵³⁰⁶reading *vapitaṃ* with BJTS for PTS *va phītaṃ* ("like opulent")

⁵³⁰⁷lit., "in the Śākya's Son's"

⁵³⁰⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁰⁹"Arctic-Snow-Flower-er". Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, *nerium antidysenterica*, as its name implies used for dysentery. See above, #181, for a different *apadāna* ascribed to a monk of the same name. Cf. also #343 {346}, above, for a very similar *apadāna* ascribed to a monk of a different name.

⁵³¹⁰perhaps "Falling Away" or "Disappearing," from *cchavati*. Also appears in v. 1 of #343 {346}, above.

I saw the Buddha, Stainless One,
the Flood-Crosser,⁵³¹¹ the Undefined.⁵³¹² (2) [5494]

Taking a winter-cherry bloom,
I placed it on [his] head [just] then.
I offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [5495]

In the thirty-one aeons since
I offered⁵³¹³ [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5496]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5497]

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! (6) [5498]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5499]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[515. {518.}⁵³¹⁴ Ghosasañña⁵³¹⁵]

I was a deer-hunter back then,
within a grove in the forest.
I saw the Buddha, Stainless One,
honored by the gods' assembly.⁵³¹⁶ (1) [5500]

⁵³¹¹ *oghaṭṭiṇṇa*

⁵³¹² *anāsava*

⁵³¹³ lit., "did *pūjā*"

⁵³¹⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³¹⁵ "Sound-Perceiver"

⁵³¹⁶ *devasaṅghapurakkhaṭṭaṇ*

Explaining the Four Noble Truths,
he was preaching the deathless state.
I heard the honey[-sweet] Teaching
of Sikhi, Kinsman of the World. (2) [5501]

I pleased [my] heart in the sound of
the Unequaled, the Peerless One.⁵³¹⁷
After having pleased [my] heart there,
I crossed existence, hard to cross. (3) [5502]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving sound. (4) [5503]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5504]

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! (6) [5505]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5504 (5506)]⁵³¹⁸

Thus indeed Venerable Ghosasaññaaka Thera spoke these verses.

The legend of Ghosasaññaaka Thera is finished.

⁵³¹⁷reading *asamappaṭipuggale* with BJTS for PTS *asamappaṭipuggalaṃ* (in which case the epithet stands in apposition to "heart" or "difficult to cross")

⁵³¹⁸Here a piece of broken type make the "6" in "5506" appear as a "4", which unfortunately seems to have affected the subsequent numbering, beginning the next *apadāna* with 5505 (actually, 5555) rather than 5507. I have stuck with the BJTS numbering despite this error, which leaves us with two verses numbers 5504 and two verses number 5505.

⁵³¹⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³²⁰"Every Fruit Donor"

[516. {519.}⁵³¹⁹ Sabbaphaladāyaka⁵³²⁰]

[My] name [back then] was Varuṇa,
a brahmin master of mantras.
After throwing away⁵³²¹ ten sons,⁵³²²
I plunged into the forest then. (1) [5505]

Making a well-built hermitage,
well-proportioned [and] beautiful,
constructing a hall of leaves [there],
I am living in the forest. (2) [5506]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
[then] came up to my hermitage. (3) [5507]

Throughout that forest grove, there was
a huge effulgence [of his light].
By the Buddha's special powers⁵³²³
he lit up the forest back then. (4) [5508]

After seeing that⁵³²⁴ miracle
of the Best Buddha, Neutral One,
taking a satchel made of leaves,⁵³²⁵
I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,
I gave [him the fruit] with the bag.⁵³²⁶
The Buddha, with pity for me,
spoke these words [to me at that time]: (6) [5510]

"After bringing a *khārī*-load,⁵³²⁷
you, come along behind me [now],

⁵³²¹*chaḍetvā*, "excreting" "separating"

⁵³²²note the odd plural *puttāni*, also witnessed (says RD) in Pv, J.

⁵³²³*ānubhāvena*, elsewhere "majesty"

⁵³²⁴reading *taṃ* with BJTS (and PTS alt.) for PTS *ahaṇ* ("I")

⁵³²⁵*pattapuṇaṇ*, BJTS Sinh. gloss *koḷagoṭuwak*

⁵³²⁶reading *sahakhārim* with BJTS (lit., "with the *khārī* [measure]," following BJTS Sinh. gloss *koḷa goṭuva sahitava ma* ("together with the satchel made of leaves") for PTS *sākhārikaṇ* (?))

⁵³²⁷*khāribhāraṇ*, also "shoulder yoke," perhaps "load in a *khārī*." BJTS Sinh gloss understands the term to mean the load, a *khārī* heavy, within the satchel made of leaves.

⁵³²⁸*paribhutte*, lit., "uses"

and when the Assembly eats⁵³²⁸ it,
there will be good karma⁵³²⁹ for you. (7) [5511]

Taking that satchel [of leaves],⁵³³⁰ I
gave [it] to the monks' Assembly.
After having pleased [my] heart there,
I was reborn in Tusitā. (8) [5512]

There, bound up with [my] good⁵³³¹ karma,
I am enjoying, all the time,
dances and songs [performed for me],
also speeches which are divine. (9) [5513]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that is the fruit of giving fruit. (10) [5514]

Having given the Buddha fruit,⁵³³²
I am exercising lordship
through the four great continents,
including oceans and mountains. (11) [5515]

As far as they, the flocks of birds,
are flying across the sky, they
too obey⁵³³³ my authority:
that is the fruit of giving fruit. (12) [5516]

[All] the spirits,⁵³³⁴ ghosts,⁵³³⁵ and demons,
the *kumbhaṇḍas* and *garuḍas*,
throughout [that] grove in the forest,
approach [in order to] serve me. (13) [5517]

Turtles [and] dogs⁵³³⁶ [and] honey-bees,
both gadflies⁵³³⁷ and mosquitos;⁵³³⁸ they

⁵³²⁹*puññaṇ*, lit., "merit"

⁵³³⁰reading *puṭakaṃ taṃ* with BJTS for PTS *puṭikantaṇ* ("pleasant satchel")

⁵³³¹lit., "meritorious"

⁵³³²lit., "having given fruit to the Buddha"

⁵³³³*anventi*, lit., "are following" "are looking to"

⁵³³⁴*yakkhā*

⁵³³⁵reading *bhūtā* with BJTS for PTS *bhutā*, "become"

⁵³³⁶reading *kummā soṇā* with BJTS for PTS *Kumhasonā* ("water-jug [sized] dogs"?)

⁵³³⁷*ḍaṇṣā*

⁵³³⁸*makasā*

too obey⁵³³⁹ my authority:
that is the fruit of giving fruit. (14) [5518]

The birds that are called Suparṇas⁵³⁴⁰
born to birds [but] having great strength,
they too go to me for refuge:
that is the fruit of giving fruit. (15) [5519]

Cobra-gods who have long lives,
superpowers, [also] great fame; they
too obey my authority:
that is the fruit of giving fruit. (16) [5520]

Lions and tigers and leopards,
bears,⁵³⁴¹ wolves,⁵³⁴² *kara bānā* bears;⁵³⁴³ they
too obey my authority:
that is the fruit of giving fruit. (17) [5521]

Those who live in herbs⁵³⁴⁴ and in grass,⁵³⁴⁵
also those who live in the sky;
they all go to me for refuge:
that is the fruit of giving fruit. (18) [5522]

Hard to see⁵³⁴⁶ [and] very subtle,
deep, very well explicated;
having seen [that Teaching] I dwell:
that is the fruit of giving fruit. (19) [5523]

The eight deliverances seen,
I am [now] dwelling, undefiled;
energetic, intelligent:
that is the fruit of giving fruit. (20) [5524]

⁵³³⁹*anventi*, lit., “are following” “are looking to”

⁵³⁴⁰that is, *garuḷas*

⁵³⁴¹*acchcha*°, Sinh. gloss *valassu*

⁵³⁴²*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

⁵³⁴³*taracchchā*, Sinh. gloss *kara bānā* (‘submissive’ “bent over”) *valassu*, Note BJTS omits the second mention of “wolves” so may be taking *koka* in compound with *taracchchā* (i.e., *kokataracchchā*), in specifying this particular type of bear (cf. Sorata, *kara bānā valasā*, s.v.)

⁵³⁴⁴*osadhī* = *osadha*, (medicinal) herbs, medicinal ingredients, plants

⁵³⁴⁵*tiṇa*. BJTS takes the compound to imply “in trees, etc.,” i.e., beings who live in plants in general.

⁵³⁴⁶*sududdasaṇ*, lit., “very hard to see”

Those Buddha's sons, with the eight fruits,
free of flaws [and] very famous,
I am [now also] one of them:
that is the fruit of giving fruit. (21) [5525]

Mastering special knowledges,
incited by [my] wholesome roots,
knowing well all the defilements,
I am [now] living, undefiled. (22) [5526]

Three knowledges, powers⁵³⁴⁷ attained,
are Buddha's sons, the greatly famed,
who are endowed with "divine ear":
I am [now also] one of them. (23) [5527]

In the hundred thousand aeons,
since I gave [him] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (24) [5528]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5529]

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! (26) [5530]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5531]

Thus indeed Venerable Sabbaphaladāyaka Thera spoke these verses.

The legend of Sabbaphaladāyaka Thera is finished.

⁵³⁴⁷ *iddhi*, lit., "magical" or "super powers"

⁵³⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁴⁹ "Pink Lotus Bearer" Virtually the same *apadāna* ascribed to a monk with a similar name (*Padumapūjaka* = "Pink Lotus Offerer") and differing only in giving

[517. {520.}⁵³⁴⁸ Padumadhāriya⁵³⁴⁹]

Close to the Himalayan range,
there's a mountain named Romasa.⁵³⁵⁰
The Buddha known as Sambhava
then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,
I brought⁵³⁵¹ [him] a lotus [flower].
Having brought a single one,
I went forward into rebirth. (2) [5533]

In the thirty-one aeons since
I offered⁵³⁵² [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5534]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5535]

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) [5536]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5537]

Thus indeed Venerable Padumadhāriya Thera spoke these verses.

The legend of Padumadhāriya Thera is finished.

The Summary:

Kureñjiya and Kapittha,
Kosumbha, also Ketaka,

ninety-one rather than thirty-one as the number of aeons ago when the good karma was done, and providing only the third verse of the three-verse concluding refrain, is presented above as #344 {347}

⁵³⁵⁰I am unclear about the meaning of this name, which is virtually unique to, and with different referents recurs in, *Apadāna*

⁵³⁵¹*dhārayim*, "carried," "brought," "had"

⁵³⁵²lit., "did *pūjā*"

Nāgapupph', also Ajjuna,
 Kuṭajī, Ghosasañña, and Sabbaphalada Thera,
 then Padumadhārika [tenth]:
 there are eighty verses here, plus
 three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second⁵³⁵³

Tiṇadāyaka⁵³⁵⁴ Chapter, the Fifty-Third

[518. {521.}⁵³⁵⁵ Tiṇamuṭhidāyaka⁵³⁵⁶]

In the Himalayan region,
 there's a mountain named Lambaka.⁵³⁵⁷
 The Sambuddha, Upatissa,
 walked back and forth in open air. (1) [5538]

I was a deer-hunter back then,
 within a grove in the forest.
 Having seen that God among Gods,
 I then gave a handful of grass. (2) [5539]

Giving [it] to the Buddha to
 sit on, I pleased [my own] heart [there].
 Saluting the Sambuddha, I
 [then] departed, facing the north. (3) [5540]

Not long after, a king of beasts⁵³⁵⁸
 injured me where I had traveled.⁵³⁵⁹
 Being brought down by [that] lion,
 I passed away [right] on the spot. (4) [5541]

⁵³⁵³BJTS places this line before, rather than after the summary.

⁵³⁵⁴BJTS reads simply *Phaladāyaka*°

⁵³⁵⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁵⁶"Handful of Grass Donor." Virtually the same *apadāna* (with four extra feet among the first verses, and eliding the first two verses of the three-verse concluding refrain), with the same title, is presented above as #345 {348}

⁵³⁵⁷perhaps fr. *lambati*, to hand down, "Pendulous". #1, #122 also take place on this mountain.

⁵³⁵⁸*migarājā*, a lion

⁵³⁵⁹lit., "at the distance I had gone"

Near [when] I did that karma for
the Best Buddha, the Undefined,⁵³⁶⁰
quick like⁵³⁶¹ an arrow [just] released,
I went to the world of the gods. (5) [5542]

[My] lovely sacrificial post⁵³⁶²
created by good⁵³⁶³ karma there
was mil-*kaṇḍa*⁵³⁶⁴ cent-*bheṇḍu*⁵³⁶⁵ [large]
made out of gold, covered in flags. (6) [5543]

Radiating its brilliant light,
like the risen hundred-rayed [sun],
it's crowded with divine maidens.
I [greatly] enjoyed [myself there]. (7) [5544]

Falling from the world of the gods,
incited by [my] wholesome roots,
coming back to the human state,
I attained [my] arahantship.⁵³⁶⁶ (8) [5545]

In the ninety-four aeons since
I gave [him a place to] sit down,
I've come to know no bad rebirth:
the fruit of a handful of grass. (9) [5546]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5547]

Being in Best Buddha's presence
was a very good thing for me.

⁵³⁶⁰*anāsava*

⁵³⁶¹reading *va* with BJTS (and PTS alternative) for PTS *ccha*, "and"

⁵³⁶²*yūpa*. The description which proceeds in the next verse seems to refer to the whole palace, not just the sacrificial post.

⁵³⁶³lit., "meritorious," *puññakammābhiniṃmita*

⁵³⁶⁴here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]...sacrificial post".

⁵³⁶⁵following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

⁵³⁶⁶lit., "I attained the destruction of the outflows" (*āsavakkhayaṃ*)

The three knowledges are attained;
[I have] done what the Buddha taught! (11) [5548]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5549]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

[519. {522.}⁵³⁶⁷ Pecchchadāyaka⁵³⁶⁸]

I gifted one [thing called] *pecchcha*,⁵³⁶⁹
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [5550]

Elephant [and] horse vehicles,
divine vehicles are obtained;
due to that gift of a *pecchcha*,
I attained [my] arahantship. (2) [5551]

In the ninety-one aeons since
I gave [him] that *pecchcha* back then,
I've come to know no bad rebirth:
the fruit of giving a *pecchcha*. (3) [5552]

⁵³⁶⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁶⁸ "Bed Donor." This is the BJTS reading; PTS reads *Pecchchadāyaka*^o and also *ekapecchchaṇ* in v. 1.

⁵³⁶⁹ the transmission of this *apadāna* is quite inconsistent with regard to the type of gift, and by extension the name of the arahant. BJTS reads "a single bed" (*mañccha*). PTS *Pecchcha* is of uncertain meaning. The cty provides no comment, and the references to the gift in subsequent verses, and the name in the colophons, vary from manuscript to manuscript depending upon the term supplied in this verse by the various editors, so there is really no way to suss out a "correct" reading. The same *apadāna* is repeated verbatim (except for the elision of the first two verses of the standard three-verse concluding refrain) above as #355 {358}, where PTS reads *Sajjhadāyaka* ("Piece of Silver Donor") and "one piece of silver" (*ekaṇ sajjhaṇ*) in v 1; BJTS again gives *Mañcchadāyaka* there. I follow PTS in both instances because it is the default text employed in this translation, but any of these is possible (is BJTS more likely for its consistency and intelligibility?), and something different still is perhaps preferable, given that the intermediate fruit is stated to be receipt of various sorts of vehicles.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5553]

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! (11) [5554]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5555]

Thus indeed Venerable Pecchchadāyaka⁵³⁷⁰ Thera spoke these verses.

The legend of Pecchchadāyaka⁵³⁷¹ Thera is finished.

[520. {523.}⁵³⁷² Saraṇāgamaniya⁵³⁷³]

We boarded a boat at that time,
monk and I,⁵³⁷⁴ an *ajīvaka*.
When the boat was broken [to bits],
that Buddhist monk gave me refuge. (1) [5556]

In the thirty-one aeons since
he gave refuge to me [back then],
I've come to know no bad rebirth:
the fruit of going for refuge. (2) [5557]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5558]

Being in Best Buddha's presence
was a very good thing for me.

⁵³⁷⁰BJTS reads *Mañcchadāyaka*

⁵³⁷¹BJTS reads *Mañcchadāyaka*

⁵³⁷²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁷³"Refuge-Goer," cf. #23, #113, #298; the same text is repeated verbatim (except for the elision of the first two verses of the standard three-verse concluding refrain, included here), with the same title, as #356 {359}, above.

⁵³⁷⁴BJTS reads *vahaṃ* ("the current")

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [5559]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5560]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[521. {524.}⁵³⁷⁵ Abbhañjanadāyaka⁵³⁷⁶]

In the city, Bandhumatī,
I lived in the royal garden.
I was then clothed in deer-leather,⁵³⁷⁷
carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,
the Self-Become, Unconquered One,
Energetic,⁵³⁷⁸ Meditator,
Lover of Trances, the Master,⁵³⁷⁹
Successful in All the Pleasures,
Flood-Crosser, the Undefined One.
Having seen [him,] pleased and happy,
I gave some unguent⁵³⁸⁰ [to him.] (2-3) [5562-5563]

In the ninety-four aeons since
I gave [him] that unguent then,
I've come to know no bad rebirth:
that is the fruit of unguent. (4) [5564]

⁵³⁷⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁷⁶ "Unguent Donor." Cf. #274, above, for a different *apadāna* ascribed to a monk with the same name.

⁵³⁷⁷ reading *cchammavāsī* with BJTS (and PTS alt.) for PTS *dhammavādī* ("a speaker of the truth" or "a speaker of the Teaching" [or perhaps, more appropriately, "a debater of doctrines"?]). The latter — or the alt. reading *cchammavāsī* — is preferable given the other epithet applied to the protagonist here, "carrier of a water-pot (*kamaṇḍaludharo*)," which like the deer-leather robe is a distinctive mark of non-Buddhist adepts.

⁵³⁷⁸ *padhānapahitattaṇ*

⁵³⁷⁹ *vasiṇ*

⁵³⁸⁰ *abbhañjanam*, BJTS Sinh. gloss *āṅga galvana telak* ("an oil for rubbing on the body")

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5565]

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! (6) [5566]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5567]

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

[522. {525.}⁵³⁸¹ Supaṭadāyaka⁵³⁸²]

Vipassi, Leader of the World,
was rising from [his] siesta.
Giving a good piece of light cloth,⁵³⁸³
I [then] delighted in heaven. (1) [5568]

In the ninety-one aeons since
I gave [him] that good piece of cloth,⁵³⁸⁴
I've come to know no bad rebirth:
the fruit of a good piece of cloth.⁵³⁸⁵ (2) [5569]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5570]

Being in Best Buddha's presence
was a very good thing for me.

⁵³⁸¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁸² "Good-Cloth Donor." This is the BJTS reading for PTS *pūpapavaṇ* ("wheaten cake [pūpa] + ?")

⁵³⁸³ reading *lahuṃ supaṭakaṃ* with BJTS for PTS *lahupūpapavaṇ* ("a light wheaten cake + ?")

⁵³⁸⁴ reading *supaṭakaṃ* with BJTS for PTS *pūpapavaṇ*

⁵³⁸⁵ reading *supaṭassa* with BJTS for PTS *pūpapavass'*

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [5571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5572]

Thus indeed Venerable Supaṭadāyaka⁵³⁸⁶ Thera spoke these verses.

The legend of Supaṭadāyaka⁵³⁸⁷ Thera is finished.

[523. {526.}⁵³⁸⁸ Daṇḍadāyaka⁵³⁸⁹]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,⁵³⁹⁰
I gave it to the Assembly.⁵³⁹¹ (1) [5573]

Due to the pleasure in [my] heart,
honored with, “happiness to you!,”
having given that walking stick,
I departed, facing the north. (2) [5574]

In the ninety-four aeons since
I gave [the monks] that stick back then,
I’ve come to know no bad rebirth:
that’s the fruit of giving a stick. (3) [5575]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5576]

⁵³⁸⁶PTS reads *Pūpapavadāyaka*

⁵³⁸⁷PTS reads *Pūpapavadāyaka*

⁵³⁸⁸*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁸⁹“Stick Donor.” This same *apadāna* (save for the elision of the first two verses of the standard three-verse concluding refrain, which are included here) is presented above, with the same title, as #352 {355}

⁵³⁹⁰*ālambana* or *ālamba*, lit., “hang onto,” is anything to hang onto or which provides support. I understand it as a cane for walking, a typical accoutrement of peripatetic Buddhist monks.

⁵³⁹¹*saṅghassa*, i.e., the Assembly of monks

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) [5577]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5578]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

[524. {527.}⁵³⁹² Girinelapūjaka⁵³⁹³]

I was formerly a hunter,
 wandering in the woods back then.
 I saw the Buddha, Stainless One,
 [who was] Master of Everything. (1) [5579]

Happy, with pleasure in [my] heart,
 I offered⁵³⁹⁴ a *girinil*⁵³⁹⁵ bloom
 for the Compassionate One, the
 Delighter,⁵³⁹⁶ Friend of All Beings.⁵³⁹⁷ (2) [5580]

In the thirty-one aeons since
 I offered⁵³⁹⁸ [him] that flower then,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-pūjā. (3) [5581]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [5582]

⁵³⁹² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁹³ "Girinil Offerer"

⁵³⁹⁴ lit., "did pūjā"

⁵³⁹⁵ here "a *nela* flower." *Girinela* = Sinh. *girinil mal*, *girinilla*, *ginihiriya* = *kaṭaropha* (durian fruit tree = *Durio Zibethinus* (*Bombaceae*)) = *ginnēriya*; Sri Sumangala: "a variety of vine used in medicine" xxx

⁵³⁹⁶ *rate*

⁵³⁹⁷ *sabbasattahite*

⁵³⁹⁸ lit., "did pūjā"

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) [5583]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5584]

Thus indeed Venerable Girinelapūjaka Thera spoke these verses.

The legend of Girinelapūjaka Thera is finished.

[525. {528.}⁵³⁹⁹ Bodhisammajjaka⁵⁴⁰⁰]

Formerly I took Bodhi leaves,
 fallen in the stupa-courtyard,
 and [having swept,] threw [them] away.
 I [then] obtained twenty virtues:⁵⁴⁰¹ (1) [5585]

Through the power of that karma,
 transmigrating from birth to birth,
 I transmigrate in [just] two states:
 that of a god, or of a man. (2) [5586]

Falling from the world of the gods,
 having come to the human state,
 I'm being born in [just] two clans:
 the kṣatriyan and the brahmin. (3) [5587]

I possess perfected limbs, [with
 proper] length and circumference;
 I'm very handsome [and] splendid,
 [with] complete limbs, no[thing] lacking. (4) [5588]

⁵³⁹⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁴⁰⁰ "Bodhi [Tree] Sweeper"

⁵⁴⁰¹ *guṇe*. I count the twenty here as: (1) always a god or a human, (2) as a human, always a kṣatriyan or a brahmin, (3) perfected limbs, (4) golden-colored, (5) great skin, (6) unsullied by dirt, (7) untroubled by heat and sweat, (8) free of skin diseases, (9) free of all diseases, (10) no mental torment, (11) no enemies, (12) no lack of possessions, (13) no fear of water, fire, kings and thieves, (14) slaves and slave-girls serve of their own accord, (15) live the full lifespan, (16) folks in his city and country are dedicated to god, (17) wealthy, famous, resplendent, on the side of relatives, no fear of ghosts, (18) protected by all sort of supernatural beings, (19) fame, (20) nirvana.

In the world of gods or of men,
in whichever place I'm reborn,
I am golden-colored for life,
to be compared with molten gold.⁵⁴⁰² (5) [5589]

Due to⁵⁴⁰³ well-thrown-out Bodhi leaves,
all of the time my outer skin
is pliable [and] soft [and] smooth,⁵⁴⁰⁴
[and] fine like a very young boy's.⁵⁴⁰⁵ (6) [5590]

When my body has arisen
in whatever state of rebirth,⁵⁴⁰⁶
I am not soiled with dirt and dust:⁵⁴⁰⁷
the result of⁵⁴⁰⁸ thrown-away leaves. (7) [5591]

When there is heat or burning wind,
[or] through the heat of fire on it,
on my body no sweat's released:
the result of thrown-away leaves. (8) [5592]

On [my] body there's no ringworm,⁵⁴⁰⁹
rashes,⁵⁴¹⁰ abscesses,⁵⁴¹¹ leprosy,⁵⁴¹²
and likewise [neither] moles⁵⁴¹³ [nor] boils:⁵⁴¹⁴
the result of thrown-away leaves. (9) [5593]

And it has another virtue,
being reborn life after life;

⁵⁴⁰² *uttattakanakūpamo*, lit., "in a simile to molten gold"

⁵⁴⁰³ lit., "in" or "when", following BJTS gloss "through the merit of..."

⁵⁴⁰⁴ reading *siniddha* (which has a wide range of meanings that could refer to beautiful skin, depending on the standard for or imagination of beauty: wet, moist, oily, greasy, fatty. smooth, glossy, resplendent, charming, pliable) with BJTS for PTs *niddhā* (?)

⁵⁴⁰⁵ BJTS reads *sukumārikā* ("like a very young girl's) for PTS *sukumārakā*

⁵⁴⁰⁶ reading *yato kutocchi gatisu* with BJTS for PTS *yato kuto ccha*, and following BJTS Sinhala gloss *yamkisi gatiyaka*

⁵⁴⁰⁷ lit., "dirt and dust are not smeared [on me]"

⁵⁴⁰⁸ lit., "in"

⁵⁴⁰⁹ *dadduñ*

⁵⁴¹⁰ *kuṭṭha*

⁵⁴¹¹ *gaṇḍo*

⁵⁴¹² *kilāso*

⁵⁴¹³ *tilakā*

⁵⁴¹⁴ *pilakā*

⁵⁴¹⁵ lit., "there are no diseases"

in [my] body there's no disease:⁵⁴¹⁵
the result of thrown-away leaves. (10) [5594]

And it has another virtue,
being reborn life after life;
there's no torment born of the mind:
the result of thrown-away leaves. (11) [5595]

And it has another virtue,
being reborn life after life;
for it there are no enemies:⁵⁴¹⁶
the result of thrown-away leaves. (12) [5596]

And it has another virtue,
being reborn life after life;
there is no lack of possessions:
the result of thrown-away leaves. (13) [5597]

And it has another virtue,
being reborn life after life;
there is no fear in the water,
nor from⁵⁴¹⁷ fire, from kings, [and] from thieves. (14) [5598]

And it has another virtue,
being reborn life after life;
slaves [and] slave-girls are serving [me,]
in accordance with [their own] hearts.⁵⁴¹⁸ (15) [5599]

When he's⁵⁴¹⁹ born in a human state,
with whatever measure lifespan,
that lifespan does not then decline,
it lasts the lifespan's full extent. (16) [5600]

Moving about inside and out,
those from [my] city and country,
are all engaged⁵⁴²⁰ all of the time,
wishing to grow and be happy.⁵⁴²¹ (17) [5601]

⁵⁴¹⁶ *āmittā*, lit., "not-friends"

⁵⁴¹⁷ lit., "by" "through"

⁵⁴¹⁸ i.e., because they want to

⁵⁴¹⁹ *jāyate*. The use of the third person is odd; *apadāna* typically uses the first person for describing one's *anisaṃsas*.

⁵⁴²⁰ *anuyuttā*, lit., "applying themselves" "dedicated to" "practicing"

⁵⁴²¹ lit., "desiring increase and wishing for happiness"

I'm wealthy, famous, splendid;
 on the side of my relatives.
 Free of trembling and fear of ghosts,⁵⁴²²
 from every life [to each new] life. (18) [5602]

Gods [and] men [and] titans⁵⁴²³ [as well],
 music-nymphs, spirits⁵⁴²⁴ [and] demons;⁵⁴²⁵
 they are protecting [me] always,
 transmigrating in existence. (19) [5603]

Having enjoyed both [kinds of] fame,
 in the world of gods and of men,
 at the end I have [now] attained
 peaceful, unsurpassed nirvana. (20) [5604]

For a rich man making⁵⁴²⁶ merit,
 specifying the Sambuddha,
 or the Bodhi of the Teacher,
 what is there that's hard to obtain? [5605]⁵⁴²⁷

Being better than the others
 in path-fruit in the religion,
 in trance, special knowledge, virtue;
 I reach nirvana, undefiled. (21) [5606]

Formerly, with a happy mind,
 I threw away [those] Bodhi leaves;⁵⁴²⁸
 endowed with these twenty [virtues]⁵⁴²⁹
 I am existing all the time. (22) [5607]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (23) [5608]

⁵⁴²²*apetabhayasantāso*

⁵⁴²³*asurā*

⁵⁴²⁴*yakkhā*

⁵⁴²⁵*rakkhasā*

⁵⁴²⁶*pasave*, lit., "who would produce" "who is begetting"

⁵⁴²⁷PTS omits this verse. BJTS reads *sabuddhamuddisitvāna/bodhiṃ vā tassa satthuno/*
yo puññaṃ pasave poso/tassa kiṃ nāma dullabhaṃ//

⁵⁴²⁸lit., "leaf"

⁵⁴²⁹lit., "limbs" "parts" °*aṅgehiṇ*

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) [5609]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (25) [5610]

Thus indeed Venerable Bodhisammajjaka Thera spoke these verses.

The legend of Bodhisammajjaka Thera is finished.

[526. {529.}⁵⁴³⁰ Āmaṇḍaphaladāyaka⁵⁴³¹]

The Victor, Padumuttara,
 was a Master of Everything.
 RI sing up from meditation,⁵⁴³²
 the World-Leader walked back and forth. (1) [5611]

Having taken a *khāri*-load,
 I was carrying fruit [just] then.
 I saw the Buddha, Stainless One,
 the Great Sage, walking back and forth. (2) [5612]

Happy, with pleasure in [my] heart,
 hands pressed together on [my] head,
 saluting [him], the Sambuddha,
 I gave [him] a castor-oil fruit.⁵⁴³³ (3) [5613]

In the hundred thousand aeons,
 since I gave that fruit at that time,
 I've come to know no bad rebirth:
 that's the fruit of castor-oil [fruit]. (4) [5614]

⁵⁴³⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁴³¹ "Āmaṇḍa-Fruit Donor"

⁵⁴³² lit., "from *samādhī*"

⁵⁴³³ *āmaṇḍam*, which PSI defines as "a kind of plant, *Palma Christi*," Sinhala *eraṇḍu*. The latter (also *ēraṇḍu*, Pāli *eraṇḍa*) = *datti*, croton, i.e., (see Cone, s.v.) the castor oil plant (*Ricinus communis*, the seeds of which are used to make an oil). BJTS gloss gives *kaekiri* on v. [1187], which is something like a cucumber (genera *Cucumis*), which I suspect is wrong; here a footnote on the Sinh. gloss of v. [5613] questions *mas komaḍu?* *eraṇḍu?* ("watermelon? castor oil plant?"). Whatever the identity of the fruit, the point is that the protagonist gave the Buddha one of the fruits he was carrying.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5615]

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! (6) [5616]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5617]

Thus indeed Venerable Āmaṇḍaphaladāyaka Thera spoke these verses.

The legend of Āmaṇḍaphaladāyaka Thera is finished.

[527. {530.}⁵⁴³⁴ Sugandha⁵⁴³⁵]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁵⁴³⁶
Best Debater,⁵⁴³⁷ [Buddha] arose. (1) [5617]⁵⁴³⁸

Possessing Eighty Lesser Marks,
Bearing the Thirty-Two Great Marks,
Having⁵⁴³⁹ a Fathom-Wide Aura,
Gone into a Net of Light-Rays,⁵⁴⁴⁰ (2) [5618]

as Comforting⁵⁴⁴¹ as is the moon,
Maker of Light [just] like the sun,
Quenching [just] as does a raincloud,
a Mine of Gems like the ocean, (3) [5619]

⁵⁴³⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁴³⁵ "Good Smell"

⁵⁴³⁶ *gottena*

⁵⁴³⁷ *vadataṇ varo*

⁵⁴³⁸ Here BJTS inadvertently repeats the number 5617, so that there are two verses numbered as such

⁵⁴³⁹ lit., "Surrounded by"

⁵⁴⁴⁰ *raṇṣijālasamosaṭṭo*

⁵⁴⁴¹ *assāsetā*

Through morals like earth; through wisdom
like the sky; through meditation⁵⁴⁴²
like Himalaya; like the wind
[he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great,
Confident among Multitudes,⁵⁴⁴³
is explaining the [Noble] Truths,
[and] lifting up the populace. (5) [5621]

I was then a millionaire's son
in Benares, very famous.
Back then I was the master⁵⁴⁴⁴ of
considerable wealth and grain. (6) [5622]

[While] wandering about on foot,
I came up to the "Deer-Park"⁵⁴⁴⁵ [grove].
There I saw the such-like Buddha,
[who was] preaching the deathless state,
in distinct [and] delightful words,
with the [sweet] tone of a cuckoo,
with the noise of a swan [or] drum,
making the people understand. (7-8) [5623-5624]

Having seen that God Above Gods,
and hearing his honey[-sweet] words,
having abandoned no small wealth,
I went forth into homelessness. (9) [5625]

Thus gone forth, in not a long time,
being a very learned [monk],
I became a *Dhamma*-preacher,
having diverse intelligence. (10) [5626]

Amidst large multitudes I [then],
happy-hearted, repeatedly,⁵⁴⁴⁶
extolled the Buddha's gold color,

⁵⁴⁴²lit., *samādhi*

⁵⁴⁴³*parisāsu visārado*

⁵⁴⁴⁴*pahū*, BJTS Sinh. gloss *prabhū*

⁵⁴⁴⁵PTS and BJTS agree in treating this as a proper name, *Migadāya*

⁵⁴⁴⁶lit., "again and again"

skilled at extolling [his] beauty:⁵⁴⁴⁷ (11) [5627]

“This is Buddha, the Undefined,⁵⁴⁴⁸
Unconfused One,⁵⁴⁴⁹ With Doubt Cut Out,⁵⁴⁵⁰
he whose Karma is All Destroyed,⁵⁴⁵¹
Freed in the End of Conditions.⁵⁴⁵² (12) [5628]

This is Buddha, the Blessed One;
he’s the Unsurpassed, the Lion,
the Turner of the Brahma-wheel⁵⁴⁵³
for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,
the Appeaser,⁵⁴⁵⁴ Blown Out,⁵⁴⁵⁵ the Sage,⁵⁴⁵⁶
the Quencher⁵⁴⁵⁷ and the Comforted,⁵⁴⁵⁸
the Comforter⁵⁴⁵⁹ of the people; (14) [5630]

The Hero, the God, the Wise One,
Wisdom, Compassionate, Master,
the Conqueror, and the Victor,
Not Being Reborn,⁵⁴⁶⁰ Homeless One;⁵⁴⁶¹ (15) [5631]

Lust-less One,⁵⁴⁶² Unshaking, Smart One,⁵⁴⁶³
Undeluded, Unequaled,⁵⁴⁶⁴ Sage,⁵⁴⁶⁵

⁵⁴⁴⁷this verse plays on the word “color” (*vaṇṇa*), which also means “beauty” (and caste, appearance, quality, etc.) and is the root of the word translated here as “extolled” (*vaṇṇayīṇ*) and “extolling” (*vaṇṇa°*)

⁵⁴⁴⁸*khīṇāsavo*, lit., “He Whose Defilements (or Outflows) are Destroyed”

⁵⁴⁴⁹*anīgho*

⁵⁴⁵⁰*chinnasaṇṣayo*

⁵⁴⁵¹*sabbakammakhayan patto*, lit., “attainer of the destruction of all karma”

⁵⁴⁵²reading *vimuttapadhisāṅkhaye* with BJTS for PTS *vimutto saṭisaṅkhaye*. *Upadhi* = a condition or ground for rebirth

⁵⁴⁵³*brahmacchakkappavattako*. BJTS and PTS agree on this reading, where one would expect *dhammacchakka°*

⁵⁴⁵⁴*sametā*, fr. *sameti*

⁵⁴⁵⁵*nibbuto*

⁵⁴⁵⁶*isi*

⁵⁴⁵⁷*nibbāpetā*

⁵⁴⁵⁸*assattho*. Could also be, “The Bodhi (*asvattha*) Tree”

⁵⁴⁵⁹*assāsetā*

⁵⁴⁶⁰*apagabbho*, “not returning to the womb”

⁵⁴⁶¹*anālayo*, lit., “lair-less one”

⁵⁴⁶²*anejo*

⁵⁴⁶³*dhīmā*, BJTS gloss *nuvanātiyē ya*

⁵⁴⁶⁴*asamo*

⁵⁴⁶⁵*muni*

Yoke-Bearer,⁵⁴⁶⁶ Bull, the Elephant,
 Lion, Indra⁵⁴⁶⁷ among gurus; (16) [5632]
 Passionless One,⁵⁴⁶⁸ Stainless One,⁵⁴⁶⁹ God,⁵⁴⁷⁰
 God of Speakers,⁵⁴⁷¹ Fault-Renouncer,⁵⁴⁷²
 Unobstructed⁵⁴⁷³ and Free of Grief,⁵⁴⁷⁴
 Unequaled,⁵⁴⁷⁵ Restrained,⁵⁴⁷⁶ the Pure One,⁵⁴⁷⁷ (17) [5633]
 the Brahmin,⁵⁴⁷⁸ the Monk⁵⁴⁷⁹ [and] the Lord,⁵⁴⁸⁰
 the Physician⁵⁴⁸¹ [and] the Surgeon,⁵⁴⁸²
 Warrior,⁵⁴⁸³ Buddha, Sacred Lore,⁵⁴⁸⁴
 Unshaking,⁵⁴⁸⁵ the Glad One,⁵⁴⁸⁶ the Free,⁵⁴⁸⁷ (18) [5634]
 Upholder,⁵⁴⁸⁸ Ready,⁵⁴⁸⁹ the Slayer,⁵⁴⁹⁰
 the Doer,⁵⁴⁹¹ the Guide,⁵⁴⁹² Explainer,⁵⁴⁹³
 the Gladdener,⁵⁴⁹⁴ the Enjoyer,⁵⁴⁹⁵

⁵⁴⁶⁶*dhorayho*

⁵⁴⁶⁷*sakko*

⁵⁴⁶⁸*virāgo*

⁵⁴⁶⁹*vimalo*

⁵⁴⁷⁰*brahmā*

⁵⁴⁷¹*vādisuro*

⁵⁴⁷²*raṇaṇjaho*, or “battle-renouncer” “sin-renouncer” “fault-abandoner”

⁵⁴⁷³*akhilo*

⁵⁴⁷⁴*visallo*

⁵⁴⁷⁵*asamo*

⁵⁴⁷⁶*payato*

⁵⁴⁷⁷*suci*

⁵⁴⁷⁸*brāhmaṇo*

⁵⁴⁷⁹*samaṇo*

⁵⁴⁸⁰*nātho*

⁵⁴⁸¹*bhisakko*

⁵⁴⁸²*sallakattako*, “the one who works on the (poison) arrow.”

⁵⁴⁸³*yodho*

⁵⁴⁸⁴or “the Son,” *suto*, Skt. *śruti*

⁵⁴⁸⁵*acchalo*

⁵⁴⁸⁶*mudito*

⁵⁴⁸⁷*asito*. BJTS reads *adito* (?), gloss *utgataya* (?)

⁵⁴⁸⁸reading *dhātā* with BJTS for PTS *tātā* (“the Protector” “the Savior”)

⁵⁴⁸⁹reading *dhatā* with BJTS for PTS *tantā* (“the Thread”)

⁵⁴⁹⁰*hantā*

⁵⁴⁹¹*kattā*

⁵⁴⁹²*netā*

⁵⁴⁹³*paksitā*

⁵⁴⁹⁴*sampahaṇsitā*

⁵⁴⁹⁵*bhottā*, BJTS reads *bhettā* (“the Breaker”)

the Cutter,⁵⁴⁹⁶ the Hearer,⁵⁴⁹⁷ the Praised;⁵⁴⁹⁸ (19) [5635]

Unobstructed⁵⁴⁹⁹ and Extensive,⁵⁵⁰⁰

Unconfused One,⁵⁵⁰¹ Not Uncertain,⁵⁵⁰²

Lust-less,⁵⁵⁰³ Unstained,⁵⁵⁰⁴ the Companion,⁵⁵⁰⁵

Goer,⁵⁵⁰⁶ the Speaker,⁵⁵⁰⁷ Explainer;⁵⁵⁰⁸ (20) [5636]

the Crosser,⁵⁵⁰⁹ the Meaning-Maker,⁵⁵¹⁰

the Builder,⁵⁵¹¹ [also] the Tearer,⁵⁵¹²

Attainer,⁵⁵¹³ Bearer,⁵⁵¹⁴ Beloved,⁵⁵¹⁵

Slayer,⁵⁵¹⁶ Energetic,⁵⁵¹⁷ Ascetic,⁵⁵¹⁸ (21) [5637]

Even-Minded⁵⁵¹⁹ [and] Impartial,⁵⁵²⁰

Self-Dependent,⁵⁵²¹ Home of Kindness,⁵⁵²²

⁵⁴⁹⁶ *chettā*

⁵⁴⁹⁷ *sotā*

⁵⁴⁹⁸ *pasasṣitā*

⁵⁴⁹⁹ *akhilo*

⁵⁵⁰⁰ *visālo*. BJTS reads *visallo* (“Free of Pain”)

⁵⁵⁰¹ *anigho*

⁵⁵⁰² *akathaṅkathī*, lit. “not saying, ‘why?’”

⁵⁵⁰³ *anejo*

⁵⁵⁰⁴ *virajo*

⁵⁵⁰⁵ *khattā*. BJTS reads *khantā* (“Meek” “Docile”)

⁵⁵⁰⁶ reading *gantā* with BJTS for PTS *gandhā* (“Scented”)

⁵⁵⁰⁷ reading *vattā* with BJTS for PTS *mettā* (“Love”)

⁵⁵⁰⁸ *pakāsitā*

⁵⁵⁰⁹ *tāretā*

⁵⁵¹⁰ reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* (“the Crosser”)

⁵⁵¹¹ *kāretā*

⁵⁵¹² *sampadāletā*, BJTS *sampadālītā*

⁵⁵¹³ *pāpetā*

⁵⁵¹⁴ *sahitā*, or “Endurer”

⁵⁵¹⁵ reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

⁵⁵¹⁶ *hantā*

⁵⁵¹⁷ reading *ātāpī* with BJTS for PTS *tātāpī* (“also the Protector”)

⁵⁵¹⁸ *tāpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting “slayer” into “slair”

⁵⁵¹⁹ *samacchitto*

⁵⁵²⁰ *samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, “Always the Same”

⁵⁵²¹ *asahāyo*, lit., “Friendless”

⁵⁵²² reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* (“famous for kindness” “kind-famed”)

Wonderfully Peaceful,⁵⁵²³ Honest,⁵⁵²⁴
Doer of the Deed,⁵⁵²⁵ Seventh Sage;⁵⁵²⁶ (22) [5638]

Crossed Beyond Doubt,⁵⁵²⁷ Free of Conceit,⁵⁵²⁸
the Boundless One,⁵⁵²⁹ Beyond Compare,⁵⁵³⁰
Traveled the Roads of All Sayings,⁵⁵³¹
Attained the Truth to Know,⁵⁵³² Victor.⁵⁵³³ (23) [5639]

[Buddha's] palace brings deathlessness
in the best hardwood of beings;⁵⁵³⁴
the powerful have faith in the
Buddha, Teaching and Assembly." (24) [5640]

By means of virtues such as these,
I did [my] preaching of *Dhamma*,⁵⁵³⁵
praising amidst the multitudes
the Three Worlds' Unsurpassed Refuge. (25) [5641]

Falling from there, in Tusitā,
having enjoyed great happiness,
falling from there, among people,
I'm born with a very good scent. (26) [5642]

My wind,⁵⁵³⁶ the fragrance of my mouth,
likewise too [my] body odor,
and the scent of [my] sweat, always

⁵⁵²³ *acchcherasanto*

⁵⁵²⁴ *akuho*, lit., "free of deceit" "upright"

⁵⁵²⁵ *katāvī*, i.e. an arahant, one who has done what should be done

⁵⁵²⁶ *isisattamo*

⁵⁵²⁷ *nittiṇṇakaṅkho*

⁵⁵²⁸ *nimmāno*

⁵⁵²⁹ *appameyya*, lit., "not to be measured"

⁵⁵³⁰ *anupama*, lit., "he for whom there is no metaphor"

⁵⁵³¹ *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

⁵⁵³² *sacchchaneyyantago*, lit., "he who has gone to the end of truths to be understood
[or instructed, led carried, guided (gerund of *neti*)]"

⁵⁵³³ *jīno*

⁵⁵³⁴ *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]

⁵⁵³⁵ reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I *Dhamma*-preaching I")

⁵⁵³⁶ *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

surpasses⁵⁵³⁷ all [other] perfumes. (27) [5643]

My mouth-fragrance always is of
pink [and] blue lotus and jasmine.
And so too my body[-odor],
always blowing very calmly.⁵⁵³⁸ (28) [5644]

All of you, minds concentrated,
listen to my [words], I'll extol
all of that most amazing fruit
for one who [praised] virtue's value.⁵⁵³⁹ (29) [5645]

Having told the Buddha's virtues
with kindness when people gather,
bound up with a honey-sweet sound,⁵⁵⁴⁰
I am happy in every place, (30) [5646]

famous, happy, [also] held dear,
splendorous, lovely to look at,
a speaker, not disregarded,
free of faults and also [most] wise. (31) [5647]

When life ends,⁵⁵⁴¹ nirvana's easy
to reach for Buddha's devotees.
I'm telling the cause of their [ease];
listen to that⁵⁵⁴² [now] truthfully: (32) [5648]

I saluted in due form the
Blessed One's fame for peacefulness.

⁵⁵³⁷reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents'") and following BJTS Sinhala gloss

⁵⁵³⁸BJTS reads *ādisanto* ("announcing") for *atisanto*

⁵⁵³⁹reading *guṇatthavassa sabbam taṃ phalam tu paramambhūtam* with BJTS for PTS *guṇatthavassapupphan tan phalan tu param abbhutaṃ* ("that fruit which is extremely miraculous flowering in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakītiyāge ē siyalu vipāka atīṣaya vismayajanaka ya*.

⁵⁵⁴⁰the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhoviśamāyuto*, "bound up with the pure taste." BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasadvhanisāmyuto*?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *madhura svaradhvani yukta vūyem (-mihirihaddha āttem)*, "i becoming bound with the sweet sound (I have a sweet sound)"

⁵⁵⁴¹reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

⁵⁵⁴²lit., "all of you listen to that" (2nd pers. pl. imp.)

⁵⁵⁴³*yasassī*

Because of that I am famous⁵⁵⁴³
[when] I am reborn here and there. (33) [5649]

[I] am happy because⁵⁵⁴⁴ I praised
the Buddha who ends suffering,⁵⁵⁴⁵
[and] peaceful, unconditioned Truth,⁵⁵⁴⁶
giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue,
bound up with joy in the Buddha,
I made⁵⁵⁴⁷ [him] dear to self and to
others; therefore I am held dear. (35) [5651]

Overcoming evil rivals⁵⁵⁴⁸
in the rival-strewn⁵⁵⁴⁹ people-flood,
praising⁵⁵⁵⁰ virtue I lit up the
Leader; therefore I'm splendidous. (36) [5652]

Telling⁵⁵⁵¹ the Sambuddha's virtue,
I made him lovely to people,⁵⁵⁵²
as is the moon in the autumn;⁵⁵⁵³
therefore I'm⁵⁵⁵⁴ lovely to look at. (37) [5653]

With all [my] words I praised Buddha,⁵⁵⁵⁵
to the extent [I] was able;⁵⁵⁵⁶
therefore I speak eloquently,⁵⁵⁵⁷
[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained

⁵⁵⁴⁴lit., "therefore [I] am happy"

⁵⁵⁴⁵*dukkhantakaraṇaṇ Buddhaṇ*, lit "the Buddha who makes an end to suffering"

⁵⁵⁴⁶*dhammaṇ*, or "Teaching"

⁵⁵⁴⁷*janayaṇ*, lit., "I produced"

⁵⁵⁴⁸or "heretics": *kutitthiye*

⁵⁵⁴⁹reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

⁵⁵⁵⁰*vadanto*, lit., "saying," "telling"

⁵⁵⁵¹reading *vadaṇ* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

⁵⁵⁵²reading *janassa* with BJTS (and PTS alts.) for PTS *jinassa* ("of the Victor")

⁵⁵⁵³reading *sarado va sasaṇiko 'haṇ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

⁵⁵⁵⁴lit., "I was"

⁵⁵⁵⁵lit., "the Well-Gone-One," *sugataṇ*

⁵⁵⁵⁶*yathāsattivasena*

⁵⁵⁵⁷*vāgīso*, "[I am one] with mastery of speech"

those fools who, afflicted with doubt,⁵⁵⁵⁸
treat the Sage So Great with contempt;
therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,
I drove⁵⁵⁵⁹ out beings' defilements.
I am [now] free of defilements,
as a result of that karma. (40) [5656]

A preacher who recalls Buddha,
I brought Buddha to listeners.
Therefore I'm endowed with wisdom,
contemplating subtle meanings. (41) [5657]

All [my] defilements are destroyed;
[I've] crossed the ocean of being.⁵⁵⁶⁰
Like fire, [I] have no attachments;
I will realize nirvana. (42) [5658]

Within just this [present] aeon
since I [thus] praised [him], the Buddha,
I've come to know no bad rebirth:
that's the fruit of praising Buddhas. (43) [5659]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [5660]

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! (45) [5661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [5662]

Thus indeed Venerable Sugandha Thera spoke these verses.

⁵⁵⁵⁸reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

⁵⁵⁵⁹reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

⁵⁵⁶⁰*tiṇṇasamsārasāgaro*

The legend of Sugandha Thera is finished.

The Summary:

Tiṇada and Pecchchada⁵⁵⁶¹ too,
Saraṇ', Abbhañjanappada,
Pūpati⁵⁵⁶² and Daṇḍadāyī,
and likewise tooNelapūjī,
Bodhisammajak', ⁵⁵⁶³ Āmaṇḍa,
and tenth Sugandha, a brahmin.
Altogether counted here are
one hundred twenty-three verses.

The Tiṇadāyaka Chapter, the Fifty-Third

Kaccchchāna Chapter, the Fifty-Fourth

[528. {531.}⁵⁵⁶⁴ Mahākaccchchāna⁵⁵⁶⁵]

The Victor, Padumuttara,
Lust-less,⁵⁵⁶⁶ Unconquered Vanquisher,⁵⁵⁶⁷
the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,⁵⁵⁶⁸
with a Mouth as Pure as the Moon,⁵⁵⁶⁹
Shining like a Mountain of Gold,⁵⁵⁷⁰
Bright as the Sun when it's Blazing,⁵⁵⁷¹ (2) [5664]

⁵⁵⁶¹BJTS reads *mañcchada* ("Mañcchada")

⁵⁵⁶²BJTS reads *supaṭo* ("Supaṭa")

⁵⁵⁶³this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

⁵⁵⁶⁴*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁵⁶⁵"The Great Golden One" = Kaccchchāyana, a historical monk, one of the chief followers of the Buddha. See DPPN II: 468ff. Cf. also #33, above, another *apadāna* with varying details which is ascribed to this famous monk.

⁵⁵⁶⁶*anejo*

⁵⁵⁶⁷*ajitañjaya*

⁵⁵⁶⁸*kamalapattakkho*

⁵⁵⁶⁹*sasaṇkavimalānana*

⁵⁵⁷⁰*kanakācchalaṣaṇkāso*, following BJTS Sinhala gloss *kanakaparvatayak men babal-annā*

⁵⁵⁷¹reading *ravi-ditti-samappabho* with BJTS for PTS *ravidittihiruppabho* ("with Sun-light like the Sun when it's Blazing")

Transporting Beings' Eyes [and] Minds,⁵⁵⁷²

Adorned with the Excellent Marks,⁵⁵⁷³

Traveled the Roads of All Sayings,⁵⁵⁷⁴

Honored by People and the Gods,⁵⁵⁷⁵ (3) [5665]

Sambuddha, waking beings up,⁵⁵⁷⁶

Eloquent One,⁵⁵⁷⁷ Sweet-Sounding One,⁵⁵⁷⁸

Compassion's Continuous Nest,⁵⁵⁷⁹

Confident among Multitudes,

is preaching the sweet Teaching [there],

taking up the Four Noble Truths.⁵⁵⁸⁰

He is lifting up those with breath,

when they're sunk in delusion's muck. (4-5) [5666-5667]

Being an ascetic, alone,

[my] home was Himalaya then.

I saw the Victor, traveling⁵⁵⁸¹

the world of humans through the sky. (6) [5668]

Having gone into his presence,

I [then] heard [him] preaching *Dhamma*

[and] praising the great virtue of

one of that Hero's followers: (7) [5669]

"Whereby⁵⁵⁸² this [monk] Kaccchchāyana⁵⁵⁸³

⁵⁵⁷²*sattanettamanohārī*

⁵⁵⁷³*varalakkaṇabhūṣito*

⁵⁵⁷⁴*sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

⁵⁵⁷⁵*manujāmarasakkato*

⁵⁵⁷⁶*bodhayan satte*

⁵⁵⁷⁷*vāgīso*

⁵⁵⁷⁸*madhurassaro*

⁵⁵⁷⁹*karuṇāniḍḍhasantāno*. BJTS reads *karuṇānibaddhasantāno* ("Continuously Fixed on [stable, bound down to] Compassion"), and notes alt. reading °*nibandha* for *niḍḍha*, as does PTS; BJTS Sinh.gloss *karuṇāven bāndunu sit attā vū* ("being one whose mind/heart is bound to compassion"). However, the extra syllable in these readings breaks the meter, and PTS alts. also include other attempts at making sense of *niḍḍha* (or *niddha* ?) in the received Pāli. *Niḍḍha* (nest, seat, abode, from *ni* + *sad*, "seat") not only works best in terms of meter, it also brings out a bird-related reading of the entire birth, likening the Buddha to a song-bird.

⁵⁵⁸⁰*cchatusaccchchupasañhitaṇ*

⁵⁵⁸¹lit., "going"

⁵⁵⁸²*yathā*, "just as" "to the extent that" "in the way that"

⁵⁵⁸³i.e., the Kaccchchāyana who was a chief follower of Padumuttara Buddha's, after whom the (present protagonist) Kaccchchāyana models himself during a previous life.

provides lengthy⁵⁵⁸⁴ explanations
 of what's been said by me⁵⁵⁸⁵ in brief,
 he gladdens multitudes, and me.
 I see no other follower
 [or] anyone [preaching] this way.
 Thus he's top, in that foremost place;⁵⁵⁸⁶
 so should you consider⁵⁵⁸⁷ [him], monks." (8-9) [5670-5671]

At that time, being astonished,
 having heard that lovely speaking,
 going to the Himalayas,
 bringing back a heap of flowers,
 having worshipped⁵⁵⁸⁸ the World's-Refuge,⁵⁵⁸⁹
 I aspired [to attain] that place.
 At that time, discerning my wish,
 the Refuge-less One⁵⁵⁹⁰ prophesied: (10-11) [5672-5673]

"All of you, look at this great sage,⁵⁵⁹¹
 skin the color of polished gold,
 hair growing upward, broad-shouldered,⁵⁵⁹²
 standing steadfast,⁵⁵⁹³ hands together,⁵⁵⁹⁴
 with eyes which are full of laughter,
 at home in praising the Buddha,⁵⁵⁹⁵
 grasping the Teaching superbly,⁵⁵⁹⁶
 resembling sprinkled ambrosia.⁵⁵⁹⁷ (12-13) [5673-5674]⁵⁵⁹⁸

⁵⁵⁸⁴lit., "spread out" "having length"

⁵⁵⁸⁵i.e., Padumuttara Buddha, the speaker of this verse

⁵⁵⁸⁶*tadagge es' aggo*, lit., "he's top in the top point [of the category, "explains the Teaching at length"]

⁵⁵⁸⁷*dhāretha*, lit., "carry" "recall" "remember" "regard"

⁵⁵⁸⁸lit., "done *pūjā*"

⁵⁵⁸⁹*lokasaraṇaṇ*

⁵⁵⁹⁰*saraṇaṇjaho*, he by whom refuge is abandoned, playing on the epithet "World-Refuge" in the first foot: the Buddha is the refuge for others, but has (relies on, needs) no refuge himself.

⁵⁵⁹¹*isivaraṇ*, lit., "excellent sage"

⁵⁵⁹²lit., "fat-shoulders". BJTS reads *pīṇ°* but understands the adjective in the same way: "having shoulders which are full (covered with meat)"

⁵⁵⁹³*acchalaṇ*

⁵⁵⁹⁴that is, doing *añjali*, "hands pressed together"

⁵⁵⁹⁵*Buddhavaṇṇagatāsayaṇ*

⁵⁵⁹⁶*dhammapaṭiggahavaṇaṇ*, "with an excellent grasp of the *Dhamma*"

⁵⁵⁹⁷*amatāsittasannibhaṇ*

⁵⁵⁹⁸here BJTS uses [5673] to number two verses

Hearing [of] Kaccchchāna's virtue,
 he stands [there] wishing for that place.
 When very far in the future,
 the Sage So Great is Gotama,
 Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 [this one] will be that Teacher's follower;
 his name will be Kaccchchāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge,
 clever at conclusions,⁵⁵⁹⁹ a sage,
 he will attain that [wished-for] place,
 as this has been foretold⁵⁶⁰⁰ by me." (16) [5677]

In the hundred thousand aeons
 since I did that karma back then,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (17) [5678]

I transmigrate in [just] two states:
 that of a god, or of a man.
 I don't go to other rebirths:
 that's the fruit of Buddha-*pūjā*. (18) [5679]

[When human] I'm born in two clans:
 the kṣatriyan or the brahmin.
 I don't get born in lesser clans:
 that's the fruit of Buddha-*pūjā*. (19) [5680]

Now, in [my] final existence,
 I was born in Ujjain city,⁵⁶⁰¹
 sharp, a master of the Vedas,
 the son of Tiriṭivacchcha,⁵⁶⁰²
 who was the brahmin counsellor⁵⁶⁰³
 of the [king], Pajjota CChaṇḍa;⁵⁶⁰⁴ CCCC my mother's CChandapad-

⁵⁵⁹⁹ *adhippāyavidū*

⁵⁶⁰⁰ or "prophesied," *vyākato*

⁵⁶⁰¹ *ujjeniye pure*

⁵⁶⁰² BJTS reads *tiriṭavacchchassa*

⁵⁶⁰³ *purohitadijā*^o

⁵⁶⁰⁴ "Fierce Luster." BJTS Sinh. gloss Sanskritizes the name as "CChaṇḍapadyota"

⁵⁶⁰⁵ "Sandalwood [and] Pink Lotus"

uma;⁵⁶⁰⁵

[I'm] Kaccchchāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector⁵⁶⁰⁶
to [go and] invite the Buddha,
having seen the Heap of Virtue,
Leader, Door to Freedom City,⁵⁶⁰⁷
and having heard his flawless speech
which cleanses the muck of rebirth,
I attained deathless peacefulness,
with five hundred [associates]. (22-23) [5683-5684]

Clever at conclusions by birth,
very wealthy and good-looking,
I was placed in that foremost place
of the Well-Gone-One, the Wise One.⁵⁶⁰⁸ (24) [5685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5686]

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! (26) [5687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5688]

Thus indeed Venerable Mahākaccchchāna Thera spoke these verses.

The legend of Mahākaccchchāna Thera is finished.

⁵⁶⁰⁶ *bhūmipālena*, "by the king"

⁵⁶⁰⁷ *mokkha-pura-dvāraṇ*

⁵⁶⁰⁸ *mahāmate* (fr. *mahāmati*)

⁵⁶⁰⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁶¹⁰ "Bark-Clad". A historical monk, foremost among those intention upon faith (*saddhādhimuttānaṃ*), famous for never tiring of looking at the Buddha. See DPPN II:799ff.

[529. {532.}⁵⁶⁰⁹ Vakkali⁵⁶¹⁰]

One hundred thousand aeons hence
 a Leader arose [in the world],
 Superior-Named,⁵⁶¹¹ Boundless One,⁵⁶¹²
 whose name was Padumuttara. (1) [5689]

[His] speech had lotus-attributes,⁵⁶¹³
 skin⁵⁶¹⁴ was stainless like a lotus;⁵⁶¹⁵
 [Buddha was] Unsoiled by the World,
 like a pink lotus by water. (2) [5690]

Wise One,⁵⁶¹⁶ with eyes like lotus leaves,⁵⁶¹⁷
 Beloved as is a lotus,⁵⁶¹⁸
 he had a superb lotus scent;⁵⁶¹⁹
 therefore his [name was] “Best Lotus.”⁵⁶²⁰ (3) [5691]

The World’s Best One, Free of Conceit,⁵⁶²¹
 proverbial⁵⁶²² Eyes for the Blind,⁵⁶²³
 Virtue-Treasure,⁵⁶²⁴ the Mask of Peace,⁵⁶²⁵
 Ocean of Compassionate Thoughts,⁵⁶²⁶ (4) [5692]

⁵⁶¹¹reading *anomanāmo* (lit., “having a name which was not inferior”) with BJTS for PTS *Anomā nāmo* (named “Anomā”)

⁵⁶¹²*amito*

⁵⁶¹³*padumākāravadano*, lit., “he whose speech had the attributes of a lotus;” the epithet does not specify which “attributes” (*ākāra*) are shared by his speech and a lotus, but presumably the intention is “beautiful speech” “fragrant speech” “flawless speech,” and so forth. Cty (p. 493): *supuphiyapadumasassirīkamukho*, “having a mouth with the resplendence of a good lotus flower”

⁵⁶¹⁴lit., “good skin”

⁵⁶¹⁵*padumāmalasucchchavi*

⁵⁶¹⁶BJTS reads *vīro* for PTS *dhīro*, a common confusion given the similarity of the Sinhala letters “vī” and “dhī,” though typically BJTS reads *dhīro* for PTS *vīro*. It is not clear to me how either epithet relates to lotuses.

⁵⁶¹⁷*padumapattakkho*

⁵⁶¹⁸*kanto va padumaṇ yathā*

⁵⁶¹⁹*padumuttaragandho*

⁵⁶²⁰i.e., “Padumuttara,” lit., “Ultimate Lotus”

⁵⁶²¹*nimmāno*

⁵⁶²²*upamo*, lit., “simile” “metaphor” “comparison”

⁵⁶²³*andhānaṇ nayan°*

⁵⁶²⁴*guṇanidhi*

⁵⁶²⁵*santaveso*, BJTS Sinh. gloss *sānta veśa āti*

⁵⁶²⁶*karuṇā-mati-sāgaro*

Praised by Brahmā, titans [and] gods,⁵⁶²⁷
 the Great Hero, the Best Person,⁵⁶²⁸
 Crowded by Men Along with Gods,⁵⁶²⁹
 once, dwelling among people,⁵⁶³⁰ he (5) [5693]

delighted the whole multitude
 with [his] very fragrant speaking
 and [with his] voice, [sweet as] honey,
 [while] praising [his] own follower: (6) [5694]

“Intent on faith, with a good mind,
 [and] greedy for my appearance,⁵⁶³¹
 there’s no other as [much] like that
 as is this monk [named] Vakkali.”⁵⁶³² (7) [5695]

Back then I was a brahmin’s son,
 in the city, Hamsavatī.
 After hearing [the Buddha’s] speech,
 I longed [to have] that place [myself]. (8) [5696]

Inviting the Stainless One, the
 Thus-Gone-One, with [his] followers,
 after feeding [them] for a week,
 I covered [them] with [new] cloth [robes]. (9) [5697]

Bowing [my] head to the [Buddha],
 sunk in [his] limitless ocean
 of virtue, overflowing with joy,
 I spoke these words [to him just then]: (10) [5698]

⁵⁶²⁷reading *brahmāsureśuracchito* with BJTS (and PTS alt.) for PTS *brahmāmarasuracchito* (“Praised by Brahmā and the Deathless Gods” or “Praised by Brahmā the God and the Gods”)

⁵⁶²⁸*januttamo*

⁵⁶²⁹*sadevamanujākiṇṇo*. BJTS notes alt. that reads this as *°ākiṇṇe* and takes it as modifying *janamajjhe*, but accepts the reading *°ākiṇṇo* which makes it an epithet of the Buddha.

⁵⁶³⁰*kadācchi...janamajjhe*, following BJTS Sinh. gloss

⁵⁶³¹*mama dassanalāso*, lit., “fervently desirous of my look” or “of a vision (cf. Skt. *darśan*) of me”. PSI *lālasā* = *adhika tṛṣṇāva*, ardent desire, BJTS Sinh. gloss *lol vu* (desiring, attached to, greedy for, eager), fr. *luḷati*, to be stirred up, agitated

⁵⁶³²as with *Mahākaccchāna* (see v. [5670-5671], above), the protagonist emulates a monk during his past life who has the same name which he will have as a monk in his future life during the time of Gotama Buddha. In other words, the monk named Vakkali referred to by Padumuttara is emulated and imitated by the later follower of Gotama Buddha even to the extent of having the same name.

“O [Great] Sage, seven days ago,
you praised the one who is foremost
among the monks possessing faith;
I’ll [someday] be the same as [him].” (11) [5699]

When that was said, the Great Hero,
whose Vision is Unobstructed,
the Sage So Great uttered this speech
to the [assembled] multitude: (12) [5700]

“All of you, look at this young man,
clothed in polished gold[-colored clothes],⁵⁶³³
gold brahmin’s cord⁵⁶³⁴ on [his] torso,
transporting people’s eyes [and] minds. (13) [5701]

Very far into the future,
this one will be the follower
of Gotama [Buddha], Great Sage,
foremost of those intent on faith. (14) [5702]

[Whether] born human or divine,
avoiding every torment [there],
furnished with every possession,
he will transmigrate happily. (15) [5703]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [5704]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Vakkali
will be the Teacher’s follower. (17) [5705]

⁵⁶³³or “whose clothes are (or whose dwelling place is) made of gold.” I follow BJTS Sinh. gloss *kahavat handanā vū* (“dressed in yellow cloth”)

⁵⁶³⁴reading *hemayaññopavitaṅgam* with BJTS for PTS *hemayaññopacchitaṅgaṇ* (“body heaped up with sacrifices of gold”?). The *yaññopavita* (or more correctly *yaññopanīta*), lit., “sacrificial cord,” is a distinctive accoutrement of brahmin dress; the protagonist’s was gold-colored or made of gold. BJTS Sinh. gloss suggests the latter: *raṇvan pūnanūlak dārā siruru*

⁵⁶³⁵or “distinction:” *tena kammavisesana*, a variant (and metrical improvement) on the common first foot in parallel verses, i.e., *tena kammaṇa sukatena*

Due to that karma's excellence,⁵⁶³⁵
 and [my] intention and resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (18) [5706]

Transmigrating from birth to birth,
 being happy in every place,
 I was born in a certain⁵⁶³⁶ clan,
 in the city of Śrāvastī. (19) [5707]

At the feet of the Great Sage, [my
 parents], frightened by goblin-fears,⁵⁶³⁷
 wretched-minded laid me down [there],
 sleeping stretched out flat [on my back],
 as tender as fresh butter is,
 soft like a [new-]born lotus sprout.
 "O Lord, we're giving you this [boy];
 please support him,⁵⁶³⁸ O [World-]Leader." (20-21) [5708-5709]

Refuge for those who are frightened,
 the [Great] Sage then accepted me
 with his hand, soft as a lotus,
 which was webbed and marked with conch shells. (22) [5710]

Since that time I was [then] guarded
 by him who's Guarded by No One,⁵⁶³⁹
 freed from all grounds for rebirth,⁵⁶⁴⁰ I
 [am] reared up with [great] happiness. (23) [5711]

[Each] moment I'm deprived of [him],
 the Well-Gone-One, I long [for him];
 [being only] seven years old,
 I went forth into homelessness. (24) [5712]

Dissatisfied, I'm longing for
 his form possessing all good [traits],⁵⁶⁴¹

⁵⁶³⁶here as elsewhere in *Apadāna*, *aññatara* implies "undistinguished" or even "base"

⁵⁶³⁷*piśācchabhayaṭṭijitā*

⁵⁶³⁸*saraṇaṇ hohi*, lit., "be a refuge"

⁵⁶³⁹*tenāhaṇ āraḥeyyena rakkhito*

⁵⁶⁴⁰*sabbupadhivinimmutto*

⁵⁶⁴¹*rupaṇ sabbasubhākiṇṇaṇ*

⁵⁶⁴²*sabbapārami-sambhūtaṇ*

produced by all the perfections,⁵⁶⁴²
the highest home of good fortune.⁵⁶⁴³ (25) [5713]

Knowing my love for Buddha's form,
the Victor then admonished me:
"Enough, Vakkali! Why delight
in form, rejoiced over by fools? (26) [5714]

The one who sees the great Teaching,
that man who's wise is seeing me;
[but] not seeing the great Teaching,
he also is not seeing me. (27) [5715]

Endless danger is the body,
likened to a poisonous tree;
the abode of every disease,
it's just a heap of suffering. (28) [5716]

Tiring of form, seeing [it as]
the rising and falling of parts,⁵⁶⁴⁴
happily, one is going to reach
the end of all the defilements." (29) [5717]

Being thus instructed by him,
by the Leader, the Friendly Sage,
having ascended Vulture's Peak,⁵⁶⁴⁵
I meditated in a cave.⁵⁶⁴⁶ (30) [5718]

The Great Sage, standing at the foot
of the mountain, [then] said to me,
"O Vakkali," [and] being thrilled,
hearing the word⁵⁶⁴⁷ of the Victor,
I leapt right off that mountainside,
varied hundreds of man-lengths [high],
then through the Buddha's majesty,
I reached the ground, comfortably. (31-32) [5719-5720]

⁵⁶⁴³ reading *lakkhīnilayanam param* with BJTS (and PTS alt.) for PTS *nīlakkhinayanam* (having eyes which are blue eyes")

⁵⁶⁴⁴ *khandhānaṃ udayabbayaṃ*

⁵⁶⁴⁵ *Gijjhakūṭaṇ*, one of the mountains near Rajgir frequented by Gotama Buddha.

⁵⁶⁴⁶ lit., "in a mountain cave" (or "grotto" "crag") reading *giri-kandare* with BJTS (and PTS alt.) for PTS *giri-niddare*, alt. *giri-niddhare* (= mountain + ?)

⁵⁶⁴⁷ or "speech," *vācchaṇ*

Once again he preached the *Dhamma*,
the rising and falling of parts;
[and this time,] grasping the Teaching,
I attained [my] arahantship. (33) [5721]

Then amidst a great multitude,
the One Gone to the End of Death,
Great-Minded One, appointed me
foremost of those intent on faith. (34) [5722]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5723]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (36) [5724]

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) [5725]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (38) [5726]

Thus indeed Venerable Vakkali Thera spoke these verses.

The legend of Vakkali Thera is finished.

[530. {533.}⁵⁶⁴⁸ Mahākappina⁵⁶⁴⁹]

The Victor, Padumuttara,
was a Master of Everything.

⁵⁶⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁶⁴⁹ A historical monk, foremost among those who instruct (admonish, teach) the monks (*bhikkhuovādakānaṃ*) (and the nuns: see DPPN II:473-475, which uncharacteristically does not mention *Apadāna*).

He rose in the space of the world,⁵⁶⁵⁰
like the sun in the autumn sky. (1) [5727]

With [his] word-rays he awakens
the lotuses [called] things to know.
With his thought-rays the Leader cleans
the muck [known as] the defilements. (2) [5728]

The fame of the rivals is slain,
like firefly-light⁵⁶⁵¹ [by] the sun;
he sheds the light of truthfulness⁵⁶⁵²
like a gem [reflects] the sunlight. (3) [5729]

Like the ocean for gems, he is
the future for the virtuous;
like a rain-cloud for living things,
he rains by the cloud of Teaching. (4) [5730]

I was a magistrate⁵⁶⁵³ back then,
in the city named "Haṃsa;"⁵⁶⁵⁴
approaching I heard the Teaching,
of the one named "Superb Lotus,"⁵⁶⁵⁵
who was purifying⁵⁶⁵⁶ my mind
[while] explaining the virtue of
a follower who'd done the deed,⁵⁶⁵⁷
the admonisher of the monks. (5-6) [5731-5732]

Delighted,⁵⁶⁵⁸ happy,⁵⁶⁵⁹ having heard,
[then] inviting the Thus-Gone-One,
having fed [him] with his students,
I aspired [to attain] that place. (7) [5733]

⁵⁶⁵⁰reading *jagadākāse* with BJTS (and PTS alt.) for PTS *jaladākāse* ("in the space of a rain-cloud")

⁵⁶⁵¹see Cone s.v. for *khajjota-ābhā*

⁵⁶⁵²reading *saccchchatthābhaṃ pakāseti* for *sabbatthaṃ*

⁵⁶⁵³*akkhadasso*, RD "one who examines the dice, an upmire, a judge" Cone s.v. a judge, a magistrate, very clear in the commentarial passage she cites; "assessor" is Malalasekara's translation

⁵⁶⁵⁴"Swan," i.e., *Haṃsavatī*

⁵⁶⁵⁵*jalajuttamanāmino*, i.e. *Padumuttara Buddha*

⁵⁶⁵⁶or "perfuming," "cleaning," *vāsayantassa*

⁵⁶⁵⁷*katāvino*, i.e., an arahant

⁵⁶⁵⁸*patīto*

⁵⁶⁵⁹*sumano*

Then the Greatly Fortunate One,
loudly as a swan or drum, said,⁵⁶⁶⁰
“look at him, a great minister,
skilled in examining [cases],
fallen down in front of my feet,
his body hair⁵⁶⁶¹ growing upward,
rain-cloud-colored⁵⁶⁶² [and] broad-shouldered,⁵⁶⁶³
with pleasant[-looking] eyes [and] face, (8-9) [5734-5735]

with an extensive entourage,
bound for kingship, very famous.
With kindness⁵⁶⁶⁴ he is wishing
for the place of this deed-doer.⁵⁶⁶⁵ (10) [5736]

Because of this alms-giving⁵⁶⁶⁶ [done]
with intention and [firm] resolve,⁵⁶⁶⁷
for one hundred thousand aeons
he won't be born in a bad state.⁵⁶⁶⁸ (11) [5737]

Divine fortune⁵⁶⁶⁹ among the gods;
greatness [when born] among humans:
having enjoyed that, through the rest,⁵⁶⁷⁰
he will attain [his] nirvana. (12) [5738]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [5739]

⁵⁶⁶⁰reading BJTS *tadāhāsi mahābhāgo haṃsadundubhisussaro* with BJTS for PTS' garbled *tadā haṃsasamābhāgo haṃsadundubhinīvaccho*

⁵⁶⁶¹*tanūruhaṇ*, see Buddhādatta Pāli-Sinhala Akārādiya, s.v.

⁵⁶⁶²PTS *jimuttavaṇṇaṇ*, BJTS *jīmūtavaṇṇaṇ*, read *jīmūtavaṇṇaṇ* and see see Buddhādatta Pāli-Sinhala Akārādiya, *jīmūta*, s.v. BJTS Sinhala gloss concurs: *meghavarṇa vū*

⁵⁶⁶³lit., “fat-shoulders”. BJTS reads *pīṇ°* but understands the adjective in the same way: “having shoulders which are full (covered with meat)

⁵⁶⁶⁴*muditāya*, “with disinterested love”

⁵⁶⁶⁵*katāvino*, i.e., arahant.

⁵⁶⁶⁶reading *piṇḍapātena* with BJTS (and PTS alt.) for PTS *paṇipātena* (“because of this prostration” “because of this adoration”)

⁵⁶⁶⁷reading *cchētanāpaṇidhihi ccha* with BJTS (and this is a recurring foot throughout *Apadāna*) for PTS *cchāgena paṇidhihi ccha* (“with generosity and resolve”)

⁵⁶⁶⁸or “he won't be reborn in a bad rebirth” (*n'upapajjati duggatiṇ*)

⁵⁶⁶⁹PTS *sobhāgyaṇ*, BJTS *sobhaggaṇ*

⁵⁶⁷⁰i.e., through the remainder of the good karma

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 the one whose name is Kappina
 will be the Teacher's follower." (14) [5740]

And so, having performed good deeds,
 in the Victor's dispensation,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (15) [5741]

Having commanded righteously⁵⁶⁷¹
 [both] divine and human kingdoms,
 I was born close to Benares,
 in a clan of servants who weave.⁵⁶⁷² (16) [5742]

With a following of thousands,
 together with [my] chief queen, I
 [then] attended on five hundred
 Buddhas enlightened by themselves.⁵⁶⁷³ (17) [5743]

Having fed [them] for three months, we⁵⁶⁷⁴
 afterward gave [them] the three robes.
 Fallen from there we all of us
 arose among the thirty [gods].⁵⁶⁷⁵ (18) [5744]

Fallen from there we all came back
 to human existence again.
 We're born⁵⁶⁷⁶ in Kukkuṭa city,
 to the side of Himalaya. (19) [5745]

⁵⁶⁷¹*sutaso anusāsiya*, following cty (p. 504: "the meaning is: having commanded righteously with equal words and on the basis of reasons"). BJTS reads *sataso* and takes it (in the gloss) as *siyavarak* ("a hundred times") though it also includes the commentarial gloss "righteously and slowly" (*dāhāmin semin*)

⁵⁶⁷²*jāto keniyaṇṇiyyā*. Malalasekera takes this as a mistake for *koliyaṇṇiyyā* (in a Koliyan clan), the corresponding reading in ThagA, but cty. explains the term as *tantavāyaṇṇiyyā pesakāraṇṇiyyā* ("in a weaver's cast, a clan of servants"); BJTS Sinh. gloss and Cone, s.v., adopt the latter reading, though PTS apparently treats this as a proper name (perhaps recalling the use of this as a proper name in #389 {392}, v. 26 [3607] et passim). The context suggests that in this birth he was a king, so this would be an instance of lower caste kingship if the cty. reading is accepted.

⁵⁶⁷³*pañcchapaccchekabuddhānaṇ satāni*

⁵⁶⁷⁴reading *adamha* with BJTS for PTS *dammi*

⁵⁶⁷⁵*tidasūpagā*, i.e. the thirty-three gods, in Tāvatiṃsa heaven

⁵⁶⁷⁶reading *jātā* with BJTS for PTS *jāto* ("I was born")

My name [at birth] was Kappina;
son of the king, very famous.
The rest were born in a clan of
ministers; they waited on me. (20) [5746]

The comfort of kingship⁵⁶⁷⁷ attained,
I was rich in every pleasure.
Told by merchants, I got to know,⁵⁶⁷⁸
that the Buddha had arisen: (21) [5747]

“A Buddha’s risen in the world;
Unequaled,⁵⁶⁷⁹ the Single Person,⁵⁶⁸⁰
he’s declaring the great Teaching:
ultimate, deathless comfort. (22) [5748]

And his students are well-engaged,
well-liberated, undefiled.”
After hearing that good word, [and]
paying respect to the merchants, (23) [5749]

quitting⁵⁶⁸¹ kingship, with ministers,
I left, devoted to Buddha.⁵⁶⁸²
Seeing the great CChanda River⁵⁶⁸³ —
full [of water] with level banks,
a little rough, without supports,
a rushing current hard to cross —
recalling the Buddha’s virtue,
I got across [it] in safety. (24-25) [5750-5751]

“If [he] Crossed the stream of being,
Buddha, Knower, World’s-End-Goer,
due to the truthfulness of that,
let my journey be a success! (26) [5752]

If the Path is going to peace,
and release is peaceful comfort,

⁵⁶⁷⁷*mahārajan*, lit., “of overlordship,” “of powerful kingship” “of being a maharajah”

⁵⁶⁷⁸*apāpuṇiṇ*. BJTS reads *ahaṃ suṇiṃ*, “I heard”

⁵⁶⁷⁹*asamo*

⁵⁶⁸⁰*ekapuggalo*

⁵⁶⁸¹reading *pahāya* with BJTS for PTS *viḥāya* (“having worked”)

⁵⁶⁸²*buddhamāma*, lit., “taking Buddha as ‘mine’”

⁵⁶⁸³that is, the CChandabhāgā

due to the truthfulness of that,
let my journey be a success! (27) [5753]

If the monks⁵⁶⁸⁴ have crossed the wasteland,
the unsurpassed field of merit,
due to the truthfulness of that,
let my journey be a success!“ (28) [5754]

When that truth-wish⁵⁶⁸⁵ had been performed,
the water went off from the road.
Thus in safety I crossed over
to the river’s beautiful bank. (29) [5755]

I saw the Buddha sitting down,
like the sun [when it] is rising,
blazing like a mountain of gold,
shining forth like a tree of lamps, (30) [5756]

surrounded by [his] followers
like the moon along with the stars,
like the king of gods⁵⁶⁸⁶ raining forth
the gladdening sermon-water. (31) [5757]

Worshipping with the ministers,
I went up to [him] on one side,
[and] then, discerning [what] we wished,
the Buddha preached the *Dhamma* [there]. (32) [5758]

Having heard the stainless Teaching,
we [then] said [this] to the Victor:
“O Great Sage, please [now] ordain [us],
we’re disgusted with existence.” (33) [5759]

“Well-preached, O monks, is the *Dhamma*,
for you to make suffering end;
wander forth in celibacy,”
thus [indeed] spoke the Seventh Sage. (34) [5760]

When that was spoken, all of us
took on the appearance of monks;

⁵⁶⁸⁴lit., “if the assembly (*saṅgha*)”

⁵⁶⁸⁵*saccchavare*, “wish [because of] truth,” cf. *saccchakiriya*, “act of truth”

⁵⁶⁸⁶*vāsavaṇ viya*, = Sakka, Indra

we were [all then] fully ordained
stream-enterers in the teachings.⁵⁶⁸⁷ (35) [5761]

Then going to Jetavana,
the Guide gave instruction [to us].
[Thus] instructed by the Victor,
I attained [my] arahantship. (36) [5762]

Thereafter I admonished them,⁵⁶⁸⁸
the thousand monks [along with me].
[Then], because of my instruction,
they too were freed from defilements.⁵⁶⁸⁹ (37) [5763]

The Victor, pleased⁵⁶⁹⁰ by⁵⁶⁹¹ that virtue,
[then] placed in that foremost place,
“Among the monk-admonishers,
Kappina’s top,” [he told] the folk. (38) [5764]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (39) [5765]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [5766]

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) [5767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [5768]

Thus indeed Venerable Mahākappina Thera spoke these verses.

⁵⁶⁸⁷ *sotāpaṇṇā ccha sāsane*, lit., “and stream-enterers in the dispensation”

⁵⁶⁸⁸ lit., “it,” singular, standing in for “the [group] of a thousand monks”

⁵⁶⁸⁹ *te pi āsuṇ anāsavā*

⁵⁶⁹⁰ *tutṭho*, lit “happy” “delighted”

⁵⁶⁹¹ lit. “in”

The legend of Mahākappina Thera is finished.

[531. {534.}⁵⁶⁹² Dabbamalla⁵⁶⁹³]

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,⁵⁶⁹⁴ Instructor,⁵⁶⁹⁵
Crosser-Over⁵⁶⁹⁶ of all that breathe,
Skilled at Preaching,⁵⁶⁹⁷ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5770]

Merciful,⁵⁶⁹⁸ Compassionate One,⁵⁶⁹⁹
Well-Wisher⁵⁷⁰⁰ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5771]

In this way he was Unconfused⁵⁷⁰¹
and Very Well-Known⁵⁷⁰² by rivals,
Ornamented⁵⁷⁰³ by arahants
who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great

⁵⁶⁹² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁶⁹³ BJTS reads *Dabba*. In the colophon both PTS and BJTS give “Dabbamallaputta,” “Dabba the son of the Mallians”. A historical monk, famous as the foremost among those who assigned lodgings (*senāsanapaññāpakānaṃ*, lit., “beds and chairs”), see DPPN I:1059-1060. “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*)” I translate this term (*dabbapuñjamhi*) more literally as “pile of wood.” The name Dabba means “wood”.

⁵⁶⁹⁴ *ovādako*

⁵⁶⁹⁵ *viññāpako*

⁵⁶⁹⁶ *tārako*

⁵⁶⁹⁷ *desanākusalo*

⁵⁶⁹⁸ *anukampako*

⁵⁶⁹⁹ *kāruṇiko*

⁵⁷⁰⁰ *hitesi*

⁵⁷⁰¹ *nirākulaṇ*

⁵⁷⁰² *suññātaṇ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñāta*

⁵⁷⁰³ *vicchittaṇ*

rose up fifty-eight cubits⁵⁷⁰⁴ [tall];
 he was Valuable Like Gold,⁵⁷⁰⁵
 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,⁵⁷⁰⁶
 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 lodgings⁵⁷⁰⁷ 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;⁵⁷⁰⁸
 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,

⁵⁷⁰⁴ *ratanāna-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was about 1044 inches (or 87 feet) tall.

⁵⁷⁰⁵ *kañcchanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

⁵⁷⁰⁶ *lokapajjotaṇ*

⁵⁷⁰⁷ lit., "beds [and] chairs" or "beds and food"

⁵⁷⁰⁸ reading *tadā 'bhāsi mahāvīro* with BJTS for PTS *tadahaṇ sa mahāvīro*

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,⁵⁷⁰⁹
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,⁵⁷¹⁰
I offered rice [well-cooked] in milk
to great sages, the followers
of that very Hero of Men.⁵⁷¹¹ (19) [5787]

During this auspicious aeon
Brahmā's Kinsman, Greatly Famed One,

⁵⁷⁰⁹sabbadhammavipassako

⁵⁷¹⁰or "counting sticks:" *salākaṇ*

⁵⁷¹¹*tasseva naravīrassa*

named Kassapa through [his] lineage,⁵⁷¹²
Best Debater,⁵⁷¹³ [Buddha,] arose. (20) [5788]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁵⁷¹⁴ with followers.⁵⁷¹⁵ (21) [5789]

Hair-loosened, teary-faced, the gods,
were moved [and] they wept when the Lord
and students reached nirvana, [his]
dispensation reaching⁵⁷¹⁶ [its] goal: (22) [5790]

“Alas! We have little merit.
The *Dhamma*-Eye passes away.⁵⁷¹⁷
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,⁵⁷¹⁸
was crying a piteous song. (24) [5792]

[And] drums in [all] four directions,
were played by non-human beings;
lightening burst out⁵⁷¹⁹ from everywhere,
frightening⁵⁷²⁰ [beings who were there]. (25) [5793]

⁵⁷¹²reading *gottena* with BJTS for PTS *nāmena* (“named” “known as”)

⁵⁷¹³*vadatarjvaro*

⁵⁷¹⁴*nibbuta*

⁵⁷¹⁵*sasāvako*, or perhaps, taking this as an epithet, “He with Followers passed away.” But the following verse reinforces the reading that his nirvana was itself a corporate event, occurring simultaneously with the nirvana-realizations of his followers (*sāvaka*, “listeners”) or students (*sisṣa*).

⁵⁷¹⁶*entamhi*, fr. *eti*, loc. abs. construction

⁵⁷¹⁷*nibbāyissati dhammakkho* (BJTS reads °*akho*), lit., “the eye of *Dhamma* will reach nirvana”

⁵⁷¹⁸*sāgaro ccha sasoko va*

⁵⁷¹⁹reading *phaliṃsu* with BJTS for PTS *patiṃsu*, fell down, avoiding the redundancy with the next verse in keeping with the eloquence of this passage.

⁵⁷²⁰lit., “carrying fear to”

⁵⁷²¹*ukkā*, “fiery things”. Elsewhere the term more directly refers to fire or a firebrand itself, but this meaning of the term is appropriate here both because these “fires” fall from the sky and because the following miracle, distinguished with an “and” (*ccha*), specifies fire as such. Cty (p. 506) gives *aggikhandhā*, “great masses of fire”

Meteors⁵⁷²¹ fell down from the sky,
and he whose flag is smoke⁵⁷²² was⁵⁷²³ seen.
The wild beasts roared piteously,
and all the creatures born on earth. (26) [5794]

Seeing fierce omens⁵⁷²⁴ marking⁵⁷²⁵ the
setting of the dispensation,⁵⁷²⁶
moved, we monks who [still remained] there,
then thought [about it in this way]: (27) [5795]

“[Now], without our⁵⁷²⁷ 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,⁵⁷²⁸
we fell down⁵⁷²⁹ on the flight of stairs. (29) [5797]

Then an elder⁵⁷³⁰ 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.⁵⁷³¹
Fixed in good morality, the
rest [of us] went to the gods’ world. (32) [5800]

⁵⁷²²*dhūmaketu*, that is, “fire”

⁵⁷²³lit., “is”

⁵⁷²⁴*uppāde dāruṇe*

⁵⁷²⁵*sūvake*, lit., “making manifest” “indicating,” see Buddhaddatta *Pāli-Sinhala Akārādiya*, s.v.

⁵⁷²⁶“setting” as in the setting of the sun, reading *sāsanatthagama-suvake* (read *sūvake*) with BJTS for PTS *sāsanatthañ ccha sūcchakaṇ*

⁵⁷²⁷reading *sāsanena vināmhākaṇ* with BJTS for PTS *sāsanena vinā sammā*

⁵⁷²⁸reading *nissenīyā* with BJTS for PTS *nissenīyā*

⁵⁷²⁹reading *pātayimhase* with BJTS for PTS *pātayimhase*

⁵⁷³⁰*thero*

⁵⁷³¹i.e., to nirvana, as opposed (and superior) to heaven or “the gods’ world”

In the pure abode that one [monk]⁵⁷³²
 reached nirvana, crossed existence,⁵⁷³³
 [but] I and Pukkusāti [too],
 Sabhiya, likewise Bāhiya,
 so too Kumāra-Kassapa,
 reborn here and there we are [now]⁵⁷³⁴
 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 mother⁵⁷³⁵ raised up on a pyre;
 I was [one who] fell out⁵⁷³⁶ from that. (35) [5803]

I landed⁵⁷³⁷ on a pile of wood;⁵⁷³⁸
 therefore I was known as "Dabba."⁵⁷³⁹
 Through the strength of holy living,⁵⁷⁴⁰
 I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,⁵⁷⁴¹
 I'm endowed with the five fine traits;⁵⁷⁴²
 due to reproaching the pure monk,⁵⁷⁴³
 I was urged by many bad folks.⁵⁷⁴⁴ (37) [5805]

⁵⁷³²i.e., the "non-returner" accompanying the arahant (who went nowhere at all, i.e., who had no more rebirth in any abode)

⁵⁷³³*nibbuto tiṇṇasaṅsāro*

⁵⁷³⁴lit., "went up to," following BJTS Sinh. gloss and reading with BJTS *tattha tatthu-pagā mayaṃ* for PTS *tattha tatth' upagāmiyaṃ* ("he went up to here and there")

⁵⁷³⁵reading *mātā mātā* with BJTS (and PTS alt. cited as *mātā mātā?*) for PTS *mātā pitā* ("mother and father")

⁵⁷³⁶reading *nippatito* with BJTS (and PTS alt.) for PTS *nibbattito*, "produced" "brought forth"

⁵⁷³⁷lit., "fallen"

⁵⁷³⁸*dabba-puñjamhi*

⁵⁷³⁹"Wood"

⁵⁷⁴⁰or "of celibacy", reading *brahmacchāribalena* with BJTS (and cf. PTS alt. *brahmacchara*) for PTS *brahmaccheraphalena* ("through the fruit of Brahma-[]?")

⁵⁷⁴¹see above, v. 19 [5797]; this was a pious act done by the protagonist during the time of Vipassī Buddha

⁵⁷⁴²*pañcchaṅgehi upāgato*. RD, the "five gentlemanly qualities" of a king or brahmin are *sujāta* (good birth), *ajjhāyaka* (education, learning in the Vedas), *abhirūpa* (handsomeness), *sīlavā* (moral conduct) and *pañña* (wisdom)

⁵⁷⁴³lit., "the one whose defilements are destroyed," i.e., "the arahant". BJTS reads *khīṇāsavopavādena* for PTS' misleading ungrammatical *khīṇāsavo pavādena* ("because of the arahant reproaching" rather than "because of reproaching the arahant")

⁵⁷⁴⁴*pāpehi bahu cchodito*

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 by⁵⁷⁴⁵ 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.

[532. {535.}⁵⁷⁴⁶ Kumāra-Kassapa⁵⁷⁴⁷]

One hundred thousand aeons hence
the Leader arose [in the world],
the Hero, Friend of Every World,⁵⁷⁴⁸
who name was Padumuttara. (1) [5811]

Being a brahmin at that time,
distinguished,⁵⁷⁴⁹ a Vedic master,
wandering during siesta,

⁵⁷⁴⁵lit., "in"

⁵⁷⁴⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁷⁴⁷"Boy-Kassapa"

⁵⁷⁴⁸*sabbalokahito*, or "Friendly to All Worlds"

⁵⁷⁴⁹reading *vissuto* with BJTS for PTS *va sato*

I saw the Leader of the World,
 explaining the Four [Noble] Truths,
 awakening the world with gods,
 praising in the multitude the
 top of those with varied discourse. (2-3) [5812-5813]

At that time, with a gladdened heart,
 inviting [him], the Thus-Gone-One,
 decorating a pavilion
 with [bolts] of cloth diversely dyed,
 lit up by various gemstones,
 I fed [him] with the monks⁵⁷⁵⁰ [in it].
 Having fed [them all] for a week
 diverse, foremost [and] tasty food,
 worshipping⁵⁷⁵¹ [him] and followers
 with flowers of various hues,
 falling down in front of [his] feet,
 I aspired [to attain] that place. (4-6) [5814-5816]

Then the Excellent Sage,⁵⁷⁵² Sole Hoard
 of the Taste of Compassion,⁵⁷⁵³ said:
 “Look at that excellent brahmin,
 [with] face and eyes [like] lotuses,
 possessing much joy and delight,
 [his] body hair growing upward,
 [his] large eyes extremely mirthful,
 greedy for my dispensation,
 fallen down in front of my feet,
 happily turned toward one [purpose:]⁵⁷⁵⁴
 he’s wishing for that [foremost] place
 [of preachers with] varied discourse.⁵⁷⁵⁵ (7-9) [5617-5819]

In one hundred thousand aeons,
 arising in Okkāka’s clan,

⁵⁷⁵⁰ *sasaṅghaṇ*, lit., “with the assembly [of monks]”

⁵⁷⁵¹ lit., “doing *pūjā*”

⁵⁷⁵² *munivaro*

⁵⁷⁵³ *karuṇekarasāsayo*, BJTS Sinhala gloss: *karuṇā rasaṭa eka ma nidhāna vū* (“who was the one [and only] treasure-trove for the taste of compassion”)

⁵⁷⁵⁴ *ekāvatta-sumānaṣaṇ*

⁵⁷⁵⁵ reading *vicchittakathikattanaṃ* (lit., “varied-discourse-ness”) with BJTS for PTS *vicchittakathikatthadaṇ* (“of giving meaning through varied discourse”)

the one whose name is Gotama
will be the Teacher in the world. (10) [5820]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
named Kumāra-Kassapa, he
will be the Teacher's follower. (11) [5821]

Through the power of that cloth with
varied flowers and gems [as well],
he will attain the foremost [place]
of [preachers] with varied discourse." (12) [5822]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (13) [5823]

Touring⁵⁷⁵⁶ the space of existence
like an actor upon the stage,⁵⁷⁵⁷
the son of a deer [named] Sākhā,⁵⁷⁵⁸
I entered the womb of a doe. (14) [5824]

[And] then while I was in the womb,
[my mother's] turn to die stood nigh.⁵⁷⁵⁹
Turned out⁵⁷⁶⁰ by Sākhā, my mother
went to Nigrodha for refuge. (15) [5825]

By that deer-king [Nigrodha], she
was released from [her pending] death.
Sacrificing his life [instead],
[Nigrodha] then advised me thus: (16) [5826]

"Only Nigrodha should be served;
don't keep company with Sākhā.⁵⁷⁶¹

⁵⁷⁵⁶*paribbhaman bhavākāse*

⁵⁷⁵⁷*raṇḍamajjhe yathā naṭo*

⁵⁷⁵⁸"Branch". RD says "branch-deer" (*sākhā-miga*) signifies a monkey at J ii.73; the compound translated here (*sākhāmigatrajo*) thus can also be read to mean "son of a monkey," but the following lines make clear that the figures here are deer.

⁵⁷⁵⁹reading *vajjhavāro upatiṭṭho* with BJTS ("the turn to die for was looked after "[or "was served"]") for PTS *vajjavāraṇ upatiṭṭhā* ("she looked after [etc.] the time to die").

⁵⁷⁶⁰reading *vattā* with BJTS for PTS *cchattā*

⁵⁷⁶¹lit., "one should not keep company with Sākhā"

Better death in Nirodha[‘s care]
than life in [the care of] Sākhā. “ (17) [5827]

Instructed by that advice of the deer[-king],
my mother and I, because of his advice,
to the delightful Tusitā heaven came⁵⁷⁶²
as though [we] had gone abroad, taking [our] house. (18-19) [5828]⁵⁷⁶³

Again, when Hero Kassapa’s
dispensation had reached [its] goal,
ascending to a mountain-top
engaged in the Victor’s teachings,⁵⁷⁶⁴ (20) [5829]

now, in Rājagaha⁵⁷⁶⁵ [city],
I was born in a wealthy⁵⁷⁶⁶ clan.
My mother, with [me in her] womb,
had gone⁵⁷⁶⁷ forth into homelessness. (21) [5830]

Finding out that [she] was pregnant,
they approached Devadatta⁵⁷⁶⁸ then.
He said, “let all of you banish⁵⁷⁶⁹
this Buddhist nun⁵⁷⁷⁰ who is evil.” (22) [5831]

Now [she] too being shown mercy
by the Lord of Sages,⁵⁷⁷¹ Victor,
my mother’s [living] happily
in a convent for Buddhist nuns. (23) [5832]

Finding that out, the Kosala
earth-protector supported me,
with the care given to a prince,⁵⁷⁷²
and by name I was “Kassapa.” (24) [5833]

⁵⁷⁶²*āgamma*, lit., “having come”

⁵⁷⁶³PTS treats this as two short verses; BJTS as a single verse in more elaborate metre (with 11-syllable feet rather than half-verses); I follow BJTS’s reading.

⁵⁷⁶⁴*jinasāsanāṇ*, lit., “the Victor’s dispensation”

⁵⁷⁶⁵modern Rajgir, in Bihar.

⁵⁷⁶⁶*setṭhi*, “a millionaire’s”

⁵⁷⁶⁷lit., “went forth.” We are to understand that she did this unintentionally, i.e., unaware she was pregnant

⁵⁷⁶⁸the Buddha’s cousin, who tries to rival the Buddha with increasing virulence and hatred until he is finally sucked into *avīcchi* hell. See #387 {390}, above.

⁵⁷⁶⁹*vināsetha*, 2nd pers. pl., also “destroy” “ruin” “kill”

⁵⁷⁷⁰*bhikkhuniṇ*

⁵⁷⁷¹*munindena*

⁵⁷⁷²or “to the prince,” his own son?

Because there was “Great Kassapa,”
 I [was known as] “Boy Kassapa.”
 Hearing Buddha’s preaching that the
 body’s the same as an anthill,⁵⁷⁷³
 because of that my mind was freed
 from attachment altogether.
 After taming King Pāyāsi,⁵⁷⁷⁴
 I [then] attained that foremost place. (25-26) [5834-5835]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (27) [5836]

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) [5837]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (29) [5838]

Thus indeed Venerable Kumāra-Kassapa Thera spoke these verses.

The legend of Kumāra-Kassapa Thera is finished.

[533. {536.}⁵⁷⁷⁵ Bāhiya⁵⁷⁷⁶]

One hundred thousand aeons hence
 the Leader arose [in the world],

⁵⁷⁷³ in the *Vammikasutta*, M i. 142ff, which is centered on Kumāra-Kassapa. A certain deity appears and tells him a riddle about a burning anthill; he reports this to the Buddha who solves the riddle by equating the anthill with the body. See DPPN II:832-833

⁵⁷⁷⁴ who maintained that karma bears no fruit. His famous dialogue about rebirth with Kumārakassapa is recounted in the *Pāyāsisutta*, D. ii. 316ff. See DPPN II:187-188

⁵⁷⁷⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁷⁷⁶ “Outsider” or “Foreigner,” the literal meaning (fr. *bāhira*, “outside”) of a given name which is played on below (see v. 40 [5874]). A historic monk, famous for being foremost among those who immediately comprehend the Dhamma (or quick at the special powers: *hippābhiññā*. “Bāhiya” was his given name; he was called “Bāhiya the Bark-Clad” (see v. 38 [5872] below) as a result of his experiences after the shipwreck (see v. 16 [5854], below). See DPPN II:281-282

the Great Light,⁵⁷⁷⁷ Chief of the Three Worlds,⁵⁷⁷⁸
who name was Padumuttara. (1) [5839]

My mind thrilled, having heard the Sage,
praising the virtue of a monk
who had instant comprehension;⁵⁷⁷⁹
doing a deed for the Great Sage,
having given alms for a week
to the Sage with [his] students, I
saluting [him], the Sambuddha,
then aspired [to attain] that place. (2-3) [5840-5841]

The Buddha⁵⁷⁸⁰ prophesied [of] me:
“All of you look at this brahmin,
fallen down in front of my feet,
broad-shouldered, contemplating [me],
gold brahmin’s cord⁵⁷⁸¹ on [his] torso,
skin that’s white upon his body,
who has pouty,⁵⁷⁸² copper-red lips,
teeth that are white, sharp and even,
with the utmost strength of virtue,
[his] body hair growing upward,
with senses flooded by virtue,⁵⁷⁸³
with a face blossoming in joy,
wishing for the place of the monk
who has instant comprehension.
In the future, a Great Hero
will come to be, named Gotama. (4-7) [5842-5845]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,

⁵⁷⁷⁷ *mahāppabho*

⁵⁷⁷⁸ *tilokaggo*

⁵⁷⁷⁹ *khippābhiñssa*, lit., “who quickly grasped the special knowledges”

⁵⁷⁸⁰ lit., “then the Buddha...”

⁵⁷⁸¹ reading *hemayaññopavītaṅgaṃ* with BJTS for PTS *hemayaññopacchitaṅgaṃ* (“body heaped up with sacrifices of gold”?). The *yaññopavīta* (or more correctly *yaññopanīta*), lit., “sacrificial cord,” is a distinctive accoutrement of brahmin dress; the protagonist’s was gold-colored or made of gold. In the gloss on this passage BJTS does not venture a guess which, but elsewhere (see the gloss on [5701]) prefers the latter reading

⁵⁷⁸² *palimba°*, lit., “hanging down”

⁵⁷⁸³ reading *guṇoghāyataibhūtaṃ* with BJTS for PTS *guṇe kāyatanībhūtaṃ* (“in virtue the body []”?)

the one whose name is Bāhiya
will be the Teacher's follower." (8) [5846]

Then very happy, being roused,
for as long as [I] lived, doing
deeds for the Sage, fallen, I went
to heaven, as though my own home. (9) [5847]

Born as a god or as a man,
because of the power of that
karma, transmigrating I [then]
enjoyed good fortune [everywhere]. (10) [5848]

Again, when Hero Kassapa's
dispensation had reached [its] goal,
ascending to a mountain-top,
engaged in the Victor's teachings,⁵⁷⁸⁴ (11) [5849]

of pure morals, wise, doers
of the Victor's dispensation,
fallen from there, [we] five people,⁵⁷⁸⁵
[then] went to the world of the gods. (12) [5850]

Then I was born as Bāhiya,⁵⁷⁸⁶
in Bhārukacchcha,⁵⁷⁸⁷ best city.
From there by boat I venture forth
on the ocean full of danger.⁵⁷⁸⁸ (13) [5851]

After going for a few days
from there, the boat was broken up;⁵⁷⁸⁹
then I fell into⁵⁷⁹⁰ [the ocean],
awful, fearful, sea-monster-mine.⁵⁷⁹¹ (14) [5852]

⁵⁷⁸⁴ *jīnasāsanāṇ*, lit., "the Victor's dispensation"

⁵⁷⁸⁵ i.e., Bāhiya together with Dabbamalla, Sabhiya, Kumāra-Kassapa and Pukkusāti; see above, v. [5801]-[5802]. Reading the adjectives in this verse as plurals (to agree with *pañcchajanā*) with BJTS, for PTS singulars.

⁵⁷⁸⁶ reading *bāhiyo* with BJTS for PTS *bāhiko*

⁵⁷⁸⁷ = Bharukacchcha, a seaport from which merchants traveled abroad, modern Broach in Kathiawar. See DPPN II: 365

⁵⁷⁸⁸ *appasiddhiyaṇ*, one BJTS alt. reads more correctly *appasiddhikaṇ*, "of little welfare" = "dangerous"

⁵⁷⁸⁹ following BJTS Sinhala gloss, which apparently takes *abhijjhittha* (for PTS *abhi-jjhitṭha*) as aor. of *bhijjati*, passive form if *bhindaṭi*, to break, i.e., be broken up.

⁵⁷⁹⁰ lit., "was fallen into"

⁵⁷⁹¹ *bhiṇsanake ghore...makarākare*

At that time, after [much] struggling,
having crossed over the ocean,
disoriented,⁵⁷⁹² I arrived
at the good seaport Suppāra.⁵⁷⁹³ (15) [5853]

Having dressed⁵⁷⁹⁴ in robes made of bark,
I entered the village for alms.
Then a man [there], delighted, said,
“This is an arahant who’s come,⁵⁷⁹⁵
honoring him⁵⁷⁹⁶ with food [and] drink,
with clothes and [also] with a bed,
and [furthermore] with medicine,
we’ll be happy [through that karma].” (16-17) [5854-5855]

Receiving [that], then going back,
[thus] honored and worshipped by them,⁵⁷⁹⁷
wrongly I gave rise to the thought
[that] “this one is an arahant.” (18) [5856]

Afterward, discerning my mind,
the non-returner god⁵⁷⁹⁸ reproached:⁵⁷⁹⁹
“You don’t know the path, the method;⁵⁸⁰⁰
how could you be an arahant?” (19) [5857]

Reproached by him I was then moved;
I questioned him back [in this way]:

⁵⁷⁹²reading *mandamedhiko* with BJTS (and PTS alt.) for PTS *mandavedhito* (“stupid [or slow or lazy] and trembling” “a little trembling”). BJTS Sinh. gloss *manda vū vāṭahim nuvaṇa āttem*, lit., “with intelligence in application (or intelligibility) that was slow (or lazy, or stupid)” and adds that this was due to the struggling in the ocean

⁵⁷⁹³*suppārāpaṭṭanam varaṇ*. Suppāra or Suppāraka (Skt. Sūrpāraka) is identified with the modern town of Sopāra in the Thāna district, to the north of Bombay, and figured in many Pāli texts, especially with regard to sea-crossings. See DPPN II: 1222-1223.

⁵⁷⁹⁴because he lost his clothes in the shipwreck and subsequent travails

⁵⁷⁹⁵*idhāgato*, lit., “who has come here”

⁵⁷⁹⁶lit., “this one”

⁵⁷⁹⁷*tehi sakkatapūjitaṇ*

⁵⁷⁹⁸*pubbadevatā*, lit., “a former god,” which acc. to RD means an *asura*, “a titan,” but I follow BJTS Sinh. gloss in taking this to be the former monastic companion who had become a non-returner, coming down from the world of Brahmā to chastise his former companion, an allusion back to v. [5800] and [5801] in the parallel *apadāna* of Dabbamalla Thera (#531 {534}, vv. 32, 33)

⁵⁷⁹⁹lit., “having reproached” “reproaching”

⁵⁸⁰⁰or “the path to the method,” or “the path of expedient means” *na tvaṇ upāyam-aggaññu*, lit., “you are not a knower of the path, the method.”

“Who, or where in the world are they,
[those] supreme men, the arahants?” (20) [5858]

“Of Vast Wisdom,⁵⁸⁰¹ Greatly Very Wise,⁵⁸⁰² the
Victor, in Śrāvasti, in Kosala’s palace,
the Śākyas’ Son, the Arahant, Undefined One
is preaching *Dhamma* for reaching arahantship.” (21-22) [5859]⁵⁸⁰³

Then having heard [that] word of him [I was] well-gladdened,
very astonished like a pauper finding treasure,
mind thrilled [for] ultimate arahantship, [and] to
know⁵⁸⁰⁴ the Good-Looking One,⁵⁸⁰⁵ the Limitless Pasture.⁵⁸⁰⁶ (23-24)
[5860]

Delighting at that time, departing for the Teacher,⁵⁸⁰⁷
always I see the Victor whose Face is Stainless.⁵⁸⁰⁸
Approaching the delightful grove named Vijita,⁵⁸⁰⁹
I questioned brahmins, “Where is the World’s Delighter?”⁵⁸¹⁰ (25-26)
[5861]

Then they replied, “the One Worshipped by Men [and] Gods⁵⁸¹¹
has entered the city wishing to eat some food;⁵⁸¹²
very quickly indeed,⁵⁸¹³ zealous to see the Sage,
approach and worship him, the Foremost of People.⁵⁸¹⁴ (27-28) [5862]

⁵⁸⁰¹*pahūtapañño*

⁵⁸⁰²reading *varabhūrimedhaso* with BJTS for PTS *varabhurimedhaso*

⁵⁸⁰³PTS construes (and numbers) the deity’s answer and subsequent reflection by the protagonist and his inquiring of Brahmins the location of the Buddha as eight verses with feet of six syllables; BJTS (correctly I think) construes (and numbers) this passage as four verses with feet of twelve syllables, recognizing that they are composed in a more elaborate and noticeably different meter, which I’ve tried to emulate here.

⁵⁸⁰⁴lit., “see,” etymological cousin of *sudassanaṃ* (“Good-Looking”); “to see the one who’s good to see”. Here I am reading BJTS *daṭṭhum anantagoccharaṃ* (and following BJTS Sinh. gloss) for PTS *duṭṭhamanantagoccharaṃ* (“pasture at the end of evil minds”)

⁵⁸⁰⁵*sudassanaṃ*, i.e. “the Buddha”

⁵⁸⁰⁶*anantagoccharaṃ*

⁵⁸⁰⁷PTS *saṭṭhuno* (dative), BJTS *saṭṭharaṃ* (accusative)

⁵⁸⁰⁸*vimalānanaṃ*

⁵⁸⁰⁹“Victory”

⁵⁸¹⁰*lokanandano*

⁵⁸¹¹*naradevavandito*

⁵⁸¹²reading *asanesanāsayo* (*asana-esana-āsayo*), lit., “he who has a wish to eat [some] food” with BJTS for PTS (and BJTS alt.) *asanesanāya so* (“he in order to eat some food”)

⁵⁸¹³reading *sa ve hi khippaṃ* with BJTS for PTS *saso va khippaṃ* (“quick as a rabbit”)

⁵⁸¹⁴*aggapuggalaṃ*

[And] then, having gone speedily
to Śrāvastī, the best city,
I saw the [Buddha] wandering
for alms, without greed or desire,
bowl in hand, eyes undistracted,
as though dividing ambrosia,⁵⁸¹⁵
like the abode of good fortune,⁵⁸¹⁶
face bearing the blaze of the sun. (29-30) [5863-5864]

Coming together, bowing down,
I [then] spoke these words to him [there]:
“O Gotama, be the refuge
for one who’s lost on the wrong road.” (31) [5865]

The Seventh Sage said this [to me]:
“I’m wandering on [my] alms-round
to help living beings cross; not
the time to tell you the *Dhamma*.” (32) [5866]

Again [and] again I asked the
Buddha, being greedy for *Dhamma*.
He then preached the *Dhamma* to me,
the state that is deep and empty. (33) [5867]

Hearing his Teaching, I attained
the destruction of the outflows,⁵⁸¹⁷
[my] lifespan obliterated.
O!⁵⁸¹⁸ the Teacher’s mercifulness!⁵⁸¹⁹ (34) [5868]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [5869]

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! (36) [5870]

⁵⁸¹⁵reading *bhājayantaṃ viyāmataṃ* with BJTS for PTS *bhājayantaṃ idhāmataṃ* (“dividing ambrosia here”)

⁵⁸¹⁶*sirinilayasaṅkāsaṇ*

⁵⁸¹⁷*āsavakkhayaṇ*, i.e., arahantship

⁵⁸¹⁸reading *aho* with BJTS for PTS *atho*

⁵⁸¹⁹reading *anukampako* with BJTS for PTS *anukampito*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (37) [5871]

Thus⁵⁸²⁰ prophesied the elder [named]
Bāhiya Dārucchīriya.⁵⁸²¹
He fell down on a garbage heap⁵⁸²²
when he had been gored⁵⁸²³ by a cow. (38) [5872]

Having detailed his own former
conduct, he who was very wise,
that hero fully passed away⁵⁸²⁴
in Śrāvastī, supreme city. (39) [5873]

[Then] departing from the city,
the Seventh Sage, having seen him —
the wise one who wore robes of wood,
outsider come to the outside,⁵⁸²⁵
now fallen onto the safe ground,⁵⁸²⁶
like the fallen flag of Indra,
lifespan gone, defilements gone,⁵⁸²⁷ a
doer of the Victor's teachings⁵⁸²⁸ — (40-41) [5874-5875]

the Teacher said to followers
who delighted in the teachings:⁵⁸²⁹
“get, and having taken [it] burn,

⁵⁸²⁰This eulogy of Bāhiya, spoken by the Buddha after the former's refrain (and *parinibbāna*) is unusual, though not unique, in *Apadāna*; cf. *Gotamī-therī-apadāna*, below (#17 of *Therī-apadāna*)

⁵⁸²¹“Bāhiya the Bark-Clad” (or “Wood-Clad”)

⁵⁸²²he was searching for a rag-robe at the time

⁵⁸²³reading *bhūtāviṭṭhāya* (= °*āviddhāya*) with BJTS for PTS °*adhiṭṭhāya* (“while standing on”)

⁵⁸²⁴*parinibbāyi*

⁵⁸²⁵*bāhiyaṃ bāhitāgamaṃ*, or “Bāhiya come from the outside,” or “Bāhiya come to the outside,” a play on the literal meaning of the monk's name, reduplicating the alliteration of the previous foot (*dārucchīradharaṃ dhīraṃ*)

⁵⁸²⁶reading *bhūmiyaṃ patitaṃ dantaṃ* with BJTS for PTS *bhumiyaṃ. Danta-bhūmi*, “the safe ground” or “the place which is (or for) the tamed,” refers to nirvana; see RD s.v.

⁵⁸²⁷*gatāyusaṃ gataklesaṃ*; note the Skt. spelling of *kilesa*, in both BJTS and PTS

⁵⁸²⁸*jīnasāsanakārakaṃ*, lit., “a doer of the Victor's dispensation”

⁵⁸²⁹*sāvake sāsane rate*

the body of your fellow monk.⁵⁸³⁰ (42) [5876]

Build a stupa [and] worship⁵⁸³¹ it;
this great wise one reached nirvana,
foremost in⁵⁸³² instant comprehension,
follower who heeded my words. (43) [5877]

One word in a verse, hearing which,
one becomes calm, is better than
even a thousand verses, if
they possess words without meaning.⁵⁸³³ (44) [5878]

Where the waters and the earth, the
fire and the wind have no footing,
there the stars are not shining, [and]
the sun [remains] invisible;
the moon does not shed light there, [and]
darkness is not to be found there. (45, 46a-b) [5879]⁵⁸³⁴

And when one knows [that place] oneself,
a sage, a brahmin with wisdom,
he's freed from form and formlessness,
from happiness and suffering."
Thus [he] spoke, [the Buddha], the Lord,
the Sage, Refuge of the Three Worlds. (46c-d, 47) [5880]

Thus indeed Venerable Bāhiya Thera spoke these verses.

The legend of Bāhiya Thera is finished.

[534. {537.}⁵⁸³⁵ Mahākoṭṭhika⁵⁸³⁶]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose

⁵⁸³⁰ *sabrahmacchārino*, lit., "of he who lived the holy life [with you]" or "of your fellow celibate"

⁵⁸³¹ lit., "do *pūjā*"

⁵⁸³² lit "of those who possess...."

⁵⁸³³ or "without profit," *anattapadasaṅghitā*. This is *Dhammapada*, v. 101

⁵⁸³⁴ the first two feet here = D.1.223 = S. i.15. BJTS treats this and the following as two verses with six feet each (as are the corresponding verses in D. and S.); PTS treats them as three verses with four feet each.

⁵⁸³⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁸³⁶ BJTS reads *Koṭṭhita*

a hundred thousand aeons hence. (1) [5881]⁵⁸³⁷
 The Admonisher,⁵⁸³⁸ Instructor,⁵⁸³⁹
 Crosser-Over⁵⁸⁴⁰ of all that breathe,
 Skilled at Preaching,⁵⁸⁴¹ [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5882]

Merciful,⁵⁸⁴² Compassionate One,⁵⁸⁴³
 Well-Wisher⁵⁸⁴⁴ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5883]

In this way he was Unconfused⁵⁸⁴⁵
 and Very Well-Known⁵⁸⁴⁶ by rivals,
 Ornamented⁵⁸⁴⁷ by arahants
 who were masters [and] neutral ones. (4) [5884]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁸⁴⁸ [tall];
 he was Valuable Like Gold,⁵⁸⁴⁹
 Bearing the Thirty-Two Great Marks. (5) [5885]

[People's] lifespan at that time was
 [fully] one hundred thousand years.
 Remaining [in the world] so long,
 he ferried many folks across. (6) [5886]

I then [lived] in Hamsavatī,
 brahmin master of the Vedas.

⁵⁸³⁷this and the following five verses also appear, verbatim, as the first six verses of Dabbamallā's *apadāna* (#531 {534}, above; [5769]-[5774])

⁵⁸³⁸*ovādako*

⁵⁸³⁹*viññāpako*

⁵⁸⁴⁰*tārako*

⁵⁸⁴¹*desanākusalo*

⁵⁸⁴²*anukampako*

⁵⁸⁴³*kāruṇiko*

⁵⁸⁴⁴*hitesi*

⁵⁸⁴⁵*nirākulaṇ*

⁵⁸⁴⁶*suññātaṇ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñāta*

⁵⁸⁴⁷*vicchittaṇ*

⁵⁸⁴⁸*ratanāna-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

⁵⁸⁴⁹*kañcchanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

Approaching Beings' Best Hardwood,⁵⁸⁵⁰
I heard the preaching of *Dhamma*. (7) [5887]

Then [Buddha] placed a follower,
who pastured in developed thought,⁵⁸⁵¹
skilled in meaning and the Teaching,
etymology and preaching,
a hero, in that foremost place.
After hearing that, I was thrilled;
then for a week I fed [him], the
Best Victor,⁵⁸⁵² with [his] followers. (8-9) [5888-5889]

Having covered with [new] cloth [robes]
the Wisdom-Sea⁵⁸⁵³ with [his] students,
bowing down in front of [his] feet,
I aspired [to attain] that place. (10) [5890]

Afterward the World-Chief said [this]:
"Look at that excellent brahmin,
[now] bent down in front of my feet,
with lotus-belly radiance."⁵⁸⁵⁴ (11) [5891]

This one's aspiring to the place
of the monk of the Best Buddha.
Through that faith, generosity,
and [his] hearing of the Teaching,
he'll transmigrate from birth to birth,
being happy in every place;
very far into the future,
he'll receive that delightful [place]. (12-13) [5892-5893]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [5894]

⁵⁸⁵⁰reading *sattasāraḡgaṃ* with BJTS for PTS *sattapāraṇaṇaṃ* ("going beyond [or crossing, surmounting] beings")

⁵⁸⁵¹*pabhinnaṃmatigoccharaṇaṃ*, lit., "he whose pasturage was developed thought"

⁵⁸⁵²*jinavaṇaṇaṃ*

⁵⁸⁵³reading *buddhisāgaraṃ* with BJTS (and PTS alt.) for PTS *buddhasāgaraṇaṃ* ("Ocean of Buddhas" or "Buddha-Ocean")

⁵⁸⁵⁴*kamalodarasappabhaṇaṇaṃ*

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 the one whose name is Koṭṭhita
 will be the Teacher's follower." (15) [5895]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 mindful, loving-hearted [and] wise,
 I waited on⁵⁸⁵⁵ [him], the Victor. (16) [5896]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (17) [5897]

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]. (18) [5898]

[There was also] much local rule,
 innumerable by counting.
 Through the power of that karma,
 I was happy in every place. (19) [5899]

I transmigrate in [just] two states:
 that of a god, or of a man.
 I don't go to other rebirths:
 that's the fruit of good practice.⁵⁸⁵⁶ (20) [5900]

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 good practice. (21) [5901]

When [my] last rebirth was attained
 I was a kinsman of Brahmā,⁵⁸⁵⁷
 reborn [then] in a brahmin clan⁵⁸⁵⁸
 in Śrāvastī, very wealthy. (22) [5902]

⁵⁸⁵⁵ *paricchariṇ*, "waited on" "attended to"

⁵⁸⁵⁶ *succhiṇṇassa idaṇ phalaṇ*

⁵⁸⁵⁷ i.e., a brahmin

⁵⁸⁵⁸ *vippakule*

Mother was named CChandavatī;
 my father Assalāyana.
 When with all intelligence the
 Buddha instructed my father,
 being pleased with⁵⁸⁵⁹ the Well-Gone-One,
 I went forth into homelessness.
 Moggallāna⁵⁸⁶⁰ was my teacher;
 Sāri's child⁵⁸⁶¹ was my preceptor. (23-24) [5903-5904]

When my hair was being cut off,
 views were cut off [too], with their roots.
 [While] living in the saffron robes,
 I attained [my] arahantship. (25) [5905]

Because my thought was developed
 [well] in meaning and the Teaching,
 etymology and preaching,
 the World-Chief placed me in that place.⁵⁸⁶² (26) [5906]

Questioned by Upatissa,⁵⁸⁶³ I
 explained⁵⁸⁶⁴ with no[thing] indistinct.
 Thus in analytical modes,
 I'm foremost in the religion.⁵⁸⁶⁵ (27) [5907]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (28) [5908]

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! (29) [5909]

The four analytical modes,
 and these eight deliverances,

⁵⁸⁵⁹lit., in“

⁵⁸⁶⁰i.e., Mahāmoggallāna (*Therāpadāna* #2)

⁵⁸⁶¹i.e., Sāriputta (*Therāpadāna* #1), reading *sārisambhavo* with BJTS for PTS *Sari*°

⁵⁸⁶²lit., “in that foremost place”

⁵⁸⁶³i.e., Sāriputta (*Thera-apadāna* #1)

⁵⁸⁶⁴*viyākāsiṇ*, elsewhere “prophesied”

⁵⁸⁶⁵lit., “in the dispensation of the Sambuddha”

six special knowledges mastered,
[I have] done what the Buddha taught! (30) [5910]

Thus indeed Venerable Mahākoṭṭhika Thera spoke these verses.

The legend of Mahākoṭṭhika Thera is finished.

[535. {538.}]⁵⁸⁶⁶ Uruvelakassapa⁵⁸⁶⁷

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5911]⁵⁸⁶⁸
The Admonisher,⁵⁸⁶⁹ Instructor,⁵⁸⁷⁰
Crosser-Over⁵⁸⁷¹ of all that breathe,
Skilled at Preaching,⁵⁸⁷² [he], the Buddha,
caused many folks to cross [the flood]. (2) [5912]

Merciful,⁵⁸⁷³ Compassionate One,⁵⁸⁷⁴
Well-Wisher⁵⁸⁷⁵ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5913]

In this way he was Unconfused⁵⁸⁷⁶
and Very Well-Known⁵⁸⁷⁷ by rivals,
Ornamented⁵⁸⁷⁸ by arahants
who were masters [and] neutral ones. (4) [5914]

⁵⁸⁶⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁸⁶⁷“Kassapa of Uruvela,” a historical monk famous for having the foremost place among monks with large retinues. See DPPN 1:432-434

⁵⁸⁶⁸this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla’s *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita’s *apadāna* (#534 {537}, above; [5881]-[5886])

⁵⁸⁶⁹*ovādako*

⁵⁸⁷⁰*viññāpako*

⁵⁸⁷¹*tārako*

⁵⁸⁷²*desanākusalo*

⁵⁸⁷³*anukampako*

⁵⁸⁷⁴*kāruṇiko*

⁵⁸⁷⁵*hitesi*

⁵⁸⁷⁶*nirākulaṇ*

⁵⁸⁷⁷*suññātaṇ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñāta*

⁵⁸⁷⁸*vicchittaṇ*

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁸⁷⁹ [tall];
 he was Valuable Like Gold,⁵⁸⁸⁰
 Bearing the Thirty-Two Great Marks. (5) [5915]

[People's] lifespan at that time was
 [fully] one hundred thousand years.
 Remaining [in the world] so long,
 he ferried many folks across. (6) [5916]

I then [lived] in Hamsavatī,
 A brahmin held in high regard.
 Approaching the Torch for the World,⁵⁸⁸¹
 I heard the preaching of *Dhamma*. (7) [5917]

[One] of the Great Man's⁵⁸⁸² followers
 had an extensive retinue.
 I was thrilled after hearing [him]
 being placed in that foremost place. (8) [5918]

Inviting [him], the Great Victor,⁵⁸⁸³
 I gave an almsgiving [to him],
 along with [my]⁵⁸⁸⁴ large entourage,
 including a thousand brahmins. (9) [5919]

Giving a massive almsgiving,
 having saluted the Leader,
 happy, standing off at one side,
 I spoke these words [to him just then]: (10) [5920]

"Hero, due to my faith in you
 and by virtue of serving [you],

⁵⁸⁷⁹*ratanāna-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

⁵⁸⁸⁰*kañcchanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

⁵⁸⁸¹*lokapajjotaṇ*

⁵⁸⁸²*mahāpurisa*^o

⁵⁸⁸³*mahājinaṇ*

⁵⁸⁸⁴following BJTS Sinh gloss in taking *mahatā parivārena* with *saha dānaṇ ahaṇ adaṇ* rather than with *mahāṇjina*, though the latter is also a possible reading.

⁵⁸⁸⁵*parisā mahatī hotu*, lit., "let there be [to me]". This translation follows BJTS Sinhala gloss (*ē ē tanhi upadinnā vū maṭa mahat vū piris āti wēwā*, "let there be a large retinue for me being reborn in this and that place"), but the construction is elastic

let [me] have⁵⁸⁸⁵ a large retinue
[while] transmigrating here and there.” (11) [5921]

[Buddha], the Cuckoo-Voiced⁵⁸⁸⁶ Teacher,
Elephant-Trumpet-Sounding One,⁵⁸⁸⁷
spoke to the retinue [just] then:
“All of you look at this brahmin,
with big arms, the color of gold,
[with] face and eyes [like] lotuses,
[his] body hair growing upward,
happy, with faith in my virtue.”⁵⁸⁸⁸ (12-13) [5922-5923]

This one’s aspiring to the place
of the monk with a lion’s roar.⁵⁸⁸⁹
Very far into the future,
he’ll receive that delightful [place]. (14) [5924]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (15) [5925]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Kassapa
will be the Teacher’s follower.” (16) [5926]

[Then] ninety-two aeons ago,
there was a Teacher, Unsurpassed,⁵⁸⁹⁰
Beyond Compare,⁵⁸⁹¹ Unrivalled One.⁵⁸⁹²
Phussa, Chief Leader of the World. (17) [5927]

That one, having slain all darkness,

enough to allow for other readings that would better emphasize the “sociokarmic” dimension here, that is, that an entire group of people both make and experience this karma, e.g., “let this retinue be great as [it] transmigrates here and there” or even “let this be a great retinue transmigrating here and there”.

⁵⁸⁸⁶*karavīkarudo*, “he with the sound of a cuckoo”

⁵⁸⁸⁷*gajagajjitasusaro*

⁵⁸⁸⁸reading *saddhāvantaṃ guṇe mama* with BJTS for PTS *sandhāvantaṃ guṇaṃ mamaṃ*

⁵⁸⁸⁹*sihaghosassa*, lit., “of the one who has a lion’s sound”

⁵⁸⁹⁰*anuttaro*

⁵⁸⁹¹*anupamo*

⁵⁸⁹²*asadiṣo*

untangling the great tangle,⁵⁸⁹³
 rained forth the rain of deathlessness,
 refreshing the [world] with [its] gods. (18) [5928]

In [the city of] Benares,
 [reborn] the king's sons⁵⁸⁹⁴ at that time,
 we were three brothers, all of us,
 in the confidence of the king. (19) [5929]

Strong, with heroic limbs [and] looks,⁵⁸⁹⁵
 [we're] undefeated in battle.
 Then troubled in the borderlands,
 the lord of the earth said to us: (20) [5930]

"Come, going to the borderlands,
 cleaning up that forest army,⁵⁸⁹⁶
 having pacified my kingdom,
 come back again," [is what] he said. (21) [5931]

Afterward we said [to the king]:
 "If you'll give [leave] to us to serve
 the [Buddha], Leader [of the World],
 then we'll clean up your⁵⁸⁹⁷ [enemies]." (22) [5932]

Then we, having obtained our wish,
 sent out by the earth's protector,
 making the borderlands weapon-
 free, we came up to him again. (23) [5933]

Having asked the king [to let us]
 serve the Teacher, the World-Leader,
 getting the Excellent Sage,⁵⁸⁹⁸ we

⁵⁸⁹³*vijaṭetvā mahājaṭaṇ*. *Jaṭa* literally means the braid of a "matted hair ascetic" or a tangle of tree branches (a thicket), but figuratively refers to the great tangle of desire. The verb, *vjaṭeti*, means "untangle" but has the connotation, as does the English equivalent, of explaining or unraveling.

⁵⁸⁹⁴reading *rājāpacchā* (lit., "children of the king") with BJTS for PTS *rājāmacchā* ("royal ministers")

⁵⁸⁹⁵*vīraṅgarūpā*, lit., "with the appearance/form and limbs/body of a hero"

⁵⁸⁹⁶reading *sodhetvā aṭavibalaṃ* with BJTS for PTS *sodhetvā avidhībalaṃ* ("cleaning up that army without a method"). BJTS understands this as a [rebel] army which is hiding in the forest; it could also be read to mean "army of forest people," the so-called "tribals" on the borderlands of India.

⁵⁸⁹⁷BJTS reads *vo* (pl) for PTS *te* (sing.), perhaps assuming a "royal we"?

⁵⁸⁹⁸*munivaraṇ*

worshipped⁵⁸⁹⁹ him as long as [we] lived. (24) [5934]

Giving very expensive cloth,
and abundant⁵⁹⁰⁰ tasty [alms food],
and lodgings⁵⁹⁰¹ [which were] delightful,
and beneficial⁵⁹⁰² medicines
to the Sage with the monks,⁵⁹⁰³ neutral
toward birth because of the Teaching,
We, moral [and] compassionate,
minds engaged in meditation,
with loving hearts, having waited
on the [World-]Leader all the time,
when the World-Chief reached nirvana,
worshipping⁵⁹⁰⁴ with all of [our] strength,⁵⁹⁰⁵ (25-27) [5935-5937]

fallen from there, gone to heaven,⁵⁹⁰⁶
all [three] of us experienced
great happiness [when] in that place:
that's the fruit of Buddha-pūjā. (28) [5938]

Like an illusionist on stage⁵⁹⁰⁷
showing [himself as] very large,
thus touring⁵⁹⁰⁸ in existence I
became the king of Videha.⁵⁹⁰⁹ (29) [5939]

At the word of naked⁵⁹¹⁰ Guṇa,⁵⁹¹¹
become⁵⁹¹² dependent on wrong views,⁵⁹¹³

⁵⁸⁹⁹ reading *yajimha* with BJTS for PTS *adimha* ("we gave")

⁵⁹⁰⁰ *paṇitāni*

⁵⁹⁰¹ lit., "bed [and] chair" (or "bed [and] food")

⁵⁹⁰² *hitāni*

⁵⁹⁰³ lit., "with the Assembly"

⁵⁹⁰⁴ lit., "doing pūjā"

⁵⁹⁰⁵ *yathābalaṃ*, lit., "to the extent of strength"

⁵⁹⁰⁶ *santusitaṃ gatā*, lit., "gone to Tusitā"

⁵⁹⁰⁷ reading *raṅge* with BJTS for PTS *laddho* ("I received")

⁵⁹⁰⁸ reading *bhamanto* with BJTS for PTS *bhavanto* ("existing")

⁵⁹⁰⁹ the following story refers — quite obliquely — to the *Mahānārada-kassapa-jātaka* (No. 544), told in the context of Uruvela Kassapa's conversion. See DPPN II: 518-519. In the story, he is born as Aṅgati, king of Mithilā in Videha.

⁵⁹¹⁰ i.e., the naked ascetic

⁵⁹¹¹ "Virtue." In *Mahānārada-kassapa-jātaka* he is depicted as preaching that there is no future life, and advocating that one therefore should indulge in only pleasures during the present one.

⁵⁹¹² lit "gone into dependence on," reading *°gatāsayo* with BJTS for PTS *hatāsayo*

I got onto an evil path.
 Not heeding⁵⁹¹⁴ the advice [given]
 by my daughter [known as] Rujā,⁵⁹¹⁵
 I [later] being much-advised
 by the brahmin [named] Nārada,⁵⁹¹⁶
 giving up [Guṇa's] evil views,
 having fulfilled with distinction
 the⁵⁹¹⁷ ten [wholesome] ways of acting,⁵⁹¹⁸
 abandoning [my] body, I
 went to heaven with a palace. (30-32) [5940-5942]

When [my] last rebirth was attained,
 I was a kinsman of Brahmā,
 born in Benares with great wealth,⁵⁹¹⁹
 in a large brahmin family.⁵⁹²⁰ (33) [5943]

Fearing death, illness [and] old age,
 and abandoning [my] great wealth,
 seeking the path to nirvana,
 I went forth as a Jaṭila.⁵⁹²¹ (34) [5944]

[And] then those two brothers of mine
 [also] went forth along with me.
 Having built in Uruvelā
 a hermitage, I [then] lived there. (35) [5945]

Named "Kassapa" through [my] lineage,
 since I dwelt in Uruvelā,
 I was therefore known [by the name]

⁵⁹¹³In *Mahānārada-kassapa-jātaka* he proceeds to spend two weeks in the palace, indulging himself.

⁵⁹¹⁴lit., "disregarding," *nādayitvāna*

⁵⁹¹⁵"Pain". *Mahānārada-kassapa-jātaka* explains that at the end of two weeks she requested her father for 1000 (units of money) to make offerings to monks, and to keep the fast. That text maintains that in a future life she was born as Ānanda

⁵⁹¹⁶the Bodhisatta

⁵⁹¹⁷lit., "of the"

⁵⁹¹⁸reading *dasakammapathāna* (gen.) with BJTS for PTS *dasakammapathena* (acc.); these are three ways of acting in body, four ways of acting in speech, and three ways of acting in mind, totaling ten.

⁵⁹¹⁹reading *phītāyaṃ* with BJTS for PTS *pi tāyaṃ*

⁵⁹²⁰or "clan": *vippamahākule*

⁵⁹²¹lit., "among the Jaṭilas, "matted-hair ascetics"

of “Uruvela Kassapa.”⁵⁹²² (36) [5946]

My brother [lived] near the river;⁵⁹²³
 he was named “Nadī Kassapa.”
 [The other lived] close to Gāyā;
 by name he’s “Gāyā Kassapa”. (37) [5947]

Two hundred for Nadikassapa,
 [and] three for the middle brother.
 No less than five hundred for me,
 students who all [then] followed me. (38) [5948]

Then the Buddha, approaching me,
 the World-Chief, Charioteer of Men,
 doing various miracles,
 he led me [on the correct path]. (39) [5949]

I was [ordained], “come monk,” along
 with a lakh [in my] retinue;
 I attained [my] arahantship,
 together with all of them [too]. (40) [5950]

They and also many others
 were students attending on me.
 I was able to instruct [them,]
 as the Seventh Sage [advised] me. (41) [5951]

He placed me in the foremost place
 [of those with a] large retinue.
 O! the deed done for the Buddha
 [certainly] bore [its] fruit for me. (42) [5952]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (43) [5953]

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! (44) [5954]

⁵⁹²²reading *uruvelakassapo iti* with BJTS for PTS *Uruvelāsu Kassapo* (“Kassapa among the Uruvelans”)

⁵⁹²³the Nerañjarā River (*nadī*)

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (45) [5955]

Thus indeed Venerable Uruvelakassapa Thera spoke these verses.

The legend of Uruvelakassapa Thera is finished.

[536. {539.}⁵⁹²⁴ Rādha⁵⁹²⁵]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5956]⁵⁹²⁶
The Admonisher,⁵⁹²⁷ Instructor,⁵⁹²⁸
Crosser-Over⁵⁹²⁹ of all that breathe,
Skilled at Preaching,⁵⁹³⁰ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5957]

Merciful,⁵⁹³¹ Compassionate One,⁵⁹³²
Well-Wisher⁵⁹³³ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5958]

In this way he was Unconfused⁵⁹³⁴
and Very Well-Known⁵⁹³⁵ by rivals,

⁵⁹²⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁹²⁵ a historical monk, see DPPN II: 730-731

⁵⁹²⁶ this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita's *apadāna* (#534 {537}, above; [5881]-[5886]), and also of Uruvela-Kassapa's *apadāna* (#535 {538}, above; [5911]-[5916])

⁵⁹²⁷ *ovādako*

⁵⁹²⁸ *viññāpako*

⁵⁹²⁹ *tārako*

⁵⁹³⁰ *desanākusalo*

⁵⁹³¹ *anukampako*

⁵⁹³² *kāruṇiko*

⁵⁹³³ *hitesi*

⁵⁹³⁴ *nirākulaṇ*

⁵⁹³⁵ *suññāṇataṇ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*

⁵⁹³⁶ *vicchittaṇ*

Ornamented⁵⁹³⁶ by arahants
who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁹³⁷ [tall];
he was Valuable Like Gold,⁵⁹³⁸
Bearing the Thirty-Two Great Marks. (5) [5960]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5961]

I then [lived] in Hamsavati,
brahmin master of the mantras.
Approaching the Excellent Man,⁵⁹³⁹
I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader,
Confident among Multitudes,⁵⁹⁴⁰
appointing⁵⁹⁴¹ a monk with quick wit,⁵⁹⁴²
in that [quality's] foremost place. (8) [5963]

After doing deeds at that time
for the Leader and Assembly,
having bowed [my] head at [his] feet,
I aspired [to attain] that place. (9) [5964]

With his lovely voice⁵⁹⁴³ conveying
away [all] defilements [and] stains,
he as Shiny as Gold Ingots,⁵⁹⁴⁴
the Blessed One then said to me,

⁵⁹³⁷*ratanaṇa-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

⁵⁹³⁸*kañcchanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

⁵⁹³⁹*naravaraṇ*

⁵⁹⁴⁰*parisāsu visārado*

⁵⁹⁴¹*paññāpentaṇ*

⁵⁹⁴²*paṭṭibhāneyyakaṇ bhikkhuṇ*

⁵⁹⁴³or "sound": *sarena*

⁵⁹⁴⁴*siṅgīnikkhasamappabho*. °*Nikkha*° can mean gold coins, or a particular weight of gold, cf. *nekkha*. "Gold Ingots" similarly evokes both the weight of the gold and the [minted] coin or bar that contains that weight

“May you be happy and long-lived;
 your intention is accomplished.
 Hugely⁵⁹⁴⁵ [fruitful] for you [will be]
 [this] deed done for the monks⁵⁹⁴⁶ and me. (10-11) [5965-5966]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (12) [5967]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one given the name Rādha
 will be the Teacher’s follower.” (13) [5968]

Glad by reason of your virtue,⁵⁹⁴⁷
 the Śākyas’ Son, the Bull of Men,
 the Leader’s going to appoint [you]
 foremost of those who have quick wit.” (14) [5969]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 mindful, loving-hearted [and] wise,
 I waited on⁵⁹⁴⁸ [him], the Victor. (15) [5970]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvātimsa [then]. (16) [5971]

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]. (17) [5972]

[There was also] much local rule,
 innumerable by counting.
 Through the power of that karma,
 I was happy in every place. (18) [5973]

⁵⁹⁴⁵ *atīva vipulaṃ*

⁵⁹⁴⁶ lit., “with the Assembly”

⁵⁹⁴⁷ reading *sa te hetuguṇe tuṭṭho* with BJTS for PTS sake *hetuguṇe tuṭṭho* (which could be “happy by reason of [his] own virtue”)

⁵⁹⁴⁸ *paricchariṇ*, “waited on” “attended to”

When [my] last rebirth was attained,
I was born in a brahmin clan,
poor,⁵⁹⁴⁹ [and] wanting for clothes and food,
in Rajgir, ultimate city.⁵⁹⁵⁰ (19) [5974]

I gave a ladle's worth of food
to Sāriputta, neutral one,
when [I] was old and decrepit,
and I came to [his] hermitage. (20) [5975]

Nobody was ordaining⁵⁹⁵¹ me,
being old [and] of failing strength;⁵⁹⁵²
due to that, old and discolored,
I was sorrow[ful] at that time. (21) [5976]

Having seen me, Great Compassion,⁵⁹⁵³
the Sage So Great said [this] to me:
“What meaning has this sorrow, son?
Tell me of your mental anguish.” (22) [5977]

“I’m not getting ordained, Hero,
in your well-preached dispensation;
thus I’m miserable with grief;
be [my] refuge, O Leader.” (23) [5978]

Then calling the monks together,
the Seventh Sage questioned [them thus]:
“Let them speak, those who remember
the service of this one [for us].” (24) [5979]

Sāriputta spoke at that time:
“I remember his deed [for us].
He gave a ladleful of food
to me [then] wandering for alms.” (25) [5980]

Excellent, Excellent, grateful
Sāriputta! [Now] you ordain

⁵⁹⁴⁹PTS reads *vippakule n’iddhe*; BJTS reads *vippakule ‘niddhe*; both convey the same meaning.

⁵⁹⁵⁰*giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)

⁵⁹⁵¹*pabbajenti*, lit., “giving me the ‘going forth’”

⁵⁹⁵²*dubbalathāmaṇa*, lit., “of bad strength [and] vigor”

⁵⁹⁵³*mahākāruṇiko*

this [man, an] elderly brahmin;
he's going to be a thoroughbred.⁵⁹⁵⁴ (26) [5981]

Then [I] got to go forth [and got]
ordained with proper ritual.⁵⁹⁵⁵
In a short time [I then] attained
destruction of the defilements.⁵⁹⁵⁶ (27) [5982]

Thrilled [and] mindful, I'm listening
carefully to the Sage's words.
Then the Victor placed me in the
foremost place of those with quick wit. (28) [5983]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5984]

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! (30) [5985]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [5986]

Thus indeed Venerable Rādhā Thera spoke these verses.

The legend of Rādhā Thera is finished.

[537. {540.}⁵⁹⁵⁷ Mogharāja⁵⁹⁵⁸]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5987]⁵⁹⁵⁹

⁵⁹⁵⁴ *hessat' ājāniyo ayaṇ*

⁵⁹⁵⁵ *kammavācchupsampadaṇ*, "higher ordination according to monastic rites"

⁵⁹⁵⁶ or of the outflows, *āsavakkhayaṇ*, i.e., "I attained my arahantship"

⁵⁹⁵⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵⁹⁵⁸ a historical monk. See DPPN II: 669-670

⁵⁹⁵⁹ this and the following five verses also appear, verbatim, as the first six verses of Dabbamallā's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākotṭhita's

The Admonisher,⁵⁹⁶⁰ Instructor,⁵⁹⁶¹
 Crosser-Over⁵⁹⁶² of all that breathe,
 Skilled at Preaching,⁵⁹⁶³ [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5988]

Merciful,⁵⁹⁶⁴ Compassionate One,⁵⁹⁶⁵
 Well-Wisher⁵⁹⁶⁶ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5989]

In this way he was Unconfused⁵⁹⁶⁷
 and Very Well-Known⁵⁹⁶⁸ by rivals,
 Ornamented⁵⁹⁶⁹ by arahants
 who were masters [and] neutral ones. (4) [5990]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁹⁷⁰ [tall];
 he was Valuable Like Gold,⁵⁹⁷¹
 Bearing the Thirty-Two Great Marks. (5) [5991]

[People's] lifespan at that time was
 [fully] one hundred thousand years.
 Remaining [in the world] so long,
 he ferried many folks across. (6) [5992]

I was then in Haṃsavatī;
 I was [born] in a certain⁵⁹⁷² clan.

apadāna (#534 {537}; [5881]-[5886]), and Uruvela-Kassapa's *apadāna* (#535 {538}; [5911]-[5916]), and Rādhās *apadāna* (#536 {539}; [5956]-[5961])

⁵⁹⁶⁰*ovādako*

⁵⁹⁶¹*viññāpako*

⁵⁹⁶²*tārako*

⁵⁹⁶³*desanākusalo*

⁵⁹⁶⁴*anukampako*

⁵⁹⁶⁵*kāruṇiko*

⁵⁹⁶⁶*hitesī*

⁵⁹⁶⁷*nirākulaṇ*

⁵⁹⁶⁸*suññātaṇ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñāta*

⁵⁹⁶⁹*vicchittaṇ*

⁵⁹⁷⁰*ratanāna-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

⁵⁹⁷¹*kañcchanagghiyasaṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

⁵⁹⁷²*aññātare* implies “undistinguished” here

Bound to working for others,⁵⁹⁷³ I
did not have any possessions. (7) [5993]

Living on the unfinished floor⁵⁹⁷⁴
of a storeroom for special seats,⁵⁹⁷⁵
I lit a fire there [on that floor];
the earth became hard [and] blackened. (8) [5994]

Then the Lord, explaining the Four
Noble Truths to the retinue,
lavished praise on a follower
who wore inferior cloth robes.⁵⁹⁷⁶ (9) [5995]

[Then] thrilled at that virtue of his,
falling before the Thus-Gone-One,
I aspired to that supreme place,
foremost among those with rough robes. (10) [5996]

Then Buddha Padumuttara
said this to [all his] followers:
“All of you look at that person,
with bad clothes, a skinny body,
with joy [and] pleasure in [his] face,
possessing a great wealth of faith,
happy, body hair grown upward,
steadfast, eating food in a hall.⁵⁹⁷⁷ (11-12) [5997-5998]

He’s wishing to [attain] the place
of [this] monk [named] Saccchhasena;⁵⁹⁷⁸
his hope’s for the appearance of
this [monk] wearing robes of rough cloth.” (13) [5999]

⁵⁹⁷³ i.e., an itinerant worker or a servant

⁵⁹⁷⁴ BJTS Sinh. gloss (*piriyam no kaḷa bimhi*) seems to take the Pāli as *vasanto ‘katabhūmiyaṃ* (“on an unfinished floor”) rather than (as both editions have it), *vasanto katabhūmiyaṃ*, which means the opposite (“on a finished floor”). The reference to “the earth” (*mahī*) in the final foot may be why the BJTS editor reads it this way, and I follow suit, though it is unclear to me why blackening an unfinished floor would be problematic enough to cause the terrible consequences it does for the protagonist.

⁵⁹⁷⁵ *paṭikkamanasālāyaṇ*, following RD. The sense is of a building whose purpose is keeping the chairs, cushions, mats or what have you that are appointed for distinguished visitors. As the Buddha and monks would have been among the latter, the sooting up of the floor seems to have been especially grave.

⁵⁹⁷⁶ *lūkhacchivaradhārakaṇ*. *Lūkha*° refers to rough, inferior cloth discarded by tailors

⁵⁹⁷⁷ *sālapiṇḍitaṇ*, BJTS Sinh. gloss “who has *sālapiṇḍa* (“a lump of food in a hall”) “a lump of *sal*”

⁵⁹⁷⁸ “Truth-Army”

After hearing that,⁵⁹⁷⁹ being thrilled,
 bowing [my] head to the Victor,
 doing good karma my whole life⁵⁹⁸⁰
 in the Victor's dispensation,
 due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I was gone to Tāvatiṃsa. (14-15) [6000-6001]

Through the deed of burning the floor
 in the storeroom for special seats,
 for all of a thousand [years,] I
 burned in hell, remaining in pain. (16) [6002]

Due to that karma's remainder,
 I had five hundred [more] rebirths,
 being born in a human clan,
 [and] marked with the marks of [my] caste.⁵⁹⁸¹ (17) [6003]

For those same five hundred rebirths,
 I'm afflicted with skin disease,
 I underwent great suffering,
 through the power of that karma. (18) [6004]

In this [present] lucky aeon,
 having a mind [full] of pleasure,
 I entertained with begged alms food
 Upariṭṭha, the Famous One.⁵⁹⁸² (19) [6005]

Through the rest of the deed⁵⁹⁸³ I did,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (20) [6006]

⁵⁹⁷⁹oddly, here the Buddha does not draw the conclusion that the protagonist will indeed attain that foremost place; perhaps a verse or two has been lost?

⁵⁹⁸⁰lit., "for as long as [I] lived"

⁵⁹⁸¹reading *jāṭiyā lakkaṇaṅkita* with BJTS for PTS *tatīyākāraṇ' aṅkita* ("marked in the third mine"?)

⁵⁹⁸²BJTS gloss explains that he was a *paccchekabuddha* or "Lonely Buddha" who realizes nirvana without teaching the path (as does a *Sammāsambuddha*). Reading *upariṭṭhaṃ yasassinaṃ* with BJTS for PTS *upaṭṭhitaṃ yasassinaṃ* ("I waited on the famous")

⁵⁹⁸³lit., "the karma"

When [my] last⁵⁹⁸⁴ rebirth was attained,
 I'm born in a warrior⁵⁹⁸⁵ clan.
 After the death of my father,
 I possessed a large kingdom [then]. (21) [6007]

Afflicted with a skin disease,
 I get no comfort in the night.
 Due to useless royal comfort,⁵⁹⁸⁶
 I was then called "King of Useless."⁵⁹⁸⁷
 Seeing the flaws of the body,
 I went forth into homelessness.
 I entered in the studentship
 of Bāvarī, the chief brahmin. (23) [6009]

With an enormous retinue,
 approaching the Leader of Men,⁵⁹⁸⁸
 I asked a subtle question of
 the Hero, Debater-Crusher.⁵⁹⁸⁹ (24) [6010]

"[In] this world [or in] the next world
 [or] in Brahma's world with [its] gods,
 [might] he not know the sight of you,⁵⁹⁹⁰
 of Gotama, the Famous One? (25) [6011]

Thus one with excellent knowledge⁵⁹⁹¹
 comes to the point through the question,
 [while] looking upon what world, [then],
 does the King of Death not see [him]?" (26) [6012]

The Physician for all Disease,⁵⁹⁹²
 the Buddha answered⁵⁹⁹³ [this] to me:

⁵⁹⁸⁴taking BJTS *macchchime* (for *pacchchime*) as a typographical error

⁵⁹⁸⁵lit., "kṣatriyan"

⁵⁹⁸⁶*mogharajjasukhan yasmā*

⁵⁹⁸⁷*Mogharājā*

⁵⁹⁸⁸*naranāyakaṇ*

⁵⁹⁸⁹reading *taṃ vīraṃ vādisūdanaṃ* with BJTS for PTS *vāhisar vādisūdanaṃ* ("Lord of Speech, Debater-Crusher") and following BJTS Sinh. gloss on *sūdanaṃ* (*maḍinnā*, "Crusher")

⁵⁹⁹⁰reading *diṭṭhiṃ te nābhijānāti* with BJTS for PTS *diṭṭhi no nābhijānāmi*, and following BJTS Sinh. gloss.

⁵⁹⁹¹or "excellent knowledge," see under RD *abhikkanta*, s.v. (°*dassāvin*)

⁵⁹⁹²*sabbarogatikicchako*

⁵⁹⁹³*abhaṇī* lit., "said"

“Look upon the world as empty,⁵⁹⁹⁴
 Mogharāja;⁵⁹⁹⁵ always mindful,
 [and] uprooting his own [false] views,⁵⁹⁹⁶
 [in this way] he’d cross beyond death.
 Thusly looking upon the world,
 the King of Death does not see [him].” (27-28) [6013-6014]

And the conclusion of that verse,
 cutting off [my] hair and [my] beard,
 putting on saffron-colored robes,
 I became an arahant monk. (29) [6015]

Oppressed by illness I don’t live
 in Assembly monasteries.
 “Don’t offend the monastery” —
 by that word I’m extra-oppressed. (30) [6016]

Taking [cloth] atop rubbish heaps,
 from charnel field, on carriage roads,
 having made⁵⁹⁹⁷ [my] robe out of that,
 I am wearing a rough-cloth robe. (31) [6017]

Pleased about⁵⁹⁹⁸ that virtue of mine,
 the Great Physician,⁵⁹⁹⁹ the Leader,
 [then] placed me in the foremost place
 of those who wear robes of rough cloth. (32) [6018]

Merit and evil are all destroyed;
 every illness is driven out.
 Like fire, [I] have no attachments;
 I will realize nirvana. (33) [6019]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (34) [6020]

⁵⁹⁹⁴ *suññato*

⁵⁹⁹⁵ reading *mogharāja* (voc.) with BJTS for PTS *Mogharājā* (nom.)

⁵⁹⁹⁶ *attānudiṭṭhiṃ uhaccchcha*

⁵⁹⁹⁷ reading *katvā* with BJTS for PTS *huvā* (“having become”)

⁵⁹⁹⁸ lit., “in”

⁵⁹⁹⁹ *mahā-bhisakko*

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! (35) [6021]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (36) [6022]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

The Summary:

Kaccchchāna, Vakkalī Thera,
 the one named Mahākappina,
 Dabba, and he named Kumāra,
 Bāhiya, Master Koṭṭhita,
 Uruvelakassapa, Rādha,
 and Mogharājā the pundit.
 There are three hundred verses here,
 piled on another sixty-two.

The Kaccchchāna Chapter, the Fifty-Fourth⁶⁰⁰⁰

Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}⁶⁰⁰¹ **Lakuṇṭakabhaddiya**⁶⁰⁰²]

The Victor, Padumuttara,
 the One with Eyes for everything,
 the One who had [Five] Eyes, arose
 a hundred thousand aeons hence. (1) [6023]

I then [lived] in Hamsavatī,
 a millionaire's son, very rich.
 [While] wandering about on foot,

⁶⁰⁰⁰BJTS places this statement above the summary, rather than after it

⁶⁰⁰¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁰⁰²"Bhaddiya the Dwarf," a historical monk. "Bhaddiya" means "Lucky One," so the full name could be translated "Lucky, the Dwarf". See DPPN II: 764-766

I went to the monks' hermitage.⁶⁰⁰³ (2) [6024]

At that time, the Torch for the World,
the Leader was preaching⁶⁰⁰⁴ *Dhamma*.
He heaped praised on a follower,
distinguished among the sweet-voiced. (3) [6025]

After hearing that, being thrilled,
I did a deed for the Great Sage.
Having worshipped the Teacher's feet,
I aspired [to attain] that place. (4) [6026]

Then amidst the monks' Assembly,
the Buddha, the Guide,⁶⁰⁰⁵ prophesied:
"Very far into the future,
he'll receive that delightful [place]. (5) [6027]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (6) [6028]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Bhaddiya
will be the Teacher's follower." (7) [6029]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [6030]

[Then] ninety-two aeons ago,
the Leader [named] Phussa arose,
Hard to Approach,⁶⁰⁰⁶ Hard to Subdue,⁶⁰⁰⁷
Supreme in All Worlds,⁶⁰⁰⁸ the Victor. (9) [6031]

⁶⁰⁰³lit., "the Assembly's hermitage"

⁶⁰⁰⁴lit., "preached"

⁶⁰⁰⁵*vināyako*

⁶⁰⁰⁶*durāsado*

⁶⁰⁰⁷*duppasaho*

⁶⁰⁰⁸*sabbalokuttamo*

⁶⁰⁰⁹*ccharaṇena sampanno*

He was Endowed with Good Conduct,⁶⁰⁰⁹
 Lofty,⁶⁰¹⁰ Upright [and] Majestic,⁶⁰¹¹
 Wishing Well for every being,⁶⁰¹²
 he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,⁶⁰¹³
 in his fine hermitage, “Nanda.”⁶⁰¹⁴
 I’m living in a mango tree,
 near [Phussa Buddha’s] perfumed hut.⁶⁰¹⁵ (11) [6033]

Having seen the Supreme Victor,⁶⁰¹⁶
 Worthy of Gifts,⁶⁰¹⁷ going for alms,
 bringing pleasure to [my own] heart,
 I cried out with a sweet tone then. (12) [6034]

Then going to the royal park,
 taking a cluster of mangoes,
 very ripe, with gold[-colored] skin,
 I brought [them] to the Sambuddha. (13) [6035]

Then knowing my heart, the Victor,
 with Great Compassion, the Leader,
 took [his] bowl [for accepting alms]
 from the hand of [his] attendant.⁶⁰¹⁸ (14) [6036]

“Happy-hearted I’m giving the
 Great Sage⁶⁰¹⁹ a mango-cluster placed
 in the bowl with [both] my wings pressed
 [in praise,]” I cried⁶⁰²⁰ with a sweet tone,
 a sound delightful [to the ears],

⁶⁰¹⁰*brahā*

⁶⁰¹¹*ujupatāpavā*

⁶⁰¹²*hitesi* [read *hitesī* with BJTS] *sabbasattānaṃ*

⁶⁰¹³*phussakokilo*. BJTS takes *phussa* (“speckled” “gaily colored”) as a proper name, “the cuckoo named Phussa”. While “Phussa” is indeed a proper name for the Buddha of the era in question, I follow RD in taking it here as a particular type of cuckoo. Be that as it may, there is a play on the name of the Buddha in that same age, Phussa

⁶⁰¹⁴“Joy”

⁶⁰¹⁵*gandhakuṭi-samāsanne*, lit., “in the same vicinity as the perfumed hut...”

⁶⁰¹⁶*junuttamaṃ*

⁶⁰¹⁷*dakkhineyyaṃ*

⁶⁰¹⁸reading *upaṭṭhāka* with BJTS for PTS *uppaṭṭhāka* (presumably a typographical error)

⁶⁰¹⁹lit., “for the Great Sage” (voc)

⁶⁰²⁰*vassanto*, lit., “uttering a bird-cry

worth hearing, [very] beautiful,
for the sake of Buddha-pūjā,
[then] going to [my] nest⁶⁰²¹ laid down. (15-16) [6037-6038]

Then a hawk⁶⁰²² with an evil mind,⁶⁰²³
after flying up⁶⁰²⁴ slaughtered me,
loving-kindness in [my] heart, [my]
wishes turned⁶⁰²⁵ to love of Buddha. (17) [6039]

Fallen from there, in Tusitā,
having enjoyed great happiness,
I came into a human womb,
through the power of that karma. (18) [6040]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁶⁰²⁶
Best Debater,⁶⁰²⁷ [Buddha,] arose. (19) [6041]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁶⁰²⁸ with followers.⁶⁰²⁹ (20) [6042]

When the World-Chief reached nirvana,
a numerous multitude, pleased,
are building the Teacher's stupa,
in order to worship⁶⁰³⁰ Buddha. (21) [6043]

They counseled [one another] thus:
“Let's build for [him], the Sage So Great,

⁶⁰²¹reading *niḷaṃ* with BJTS for PTS *nihhaṇ*

⁶⁰²²*sakuṇagghi*, a particular kind of hawk (BJTS Sinh. gloss and PSI dict. give *ukussā*, Sinh-Eng Dict: kite, hawk, goshawk, harrier. The term lit., means “bird-killer”

⁶⁰²³reading *duṭṭhamānasō* with BJTS (and PTS alt.) for PTS *duṭṭhamānasā* (instr. would translate the same, “with an evil mind” but would have to function adverbially in the Pāli

⁶⁰²⁴*upagantvā*, lit., “having approached”

⁶⁰²⁵*gata°*, lit., “gone”

⁶⁰²⁶*gottena*

⁶⁰²⁷*vadataro varo*

⁶⁰²⁸*nibbuto*

⁶⁰²⁹*sasāvako*

⁶⁰³⁰lit., “do pūjā”

a stupa that's seven leagues [tall],
adorned with [all] the seven gems." (22) [6044]

As⁶⁰³¹ the leader of the army
of the king of Kāsi,⁶⁰³² Kiki,
I spoke of a trifling measure,
as the measure of⁶⁰³³ the stupa. (23) [6045]

At that time, because of my word,
they built a stupa one league [tall]
for [him] the Hero among Men,⁶⁰³⁴
[which was] adorned with varied gems. (24) [6046]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6047]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in the great city, Śrāvastī. (26) [6048]

At the city's entrance seeing
the Buddha,⁶⁰³⁵ [my] mind astonished,
going forth, in not a long time,
I attained [my] arahantship. (27) [6049]

Due to the karma of making
the stupa's measure [smaller],
I'm born with a dwarfish body,
which is worthy of disrespect. (28) [6050]

Having worshipped⁶⁰³⁶ the Seventh Sage
with a sound which was honey[-sweet],
I attained the top place among
the monks with voices that are sweet. (29) [6051]

⁶⁰³¹*hutvā*, lit., "being"

⁶⁰³²i.e., Benares

⁶⁰³³lit., "in" "for"

⁶⁰³⁴*naravīrassa*

⁶⁰³⁵lit., "the Well-Gone-One"

⁶⁰³⁶lit., "done *pūjā*"

Due to giving the Buddha fruit,
and [my] conforming with virtue,
endowed with the fruit of monkhood,
I am [now] living, undefiled. (30) [6052]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [6053]

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! (32) [6054]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [6055]

Thus indeed Venerable Lakunṭakabhaddiya Thera spoke these verses.

The legend of Lakunṭakabhaddiya Thera is finished.

[539. {542.}⁶⁰³⁷ Kaṅkha-Revata⁶⁰³⁸]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6056]

Lion-Jawed⁶⁰³⁹ and Brahmā-Voiced,⁶⁰⁴⁰ his
sound⁶⁰⁴¹ was [like] a swan's [or] a drum's;

⁶⁰³⁷*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁰³⁸"Troubled Revata," a historical monk so-named due to his scrupulosity about the Vinaya rules prior to attaining his arahantship. He was known as the foremost among those who are proficient in the trance-like meditative states called *jhanas*. See DPPN I: 474-475

⁶⁰³⁹*sīhahanu*. BJTS Sinh. gloss on this curious epithet is *siṃhayakugē haṇu banda piruṇu haṇu attē ya* ("he has a full jaw like the jaw of a lion")

⁶⁰⁴⁰*brahmaṃgiro*

⁶⁰⁴¹the final component of this compound varies considerably in the texts; all the alternatives seem to indicate "sound" or "noise," paralleling other forms of this adjective (e.g., [5624], [5734]) . PTS reads *haṇṣadundrabhinisvano*, which is garbled; BJTS reads *haṇṣadundubhibissaro*. I follow BJTS and BJTS Sinh. gloss *haḍḍa*. Presumably

gait heroic [like] a tusker's,⁶⁰⁴²
very bright [like] the moon [or] sun, (2) [6057]

Very Wise,⁶⁰⁴³ the Great Hero, the
Great Meditator, the Great Friend,⁶⁰⁴⁴
Greatly Compassionate,⁶⁰⁴⁵ the Lord,
Dispeller of the Great Darkness,⁶⁰⁴⁶ (3) [6058]

the Three Worlds' Chief,⁶⁰⁴⁷ the Sambuddha,
Sage, Knower of Beings' Wishes,⁶⁰⁴⁸
leading many who can be led⁶⁰⁴⁹
whenever he preaches *Dhamma*, (4) [6059]

the Victor delighted⁶⁰⁵⁰ people,
praising amidst [his] retinue
a hero, meditator, calm
[and] undisturbed trance-loving [monk]. (5) [6060]

I then [lived] in *Haṃsavatī*,
brahmin master of the Vedas.
Hearing the Teaching, being thrilled,
I aspired [to attain] that place. (6) [6061]

Then the Victor prophesied, the
Leader, amidst the Assembly,
"O brahmin, you [should] be⁶⁰⁵¹ thrilled, [for]
you'll attain that delightful [place]. (7) [6062]

In one hundred thousand aeons,
arising in *Okkāka's* clan,

the meaning is that his voice was loud or resonated well. BJTS takes the first two components of the compound, *haṃsa* + *duṇḍubhi*, as the name of a particular type of drum, "Swan-drum" (*hasbera*), though I find no indication of such an instrument in the dictionaries and so find more likely the translation here, that the Buddha's sound was resounding like that of a swan or a drum — loud but pleasant.

⁶⁰⁴²*nāgavikkantagāmano*

⁶⁰⁴³*mahāmati*

⁶⁰⁴⁴*mahāhito*. BJTS reads *mahābalo* ("Very Strong")

⁶⁰⁴⁵*mahākāruṇiko*

⁶⁰⁴⁶*mahātamanisūdano* (BJTS reads, more coherently, *mahātamaṇḍano*)

⁶⁰⁴⁷*tilokagga*

⁶⁰⁴⁸*sattāsayavidū*

⁶⁰⁴⁹*veneyyavinayaṇ bahur*; BJTS tries to clean up the grammar with *vineyye vinayaṇ bahur*

⁶⁰⁵⁰*toṣeti*, lit., "is delighting"

⁶⁰⁵¹lit., "be" (imperative)

the one whose name is Gotama
will be the Teacher in the world. (8) [6063]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Revata
will be the Teacher's follower." (9) [6064]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [6065]

And now, in [my] final rebirth,
I'm born in Koliya city,
in a well-off kṣatriyan clan,
rich, prosperous, very wealthy. (11) [6066]

When the Buddha preached the *Dhamma*
in Kapilavastu [city],
being pleased⁶⁰⁵² in the Well-Gone-One,
I went forth into homelessness. (12) [6067]

I had lots of doubts, here and there,
[what is] proper, [what's] improper;⁶⁰⁵³
[while] preaching the supreme *Dhamma*,
the Buddha resolved⁶⁰⁵⁴ all of that. (13) [6068]

After that I crossed existence,
then fond of the pleasure in trance
I lived. At that time, seeing me,
the Buddha said this [about me]: (14) [6069]

"Which doubts exist in this world or the other,⁶⁰⁵⁵
[whether] known by oneself or else known by another,
those who are meditators give up all that,
living the holy life,⁶⁰⁵⁶ energetically."⁶⁰⁵⁷ (15) [6070]⁶⁰⁵⁸

⁶⁰⁵² *tadā pasanno*, lit., "then being pleased"

⁶⁰⁵³ *kappākappe*, or "permitted...prohibited" or "the rule...not the rule" or "suitable...not suitable"

⁶⁰⁵⁴ *vinayī*, both "removed" and "instructed"

⁶⁰⁵⁵ *idha vā huray vā*, cf. RD, s.v. and his references to re-use of the phrase in poetry: S.i.12; DH 20; Sn 224 = J. i.96.

⁶⁰⁵⁶ or "wandering in celibacy": *brahmacchariyan ccharantā*

Karma done a hundred thousand
 [aeons hence] showed me [its] fruit here:
 well-liberated, arrow-quick,
 I have destroyed my defilements. (16) [6071]

Then the World-Surpasser,⁶⁰⁵⁹ the Sage,
 after seeing my love of trance,
 the Great Sage then appointed me:
 “foremost of monks who meditate.” (17) [6072]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (18) [6073]

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) [6074]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (20) [6075]

Thus indeed Venerable Kaṅkha-Revata Thera spoke these verses.

The legend of Kaṅkha-Revata Thera is finished.

[540. {543.}⁶⁰⁶⁰ Sīvali⁶⁰⁶¹]

The Victor, Padumuttara,
 the One with Eyes for everything,

⁶⁰⁵⁷pronounce all six syllables when chanting, or else read “[most] energetically,” to keep the meter.

⁶⁰⁵⁸This verse is in a more complex 11-12-11-12 meter named xxx (reading *ye jhāyino tā* with BJTS for PTS *jhāyino tā* in the third foot, thereby preserving both meter and grammar.

⁶⁰⁵⁹*lokantagū*, lit., “who has gone to the ends of the world” (understood by BJTS to refer to *bhavotpattiya*, the process of rebirth or re-existence itself)

⁶⁰⁶⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁰⁶¹a historical monk, famous (and still tapped for power today) as foremost among the recipients of gifts. See DPPN II:1163-1164 Small images, pictures and *yantras* of Sīvali are common good-luck-charms throughout the Theravāda Buddhist world

the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6076]

His morals could not be measured,
meditative states like lightening,⁶⁰⁶²
vast⁶⁰⁶³ knowledge could not be measured,
and freedom unlike anything.⁶⁰⁶⁴ (2) [6077]

The Leader preached the *Dhamma* to
the men, the gods,⁶⁰⁶⁵ the snake-gods [and]
the Brahmās [all] come together,
mixed with [Buddhist] monks and brahmins. (3) [6078]

Confident among Multitudes,⁶⁰⁶⁶
the [Buddha] placed a merit-filled,
much-receiving [and] gift-worthy
follower in that foremost place. (4) [6079]

I was a kṣatriyan back then,
in the city named “Haṃsa;”⁶⁰⁶⁷
hearing the Victor’s words [about]
the follower’s virtuousness,⁶⁰⁶⁸ (5) [6080]

inviting [Buddha], for a week
I fed [him] with [his] followers.
Giving a massive alms-giving,
I aspired [to attain] that place. (6) [6081]

Then [he], the Bull Among People,
seeing me bowing⁶⁰⁶⁹ at [his] feet,
the Great Hero, in [his] good voice,
uttered these words [concerning me]: (7) [6082]

Then the multitude, desiring
to hear the words of the Victor,
the gods, titans, musical nymphs,

⁶⁰⁶²lit., “*samādhi* whose metaphor is lightening”

⁶⁰⁶³*varaṇ*, lit., “excellent” “fine”

⁶⁰⁶⁴*anupamo*, lit., “which has no metaphor,” referencing back to the second foot as does the third foot to the first.

⁶⁰⁶⁵*amarā*, or “the immortals”

⁶⁰⁶⁶*parisāsu visārado*

⁶⁰⁶⁷“Swan,” i.e., *Haṃsavatī*

⁶⁰⁶⁸lit., “that the virtue of the follower was much”

⁶⁰⁶⁹or “bent”: *vinataṇ*

the greatly powerful Brahmās,⁶⁰⁷⁰
 and the [Buddhist] monks, and brahmins,
 praised [him] with hands pressed together:
 “Praise to you, O Well-Bred Person!⁶⁰⁷¹
 Praise to you, Ultimate Person!
 For a week [this] kṣatriyan gave
 a massive alms-giving to you.⁶⁰⁷²
 [We] wish to hear the fruit for him;
 prophesy [that], O Sage So Great.” (8-10) [6083-6085]

After that, the Blessed One said,
 “[All of] you listen to my words:
 Who can tell the [fruit of the] gift⁶⁰⁷³
 well-established for the Buddha
 [or] Assembly, beyond measure?
 It will bear fruit beyond measure.
 This rich man is truly wishing
 [to attain] that ultimate place. (11-12) [6086-6087]

He’ll be a getter of huge wealth,
 just like the monk Sudassana,⁶⁰⁷⁴
 [and] also just like me [as well];
 he’ll receive that in the future. (13) [6088]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (14) [6089]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name is Sivali
 will be the Teacher’s follower.” (15) [6090]

Due to that karma done very well,
 with intention and [firm] resolve,

⁶⁰⁷⁰ reading *brāhmaṇo* with BJTS (and PTS alt.) for PTS *brāhmaṇā* (“the Brahmins”)

⁶⁰⁷¹ *purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

⁶⁰⁷² reading *hi vo* with BJTS for PTS *vibho* (= “the Wise One” ?)

⁶⁰⁷³ reading *dakkhiṇā tāya ko vattā* with BJTS for PTS *dakkhiṇādāya kho-v-attaṇ*, (“the value of giving a gift indeed” ?)

⁶⁰⁷⁴ “Good-Looking,” presumably the proper name of the monk who held the foremost place among receivers of gifts during the era of Padumuttara Buddha.

discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [6091]

[Then] ninety-one aeons ago,
the World-Leader [named] Vipassi
arose, the One with Lovely Eyes,⁶⁰⁷⁵
with Insight into Everything.⁶⁰⁷⁶ (17) [6092]

Then I [lived] in Bandhumatī,
[a member] of a certain clan;⁶⁰⁷⁷
I was⁶⁰⁷⁸ pitied and sought after,
one intent on ending karma.⁶⁰⁷⁹ (18) [6093]

Then a certain corporation⁶⁰⁸⁰
constructed a monastic school⁶⁰⁸¹
for the Great Sage [named] Vipassi,
which was large and widely renowned. (19) [6094]

Searching for new curds and honey
to give along with solid food⁶⁰⁸²
at the end of the great alms-gift,
they did not find⁶⁰⁸³ [any to give]. (20) [6095]

Then having taken [some] of that,⁶⁰⁸⁴
new curds and also honey too,
I went to the overseer's house,⁶⁰⁸⁵
and seeking that they saw me.⁶⁰⁸⁶ (21) [6096]

Even offering a thousand,

⁶⁰⁷⁵*cchārunayano*, or “lovely to the eyes” (?)

⁶⁰⁷⁶*sabbadhammavipassaka*, a play on that Buddha's name

⁶⁰⁷⁷the connotation is: “of a certain poor/lowly clan”

⁶⁰⁷⁸reading *āsiṃ* with BJTS for PTS *āsi* (“he was”)

⁶⁰⁷⁹or, “one longing for the end of work”

⁶⁰⁸⁰or “guild”: *aññatāro pūga*

⁶⁰⁸¹*pariveṇaṇ*

⁶⁰⁸²reading *khajjaka-sāhitaṃ* with BJTS for PTS *khajjakasaññutaṃ*

⁶⁰⁸³lit., “see”

⁶⁰⁸⁴reading *tadāhaṃ taṃ gaheṭvāna* with BJTS (and PTS alt.) for PTS *tadā bhattaṃ gaheṭvāna* (“then having taken cooked rice”)

⁶⁰⁸⁵*kammasāmiḥharaṇ*

⁶⁰⁸⁶reading *tamesantā mam' addasaṃ* with BJTS for PTS *tamesantaṇ tamaddasaṇ* (“searching for that I saw that”)

they did not obtain those two [things].⁶⁰⁸⁷
 I thought [about it] then like this:
 “That [price] would not be too little.
 As far as all these people are
 honoring [him], the Thus-Gone-One,
 I too will do a [pious] deed,
 for the World-Lord with Assembly.” (22-23) [6097-6098]

Then having thought [it out] like that,
 mixing together the curds and
 the honey, I gave [them] to the
 Lord of the World with Assembly. (24) [6099]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvātimsa [then]. (25) [6100]

Again, in Benares, being
 a king [who was] very famous,
 enraged⁶⁰⁸⁸ at an enemy [then,]
 I caused the gateway to be blocked. (26) [6101]

Then, obstructing ascetics⁶⁰⁸⁹ [too],
 [it] was guarded thus for a week.⁶⁰⁹⁰
 Therefore, as the result of that
 karma, I fell hard into hell.⁶⁰⁹¹ (27) [6102]

And now in [my] final rebirth,
 due to the kṣatriyan’s good deeds,⁶⁰⁹²
 I’m born in Koliya city;

⁶⁰⁸⁷reading *taṃ dvayaṃ* with BJTS for PTS *sat’ anvayaṃ* (“conforming with [their] mindfulness”). BJTS gloss understands the intention to be, “did not obtain those two things from me,” i.e., “I would not sell those two things”ⁱ

⁶⁰⁸⁸reading *ruṭṭho* with BJTS for PTS *Buddho* (“the Buddha”)

⁶⁰⁸⁹BJTS reads *sapattino* (“[kings] with co-wives” ?) though it recognizes *tapassino* (the PTS readings) as an alt.

⁶⁰⁹⁰reading *sattāhaṃ* with BJTS for PTS *ekāhaṃ* (“one day”), cf. v. 30 below where like BJTS, PTS indicates “seven days” rather than “one day”

⁶⁰⁹¹reading *papaṭiṃ nirayaṃ bhusaṃ* with BJTS for PTS *pāpattaṃ nirayaṃ bhusaṃ* (“evilness hell vehemently”)

⁶⁰⁹²lit., “meritorious karma;” I follow BJTS Sinhala gloss (and the context) in construing this foot with the previous verse, rather than (and indeed in juxtaposition) with what follows in the present one.

my mother was Suppavāsā,⁶⁰⁹³
 father Mahāli Licchchavi.⁶⁰⁹⁴
 Because of obstructing the gate,
 I gestated for seven years,
 suffering in [my] mother's womb. (28-29) [6103-6104]

One week breached in the birth canal,⁶⁰⁹⁵
 I'm endowed with great suffering.
 Because she gave approval [then],
 my mother suffered greatly [now].⁶⁰⁹⁶ (30) [6105]

Departing from Śrāvastī, I
 was pitied by [him], the Buddha;
 on the very day I set out,
 I went forth into homelessness. (31) [6106]

My preceptor: Sāriputta;
 powerful⁶⁰⁹⁷ Moggallāna, the
 wise, instructed me [as teacher]
 [while he was] removing my hair. (32) [6107]

While my hair was being cut off,
 I attained [my] arahantship.
 Gods, snake-gods and human beings
 are bringing me the requisites.⁶⁰⁹⁸ (33) [6108]

Because, delighted, I worshipped⁶⁰⁹⁹
 [Buddha] named Padumuttara
 and the Guide, Vipassī [Buddha],
 I'm distinguished with requisites. (34) [6109]

Due to the distinction of those
 deeds, I'm receiving everywhere

⁶⁰⁹³"Good Sojourner"

⁶⁰⁹⁴"Big Fish [*mahā* + *āli* ?] the Licchchavi"

⁶⁰⁹⁵lit., "gone astray at the gate [to the birth canal]"

⁶⁰⁹⁶BJTS Sinh. gloss clarifies that she gave approval of the gate-obstruction during the previous life; therefore reborn in the present she suffered this obstruction in her "gate" (*dvāra*)

⁶⁰⁹⁷*mahiddhiko*, usually translated "greatly powerful," i.e., a possessor of the *iddhi* ("magical") superpowers

⁶⁰⁹⁸i.e., the things allowed a Buddhist monk, usually summarized as four: robes, alms-food, a dwelling-place, and medicines.

⁶⁰⁹⁹lit., "did *pūjā*"

enormous [and] ultimate wealth,
in woods, village, water [and] land. (35) [6110]

When the Guide is traveling for
the sake of seeing Revata,
the World's Chief Leader together
with thirty times a thousand monks,
the Great Wise One,⁶¹⁰⁰ the Great Hero,
the World's Chief Leader with the monks,⁶¹⁰¹
the Buddha's then served by me with
requisites the gods bring for me;
having gone he saw⁶¹⁰² Revata,
then going to Jetavana,
[he] placed me in that foremost place. (36-38) [6111-6113]

The Teacher, Friend of Every World,⁶¹⁰³
praised me amidst the multitude:
"O monks, Sīvali's the foremost
receiver among my students." (39) [6114]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [6115]

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) [6116]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [6117]

Thus indeed Venerable Sīvali Thera spoke these verses.

The legend of Sīvali Thera is finished.

⁶¹⁰⁰*mahāmati*

⁶¹⁰¹*sasagho*, lit., "with the Assembly"

⁶¹⁰²reading *addasa* with BJTS for PTS *addasaṇ* ("I saw")

⁶¹⁰³*sabbalokahito*

[541. {544.}⁶¹⁰⁴ Vaṅgīsa⁶¹⁰⁵]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6118]

Just like the waves on the ocean,
[and just] like the stars in the sky,
thus the word of the [Sambuddha,]
is thought out by the arahants. (2) [6119]

The Supreme Victor, in a crowd
mixed with [Buddhist] monks and brahmins,
is honored by people along
with the gods, titans and snake-gods. (3) [6120]

The Victor, the World-Surpasser,⁶¹⁰⁶
illuminates⁶¹⁰⁷ the world with rays,
causing to open⁶¹⁰⁸ through his words
the tractable lotus[-people].⁶¹⁰⁹ (4) [6121]

The Supreme Person, Endowed with
the Four Perfect Confidences,⁶¹¹⁰
Fear [and] Timidness Abandoned,⁶¹¹¹
is Confident,⁶¹¹² with Peace Attained.⁶¹¹³ (5) [6122]

⁶¹⁰⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶¹⁰⁵ a historical monk, famous as a poet and foremost among those with ready expressions (*paṭṭibhānavataṇ*). See DPPN II: 802-803. The text understands the meaning of his name as both “Lord from Vaṅga” and “Lord of Speakers” (see v. 27 [6144], below)

⁶¹⁰⁶ *lokantagū*, lit., “who has gone to the ends of the world” (understood by BJTS to refer to *bhavotpattiya*, the process of rebirth or re-existence itself)

⁶¹⁰⁷ or “is coloring”: *anurañjanto*

⁶¹⁰⁸ *vibodhento*, BJTS Sinh. gloss *pobayamin*, which refers to the “opening” of both minds (i.e., “enlightening” “teaching”) and of flowers (“en-lightening” like the sun, to whose rays lotuses open)

⁶¹⁰⁹ *veneyyapadumāni*, lit., “lotuses that can be taught” or “lotuses that can be led”. I follow BJTS Sinh. gloss in taking the term to refer to people. I have explored a developed use of this metaphor in the introduction to *Vaṃsatthappakāsini*, in my “Buddhist History: The Sri Lankan Pāli Vamsas and their Commentary,” in Inden, Walters and Ali, *Querying the Medieval* (Oxford, 2000):126ff.

⁶¹¹⁰ *vesārajjeḥi sampanno cchatuḥi*

⁶¹¹¹ *pahīna-bhaya-sārajjo*, lit., “with fear and timidity abandoned”

⁶¹¹² *visārado*

The World-Chief is acknowledged as
the entire sphere of Buddhahood,⁶¹¹⁴
[which is] the Excellent Bull's place;⁶¹¹⁵
there is no one who refutes [that]. (6) [6123]

When the Neutral One, [the Buddha],
fearlessly roars⁶¹¹⁶ [his] lion's roar,
no god nor man nor God Himself⁶¹¹⁷
exists who contradicts [his words]. (7) [6124]

Preaching the excellent *Dhamma*,
ferrying [the world] with [its] gods,
Confident among Multitudes,
he's turning the wheel of *Dhamma*. (8) [6125]

Praising the lofty virtue of
a well-regarded follower,
foremost among eloquent⁶¹¹⁸ [monks],
he placed him in that foremost place. (9) [6126]

I then [lived] in Hamsavatī,
a brahmin [likewise] well-regarded,
born knowing all of the Vedas,
lord of speech,⁶¹¹⁹ debater-crusher.⁶¹²⁰ (10) [6127]

Approaching him, the Great Hero,
having heard that *Dhamma*-preaching,
I obtained overwhelming joy,⁶¹²¹
loving the follower's virtue. (11) [6128]

Inviting [him], the Well-Gone-One,
World's Delighter, with Assembly,
I served [them] food⁶¹²² for seven days,

⁶¹¹³ *khemappatto*. BJTS Sinh. gloss takes "peace" to mean nirvana, and its attainment to be the very nature of the confidence of boldness exhibited by the Buddha.

⁶¹¹⁴ *buddhabhumiṃ ccha kevaḷaṃ*

⁶¹¹⁵ *āsabhaṃ pavaraṃ ṭhānaṃ*, i.e., "the excellent best place"

⁶¹¹⁶ *nadato*

⁶¹¹⁷ *brahmā*

⁶¹¹⁸ *paṭibhānavataṇ*, lit., "possessing ready expression"

⁶¹¹⁹ *vāgīso*

⁶¹²⁰ *vādisūdano*

⁶¹²¹ *pīṭivaraṇ paṭilabhiṃ*

⁶¹²² or "fed [them]"

[and] then I covered [them] with cloth.⁶¹²³ (12) [6129]

Bowing with [my] head at [his] feet,
granted leave, hands pressed together,
happy, standing [off to] one side,
I praised the Ultimate Victor: (13) [6130]

“Praise to you, Leopard of Sages!⁶¹²⁴
Praise to you, O Best of People!
Praise to you, Chief of Every World!
Praise to you, Fearlessness-Maker!⁶¹²⁵ (14) [6131]

Praise to you, Confuser of Death!⁶¹²⁶
Praise to you, Crusher of [False] Views!⁶¹²⁷
Praise to you, Peaceful Comforter!⁶¹²⁸
Praise to you, Gone Beyond Refuge!⁶¹²⁹ (15) [6132]

Revered One:⁶¹³⁰ Lord for the lordless,
Courage-Giver⁶¹³¹ for the frightened,
Resting Place for the exhausted,⁶¹³²
Refuge for those seeking refuge.” (16) [6133]

Praising the One of Great Virtue,⁶¹³³
the Sambuddha, in such-like ways,

⁶¹²³ i.e., “I gave robes to each of them”

⁶¹²⁴ reading *isissaddula* [°*saddūla*] with PTS alt. for PTS *vālisaddūla* (“Furry Leopard”) and BJTS *vādisaddūla* (“Leopard among Debaters”) and BJTS alt. *vādimaddana* (“Debater-Crusher”), though any of these might indicate the original meaning (or not), and all of them (plus perhaps others, at least in the minds of audiences) have witness in the manuscripts, i.e., have been “the” meaning at least for some Buddhists through the generations.

⁶¹²⁵ *abhayaṇkara*

⁶¹²⁶ *māramathana*

⁶¹²⁷ *diṭṭhisūdana*

⁶¹²⁸ *santisukhada*, lit. “Giver of Peaceful Comfort” or “Giver of Peace and Comfort” or “Giver of Peace and Happiness”

⁶¹²⁹ *saraṇantaga*, lit., “Gone to the End of Refuge”

⁶¹³⁰ *bhavan*, BJTS reads *bhavaṃ*. This could be a nom. sing. or a voc. sing.; “The Revered One” or “O Revered One.”

⁶¹³¹ *abhayappado*

⁶¹³² reading *vissāmaḥbhūmi santānaṃ* with BJTS for PTS *vissāna* [=gift?] *bhūmisantānaṃ* (“Land of Gifts for the lineage” or “in continuity” ?); BJTS alt. *vissāsaḥbhūmi*, “place of confidence” “place to breathe easy”

⁶¹³³ *mahāguṇaṇ*

⁶¹³⁴ *vādisurassa*, or “God of Debaters”. *Sura* is a word for “god” which invokes the cosmic battle with the titans (“not *suras*,” *asuras*), “The [Conquering] God”

I said to the God of Speakers:⁶¹³⁴

“I’m attaining that monk’s station.”⁶¹³⁵ (17) [6134]

He of Limitless Eloquence,⁶¹³⁶

the Blessed One, said at that time:

“This one who worshipped⁶¹³⁷ the Buddha

with followers for a week, and

uttered praises of my virtue,

[feeling well-]pleased by [his] own hands,

is wishing [to attain] the place

of the monk who’s god of speakers. (18-19) [6135-6136]

Very far into the future,

he’ll receive that delightful [place,]

enjoying, with nothing lacking,

happiness⁶¹³⁸ among gods [and] men. (20) [6137]

In one hundred thousand aeons,

arising in Okkāka’s clan,

the one whose name is Gotama

will be the Teacher in the world. (21) [6138]

Worthy heir to that one’s *Dhamma*,

Dhamma’s legitimate offspring,

the one whose name is Vaṅṅīsa

will be the Teacher’s follower.” (22) [6139]

After hearing that I was thrilled,

[and] then for as long as [I] lived ,

loving-hearted, I provided

the Thus-Gone-One with requisites. (23) [6140]

Due to that karma done very well,

with intention and [firm] resolve,

discarding [my] human body,

I went to Tāvātimsa [then]. (24) [6141]

And now, in [my] final rebirth,

I’m born in a mendicant clan.

⁶¹³⁵ *gatim pappomi*

⁶¹³⁶ *anantapaṭibhānavā*

⁶¹³⁷ lit., “did *pūjā*”

⁶¹³⁸ or “fortune”: *sampattiṃ*

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]

Born in Vaṅga, I'm "Vaṅga Lord,"⁶¹³⁹
or [I'm known as] "the lord of words;"⁶¹⁴⁰
"Vaṅgīsa" [thus] became my name,
which is honored throughout the world. (27) [6144]

When I had attained discretion,
still⁶¹⁴¹ in the first stage⁶¹⁴² of [my] youth,
then in lovely Rajgir [city]
I saw [the monk] Sāriputta, (28) [6145]

The Twenty-Fifth Recitation Portion
wandering about for alms food,
bowl in hand, very self-composed,
eyes undistracted, of few words,⁶¹⁴³
not looking [beyond] a plough's length.⁶¹⁴⁴ (29) [6146]

Having seen him, being awestruck,
I spoke as was fitting for me,
[in eloquent] verses and feet,
free of spots of [mere] fleeting thoughts.⁶¹⁴⁵ (30) [6147]

Then he, the wise one, the hero,
spoke back [thus] to me in response:
"The one described my Teacher,

⁶¹³⁹Vaṅgīsa, the protagonist's name.

⁶¹⁴⁰*vacchane issaro ti vā*, a second etymology for his name

⁶¹⁴¹*thito*, lit., "remaining," "standing" "fixed"

⁶¹⁴²or "prime" or "first bloom": *paṭhamayobbane*

⁶¹⁴³*mitabhāsiṇ*, lit., "of limited speaking"

⁶¹⁴⁴*yugamattaṇ nirikkitaṇ* [BJTS reads *nirikkhakaṇ*], both variants on the typical construction with *pekkhati* rather than *ikkhati*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping his eyes on the ground in front of him

⁶¹⁴⁵reading *kaṇikaṇ thānaracchitaṇ* with BJTS for PTS *kaṇṇikāraparicchitaṇ* ("heaping up [metaphors of?] dinner-plate [trees]"), though it is tempting to read in the latter a mild criticism of the frequency of such metaphors in earlier poems by the appropriately, and especially skilled poet of the present *apadāna*

the Sambuddha, the World's Leader." (31a-b) [6148]⁶¹⁴⁶

[He then] made an impassioned speech,
hard to encounter,⁶¹⁴⁷ ultimate.
Pleased by⁶¹⁴⁸ [that] colorful⁶¹⁴⁹ speaking
by the neutral [Sāriputta],
bowing with [my] head at [his] feet,
I said, "give me⁶¹⁵⁰ ordination." (31c-d, 32) [6149]⁶¹⁵¹

Then he, the one of great wisdom,
led me to the Best of Buddhas.
Bowling with [my] head at [his] feet,
I sat in the Teacher's presence. (33a-b) [6150]⁶¹⁵²

The Best Debater⁶¹⁵³ said to me,
"Vaṅṅīsa, do you know any
art at all?" I spoke about it
and [then] I said [to him] "I know". (33c-d) [6151]⁶¹⁵⁴

"Through your distinction in knowledge,
if you can, [then now] speak about
a dead skull thrown out in the woods,
even [after] twelve years [have passed]." (34) [6152]

When I agreed [saying], "Yes, [Sir,]"
he showed three [such dead] skulls [to me].

⁶¹⁴⁶here PTS seems to omit the first two feet of the verse, provided in BJTS: *ācchikkhi so me satthāraṃ/Sambuṃddha lokanāyakaṃ*. PTS provides BJTS [6148c-d] as its (31a-b); it then makes BJTS [6149a-b] into its (30c-d). BJTS presents the subsequent verse as a six-footed one, making up the difference, but the problem recurs below

⁶¹⁴⁷lit., "hard to see," reading *duddasaṃ* with BJTS (and PTS alt.) for PTS *uddayaṇ* ("profit"?)

⁶¹⁴⁸lit., "in"

⁶¹⁴⁹or "varied": *vicchitta*

⁶¹⁵⁰reading *maṇ* with BJTS for PTS *c'*

⁶¹⁵¹BJTS presents this as a six-footed verse; PTS breaks it into one and a half verses, probably misled by the omitted line (see the note on the previous verse numbers)

⁶¹⁵²here too PTS seems to omit a line, which BJTS reads as: *nipaccchcha sirasā pade/nisīdiṇ satthu santike*.

⁶¹⁵³*vadataṇ seṭṭho*. I read *kaccchchi vaṅṅīsa jānasi* with BJTS for PTS (and BJTS alt.) *saccchchaṇ Vaṅṅīsa kaccchchi te* ("O Vaṅṅīsa, what is the truth?"), though both versions convey a similar sense to the Buddha's rhetorical question

⁶¹⁵⁴here too PTS seems to omit a line, which BJTS reads as: *kiñcchi sippan ti tassāhaṃ/jānāmi ti ccha abravim*. I follow BJTS Sinh. gloss in parsing the grammar here.

⁶¹⁵⁵reading *avācchayaṇ* with BJTS for PTS *avācchayi* ("he said")

I said⁶¹⁵⁵ that they were [now] reborn
in hell, as a man,⁶¹⁵⁶ with the gods. (35) [6153]

At that time the Leader showed [me]
the skull of a Lonely Buddha.
After that, without a basis,⁶¹⁵⁷
I requested ordination. (36) [6154]

After going forth, I praised the
Well-Gone-One in this [and] that place.⁶¹⁵⁸
Therefore the monks became annoyed
at me, “he has a poet’s mind.” (37) [6155]

Therefore in order to test [me],
the Guide, the Buddha said to me:
“Are these verses thoughtful figures,⁶¹⁵⁹
or are they spoken groundlessly?” (38) [6156]

“Hero, I’m not poet-minded;
they are spoken by me with grounds.”
“In that case, [then,] O Vaṅḡisa,
you sing your praises of me now.”⁶¹⁶⁰ (39) [6157]

At that time I praised the Hero,
the Seventh Sage, with [my] verses.
Then at once, [becoming] happy,
the Victor placed me as foremost. (40) [6158]

Through [my] speaking and through [my] mind
I then despised [some] others who
were well-behaved.⁶¹⁶¹ Stirred up⁶¹⁶² by that,
I attained [my] arahantship. (41) [6159]

“No other one at all is found who’s
foremost among the eloquent

⁶¹⁵⁶reading *nara* with BJTS for PTS *atho* (“then”)

⁶¹⁵⁷*vigaṭārambho*. BJTS (and PTS alt.) reads *vihaṭṭo* (“being one with basis destroyed”).
The point is that despite his great wisdom, Vaṅḡisa cannot see where the Lonely
Buddha has gone, since he (the Lonely Buddha) has not been reborn anywhere

⁶¹⁵⁸or “here [and] there”: *yahiṇ taṇi*

⁶¹⁵⁹reading *takkitaṭṭa patimā gāthā* with BJTS for PTS *takkitaṭṭaṃ imā gāthā* (“are these
verses of thinkers”?)

⁶¹⁶⁰reading *tena hi dāni* with BJTS for PTS *tena dānena* (“through that alms-giving”)

⁶¹⁶¹reading *pesale tena* with BJTS for PTS *pesal’ etena*

⁶¹⁶²*saṇṇviggō*

as is this monk [named] Vaṅḡsa;
so should you consider⁶¹⁶³ [him], monks.” (42) [6160]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (43) [6161]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [6162]

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! (45) [6163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [6164]

Thus indeed Venerable Vaṅḡsa Thera spoke these verses.

The legend of Vaṅḡsa Thera is finished.

[542. {545.}⁶¹⁶⁴ Nandaka⁶¹⁶⁵]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6165]

Out of friendship for all beings,
for [their] happiness and profit,
the Best Debater, Well-Bred Man,
practiced⁶¹⁶⁶ in [the world] with [its] gods. (2) [6166]

⁶¹⁶³ *dhāretha*, lit., “carry” “recall” “remember” “regard”

⁶¹⁶⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶¹⁶⁵ a historical monk, famous as foremost among the exhorters of nuns. See DPPN II: 17-18. His name means “Joyful” or “Joy-er”

⁶¹⁶⁶ or “observed”: *paṭipanno*

Who Reached the Height of Fame,⁶¹⁶⁷ Splendrous,⁶¹⁶⁸
Supported by Praise,⁶¹⁶⁹ the Victor,
the Worshipped One⁶¹⁷⁰ of every world,
Well-Known⁶¹⁷¹ in all directions, (3) [6167]

who Crossed Over Perplexity,⁶¹⁷²
who Moved Beyond Saying “How? How?,”⁶¹⁷³
whose Mind’s Intentions are Fulfilled,⁶¹⁷⁴
Attained supreme Awakening.⁶¹⁷⁵ (4) [6168]

The Ultimate Man, Producer⁶¹⁷⁶
of the road to non-production,⁶¹⁷⁷
declared what had not been declared
and gave birth to what was unborn. (5) [6169]

Road-Knower,⁶¹⁷⁸ Road-Discerner,⁶¹⁷⁹ he’s
the Road-Teller,⁶¹⁸⁰ the Bull of Men.
Skilled⁶¹⁸¹ on⁶¹⁸² the road, the Teacher is
the Ultimate Best⁶¹⁸³ of drivers.⁶¹⁸⁴ (6) [6170]

Then the Great Compassionate One,
the Leader is preaching *Dhamma*,
lifting up beings who are stuck
on the road [known as] delusion. (7) [6171]

The Great Sage praised a follower
who was regarded as the best

⁶¹⁶⁷ *yasaggapatto*

⁶¹⁶⁸ *sirimā*

⁶¹⁶⁹ *kittivaṇṇabhato*, lit., “Feeding (°bhato) on Praise (*kittivaṇṇa*°)”

⁶¹⁷⁰ lit., “pūjā-recipient” (*pūjito*)

⁶¹⁷¹ *suviṣṣuto*

⁶¹⁷² *utiṇṇavicchikicchcho*

⁶¹⁷³ *vītivatta-kathaṇkatho*

⁶¹⁷⁴ *paripuṇṇa-mana-saṅkappo*

⁶¹⁷⁵ *patto sambodhiṇ uttamaṇ*

⁶¹⁷⁶ *uppādetā*

⁶¹⁷⁷ *anuppannassa maggassa*

⁶¹⁷⁸ *maggāññū*

⁶¹⁷⁹ *maggavidū*

⁶¹⁸⁰ *maggakkhāyī*

⁶¹⁸¹ *kusalo*

⁶¹⁸² lit., “of”

⁶¹⁸³ *varuttamo*

⁶¹⁸⁴ *sāraṭhīnaṇ*, lit., “charioteers” “coachmen”

in exhorting of [Buddhist] nuns,
[and] placed⁶¹⁸⁵ [him] in that foremost place. (8) [6172]

After hearing that I was thrilled.
Inviting [him], the Thus-Gone-One,
having fed [him] with Assembly,
I aspired to that supreme place. (9) [6173]

At that time, the Lord, [also] thrilled,
the Great Sage said [these words] to me:
“Be happy, O long-lived one; you
will receive that beautiful [place]. (10) [6174]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [6175]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Nandaka
will be the Teacher’s follower.” (12) [6176]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I was gone to Tāvatiṃsa. (13) [6177]

And now, in [my] final rebirth,
I’m born in a millionaire’s clan,
rich, prosperous, very wealthy,
in the great city, Śrāvastī. (14) [6178]

Seeing the Well-Gone-One at the
city gate, I was astonished;⁶¹⁸⁶
when [he] got Jeta Hermitage,⁶¹⁸⁷
I went forth into homelessness. (15) [6179]

After not a very long time,
I attained [my] arahantship.

⁶¹⁸⁵lit., “appointed”

⁶¹⁸⁶lit., “I had an astonished mind”

⁶¹⁸⁷*jetārāmapaṭiggāhe*, i.e., when Anāthapiṇḍika gave him the Jetavana grove as his hermitage

Then I'm one who's crossed existence,
instructed by the All-Seer.⁶¹⁸⁸ (16) [6180]

I preached *Dhamma* to the nuns [and]
performed the question and answer.
Instructed by me, all of them
became [arahants], undefiled. (17) [6181]

Five hundred [of them], none lacking;
the Great Friend,⁶¹⁸⁹ gladdened at that time,
placed me in the foremost place of
those who give instruction to nuns. (18) [6182]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (19) [6183]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [6184]

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! (21) [6185]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [6186]

Thus indeed Venerable Nandaka Thera spoke these verses.

The legend of Nandaka Thera is finished.

⁶¹⁸⁸*sabbadassinā*

⁶¹⁸⁹*mahāhito*

⁶¹⁹⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶¹⁹¹a historical monk, famous as foremost among the pleasers of clans, and also for bringing the Buddha back to Kapilavastu after his Awakening. See DPPN I: 589-590

[543. {546.}⁶¹⁹⁰ Kāludāyi⁶¹⁹¹]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6187]

The Teacher, Best among Leaders,⁶¹⁹²
Victor, Knower of Right from Wrong,⁶¹⁹³
Grateful,⁶¹⁹⁴ Mindful of Benefits,⁶¹⁹⁵
urges on those⁶¹⁹⁶ at the crossing.⁶¹⁹⁷ (2) [6188]

Home of Kindness,⁶¹⁹⁸ examining
[things] with [his] omniscient knowledge,
the Limitless Heap of Virtue⁶¹⁹⁹
is preaching [his] superb *Dhamma*. (3) [6189]

At one time he, the Great Hero,
assembled with limitless folks,⁶²⁰⁰
is preaching the honeyed *Dhamma*,
along with the Four [Noble] Truths. (4) [6190]

Having heard the superb Teaching,
pure in beginning, middle, end,
there was *Dhamma*-penetration⁶²⁰¹
for one hundred thousand beings. (5) [6191]

At that time the earth sounded forth
and the clouds [began their] growling;

⁶¹⁹²*nāyakānaṇ varo satthā*

⁶¹⁹³or “virtue from ignomy”: reading *guṇāguṇavidū* with BJTS for PTS *guṇāguṇe vidū*

⁶¹⁹⁴*kataññū*

⁶¹⁹⁵*katavedī*

⁶¹⁹⁶lit., “beings”

⁶¹⁹⁷or “ford”: *titthe*

⁶¹⁹⁸*dayāsayo*

⁶¹⁹⁹*anantaḡuṇasañcchayo*

⁶²⁰⁰reading *anantajanasaṃsadi* with BJTS (taking it fr. *saṃsandati*, “to flow together” “to associate with;” BJTS Sinh. gloss *anantajanayā gen yut sabamāda*, “in the midst of an assembly made fixed by getting of endless people;”) for PTS *anantajanataṇ sari* (“remembering an endless populace”). Other alts. include (PTS) *anantajinasan̐sariṇ* (“I transmigrated with the endless Victor [or endless Victors]”) and (BJTS) *anantajinasamsari* (“he who Transmigrates with Endless Victors” or “Who Transmigrates As the Endless Victor”) and *anantajanasaṃsudhī* (“Purifier of Limitless People”). The accepted BJTS reading could (should?) also be taken as an epithet, “Assembled with Limitless Folks”

⁶²⁰¹*dhammābhisamayo*

the gods, Brahmā, men [and] titans
continued⁶²⁰² saying “Excellent!” (6) [6192]

“O! The Compassionate Teacher!
O! Preaching of the great *Dhamma*!
O! The Victor lifts up those sunk
in the ocean of existence.” (7) [6193]

When Brahmā with the gods [and] men
were thus stirred up with emotion,⁶²⁰³
the Victor praised a follower,
foremost of pleasers⁶²⁰⁴ of the clans. (8) [6194]

I then [lived] in Hamsavati,
born in a clan of ministers.
Comfortable⁶²⁰⁵ and good-looking,
I was rich, with abundant wealth. (9) [6195]

Having approached Swan Hermitage,⁶²⁰⁶
worshipping him, the Thus-Gone-One,
hearing [his] honey[-sweet] *Dhamma*,
having served⁶²⁰⁷ the Neutral One, (10) [6196]

bowing down before [his] feet, I
spoke these words [to him at that time]:
“O Sage, he who was praised by you,
foremost of the pleasers of clans,
I will be like him, O Hero,
in a Buddha’s⁶²⁰⁸ dispensation.” (11) [6197, 6198a-b]⁶²⁰⁹

Then the Great Compassionate One
said to me as though sprinkling me

⁶²⁰²*pavattiṇsu*

⁶²⁰³*saṃvegajātesu*, lit., “had produced emotion” “were moved”

⁶²⁰⁴*kulappasādakāna*°. *Pasādakas* or “pleasers,” those who produce emotion (*saṃvega*) and pleasure (*pasāda*) by preaching the *Dhamma*, have long been taken (incorrectly, I believe) as “Buddhist missionaries”

⁶²⁰⁵*pāsādiko*

⁶²⁰⁶*haṃsārāmam* appears to be a proper name, though it could also be taken as “the hermitage in [my hometown] Hamsavati”

⁶²⁰⁷*kāraṇ katvā*, lit., “having done a deed”

⁶²⁰⁸lit., “in a Best Buddha’s”

⁶²⁰⁹here PTS presents as two six-footed verses material that BJTS presents as three four-footed ones. The PTS reading seems on the mark here, as it contains the two speeches in single verses. Indeed, BJTS Sinh. gloss has to take all three verses [6197-6199] as a single unit in order to convey the grammar correctly.

with ambrosia,⁶²¹⁰ “Son, striving one,
 you’ll attain that beautiful [place].
 Doing a deed for the Victor,
 how could it then be without fruit? (12) [6198c-d, 6199]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (13) [6200]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name is Udāyi
 will be the Teacher’s follower.” (14) [6201]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 loving-hearted, I served the Guide,
 the Victor, with the requisites. (15) [6202]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (16) [6203]

And now in [my] final rebirth,
 in lovely Kapilavastu,
 I’m born in a minister’s clan,
 with Suddhodana⁶²¹¹ as [our] king. (17) [6204]

When in lovely Lumbini grove,
 Siddhartha, the Bull among Men,
 was born for the well-being and
 the happiness of every world, (18) [6205]

on that same day, I [too] was born,
 [and] I grew up along with him,
 beloved, friendly, [and] held dear,
 confident [and] skilled in the law. (19) [6206]

At the age of twenty-nine [years,]
 departing [from there] he went forth.

⁶²¹⁰ *siñcchanto vāmatena maṇ*

⁶²¹¹ the Buddha’s father

Contorting [himself] for six years,
he [then] was the Buddha, the Guide. (20) [6207]

Conquering Death [and] his army,
casting out [all the] defilements,
crossing the flood of existence,
he [then] was Buddha in the world.⁶²¹² (21) [6208]

Going to the [place] named Isi⁶²¹³
he instructed the group of five;⁶²¹⁴
then the Blessed One instructed
[folks], going, going here [and] there. (22) [6209]

Instructing those who could be led,
assisting [the world] with [its] gods,
approaching Maṅgalā mountain,⁶²¹⁵
the Victor then dwelt [in that place]. (23) [6210]

Then sent by Suddhodana, the
earth's protector,⁶²¹⁶ going, seeing
the Ten-Powered One,⁶²¹⁷ going forth,
I [too] became an arahant. (24) [6211]

Then asking [it of] the Great Sage,
I brought [him back] to Kapila.⁶²¹⁸
Then having gone [back there] again
I'm bringing the great clan pleasure.⁶²¹⁹ (25) [6212]

The Victor, glad at that virtue,
the Bull of People spoke to me.
The Guide appointed me foremost
among the pleasers of the clans. (26) [6213]

⁶²¹²sadevake, lit., "in [the world] with [its] gods"

⁶²¹³i.e., the Isipatana, an open space near Benares (Sārnāth) which was the home of the Deer Park where he preached the first sermon, the *Dhammacchakkappavattana-sutta*

⁶²¹⁴i.e., the five monks who had been his compatriots while practicing austerities ("contortion") for six years, to whom he preached the first sermon, making them the first followers (and the first arahants, after himself)

⁶²¹⁵this account is apparently the only classical reference to the mountain (or hill, giri), see DPPN II:411 (where the spelling is *Maṅgalagiri*, sic)

⁶²¹⁶i.r., "the king"

⁶²¹⁷dasabalaṃ

⁶²¹⁸lit., "to the [place] named Kapila," i.e., to Kapilavastu, home city of both the protagonist and of the Buddha

⁶²¹⁹pasādemī

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [6214]

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) [6215]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [6216]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

[544. {547.}⁶²²⁰ Abhaya⁶²²¹]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6217]

The Thus-Gone-One exhorts someone
in the going for refuge, [and]
he exhorts someone in morals,
in the supreme ten ways to act.⁶²²² (2) [6218]

The Hero gives to somebody
the ultimate fruit of monkhood,
[and] likewise the eight attainments;⁶²²³
he bestows the three knowledges. (3) [6219]

⁶²²⁰*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶²²¹"Fearless," a historical monk, commonly known as Abhayarājakumāra, "Abhaya the Royal Prince," because he was the son of King Bimbisāra of Rajgir. See DPPN I:127-128.

⁶²²²*dasakammapathuttame*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammapathas*), speech (4 *kammapathas*) and mind (3 *kammapathas*), for a total of ten.

⁶²²³namely the four *jhanas* and the four formless realms (of infinite space, infinite consciousness, nothingness, and neither consciousness nor unconsciousness)

Supreme Man⁶²²⁴ urges some being
in the six special knowledges,
[and] the Lord gives to somebody
the four analytical modes. (4) [6220]

Seeing folks to be awakened,
[across] leagues that can't be counted,
in no time having approached [them],
the Charioteer of Men exhorts. (5) [6221]

I then [lived] in Hamsavati;
I was the son of a brahmin,
a master of all the Vedas,
revered as a grammarian,
skillful in etymology,
confident in definitions,
verse-knower,⁶²²⁵ ritual-knower,⁶²²⁶
[also] clever at prosody.⁶²²⁷ (6-7) [6222-6223]

[While] wandering about on foot,
having approached Swan Hermitage,⁶²²⁸
I saw [him], the Best Debater,⁶²²⁹
Honored by the Great Populace,⁶²³⁰ (8) [6224]

preaching the *Dhamma* without stain.
I, with contrary ideas,
after having gone up to [him],
after hearing his stainless words, (9) [6225]

[looking for a word] of the Sage
which was incorrect, repeated,
or⁶²³¹ thrown-off or without meaning,
I saw none; therefore I went forth. (10) [6226]

⁶²²⁴ *naruttamo*

⁶²²⁵ *padako*, i.e. knowing the lines and feet of the Vedic poems

⁶²²⁶ *keṭubhavidū*

⁶²²⁷ *chandovicchitikovido*

⁶²²⁸ *hamsārāmam* appears to be a proper name, though it also could be taken as “the hermitage in [my hometown] Hamsavati”

⁶²²⁹ *vadatarṇ seṭṭharṇ*

⁶²³⁰ *mahājana-purakkharṇ*

⁶²³¹ reading *vā* with BJTS for PTS *ccha* (“and”)

After not a long time, being
confident among all teachers,
I am taken as an expert⁶²³²
in the subtle words of Buddha. (11) [6227]

After having put together⁶²³³
four well-written⁶²³⁴ verses [for him],
praising the Chief of the Three Worlds,
I had [them] preached⁶²³⁵ from day to day. (12) [6228]

“In [this] frightful existence you
are Free from Passion,⁶²³⁶ Great Hero;⁶²³⁷
out of compassion, you don’t die,⁶²³⁸
thus [you’re] ‘the Compassionate Sage.’ (13) [6229]

Someone who’s⁶²³⁹ a common person
not overwhelmed by defilements,
[would be] attentive⁶²⁴⁰ and mindful;⁶²⁴¹
thus [Buddha’s] inconceivable. (14) [6230]

These are not destroyed by themselves,
[even] someone’s weak defilements,
consumed in the fire of knowledge.
It [would be] a marvel [if so]. (15) [6231]

He who’s the Teacher of All Worlds:⁶²⁴²
for him the world’s thus a teacher;
he’s thus [known as] ‘the World-Teacher’⁶²⁴³
[and] the world is following him.” (16) [6232]

⁶²³² *gaṇi*°, lit., “one who has a group [of followers],” “a teacher”

⁶²³³ reading *ganthayitvā* with BJTS for PTS *ganthavitvā*

⁶²³⁴ *suvvaṇṇajanaṇ* (“with good characteristics” “good in the letter [as opposed to the meaning]”)

⁶²³⁵ *desayissaṇ*

⁶²³⁶ *viratto*

⁶²³⁷ reading *mahāvra* (voc.) with BJTS for PTS *mahāvīro* (nom).

⁶²³⁸ *na nibbāyi*, lit., “did not die” or “did not reach full nirvana (*parinibbāna*)”

⁶²³⁹ reading *santo* with BJTS (and PTS alt.) for PTS *satto* (“a creature”)

⁶²⁴⁰ *sampajāno*

⁶²⁴¹ *satiyutto*

⁶²⁴² *sabbalokassa guru* (BJTS reads *garu*, the older form, but glosses *guru*). I follow BJTS Sinh. gloss in taking this as referring specifically to a Buddha, hence capitalize it as a Buddha-epithet.

⁶²⁴³ reading *lokccāriyo* with BJTS for PTS *lokacchariyā* (sic).

With [fine verses] like those, I praised
the Sambuddha,⁶²⁴⁴ *Dhamma*-preacher;⁶²⁴⁵
doing so as long as [I] lived,
after death⁶²⁴⁶ I went to heaven.⁶²⁴⁷ (17) [6233]

In the hundred thousand aeons
since I praised the Buddha [like that],
I've come to know no bad rebirth:
that's the fruit of praising [Buddha]. (18) [6234]

I experienced a lot of
great kingship in the world of gods,
and local kingship [here on earth,
[and] wheel-turning kingship [as well]]. (19) [6235]

I transmigrate in [just] two states:
that of a god, or of a man.
I do not know other rebirths;
that's the fruit of praising [Buddha]. (20) [6236]

[When human] I'm born in two clans:
the kṣatriyan or the brahmin.
I don't get born⁶²⁴⁸ in lesser clans:
that's the fruit of praising [Buddha]. (21) [6237]

Now, in [my] final existence,
in Rajgir, ultimate city,⁶²⁴⁹
I am King Bimbisāra's son,
and [my given] name's Abhaya. (22) [6238]

Influenced⁶²⁵⁰ by an evil friend,⁶²⁵¹
I was bewildered by a Jain.

⁶²⁴⁴reading *sambuddham* with BJTS for PTS *yaṇ Buddhhaṇ* ("which Buddha")

⁶²⁴⁵PTS *dhammadesakaṇ*; BJTS *dhammadesataṇ*

⁶²⁴⁶*tato cchuto*, lit., "fallen from there"

⁶²⁴⁷*gato saggaṇ*

⁶²⁴⁸reading *jāyāmi* with BJTS for PTS *jānāmi* ("know")

⁶²⁴⁹*giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)

⁶²⁵⁰*vasaṇ gantvā*, lit., "having gone under the power of"

⁶²⁵¹*pāpamitta*°, a friend who enjoins one to evil deeds, as contrasted with a "beautiful friend" (*kalyānamitta*) who enjoins one to do good.

⁶²⁵²lit., "sent by Nāṭaputta," the typical Pāli designation of Vardhamāna Mahāvīra, the Jina. (BJTS reads *nāṭaputtana*). For details about him as depicted in the Pāli texts

Sent by the leader of the Jains,⁶²⁵²
I approached the Best of Buddhas. (23) [6239]

Having asked a subtle question,
hearing [Buddha's] supreme response,
going forth, in not a long time,
I attained [my] arahantship. (24) [6240]

After praising the Best Victor,⁶²⁵³
I [myself] am praised all the time.
With good-scented body and mouth,
I am endowed with happiness. (25) [6241]

Thus indeed I am greatly wise,
with sharp, clever [and] quick wisdom,
and I [speak] with varied discourse,
through the power of that karma. (26) [6242]

With pleasure in [my] heart, praising the Worthy,⁶²⁵⁴
the Unmatched,⁶²⁵⁵ Self-Become⁶²⁵⁶ Padumuttara,
as the fruit of that, to a place [full] of woe,
for a [whole] lakh⁶²⁵⁷ of aeons, I did not go. (27) [6243]⁶²⁵⁸

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [6244]

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! (29) [6245]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [6246]

see DPPN II: 61-64. The protagonist is "sent" by the Jina in order to spy on or refute the Buddha.

⁶²⁵³*jinavarāṇ*

⁶²⁵⁴*arahāṇ*, i.e., "the arahant"

⁶²⁵⁵*asamaṇ*

⁶²⁵⁶*sayambhūṇ*

⁶²⁵⁷i.e., for one hundred thousand aeons

⁶²⁵⁸this verse is in the more complex xxx meter, with eleven-syllable feet.

Thus indeed Venerable Abhaya Thera spoke these verses.

The legend of Abhaya Thera is finished.

[545. {548.}⁶²⁵⁹ Lomasakaṅgiya⁶²⁶⁰]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,⁶²⁶¹
Best Debater,⁶²⁶² [Buddha,] arose. (1) [6247]

Back then [both] CChandana and I,
gone forth⁶²⁶³ in the dispensation,
fulfilling *Dhamma* to the end
of life in the dispensation, (2) [6248]

fallen from there were both reborn
[as gods] in Tusitā heaven.
Having surpassed the others⁶²⁶⁴ there,
through dances which were divine, and
through songs [and] through speeches and the
ten attainments starting with looks,
living [our] lifespan's [full] extent,
we're enjoying great happiness. (3-4) [6249-6250]

Falling from there, CChandana was
reborn among the thirty [gods];
I was a son of the Śākya,⁶²⁶⁵
in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader,
asked by the Elder, Udāyi,⁶²⁶⁶
with compassion for the Śākya

⁶²⁵⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶²⁶⁰"Hair on his own Body," a historical monk so-named for the delicate hair on the soles of his feet (and general lack of hair elsewhere on his body). See DPPN II: 789-790

⁶²⁶¹One BJTS alt. reads *gottena*, "by lineage"

⁶²⁶²*vadataṇ varo*

⁶²⁶³*pabbajitvāna*, lit., "going forth" "having gone forth" "after having gone forth"

⁶²⁶⁴lit., "the rest" "the remainder"

⁶²⁶⁵i.e., a kinsman of the Buddha's, born in the same (Sākiya = Śākya) clan as the Buddha

⁶²⁶⁶that is, Kāḷudāyi, #543 {546}, above, v. 25 [6212]

returned⁶²⁶⁷ to Kapilavastu, (6) [6252]

the proud among the Śākyaans then,
not knowing the Buddha's virtue,
aren't bowing to the Sambuddha,
caste-conceited,⁶²⁶⁸ disrespectful.⁶²⁶⁹ (7) [6253]

Discerning what they were thinking,
walking back and forth in the sky,
the Victor rained like the Rain-God,⁶²⁷⁰
[and] blazed forth like the God of Fire.⁶²⁷¹ (8) [6254]

Displaying his unequaled form,
he made [it] disappear again.
Having been one, he was many,
[and then] again he was alone. (9) [6255]

He showed [himself] in varied forms,
in darkness as well as bright light.
Having performed that miracle,
the Sage instructed [his] kinsmen. (10) [6256]

A huge cloud four continents[-wide]
rained forth [on the world] all the time.
Then the Buddha preached [to them all]
the *Vessantara Jātaka*.⁶²⁷² (11) [6257]

At that time all those kṣatriyans,
having slain [their] caste-born conceit,
approached the Buddha for refuge.
Then [King] Suddhodana⁶²⁷³ said this: (12) [6258]

"O Very Wise One⁶²⁷⁴ this is the third time I'm

⁶²⁶⁷*upesi*, lit., "came up to"

⁶²⁶⁸*jātitthaddhā*

⁶²⁶⁹*anādarā*

⁶²⁷⁰*pajjunno viya*, = Parjanya, Vedic God of Rain (also "rain-cloud")

⁶²⁷¹*pajjalittha yathā sikhī*, a Vedic name for Agni, the Fire (also "fire")

⁶²⁷²the bodhisatta's final human rebirth precursor, prior to being born as Siddhattha, recorded in the *Jātaka* or "Book of Past Lives" of the Buddha (which parallels and is closely aligned with *Apadāna*), recounting how in his boundless generosity, being requested, the Bodhisatta gave away his wealth, his kingdom, his children, and his wife.

⁶²⁷³the Buddha's father

⁶²⁷⁴*bhūripaṇṇa*

worshipping your feet, One with Eyes on All Sides;⁶²⁷⁵
 [the first time was] when [your] birth caused the earth to quake,
 [next] when the rose-apple's shade did not leave you."⁶²⁷⁶ (13) [6259]⁶²⁷⁷

Seeing the Buddha's majestic
 power,⁶²⁷⁸ I [too] was astonished.⁶²⁷⁹
 Having gone forth right on that spot,
 I dwelt, worshipped by [my] mother.⁶²⁸⁰ (14) [6260]

CChandana, [now] son of a god,
 approached me, then examined⁶²⁸¹ [me]
 on the *Bhaddekaratta Sutta*,⁶²⁸²
 in abridged [and] extended forms.⁶²⁸³ (15) [6261]

Then being incited by him,
 I approached the Leader of Men.⁶²⁸⁴
 Hearing the *Bhaddekaratta*,
 moved,⁶²⁸⁵ I longed for the forest[-life]. (16) [6262]

Then I asked [my] mother [about]
 going alone to the forest.
 My mother said, "You're Delicate.
 Refrain from that [course]."⁶²⁸⁶ Then I said: (17) [6263]

⁶²⁷⁵*samantacchakkhu*. or "All-Seeing One" or "Far-Seeing One"

⁶²⁷⁶this refers to a moment in the Buddha's early life when the bodhisatta was left beneath a rose-apple (*jambu*) tree during a festival. His nurses returned to find him sitting cross-legged, having attained the first *jhana*, upon which the shade of the tree stood still, shading him as long as he remained there (see DPPN I: 789).

⁶²⁷⁷both BJTS and PTS present this as a verse in the more complex xxx meter, with eleven-syllable feet, and both have a (flawed?) third foot with twelve syllables, making the verse as it stands 11-11-12-11

⁶²⁷⁸*buddhānubhāvan taṇ*

⁶²⁷⁹lit., "had an astonished mind"

⁶²⁸⁰this sets the stage for his mother's initial reluctance to see him enter the forest life, fearing for his health.

⁶²⁸¹reading 'upagantvāna pucchchatha with BJTS for PTS *upagantvā 'nurañjatha* ("having approached lit up [the place]")

⁶²⁸²or *Ānanda-bhaddekaratta-sutta*, M.iii.187ff. Lomasakaṅgiya and CChandana vowed during their previous life as monks together that in the future CChandana would ask Lomasakaṅgiya about this particular *sutta*, and that Lomasakaṅgiya would then explain it to him. The account of this encounter is called *Lomasakaṅgiya-Bhaddekaratta-sutta*, M.iii.199ff. See DPPN II: 359-360, for details and a summary of the text

⁶²⁸³reading *saṅkhepavithhāranayaṇ* with BJTS for PTS *saṅkhepaṇ vitthāraṇ naraṇ* ("the abridged [and] extended man")

⁶²⁸⁴*naranāyakaṇ*

⁶²⁸⁵*saṇviggo*, or "stirred up" "shaken up"

⁶²⁸⁶reading *vārayi taṇ* with BJTS (and PTS alt.) for PTS *dhārayiṇ te* ("I carried you")

“[When] I’m practicing solitude,⁶²⁸⁷
 I will push away with [my] chest
 sacrificial grass⁶²⁸⁸ [and] cane grass,⁶²⁸⁹
 cuscus grass,⁶²⁹⁰ tender grass,⁶²⁹¹ coarse grass.⁶²⁹² (18) [6264]

Gone into the woods, recalling
 the Victor’s dispensation, the
 advice [in] *Bhaddekaratta*,
 I attained [my] arahantship. (19) [6265]

The past is not to be pursued;
 the future’s not to be longed for.
 What is past has been left behind,
 and the future is unattained. (20) [6266]

Everywhere⁶²⁹³ he who sees clearly
 a thing which arises [then falls],
 that wise one⁶²⁹⁴ fosters⁶²⁹⁵ [nirvana],
 unconquerable [and] steady. (21) [6267]

[Now,] today⁶²⁹⁶ effort should be made;⁶²⁹⁷
 who knows⁶²⁹⁸ [if there’s] death tomorrow?
 There exists no contract for us⁶²⁹⁹
 with the massive army of Death. (22) [6268]

⁶²⁸⁷*vivekam anubrūhayam*. BJTS Sinh. gloss says this means doing meditation in the three postures of sitting, standing and walking back and forth

⁶²⁸⁸*dabbhaṇ kusaṇ* = the kind of *kusa* grass or “sacrificial grass” known as *dabbha*, a sweet-smelling grass, Sinh. *kusa taṇa*, *kuṣa tṛṇa* (Bot. Dict. = arrow grass, *Paspalum sanguinale* (Gram.); note: Bot. Dict. also gives Sinh. *itaṇa*, *Andropogon contortus* (Gram.) as arrow grass, and says *kuṣa* also can mean *iluk*, *Imperata arundinacea* (Gram.))

⁶²⁸⁹*poṭakilam* = a kind of grass, *Sacchcharum spontaneum*, Sinh. *vāluk*, “vining sugarcane,” which Bot. Dict. identifies as *Phragmites karka* (Gram.), a reed growing in marshes and near rivers which resembles sugar cane.

⁶²⁹⁰*usīraṇ*, RD: the fragrant root of *Andropogon Muricatum*, Sinh. *sāvānna*, *babus taṇa mul*, Bot. Dict. gives *Andropogon squarrosus* (Gram.), called cuscus grass

⁶²⁹¹*muṇṇa*°, a kind of grass, Sing. *mudu taṇa* (= *mṛdu taṇa*, “tender grass”)

⁶²⁹²*babbajaṇ*, a sort of coarse grass, *babus taṇa*. RD: used to make slippers, etc.

⁶²⁹³*tattha tattha*

⁶²⁹⁴reading *vidvā* with BJTS for PTS *saṇviggam* (“emotion”)

⁶²⁹⁵*anubrūhaye*, or “is devoted” “practices”

⁶²⁹⁶*ajjeva*, lit., “even today” or “today itself”, “today” with emphasis.

⁶²⁹⁷reading *kiccchcha ātappaṇ* with BJTS (and PTS alt.) for PTS *kiccchcha kātabbaṇ* (“what should be done should be done”)

⁶²⁹⁸reading *jañṇu* with BJTS for PTS *jañṇā*

⁶²⁹⁹reading *na hi no saṅgaram tena* with BJTS for PTS *na hi tosaṇ karontena* (“there is no making satisfaction”?)

“Living thus, making great effort,
day and night, without laziness,
that indeed’s *Bhaddekaratto*,”
[so] says⁶³⁰⁰ the Sage, the Peaceful One.⁶³⁰¹ (23) [6269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (24) [6270]

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! (25) [6271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [6272]

Thus indeed Venerable Lomasakaṅgiya Thera spoke these verses.

The legend of Lomasakaṅgiya Thera is finished.

[546. {549.}⁶³⁰² Vanavacchcha⁶³⁰³]

In this [present] lucky aeon
Brahmā’s Kinsman, Greatly Famed One,
known by the name of Kassapa,⁶³⁰⁴
Best Debater,⁶³⁰⁵ [Buddha,] arose. (1) [6273]

Then I, after having gone forth
in the Buddha’s dispensation,
wandering in the holy life⁶³⁰⁶
as long as [I] lived, fell from there.⁶³⁰⁷ (2) [6274]

⁶³⁰⁰reading *ācchikkhate* with BJTS for PTS *ācchikkate*

⁶³⁰¹*santo*

⁶³⁰²*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶³⁰³“Forest Vacchcha,” a historical monk (and one of many from the Vacchcha clan). See DPPN II: 828

⁶³⁰⁴One BJTS alt. reads *gottena*, “by lineage”

⁶³⁰⁵*vadataṇ varo*

⁶³⁰⁶or “in celibacy”: reading *bhramacchariyaṃ* with BJTS (PTS alt. *brahmacchārī*, “being celibate”) for PTS *brahmaccheran* (“brahmā-[]?)

⁶³⁰⁷or “died,” “passed away”

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [6275]

Fallen from there, in a forest,
I was [then born as] a pigeon.⁶³⁰⁸
A Buddhist monk⁶³⁰⁹ [was] living there,
always delighting in trances,⁶³¹⁰
loving-hearted, compassionate,
with a face always greatly pleased,⁶³¹¹
even-minded, a great hero,
learned in the [four] boundless [states].⁶³¹² (4-5) [6276-6277]

In not a long time I trusted
that follower of the Buddha,⁶³¹³
whose thoughts were without obstructions,
friendly toward all living beings. (6) [6278]

Then whenever [I] approached⁶³¹⁴ him,
every day he preached the *Dhamma*,
and gave [a little of his] food
to me, seated before [his] feet. (7) [6279]

After living [like that] back then,
with great love for the Victor's son,

⁶³⁰⁸or dove, *kapoto*, BJTS Sinh. gloss *paraviyak*

⁶³⁰⁹*bhikkhu*

⁶³¹⁰*jhānarato sadā*

⁶³¹¹*pamuditānāno*. The Pāli is unambiguous and neither edition provides alt. readings, but one would expect a reading involving *muditā* ("sympathetic joy" or "joy in the joy of others," the third of the four "boundless states") given the reference to them in the final foot, and given that the other three are clearly designated here. Perhaps "always having a greatly pleased face" is to be taken as indicative of being characterized by sympathetic joy (*muditā*).

⁶³¹²also known as *brahmavihāras*: love, pity or compassion, sympathetic joy and even-mindedness or equanimity. I follow BJTS Sinh. gloss in understanding "boundless" (*appamaññāsu kovidō*) in this way, and in construing v. [6277] as a continuation of [6276].

⁶³¹³*vissattho nacchirenāsiṃ tasmīṃ sugatasāvake*, lit., "I was trusting in [that] follower of the Well-Gone-One" (reading °*āsiṃ* with BJTS for PTS *asmiṃ*, "in that")

⁶³¹⁴lit., "having approached"

⁶³¹⁵lit., "fallen from there"

⁶³¹⁶*gato*, lit., "am gone"

having died⁶³¹⁵ I went⁶³¹⁶ to heaven,
like home [after] being abroad.⁶³¹⁷ (8) [6280]

Fallen from heaven I'm reborn
as human due to good karma.
Throwing away [life in] the house,
I [then] went forth repeatedly.⁶³¹⁸ (9) [6281]

As monk, ascetic [or] brahmin,
I was thus one who had gone forth,
becoming a forest-dweller
[in] various hundreds [of lives]. (10) [6282]

And now in [my] final rebirth,
a brahmin [named] Vacchagotta
in lovely Kapilavastu,
I set forth along with [my] wife.⁶³¹⁹ (11) [6283]

My mother's pregnancy craving
[when she was] close to giving birth,
resolved [her] to live in the woods,
when [I] had come out of [her] womb. (12) [6284]

[My] mother then gave birth to me
within a beautiful forest.
As I departed from her womb,
they swaddled me in saffron [cloth].⁶³²⁰ (13) [6285]

After that Prince Siddhartha was
born, Banner of the Śākya Clan.⁶³²¹
I became his beloved friend,
held in confidence and honored. (14) [6286]

⁶³¹⁷BJTS reads *pavāsā* for PTS (and BJTS alt.) *pavāso*; accepting that reading, and taking it as an ablative, "after" would not require the square brackets

⁶³¹⁸*bahuso*. BJTS reads *lahuso* ("quickly"). Especially given the following verse, I see no reason to change, and indeed prefer the PTS reading

⁶³¹⁹reading *vacchagotta dvijo tassa jāyāya* for PTS *Vacchagotto ti Jotissa jāyāya* ("Vacchagotta' with [my] wife [named] Jotissa")

⁶³²⁰*kāsāyena*, or more specifically, "in a saffron [monk's robe]". Saffron robes (whose origin is in the turmeric-soaked shrouds of ancient Indian corpses) were and are used by renouncers of various stripes, though for Buddhist hearers the word certainly invokes (and means) a specifically Buddhist monk's robe.

⁶³²¹*śākyakuladdhajo*

When Beings' Hardwood⁶³²² departed,
renouncing [all of his] vast fame,
after having gone forth as well,
I went to the Himalayas. (15) [6287]

Seeing respected Kassapa,
preacher of rigor, in the woods,⁶³²³
hearing the Victor'd arisen,
I approached the Coachman of Men.⁶³²⁴ (16) [6288]

He [then] preached the *Dhamma* to me,
with all of the meanings explained.
Then, going forth [under Buddha,]
I went to the forest again. (17) [6289]

Zealously living there I [then]
learned⁶³²⁵ the six special knowledges.
O! I have obtained a good gain,
being pitied by [my] good friend. (18) [6290]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [6291]

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! (20) [6292]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [6293]

Thus indeed Venerable Vanavacchcha Thera spoke these verses.

The legend of Vanavacchcha Thera is finished.

⁶³²²reading *sattasāre hi nikkhante* (loc. abs. construction) with BJTS (and PTS alt , reading °*sāre hi* for *sārebhi*, sic) for PTS *sārehi nikkhanto* ("departed with hardwoods")

⁶³²³lit., "in a haunt in the woods"

⁶³²⁴*narasrathij*

⁶³²⁵*apassayin*, or "saw" "realized"

[547. {550.}⁶³²⁶ CChūlasugandha⁶³²⁷]

In this [present] lucky aeon
 Brahmā's Kinsman, Greatly Famed One,
 known by the name of Kassapa,⁶³²⁸
 Best Debater,⁶³²⁹ [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,⁶³³⁰
 Bearing the Thirty-Two Great Marks,⁶³³¹
 Having⁶³³² a Fathom-Wide Aura,
 Gone into a Net of Light-Rays,⁶³³³ (2) [6295]

as Comforting⁶³³⁴ as is the moon,
 Maker of Light [just] like the sun,
 Quenching [just] as does a raincloud,
 a Mine of Gems like the ocean, (3) [6296]

Through morals like earth; through wisdom
 like the sky; through meditation⁶³³⁵
 like Himalaya; like the wind
 [he does] not stick to anything. (4) [6297]

At that very time I was born
 in Benares, in a big clan,
 rich in grain and abundant wealth,⁶³³⁶
 with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was
 seated with a large retinue,

⁶³²⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶³²⁷"Little Good Scent," perhaps to distinguish him from the Sugandha Thera whose *apadāna* appears above as #527 {530}, with which the present *apadāna* shares some verses. DPPN I: 904 says he is probably identical with Subhūti Thera

⁶³²⁸One BJTS alt. reads *gottena*, "by lineage"

⁶³²⁹*vadataṇ varo*

⁶³³⁰*anuvyañjanasampanno*

⁶³³¹*dvattiṇṣavaralakkaṇo*

⁶³³²lit., "Surrounded by"

⁶³³³*raṇṣijālasamosaṭo*

⁶³³⁴*assāsetā*

⁶³³⁵lit., *samādhi*

⁶³³⁶*pahūtadhanadhaññasmiṇ* taking the compound as a *dvandva*, see RD, *dhana* s.v. for a discussion of the options here. This is a stock phrase which means "rich in abundant treasures"

I heard [him preaching] the *Dhamma*,
 undying, delighting the mind.⁶³³⁷ (6) [6299]

Bearing the Thirty-Two Marks⁶³³⁸ like
 the moon with the constellations,
 Possessing Eighty Lesser Marks,⁶³³⁹
 like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays,⁶³⁴⁰
 like a shining mountain of gold,⁶³⁴¹
 Having⁶³⁴² a Fathom-Wide Aura,
 like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced⁶³⁴³ Victor,
 like a mountain [made] of gemstones,
 with a Heart Full of Compassion,⁶³⁴⁴
 like the ocean through [his] virtue.⁶³⁴⁵ (9) [6302]

The Ultimate Man, like Mt. Meru,
 [his] Praises are Famous World-wide;⁶³⁴⁶
 Widespread with Fame,⁶³⁴⁷ the [Great] Hero,
 the Sage, who is the Same as Space,⁶³⁴⁸ (10) [6303]

Heart Unattached⁶³⁴⁹ in every place,
 the Leader is [thus] like the wind;
 Support⁶³⁵⁰ for all living beings,
 the Seventh Sage is like the earth. (11) [6304]

[Kassapa,] Unsoiled by the World
 like a pink lotus by water,

⁶³³⁷ *amataṇ ccha manoharaṇ*

⁶³³⁸ *dvattiṇsalakkhaṇadharo*

⁶³³⁹ *anuvyañjanasampanno*

⁶³⁴⁰ *raṇṣijālaparikkhitto*

⁶³⁴¹ *ditto va kanakācchalo*

⁶³⁴² lit., “Surrounded by”

⁶³⁴³ *soṇṇānāno*

⁶³⁴⁴ *karuṇāpūṇṇahadayo*

⁶³⁴⁵ reading *guṇeṇa* with BJTS (and PTS alt., also alt. *guṇe*, “in virtue”) for PTS *vivaddho* (“without aging”?)

⁶³⁴⁶ *lokavissutakittī*

⁶³⁴⁷ *yasaṣā vitato*

⁶³⁴⁸ *ākāśasadiso*

⁶³⁴⁹ *asaṅga-cchitto*

⁶³⁵⁰ *patiṭṭhā*, support, resting place

shines forth like a mountain of fire
Burning the Bad-Speech Undergrowth.⁶³⁵¹ (12) [6305]

Everywhere, like an antidote,⁶³⁵²
he Destroys the Defilement-Poison,⁶³⁵³
Adorned with the Scent of Virtue,⁶³⁵⁴
like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues⁶³⁵⁵
like the ocean [is] of gemstones;
Thoroughbred Man⁶³⁵⁶ like a Sindh horse,
he Carries Off Defilement's Filth.⁶³⁵⁷ (14) [6307]

Like a champion great soldier,
he Crushes the Army of Death;⁶³⁵⁸
he is like a wheel-turning king,
Lord of Wisdom's [Seven] Gems.⁶³⁵⁹ (15) [6308]

Just like a man of medicine,⁶³⁶⁰
he Doctors the Illness [called] Faults;⁶³⁶¹
just like the very best surgeon,
he Drains⁶³⁶² the Abscess [called False] Views.⁶³⁶³ (16) [6309]

At that time, the Torch of the World,⁶³⁶⁴
Honored by Gods along with Men,⁶³⁶⁵

⁶³⁵¹reading *kuvāda*° with BJTS (and PTS alt.) for PTS *kupāda*°. PTS reads the second component of the compound as °*kacchcha* (“reed,” “marshy land”) and BJTS reads it as *gacchcha* (“shrub” “small plant”); “undergrowth” attempts to capture both meanings.

⁶³⁵²*agado viya*, “counter-poison” “medicine”

⁶³⁵³reading *kilesavisanāsako* with BJTS for PTS °*nāyako* (“he is the Leader of poison of the defilements”)

⁶³⁵⁴*guṇagandhavibhūṣito*

⁶³⁵⁵*guṇānaṇ ākaro*

⁶³⁵⁶*narājañño*

⁶³⁵⁷*kilesamalahārako*, or “defilement's stains”

⁶³⁵⁸*mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

⁶³⁵⁹*bojjhaṅgaratan'issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

⁶³⁶⁰*mahābhisakkasaṅkāso*

⁶³⁶¹*dosavyādhitikicchchako*

⁶³⁶²°*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

⁶³⁶³*diṭṭhigaṇḍa*°

⁶³⁶⁴*lokapajjoto*

⁶³⁶⁵*sanarāmarasakkato*

⁶³⁶⁶*narādicchcho*

the Sun among Men,⁶³⁶⁶ the Victor,
preached *Dhamma* to⁶³⁶⁷ his retinue. (17) [6310]

“Giving alms [one becomes] wealthy,
through morals one gains⁶³⁶⁸ well-being,
through meditation, nirvana.”⁶³⁶⁹
thus indeed he gave instruction. (18) [6311]

Everyone in the retinue
hears that, [his] very sweet⁶³⁷⁰ preaching,
pure in beginning, middle, end,
very tasty,⁶³⁷¹ like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching,
pleased in Victor’s dispensation,
going to Buddha⁶³⁷² for refuge,
I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,⁶³⁷³
I covered over the ground of
the perfumed hut [where lived] the Sage
with the four types of fragrant [things],
out of my wish⁶³⁷⁴ for that good smell
for [my own] odor-free body.
Then the Victor prophesied that
[I’d] attain that fragrant body: (21-22) [6314-6315]

“He who covered over the ground
of [my] own perfumed hut with scents,
as the result of that karma,
[while being] reborn here and there,⁶³⁷⁵
this man will be one who has a
good-smelling body everywhere.

⁶³⁶⁷lit., “in”

⁶³⁶⁸*sugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well-Gone-One

⁶³⁶⁹*nibbāti*, or “he cools off”

⁶³⁷⁰*mahāssādaṇ*

⁶³⁷¹*mahārasaṇ*

⁶³⁷²lit., “to the Well-Gone-One

⁶³⁷³reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

⁶³⁷⁴*paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

⁶³⁷⁵PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

Having the fragrance of virtue,
he'll reach nirvana, undefiled." (23-24) [6316-6317]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6318]

And now in my final rebirth,
I'm born in a clan of brahmins.
When I was dwelling in the womb,
my mother's body was fragrant.⁶³⁷⁶ (26) [6319]

And when I was departing from
[my] mother's womb, then the city,
Śrāvastī, was diffused with good
scents, as though it had been perfumed. (27) [6320]

And a perfumed rain of flowers,
divinely-scented, delightful,
and very costly incense [too,]
was wafted about all that time. (28) [6321]

And the gods rained down on that house,
the house in which I had been born,
a perfumed [rain] with all good-scented
[types of] incense [and] flowers [too]. (29) [6322]

And while I, a lucky young man,
remained in the prime of [my] youth,
then the Charioteer of Men
guided Sela⁶³⁷⁷ with retinue. (30) [6323]

I [too], along with all of them,
came to the city, Śrāvastī.
Seeing the Buddha's majestic
power, I went forth at that time. (31) [6324]

Morals, meditation, wisdom
and the freedom that's unsurpassed;

⁶³⁷⁶lit., "my mother was fragrant through her body"

⁶³⁷⁷#389 {392}, above, esp. vv.66-71 [3648-3653]

⁶³⁷⁸or "cultivating [those] four in the Teaching"

cultivating [those] four things,⁶³⁷⁸
I attained [my] arahantship.⁶³⁷⁹ (32) [6325]

And when I was a renouncer,⁶³⁸⁰
and when I was an arahant,
and when I attained nirvana,
there was then a good-smelling rain. (33) [6326]

The fragrance of my body is always blowing
costly sandalwood, champaka and blue lotus.
In just that way, gone here and there I'm perfuming,
suppressing [all] different scents in every respect. (34) [6327]⁶³⁸¹

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [6328]

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! (36) [6329]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (37) [6330]

Thus indeed Venerable CChūlasugandha Thera spoke these verses.

The legend of CChūlasugandha Thera is finished.

The Summary:

Bhaddiya, Elder Revata,
and Sīvalī, the great getter,
Vaṅgīsa, also Nandaka,
Kāḷudāyi, thus Ābhaya,
Lomasa and Vanavacchcha,
and Sugandha done as the tenth.
There are three hundred verses [here,]
and [also] sixteen more than that.

⁶³⁷⁹lit., "destruction of the outflows"

⁶³⁸⁰or "one who had gone forth": *pabbajito*

⁶³⁸¹this verse is in a more complex meter, with twelve-syllable feet.

Then there is the Summary of Chapters:

The chapter called Kaṇikāra,
Phalada, Tiṇadāyaka,
Kaccchchāna, Bhaddiya chapter;
the verses that are counted here
are nine hundred in this⁶³⁸² [grouping]
and exactly eighty-four [more].
Five [times] one hundred [plus] fifty
apadānas are explained [here].
Along with summary verses
these are six thousand [verses here]
and two hundred verses [as well]
[plus] eighteen [verses] more than that.

To that extent the *Buddhāpadāna*, *Paccchchekabuddhāpadāna* and *Therāpadāna* are finished. Let it be the basis for nirvana!⁶³⁸³

The Bhaddiya Chapter, the Fifty-Fifth⁶³⁸⁴

Yasa Chapter, the Fifty-Sixth⁶³⁸⁵

[{551.}⁶³⁸⁶ Yasa⁶³⁸⁷]

⁶³⁸²lit., “here”

⁶³⁸³BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

⁶³⁸⁴BJTS places this statement above the summary, rather than after it

⁶³⁸⁵PTS ends with its #547 (BJTS {550}), and contains only fifty-five chapters. BJTS concludes with an additional nine *apadānas*, numbered {551} - {559}, and comprising this fifty-sixth chapter.

⁶³⁸⁶*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶³⁸⁷“Famous,” a historical monk, who was truly famous for being among the first sixty arahant monks with the Buddha at the first *pavāraṇā* ceremony when the Buddha sent them wandering with his so-called “Great Commission” (which I call “the Great Dismissal”). On Yasa, see DPPN II: 685-687. This same *apadāna* appears above as #396 {399}, ascribed to a monk named “Sabbadāyaka” (in keeping with v. [6355] = [3852]), verbatim except for a slight change in the first verse of the three-verse concluding refrain, a minor variation in the epithet “Sacrificial Recipient” at [6347] (cf. [3844]), and consistency with BJTS rather than PTS readings in #396. This and the following eight *apadānas* are all ascribed to historical monks seemingly not included in the earlier parts of the text, who thereby are revealed to be in the earlier parts of the text after all, named for their original pious deeds rather than by their own names.

Floating in⁶³⁸⁸ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,⁶³⁸⁹ [6331]

covered with *mandālaka*⁶³⁹⁰ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, [6332]

covered with fish and tortoises,⁶³⁹¹
with various birds spread about,⁶³⁹²
noisy with peacocks⁶³⁹³ [and] herons,⁶³⁹⁴
[and] the [calls of birds] like cuckoos.⁶³⁹⁵ [6333]

Pigeons⁶³⁹⁶ [and] ravi-swans⁶³⁹⁷ [as well],
ruddy geese⁶³⁹⁸ and *nadīccharas*,
lapwings⁶³⁹⁹ [and] mynah birds⁶⁴⁰⁰ are here,
small monkeys,⁶⁴⁰¹ *jīvajīvakas*.⁶⁴⁰² [6334]

⁶³⁸⁸*ogayha*, “submerged in” “plunged into.” BJTS normalizes this by glossing “in the vicinity of the great ocean,” but I take it more literally, and assume that the protagonist is a supernatural being for whom this is normal.

⁶³⁸⁹PTS *cchakkavākā pakūjitā*; BJTS *cchakkavākūpakūjitā*

⁶³⁹⁰RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS gloss is *helmällen*, *helmäli* = edible white water-lily, *Nymphaea Lotus*, also the (or a) gloss at [4231], [4233], [4313]. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*.

⁶³⁹¹*macchcha-kacchchapa-saṇcchhannā*

⁶³⁹²*samotthatā*, lit., “strewn about,” “spread out over”

⁶³⁹³*mayura*°

⁶³⁹⁴°*koṇccha*°

⁶³⁹⁵*kokilādīhi vagguhi*, lit., “and with the lovely [cries] of cuckoos, etc.”

⁶³⁹⁶*parevatā*

⁶³⁹⁷*ravihaṇṣā*

⁶³⁹⁸*cchakkavākā*

⁶³⁹⁹*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

⁶⁴⁰⁰*sālikā*, RD: *maina* (= mynah) birds

⁶⁴⁰¹*pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.

⁶⁴⁰²a type of pheasant

[It] resounds with swans and herons,
owls and many *piṅgalas*.
The sand contains the seven gems,
[strewn with] jewels [and costly] pearls. [6335]

All of the trees, made out⁶⁴⁰³ of gold,
pervaded by various scents,
are lighting up my palace [there],
by day and night, all of the time. [6336]

Sixty thousand instruments are
being played morning and evening.
Sixteen thousand women [as well]
are waiting on me constantly. [6337]

Happy, with pleasure in [my] heart,
having departed [my] palace,
I worshipped that Greatly Famed One,
Sumedha, Leader of the World. [6338]

Having greeted the Sambuddha,
inviting him [and] Assembly,
that Wise One then agreed [to come],
Sumedha, Leader of the World. [6339]

Having preached the *Dhamma* to me,⁶⁴⁰⁴
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. [6340]

I summoned [all] the people⁶⁴⁰⁵ there:
“All of you gather together.
In the first part of the day,
the Buddha will come to the palace.” [6341]

“We dwelling near you have received
something that’s well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas.” [6342]

⁶⁴⁰³reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*

⁶⁴⁰⁴lit., “having done a *dhamma*-talk for me”

⁶⁴⁰⁵*parijana* (for *parijjanam*), “the people around there,” “retinue”

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.⁶⁴⁰⁶ [6343]

I went to meet [him] with the five
musical instruments [sounding].
The Supreme Person⁶⁴⁰⁷ sat down on
a chair made out of solid gold. [6344]

I placed⁶⁴⁰⁸ a canopy above,
which was made out of solid gold;
fans are then diffusing [perfumes]
within the Assembly of monks. [6345]

I regaled the monks' Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth⁶⁴⁰⁹ to the monks' Assembly. [6346]

The one whom they called Sumedha,
Sacrificial Recipient,⁶⁴¹⁰
sitting in the monks' Assembly,
spoke these [six] verses [at that time]: [6347]

"This one who [gave] me food and drink
and fed⁶⁴¹¹ all of these [monks] with it,
I shall relate details of him;
[all of] you listen to my words: [6348]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. [6349]

In whichever womb he's reborn,
[whether] it's human or divine,

⁶⁴⁰⁶ *vasīsatasaḥassehi*, that is, masters of the Teaching, arahants.

⁶⁴⁰⁷ *purisuttamo*

⁶⁴⁰⁸ lit., "I made" "I did"

⁶⁴⁰⁹ *pacchcheka-dussa-yugale*

⁶⁴¹⁰ *āhutināṃ paṭiggaho*

⁶⁴¹¹ *tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ccha* ("and all of these [monks]") for PTS *saṅgham etena*

a canopy of solid gold
will always⁶⁴¹² be carried [for him]. [6350]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. [6351]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. [6352]

Sitting in the monks' Assembly
he will [then] roar the lion's roar.⁶⁴¹³
On [his] pyre an umbrella's borne;⁶⁴¹⁴
beneath it⁶⁴¹⁵ he is cremated." [6353]

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. [6354]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. [6355]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6356]

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! [6357]

The four analytical modes,
and these eight deliverances,

⁶⁴¹²lit., "every day"

⁶⁴¹³i.e., announce his arahantship

⁶⁴¹⁴i.e., to honor his lofty status

⁶⁴¹⁵lit., "beneath the umbrella"

six special knowledges mastered,
[I have] done what the Buddha taught! [6358]

Thus indeed Venerable Yasa Thera spoke these verses.

The legend of Yasa Thera, the first.

[{552.}⁶⁴¹⁶ Nadī-Kassapa⁶⁴¹⁷]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame,
taking the best fruit [of some sort],
I gave [it] to [him], the Teacher, [6359]

The Biped-Lord,⁶⁴¹⁸ the World's Best One,
Bull of Men. Due to that karma,
I've attained the unshaking state
beyond [all] conquest and defeat. [6360]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. [6361]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6362]

Being in Best Buddha's presence
was a very good thing for me.

⁶⁴¹⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴¹⁷ "Kassapa by the River," a historical monk, brother of Uruvela-Kassapa (see v. 36-38 of Uruvela-Kassapa's *apadāna*, [5946]-[5948], above); cf. DPPN II:10. This same *apadāna*, with minor changes (the first two verses are conflated here, and one line is missing), appears above as #437 {440}. There it is ascribed to a monk named Jambuphaliya, "Rose-apple Fruit-er," and on the basis of that ascription BJTS Sinh. gloss says the type of "best fruit" referred to in the first (there second) verse was a rose-apple (*jambu*) fruit. Here, lacking that ascription, BJTS Sinh. gloss is silent as regards the type of fruit that was donated.

⁶⁴¹⁸ I read this and the following two epithets in the vocative, in keeping with PTS, though BJTS reads them as nominatives, continuing the preceding verse, here and in the repeated version ({552}). See the latter for the treatment of them as nominatives.

The three knowledges are attained;
[I have] done what the Buddha taught! [6363]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6364]

Thus indeed Venerable Nadikassapa Thera spoke these verses.

The legend of Nadikassapa Thera, the second.

[{553.}⁶⁴¹⁹ **Gayā-Kassapa**⁶⁴²⁰]

I was dressed in⁶⁴²¹ deer-leather [then],
wearing a [heavy] shoulder-yoke.
Carrying a *khāri* load, I
brought jujubes⁶⁴²² to the ashram. [6365]

The Blessed One in that era
was alone with nobody else.⁶⁴²³
He then approached my hermitage,
shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart,
worshipping⁶⁴²⁴ the Compliant One,⁶⁴²⁵
taking [them] with both of my hands
I gave the Buddha jujubes. [6367]

In the thirty-one aeons since
I gave that fruit [to him] back then,

⁶⁴¹⁹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴²⁰“Kassapa from Gayā,” a historical monk, brother of Uruvela-Kassapa and Nadikassapa (see v. 36-38 of Uruvela-Kassapa’s *apadāna*, [5946]-[5948], above); cf. DPPN I: 753. This same *apadāna*, with minor changes to the second foot of the first verse (where he is made to wear a shoulder-yoke [above he is made to wear robes of bark]) and the first foot of the second verse (which names the Buddha as Sikhi, here unnamed), appears above as #439 {442}. There it is ascribed to a monk named Kaladāyaka, “Jujube Donor”.

⁶⁴²¹lit., “with”

⁶⁴²²*kolaṇ*, Sinh. *ḍebara phala*, *Ziziphus Mauritania*, *Zyziphus Jujuba*, Indian jujube or Chinese apple.

⁶⁴²³lit., “without a second”

⁶⁴²⁴lit., “and worshipping”

⁶⁴²⁵*subbatan*

I've come to know no bad rebirth:
the fruit of giving jujubes. [6368]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6369]

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! [6370]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6371]

Thus indeed Venerable Gayā-Kassapa Thera spoke these verses.

The legend of Gayā-Kassapa Thera, the third.

[{554.}⁶⁴²⁶ Kimbila⁶⁴²⁷]

When Kakusandha passed away,⁶⁴²⁸
the Brahmin, the Perfected One,⁶⁴²⁹
gathering *salala*⁶⁴³⁰ flowers,
I constructed a pavilion.⁶⁴³¹ [6372]

Having gone to Tāvatiṃsa,
I received a supreme mansion.

⁶⁴²⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴²⁷ the personal name of a historical monk, well known in the early texts. See DPPN I: 604-605 for details. This same *apadāna*, almost verbatim (the only difference is in the first verse of the concluding refrain; there "All defilements..." replaces the more common "Like elephant..." found here), is included above as #395 {398}. There it is ascribed to a monk named *Salaḷamaṇḍapiya* ("Salaḷa-Pavilion-er"), apparently reflecting the nature of the formative gift described in this *apadāna*.

⁶⁴²⁸ lit., "reached nirvana"

⁶⁴²⁹ *ṽusīmati*, loc. of *ṽusīmant* = *ṽusitavant*, "one who has reached perfection" "the Master"

⁶⁴³⁰ BJTS Sinh.gloss = *hora*, Bot. Dict. = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp*)."

⁶⁴³¹ lit., "I caused a pavilion (*maṇḍapa*) to be constructed," caus. of *karoti*

I surpassed [all] the other gods:
that is the fruit of good karma. [6373]

Whether it's the day or the night,
walking back and forth or⁶⁴³² standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. [6374]

Within just this [present] aeon⁶⁴³³
since I [thus] worshipped⁶⁴³⁴ the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [6375]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6376]

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! [6377]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6378]

Thus indeed Venerable Kimbila Thera spoke these verses.

The legend of Kimbila Thera, the fourth.

⁶⁴³²lit., "and," *ccha*

⁶⁴³³Kakusandha Buddha lived at an earlier time in the present aeon, one of five Buddhas said to have done so. The author demonstrates awareness of — and a solution that smoothes out — the little wrinkle this creates in applying this typical refrain.

⁶⁴³⁴lit., "did *pūjā*"

⁶⁴³⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴³⁶a historical monk, "Son of the Vajjian [King]," who was indeed the son of a Licchavi king (assuming he is DPPN Vajjiputta (2); see DPPN II: 810-811). This same *apadāna* appears above as #501 {504}, ascribed to a monk named Avaṭaphaliya (in parallel texts and one PTS alt. sp. Avaṇṭa°), meaning "Stemless Fruit Giver". The present version differs from #501 {504} only in two minor ways: the opening epithet *sataraṃsi* ("Hundred-Ray One") in the latter becomes "Thousand-Ray One" (*sahassaraṃsi*)

[{555.}⁶⁴³⁵ Vajjīputta⁶⁴³⁶]

The Blessed One, Thousand-Raycd One,⁶⁴³⁷
 the Self-Become, Unconquered One,
 rising up from [his] solitude,
 went forth in order to seek food. [6379]

[Holding] fruit in [my] hand, I saw
 the Bull of Men who had approached.
 Happy, with pleasure in [my] heart,
 I gave [him] fruit with stems attached. [6380]

In the ninety-four aeons since
 I gave [him] that fruit [at that time],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. [6381]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [6382]

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! [6383]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! [6384]

Thus indeed Venerable Vajjīputta Thera spoke these verses.

The legend of Vajjīputta Thera, the fifth.

here, and in the final line of v. 2 of #501 {504} (and all the parallel texts) the fruit is specified to be "with stems removed" (*avaṇṭa*) whereas here the fruit is specified to be "with stems attached" (*savaṇṭaṃ*). With similarly minor variations, parallel texts are found as #378 {381} as #463 {466}.

⁶⁴³⁷ *sahassaraṃsi*, i.e., "the Sun"

⁶⁴³⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴³⁹ a historical monk, see DPPN I:349. This same *apadāna*, with slight variations, is included above as #498 {501}, where it is ascribed to a monk named Tīṇikaṇikārapup-

[{556.}⁶⁴³⁸ Uttara⁶⁴³⁹]

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,⁶⁴⁴⁰
sat down, the Ultimate Person. [6386]

I was a sorcerer⁶⁴⁴¹ back then,
[one who could] travel through the sky;
taking my well-gone⁶⁴⁴² trident I
was going through the sky [right there]. [6387]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,⁶⁴⁴³
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.⁶⁴⁴⁴
Seeing [that], I pleased [my own] heart. [6389]

Wandering, I saw a flower,
a dinner-plate⁶⁴⁴⁵ with divine scent.
Carrying three [of those] flowers,
I offered⁶⁴⁴⁶ [them] to the Buddha.⁶⁴⁴⁷ [6390]

phiya ("Three *Kaṇikāra* Flowers-er"), based on the nature of the original gift. The slight variations here are: reading *bhagavā* for *sambuddho* in the third foot of v. 1 [6385]; reading "well-gone" (*sugataṃ*) for "well-made" in v. 3 [6387]; reading *puṇṇamāye* for *puṇṇamāse* in v. 4 [6388]; reading "I don't know" (*na jānāmi*) for "I don't get born in" (*na jāyāmi*) in v. 21 [6405]; eliding the last two feet of v. 27 [6411], which #498 {501} presents as a six-footed verse.

⁶⁴⁴⁰lit., "crouching with his legs crossed"

⁶⁴⁴¹*vijjādhara*, "spell-knower"

⁶⁴⁴²*sugataṃ*, perhaps a mistake for *sukataṃ* ("well-made")

⁶⁴⁴³i.e., when it is full, *puṇṇamāye* [mistake for *puṇṇamāse*?] *va cchandimā*

⁶⁴⁴⁴lit., "similar to the color of a reed-fire"

⁶⁴⁴⁵*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁶⁴⁴⁶lit., "did *pūjā*"

⁶⁴⁴⁷lit., "to the Best Buddha"

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."⁶⁴⁴⁸
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. [6393]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁶⁴⁴⁹ cent-*bheṇḍu*⁶⁴⁵⁰ [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 wish⁶⁴⁵¹ if I should wish. [6395]

And there was an expensive bed,
which had an assembled⁶⁴⁵² mattress,
with a wool blanket⁶⁴⁵³ on one end,
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm
wandering in divine travels,

⁶⁴⁴⁸ *kaṇḍikārīti nāyati*

⁶⁴⁴⁹ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

⁶⁴⁵⁰ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

⁶⁴⁵¹ *yeṇicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁶⁴⁵² *vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁶⁴⁵³ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

going according to [my] wish,
honored by the gods' assembly. [6397]

I stand on flowers⁶⁴⁵⁴ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁶⁴⁵⁵ [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;⁶⁴⁵⁶
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,⁶⁴⁵⁷
together with troops of women
I rejoice in [my] great mansion.⁶⁴⁵⁸ [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]

⁶⁴⁵⁴lit., "on a flower"

⁶⁴⁵⁵or perhaps flowers? Or both, i.e. trees in bloom?

⁶⁴⁵⁶*khiḍḍāratiyā*

⁶⁴⁵⁷*tidase*, i.e., in Tāvatiṃsa heaven

⁶⁴⁵⁸*vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

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,
 pure⁶⁴⁵⁹ 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 honor⁶⁴⁶⁰
 [and] I have very lofty fame,
 always in the majority,⁶⁴⁶¹
 my retinue has no factions. [6411]

I'm not aware of⁶⁴⁶² cold [nor] heat,
 [and] burning fever⁶⁴⁶³ is not known.
 Likewise there is not found in me,
 suffering of the mind [or] heart. [6412]

⁶⁴⁵⁹*nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁶⁴⁶⁰lit., "*pūjā*"

⁶⁴⁶¹*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁶⁴⁶²or "I do not know," *na jānāmi*

⁶⁴⁶³*pariḷāho*

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 Śrāvastī,⁶⁴⁶⁴
in a wealthy [clan] with big halls.⁶⁴⁶⁵ [6414]

Giving up the five sense pleasures,⁶⁴⁶⁶
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.⁶⁴⁶⁷
Special knowledges perfected:
that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,
skilled in [all] the superpowers,⁶⁴⁶⁸
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. [6418]

In the thirty thousand aeons
since I worshipped⁶⁴⁶⁹ 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.

⁶⁴⁶⁴lit., "in the city, Śrāvastī,"

⁶⁴⁶⁵*mahāsālā*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁶⁴⁶⁶*pañccha-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁶⁴⁶⁷*samādhikusalo ahaṇ*

⁶⁴⁶⁸*iddhipādesu kovido*

⁶⁴⁶⁹lit., "did *pūjā*"

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.

[{557.}⁶⁴⁷⁰ Apara Uttara⁶⁴⁷¹]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped⁶⁴⁷² [that Buddha's] relics. [6423]

In the ninety-four aeons since
I worshipped⁶⁴⁷³ [those] relics [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship. [6424]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6425]

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! [6426]

⁶⁴⁷⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴⁷¹ "A Different Uttara," likewise a historical monk, see DPPN I:350. This same *apadāna* appears above, verbatim, as #483 {486}, where it is ascribed to a monk named Dhātupūjaka ("Relic-Worshipper")

⁶⁴⁷² lit., "did *pūjā*"

⁶⁴⁷³ lit., "did *pūjā*"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6427]

Thus indeed Venerable Aparā Uttara Thera spoke these verses.

The legend of Aparā Uttara Thera, the seventh.

[{558.}⁶⁴⁷⁴ **Bhaddajī**⁶⁴⁷⁵]

I, having plunged into a pond,
served by various elephants,
am pulling up lotus root there,
because [they're what] I'm eating then. [6428]

The Buddha⁶⁴⁷⁶ in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,⁶⁴⁷⁷ the Buddha
is traveling⁶⁴⁷⁸ through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking⁶⁴⁷⁹ upward [at the sky],
I saw the Leader of the World. [6429-6430]

Remaining in that very place,
I invited the World-Leader:
“Honey is flowing from the roots
[and] milk [and] oil⁶⁴⁸⁰ [flow] from the stems;
let the Buddha, the Eyeful One,
with pity accept [some] from me.” [6431]

⁶⁴⁷⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴⁷⁵ “Honorable Lucky One,” a historical monk, see DPPN II:349-350. This same *apadāna* is included above as #480 {483}, where it is ascribed to a monk named Bhisadāyaka (“Lotus-Root Donor”), with slight variations in the formatting of the individual verses and reading *bhisam* (“lotus root”) for *bhikkham* (“alms food”) in v. 15 [6442].

⁶⁴⁷⁶ lit., “the Blessed One”

⁶⁴⁷⁷ *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁶⁴⁷⁸ lit., “going,” elsewhere translated as “flying” given the context

⁶⁴⁷⁹ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁶⁴⁸⁰ *sappi*, lit., ghee, clarified butter (*gī tel*)

Then the Teacher, Compassionate,
the Greatly Famed One, descended.
The Eyeful One, with pity then,
accepted [that] alms food of mine.
Accepting [it], the Sambuddha
expressed [his] thanks to me [like this]: [6432]

“Be happy, O merit-filled one;
let your rebirth be accomplished.
Due to this gift of lotus root,
may you receive huge happiness.” [6433]

Having said that, the Sambuddha,
the one whose name was “Best Lotus,”
the Sambuddha, taking [that] food,
the Victor flew off⁶⁴⁸¹ through the sky. [6434]

Having taken [more] lotus root,
I came [back] to my hermitage.
Hanging that root up in a tree,
I remembered my offering. [6435]

A massive wind[-storm] then arose;
it agitated⁶⁴⁸² the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. [6436]

Then lightening falling [from the sky,]
struck⁶⁴⁸³ [me right] on [top of] my head.
[Because of that,] sitting down,
I passed away [right] on the spot. [6437]

[Then] bound up with my good⁶⁴⁸⁴ karma,
I was reborn in Tusitā.
[When] my [human] body fell down,
I delighted in the gods’ world. [6438]

Eighty-six thousand women [then,]
decked out [in fine clothes and jewelry,]

⁶⁴⁸¹lit., “went”

⁶⁴⁸²reading *sañcchālesi* with BJTS for PTS *sañjālesi*

⁶⁴⁸³lit., “fell down”

⁶⁴⁸⁴lit., “meritorious”

wait on me evening and morning:
the fruit of giving lotus root. [6439]

Having come to a human womb,
I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. [6440]

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. [6441]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. [6442]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6443]

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! [6444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6445]

Thus indeed Venerable Bhaddajī Thera spoke these verses.

The legend of Bhaddajī Thera, the eighth.

[{559.}⁶⁴⁸⁵ Sīvaka⁶⁴⁸⁶]

When Vipassi, the Sage So Great,
was going about as [he] wished,

⁶⁴⁸⁵*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴⁸⁶"Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as #472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁶⁴⁸⁷ [6446]

In the ninety-one aeons since
I gave that alms food at that time,
I've come to know no bad rebirth:
that's the fruit of barley porridge. [6447]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6448]

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! [6449]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6450]

Thus indeed Venerable Sīvaka Thera spoke these verses.

The legend of Sīvaka Thera, the ninth.

The Summary of That:

Yasa and Nadī-Kassapa,
Gayā, Kimbila, Vajjita,
two Uttaras and Bhaddaji
and Sīvaka the final one.

The Yasa Chapter, the fifty-sixth.

The *Therāpadāna* is finished.

(In the book "machasa" [one of BJTS' alt. editions] the *apadānas* of the Theras Raṭṭhapāla [and] Upavāna are shown, merged into the end of the Yasa Chapter. It should be understood that they are not shown here due to their coming in the second and third chapters of the first part of the

⁶⁴⁸⁷*kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Apadānapāḷi [Ratṭhapāla is #18, in the second chapter; Upavāna is #22, in the third chapter].)