

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sāriputta

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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
kadam³⁶ 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°*

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°*, Sinh. *ranvan kakuḷuvō*

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: *āṭikukūḷa*

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 Bipeds. (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 Śākyas,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: *Śākyapungavaṃ*

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

Understanding all of that well,
Gotama, Bull of the Śākya's,
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*jīnasāsaṇaḥ*, 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*jīnasāsanaṃ*, 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*sakyaṇuttassa 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"