

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sereyyaka

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Sereyyaka Chapter, the Thirteenth

[121. Sereyyaka¹]

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*² in three-fold rut.³ (2) [1768]

Picking up [some] jasmine⁴ flower[s],
I tossed [them] up into the air.
By the power of the Buddha,
they fully surrounded [him there]. (3) [1769]

The Great Hero stood unmoving,
the World-Leader, Omniscient One.
On all sides they scattered flowers,
[thus] covering the Bull of Men.⁵ (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]

¹“Jinti-Flower-er.” Sinhala *kaṭukaraṇḍu*. RD: “name of a tree (*Berleria cristata*)”

²see #1, v. 25 [164]. Or glossary? xxx

³i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁴cty says these are *jāti* or jasmine flowers (is *katukarandu* a variety thereof?). *Saman picchcha*?

⁵lit., “they scattered a floral covering on the Bull of Men”.

In the fifteen-thousandth aeon
there were five more than twenty men,
wheel-turning kings with great power,
[all] known as CChīnamāla⁶ [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.

⁶“Chinese Garland”.