

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Ekamandāriya

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Mandārapupphiya¹ Chapter, the Thirty-Seventh

[358. {361.}² Ekamandāriya³]

Coming here from Tāvatiṃsa,
I was a man named Maṅgala.⁴
Taking a *mandārava* bloom,
I carried [it] over the head
of Vipassi [Buddha], Great Sage,
seated [then] in meditation.⁵
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.

¹BJTS reads *Mandārava*°, the preferred Pāli spelling.

²*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.

³“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 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”

⁴“Auspicious,” “Festival,” “Lucky,” also the name of a previous Buddha.

⁵lit., “with (in) *samādhi*”