

# **Legends of the Buddhist Saints**

*Apadānapāli*

TRANSLATED BY  
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# Bodhivandaka

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## Bodhivandaka Chapter, the Thirty-Eighth

### [368. {371.}<sup>1</sup> Bodhivandaka<sup>2</sup>]

I saw a green *pāṭali*<sup>3</sup> tree,  
foot-drinker growing in the earth.<sup>4</sup>  
Resolutely<sup>5</sup> pressing my hands,  
I worshipped [that] *pāṭali* [tree]. (1) [3220]

Having pressed hands together,  
filling<sup>6</sup> [my] mind [with] reverence,  
purified [both] inside [and] out,<sup>7</sup>  
I worshipped [that] *pāṭali* [tree]  
as though before<sup>8</sup> the Sambuddha,  
Well-Liberated, Undefined,<sup>9</sup>  
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.

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<sup>1</sup>*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.

<sup>2</sup>“Bodhi [Tree] Worshipper.”

<sup>3</sup>Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255, #369{372}.

<sup>4</sup>The 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”.

<sup>5</sup>*ekaṇsam*, with certainty, definitively, absolutely.

<sup>6</sup>lit., “making”

<sup>7</sup>*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“

<sup>8</sup>*sammukhā viya*, lit., “as though face to face with”

<sup>9</sup>*anāsava*

The legend of Bodhivandaka Thera is finished.