

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Sumanadāmadāyaka

Jonathan S. Walters

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[376. {379.}¹ Sumanadāmadāyaka²]

Having made a wreath of jasmine,
I stood carrying it in front
of Siddhattha, the Blessed One,
the Well-Bathed One, the Ascetic.³ (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 presence⁴
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.

¹*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.

²"Jasmine Wreath (or Garland) Donor"

³the 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).

⁴BJTS read "Being in Best Buddha's presence"