

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Pilindavaccha

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Printed September 2026

Pilindavacchcha Chapter, the Fortieth

[388. {391.}]¹ Pilindavacchcha²

In the city, Hamsavatī,
I was a gate-keeper³ back then.
Undisturbable,⁴ boundless wealth
was heaped up for me in the house. (1) [3374]

[While] sitting down in solitude,
having [greatly] gladdened [my] mind,
seated in the splendid palace,
I contemplated thus back then: (2) [3375]

“Much wealth has been obtained by me;
I have an opulent harem.
King Ānanda,⁵ lord of the earth,
himself invited [me to come].⁶ (3) [3376]

And [now] this Buddha has been born,
the Spontaneously Born⁷ Sage.⁸
And [all this] wealth exists for me;
I will give gifts⁹ to the Teacher. (4) [3377]

¹Apadāna 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.

²cf. #15, and note, above. BJTS spells the name *Pilindavacchcha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. “Pilinda” was his given name, “Vacchcha” refers to his *gotta* (lineage).

³*dovārika* fr. *dvāra*. Cty (p. 480) explains that he was a very rich man (*mahaddhano mahābhogo*) born in a gate-keepers’ clan (*dovārikakule nibbatto*), which might imply that he himself was not engaged in such labor (the term can also mean “janitor”). Later however (p. 481) Cty stipulates that he himself was the keeper/protector of the king’s gate (*rañño gehadvāre dvārapālako*), perhaps suggesting that this was a position of some status.

⁴*akkhobhaṇ*, lit., “unshaken,” “unperturbed.” BJTS gloss gives *niravul*, unadulterated, unconfused, untroubled, clear. Cty explains that his wealth was such that “it was not able to be disturbed, scattered, by the king nor by the other favorites [of his]”

⁵“Joy”

⁶BJTS gloss understands this to mean that the king invited the protagonist to come and join in his almsgiving to the Buddha’s foremost monks. But that is not specified in the text. I understand being invited by the king himself to be a more general indication of his high status, paralleling his possession of wealth and of an opulent harem.

⁷*adhicchhuppattiko*, “the Spontaneously Produced One”

⁸*muni*

⁹*dānaṇ*

The royal prince, [named] Paduma,¹⁰
gave splendid gifts for the Victor:
strong¹¹ elephants and palanquins
and large¹² supports¹³ [to hold them up]. (5) [3378]

I'll also give gifts¹⁴ to the monks¹⁵
with virtue supremely splendid.¹⁶
I will be the instigator¹⁷
of other [things] not yet given.¹⁸ (6) [3379]

Thinking through varied¹⁹ donations²⁰
of which the fruit is happiness,
I lit on²¹ a requisites-gift,²²
[which would] fulfill my intentions: (7) [3380]

"I shall donate the requisites²³
for the monks of splendid virtue.²⁴

¹⁰reading *Padumena* with BJTS and PTS alt. for PTS *Padume*. The term means "Lotus" and in the PTS reading would agree with "Victor," also a distinct possibility given that the Buddha in question was Padumuttara, "Supreme Lotus"

¹¹*hatthināge* = "Nāga elephants," implying elephants which are particularly strong or stately

¹²*anappakaṇ*, lit., "not tifling," "not diminutive." The implication seems to be that the supports were large, strong, steady, etc., as one would want for elephants and regal palanquins.

¹³I followed JPTS in reading *apassenañ* for PTS *appassenañ* ("little armies"). BJTS glosses "boards/plants for holding in place"

¹⁴*dāna*

¹⁵*saṅgha*

¹⁶*guṇavaruttama*. JPTS reads here and below *gaṇa*°, "the supremely splendid group"

¹⁷*ādikammika*, lit., "beginning-maker." *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.

¹⁸*adiṇṇapubbaṇ*, lit., not given formerly "not given in the past"

¹⁹*bahuvidhaṇ*

²⁰*yāge*, sing. *yāga* meaning "sacrifice" (= Skt. *yajñā*) in the non-Buddhist context and "gift" or "charity" or "expenditure" or "almsgiving" in the Buddhist one.

²¹lit., "saw," *addakkhiṇ*

²²*parikkhāra-dānaṇ*, Sinh. *pirikara dānaya*, i.e., a gift of the "requisites" or *parikkhāras* of Buddhist monks and nuns, which are variously enumerated (often in an idealized list of eight) and may include the three monastic robes, begging bowl, razor, needle, small knives, girdle, water-strainer, umbrellas, sandals, and so forth.

²³reading *parikkhārāni* with BJTS and PTS alt. for PTS *parikkhārāna*, "of the requisites"

²⁴here as above, *guṇavaruttama*, hence lit., "monks of supremely splendid virtue." I leave *uttama* untranslated in this case, to keep the meter.

I will be the instigator²⁵
of other [things] not yet given.”²⁶ (8) [3381]

Approaching the basket-makers,²⁷
I made an umbrella to last,²⁸
bringing together into one,
a hundred thousand umbrellas. (9) [3382]

I brought together into one,
a hundred thousand [strips of] cloth,
I brought together into one,
a hundred thousand begging bowls. (10a-b)²⁹ [3383]

And also small knives³⁰ [and] hatchets,³¹
needles³² [and] clippers for the nails.³³
Having [them] made fit for that I
hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans³⁴ made fit for that [too],
fans [made out] of palmyra [fronds],³⁵
peacock-feathers³⁶ and tails of yaks;³⁷
water-strainers,³⁸ oil-containers.³⁹ (11c-d, 12a-b) [3385]

²⁵*ādikammika*, lit., “beginning-maker.” *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.

²⁶*adiṇṇapubbaṇ*, lit., not given formerly “not given in the past”

²⁷or “reed-workers,” *naḷakakāre*

²⁸*tāvade*, lit., “for all times”

²⁹PTS reading here is corrupt, eliding four feet from two verses which confounds the formatting into verses. Here and in the following I take BJTS’ much preferable reading as my standard, but use the a-b-c-d convention to indicate where the different feet correspond to the PTS numbering of the verses.

³⁰*vāsiyo*

³¹*satthake*

³²*sūcchiyo*

³³*nakha-cchchedane*

³⁴*vidhūpane*

³⁵*tālavaṇṭe*. The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

³⁶*morahatthe*, lit., “peacock hairs” or “peacock hands.” Here as elsewhere, in keeping with Johnson’s critique of Boswell’s Latin translation, it is necessary to take the Pāli from the meaning, rather than the other way around

³⁷*cchamare* [rea *cchāmare*], RD: a chowrie, the tail of bos grunniens used as a whisk

³⁸*parissāvane*

³⁹*teladhare*

I likewise had made, fit for that,
needle-cases⁴⁰ [and] shoulder straps⁴¹
as well as girdles for the waist⁴²
and [also] well-constructed stools.⁴³ (12c-d, 13a-b) [3386]

Filling vessels made for eating
and also copper [oil] beakers
with medicines, I fixed those too
on the umbrella's underside. (13b-c, 14a-b) [3387]

I filled vessels with all [of this]:
sweet-flag,⁴⁴ cuscus grass,⁴⁵ licorice,⁴⁶
pepper,⁴⁷ also black peppercorns,⁴⁸
myrobalan⁴⁹ [and] ginger⁵⁰ [too]. (14c-d, 15a-b) [3388]

I likewise had made, fit for that,
shoes [for the feet],⁵¹ [and] sandals⁵² [too],
towels⁵³ [to use after bathing],
[and] well-constructed walking-sticks.⁵⁴ (15c-d, 16a-b) [3389]

Tubes for holding herbs⁵⁵ and ointments,⁵⁶
sticks of caustic,⁵⁷ pots to keep things,⁵⁸

⁴⁰*sūcchighare*

⁴¹reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

⁴²*kāyabandhane*

⁴³*ādhārake*, also stand, pulpit, desk

⁴⁴*vaccha*. RD “a kind of root Vin i.201=iv.35” BJTS gives *vadakasā* which is sweet-flag or orris root, *Acorus Calamus* (*Araceae*), Sinh. also *vadakaha*.

⁴⁵RD “the fragrant root of *Andropogon Muricatum* (cp. *bīraṇa*).” Sinh. *sāvanna*, “cuscus grass”

⁴⁶*laṭṭhimadhu*, “cane-honey,” *Abrus precatorius*, Sinh. *vālmī*

⁴⁷*pippalī*, Sinh. *pippalī mūl*, the root of the long pepper, *Piper longum*

⁴⁸*maricchāni*, black pepper, allowed as medicine for the monks

⁴⁹*harīṭaka* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

⁵⁰*siṅgivera*, Sinh. *hiṅguru* or *iṅguru*, referring to the fresh root rather than the dried or powdered spice

⁵¹*upāhanā*, Sinh. *vahan*

⁵²*pādukā*, Sinh. *mirivāḍi*

⁵³*udakapuñicchane*

⁵⁴*kattaradaṇḍe*

⁵⁵*osadha*, “medicinal ingredients, both fresh and dried medicinal herbs and plants

⁵⁶reading *osadhañjananālī* with BJTS for PTS *osadhañjananālī*

⁵⁷or “surgical instruments”? *Salākā* can also mean an arrow or dart, a peg, a blade of grass, the ribs of a parasol, a pencil or small stick for painting the eyes with collyrium (= *añjana* as in the previous foot), a kind of needle, a metal gong, the membrum virile

[locks with their] keys⁵⁹ and key-cases⁶⁰
sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that,
bandages⁶¹ and [also] smoke-tubes,⁶²
lamp-holders⁶³ and water-vessels,⁶⁴
and baskets [woven] of wicker.⁶⁵ (17c-d, 18a-b) [3391]

I likewise had made, fit for that,
tweezers⁶⁶ [to pull], scissors [to cut],⁶⁷
bags⁶⁸ for [containing] medicines
and tools for removing ear-wax.⁶⁹ (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that,
and fixed beneath [that] umbrella,
long benches⁷⁰ as well as short chairs⁷¹
and couches⁷² fashioned with four [legs].⁷³ (19c-d, 20a-b) [3393]

I likewise had made, fit for that,
wool cushions⁷⁴ and cotton cushions,⁷⁵
cushions [fashioned] for the small chairs
and very well made pillows⁷⁶ [too]; (20c-d, 21a-b) [3394]

or a ticket consisting of slips of wood, used in monastic voting. The chosen reading is consistent with the other medical terms in this verse.

⁵⁸ *dhamma-kuttarā* = Sinh. *damkoturu*

⁵⁹ *kuñcchikā*

⁶⁰ *kuñcchikāghare*

⁶¹ *āyoge*

⁶² *dhūma-nette*; RD: “i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14”

⁶³ *dīpadhārake*

⁶⁴ *tumbake*, made of copper, wood or fruit (gourd, calabash, coconut shell)

⁶⁵ or boxes: *karaṇḍe*

⁶⁶ *saṇḍāse*

⁶⁷ *pipphala*, taking this as a shortened form of *pipphalaka*, see RD s.v. The term more commonly refers to the fruit of the ficus religiosa (Bodhi Tree of Gotama Buddha). BJTS glosses the term as “scissors” (*katuru*)

⁶⁸ *thavike*

⁶⁹ *malahāraka*, lit., “impurity removers,” a tool resembling a tiny spoon, used for removing wax from the ears

⁷⁰ *āsandiyo*

⁷¹ *pīṭhake*

⁷² *pallaṇike*

⁷³ *cchaturu-maye*

⁷⁴ *uṇṇā-bhisi*

⁷⁵ *tūla-bhisi*

⁷⁶ *bimbohane*

massaging stones⁷⁷ and honeycombs,⁷⁸
 and oil for warming up the hands,⁷⁹
 small cases,⁸⁰ planks⁸¹ and needles⁸² [too],
 and a bed that was spread with rugs,⁸³ (21c-d, 22a-b) [3395]

 dwelling places⁸⁴ and foot-towels⁸⁵
 and sticks [to use] for chairs and beds,⁸⁶
 toothpicks⁸⁷ and [also good] tooth-sticks,⁸⁸
 [and] scents for smearing on the head,⁸⁹ (22c-d, 23a-b) [3396]

 wood for fires⁹⁰ and stools [made] of straw,⁹¹
 small plates for covering alms-bowls,⁹²
 ladles [which are made] for water,⁹³
 silver troughs for [storing] chunnam,⁹⁴ (23c-d, 24a-b) [3397]

 brooms⁹⁵ and water-jugs⁹⁶ and likewise
 garments [to wear when] it's raining,⁹⁷

⁷⁷*kuruvinde, kuruvindaka* = Sinh. *kurundu-gal*, a stone used for rubbing the body

⁷⁸or beeswax: *madhu-sitthe*

⁷⁹*telahatthappatāpakaṇ*, BJTS reads *telaṃ hatthappatāpakaṃ* which amounts to the same thing, a little more cleanly.

⁸⁰*sipāṭi*, cf. *sipāṭikā*, small cases (Sinh. *kopuwa*) or pods (*karaḷa*). Meaning is unclear here. BJTS glosses, “burnt shells (*kabala*, as of coconuts) which are kept having made them rough by drawing lines on them, or else stone planks which have been polished”.

⁸¹*phalake*

⁸²*sūcchi* (PTS *suci*)

⁸³*mañcchamattharaṇena*

⁸⁴*senāsane*

⁸⁵*pādapuñcchhe*

⁸⁶*sayanāsanadaṇḍake*

⁸⁷*dantapoṇe*

⁸⁸*āṭali*. I do not find this in the dictionaries. BJTS glosses as *dāhāṭi*, sticks used for cleaning the teeth.

⁸⁹*sisālepanagandhake*

⁹⁰*araṇi*

⁹¹*palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

⁹²*pattapidhānathālake*

⁹³*udakassa kaṭacchchu*

⁹⁴*cchuṇṇakam rajata + ammaṇaṃ*. Chunnam is limestone ground into a paste, mixed with betel and areca nut for chewing. This would then refer to what is called in Sinhala *kiḷoti*, “betel cases”

⁹⁵*sammajjanaṇ*

⁹⁶reading *udapattaṇ* with BJTS. PTS reads *udavatthaṇ*, “an upper cloth” (?)

⁹⁷*vassika-sāṭikaṇ*

⁹⁸*nisīdanaṇ kaṇḍucchchādi*, more commonly *kaṇḍupaṭicchchādi*, a cloth allowed in the Vinaya to monks suffering from the itch

covers for the itch when sitting⁹⁸
 and⁹⁹ intermediate robes¹⁰⁰ [too], (24c-d, 25a-b) [3398]
 monastic robes and upper robes,¹⁰¹
 cleaners for the mouth and the nose,¹⁰²
 abundant salt and sour gruel,¹⁰³
 honey¹⁰⁴ and soured milk to drink,¹⁰⁵ (25c-d, 26a-b) [3399]
 incense,¹⁰⁶ lumps of boiled rice,¹⁰⁷ and rags,¹⁰⁸
 napkins with which to wipe the face:¹⁰⁹
 whatever ought to be given
 which is fitting for the Teacher,
 after assembling all of that
 I went up to [King] Ānanda.¹¹⁰
 After going up to the king,
 the father¹¹¹ of the Greatest Sage,¹¹²
 having saluted with [my] head,
 I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

⁹⁹*atha*, lit., “then”

¹⁰⁰*antaravāsaka*, one of the three robes worn by Buddhist monks and nuns

¹⁰¹*uttarāsaṅga-saṅgāṭī*

¹⁰²*natthukaṇ mukhasodhanaṇ*

¹⁰³reading *bilāṅga-loṇaṇ pahūtaṇ* with BJTS (PTS reads *bhūtaṇ* [“become”], which is clearly wrong not only for being nonsensical in context but also for making the foot fall short (seven rather than eight syllables).

¹⁰⁴*madhu*

¹⁰⁵*dadhi-pānakaṇ*. *Dadhi* is milk-curd or yoghurt; “for drinking” could imply that it has been blended into a drink like *lassi*, or could refer to drinkable whey that results from souring the milk. In the description of the *ānisaṃsas*, below (v. 196 [3570]) the gift is more straightforwardly just called *dadhi*, though the addition of “well-prepared” (*sampannaṇ*) does imply some sort of processing for consumption.

¹⁰⁶reading *dhūpaṇ* with BJTS for PTS *pupphaṇ*, “flower”

¹⁰⁷*sitthaṇ*

¹⁰⁸*pilotiñccha*

¹⁰⁹*mukha-puñcchana-suttakaṇ*

¹¹⁰Malalasekera DPPN II:211 reads this passage to imply that the protagonist gave these fabulous gifts to the king himself, but I do not see warrant for that in the text. Indeed, it is clear that these are intended as requisites for the monks; I read v. 63 [3436] below to refer to this mega-umbrella as placed atop the Buddha.

¹¹¹lit., “progenitor,” BJTS glosses “father”

¹¹²reading *mahesino* with BJTS for PTS *mahāyasaṇ*, “the progenitor of great fame”

¹¹³I have puzzled long over this difficult section of the text, and can only make sense of the Pāli by taking it as a dialogue involving multiple different parties: the protagonist (Rev. Pilindavacchcha in his previous life), King Ānanda, the judges in a court of law, and the protagonist’s friends and relatives; Padumuttara Buddha also speaks

[Protagonist:]¹¹³

“Together [we were] born [and] raised;
[we] are both of a single mind,¹¹⁴
and¹¹⁵ in common [we] both follow
[one course] through happiness and pain.”¹¹⁶ (29) [3402]

[King:]

“O conqueror of foes¹¹⁷ you have
dissatisfaction¹¹⁸ in the mind.
If you can, warrior, you should
remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;¹¹⁹
[we] are both of a single mind.¹²⁰
Know mine as ‘eliminated’
if yours [has been expelled as well].“ (31) [3404]

[Protagonist:]

“Know of me,¹²¹ O great king, that my
suffering¹²² is hard to remove.
[If you’re] able¹²³ you should shout¹²⁴ [it]: (32) [3405]
one¹²⁵ boon¹²⁶ hard for you to grant¹²⁷ [me].“

[King:]

various lines. BJTS does not seem to be aware of this, and glosses literally without apparent understanding of some of the verses. The *cty* is also silent about this crucial interpretative perspective.

¹¹⁴lit., “of both there is a single thought”. PTS and BJTS alt. read *yaṣaṇ*, “of both there is a single fame.”

¹¹⁵BJTS reads *va*, “indeed”

¹¹⁶*sukhadukkhe*; PTS reads *sukkhadukkhe*

¹¹⁷*arindama*, lit., “tamer of enemies.” The term is in the vocative case, addressed to the protagonist.

¹¹⁸*dukkhaṇ*, “suffering”

¹¹⁹lit., “your dissatisfaction is my dissatisfaction,” i.e., “when you are troubled in the mind, I am also troubled in the mind”

¹²⁰lit., “of both there is a single thought”. PTS reads *maṇaṇ* (“mind”) for *matam* (“thought”)

¹²¹reading *me* with BJTS for PTS *kho* (an untranslatable participle)

¹²²*dukkha*. One would prefer to remain consistent in the translation “dissatisfaction,” but “suffering” is the more commonly known term, is appropriate to this context, and work better for the meter (and rhyme) in English.

¹²³reading *pahu samāno* (lit., “[I], being able”) with BJTS and PTS alt. for PTS *bahusamāno*, “being many”

¹²⁴*gajjassu*, 2nd. sing. imperative (*attanopāda*) of *gajjati*, lit., “roar” or “sound forth”

¹²⁵reading *ekaṃ* with BJTS and PTS alt. for PTS *etaṇ*, though the sense in either case is clear: the protagonist will suffer unless he can fulfill the king’s wishes.

“As long as [I have] victory,
to the [whole] extent of my life,
if it would be useful¹²⁸ to you,
without wavering I’ll give¹²⁹ [it].” (33) [3406]

[Protagonist:]

“This has been roared¹³⁰ by you O king,¹³¹
[but] too much roaring would be wrong.”

[King:]

“Today I’ll recognize you as
the one supported in all things.”¹³² (34) [3407]

[Protagonist:]

“[When] you know [what] I [want to] give
you’ll obdurately¹³³ put [me] down.”¹³⁴

[King:]

“What’s the point of me stopping you?¹³⁵
You should declare your wish to me!” (35) [3408]

[Protagonist:]

“I am desirous, O great king,
of feeding [him], the Sambuddha,
the Best Buddha, the Unexcelled;
do not let my life be wasted!”¹³⁶ (36) [3409]

[King:]

“I’ll¹³⁷ give a different boon¹³⁸ to you:

¹²⁶reading *varaṃ* with BJTS and PTS alt. for PTS *dhanaṃ*, “wealth”. *Vara* can also mean “favor” or “blessing”

¹²⁷reading *duccchchajjaṃ* with BJTS for PTS *duccchchajjaṃ*

¹²⁸lit., “if there is a purpose in it for you”

¹²⁹taking *dassāmi* as 1st. pers. future of *dadāti*

¹³⁰*gajjitaṃ*

¹³¹*deva*, voc.

¹³²*sabbadhamme patiṭṭhitaṃ*

¹³³*atibālhaṃ*

¹³⁴*nipīlesi*, lit., “oppress,” “press down,” “weigh down heavily,” “subjugate”

¹³⁵reading *kin te me pīlitena ‘ttho* (lit., “what is the value for me through the stopping of you?”) with BJTS (and PTS alt., correct *pīḷite n’attho* as *pīlitena ‘ttho*) for PTS *kin te palapite n’attho*

¹³⁶reading *vajjaṃ me māhu* (= *mā āhu*) *jīvitaṃ* with BJTS and PTS alt. for PTS *vajjaṃ me p’āhu jīvitaṃ*, “life was wasted for me indeed”

¹³⁷*dammi*, lit., “I am giving”

¹³⁸*varaṃ*, boon, favor.

the Thus-Gone-One's not to be begged;¹³⁹
to no one should the Thus-Gone-One
be given, like a wishing-gem."¹⁴⁰ (37) [3410]

[Protagonist:]
"O king did you not [just] say¹⁴¹ [that]
you'd even [give me] your own¹⁴² life?
The Thus-Gone-One is fit to give
by one giving [his very] life." (38) [3411]

[King:]
"The Great Hero is kept apart;
to no one should he¹⁴³ be given.
The Buddha's not promised by me;
choose¹⁴⁴ limitless riches [instead]." (39) [3412]

[Protagonist:]
"Let us arrive at a judgement;
we'll question in a court of law.
They¹⁴⁵ will declare the proper path;¹⁴⁶
we will inquire about it thus." (40) [3413]

Having taken the king in hand,
I [then] went to the court of law.
[There], in front of [all] the judges,¹⁴⁷
I spoke these words [to them back then]: (41) [3414]

[Protagonist:]
"Listen to me, O [you] judges:
the king did give a boon to me.

¹³⁹BJTS reads this as an imperative: *mā yācchittho* for PTS *ayācchittho*. In either case the grammar is fuzzy — the BJTS reading assumes a plural second person imperative (a royal y'all?) while the PYS reading is not a regular form of the verb.

¹⁴⁰*maṇijotirasa*, a gemstone which fulfills wishes, a particularly valuable gem.

¹⁴¹here to *gajjitaṇ*

¹⁴²reading *attano* with BJTS (and PTS alt.) for PTS *atthikaṇ*, "exists," though the latter is also possible, "as long as life exists"

¹⁴³lit., "the Victor"

¹⁴⁴*varassu*, as second person imperative of *varati*

¹⁴⁵BJTS glosses "the judges (*adhikaraṇa nāyakayo*)"

¹⁴⁶PTS reads *yathāsaṇhaṇ*, BJTS *yathāsannaṃ*, neither of which is sensible. But BJTS is surely correct in glossing the term, based on context, as "the right procedure" (*āti paridi*). Cf. v. 47 [

¹⁴⁷*akkhadassānam*, lit., "of those who examine the die," by extension umpires or judges

Without excepting anything
he offered even [his own] life.¹⁴⁸ (42) [3415]

When he had given me [that] boon,
I wished for the Best of Buddhas.
The Buddha's well-given to me;
otherwise I am full of doubt.¹⁴⁹ (43) [3416]

[Judges:]
"We'll listen¹⁵⁰ to [these] words of yours
[and] of the earth-protecting king.
Listening to the words of both
we shall cut off [all of] your doubts. (44) [3417]

O king, [did] you give everything,
to this man, all-inclusively,¹⁵¹
without excepting anything,
[and] offer even [your own] life?" (45) [3418]

[King:]
"Fallen into misery,¹⁵² he
requested an unexcelled boon.
Knowing him to be so upset,¹⁵³
I gave [it], all-inclusively." (46) [3419]

[Judges:]
"You are defeated [here], O king;
the Thus-Gone-One should be given.
The doubts of both have been cut off;
stand firm in [this,] the proper path."¹⁵⁴ (47) [3420]

[Protagonist/narrator:]
The king being put in [his] place
[then] said these [words] to the judges:
[King:]

¹⁴⁸BJTS switches the second and fourth feet, reading: "Listen to me, O [you] judges:/ he promised even [his own] life./Without excepting anything/the king did give a boon to me.//

¹⁴⁹lit., "otherwise there is doubt for me"

¹⁵⁰reading *sossāma* (1st person plural future of *suṇāti*) for PTS *sussāma*

¹⁵¹*sabbagāhikaṇ*, lit., "taking everything"

¹⁵²*kicchchapatto va hutvāna*, lit., "being fallen into misery"

¹⁵³*sudukkhitaṇ*, lit., "very much suffering," "very well dissatisfied"

¹⁵⁴*yathāsaṇṭhamhi tiṭṭhatha*; cf. above, n. to v. 40 [3413]

“Fair¹⁵⁵ to me too you should return¹⁵⁶
[him]; again I’ll get the Buddha.” (48) [3421]

[Judges, to protagonist:]

“Having fulfilled your intentions,
after feeding the Thus-Gone-One,
you should return¹⁵⁷ the Sambuddha
to [King] Ānanda of [great] fame.” (49) [3422]

[Protagonist:]

Having saluted the judges
and also the king,¹⁵⁸ Ānanda,
[then] happy, being delighted,
I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha,
the Flood-Crosser, the Undefined,
after saluting with [my] head,
I spoke these words [to him back then]: (51) [3424]

“Give your consent, O Eyeful One,
causing [my] heart to [start] laughing;
approach my residence along
with the hundred thousand masters.”¹⁵⁹ (52) [3425]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Eyeful One gave [his] consent,
discerning what I was thinking. (53) [3426]

Perceiving [that he gave] consent,
after saluting the Teacher,
happy, with rapture in [my] heart,
I went up to my residence. (54) [3427]

Assembling friends and ministers
I spoke these words [to them back then]:
“I got what’s very hard to get,
just like a wish-fulfilling gem.” (55) [3428]

¹⁵⁵*sammā*, lit., “right” “proper”

¹⁵⁶*deyyātha puna*

¹⁵⁷*puna deyyāsi*

¹⁵⁸lit., “the kṣatriyan”

¹⁵⁹*vasī* = “masters of the senses,” i.e., arahants

[Friends and Ministers:]

“With what [then] will we worship¹⁶⁰ him?

The Victor¹⁶¹ is the Boundless One,¹⁶²

Beyond Compare,¹⁶³ Unmatched,¹⁶⁴ Hero,¹⁶⁵

Unmeasurable,¹⁶⁶ Unequaled.”¹⁶⁷ (56) [3429]

And thus also Always the Same,¹⁶⁸

Without a Second,¹⁶⁹ Bull of Men.¹⁷⁰

Service that’s hard for you to do

is suitable for the Buddha. (57) [3430]

Assembling varied flowers let

us make a floral pavilion.¹⁷¹

That is what befits the Buddha;

there will be everything-*pūjā*.“ (58) [3431]

[Protagonist:]

I made that pavilion [out of]

blue lotuses,¹⁷² pink lotuses,¹⁷³

jasmine¹⁷⁴ and *atimuttaka*,¹⁷⁵

champak¹⁷⁶ and ironwood flowers.¹⁷⁷ (59) [3432]

¹⁶⁰lit., “do *pūjā* to”

¹⁶¹*jina*, lit., “he who has conquered”

¹⁶²*appameyya*, lit., “not to be measured”

¹⁶³*anupama*, lit., “for whom there is no metaphor”

¹⁶⁴*appaṭipuggala*, “of whom there is no comparable person”

¹⁶⁵*vīra*, lit., “virile,” “manly.” BJTS reads *dhīro*, “Wise One”

¹⁶⁶*atula*, lit., “not weighable” “having no equal”

¹⁶⁷*asama*, lit., “of whom there is not one the same”

¹⁶⁸*samasama*, lit., “exactly the same” or “evenly even” (or, according to Sinhala usage of the same term, “Equal”). The negative of this compound, *asamasama*, is also used as a Buddha-epithet, meaning “Impartial” (“the same in difference”), below v. 42 of *Sela-apadāna* (no. 389 {392}) = [3623]

¹⁶⁹*adutiya*

¹⁷⁰*narāsaḥa*

¹⁷¹*maṇḍapa*

¹⁷²*uppala*, Sinh. *upul*

¹⁷³*paduma*, Sinh. *piyum*

¹⁷⁴*vassikā*, *Jasminum Sambac*, Sinh. *dāsaman*

¹⁷⁵*Gaertnera Racemosa*, Sinh. *yohombu*, *kōmbu*, *yon tumba*, an annual creeper, *Trichodesma zeylanicum*

¹⁷⁶the *cchampakā* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

I spread one hundred thousand seats,
[which were] shaded with umbrellas.
The meanest seat, [reserved] for me,
was superb [and] worth one hundred. (60) [3433]

I spread one hundred thousand seats,
[which were] shaded with umbrellas.
After preparing food and drink,
I announced the time [to begin]. (61) [3434]

When I announced [that it was] time,
the Great Sage, Padumuttara,
[then] arrived at my residence
with the hundred thousand masters. (62) [3435]

The Supreme Person [then] sat down,
with the hundred thousand masters,
on the flowery floral stage¹⁷⁸
[with] the umbrella borne on top. (63) [3436]

In proper form¹⁷⁹ and without flaws,
the Eyeful One did [then] accept
the hundred thousand umbrellas,
[and too] the hundred thousand seats. (64) [3437]

Padumuttara, World-Knower,
Sacrificial Recipient,
wishing to ferry me across,
accepted [those things], the Great Sage. (65) [3438]

One for [every] one [of the] monks,¹⁸⁰
I gifted an alms-bowl to each.
They put down¹⁸¹ [their] previous¹⁸² bowls;
I carried to each a bronze¹⁸³ bowl. (66) [3439]

¹⁷⁷ *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.

¹⁷⁸ *maṇḍapa*

¹⁷⁹ *kappiyam*

¹⁸⁰ reading *bhikkhuno* with BJTS for PTS *bhikkhussa*, a

¹⁸¹ *jahiṇsu*, lit., “abandoned,” “set aside”

¹⁸² reading *pubbakam pattam* with BJTS (and PTS alt.) for PTS *pupphakan pattan*, “bowl of flowers”

¹⁸³ *loha*, which can also mean copper or brass

Seven nights and days the Buddha
sat in the floral pavilion.
Awakening many beings,
he turned the wheel of the Teaching.¹⁸⁴ (67) [3440]

While he was preaching his sermon,¹⁸⁵
eighty-four thousand [beings then]
beneath the floral pavilion
gained insight into the Teaching.¹⁸⁶ (68) [3441]

When the seventh day had arrived,
Padumuttara, the Great Sage,
spoke these verses [to the crowd]
from his umbrella-shaded seat: (69) [3442]

[Padumuttara Buddha:]
“I’ll relate details of this man
who gave to me, lacking nothing,
this [most] excellent offering;
[all of] you listen to my words: (70) [3443]

Tusker, solider, chariot, horse:
a four-fold army [he will get];
they will wait on him¹⁸⁷ constantly:
that’s the fruit of everything-gifts.¹⁸⁸ (71) [3444]

Palanquins [too], which have been hitched¹⁸⁹
to elephants [and] to horses,

¹⁸⁴*dhammacchakkaṇ pavattayi*, that is, he delivered his first sermon (which in the parallel case of Gotama Buddha, anyway, is called “The Sermon that Turned the Wheel of the Teaching” (*Dhammacchakkappavattanasutta*))

¹⁸⁵*dhammacchakkaṇ pavattento*, lit., “while he was turning the wheel of the Teaching”

¹⁸⁶lit., “there was an [achieving of] insight into the *Dhamma* of eighty-four thousand.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

¹⁸⁷BJTS accepts the reading *maṃ* (“me”) though gives *taṃ* (“him”) as alternate. I stick with the PTS (and BJTS alt.) reading *taṇ* here, recognizing that the speaker is Padumuttara Buddha, not the protagonist.

¹⁸⁸*sabbadānass’ idaṇ phalaṇ*

¹⁸⁹reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

¹⁹⁰*niccachaṇ*, lit., constantly, permanently

will always¹⁹⁰ be on hand for him:
that's the fruit of everything-gifts. (72) [3445]

[And] sixty thousand chariots,
all decorated and adorned,
will constantly wait on this [man]:
that's the fruit of everything-gifts. (73) [3446]

Sixty thousand instruments¹⁹¹ [and]
well-decorated kettle-drums¹⁹²
will constantly make sound for him:
that's the fruit of everything-gifts. (74) [3447]

And women [too, all] well-made-up
numbering eight-six thousand,
with varied clothes and jewelry,
wearing earrings bearing gemstones, (75) [3448]

with long eyelashes, lovely smiles¹⁹³
and slim waists, pleasant to look at,¹⁹⁴
constantly will wait on this [man]:
that's the fruit of everything-gifts. (76) [3449]

For thirty thousand aeons he
will delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (77) [3450]

One thousand times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (78) [3451]

While he, endowed with good karma,¹⁹⁵
is dwelling in the world of gods,
a gem-umbrella will be carried
around the world of gods for him. (79) [3452]

¹⁹¹*turiya*, that is, musical instruments

¹⁹²*bheri*

¹⁹³*hasulā* = ?

¹⁹⁴RD 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

¹⁹⁵lit., "meritorious karma"

Whenever he should wish for shade,¹⁹⁶
a cloth [and] flower canopy,
recognizing this man's wishes,¹⁹⁷
will constantly give shade [to him]. (80) [3453]

Falling from the world of the gods,
incited by [his] wholesome roots,
in accordance with [his] karma,¹⁹⁸
he'll be a kinsman of Brahmā.¹⁹⁹ (81) [3454]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (82) [3455]

Seated in the monks' Assembly,
Gotama, Bull of the Śākyans,
will place him in the foremost place
of understanding everything.²⁰⁰ (83) [3456]

He'll be the teacher's follower
by the name Pilindavacchcha.
He'll be honored²⁰¹ by²⁰² [all] the gods,
the titans²⁰³ and music-nymphs.²⁰⁴ (84) [3457]

Being beloved by²⁰⁵ all of them,
the Buddhist monks and Buddhist nuns,
and likewise too the laypeople,
he will dwell without defilements.²⁰⁶ (85) [3458]

[Protagonist:]
Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:

¹⁹⁶reading *chāyaṃ* with BJTS for PTS *cchāyaṃ*

¹⁹⁷*cchittaṃ*, lit., "thoughts" or "mind"

¹⁹⁸*puññakammena*, lit., "with his meritorious karma"

¹⁹⁹that is, a brahmin

²⁰⁰lit., "of knowing all that"

²⁰¹*sakkata*

²⁰²lit., "of"

²⁰³*asurā*

²⁰⁴*gandhabbā*

²⁰⁵lit., "of"

²⁰⁶i.e., he will become an arahant.

well-liberated, arrow-quick,
I have destroyed my defilements. (86) [3459]

O! My karma was done so well
in the unsurpassed merit-field.²⁰⁷
Having done that act in that place²⁰⁸
I've attained the unshaking state.²⁰⁹ (87) [3460]

A man who gave an excellent
offering,²¹⁰ which lacked for nothing,
did take precedence from the start:²¹¹
that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha²¹²
[and] the monks of splendid virtue,²¹³
I experience eight results,²¹⁴
in accordance with my karma: (89) [3462]

I'm not aware of²¹⁵ cold [nor] heat,
I am not soiled²¹⁶ with dirt [and] dust,²¹⁷
I am safe,²¹⁸ free of oppression,²¹⁹
[and] I am honored²²⁰ all the time. (90) [3463]

²⁰⁷ *puññakhetta anuttare*

²⁰⁸ *yattha*

²⁰⁹ *acchalaṇ padaṇ*

²¹⁰ *dānavaram*

²¹¹ reading *ādi pubbaṅgamo āsi* with BJTS (and PTS alt.) for PTS *adipubbaṅgamo āsiṇ*

²¹² *sugate*, lit., “for the Well-Gone-One”

²¹³ lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇe* (read this as a typo for *guṇa*° as elsewhere) *varuttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²¹⁴ *aṭṭāṇisaṇse*. I count the eight here as (1) being immune to extremes of temperature, (2) to dirt and dust, and (3) to danger; (4) being safe; (5) being honored (which is symbolized by the umbrella), (6) having soft skin (the umbrella is used for protection from the sun's harsh rays), (7) having a clear mind and (8) having a permanent umbrella over his head during all lives except this final one.

²¹⁵ or “I do not know,” *na jānāmi*

²¹⁶ BJTS and PTS alt. reads *limpati* (“smeared”) for PTS *lippiati* (“get soiled” according to PSI dictionary, Sinh. *gālveyi*; RD reads *lippiati* as pass. of *limpati*), but as the former can also mean “soiled” the difference is not significant.

²¹⁷ *rajojallaṇ*

²¹⁸ *anīti*

²¹⁹ *anupaddava*, also “uninjured,” “safe”

²²⁰ *apacchita*

²²¹ *sukhuma-cch-chavika*

I am [a person] with soft skin,²²¹
 [my] mind is [always] very clear,²²²
 [and] except²²³ for this [present] birth,
 as I transmigrate in the world,²²⁴
 one hundred thousand umbrellas
 with all the ornaments affixed
 are carried up above my head,
 as a result²²⁵ of that karma. (91-92) [3464-3465]

Why²²⁶ do I lack in this lifetime²²⁷
 [such] bearing of an umbrella?
 Because by doing all deeds²²⁸ I'm
 under nirvana's umbrella.²²⁹ (93) [3466]

Giving clothes for the Well-Gone-One
 [and] the monks of splendid virtue,²³⁰
 I experience eight results,²³¹
 in accordance with my karma: (94) [3467]

As I transmigrate in the world,²³²
 I have an unblemished²³³ body,
 golden in color, beautiful,
 endowed with majesty, and smooth.²³⁴ (95) [3468]

A hundred thousand strips of cloth,
 white and yellow and [also] red

²²²*visadaṇ hoti mānaṇ*

²²³*ṭhapetvāna*, lit., “excepting” “placing aside”

²²⁴*bhave*, lit., “in existence”

²²⁵*vāhasā*

²²⁶reading *kasmā* (lit., “because of what?”) with BJTS (and PTS alt.) for PTS *tasmā*, “therefore,” “because of that”

²²⁷lit., “because of what is there not for me in this birth”

²²⁸*mama sabbaṇ kataṇ kammaṇ*

²²⁹lit., “because of obtaining the umbrella of liberation” (*vimutti-cch-chatta-pattiyā*)

²³⁰lit., “monks of supreme [and] splendid virtue”: *saṅghe gaṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²³¹*aṭṭānisaṇse*. I count the eight here as (1) a great body, plus receipt of seven types of cloth to clothe it: (2) white, (3) yellow and (4) red cloth, (5) silk, (6) wool, (7) *khoma* and (8) cotton.

²³²*bhave*, lit., “in existence”

²³³*viraja*

²³⁴*siniddha* had a wide range of meanings that could refer to a beautiful body, depending on the standard for or imagination of beauty: wet, moist, oily, greasy, fatty. smooth glossy, resplendent, charming, pliable.

are carried up above my head:
that is the fruit of giving cloth. (96) [3469]

Silk cloth²³⁵ and woolen blankets²³⁶ too,
khoma and also cotton cloth.²³⁷
I am getting [them] everywhere,
as a result²³⁸ of [giving] them.²³⁹ (97) [3470]

Giving bowls for the Well-Gone-One
[and] the monks of splendid virtue,²⁴⁰
I experience ten results,²⁴¹
in accordance with my karma: (98) [3471]

I am always eating [food] on
plates of gold and plates of crystal,²⁴²
also plates [fashioned] in silver
[and] plates which are made of ruby. (99) [3472]

I am safe,²⁴³ free of oppression,²⁴⁴
[and] I am honored²⁴⁵ all the time.
I'm in receipt of food [and] drink,
clothes and couches [to rest upon]. (100) [3473]

My possessions do not run out;
I'm one who has a steady heart.
I'm²⁴⁶ always fond of the Teaching,
have few flaws²⁴⁷ and am undefiled.²⁴⁸ (101) [3474]

²³⁵*koseyya*

²³⁶*kambala*

²³⁷*kappāsika*

²³⁸*nissandato*

²³⁹*tesaṇ* is gen. pl., i.e., “as a result of those [acts of giving cloth in the past]”

²⁴⁰lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁴¹*dasānisaṇṣe*. I read the ten here as: (1) eating off fancy plates, (2) being safe, (3) being free from danger, (4) being honored, (5) receiving food and drink, (6) receiving clothes and couches, (7) possessions never run out, (8) steady-hearted, (9) fond of the Teaching (*Dhamma*) and (10) having few flaws and being undefiled.

²⁴²or some other (unspecified) gem: *maṇithāle*

²⁴³*anīti*

²⁴⁴*anupaddava*, also “uninjured,” “safe”

²⁴⁵*apacchita*

²⁴⁶reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of “ho” as “bho” — an easy mistake given their similarity in the Sinhala script.

²⁴⁷*appakilesa*

²⁴⁸*anāsava*

In the world of gods or of men,
these virtues follow after²⁴⁹ [me].
Everywhere shade does not leave me,
as though [I were beneath] a tree.²⁵⁰ (102) [3475]

Having given the Best Buddha,
and likewise the monks' Assembly,
numerous well-made [types] of knives,²⁵¹
bound with diverse²⁵² [styles of] binding,
I experience eight results,²⁵³
in accordance with my karma: (103) [3476]²⁵⁴

I am a god, and do not shake,²⁵⁵
perfected in self-confidence,²⁵⁶
[have]²⁵⁷ courage²⁵⁸ [and] virility,²⁵⁹
[and] my mind is always alert.²⁶⁰ (104) [3477]

As a result of [giving] them,²⁶¹
I am receiving everywhere
knowledge which cuts off defilement
[and] fine merit without measure. (105) [3478]

²⁴⁹BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁵⁰lit., "shade just like that of a tree is not abandoning me in every place"

²⁵¹*vāsī*

²⁵²*cchitta*°. I follow BJTS in reading this as *vicchitta*, "varied"

²⁵³*aṭṭānisaṃse*. I read the eight here as: (1) being a god, (2) being unshaken, (3) being self-confident, (4) having courage, (5) being virile, (6) being mentally alert or energetic, (7) receiving defilement-eliminating knowledge and (8) receiving fine and limitless merit.

²⁵⁴PTS and BJTS agree in making this a six-footed, rather than four-footed verse. I suppose that the poets wanted to stipulate that these knives were varied in type and style, as spelled out above, and therefore were unsatisfied with the four-foot template for these statements, which would not allow for anything more than a generic "knives".

²⁵⁵reading *visārī* with BJTS (and PTS alt.) for PTS *visālī* ("broad one," fr. *visāla*?) and taking the Sinhala gloss (*sasala no vūyem*) as my lead in translating.

²⁵⁶*vesārajjesu*, lit., "in the self-confidences (of a Buddha or arahant)," of which there are said to be four. RD, s.v.: "The four are given in full at M i.71 sq., viz. highest knowledge, *khīṇāsava* state, recognition of the obstacles, recognition & preaching of the way to salvation."

²⁵⁷*homi* = lit., "am"

²⁵⁸*dhiti*

²⁵⁹*viriyavā*

²⁶⁰*paggahita-mana*, lit., "vigorously applied mind"

²⁶¹reading *tāsaṃ* with PTS alt. for PTS and BJTS *tassa* ("of it"), and taking "them" as "those knives"

With pleasure in my heart I gave²⁶²
for the Buddha [and] for the monks,²⁶³
many scissors²⁶⁴ which were not rough²⁶⁵
nor uneven,²⁶⁶ and were well-washed.²⁶⁷
I experience five results,²⁶⁸
in accordance with my karma: (106) [3479, 3480a-b]²⁶⁹

I receive due to [giving] them:
a pure heart²⁷⁰ [and] virility,
patience, the loving-kindness sword,²⁷¹
[and] the supreme²⁷² wisdom-weapon²⁷³
for breaking the craving-arrow:
knowledge as strong²⁷⁴ as a diamond.²⁷⁵ (107) [3480c-d, 3481]

Giving needles for the Buddha²⁷⁶
[and] the monks of splendid virtue,²⁷⁷
I experience five results,²⁷⁸
in accordance with my karma: (108) [3482]

Transmigrating from birth to birth,
I'm always worshipped,²⁷⁹ free of doubt,²⁸⁰

²⁶²lit., “having given”

²⁶³*saṅgha*

²⁶⁴*satthake*, a small knife or scissors, here = *pipphala*

²⁶⁵*a-pharusa*

²⁶⁶*a-kakkase*

²⁶⁷reading *sudhote* with BJTS for PTS *adhote* (‘unclean,’ “unwashed”)

²⁶⁸*pañcchānisaṅse*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

²⁶⁹Here PTS gives two six-footed verses, whereas BJTS breaks the text into three four-footed ones. I again adopt the a-b-c-d convention, this time applied to the BJTS numbers, to indicate where the relevant material is found in both texts.

²⁷⁰*kalyāṇacchittaṇ*, pure or beautiful or kindly in heart

²⁷¹*metta-satthaka*

²⁷²*anuttara*

²⁷³*paññā-sattham*

²⁷⁴lit., “the same as”

²⁷⁵or thunderbolt: *vaijrena*

²⁷⁶lit., “for the Well-Gone-One”

²⁷⁷lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁷⁸*pañcchānisaṅse*. I count the five here as (1) being worshipped, (2) being free of doubt, (3) being very handsome, (4) being very rich and (5) having sharp wisdom.

²⁷⁹*namassiyō*

²⁸⁰*kaṅkhachedo*, [my] doubt is removed or cut off

very handsome, endowed with wealth,
[and my] wisdom is very sharp. (109) [3483]

I see²⁸¹ with knowledge of the facts
profound²⁸² and subtle conditions.
My knowledge dispels [all] darkness,
just like a supreme thunder-bolt.²⁸³ (110) [3484]

Giving clippers²⁸⁴ for the Buddha²⁸⁵
[and] the monks of splendid virtue,²⁸⁶
I experience five results,²⁸⁷
in accordance with my karma: (111) [3485]

Everywhere indeed I receive
slave-girls and slaves, cows and horses,
servants and numerous watchmen,²⁸⁸
barbers, food-providers²⁸⁹ [and] cooks. (112) [3486]

Giving fans²⁹⁰ for the Well-Gone-One
and fans [made of] palmyra[-fronds,]²⁹¹
I experience eight results,²⁹²
in accordance with my karma: (113) [3487]

²⁸¹lit., “I saw,” *passayīṇ*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage

²⁸²*gambhīra*, lit., “deep”

²⁸³or diamond, *vajiraggasamaṇ*. Here “thunder-bolt” is preferable given the emphasis on “dispelling darkness,” though a shiny diamond might be said to do the same thing.

²⁸⁴lit., “nail-clippers”

²⁸⁵lit., “for the Well-Gone-One”

²⁸⁶lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁸⁷*pañcchānisaṇṣe*. I count the five here as the receipt of (1) slaves, (2) domestic animals, (3) servants/attendants, (4) watchmen/guards and (5) personal attendants (who cut the hair, bring and cook the food)

²⁸⁸reading *ārakkhake* with BJTS for PTS *ārakkhe*, “protections”

²⁸⁹reading *bhattake* with BJTS for PTS *bhatake*, “servants,” already stipulated in the second foot of this verse

²⁹⁰*vidhūpane*

²⁹¹lit., “good (*sobhane*) palmyra-leaf-fans (*tālavaṇṭe*)”

²⁹²*aṭṭhānisaṇṣe*. I count the eight here as (1) non-awareness of extreme temperaments, (2) not suffering from fevers, (3) not experiencing distress, (4) not experience torments of the heart, (5) extinguishing the fires of lust, (6) of hatred, (7) of pride and (8) of wrong views.

²⁹³or “I do not know,” *na jānāmi*

I'm not aware of²⁹³ cold [nor] heat,
[and] burning fever²⁹⁴ is not known.
I don't experience distress²⁹⁵
nor torments [which would scorch] my heart.²⁹⁶ (114) [3488]

All my fires have been extinguished²⁹⁷
as the result of [giving] that:
the fire of lust²⁹⁸ and fire of hate,²⁹⁹
the fires of pride and of wrong views.³⁰⁰ (115) [3489]

Giving peacock plumes [and] ox-tails
for the monks, supreme assembly,³⁰¹
I'm one whose defilements are calmed;
I am dwelling free of blemish. (116) [3490]

Giving strainers³⁰² for the Buddha³⁰³
[and the monks who] do the Teaching,³⁰⁴
I experience five results,³⁰⁵
in accordance with my karma. (117) [3491]

Passing beyond all the others,
I receive a divine lifespan.
There's³⁰⁶ always little to endure³⁰⁷
from thieves or [other] enemies.³⁰⁸ (118) [3492]

²⁹⁴ *parilāho*

²⁹⁵ *darathan*, which can also mean "fever"

²⁹⁶ *cchittasantāpanaṇ*, lit., "burning of the heart," figurative meaning according to RD is torment, torture

²⁹⁷ *nibbutā*

²⁹⁸ *rāgaggī*

²⁹⁹ *dosaggī*

³⁰⁰ lit., "the fire of pride (*mānaggī*) and the fire of wrong views (*diṭṭhi-aggī*)"

³⁰¹ *saṅghe gaṇuttame*, lit., "to the monks' Assembly, the supreme group". Note that here PTS reads *gaṇa* ("group") for *guṇa* ("virtue") in these recurring compounds, as does BJTS quite consistently.

³⁰² *parissāvane*

³⁰³ lit., "for the Well-Gone-One"

³⁰⁴ reading *dharmakaruttame* (lit., "supreme doers of the Teaching") with BJTS (and PTS alt.) for PTS *gaṇuttame* ("supreme group")

³⁰⁵ *pañcchānisaṇse*. I count the five here as (1) divine lifespan, (2) little to endure from thieves and enemies, (3) no trouble from weapons or (4) from poison, and (5) no premature death.

³⁰⁶ lit., "I am one who..."

³⁰⁷ *appasayha*

³⁰⁸ *cchora-paccchchatthikehi vā*

There is also no trouble done
by weapons nor by poisoning,³⁰⁹
There is no untimely death³¹⁰ as
the result of my³¹¹ [giving] them. (119) [3493]

Giving oil-containers³¹² for the
Buddha³¹³ [and also for] the monks,³¹⁴
I experience five results,³¹⁵
in accordance with my³¹⁶ karma: (120) [3494]

[I have] a very charming form,
good speech³¹⁷ and lofty intentions;³¹⁸
[I have] a mind that's not confused,
I'm guarded by all protections. (121) [3495]

Giving needle-cases³¹⁹ for the
Buddha³²⁰ [and also for] the monks,³²¹
I experience three results,³²²
in accordance with my³²³ karma: (122) [3496]

Pleasure in [my] mind [and] body³²⁴
[and] pleasure born through the senses:³²⁵
I am receiving these virtues
as a result of [giving] that. (123) [3497]

³⁰⁹lit., "by poison"

³¹⁰*antarāmarāṇa*

³¹¹reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

³¹²*teladhare*

³¹³lit., "for the Well-Gone-One"

³¹⁴lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

³¹⁵*pañcchānisaṇse*. I count the five here as (1) charming form, (2) good speech, (3) lofty intentions (or mental activity), (4) lack of mental confusion or disturbance and (5) being guarded by all [forms of] protection.

³¹⁶reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

³¹⁷reading *sugado* with BJTS (and PTS alt.) for PTS *sugato*, "well-gone"

³¹⁸*susamuggata-mānasa*

³¹⁹*sūcchighare*

³²⁰lit., "for the Well-Gone-One"

³²¹lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

³²²*tīnānisaṇse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure born through the senses.

³²³reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

³²⁴lit., "mental pleasure and bodily pleasure"

³²⁵*iriyāpathaja*

Giving shoulder straps³²⁶ for Buddha³²⁷
[and] the monks of splendid virtue,³²⁸
I experience three results,³²⁹
in accordance with my karma: (124) [3498]

I know the Great Teaching in depth;³³⁰
I recall the second lifetime;³³¹
in every place I have good skin³³²
as a result of [giving] that. (125) [3499]

Giving girdles³³³ for the Victor³³⁴
[and] the monks of splendid virtue,³³⁵
I experience six results,³³⁶
in accordance with my karma: (126) [3500]

Steadfast³³⁷ in meditative states,³³⁸
I dwell in meditative states;
I'm in a group without factions,³³⁹
my words are always taken well.³⁴⁰ (127) [3501]

³²⁶reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

³²⁷lit., “for the Victor” (*jine*)

³²⁸lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

³²⁹*tīnāṇisaṃse*. I count the three here as (1) deep understanding of the Teaching (or mind-reading), (2) recalling the second lifetime, and (3) having good skin.

³³⁰*sadhamme gādhaṃ vindāmi*, lit., “I know the depth in the Great Teaching.” BJTS (and PTS alt.) read *cchetoṇṇaṇ ccha vindāmi*, “I know the knowledge of mind,” which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

³³¹*dutiyaṃ bhavaṃ*, BJTS glosses *deveni bhavaya*. I gather this means “I remember as far back as two previous lifetimes.” Or does it refer to the second of the three states of existence (also *bhava*), i.e., the formed (*rūpa*) state of existence?

³³²*succhchavi homi*

³³³*kāyabandhane*

³³⁴reading *jine* with BJTS (and PTS alt.) for PTS *sugate* (“Well-Gone-One”), which produces a metrically-unsound sound verse.

³³⁵lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

³³⁶*chāṇisaṃse*. I count the six here as (1) not shaking in meditative states, (2) dwelling in meditative states, (3) being in groups without factions, (4) speaking words that are always acceptable or pleasant or well-taken, (5) possessing mindfulness (*sati*), and (6) having no fear.

³³⁷*na kampāmi*, lit., “I do not shake (tremble, waver)”

³³⁸*samādhīsu*, lit., “among the *samādhīs*. The plural suggests various types of *samādhī* or different sorts of meditative states.

³³⁹*abhejjapariso homi*

³⁴⁰*ādeyyavacchano sadā*

Mindfulness arises in me;
I do not [ever] get frightened.³⁴¹
In the world of gods or of men,
these virtues follow after³⁴² [me]. (128) [3502]

Giving stools³⁴³ for the Victor [and]
the monks who have splendid virtue,³⁴⁴
I'm an heir with five [different] kinds;³⁴⁵
I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me,
arouse knowledge [and] mindfulness,
kept in my mind³⁴⁶ they don't get lost,
becoming very well-discerned. (130) [3504]

Having given vessels and food
for Buddha [and] the supreme group,³⁴⁷
I experience three results,³⁴⁸
in accordance with my karma: (131) [3505]

I'm receiving eating vessels
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (132) [3506]

³⁴¹*tāso na mayhaṇ vijjati*, lit., "fear is not found of mine"

³⁴²BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

³⁴³*ādhāra*ke, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

³⁴⁴lit., "for the monks of supreme [and] splendid virtue": *saṅghe gaṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

³⁴⁵*pancchavaṇṇehi dāyādo* is an enigmatic foot, given the wide semantic range of *vaṇṇa* (color, caste, appearance, luster, beauty, expression, kind or sort, timbre, constitution, likeness, property, praise, reason. BJTS Sinhala gloss speculates that it could mean "'an heir with five different sorts' or else 'someone who has received five forms of power (*anusas* = *anuhasa*)'". The ambiguity is preserved in my choice of "kind" as the translation here: not specifying five kinds of *what* leaves the foot open to the widest range of interpretations, though admittedly in and of itself conveys little meaning other than uncertainty.

³⁴⁶reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, "vows," i.e., "my vows do not perish"

³⁴⁷here PTS also reads *gaṇuttame* rather than, as above, *gaṇ°*

³⁴⁸*tīṇānisaṇṣe*. I count the three here as (1)

³⁴⁹here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādisampadā*, "attainment of things to enjoy etc." *Paribhoga* could refer to "usefulness" as well as "enjoyableness"

[I] always [have] things to enjoy:³⁴⁹
wives and slaves [and] slave-girls [too],
tusker-horse-chariot-soldier,³⁵⁰
and the women are devoted.³⁵¹ (133) [3507]

[I] always [have] things to enjoy;
I observe³⁵² all forms of learning:³⁵³
ancient lore³⁵⁴ and Vedic mantras³⁵⁵
and many varied disciplines.³⁵⁶ (134) [3508]

Giving plates for the Well-Gone-One
[and] for the monks, the supreme group,
I experience three results,³⁵⁷
in accordance with my karma. (135) [3509]

I am receiving [costly] plates
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (136) [3510]

I am also receiving plates,
made of Bodhi³⁵⁸ [leaves],³⁵⁹ made of gourds,³⁶⁰
and likewise made of lotus leaves,³⁶¹
[and] of shells for drinking honey.³⁶² (137) [3511]

³⁵⁰that is, a four-fold army

³⁵¹*itthī patibbatā c'eva*, “the women are even devoted wives!”

³⁵²*nisāmemi*

³⁵³*sabbaṇ sippaṇ* (Skt. *śilpa*), all the liberal arts, all types of knowledge or learned skills

³⁵⁴*vijjā*

³⁵⁵*mantapade*

³⁵⁶*āgame*

³⁵⁷*tīṇānisaṇse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

³⁵⁸*assatthaka*, “of the *aśvattha* [tree],” *Ficus religiosa*, Bodhi Tree of Gotama Buddha

³⁵⁹as a sacred tree, it is unlikely that *Ficus religiosa* wood is intended here. I’m not sure what a plate made of its leaves would be like, but that seems a better interpretation.

³⁶⁰*phalamaye*, lit., “made of fruits.” I follow BJTS in taking this as a reference to the “fruit” of *labu*, the gourd, *contra* RD, *phalamaye* s.v., who says this is an abbreviated form of *phalikāmaye*, unlikely at least in the present case since plates made of crystal have been mentioned in the previous verse.

³⁶¹*pokkharapattake*

³⁶²*madhupānakasaṅkhe*. *Saṅkhe* can refer to conch shells, as well as mother-of-pearl.

As a result of [giving] that,
these virtues [also] are received:
good conduct³⁶³ in vows for virtue,³⁶⁴
and with respect to good manners.³⁶⁵ (138) [3512]

Giving medicines for Buddha³⁶⁶
[and] the monks of splendid virtue,³⁶⁷
I experience ten results,³⁶⁸
in accordance with my karma. (139) [3513]

I'm³⁶⁹ long-lived, strong [and] heroic,
beautiful, famous and happy,
free of oppression,³⁷⁰ [also] safe,³⁷¹
[and] I am honored³⁷² all the time.
I'm not kept apart from loved ones,
as a result of [giving] that. (140) [3514]³⁷³

Giving shoes³⁷⁴ for the Victor [and]
monks of supreme splendid virtue,
I experience three results,³⁷⁵
in accordance with my karma. (141) [3515]

[First], palanquins which have been hitched³⁷⁶
to elephants [and] to horses,
[numbering in all] six million,
are waiting on me all the time. (142) [3516]

³⁶³ reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, “are received”

³⁶⁴ *vatte guṇe*, BJTS glosses: *vatāvat guṇehi*

³⁶⁵ *ācchārakiriyāsu ccha*, or “among the forms of right practice”

³⁶⁶ lit., “for the Well-Gone-One”

³⁶⁷ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

³⁶⁸ *dasānisaṇṣe*. I count the ten here as (1) long life, (2) physical strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) freedom from oppression, (8) safety, (9) honor, and (10) being together with loved ones.

³⁶⁹ reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of “ho” as “bho” — an easy mistake given their similarity in the Sinhala script.

³⁷⁰ *anupaddava*, also “uninjured,” “safe”

³⁷¹ *anīti*

³⁷² *apacchita*

³⁷³ PTS and BJTS agree in presenting this as a six-footed verse.

³⁷⁴ *upāhane*

³⁷⁵ *tīṇānisaṇṣe*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct

³⁷⁶ reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

As I transmigrate in the world,³⁷⁷
sandals³⁷⁸ made of gems [and] of wool,³⁷⁹
[also made of] gold [and] silver
come to be; [they] lift up [my] feet.³⁸⁰ (143) [3517]

They are running³⁸¹ toward the right way³⁸²
[and] purify guilty conduct.³⁸³
I am receiving these virtues
as a result of [giving] that. (144) [3518]

Giving sandals³⁸⁴ for the Buddha³⁸⁵
[and] the monks of splendid virtue,³⁸⁶
having put on magic sandals,³⁸⁷
I reside according to wish.³⁸⁸ (145) [3519]

Giving napkins to wipe the face³⁸⁹
for Buddha and the supreme group,
I experience five results,³⁹⁰
in accordance with my karma. (146) [3520]

Golden-colored [and] unblemished,
beautiful [and] endowed with strength,
my body is very smooth [and]

³⁷⁷*bhave*, lit., “in existence”

³⁷⁸*padukā*

³⁷⁹reading *kambalikā* with BJTS for PTS *maṇḍalikā*, “district officers”

³⁸⁰taking *paduddhāre* as *pada* (foot) + *uddhāra* (from the basic meaning of *uddharati*, “lifts up”), though RD says the compound is used in SnA to mean “synopsis of a verse,” lit., “removal of the feet”

³⁸¹*paṭidhāvanti* (BJTS read *pati*)

³⁸²reading *niyāmaṃ* with BJTS (and PTS alt.) for PTS *niyamaṇ*, (“restraint,” “limitation,” “cosmic law”)

³⁸³reading *āgu-ācchāra-sodhanaṃ* with BJTS for PTS *ācchāraguṇasodhanaṇ* (“purifying virtuous conduct”)

³⁸⁴*pāduka*

³⁸⁵lit., “for the Well-Gone-One”

³⁸⁶*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

³⁸⁷*iddhipādukam āruya*, lit., “having stepped onto sandals with *iddhi* [superpowers]”

³⁸⁸*yadicchchakaṇ*, lit., “which is [my] wish” or perhaps “as I wish”

³⁸⁹*mukha-puñcchana-cole*, lit., “napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face”

³⁹⁰*pañcchānisaṇse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4) smooth, (5) not soiled by dirt and dust.

I am not soiled³⁹¹ with dirt [and] dust.³⁹²

I am receiving these virtues

as a result of [giving] that. (147) [3521]³⁹³

Giving walking-sticks for Buddha³⁹⁴

[and] the monks of splendid virtue,³⁹⁵

I experience six results,³⁹⁶

in accordance with my karma. (148) [3522]

Numerous sons are [born] to me,

I do not [ever] get frightened;³⁹⁷

there's³⁹⁸ always little to endure,³⁹⁹

I'm guarded by all protections.

I do not know [any] failure;⁴⁰⁰

my mind is not out of control.⁴⁰¹ (149) [3523]⁴⁰²

Having given herbs⁴⁰³ [and] ointments⁴⁰⁴

for Buddha and the supreme monks,⁴⁰⁵

³⁹¹BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippiati* ("get soiled" according to P-S-E dictionary, Sinh. *gālveyi*; RD reads *lippiati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.

³⁹²*rajojallaṇ*

³⁹³PTS and BJTS agree in presenting this as a six-footed verse.

³⁹⁴lit., "for the Well-Gone-One"

³⁹⁵*gaṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

³⁹⁶*chānisaṇse*. I count the six here as (1) numerous progeny, (2) lack of fear, (3) little to endure, (4) well-protected, (5) lack of failure, and (6) well-controlled mind (or lack of baldness, etc.)

³⁹⁷*tāso mayhaṇ na vijjati*, lit., "fear is not found of mine"

³⁹⁸lit., "I am one who..."

³⁹⁹*appasayha*

⁴⁰⁰reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *cchalitaṇ maṇ na jānāmi* ("I don't experience shaking me"). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṇ* can also mean "baldness". Not having any of those qualities would be a positive result of merit.

⁴⁰¹reading *abhantaṇ mānasaṇ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṇ mānasaṇ mamaṇ* (alt. *mama*), "my mind is come". PTS also gives *asantaṇ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

⁴⁰²PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁰³*osadham*, specifically medicinal herbs or herbal ingredients for making medicines

⁴⁰⁴*añjanaṇ*

⁴⁰⁵*saṅghe gaṇuttame*, lit., "the Assembly of monks which is the supreme group"

I experience eight results⁴⁰⁶
in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,
[whether they're]⁴⁰⁷ white, yellow [or] red.
[My] eyes are unsullied and clear⁴⁰⁸
and [they] are free of all disease.⁴⁰⁹ (151) [3525]

I am receiving "divine eye,"
the unsurpassed eye of wisdom.
I am receiving these virtues
as a result of [giving] that. (152) [3526]

Giving keys⁴¹⁰ for the Well-Gone-One
[and] the monks of splendid virtue,⁴¹¹
I'm receiving the knowledge-key
which unlocks the door of *Dhamma*.⁴¹² (153) [3527]

Giving key-cases for Buddha⁴¹³
[and] the monks of splendid virtue,⁴¹⁴
I experience two results,⁴¹⁵
in accordance with my karma:
as I transmigrate in the world,⁴¹⁶
[there's] little anger,⁴¹⁷ no sorrow.⁴¹⁸ (154) [3528]⁴¹⁹

⁴⁰⁶*aṭṭhānisaṇse*. I count the eight here as (1) large eyes [whether they are] (2) white eyes, (3) yellow eyes, [or] (4) red eyes; (5) unsullied eyes, (6) clear eyes, (7) disease-free eyes, (8) "divine eye".

⁴⁰⁷this follows the BJTS Sinhala gloss. I assume that "white eyes" (or "eyes that have whites") would refer to humans, "yellow (or "golden") eyes" would refer to gods, and "red eyes" (cf. *lohitākkha*) refers to snakes or spirits (*yakkhas*). We might also understand these colors as seen very clearly by his large eyes.

⁴⁰⁸*anāvila-pasanna-akkha*

⁴⁰⁹*sabba-roga-vivajjita*

⁴¹⁰*kuñcchike*

⁴¹¹*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

⁴¹²*dhamma-dvāra-vivaraṇaṇ*, lit., "which opens the door of the *Dhamma*."

⁴¹³lit., "for the Well-Gone-One"

⁴¹⁴*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

⁴¹⁵*dvānisaṇse*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)

⁴¹⁶*bhave*, lit., "in existence"

⁴¹⁷*appakodho*, lit., "I am one of little anger"

⁴¹⁸*anāyāso*, lit., "I am one with no sorrow"

⁴¹⁹PTS and BJTS agree in presenting this as a six-footed verse.

Giving bandages for Buddha⁴²⁰
[and] the monks of splendid virtue,⁴²¹
I experience five results,⁴²²
in accordance with my karma. (155) [3529]

Steadfast⁴²³ in meditative states,⁴²⁴
I dwell in meditative states;
I'm in a group without factions,⁴²⁵
my words are always taken well.⁴²⁶
As I transmigrate in the world,⁴²⁷
there's⁴²⁸ great wealth of possessions.⁴²⁹ (156) [3530]⁴³⁰

Giving smoke-tubes⁴³¹ for the Victor
[and] the monks of splendid virtue,⁴³²
I experience three results,⁴³³
in accordance with my karma. (157) [3531]

My conscience⁴³⁴ is never⁴³⁵ crooked,
[and my] muscles⁴³⁶ are well-defined;⁴³⁷

⁴²⁰lit., “for the Well-Gone-One”

⁴²¹*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴²²*pañcchānisaṇse*. I count the five here as (1) steadfastness in the *samādhis*, (2) dwelling in the *samādhis*, (3) being in a united group, (4) speaking words which are taken well, and (5) great wealth of possessions.

⁴²³*na kampāmi*, lit., “I do not shake (tremble, waver)”

⁴²⁴*samādhīsu*, lit., “among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

⁴²⁵*abhejjapariso homi*

⁴²⁶*ādeyyavacchano sadā*

⁴²⁷*bhave*, lit., “in existence”

⁴²⁸PTS *jāticcchcha*, BJTS *jāyati*

⁴²⁹*bhogasampatti*

⁴³⁰PTS and BJTS agree in presenting this as a six-footed verse.

⁴³¹*dhūmanette*. RD: “i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14”

⁴³²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴³³*tīṇānisaṇse*. I count the three here as (1) clean conscience, (2) good muscles and (3) “divine eye”

⁴³⁴*sati*, also memory (Skt. *smṛti*) , mindfulness, consciousness, etc.

⁴³⁵lit., “not”

⁴³⁶PTS *nahāruyo*, BJTS *nahāravo*

⁴³⁷reading *susambandhā* (well-connected, well put together) with BJTS (and PTS alt.) for PTS *susambaddhā* (well-bound together), though the latter also evokes a well-toned body.

I'm receiving the "divine eye"
as a result of [giving] that. (158) [3532]

Giving lamp-plates⁴³⁸ for the Buddha⁴³⁹
[and] the monks of splendid virtue,⁴⁴⁰
I experience three results,⁴⁴¹
in accordance with my karma. (159) [3533]

I'm well-born,⁴⁴² have a good body,⁴⁴³
[and I] am wise,⁴⁴⁴ revered as smart.⁴⁴⁵
I am receiving these virtues
as a result of [giving] that. (160) [3534]

Giving vessels⁴⁴⁶ and baskets⁴⁴⁷ for
the Buddha and the supreme group,
I experience ten results,⁴⁴⁸
in accordance with my karma. (161) [3535]

I'm always guarded,⁴⁴⁹ have great fame,⁴⁵⁰
[and] happiness,⁴⁵¹ likewise [my] state;⁴⁵²

⁴³⁸ *dīpathāle*. (BJTS [and PTS alt.] read *dpaṭṭhāne*, "places for lamps"). In the description of the actual *dāna* at (18a-b) [3391] we have "lamp-holders," *dīpadhārake*. I take all these terms as referring to a single type of object, which I imagine as a plate-like holder for (probably small clay) lamps.

⁴³⁹ lit., "for the Well-Gone-One"

⁴⁴⁰ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

⁴⁴¹ *tīṇānisaṃse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.

⁴⁴² *jātimā*, lit., "possessor of birth" or "possessor of [high] caste"

⁴⁴³ *aṅgasampanno*, lit., "am possessed of limbs"

⁴⁴⁴ *paññāvā*

⁴⁴⁵ reading *buddhi-sammato* with BJTS for PTS *Buddha-sammato* ("revered as [or by?] the Buddha"). The latter could also mean "selected by Buddha".

⁴⁴⁶ *tumbake*, water-vessels

⁴⁴⁷ or "boxes": *karaṇḍe*

⁴⁴⁸ *dasānisaṃse*. I count the ten here as (1) well-guarded, (2) possessing happiness, (3) of great fame, (4) in a good state, (5) devoted, (6) delicate, (7) kept from distress, (8) recipient of good job skills, vessels, and baskets, (9) troubles are removed, (10) recipient of inexhaustible elephants, horses and gems of the four colors.

⁴⁴⁹ *gutto*

⁴⁵⁰ *mahāyāsavā*

⁴⁵¹ *sukhasamaṅgī*

⁴⁵² reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"

⁴⁵³ *bhattikato*, "done service," even "a servant"

I'm devoted,⁴⁵³ and delicate,⁴⁵⁴
[and] kept away from all distress.⁴⁵⁵ (162) [3536]

I'm a recipient of great⁴⁵⁶
qualities⁴⁵⁷ for my occupation,⁴⁵⁸
of vessels and of baskets [too];
I'm one whose troubles are removed.⁴⁵⁹ (163) [3537]

I'm receiving the four colors
of elephants, horses and gems.
Those things do not [ever] run out:
that's the fruit in vessel-giving. (164) [3538]

Giving tubes for storing ointment⁴⁶⁰
for Buddha and the supreme group,
I experience five results,⁴⁶¹
in accordance with my karma. (165) [3539]

All the time I have a body
endowed with all auspicious marks,⁴⁶²
fitted with [long] life and wisdom,⁴⁶³
liberated from all sorrows.⁴⁶⁴ (166) [3540]

⁴⁵⁴*sukhumālo*, also refined, tender

⁴⁵⁵*sabba-īti-parivajjito*

⁴⁵⁶*vipule*

⁴⁵⁷*guṇe*

⁴⁵⁸reading *samāvaccharaṇaṃ mama* with BJTS for PTS *samāvaccharaṇā mama*

⁴⁵⁹*suvivajjita-ubbego*

⁴⁶⁰here I read *añjana-nāliyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthi lilaṅgake* ("elephants with sporting bodies" ?). The text is corrupt, and BJTS at least makes sense, though it is out of the sequence of the original *dāna* (not to mention being unrecoverable in meaning) so may be a spurious verse — perhaps a favored object of some later editor, or simply something no longer part of lived experience at some point in the transmission process? PTS alt. readings include *lilaṅgate*, *hatthalilaṅgane* and *hattho liṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharāṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla*°, "in flower ornaments?")

⁴⁶¹*pañcchānisaṇṣe*. I count the five here as (1) having a [good] body, (2) being endowed with all auspicious marks, (3) long life, (4) wisdom, (5) liberation from all sorrows.

⁴⁶²*sabba-lakkhaṇa-sampanno*

⁴⁶³*āyu-paññā-samāhito*

⁴⁶⁴*sabbāyāsa-vinimutto*

⁴⁶⁵*pipphale*

⁴⁶⁶*tanu-dhāre* = "slender to carry"? Or as RD suggests should this be read to *tanu* as "body," i.e., "carried on the body"?

Giving scissors⁴⁶⁵ which were slender⁴⁶⁶
[and] very sharp⁴⁶⁷ [too] for the monks,⁴⁶⁸
I get the knowledge, unmatched⁴⁶⁹ and
pure, which cuts off the defilements. (167) [3541]

Giving tweezers⁴⁷⁰ for the Buddha⁴⁷¹
[and] the monks of splendid virtue,⁴⁷²
I get the knowledge, unmatched⁴⁷³ and
pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners]⁴⁷⁴ for Buddha⁴⁷⁵
[and] the monks of splendid virtue,⁴⁷⁶
I experience eight results,⁴⁷⁷
in accordance with my karma. (169) [3543]

I have faith⁴⁷⁸ [and] morality,⁴⁷⁹
shame,⁴⁸⁰ the virtue of fearing sin,⁴⁸¹
[I'm] happy, generous, patient,
and wisdom is [my] eighth virtue. (170) [3544]

⁴⁶⁷*sunisite*

⁴⁶⁸here as throughout, lit., “for the monks’ Assembly,” “for the *saṅgha*”

⁴⁶⁹*atula*, not weighable, immeasurable, not equaled

⁴⁷⁰*saṇḍāse*

⁴⁷¹lit., “for the Well-Gone-One”

⁴⁷²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴⁷³*atula*, not weighable, immeasurable, not equaled

⁴⁷⁴*natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanaṇ*) for the mouth (*mukha*) and nose (*natthukaṇ*). Separate *ānisaṃsas* for the mouth-cleaners are given below (v. 194 [3568]). The *ānisaṃsas* in the present verse seem to relate to what in English we’d call “keeping one’s nose clean,” though I do not know whether the same associations would typically be made in Pāli. The *ānisaṃsas* for the mouth-cleaners (in v. 194 [3468], below) certainly well-accord with the nature of the original gift.

⁴⁷⁵lit., “for the Well-Gone-One”

⁴⁷⁶*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴⁷⁷*aṭṭhānisaṇṣe*. I count the eight here as (1) faith, (2) morality, (3) shame, (4) fear of wrong-doing, (5) happiness, (6) generosity, (7) patience and (8) wisdom.

⁴⁷⁸*saddhaṇ*

⁴⁷⁹*sīlaṇ*

⁴⁸⁰*hiriṇ*

⁴⁸¹*ottappiyaṇ*

⁴⁸²*pīṭhake*

⁴⁸³lit., “for the Well-Gone-One”

Giving short chairs⁴⁸² for the Buddha⁴⁸³
[and] the monks of splendid virtue,⁴⁸⁴
I experience five results,⁴⁸⁵
in accordance with my karma. (171) [3545]

I'm born in an eminent clan,⁴⁸⁶
I become a very rich man,⁴⁸⁷
everyone is honoring me,⁴⁸⁸
glory is arising for me.⁴⁸⁹ (172) [3546]

For one hundred thousand aeons
palanquins atop four horses⁴⁹⁰
are constantly waiting on me,
enjoying giving [them] away.⁴⁹¹ (173) [3547]

Giving cushions⁴⁹² for the Buddha⁴⁹³
[and] the monks of splendid virtue,⁴⁹⁴
I experience six results,⁴⁹⁵
in accordance with my karma. (174) [3548]

[My] body is proportional,⁴⁹⁶
I'm honored,⁴⁹⁷ gentle,⁴⁹⁸ good-looking,⁴⁹⁹

⁴⁸⁴*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴⁸⁵*pañcchānisaṇse*. I count the five here as (1) eminent birth, (2) very rich, (3) much honored, (4) full of glory, and (5) the constant supply of palanquins with horses

⁴⁸⁶*uccchche kule*

⁴⁸⁷*mahābhogo bhavāmi*

⁴⁸⁸*sabbe maṇ apacchāyanti*

⁴⁸⁹reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

⁴⁹⁰reading *cchaturassakā* (“with four horses”) for PTS *cchaturassarā*, “with four corners,” “rectangular,” though the latter also makes sense in this context.

⁴⁹¹or distributing or sharing them: *saṇvibhāga-rato [ahaṃ]*

⁴⁹²*bhisiyo*

⁴⁹³lit., “for the Well-Gone-One”

⁴⁹⁴*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁴⁹⁵*chānisaṇse*. I count the six here as (1) mattresses, (2) varied coverlets, (3) varied cloaks, (4) varied rugs, (5) not empty or vain, and (6) meditation-minded/achiever of *jhānas*

⁴⁹⁶*samagatto*, lit., “I am one with an even body”

⁴⁹⁷*apacchito*

⁴⁹⁸*muduko*

⁴⁹⁹*cchārudassano*, lit., “pleasant to see”

⁵⁰⁰*labhāmi ñāṇaparivāraṇ*

I get an entourage that's smart:⁵⁰⁰
that's the fruit of giving cushions. (175) [3549]

Cotton mattresses⁵⁰¹ and varied⁵⁰²
coverlets of wool⁵⁰³ and of silk;⁵⁰⁴
I receive various sorts of
fine hemp cloth⁵⁰⁵ and woolen blankets.⁵⁰⁶ (176) [3550]

And cloaks⁵⁰⁷ which are soft [on the skin,]
and soft leather⁵⁰⁸ and bamboo⁵⁰⁹ ones;
I am receiving varied rugs:⁵¹⁰
that's the fruit of giving cushions. (177) [3551]

As far back as I remember,⁵¹¹
ever since I reached discretion,⁵¹²
not vain,⁵¹³ meditation's my bed:⁵¹⁴
that's the fruit of giving cushions. (178) [3552]

Giving pillows⁵¹⁵ for the Victor
[and] the monks of splendid virtue,⁵¹⁶

⁵⁰¹ *tūlikā*

⁵⁰² reading *cchittakā* with BJTS for PTS *cchittikā*

⁵⁰³ *vikatikāyo*

⁵⁰⁴ *kaṭṭhissā*

⁵⁰⁵ *vara-potthake*

⁵⁰⁶ *kambale*

⁵⁰⁷ *pāvārike*

⁵⁰⁸ *maduka-ajina°*, "soft [ones made of] antelope-leather

⁵⁰⁹ *veṇiyo*

⁵¹⁰ *atthāre*

⁵¹¹ *yato sarāmi attānaṃ*, lit., "starting from when I remember myself"

⁵¹² or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty;" but following BJTS Sinhala gloss (*nāṇavat*, "having knowledge") I translate the term in its broader meaning, "understanding" or "discretion"

⁵¹³ or empty: *a-tucchcho*

⁵¹⁴ reading *atucchchojhāna-mañccho* (lit., "I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchchojjhānamañño*

⁵¹⁵ *bimbohane*

⁵¹⁶ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

⁵¹⁷ *chāṇisaṃse*. I count the six here as (1) being cushioned and having a great body, (2) knowledge of the Eightfold Path and the four fruits of monkhood, (3) knowledge of giving, taming, self-control and the forms of boundlessness, (4) knowledge of vows, virtues, practices and good manners, (5) knowledge of walking back and forth, striving, and exertion, and (6) knowledge of morality, meditation, wisdom and unsurpassed freedom.

I experience six results,⁵¹⁷
in accordance with my karma. (179) [3553]

I am being cushioned upon⁵¹⁸
pillows made of wool and lotus
and also of red sandalwood;
I have⁵¹⁹ an outstanding body.⁵²⁰ (180) [3554]

The excellent Eightfold Path and
the four fruits that come from monkhood:
knowledge of these is brought [to me]
[and] I dwell⁵²¹ [there] all of the time. (181) [3555]

Giving,⁵²² taming,⁵²³ and self-control;⁵²⁴
[and] the [four] forms of boundlessness:⁵²⁵
knowledge of these is brought [to me]
[and] I dwell⁵²⁶ [there] all of the time. (182) [3556]

Vows⁵²⁷ and virtues⁵²⁸ and practices,⁵²⁹
also the [types of] good manners:⁵³⁰
knowledge [of these] is brought [to me]
[and] I dwell⁵³¹ [there] every day. (183) [3557]

Walking back and forth⁵³² or striving;
exertion which leads to wisdom:⁵³³
knowledge of these is brought [to me];

⁵¹⁸or “lifted up” “placed upon”: reading *upadhemi* with BJTS for PTS *uppademi*

⁵¹⁹reading *mama* (gen., lit., “to me [there are]”) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

⁵²⁰*uttamaṇṇaṇ*, “supreme limbs”

⁵²¹*viḥāre*

⁵²²*dāne*

⁵²³*dame*

⁵²⁴*saññame* = alt. spelling of *saṃyame*

⁵²⁵*appamaññesu* (BJTS reads *appamaññāsu*) *rūpisu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

⁵²⁶*viḥāre*

⁵²⁷*vatte*

⁵²⁸*guṇe*

⁵²⁹reading *paṭipatti* with BJTS for PTS *pañcchame*, “the fifth”

⁵³⁰*ācchāraṅkiriyaṇu ccha*, or “among the forms of right practice”

⁵³¹*viḥāre*

⁵³²*cchaṅkame*

⁵³³or “to Enlightenment” or “to Awakening”: *bodha-pakkhike*

I dwell⁵³⁴ according to my wish. (184) [3558]

Morality,⁵³⁵ meditation⁵³⁶
and wisdom,⁵³⁷ unsurpassed freedom:⁵³⁸
knowledge of these is brought [to me]
[and] I dwell⁵³⁹ [full of] happiness. (185) [3559]

Giving straw stools⁵⁴⁰ for the Victor
[and] the monks of splendid virtue,⁵⁴¹
I experience four results,⁵⁴²
in accordance with my karma. (186) [3560]

I'm finding the best palanquins,
made of gold [and] made of gemstones,
made of ivory [and] fine wood:⁵⁴³
that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools⁵⁴⁴ for the Victor
[and] the monks of splendid virtue,⁵⁴⁵
I experience two results,⁵⁴⁶
in accordance with my karma. (188) [3562]

I receive many vehicles:⁵⁴⁷
that is the fruit of a footstool.
Slave-girls and slaves and [also] wives
and [all my] other dependents

⁵³⁴*viḥārāmi*

⁵³⁵*sīlaṇ*

⁵³⁶*samādhi*

⁵³⁷*paññā*

⁵³⁸*vimutti ccha anuttarā*

⁵³⁹*viḥārāmi*

⁵⁴⁰*palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

⁵⁴¹*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁵⁴²BJTS (and PTS alt.) read *dvānisaṇse* (“two results”) for PTS *cchaturānisaṇse*, “four results.” I count four here so stick with the PTS reading: excellent palanquins made of (1) gold, (2) gems, (3) ivory, and (4) fine wood

⁵⁴³*danta-sāra-maye*

⁵⁴⁴*pādapīṭhe*

⁵⁴⁵*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁵⁴⁶*dvānisaṇse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.

⁵⁴⁷*yāne*

do properly⁵⁴⁸ look after me:
that is the fruit of a footstool. (189) [3563]⁵⁴⁹

Giving oils for anointing⁵⁵⁰
for Buddha and the supreme group,
I experience five results,⁵⁵¹
in accordance with my karma. (190) [3564]

Lack of illness, having beauty,
[and] quickly grasping⁵⁵² the Teaching,
receiving of [much] food [and] drink,
[and long] life⁵⁵³ is the fifth for me. (191) [3565]

Giving clarified butter⁵⁵⁴ for
monks of supreme, splendid virtue,
I experience five results,⁵⁵⁵
in accordance with my karma. (192) [3566]

I am strong, endowed with beauty,
always happy⁵⁵⁶ and born slender.⁵⁵⁷
I am free of disease, and pure:
that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth⁵⁵⁸ for
the Buddha and the supreme group,
I experience five results,⁵⁵⁹
in accordance with my karma. (194) [3568]

⁵⁴⁸*sammā*

⁵⁴⁹PTS and BJTS agree in presenting this as a six-footed verse.

⁵⁵⁰*teḷabbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

⁵⁵¹*pañcchānisaṇse*. I count the five here as (1) good health, (2) beauty, (3) quick understanding (or application) of the *Dhamma*, (4) receipt of food and drink, and (5) long life.

⁵⁵²*nisanṭitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*vāṭa-hena*) in this translation of the term as “grasping” (understanding).

⁵⁵³*ayu*

⁵⁵⁴*sappitela*, “ghee-oil”

⁵⁵⁵*pañcchānisaṇse*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.

⁵⁵⁶*pahaṭṭha*^o

⁵⁵⁷*tanujo*

⁵⁵⁸*mukhadhovanakaṇ*. BJTS (and PTS alt.) read *mukhasodhanakaṇ*, with the same meaning.

⁵⁵⁹*pañcchānisaṇse*. I count the five here as (1) a clean (or clear) throat, (2) sweet sounding [voice], (3) free of coughs, (4) free of asthma, and (5) breath which smells like blue lotuses.

I have a clean throat⁵⁶⁰ [and] sweet sound,⁵⁶¹
I am free of coughs of asthma,⁵⁶²
and the scent of blue lotuses⁵⁶³
is always wafting from [my] mouth. (195) [3569]

Giving well-prepared⁵⁶⁴ milk-curd⁵⁶⁵ for
the Buddha and the supreme group,
I'm enjoying⁵⁶⁶ ambrosial⁵⁶⁷ things⁵⁶⁸
[and] mindfulness of [my] body.⁵⁶⁹ (196) [3570]

Giving honey with⁵⁷⁰ color, scent
[and] taste for Buddha⁵⁷¹ [and] the group,
I [now] drink the juice of freedom,⁵⁷²
which is unmatched,⁵⁷³ beyond compare.⁵⁷⁴ (197) [3571]

Giving actual⁵⁷⁵ juice for the
Buddha and for the supreme group,
I experience the four fruits,⁵⁷⁶
in accordance with my karma. (198) [3572]

Having given food [and] drink for
the Buddha and the supreme group

⁵⁶⁰*visuddhakaṇṭho*

⁵⁶¹*madhurassaro* (BJTS reads *madhurasaro*)

⁵⁶²*kāsassāsavivajjito* (BJTS reads *kāsasāsa°*)

⁵⁶³reading *uppalagandho* with BJTS for PTS *upphalagandho* (probably a typo)

⁵⁶⁴*sampannaṇ*

⁵⁶⁵*dadhiṇ*

⁵⁶⁶*bhuñjāmi*. In this foot the basic meaning “eating” might be preferred, but I take the verb to refer to the “enjoyment” of mindfulness of the body, too, so defer to the more general “enjoying”.

⁵⁶⁷*amataṇ*

⁵⁶⁸reading *vittaṇ* (possessions, wealth) with BJTS for PTS *cchittaṇ* (“heart”), though BJTS alt. *bhattaṇ* (“rice”) would provide the cleanest reading.

⁵⁶⁹lit., “excellent (*varaṇ*) mindfulness of body (*kāyagataṇ satīṇ*); BJTS reads *vamaṇ kayāgatāsatiṇ*, with the same meaning.

⁵⁷⁰*upetaṇ*, lit., “furnished with.” The implication is that the honey had good color, scent and taste

⁵⁷¹lit., “for the Victor”

⁵⁷²*pive muttirasam ahaṇ*

⁵⁷³*atuliyaṇ*.

⁵⁷⁴*anupamaṇ*

⁵⁷⁵*yathābhūtaṇ*, also “original,” “natural”. I take this as connected with the allusion to liberation as juice in the previous verse.

⁵⁷⁶*cchaturō phale*, i.e., the four fruits of monkhood, the four stages of the path: *sotāpatti*, *sakadāgāmi*, *anāgāmi*, *arahattaphala* (stream-enterer, once-returner, non-returner, arahant)

I experience ten results,⁵⁷⁷
in accordance with my karma. (199) [3573]

[I am] always long-lived [and] strong,
a hero, beautiful, famous
and happy; a recipient
of food and drink, courageous,⁵⁷⁸ smart.⁵⁷⁹
As I transmigrate in the world,⁵⁸⁰
I am receiving these virtues. (200) [3574]⁵⁸¹

Giving incense⁵⁸² for the Buddha⁵⁸³
[and] the monks of splendid virtue,⁵⁸⁴
I experience ten results,⁵⁸⁵
in accordance with my karma. (201) [3575]

[My] body smells good,⁵⁸⁶ I'm famous,
quick-thinking⁵⁸⁷ as well as clever;⁵⁸⁸
[I have] sharp, extensive wisdom;⁵⁸⁹
I have bright⁵⁹⁰ [and] deep wisdom. (202) [3576]

As I transmigrate in the world,⁵⁹¹
I have wide and alert wisdom.⁵⁹²
Now, because of [giving] that, I've
attained auspicious, happy peace.⁵⁹³ (203) [3577]

⁵⁷⁷*dasānisaṇṣe*. I count the ten here as (1) long-life, (2) strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) receiving food, (8) receiving drink, (9) courage, (10) intelligence.

⁵⁷⁸*sūro*

⁵⁷⁹*paññāavā*

⁵⁸⁰*bhave*, lit., “in existence”

⁵⁸¹PTS and BJTS agree in presenting this as a six-footed verse.

⁵⁸²*dhūmaṇ*

⁵⁸³lit., “for the Well-Gone-One”

⁵⁸⁴*gaṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

⁵⁸⁵*dasānisaṇṣe*. I count the ten here as (1)

⁵⁸⁶*sugandhadeho*, lit., “I am one whose body has a pleasant odor”

⁵⁸⁷*sīghapañño*, “I’m one with wisdom which is quick”

⁵⁸⁸*kittimā*

⁵⁸⁹*tikkhapañño bhūripañño*, lit., “I’m one with sharp wisdom, I’m one with extensive wisdom”

⁵⁹⁰reading *hāsa*<*hāsu*° with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*

⁵⁹¹*bhave*, lit., “in existence”

⁵⁹²*vepulla-javana-pañño*. The basic meaning of *javana* is “quick” and it is sometimes taken as equivalent to *sīgha*, already mentioned in the preceding verse.

⁵⁹³*santisukhaṇ sivaṇ*

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (204) [3578]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (205) [3579]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (206) [3580]

Thus indeed Venerable Pilindavacchcha⁵⁹⁴ Thera spoke these verses.

The legend of Pilindavacchcha⁵⁹⁵ Thera is finished.

⁵⁹⁴cf. #15, and note, above. BJTS spells the name *Pilindavacchcha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. "Pilinda" was his given name, "Vacchcha" refers to his *gotta* (lineage).

⁵⁹⁵BJTS spells the name *Pilindavacchcha*.