

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sabbadāyaka

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Printed September 2026

[396. {399.}]¹ Sabbadāyaka²

Floating in³ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,⁴ (1) [3828]

covered with *mandālaka*⁵ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,⁶
with various birds⁷ spread about,⁸
noisy with peacocks⁹ [and] herons,¹⁰
[and] the [calls of birds] like cuckoos.¹¹ (3) [3830]

Pigeons¹² [and] ravi-swans¹³ [as well],
ruddy geese¹⁴ and *nadīccharas*,

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.

²“Everything Donor.” This same *apadāna* is repeated below as # {551} (BJTS only), ascribed there to Yasa Thera, with the slight difference that the first verse of the concluding refrain there follows the more typical pattern “Like elephants...”

³*ogayha*, “submerged in” “plunged into.” BJTS normalizes this by glossing “in the vicinity of the great ocean,” but I take it more literally, and assume that the protagonist is a supernatural being for whom this is normal.

⁴PTS *cchakkavākā pakūjitā*; BJTS *cchakkavākūpakūjitā*

⁵RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. No BJTS gloss here. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, *Nymphaea Lotus*.

⁶*macchcha-kacchchapa-sañcchhannā*

⁷reading *nānādiḷa*° (“various birds”) with BJTS for PTS *nānāmiga*°. The poem continues by listing types of birds, so the BJTS reading seems preferable, even though the PTS reading is also certainly possible.

⁸*samotthatā*, lit., “strewn about,” “spread out over”

⁹*mayura*°

¹⁰°*koñccha*°

¹¹*kokilādihi vagguihi*, lit., “and with the lovely [cries] of cuckoos, etc.”

¹²*parevatā*

¹³*ravihaṇṣā*

¹⁴*cchakkavākā*

¹⁵*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

lapwings¹⁵ [and] mynah birds¹⁶ are here,
small monkeys,¹⁷ *jīvajīvakas*.¹⁸ (4) [3831]

[It] resounds with swans and herons,
owls and many *piṅgalas*.

The sand contains the seven gems,
[strewn with] jewels [and costly] pearls. (5) [3832]

All of the trees, made out¹⁹ of gold,
pervaded by various scents,
are lighting up my palace [there],
by day and night, all of the time. (6) [3833]

Sixty thousand instruments are
being played morning and evening.
Sixteen thousand women [as well]
are waiting on me constantly. (7) [3834]

Happy, with pleasure in [my] heart,
having departed [my] palace,
I worshipped that Greatly Famed One,
Sumedha, Leader of the World. (8) [3835]

Having greeted the Sambuddha,
inviting him [and] Assembly,²⁰
that Wise One²¹ then agreed [to come],
Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me,²²
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. (10) [3837]

I summoned [all] the people²³ there:
“All of you gather together.

¹⁶*sālīkā*, RD: *maina* (= mynah) birds

¹⁷*pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.

¹⁸a type of pheasant

¹⁹reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*

²⁰reading *sasaṅghaṃ* with BJTS for PTS *sasissaṃ* (“with his students”)

²¹reading *dhīro* with BJTS (and PTS alt.) for PTS *vīro* (“Hero”)

²²lit., “having done a *dhamma*-talk for me”

²³*parijana* (for *parijjanaṃ*), “the people around there,” “retinue”

In the first part of the day,
the Buddha will come to the palace.” (11) [3838]

“We dwelling near you²⁴ have received
something that’s well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas.” (12) [3839]

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.²⁵ (13) [3840]

I went to meet²⁶ [him] with the five²⁷
musical instruments [sounding].
The Supreme Person²⁸ sat down on
a chair made out of solid gold.²⁹ (14) [3841]

I placed³⁰ a canopy³¹ above,
which was made out of solid gold;³²
Fans are then diffusing [perfumes]³³
within the Assembly of monks. (15) [3842]

I regaled the monks’ Assembly
with large amounts of food [and] drink;
I gave individual pairs

²⁴reading *ye vasāma tavantike* with BJTS for PTS *y’ēsāma tava santike*, “we who come into your presence”

²⁵*vasīsatasahasseehi*, that is, masters of the Teaching, arahants.

²⁶*paccchchuggaman akās’ ahaṇ*, lit., “I did a going out to meet [him].” Here BJTS reads *paccchchuggamanam akās’ ahaṇ*, breaking meter, but in the repetition of this *apadāna* as # {551}, below, it agrees with the PTS reading *paccchchugamam*

²⁷reading *pañcchaṅgikehi* (“the five types”) with BJTS for PTS *sataṅgikehi* (“the hundred types”)

²⁸*purisuttamo*

²⁹*sabbasovaṇṇaye pīthe*, lit., “a chair [made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamayye pīthe*

³⁰lit., “I made” “I did”

³¹PTS reads *uparichannam*, “I made it covered above;” BJTS reads more correctly *uparichadanam*, “a covering (or canopy) above,” but breaks the meter in order to do so. The intent is clear enough in either case.

³²*sabbasovaṇṇayaṇ* lit., “[made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamayam*.

³³reading *vījaniyo pavāyanti* with BJTS for PTS *vījanīyā pavāyanti*, “[perfumes] are being diffused by fans”

of cloth³⁴ to the monks' Assembly. (16) [3843]

The one whom they called Sumedha,
Object of the World's Oblations,³⁵
sitting in the monks' Assembly,
spoke these [six] verses [at that time]: (17) [3844]

"This one who [gave] me food and drink
and fed³⁶ the Assembly with it,
I shall relate details of him;
[all of] you listen to my words: (18) [3845]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (19) [3846]

In whichever womb he's reborn,
[whether] it's human or divine,
a canopy of solid gold
will always³⁷ be carried [for him]. (20) [3847]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3848]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (22) [3849]

Sitting in the monks' Assembly,
he will [then] roar the lion's roar.³⁸
On [his] pyre an umbrella's borne;³⁹
beneath it⁴⁰ he is cremated." (23) [3850]

³⁴*paccchcheka-dussa-yugale*

³⁵*lokāhutipaṭiggahaṇ*, lit., "Recipient of the Sacrifices of the World"

³⁶*tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ccha* ("and all of these [monks]") for PTS *saṅgham etena*

³⁷lit., "every day"

³⁸i.e., announce his arahantship

³⁹i.e., to honor his lofty status

⁴⁰lit., "beneath the umbrella"

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. (24) [3851]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. (25) [3852]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3853]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (27) [3854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3855]

Thus indeed Venerable Sabbadāyaka Thera spoke these verses.
The legend of Sabbadāyaka Thera is finished.