

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Tissametteyya

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Metteyya Chapter, the Forty-First

[398. {401.}]¹ Tissametteyya²

The ascetic named Sobhita
was living amidst the mountains,
near the top of a mountain slope,
eating [only] wild fruits [he found]. (1) [3891]

After bringing [some] fire [and] wood,
I am causing it to blaze up,
seeking the ultimate goal of
being reborn in Brahma's world. (2) [3892]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
did come into my presence [then]. (3) [3893]

[Padumuttara Buddha]:
“Why are you working, merit-filled
one? Give the fire [and] wood to me.
I will worship³ the fire [and] then
it will be⁴ purity for me.” (4) [3894]

[Protagonist]:
“You are very fortunate, Sir,⁵
you understand, O divine one.⁶
You attend to⁷ the fire [for me];
here then is the fire [and] the wood.” (5) [3895]

After that, taking the firewood,
the Victor caused the fire to blaze
without burning⁸ the firewood there:
a marvel [wrought] by the Great Sage. (6) [3896]

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.

²BJTS reads *Tissa-metteyya*. He was a historical monk to whom the *Tissa-metteyya-sutta* of SN was preached.

³*paricare*

⁴*hehi*, (future 3rd sing. of *bhavati*)

⁵*manuja* (“Man”), BJTS reads *manuje* (also, presumably, a vocative)

⁶reading *devate* with BJTS for PTS *deva te*

⁷*paricchara*

⁸lit., “he did not burn”

[Padumuttara Buddha]:
“[This] fire of yours is not burning;
your oblation does not exist;
[this] vow of yours is meaningless;
you should worship [this] fire of mine.” (7) [3897]

[Protagonist]:
“What sort of fire, O Great Hero,
is that one that you speak about?
You should tell that to me as well;
we’ll both worship that [fire of yours].” (8) [3898]

[Padumuttara Buddha]:
“Cessation of things with causes,
the burning up of defilements,
and giving up anger and hate:
those three things are my oblations.” (9) [3899]

[Protagonist]:
“What sort are you, O Great Hero?
What is your clan, O Happy One?
Your procedure for practicing
is extremely pleasing to me.” (10) [3900]

[Padumuttara Buddha]:
“I’m born in a warrior⁹ clan,
master of special knowledges.
All defilements are exhausted;
now there will be no more rebirth.” (11) [3901]

[Protagonist]:
“If you’re a Buddha, All-Knower,¹⁰
Light-Maker,¹¹ Darkness-Dispeller,¹²
[then] I shall praise¹³ you, Divine One;¹⁴
you are the Ender of Dis-ease.” (12) [3902]

Spreading out [my] deer-leather [robe,]
I gave [a place] for [him] to sit.

⁹lit., “kṣatriyan”

¹⁰*sabbaññu*, “Omniscient One”

¹¹*pabhaṅkara*

¹²*tamonuda*

¹³*namassissāmi*

¹⁴*deva*

“Please sit there, O Omniscient One;
[and] I shall [then] attend on you.” (13) [3903]

The Blessed One did sit down there,
on [that] deer-leather, well spread out.
Inviting [him], the Sambuddha,
I [then] went [into] the mountains. (14) [3904]

Having filled up a shoulder-bag,¹⁵
I brought [some] wild mangosteen¹⁶ fruit.
Having mixed [it] up with honey,
I gave [that] fruit to the Buddha. (15) [3905]

While I meditated [on him,]
the Victor then consumed [that fruit].
I brought pleasure to [my] heart [there],
gazing upon the World-Leader. (16) [3906]

Padumuttara, World-Knower,
Sacrificial Recipient,
[still] sitting in my hermitage,
[then] spoke these verses [about me]: (17) [3907]

[Padumuttara Buddha]:
“He who regaled me with [this fruit],
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (18) [3908]

Twenty-five times [in the future,]
he will exercise divine rule.
A thousand times he’ll be a king,
a king who turns the wheel [of law]. (19) [3909]

For him, endowed with past karma,
discerning what he is thinking,
there will be food and drink and clothes
and beds which are very costly. (20) [3910]

He will be reborn all the time
conforming with [his] good karma;¹⁷

¹⁵*khāribhārāṇ*

¹⁶*tindukaṇ phalaṇ* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

¹⁷*puññakammena saṇyuttā*, lit., “with [his] meritorious karma”

this one is going to be happy
and always free of affliction. (21) [3911]

In whichever womb he's reborn,
[whether] it's human or divine,
being happy in every place,
he will attain¹⁸ the human state. (22) [3912]

A scholar [and] mantra-knower,¹⁹
a master of the three Vedas,
having approached the Sambuddha,
he's going to become an arahant." (23) [3913]

[Protagonist]:
As far as I recall my lives,
as long as I have had knowledge,
there is no lack of wealth for me:
that is the fruit of giving fruit. (24) [3914]

Attaining the supreme Teaching,
I slew [all my] lust and hatred;
all defilements are exhausted;
now there will be no more rebirth. (25) [3915]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (26) [3916]

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) [3917]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3918]

Thus indeed Venerable Tissa-metteyya Thera spoke these verses.
The legend of Tissa-metteyya Thera is finished.

¹⁸lit., "will become"

¹⁹lit., "bearing"