

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Tiṇasūlakachādaniya

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[410. {413.}¹ Tiṇasūlakachādaniya²]

At that time I contemplated
birth and decrepitude [and] death.
Going out [from the home] alone,³
I went forth into homelessness. (1) [4346]

In the course of wandering, I
came to⁴ the banks of a river.⁵
There on the riverbank I saw
[a piece of] earth in all fullness.⁶ (2) [4347]

Fashioning a hermitage there,
I'm living in the hermitage.
My walkway is well-constructed,
housing⁷ flocks⁸ of various birds.⁹ (3) [4348]

Trustingly they come up to me,
and sing¹⁰ [their] lovely [songs to me].
Delighting¹¹ [there] along with them,
I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were
wild beasts of four [different] kinds,

¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²“Arabian-Jasmine-Flower-Coverer,” BJTS reads *Tiṇasūlakachādaniya*, with the same meaning. DPPN I:1008 leaves *Tiṇasūla* untranslated; BJTS Sinhala gloss is *bōlidda*, Arabian Jasmine, a fragrant small white flower (°idda) which flowers in ball-like (bōl°) clusters.

³*ekato* is the ablative form of *eka*, the number “one” which also functions as an indefinite article. I am reading it here as though it were *ekatta* (“alone”) following the BJTS Sinh. gloss (*ekalāva* = alone, singly) rather than, as is the more common Pāli usage, “together”.

⁴*upāgamin*, “went up to” “approached”

⁵or “the banks of the Ganges,” *gaṅgātīram*

⁶*paṭhaviṇ...supaṇṇataṇ*, I suppose “fullness of flora and fauna,” given the subsequent verses.

⁷°*āyuto*, lit., “connected with” “furnished with” “endowed with” “possessing”

⁸°*gaṇa*°, “groups”.

⁹*nānādīja*°

¹⁰*kūjanti*

¹¹reading *ramamāno* with BJTS for PTS *ramamāṇo*

who came out of their¹² [forest] haunts
and roared [for me] like the thunder. (5) [4350]

When those wild beasts were making sounds,
[great] mirth was [then] produced in me.
[While] searching for [those] animals,¹³
I saw the Leader of the World. (6) [4351]

[Then] having seen the God of Gods,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered¹⁴ ironwood pollen.¹⁵ (7) [4352]

I praised the Leader of the World,
like the sun [when it] is rising,
like a regal *sal* tree in bloom,
shining forth like the morning star:¹⁶ (8) [4353]

“Omniscient One, with your knowledge,
you light up this [world] with [its] gods.
After having made you happy,
they’re liberated from rebirth. (9) [4354]

Omniscient One, through not seeing
the¹⁷ Buddhas who see everything,
those obstructed by lust [and] hate
descend¹⁸ into *avīcchi* hell.¹⁹ (10) [4355]

Coming to take a look at you,
Omniscient One, O World-Leader,
they are freed from all existence,
[and] realize²⁰ the deathless state. (11) [4356]

¹²I take the 3rd sing. *so* (and the declension of the verb, *gajji*, “it roared”) apposite “four kinds” (*cchatukamo*), so translate in the plural even though the pronoun and verb are singular.

¹³lit., “for those wild beasts”

¹⁴lit., “did *pūjā*”

¹⁵*nāgakesaraṇ*, BJTS gloss specifies that the meaning is “pollen of ironwood (*nā*, *nāga*) flowers.”

¹⁶*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

¹⁷lit., “of,” gen. case, “not-seeing of Buddhas”

¹⁸*patantya* < *patanti*, note the Sanskrit *sandhi* here

¹⁹*avīchinirayaṇ*, a particularly oppressive hell-state

²⁰*phusanti*

When the Buddhas, the Eyeful Ones,
the Light-Bringers are arising,
they display the light [of the truth],
burning up [all the] defilements.“ (12) [4357]

After praising the Sambuddha,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered²¹ Arab jasmine²² blooms. (13) [4358]

Discerning what I was thinking,
Tissa, Chief Leader of the World,
sitting down [there] on [his] own seat,
spoke these verses [about me then]: (14) [4359]

“He who covered me with flowers,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (15) [4360]

Twenty-five times he’s going to
exercise rule over the gods,
and seventy-five times he’ll be
a king who turns the wheel [of law]. (16) [4361]

[And there will be] much local rule,
innumerable by counting,
as a result of his karma
of doing *pūjā* with²³ flowers. (17) [4362]

When this person has bathed his head,
if²⁴ he wishes for a flower,
[then] bound up with his good²⁵ karma,
[it] will appear in front of [him]. (18) [4363]

Whatever’s wished for through desires,
that all is going to appear.
Having fulfilled [his] intentions,
he’ll reach nirvana, undefiled. (19) [4364]

²¹lit., “did *pūjā*”

²²*tiṇasūlaṇ*, Sinh. *bōlidda*

²³lit., “of”

²⁴reading *yadi* with BJTS for the second *ayaṇ* in PTS

²⁵lit., “meritorious”

The eighteenth recitation portion
Having burnt up the defilements,
attentive and intelligent,
sitting down on a single seat,
he will attain arahantship.“ (20) [4365]

Walking back and forth, lying down,
sitting down or else standing up,
remembering the Best Buddha,
I am living all of the time.²⁶ (21) [4366]

There’s no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat:²⁷
that’s the fruit of Buddha-*pūjā*. (22) [4367]

Now deathlessness has been attained,
the unsurpassed [great] state of peace.
Knowing well all the defilements,
I am living without constraint.²⁸ (23) [4368]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (24) [4369]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [4370]

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! (26) [4371]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [4372]

²⁶reading *sadā* (“always” “all the time”) with BJTS for PTS *tadā* (“then”)

²⁷or “residence”

²⁸or “free of the outflows,” “undefiled,” *anāsavo*

Thus indeed Venerable Tiṇasūlakachādaniya²⁹ Thera spoke these verses.
The legend of Tiṇasūlakachādaniya³⁰ Thera is finished.

²⁹BJTS reads *Tiṇasūlakachadaniya*

³⁰BJTS reads *Tiṇasūlakachadaniya*