

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Madhumaṇṣadāyaka

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[411. {414.}¹ Madhumaṇṣadāyaka²]

In the city, Bandhumatī,
I was a pork-seller³ [back then].
Having cooked the spleen and lungs,⁴
I poured honey over [that] meat.⁵ (1) [4373]

Having gone to a gathering,⁶
I took hold of a single bowl.
Filling up that bowl [with meat], I
gave it to the monks' Assembly. (2) [4374]

The monk there who was most senior
then assigned⁷ [the merit] to me:
“due to filling this bowl [with meat],
he will receive great happiness. (3) [4375]

Receiving⁸ the two attainments,⁹
incited by [his] wholesome roots,
during [his] last going around,
he will destroy the defilements.“ (4) [4376]

Bringing pleasure to [my] heart there,
I [then] went to Tāvatiṃsa.
Eating as well as drinking there,
I do receive great happiness. (5) [4377]

In a pavilion or tree-root,
recalling previous karma,
a downpour of [both] food and drink
is raining on me all the time. (6) [4378]

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“Honey-Meat-Donor”

³sūkariko, Cty: sūkaramaṃsaṃ vikkiṇitvā jīvitam kappento, “earning a living by selling hog-flesh”

⁴ukkoṭaṇaṇ randhayitvā, following the Cty: pihaka-papphāsa-maṃsaṃ pacchitvā. BJTS gloss: kāvatū papumas pisa, ‘having cooked the liver and heart meat.’ The intent is clearly “cooking the pig innards” or “cooking the pluck”

⁵reading madhu maṃsamhi okiriṇ with BJTS (and PTS alt., and Cty.) for PTS: madhusappimhi ākiriṇ, “I sprinkled honey on the ghee”

⁶sannipātam ahaṇ gantvā

⁷reading niyyādesi with BJTS for PTS niyyātesi. BJTS Sinhala gloss: maṭa pin dunnē ya

⁸bhutvā, lit., “becoming”

⁹dve sampattiyo, i.e., birth as a human and birth as a god

This is the final time for me;
[my] last rebirth is proceeding.¹⁰
Even here [both] food and drink are¹¹
raining on me all of the time. (7) [4379]

Because of having given meat,
transmigrating in existence,
knowing well all the defilements,
I am living without constraint.¹² (8) [4380]

In the ninety-one aeons since
I gave that offering back then,
I've come to know no bad rebirth:
that is the fruit of giving meat. (9) [4381]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4382]

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! (11) [4383]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4384]

Thus indeed Venerable Madhumāṇsadāyaka Thera spoke these verses.

The legend of Madhumāṇsadāyaka Thera is finished.

¹⁰*ccharimo vattate bhavo*

¹¹lit., "is," with "food-and-drink" being taken as a singular noun.

¹²or "free of the outflows," "undefiled," *anāsavo*