

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Harīṭakadāyaka

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[435. {438.}¹ Harīṭakadāyaka²]

Myrobalan³ and gooseberry,⁴
mango, rose-apple,⁵ bahera,⁶
jujube,⁷ markingnut,⁸ bel⁹ —
I'm carrying [that] by myself. (1) [4689]

Seeing a Meditator, Sage,
Trance-Lover, on a [mountain] slope,
a Great Sage [dwelling there] alone,
who was tormented by disease,
taking a myrobalan, I
gave [it] to the Self-Become One.
When the medicine was eaten,¹⁰
it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,
the Buddha [then] expressed [his] thanks:¹¹
“Due to this gift of medicine
and the allaying¹² of illness,
being divine or human, or
born in another existence,¹³
may you be happy everywhere,
and may illness not come to you.” (4-5) [4692-4693]

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“Myrobalan Donor”

³*harīṭakaṇ* = Sinhala *araḷu*, yellow myrobalan, terminalia chebula

⁴*āmalakaṇ* = Sinhala *nelli*, phyllanthus emblica, emblic myrobalan, Indian gooseberry

⁵fruit of the eugenia, *damba*, *jambu*

⁶*vibhīṭakaṇ*, Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*

⁷*kolaṇ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁸*bhallāṭakaṇ* *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

⁹*bellāṇ*, *billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

¹⁰*khādamattamhi bhesajje*, lit., “as soon as the medicine was eaten.” BJTS reads *kata-mattamhi bhesajje* (“right when the medicine was done [or made]”)

¹¹*anumodianiyaṇ akā*, lit., “made an expression of thanks.” Both PTS and BJTS record an alternate reading which is more straightforward: *anumodaṇ akāsi me*, “expressed [his] thanks to me”

¹²reading *°vūpasamena* with BJTS for PTS *°vupasamena*

¹³*jāto vā aññajātiyā*, lit., (following BJTS gloss) “or born in some other birth-state”

Having said this, the Sambuddha,
the Self-Become One, the Great Sage,
the Hero,¹⁴ rose into the sky,
just like a swan-king in the air. (6) [4694]

From when I gave myrobalan
to the Great Sage, the Self-Become,
until this [present] birth [of mine],
illness did not arise for me. (7) [4695]

This is the final time for me;
[my] last rebirth is proceeding.¹⁵
The three knowledges are attained;
[I have] done what the Buddha taught! (8) [4696]

In the ninety-four aeons since
I gave [him] medicine back then,
I've come to know no bad rebirth:
that is the fruit of medicine. (9) [4697]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4698]

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) [4699]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4700]

Thus indeed Venerable Harīṭakadāyaka Thera spoke these verses.

The legend of Harīṭakadāyaka Thera is finished.

¹⁴BJTS (and PTS alt.) reads *dhīro* ("the wise one")

¹⁵*ccharimo vattate bhavo*