

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Jambuphaliya

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[437. {440.}¹ Jambuphaliya²]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame, (1) [4710]

taking the best [rose-apple]³ fruit,
with a mind that was very clear,
I gave [it] to the Teacher, the
Hero, the One Deserving Gifts. (2) [4711]

O Biped-Lord,⁴ O World's Best One,
Bull of Men, due to that karma,
I've attained the unshaking place
beyond [all] conquest and defeat. (3) [4712]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. (4) [4713]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4714]

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! (6) [4715]

The four analytical modes,
and these eight deliverances,

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"Rose-apple-Fruit-er." Virtually the same *apadāna* is repeated below as #{552} (BJTS only), ascribed to Nadikassapa Thera. Lacking the name "Rose-apple Fruit-er" there it leaves the type of fruit donated ambiguous, as does the Pāli

³*jambu*. BJTS Sinhala gloss suggests this interpolation, presumably based on the name of the protagonist (which appears in the colophon), but the Pāli of the poem itself does not specify what *kind* of fruit this one was the best of.

⁴I read this and the following two epithets in the vocative, in keeping with PTS, though BJTS reads them as nominatives, continuing the preceding verse, here and in the repeated version (#{552}). See the latter for the treatment of them as nominatives.

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4716]

Thus indeed Venerable Jambuphaliya Thera spoke these verses.

The legend of Jambuphaliya Thera is finished.

The Summary:

Ekavihārī Thera and
Saṅkhika, Pāṭihīraka,
Thavika and Ucchchukaṇḍī⁵
Kalamb', Ambāṭakapadā,⁶
Harīṭak', and Ambapiṇḍī,
Jambuda goes as the tenth [poem].
There are eighty-six verses [here],
which are counted by those who know.

The Ekavihāriya Chapter, the Forty-Fourth

⁵BJTS reads *Ucchchukhaṇḍi*

⁶BJTS reads *Ambāṭakappadā*