

# **Legends of the Buddhist Saints**

*Apadānapāli*

TRANSLATED BY  
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# Bhisadāyaka

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**[480. {483.}<sup>1</sup> Bhisadāyaka<sup>2</sup>]**

I, having plunged into a pond,  
served by various elephants,  
am pulling up lotus root there,  
because [they're what] I'm eating then. (1) [5057]

The Buddha<sup>3</sup> in that period  
bore the name Padumuttara.  
Wearing cloth [dyed] red,<sup>4</sup> the Buddha  
is traveling<sup>5</sup> through the sky [there],  
shaking [his] robes made out of rags.  
Then I heard the sound [of his robes],  
[and] looking<sup>6</sup> upward [at the sky],  
I saw the Leader of the World. (2-3) [5058-5059]

Remaining in that very place,  
I invited the World-Leader:  
“Honey is flowing from the roots  
[and] milk [and] oil<sup>7</sup> [flow] from the stems;  
let the Buddha, the Eyeful One,  
with pity accept [some] from me.”  
Then the Teacher, Compassionate,  
the Greatly Famed One, descended. (4-5a-b) [5060-5061]<sup>8</sup>

The Eyeful One, with pity then,  
accepted [that] alms food of mine.  
Accepting [it], the Sambuddha  
expressed [his] thanks to me [like this]: (5c-d, 6a-b) [5062]

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<sup>1</sup>*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.

<sup>2</sup>“Lotus-Root Donor.” This same *apadāna* is repeated below, virtually verbatim (see note there for slight variations), as #558. There it is ascribed to the historical monk Bhaddaji

<sup>3</sup>lit., “the Blessed One”

<sup>4</sup>*rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

<sup>5</sup>lit., “going,” elsewhere translated as “flying” given the context

<sup>6</sup>*nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

<sup>7</sup>*sappi*, lit., ghee, clarified butter (*gī tel*)

<sup>8</sup>PTS treats [5060-5061a-b] as a six-footed verse,

“Be happy, O merit-filled one;  
let your rebirth be accomplished.  
Due to this gift of lotus root,  
may you receive huge happiness.” (6c-f) [5063]

Having said that, the Sambuddha,  
the one whose name was “Best Lotus,”  
the Sambuddha, taking [that] food,  
the Victor flew off<sup>9</sup> through the sky. (7) [5064]

Having taken [more] lotus root,  
I came [back] to my hermitage.  
Hanging that root up in a tree,  
I remembered my offering. (8) [5065]

A massive wind[-storm] then arose:  
it agitated<sup>10</sup> the forest.  
The space was filled up with the noise  
of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,]  
struck<sup>11</sup> [me right] on [top of] my head.  
[Because of that,] sitting down,  
I passed away [right] on the spot. (10) [5067]

[Then] bound up with my good<sup>12</sup> karma,  
I was reborn in Tusitā.  
[When] my [human] body fell down,  
I delighted in the gods’ world. (11) [5068]

Eighty-six thousand women [then,]  
decked out [in fine clothes and jewelry,]  
wait on me evening and morning:  
the fruit of giving lotus root. (12) [5069]

Having come to a human womb,  
I am then happy all the time.  
I have no lack of possessions:  
the fruit of giving lotus root. (13) [5070]

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<sup>9</sup>lit., “went”

<sup>10</sup>reading *sañcchālesi* with BJTS for PTS *sañjālesi*

<sup>11</sup>lit., “fell down”

<sup>12</sup>lit., “meritorious”

Having [then] been pitied by him,  
the God of Gods, the Neutral One,  
all defilements are exhausted;  
now there will be no more rebirth. (14) [5071]

In the hundred thousand aeons  
since I gave that alms food back then,  
I've come to know no bad rebirth:  
the fruit of giving lotus root. (15) [5072]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (16) [5073]

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! (17) [5074]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (18) [5075]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.