

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Candanamāliya

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[482. {485.}¹ CChandanamāliya²]

Giving up the five sense pleasures,³
forms which are dear and delightful;
giving up eight hundred million,
I went forth into homelessness. (1) [5105]

After going forth I gave up
bad karma⁴ [done] with the body.
Giving up bad conduct through words,
I dwelt upon a river's banks. (2) [5106]

[Then] the Best Buddha approached me,
living alone⁵ [near that river].
I did not know, "he's the Buddha;"
I gave [him] a friendly welcome.⁶ (3) [5107]

Giving [him that] friendly welcome,
I [then] asked [him] his name and clan:
"Are you a god, a music-nymph,
or⁷ [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?
[Like] God Himself⁸ has come here [now],
you're shining in all directions,
like the sun [when it is] rising. (5) [5109]

[Marks of] wheels with one thousand spokes
are seen on your foot, happy one.⁹
Who then are you? The son of whom?
How [then] can we [come to] know that?

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"Sandalwood and Flowers-er"

³*pañccha-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁴*pāpakammaṇ vivajjayiṇ*

⁵reading *ekakaṃ maṃ viharantaṃ* with BJTS for the garbled PTS *ekakammaṇ vihāraṇ taṇ* ("that monastery, the single karma" [?])

⁶*akāsiṇ paṭisantharaṇ*

⁷BJTS (and acc. to PTS note on p. 423 all the mss.) read *ādu*, but I follow PTS in translating the more straightforward *uda* in its stead.

⁸*mahābrahmā*, "the great Brahmā". For an argument that "God" is the appropriate translation, see my and Gunapala Dharmasiri's entry on "God" in Malalasekera et al, eds., *Encyclopedia of Buddhism* (Colombo), Volume 5, Fascicle 2 (1991):345-47

⁹*mārisa*, BJTS gloss *nidukāṇeni* ("O you without suffering")

Please declare [your] name and [your] clan;
please [do] relieve [me] of my doubts!“ (6) [5110]¹⁰

“I’m not a god, a music-nymph,
nor [even] generous Indra,
and I do not exist as God:
I am superior to them. (7) [5111]

In the past I burst asunder
their sphere, the chains of sense pleasures;¹¹
having destroyed all defilements,
the best Awakening’s attained.¹² (8) [5112]

After hearing those words of his,
I spoke these words [to him back then]:
“If you’re a Buddha, O Great Sage,
please sit down [here], Omniscient One.
I am going to worship¹³ you;
you’re the Ender of Suffering. (9) [5113]¹⁴

Spreading out my deer-hide leather,
I gave it to the Teacher [then].
The Blessed One sat down there like
a lion in a mountain cave. (10) [5114]

Quickly ascending a mountain,
I gathered a mango [tree]’s fruit,
a beautiful *sal* flower and
[some] very costly sandalwood. (11) [5115]

Quickly taking all of that, I
approached the Leader of the World.
Giving the fruit to the Buddha,
I offered [him that] *sal*-flower. (12) [5116]

Anointing [him with] sandalwood,¹⁵
I then worshipped [him], the Teacher,

¹⁰PTS and BJTS agree in presenting this as a six-footed verse

¹¹*Atīto visayaṃ tesaṃ dālayin kāmabandhanaṃ*

¹²*patto sambodhim uttamaṃ*

¹³lit., “do *pūjā*”

¹⁴PTS and BJTS agree in presenting this as a six-footed verse

¹⁵presumably sandalwood which has been prepared into a paste, as *prasāda*

happy, with pleasure in [my] heart,
[and] with a huge [amount of] joy. (13) [5117]

Seated on [my] deer-leather [robe],
Sumedha, Leader of the World,
[then] praised my karma at that time,
causing me to smile¹⁶ [about that]: (14) [5118]

“Due to this gift of [mango] fruit,
[and] of both perfume [and] flowers,
for twenty-five hundred aeons
he will delight in the gods’ world.
With intentions not lacking thought,¹⁷
he will be very powerful.¹⁸ (15) [5119]¹⁹

For twenty-six hundred aeons
he will delight in the gods’ world.
He’ll be a king who turns the wheel,
victorious on [all] four sides.²⁰ (16) [5120]

The City known as Vebhāra,
constructed by Vissakamma,
will be entirely made of gold,
adorned with various gemstones. (17) [5121]

By means of that very method,
he’ll transmigrate judiciously.
Being happy in every place,
[whether] as a god or human,
when he obtains [his] last rebirth,
he will be [born as] a brahmin. (18) [5122]²¹

Having departed from the house
he will be one without a home.
Mastering special knowledges,²²
he’ll reach nirvana, undefiled.” (19) [5123]

¹⁶or “to laugh”

¹⁷reading *anūnamattasaṅkappo*, as above, with BJTS for PTS *anunamanasaṅkappo*

¹⁸*vasavatti bhavissati*.

¹⁹PTS and BJTS agree in presenting this as a six-footed verse

²⁰*cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

²¹PTS and BJTS agree in presenting this as a six-footed verse

²²reading *abhiññāpāragū hutvā* with BJTS for PTS *aviññattipaccchayo*, “one whose support is not known”

Having said that, that Sambuddha,
Sumedha, Leader of the World,
while I meditated [on him,]
[then] departed into the sky. (20) [5124]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. [5125]²³

Having fallen from Tusitā,
I was born in a mother's womb.
There is no lack of possessions,
[even] when I am in the womb. (21) [5126]

Food and [also] drink are enjoyed,
even when I'm in mother's womb;
due to my desire they're produced
for [my] mother as [she] wishes. (22) [5127]

When I was [only] five years old,
I went forth into homelessness.
I attained [my] arahantship
while [my] hair was being cut off. (23) [5128]

Searching out [my] former karma,
I did not see [it] like a child;²⁴
I remembered karma for
[the whole] thirty thousand aeons. (24) [5129]

"Praise to you, O Well-Bred Person!²⁵
Praise to you, Ultimate Person!
Coming in your dispensation,
I've attained the unshaking state. (25) [5130]

In the thirty thousand aeons
since I worshipped²⁶ the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (26) [5131]

²³this verse does not appear in PTS

²⁴*orena nāddasaṃ ahaṃ*, following BJTS Sinhala gloss *lamusē no diṭṭimi*

²⁵*purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*,
"almost exclusively used to donate a thoroughbred horse"

²⁶lit., "did pūjā"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5132]

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! (28) [5133]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5134]

Thus indeed Venerable CChandanamāliya Thera spoke these verses.

The legend of CChandanamāliya Thera is finished.