

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Piyālaphaladāyaka

Jonathan S. Walters

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[497. {500.}¹ Piyālapthaladāyaka²]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5353]

Carrying a *piyāla* fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5354]

In the thirty-one aeons since
I gave [him] that fruit at that time,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5355]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5356]

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! (5) [5357]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5358]

Thus indeed Venerable Piyālapthaladāyaka Thera spoke these verses.

The legend of Piyālapthaladāyaka Thera is finished.

The summary:

Kiṅkhani³ and Paṇsukūla,

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"Piyāla-Fruit-Donor" *Piyāla* (Sinh. *piyal*) is *buchanania latifolia*. PTS omits "Piyāla," hence reads the name merely as "Fruit-Donor". Cf. above, #140, for a (different) *apadāna* ascribed to a monk of this name. Cf. below, #508 {511} for (virtually) the same *apadāna* ascribed to a monk of a different name. The only difference there is the name of the fruit that is donated, and hence of the donor as well.

³BJTS reads *kiṅkaṇi*

Koraṇḍapupphi,⁴ Kiṇṣuka,
Upaḍḍhadussi, Ghatada,
Udaka, Thūpakāraka,
Naḷāgārī is the ninth one,
Piyālaphaladāyaka.
There are one hundred verses [here],
and nine [verses] more than that [too].

The Kiṇkhaṇipupphiya Chapter, the Fiftieth.⁵

Then there is the Summary of Chapters:

Metteyya Chapter, Bhaddāli,⁶
and Sakiṇṣammajjaka too;
one chapter [called] Vibheṭṭakī,
Jagatī, Sālapupphiya,
Naḷamāla, Paṇṣukūla,
and thus⁷ Kiṇkhaṇipupphiya.⁸
There are eighty-two verses [here]
and also fourteen hundred [more].
The Ten Chapters⁹ called Metteyya.¹⁰
The Fifth Hundred¹¹ is finished.¹²

⁴BJTS reads *korāṇḍamatha*, “and then Koraṇḍ”

⁵BJTS places this line before, rather than after the summary.

⁶this is the BJTS reading for PTS “Metteyya, Bhaddāli Chapter”

⁷reading *tathā* with BJTS (and PTS alts.) for PTS *tadā* (“then” “back then” “at that time”)

⁸BJTS reads *kiṇkaṇi*

⁹*vaggadasakaṇ*

¹⁰not in PTS

¹¹*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

¹²not in PTS