

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Cūlasugandha

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[547. {550.}¹ CChūlasugandha²]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,³
Best Debater,⁴ [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,⁵
Bearing the Thirty-Two Great Marks,⁶
Having⁷ a Fathom-Wide Aura,
Gone into a Net of Light-Rays,⁸ (2) [6295]

as Comforting⁹ as is the moon,
Maker of Light [just] like the sun,
Quenching [just] as does a raincloud,
a Mine of Gems like the ocean, (3) [6296]

Through morals like earth; through wisdom
like the sky; through meditation¹⁰
like Himalaya; like the wind
[he does] not stick to anything. (4) [6297]

At that very time I was born
in Benares, in a big clan,
rich in grain and abundant wealth,¹¹
with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was
seated with a large retinue,

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“Little Good Scent,” perhaps to distinguish him from the Sugandha Thera whose *apadāna* appears above as #527 {530}, with which the present *apadāna* shares some verses. DPPN I: 904 says he is probably identical with Subhūti Thera

³One BJTS alt. reads *gottena*, “by lineage”

⁴*vadatan varo*

⁵*anuvyañjanasampanno*

⁶*dvattiṅsavaralakkhaṇo*

⁷lit., “Surrounded by”

⁸*raṅsijālasamosaṭo*

⁹*assāsetā*

¹⁰lit., *samādhi*

¹¹*pahūtadhanadhaññasmiṇ* taking the compound as a *dvandva*, see RD, *dhana* s.v. for a discussion of the options here. This is a stock phrase which means “rich in abundant treasures”

I heard [him preaching] the *Dhamma*,
undying, delighting the mind.¹² (6) [6299]

Bearing the Thirty-Two Marks¹³ like
the moon with the constellations,
Possessing Eighty Lesser Marks,¹⁴
like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays,¹⁵
like a shining mountain of gold,¹⁶
Having¹⁷ a Fathom-Wide Aura,
like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced¹⁸ Victor,
like a mountain [made] of gemstones,
with a Heart Full of Compassion,¹⁹
like the ocean through [his] virtue.²⁰ (9) [6302]

The Ultimate Man, like Mt. Meru,
[his] Praises are Famous World-wide;²¹
Widespread with Fame,²² the [Great] Hero,
the Sage, who is the Same as Space,²³ (10) [6303]

Heart Unattached²⁴ in every place,
the Leader is [thus] like the wind;
Support²⁵ for all living beings,
the Seventh Sage is like the earth. (11) [6304]

[Kassapa,] Unsoiled by the World
like a pink lotus by water,

¹² *amataṇ ccha manoharaṇ*

¹³ *dvattiṇṣalakkhaṇadharo*

¹⁴ *anuvyaññanasampanno*

¹⁵ *raṇṣijālāparikkhitto*

¹⁶ *ditto va kanakācchalo*

¹⁷ lit., “Surrounded by”

¹⁸ *soṇṇānāno*

¹⁹ *karuṇāpuṇṇahadayo*

²⁰ reading *guṇena* with BJTS (and PTS alt., also alt. *guṇe*, “in virtue”) for PTS *vivaddho* (“without aging”?)

²¹ *lokavissutakittī*

²² *yaśasā vitato*

²³ *ākāśasadiśo*

²⁴ *asaṅga-cchitto*

²⁵ *patitṭhā*, support, resting place

shines forth like a mountain of fire
Burning the Bad-Speech Undergrowth.²⁶ (12) [6305]

Everywhere, like an antidote,²⁷
he Destroys the Defilement-Poison,²⁸
Adorned with the Scent of Virtue,²⁹
like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues³⁰
like the ocean [is] of gemstones;
Thoroughbred Man³¹ like a Sindh horse,
he Carries Off Defilement's Filth.³² (14) [6307]

Like a champion great soldier,
he Crushes the Army of Death;³³
he is like a wheel-turning king,
Lord of Wisdom's [Seven] Gems.³⁴ (15) [6308]

Just like a man of medicine,³⁵
he Doctors the Illness [called] Faults;³⁶
just like the very best surgeon,
he Drains³⁷ the Abscess [called False] Views.³⁸ (16) [6309]

At that time, the Torch of the World,³⁹
Honored by Gods along with Men,⁴⁰

²⁶reading *kuvāda*° with BJTS (and PTS alt.) for PTS *kupāda*°. PTS reads the second component of the compound as °*kacchcha* (“reed,” “marshy land”) and BJTS reads it as *gacchcha* (“shrub” “small plant”); “undergrowth” attempts to capture both meanings.

²⁷*agado viya*, “counter-poison” “medicine”

²⁸reading *kilesavisanāsako* with BJTS for PTS °*nāyako* (“he is the Leader of poison of the defilements”)

²⁹*guṇagandhavibhūṣito*

³⁰*guṇānaṇ ākaro*

³¹*narājañño*

³²*kilesamalahārako*, or “defilement's stains”

³³*mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

³⁴*bojjhaṅgaratan'issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

³⁵*mahābhisakkasaṅkāso*

³⁶*dosavyādhitikicchako*

³⁷°*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

³⁸*diṭṭhigaṇḍa*°

³⁹*lokapajjoto*

⁴⁰*sanarāmarasakkato*

⁴¹*narādicchcho*

the Sun among Men,⁴¹ the Victor,
preached *Dhamma* to⁴² his retinue. (17) [6310]

“Giving alms [one becomes] wealthy,
through morals one gains⁴³ well-being,
through meditation, nirvana.”⁴⁴
thus indeed he gave instruction. (18) [6311]

Everyone in the retinue
hears that, [his] very sweet⁴⁵ preaching,
pure in beginning, middle, end,
very tasty,⁴⁶ like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching,
pleased in Victor’s dispensation,
going to Buddha⁴⁷ for refuge,
I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,⁴⁸
I covered over the ground of
the perfumed hut [where lived] the Sage
with the four types of fragrant [things],
out of my wish⁴⁹ for that good smell
for [my own] odor-free body.
Then the Victor prophesied that
[I’d] attain that fragrant body: (21-22) [6314-6315]

“He who covered over the ground
of [my] own perfumed hut with scents,
as the result of that karma,
[while being] reborn here and there,⁵⁰
this man will be one who has a
good-smelling body everywhere.

⁴²lit., “in”

⁴³*sugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well-Gone-One

⁴⁴*nibbāti*, or “he cools off”

⁴⁵*mahāssādaṇ*

⁴⁶*mahārasaṇ*

⁴⁷lit., “to the Well-Gone-One

⁴⁸reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

⁴⁹*paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

⁵⁰PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

Having the fragrance of virtue,
he'll reach nirvana, undefiled." (23-24) [6316-6317]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātimsa [then]. (25) [6318]

And now in my final rebirth,
I'm born in a clan of brahmins.
When I was dwelling in the womb,
my mother's body was fragrant.⁵¹ (26) [6319]

And when I was departing from
[my] mother's womb, then the city,
Śrāvastī, was diffused with good
scents, as though it had been perfumed. (27) [6320]

And a perfumed rain of flowers,
divinely-scented, delightful,
and very costly incense [too,]
was wafted about all that time. (28) [6321]

And the gods rained down on that house,
the house in which I had been born,
a perfumed [rain] with all good-scented
[types of] incense [and] flowers [too]. (29) [6322]

And while I, a lucky young man,
remained in the prime of [my] youth,
then the Charioteer of Men
guided Sela⁵² with retinue. (30) [6323]

I [too], along with all of them,
came to the city, Śrāvastī.
Seeing the Buddha's majestic
power, I went forth at that time. (31) [6324]

Morals, meditation, wisdom
and the freedom that's unsurpassed;

⁵¹lit., "my mother was fragrant through her body"

⁵²#389 {392}, above, esp. vv.66-71 [3648-3653]

⁵³or "cultivating [those] four in the Teaching"

cultivating [those] four things,⁵³
I attained [my] arahantship.⁵⁴ (32) [6325]

And when I was a renouncer,⁵⁵
and when I was an arahant,
and when I attained nirvana,
there was then a good-smelling rain. (33) [6326]

The fragrance of my body is always blowing
costly sandalwood, champaka and blue lotus.
In just that way, gone here and there I'm perfuming,
suppressing [all] different scents in every respect. (34) [6327]⁵⁶

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [6328]

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! (36) [6329]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (37) [6330]

Thus indeed Venerable CChūlasugandha Thera spoke these verses.

The legend of CChūlasugandha Thera is finished.

The Summary:

Bhaddiya, Elder Revata,
and Sīvalī, the great getter,
Vaṅgīsa, also Nandaka,
Kāḷudāyi, thus Ābhaya,
Lomasa and Vanavacchcha,
and Sugandha done as the tenth.
There are three hundred verses [here,]
and [also] sixteen more than that.

⁵⁴lit., "destruction of the outflows"

⁵⁵or "one who had gone forth": *pabbajito*

⁵⁶this verse is in a more complex meter, with twelve-syllable feet.

Then there is the Summary of Chapters:

The chapter called Kaṇikāra,
Phalada, Tiṇadāyaka,
Kaccchchāna, Bhaddiya chapter;
the verses that are counted here
are nine hundred in this⁵⁷ [grouping]
and exactly eighty-four [more].
Five [times] one hundred [plus] fifty
apadānas are explained [here].
Along with summary verses
these are six thousand [verses here]
and two hundred verses [as well]
[plus] eighteen [verses] more than that.

To that extent the *Buddhāpadāna*, *Paccchchekabuddhāpadāna* and *Therāpadāna* are finished. Let it be the basis for nirvana!⁵⁸

The Bhaddiya Chapter, the Fifty-Fifth⁵⁹

⁵⁷lit., “here”

⁵⁸BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

⁵⁹BJTS places this statement above the summary, rather than after it