

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Kimbila

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[{554.}¹ Kimbila²]

When Kakusandha passed away,³
the Brahmin, the Perfected One,⁴
gathering *salala*⁵ flowers,
I constructed a pavilion.⁶ [6372]

Having gone to Tāvatiṃsa,
I received a supreme mansion.
I surpassed [all] the other gods:
that is the fruit of good karma. [6373]

Whether it's the day or the night,
walking back and forth or⁷ standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. [6374]

Within just this [present] aeon⁸
since I [thus] worshipped⁹ the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [6375]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6376]

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.

²the personal name of a historical monk, well known in the early texts. See DPPN I: 604-605 for details. This same *apadāna*, almost verbatim (the only difference is in the first verse of the concluding refrain; there “All defilements...” replaces the more common “Like elephant...” found here), is included above as #395 {398}. There it is ascribed to a monk named *Salaḷamaṇḍapiya* (“*Salaḷa*-Pavilion-er”), apparently reflecting the nature of the formative gift described in this *apadāna*.

³lit., “reached nirvana”

⁴*vusīmati*, loc. of *vusīmant* = *vusitavant*, “one who has reached perfection” “the Master”

⁵BJTS Sinh.gloss = *hora*, Bot. Dict. = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp*).”

⁶lit., “I caused a pavilion (*maṇḍapa*) to be constructed,” caus. of *karoti*

⁷lit., “and,” *ccha*

⁸Kakusandha Buddha lived at an earlier time in the present aeon, one of five Buddhas said to have done so. The author demonstrates awareness of — and a solution that smoothes out — the little wrinkle this creates in applying this typical refrain.

⁹lit., “did *pūjā*”

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! [6377]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6378]

Thus indeed Venerable Kimbila Thera spoke these verses.
The legend of Kimbila Thera, the fourth.