

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sīvaka

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[{559.}¹ Sīvaka²]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.³ [6446]

In the ninety-one aeons since
I gave that alms food at that time,
I've come to know no bad rebirth:
that's the fruit of barley porridge. [6447]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6448]

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! [6449]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6450]

Thus indeed Venerable Sīvaka Thera spoke these verses.

The legend of Sīvaka Thera, the ninth.

The Summary of That:

Yasa and Nadī-Kassapa,
Gayā, Kimbila, Vajjita,
two Uttaras and Bhaddaji
and Sīvaka the final one.

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"Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as #472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

³*kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The Yasa Chapter, the fifty-sixth.

The *Therāpadāna* is finished.

(In the book “machasa” [one of BJTS’ alt. editions] the *apadānas* of the Theras Raṭṭhapāla [and] Upavāna are shown, merged into the end of the Yasa Chapter. It should be understood that they are not shown here due to their coming in the second and third chapters of the first part of the *Apadānapāḷi* [Raṭṭhapāla is #18, in the second chapter; Upavāna is #22, in the third chapter].)