

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Udakadāyikā

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[10. Udakadāyikā¹]

In the city, Bandhumatī,
I was a water-fetcher then.
Living by carrying water,
I'm raising [my] children that way.² (1) [116]

"I lack the things to be given
in the unsurpassed merit-field."
Going to a water-tower,³
I supplied [the Buddha]⁴ water. (2) [117]

Due to that karma done very well,
I went to Tāvātimsa [then].
There I had a well-made mansion
fashioned by carrying water.⁵ (3) [118]

I am surrounded all the time
by a thousand celestial nymphs,
[and] I always am surpassing
all of them in [all] the ten ways.⁶ (4) [119]

I was fixed in the chief queen's place
of fifty kings among the gods.
I was fixed in the chief queen's place
of twenty kings who turned the wheel. (5) [120]

Transmigrating in two stations,
the human or else the divine,

¹"Water-Giver"

²lit., "by means of that" or "through that".

³in the *Vinaya* and *Jātaka* this term, *koṭṭhaka*, refers to the place where monks kept water for bathing. In *Therāpadāna* (v. [722]) the term refers to a building in a monastery, and I have translated "storage room" accordingly. In the compound *dvārakoṭṭhaka* (v. [531] [540]) it refers to part of a city's defenses, and following the cty I translate the compound "gateways with pillars and strongholds" ([531]) or "gateways and strongholds" ([540], where the *esikā* [ornamental city] pillar is singled out in a separate analogy. Here the term clearly refers to something that contains water, so I have translated it "water-tower" even though it may be more akin to "water-room" (as in *Vinaya* and *Jātaka*) or "water-stronghold" (as in this *Therāpadāna* usage).

⁴since this was ninety-one aeons ago, the Buddha was presumably Vipassi.

⁵that is, created as a result of the merit of having brought water to the Buddha.

⁶lit., "in [all] ten places". Reading *dasatṭhānehi tā sabbā* (BJTS) for *dasatṭhāne hitā sabbā* ("all standing in ten places," PTS). For a list of the ten ways of outshining the other women (there as *dasa-h-aṅgehi*, lit., "ten parts" or "ten limbs") see below, v. [333]-[335] (= *Gotamī-apadāna* v. 107-109).

I've come to know no bad rebirth:
that's the fruit of giving water. (6) [121]

On a mountain top or bad road,
up in the air and on the ground,
whenever I desire water,
I receive [it] very quickly. (7) [122]

In times of drought [my] region's not
scorched by the heat nor boiling hot;
discerning what I am thinking
a great rain-cloud [always] rains forth. (8) [123]

Whenever I am sent [somewhere,]
with my assembly of kinsfolk,
if I am wishing for [some] rain
a great rain-cloud is then produced. (9) [124]

Being burned or having fever
don't [ever] affect my body;⁷
on my body there is no dust:
that's the fruit of giving water. (10) [125]

Today with [my] mind purified
the evil-minded one is gone.
All [my] defilements are destroyed;
now there will be no more rebirth. (11) [126]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of giving water. (12) [127]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (13) [128]

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! (14) [129]

⁷ reading *sarīre me na vijjati* (BJTS, PTS alt) for *atha m'eva na vijjati* ("are not ever seen by me," PTS).

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [130]

Thus indeed Bhikkhunī Udakadāyikā spoke these verses.

The legend of Udakadāyikā Therī is finished.

The Summary:

Sumedhā, Mekhalādadā,
Maṇḍapa, Saṅkamaṇḍalā,
Nalamālī, Piṇḍadadā,
Kaṭacchchu, Uppalappadā,
Dīpad-Odakadā also;
the verses here⁸ are counted [thus:]
one verse and one hundred [also]
and seventeen added to that.

The Sumedhā Chapter, the First

⁸reading *iha* (BJTS) for *viha* (PTS).