Legends of the Buddhist Saints

Apadānapāli

Translated by Jonathan S. Walters
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Legends of the Buddhist Saints

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Introduction to the Text

Legends of the Buddhist Saints (*Apadāna*) is a collection of about six hundred autobiographical poems ascribed to the accomplished Buddhas and Arahants of the early Buddhist community. Composed in India in the Pāli language around the second century, B.C.E.,[1] the collection has been preserved for more than two thousand years in Sri Lanka (and later in Burma,Thailand, Cambodia and Laos) as part of the "Miscellaneous Division" (*Khuddaka-nikāya*) of the "Basket of Discourses" (*Sutta-piṭaka*) of the Pāli Buddhist Canon (*Tipiṭaka*). *Apadāna* is the source of many of the best-loved stories of the saints in the Buddhist world, which have been transmitted through vernacular literature and art into the present. It is also a particularly rich and colorful source for the social and religious history of ancient India.

Each poem narrates the process by which an individual saint came to attain nirvana (Pāli *nibbāna*), the consummate elimination of suffering (*dukkha*) through escape from the otherwise endless cycle of birth, death, rebirth and redeath (*saṃsāra*). Though the final effort — entailing monastic discipline, study, and meditation to cultivate Awakening — is always understood to have been made during the saint's present/final lifetime, *Apadāna* was one of several texts[2] preserved in the "Miscellaneous Division" of the Pāli Canon which explored the relationship of previous-life karma to present-life experiences and accomplishments.

Speaking in the first person, each saint recalls[3] the original pious deed or "seed" karma (*bīja-kamma*) which he or she performed in a remote previous lifetime, during the era of a previous Buddha; the intermediary ripening of that deed during successive rebirths among gods and men; and its eventual bearing of "fruit" (*phala*) — sainthood — during the time of Gotama Buddha. The typical *apadāna* is thus a more-or-less embellished version of a basic tripartite template: "I was X during the time of previous Buddha Y who lived Z number of aeons ago, and I performed X seed karma in Y circumstances at that time; because of that original seed karma, I enjoyed X good rebirths ever since performing it; as the fullest fruit of that original seed karma, I attained nirvana during the present lifetime." Most of the poems conclude with a standard refrain which reinforces and celebrates the individual's final achievement of sainthood (as an Arahant or a Buddha).

The central revelation here, that nirvana is the fruit of good karma performed during previous lives, was made during a watershed in Buddhist history. Following the third century, B.C.E. reign of Aśoka Maurya (Pāli Asoka Moriya), India's physical

and spiritual landscapes were transformed by rapid expansion of the Buddhist community. The *Apadāna* revelation that pious deeds produce future nirvana corresponded to and helped constitute the order of the day: it presented evidence that justified the extraordinary expenditure of wealth and effort required for massive construction projects focused on monasteries and the distinctively Buddhist reliquary monuments known as stupas, adorned with fine art; it narrated a readily transportable religious ideology and cultus that evidently proved compelling as the Buddha's Teaching and Discipline (*dhammavinaya*) were carried into new parts of India and beyond; it explored various types of lay piety, with a special focus on kingship (and queenship), as lay practitioners began to be included in conceptualizations of the Buddhist community (Sangha), and as specifically Buddhist royal ideologies and kingdoms developed.

The attractiveness of this revelation, which provided a master narrative for living life as a non-renouncer who could nevertheless feel assured of future nirvana, was augmented by the beauty of the text itself. Composed entirely in light, sing-song Pāli verse, and originally recited or even enacted in large festival settings, the text is clearly meant to be enjoyed for more than its ideological bent. The anonymous authors of the poems embellished that basic template with all manner of stylistic ornament (rhyme, rhythm, alliteration, repetition, juxtaposition), with an extraordinary range of extra-religious content (including botany, mathematics, medicine, economics, technology, sociology, architecture and fine art, history and mythology, feminism, statecraft), and with good doses of humor, pathos, and devotion.

The collection is divided into four unequal sections. The first, *Buddhāpadāna*, contains a single poem ascribed to Gotama Buddha himself;[4] the second, *Paccekabuddhāpadāna*, contains various verses[5] ascribed to anonymous "Lonely" Buddhas whom Gotama Buddha encountered during his own long journey towards nirvana; the third, *Therāpadāna*, contains about[6] five hundred and fifty poems ascribed to early Buddhist monks; the fourth and final section, *Therī-apadāna*, contains forty poems ascribed to early Buddhist nuns.[7] In all, the collection contains nearly eight thousand verses (*gāthā*). The vast majority of these are composed in variations of the epic *siloka* (Skt. *śloka*) meter containing four feet of eight syllables each, though the text is peppered with six-footed verses, as well as four-footed verses composed in more elaborate meters.

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[1] On the composition history of the collection see my "Stupa, Story and Empire: Constructions of the Buddha Biography in Early Post-Aśokan India," in Sacred Bio-

graphy in the Buddhist Traditions of South and Southeast Asia, ed. by J. Schober (Hawaii, 1997), 160–92.

[2] These are: *Buddhavaṃsa*, which chronicles the lives of the previous Buddhas, of the present Buddha (Gotama), and of the future Buddha Metteyya (Maitreya); *Jātaka-gāthā* and *Cariyāpiṭaka*, which are early collections of stories of Gotama Buddha's own previous lives; *Vimānavatthu* and *Petavatthu*, which narrate the good and bad future births caused by good and bad deeds performed in the present life, respectively.

[3] One of the virtues of Buddhists and Arahants (and even of advanced non-Buddhist religious adepts) is that they can recall their own (and others') previous lives; this truism undergirds the text's claim to authenticity, reinforced in the colophon to each poem which stipulates that the foregoing was actually said by the Buddha, monk or nun to whom that poem is ascribed. *Paccekabuddhāpadāna* is atypical in many ways, one of them being that the verses of the individual Lonely Buddhas are recalled and recited by Gotama Buddha, rather than by the Lonely Buddhas directly, but the same underlying logic is at work here: Gotama Buddha, being Buddha, *can* recall what the Lonely Buddhas uttered in the past.

[4] A most remarkable second *Buddhāpadāna*, which uniquely describes bad karma and its bad results, is tucked away as number 387 {390} ("The Rags of Previous Karma") of the *Therāpadāna*, perhaps because it proved very controversial in later Buddhist discourse (on which, see my "The Buddha's Bad Karma: A Problem in the History of Theravāda Buddhism," Numen 37, no. 1 (June 1990): 70–95.)

[5] Most of these verses are lifted from the first ("Rhinoceros Horn") *sutta* of *Sutta-nipāta*, an early collection of Buddhist discourses which also has been preserved in the *Khuddaka-nikāya*.

[6] The Pali Text Society (PTS) edition, in Roman script, contains five hundred and forty seven poems ascribed to early monks; the Buddha Jayanthi Tripitaka Series edition, in Sinhala script, contains five hundred and fifty-nine poems ascribed to early monks.

[7] Though the *Therī-apadāna* section is thus considerably shorter than the *Therāpadāna*, the collection as a whole enumerates a far greater number of nuns than of monks, because several of the *Therī-apadāna* poems (#29-#32) are collective ones, spoken by groups of ten, eighteen or eighty-four thousand nuns at once.

The Legend of the Buddhas

Buddha Chapter, the First

Praise Him, the Blessed One, the Worthy One, the Fully Complete Buddha!

The Sage of Vedeha,[1] his body bent, asked
the Thus-Gone-One dwelling in Jetavana,
"Indeed there are those [called] Omniscient Buddhas;
through what causes do they become [so], Hero?"[2] [1][3]

Then spoke the Omniscient, Outstanding, Great Sage,
to lucky Ānanda with [his] honeyed voice,
"Who performed service among former Buddhas,
[but] didn't get freed in their dispensations,[4] [2]

because that is the means to awaken, wise,
they with sharp knowing, through knowledge and power,
because of [their] wishes [and] also great strength,
do come to attain that state of omniscience. [3]

I too among former Buddhas
did wish to become a Buddha.[5]
Through [my] mind alone there were
innumerable *Dhamma*-kings." [4]

[Now] listen, with purified minds,
to the legends of the Buddhas,

[1]The Sage of Videha is Ānanda, the Buddha's cousin and personal attendant.

[2]BJTS alt. reads *dhīra* ("Wise One") for *vīra* ("Hero")

[3]The first four verses of BJTS are not found in PTS. The first three verses of BJTS are in the more elaborate meter, with eleven syllables per foot, that characterizes the following *Paccekabuddhāpadāna* (and the *sutta* from which it in turn draws), so I have translated accordingly. Indeed, with very small changes, these first three verses are also the first three verses of *Paccekabuddhāpadāna*, even in the PTS edition.

[4]*jinasāsanesu*, lit., "in the Victors' dispensations"

[5]lit., "did wish for Buddhahood."

innumerable *Dhamma*-kings
who fulfilled thirty perfections. (1) [5]

I worshipped them [bowing] my head,
having praised with ten fingers pressed,
those World-Chiefs with followers [and]
the Best Buddhas' Awakening. (2) [6]

I brought it all forth with my mind:
things on the ground and in the sky,
uncountable as are the gems
found in the fields of the Buddhas. (3) [7]

I created a palace there,
with a floor made out of silver.
Various floors made out of gems
arose and stretched up toward the sky. (4) [8]

There were varied well-made pillars,
well-proportioned, very costly.
The central beam was made of gold,
the gate was canopy-adorned. (5) [9]

The first floor, lapis lazuli,
was lovely as a stainless cloud.
Lotus ponds were scattered about
on a floor made of superb gold. (6) [10]

A coral [floor], coral-colored,
was red and [very] beautiful;
[that] floor lit up the directions
with light the hue of red beetles.[6] (7) [11]

Doors and windows and turrets [too],
and four railings were well-laid-out.
It had a scented bamboo net
which was delightful to the mind. (8) [12]

There were excellent gabled roofs
[colored] blue [and] yellow [and] red,
white [and also] mixed black-and-white,
adorned with the seven gemstones. (9) [13]

Lovely [pictures of] birds and beasts
and lotuses fashioned for looks;
it was adorned with moon and sun,
dotted with star-constellations. (10) [14]

[6] *indagopaka*

It was covered with a gold net
furnished with little golden bells.
Those gold garlands sang in the force
of the wind, delighting the mind. (11) [15]

A garland of flags was hoisted,
dyed[7] in a spectrum[8] of colors:
some light crimson, others deep red,
tawny, yellow and yellowish. (12) [16]

Numerous various hundreds
of slabs were made out of silver,
made of crystal, made of ruby,
[and] likewise made out of cat's eye. (13) [17]

Various diverse couches were
spread with soft Benares muslin,
rugs, fine silk, and cloth from China,
fibrous cloth and yellow garments.
All of these various carpets
I laid out [on them] with my mind. (14) [17e-f, 18]

On this floor and that [floor] too,
ornamented with huts of gems,
effulgent torches [made of] gems
are being carried and fixed well. (15) [19]

Columns [and] pillars are splendid,
and beautiful golden gateways
made of special gold[9] and hard woods,
and also made out of silver. (16) [20]

Varied windows, well-proportioned;[10]
painted cross-bars [adorned] the doors,
with "pots of plenty" on both sides,
filled with lotuses and lilies. (17) [21]

I conjured up all past Buddhas,
World-Leaders, [their] Assemblies too,
with their natural complexions
[and] forms, and [all] their followers. (18) [22]

Having entered through the doorway
all the Buddhas and followers

[7] I take *sampītaŋ* (BJTS *suppītaṃ*) from *pīta*, "well-saturated."
[8] lit., "various"
[9] *jambonadā*, a special and much-prized variety of gold
[10] reading *sandhī suvibhattā* (BJTS, Hew) for *sandhīsu vibhattā* ("divided into openings," PTS)

sat down on chairs all made of gold
[and formed] an exalted circle.[11] (19) [23]

Those Buddhas who live here-and-now,
who have no rivals in the world,
and those who lived in former times:
I brought[12] them all into the world.[13] (20) [24]

Lonely Buddhas, many hundreds,
Self-dependent, Unconquered Ones,
and those who lived in former times:
I brought them all into the world. (21) [25]

There are many wishing-trees there
who are both human and divine.
Having arranged all of the cloth
I give them [each] the triple robe. (22) [26]

Filling lovely bowls made of gems
I then provided [alms] to them:
foods that were soft, [and] hard foods [too],
well-prepared food and drink to taste. (23) [27]

Being given burnished-cloth robes
which were [just like] divine garments,
honey and crystallized sugar,
sesame oil [and] sugar-cane juice,
with milk-rice,[14] each one satisfied,
[they formed] an exalted circle. (24) [28, 29a-b]

Having entered a jeweled room
like a lion its secret cave,
they got onto priceless couches
in the sleeping-lion posture. (25) [29c-d, 30a-b]

Mindfully rising up they [then]
sat cross-legged on those couches,
filled with delight in altered states,
the pasturage of all Buddhas. (26) [30c-f]

[11] or "noble diagram," *ariyamaṇḍalā*.

[12] lit., "were brought".

[13] or "into [my] residence" or "into [that conjured up] residence."

[14] lit., "with the ultimate food," *parama-anna*. The Sinhala tradition understands this to be milk-rice (*kiri-bat*), which in Sri Lanka is typically made by boiling the rice in coconut milk rather than cow's milk. In ancient India, the latter was more likely the case. The term may also mean, more generally, "outstanding food."

Some are preaching their doctrines[15] [then],
[while] others sport in miracles.
Others apply special knowledges,[16]
masters of special knowledges.
Various lakhs of others still
transform into various shapes.[17] (27) [31]

Buddhas are questioning Buddhas
about the range of omniscience.[18]
Understanding deep, abstruse points,
they achieve their Awakenings. (28) [32]

Followers questioning Buddhas;
Buddhas questioning followers.
Questioning one another they
[then] provide each other answers. (29) [33]

Buddhas and Lonely Buddhas [too,]
followers and the attendants,
thus delighting in devotions,
are really enjoying the palace. (30) [34]

Let there be carried over head
a pearl-net-draped umbrella,
combined with [more] nets made of gold
and also of silver and gems. (31) [35][19]

Let there be awnings made of cloth,
decorated with golden stars
and with diverse garlands spread out;
let all be carried over head. (32) [36]

They are spread out with floral wreaths,
[and] beautified with scented wreaths;
studded with wreaths made out of cloth
decorated with wreaths of gems. (33) [37]

They are strewn with varied flowers,

[15] *dhammāni*

[16] *abhiññā*, classically six in number: superpowers or miraculous powers (*iddhi*), "divine ear" (*dibbasotu*), knowing others' hearts/minds/thoughts, recalling one's own previous lives, knowing others' rebirths, certainty of nirvana. The first five are generally accessible religious goals; the sixth is experienced only by Buddhist arahants.

[17] lit., transforming themselves into magical transformations

[18] lit., "about the range of the realm of omniscience."

[19] here the reading of the Hewawitarne and BJTS editions, echoed in the commentary, is significantly different: "Let there be umbrellas of gems/with gilded handles of scented bamboo//covered in a net of pearls./Let them all be carried out front."

[and] scented with fragrant perfumes,
marked with special scented palm-prints,[20]
[and] covered with golden covers. (34) [38]

Let lotus-ponds in four directions,
full of lotuses and lilies,
appear like they were formed of gold,
exuding dusty lotus-pollen. (35) [39]

Let all the trees that are around
the palace burst forth into bloom.
And in the evening let those flowers
release sweet scents, sprinkling the realm. (36) [40]

Let peacocks there begin to dance
to the songs of heavenly swans,
and let cuckoos make melodies:
on all sides [there's] a choir of birds. (37) [41]

Let all the drums [now] be sounded;
let all the stringed instruments[21] wail.
Let all the choruses commence
on every side of the palace. (38) [42]

Let there be couches made of gold —
very large, endowed with brightness,
without blemish, fashioned with gems —
throughout the field of the Buddhas,
and in the universe beyond.[22]
Let the stands of lamps be lighted;
let a series of ten thousand
all burn as though one single flame. (39-40) [43-44]

Let courtesans and dancers dance,
[and] troupes of celestial nymphs.
Let them put on various shows
on all the sides of the palace. (41) [45]

On tree top or mountain top
or the crest of Mount Sineru,
I am raising up all the flags,
decorated [and] five-colored. (42) [46]

[20] the palm-print is *pañcaṅguli* or *pañcaṅgulika*, Sinhala *pasaṅgul*. Pali-Sinhala-English Dictionary gives: "a mark of five fingers made after the hand immersing [sic] in a solution of sandalwood." Here the text specifies that it was scented (*gandha°*).

[21] *vina*.

[22] reading *tato pare* with BJTS for PTS *ca-m-uppari*

Let people, snake-gods, music-nymphs[23]
and all the gods come forth [as well];
in homage, hands pressed together,
they attended on the palace. (43) [47]

Whatever is wholesome karma,
which deeds were to be done by me,
with body, speech and with my mind,
[I] did them well [to reach] heaven.[24] (44) [48]

Whichever beings have consciousness
and also those who aren't conscious,
let every one of them receive
the fruit of merit done by me. (45) [49]

That which I did was widely known;
I gave away that good deed's fruit
and gods went off to make it known
to [all] those who were unaware. (46) [50]

Let all the beings in all worlds
whose lives depend on eating food
receive by means of my own mind[25]
all appetizing things to eat! (47) [51]

With my mind these alms were given,
with my mind the palace was built,
and likewise so were worshipped all
the Buddhas, Lonelies and followers. (48) [52]

Due to that karma done very well,[26]
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvatiṃsa[27] [then]. (49) [53]

[23]*gandhabba = gandharva*

[24]lit., "for [birth among] the Thirty[-Three gods who reside in Tāvatiṃsa heaven]". The BJTS Sinhala gloss understands this to imply that the *karma* was *kusala* ("wholesome") in that it was done for the sake of being reborn in that heaven/among those gods.

[25]BJTS reads *tejasā*, "by means of my power/inner heat".

[26]*tena kammena sukatena* is a common foot in *Apadāna* which however breaks meter in the Pāli, having nine rather than the expected eight syllables. It easily could be emended to *tena sukatakammena* in order to keep meter in the numerous verses where it appears, but the Pāli does not witness that. Cf. [5706], below, for a variant *tena kammavisesana*, which does keep the meter. While I am tempted to emend the English so that the foot does keep the eight-syllable meter, "Due to that karma done very well," I have maintained the lack of metricality — might this be somehow intentional, as to call special intention to this repeated verse? — by translating, "due to that karma done very well," throughout.

[27]a heaven of great pleasure, sometimes identified by "the thirty" or "the thirty-three" gods who

I witness two kinds of rebirth,
as a human and as a god.
I do not witness other states:
that's the fruit of mental wishes. (50) [54]

Among the gods I am the chief;
I am the ruler among men.
Endowed with beauty and [good] marks,
in knowledge unrivaled [each] birth. (51) [55]

Savory foods of different types
and fabulous precious gemstones,
likewise clothes of various sorts
quickly come to me from the sky. (52) [56]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
divine foods are coming to me. (53) [57]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all gemstones are coming to me. (54) [58]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all perfumes are coming to me. (55) [59]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all vehicles [then] come to me. (56) [60]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all garlands are coming to me. (57) [61]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all ornaments [then] come to me. (58) [62]

On flat earth, so on a mountain,
in the air, in water or woods,

dwell there.

whenever I stretch out my hand,
all maidens are coming to me. (59) [63]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
granulated sugar comes to me. (60) [64]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all solid foodstuffs come to me. (61) [65]

To attain supreme Awakening
I gave [many] excellent gifts
to the poor and to the gypsies,
to beggars and to travelers. (62) [66]

Making the rocky mountains shout
and [likewise] making dense hills roar,
making the world with [its] gods smile,
I become Buddha in the world. (63) [67]

There's no end to going about
in the world in ten directions.
And in this quarter of the world
the Buddha-fields can't be counted. (64) [68]

My two-fold raying miracle
is splendid and [very] well-known.
Therein a net of flames [appears]
and vast effulgence is produced. (65) [69]

In so many universes
let all the people see me [there].
Let them all be made [most] happy
and follow me as their model. (66) [70][28]

Beat the drum of deathlessness
with its sweet [and] distinguished sound.
Let all the people in that space
listen [well] to the honeyed song. (67) [71]

May all of them be undefiled
on whom the cloud of *Dhamma* rains;

[28]Hewawitarne reads, perhaps preferably: "all the way to Brahma's home, let them follow my example." BJTS also records mss. that provide this reading, and gives it parenthetically as an additional line.

let even lowly beings there
become those who enter the stream. (68) [72]

I gave the gifts that should be given,
fully fulfilling the precepts.
Going into perfect disgust,
supreme Awakening's attained. (69) [73]

Having inquired of the learned,
having made extreme exertion,
going into perfect patience,
supreme Awakening's attained. (70) [74]

Strengthening my resolution,
I fulfilled the truth-perfection.
Going into perfect loving,
supreme Awakening's attained. (71) [75]

In getting and in not getting
in pain or pleasure, scorn or fame,
remaining everywhere the same
supreme Awakening's attained. (72) [76]

Looking at laziness with fear,
and with love upon exertion,
be those exerting selves with faith;
that's the advice of the Buddhas. (73) [77]

Looking at quarrels full of fear
and with love upon agreement,
join together in harmony;
that's the advice of the Buddhas. (74) [78]

Looking at carelessness with fear
and with love upon attention,
[now] cultivate the Eight-fold Path;
that's the advice of the Buddhas. (75) [79]

Many Buddhas come together
and also all the arahants.
Pay homage while you're worshipping
the Buddhas and the arahants. (76) [80]

Thus the Buddhas can't be fathomed;
unfathomable their Teaching.
Unfathomable's the result
of pleasure in what can't be fathomed. (77) [81]

Thus the Blessed One spoke the short discourse on *Dhamma* called "The Legend of the Buddhas" which was productive of his own Buddha-conduct.

The Legend of the Buddhas is completed.

The Legend of the Lonely Buddhas

Now listen to the legend of the Lonely Buddhas:

The Sage of Vedeha,[29] his body bent, asked
the Thus-Gone-One dwelling in Jetavana,
"Indeed there are those [called] the Lonely Buddhas;[30]
through what causes do they become [so], Wise One?" (1) [82][31]

Then spoke the Omniscient, Outstanding, Great Sage,
to lucky Ānanda with [his] honeyed voice,
"Who performed service among former[32] Buddhas,
[but] didn't get freed in their dispensations,[33] (2) [83]

because that is the means to awaken, wise,
they with sharp knowing, through knowledge and power,
because of [their] wishes [and] also great strength,
reach the Awakening of Lonely [Buddhas]. (3) [84]

In every world, with the exception of me,
there is no equal for the Lonely Buddhas.
I will describe a piece of the excellent
character[34] of those Buddhas, the Great Sages." (4) [85]

All of you, with well-pleased minds,[35] aspiring for
the unsurpassed medicine, hear, by yourselves,
the excellent sayings, which are short and sweet,[36]

[29]The Sage of Videha is Ānanda, the Buddha's cousin and personal attendant

[30]*paccekabuddhā*

[31]This and the following two verses correspond to the first three verses of *Buddhāpadāna*, above, where they are however found only in the BJTS edition; here, PTS agrees with BJTS in including them. They are in the more elaborate meter, with eleven syllables per foot, that characterizes the entire *Paccekabuddhāpadāna* (and the *sutta* from which it in turn draws, SN I.3), so I have translated accordingly.

[32]reading *pubba°* with BJTS (and PTS alt., and BJTS [2], above) for PTS *sabba°* ("all")

[33]*jinasāsanesu*, lit., "Victors' dispensations"

[34]*vaṇṇa-padesa-mattaŋ*

[35]or, reading *sabbesu pasannacittā*, "with minds pleased in all of those [Lonely Buddhas]"

[36]or read *madhuṃ va khuddaṃ* ("sweet like honey") with BJTS, as below even in PTS (v. 56)

of those Great Sages who were Lonely Buddhas, (5) [86]

which are explanations of generations
of Lonely Buddhas who gathered together,
and a story of dispassion for danger,[37]
and likewise [how] they achieved Awakening. (6) [87]

With awareness detached from passionate things,
mind not delighting in delights in the world,
abandoning obstacles, throbbing conquered,
thereby indeed[38] they achieved Awakening. (7) [88]

Putting away the stick among all beings,
not causing harm to a single one of them,
with a loving mind, friendly, compassionate,
one should wander alone, like a rhino's horn. (8) [89][39]

Putting away the stick among all beings,
not causing harm to a single one of them,
not wishing for sons, let alone[40] companions,
one should wander alone, like a rhino's horn. (9) [90][41]

Affections arise for one with connections;
this dis-ease proceeds in line with affections.
Seeing the danger that's born of affections,
one should wander alone, like a rhino's horn. (10) [91][42]

Feeling compassion for friends [and] companions,
one puts off the goal, mind tied [to their problems];
seeing that fearfulness in intimacy,
one should wander alone, like a rhino's horn. (11) [92][43]

One who is attentive to sons and to wives
is entangled like a large bamboo [thicket].
Not stuck to others, like a new bamboo shoot,

[37] *ādīnavo yañ ca*, BJTS Sinhala gloss *kāmayen*, i.e., "the danger" is (as *ādīnavo* connotes) passion itself

[38] reading *tath' eva* with BJTS for PTS *tatth' eva* ("there indeed")

[39] BJTS adds the Pāli note: *ayaṃ gāthā marammapothake ca suttanipāte ca na vijjjati*, "this verse is not found in the Burmese edition nor [lit., "and"] in *Suttanipāta*," referring to the remarkable fact that even though the following text is lifted almost verbatim from the "Rhinocerous Horn" *sutta* of the *Sutta-nipāta* (I.3), corresponding as indicated in the footnotes on the following verses, this present verse in the *Paccekabuddhāpadāna*, though it follows the format of the *Sutta-nipāta sutta*, is not found in that *sutta* (nor, apparently, in Burmese manuscripts of *Apadāna*).

[40] *kuto*, lit., "how then?" "from where?"

[41] this is SN, v. 35

[42] = SN, v. 36

[43] = SN, v. 37

one should wander alone, like a rhino's horn. (12) [93][44]

Just as a deer, not ensnared, goes for pasture
in the forest according to [its] wishes,
a knowing man looks after independence;
one should wander alone, like a rhino's horn. (13) [94][45]

Resting, standing, going, wandering there is
[some] invitation amidst [one's] companions.
Looking after independence [most] don't want,[46]
one should wander alone, like a rhino's horn. (14) [95][47]

Amidst [one's] companions there is delighting
in sports, and there is abundant love for sons.
[Though] hating separation from what's held dear,
one should wander alone, like a rhino's horn. (15) [96][48]

Global in outlook,[49] one is causing no harm,
being happy with whatever comes one's way;
an endurer of troubles, not stiff with fear,
one should wander alone, like a rhino's horn. (16) [97][50]

Even some who have gone forth are ill-disposed;
likewise [some] householders living in the house.
Being unconcerned about others' children,
one should wander alone, like a rhino's horn. (17) [98][51]

Shedding the attributes of life in the house
like an ebony[52] tree whose leaves have fallen,
the hero severs the ties to household life;
one should wander alone, like a rhino's horn. (18) [99][53]

If one should obtain a clever companion,
a co-wanderer who lives well [and] is wise,
after having overcome every trouble,
one would wander with that one, thrilled [and] mindful. (19) [100][54]

If one should not get a clever companion,

[44] = SN, v. 38
[45] = SN, v. 39
[46] *anabhijjhitaŋ seritaŋ*, lit., "un-coveted independence"
[47] = SN, v. 40
[48] = SN, v. 41
[49] *catuddiso*, lit., "[one who belongs to] the four directions"
[50] = SN, v. 42
[51] = SN, v. 43
[52] *koviḷāra*, a species of ebony, Bauhinia variegata
[53] = SN, v. 44
[54] = SN, v. 45

a co-wanderer who lives well [and] is wise,
[then] like a king quitting a conquered kingdom,
one should wander alone, like tuskers in the woods.[55] (20) [101][56]

Truly we're praising success with companions;
those[57] who are better or equal should be served.
Not getting those, not enjoying sinful things,
one should wander alone, like a rhino's horn. (21) [102][58]

Seeing shiny [bangles made out] of [fine] gold,
which have been well-made by the son of a smith,
banging together when two are on [one] arm
one should wander alone, like a rhino's horn. (22) [103][59]

"Like that, with another,[60] there will be for me,
meaningless chatter or ill-tempered [bad speech];"
seeing that as a danger for the future,
one should wander alone, like a rhino's horn. (23) [104][61]

Sense pleasures are varied, sweet and delightful;
[they] churn up the mind with [their] varying form.
Seeing danger in the strands of sense pleasure,
one should wander alone, like a rhino's horn. (24) [105][62]

"For me this is calamity, misfortune;
a sickness, a [sharp] arrow, a fearsome thing."
Seeing this fear in the strands of sense pleasure,
one should wander alone, like a rhino's horn. (25) [106][63]

[Freezing] cold and [scorching] heat, hunger and thirst,
wind [and] hot weather and gadflies [and] serpents:
having vanquished even all of those [problems,]
one should wander alone, like a rhino's horn. (26) [107][64]

Just as a noble elephant with a full-
grown spotted body, abandoning the herd,

[55] lit., "like a *mātaṅga* elephant in the woods (or forest)"

[56] this corresponds to SN, v. 46 but the latter does not diverge from the standard refrain, reading as the fourth foot: "one should wander alone, like a rhino's horn"

[57] lit., "companions"

[58] = SN, v. 47

[59] = SN, v. 48. Clanging bangles is a common image of the throes of passion in Sanskrit erotic poetry, one of many levels at which the imagery here works to characterize the Lonely Buddha's aversion to the world

[60] *dutiyena sahā*, lit., "with a second"

[61] = SN, v. 49

[62] = SN, v. 50

[63] = SN, v. 51

[64] = SN, v. 52

might dwell in the woods, however it wishes,
one should wander alone, like a rhino's horn. (27) [108][65]

"One who is fond of company cannot touch[66]
liberation, even temporarily."
Heeding with care [those] words of the Sun's Kinsman,[67]
one should wander alone, like a rhino's horn. (28) [109][68]

Freed from [incessant] wrangling of opinions,
gaining the way, getting the path, [with the thought,]
"I know I am not to be led by others,"
one should wander alone, like a rhino's horn. (29) [110][69]

Freed from greed, without deceit, [and] thirst-free,
lacking hypocrisy, fault- and folly-free,[70]
becoming intention-free in the whole world,
one should wander alone, like a rhino's horn. (30) [111][71]

Avoiding, not consorting with an evil
companion, who is blind[72] to the goal, who gets
into trouble, who intends [things], is slothful,
one should wander alone, like a rhino's horn. (31) [112][73]

One should consort with [someone] noble, a friend,
very learned, *Dhamma*-bearer, skilled preacher.
Discerning [one's own] goals, removing [all] doubt,
one should wander alone, like a rhino's horn. (32) [113][74]

Not embellishing, not looking after sport
nor[75] delights, pleasures, happiness in the world;
abstaining from adornment,[76] telling the truth,

---

[65] = SN, v. 53

[66] lit., "it is an impossibility (*aṭṭhāna*, for *a-ṭṭhānaṃ*, lit., "groundless") that one…would touch"

[67] *Ādiccabandhussa*. Though elsewhere in *Apadāna* this epithet signals Sammāsambuddhas (especially Tissa), here, as BJTS gloss makes clear, it refers to the Paccekabuddha to whom the phrase in quotation marks is attributed.

[68] = SN, v. 54

[69] = SN, v. 55

[70] *niddhanta-kasāva=moho*, lit., "with faults and delusions blown away/purified/cleaned up"

[71] = SN, v. 56

[72] lit., "who does not see" "who does not look at"

[73] = SN, v. 57

[74] = SN, v. 58

[75] *ca*, lit., "and"

[76] *vibhūsanaṭṭhāṇā*, lit., "from a state of adornment". The °*(ṭ)ṭhāṇā* here is largely superfluous, except in providing the ablative required by *virato*, and messes up the meter (13 syllables in this foot), but neither PTS nor BJTS indicates any hesitation about the reading. Norman, in his SN tr. (p. 9) reads *vibhūsanā* and omits °*ṭṭhāṇā*

one should wander alone, like a rhino's horn. (33) [114][77]

Having given up sense pleasures completely,
[including] sons and wives, father [and] mother,
wealth and grain and also [all one's] relatives,
one should wander alone, like a rhino's horn. (34) [115][78]

Mindful, discerning, "this is an attachment;
the happiness here is trifling, little fun;
here there is much suffering, this is a shaft,"[79]
one should wander alone, like a rhino's horn. (35) [116][80]

Having broken to bits [one's own] hindrances,[81]
like a fish breaking a net in the water,
like fire that does not return to what is burnt,
one should wander alone, like a rhino's horn. (36) [117][82]

With eyes cast downward, not [just] goofing around,
having senses guarded and mind protected,
not filled with desire,[83] not burning [as though fire,]
one should wander alone, like a rhino's horn. (37) [118][84]

Discarding the attributes of household life,
just like a coral tree[85] with fallen-off leaves,
departing [the house] wearing the saffron robe,
one should wander alone, like a rhino's horn. (38) [119][86]

Not[87] greedy for [good] tastes, not wavering, not
feeding others, on unbroken begging rounds,[88]
with a mind that's not bound to this clan or that,
one should wander alone, like a rhino's horn. (39) [120][89]

Abandoning the five hindrances of mind,
having pushed away all of the defilements,
independent, affection [and] hate removed,

[77] = SN, v. 59
[78] = SN, v. 60
[79] *kaṇḍo*, the shaft of an arrow (also an arrow itself, and "lump")
[80] = SN, v. 61
[81] or "fetters," *saŋyojanāni*
[82] = SN, v. 62
[83] *anavassuto*, lit., "not leaking" "not oozing"
[84] = SN, v. 63
[85] *pārichatto*, RD: Erythmia Indica, also a tree in Indra's heaven
[86] = SN, v. 64
[87] *akaraŋ*, lit., "not doing"
[88] *sapadānacārī*
[89] = SN, v. 65

one should wander alone, like a rhino's horn. (40) [121][90]

Putting happiness and suffering behind,
[and] even in the past, mental joy and pain;[91]
attaining equanimity, calm and pure,
one should wander alone, like a rhino's horn. (41) [122][92]

With strenuous effort[93] to reach the best goal,
with mind unstuck [and] behavior attentive,
with firm exertion, having strength and power,
one should wander alone, like a rhino's horn. (42) [123][94]

Not quitting solitude [or] meditation,
always living among things by the Teaching,
grasping the danger within existences,
one should wander alone, like a rhino's horn. (43) [124][95]

Aspiring to destroy craving, not lazy,
not foolish, learned, possessing mindfulness,
probing the Teaching, restrained, energetic,
one should wander alone, like a rhino's horn. (44) [125][96]

Not terrified, like a lion [hearing] sounds;
unentangled, as is the wind in a net;
not smeared, like a pink lotus by the water,
one should wander alone, like a rhino's horn. (45) [126][97]

Having overcome, like a strong-toothed lion,
the king of beasts, wandering victorious,
one should make use of lodgings that are remote,
one should wander alone, like a rhino's horn. (46) [127][98]

Practicing love, equanimity, pity,
release, or[99] joy for others at the [right] time,
being unobstructed by the entire world,
one should wander alone, like a rhino's horn. (47) [128][100]

Quitting passion and hatred and delusion,

[90] = SN, v. 66
[91] *pubbe va somanassaŋ domanassaŋ*, KRN SN tr. "already"
[92] = SN, v. 67
[93] *āraddhaviriyo*
[94] = SN, v. 68
[95] = SN, v. 69
[96] = SN, v. 70
[97] = SN, v. 71
[98] = SN, v. 72
[99] *ca*, lit., "and"
[100] = SN, v. 73

having broken to bits [one's own] hindrances,[101]
not trembling at the moment when life's destroyed,
one should wander alone, like a rhino's horn. (48) [129][102]

They associate, they embrace with [some] motive;
friends without motives are hard to find[103] these days.
Wise about self-interest, people aren't pure.
One should wander alone, like a rhino's horn. (49) [130][104]

With Pure Morals and With Very Pure Wisdom,
Attentive, Applying Selves to Mindfulness,
Insightful, Seeing the Teaching's Distinction,
Knowing the Aspects of Path [and] of Wisdom,[105] (50) [131]

in a Victor's dispensation practicing
merit, aspiration [and] thus [gaining] signs,[106]
Wise Ones who don't go on to have followers
become Lonely Victors, [those] Self-Become Ones. (51) [132]

With Vast *Dhamma*,[107] [and] Many *Dhamma*-Bodies,[108]
Mind-Lords,[109] Crossing the Flood of All Suffering,[110]
With Thrilled Minds,[111] Seers of the Ultimate Goal,[112]
Analogues of Lions,[113] Like a Rhino's Horn,[114] (52) [133]

With Tranquil Senses,[115] With Tranquil Minds,[116] Composed,[117]
Acting Mindfully[118] for[119] neighboring beings,[120]

[101] or "fetters," *saŋyojanāni*
[102] = SN, v. 74
[103] or "hard to get," *dullabhā*
[104] = SN, v. 75. This is the concluding verse of this sermon in SN, and the remaining nine verses of this *apadāna* are apparently original to it, as are its first eight verses, above.
[105] lit., "of going in the aspects of path [and] the aspects of wisdom (°*bojjhaṅga*°)"
[106] or predictions: *nimittaŋ*
[107] *mahantadhammā*
[108] *bahudhammakāyā*
[109] *cittissarā*
[110] *sabbadukkhoghatiṇṇā*
[111] *udaggacittā*
[112] *paramatthadassī*
[113] *sīhopamā*, lit., "with lions as metaphors"
[114] *khaggavisāṇakappā*
[115] *santindriyā*
[116] *santamānā*
[117] *samādhī*
[118] *satippacārā*
[119] lit., "in" "among"
[120] *paccantasattesu satippacārā*. BJTS reads *paccanta gambhīra-mata-ppacāra*, "Going About with Deep Thought for Neighboring [Folks]" (?)

Lamps[121] shining the light of ultimate truth here,
these Lonely Buddhas are constantly honored.[122] (53) [134]

All Obstacles Abandoned,[123] Lords of People,[124]
Lamps of the World,[125] Shedding Light Like Heaps of Gold,[126]
Free of Doubt [and] Good for the World to Look At,[127]
these Lonely Buddhas are constantly honored.[128] (54) [135]

The clever sayings[129] of the Lonely Buddhas
are circulating[130] in the world with [its] gods.
Having heard, those who don't act that way are fools;
they spin in suffering again and again. (55) [136]

The clever sayings[131] of the Lonely Buddhas
are as sweet as if they were[132] flowing honey.[133]
Having heard, those who practice accordingly
become seers of the [Four][134] Truths, very wise. (56) [137]

The[se] lofty verses spoken by [those] Victors,
Lonely Buddhas, gone forth into homelessness,
were made known, for apprehending the Teaching,
by the Śākyan Lion,[135] the Ultimate Man. (57) [138]

With pity for the world, these transformations[136]
of those [Self-Become Ones,] the Lonely Buddhas,
were made known by [him,] the Self-Become Lion,
for increasing emotion and connection.[137] (58) [139]

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[121] *Dīpā*

[122] reading *satataccitā 'me* with BJTS for PTS *satataŋ hitā 'me* ("these…who are constantly friendly")

[123] *pahīnasabbāvaraṇā*

[124] *janindā*

[125] *lokappadīpā*

[126] *ghanakañcanābhā*

[127] *lokasudakkhiṇeyyā*

[128] reading *satataccitā 'me* with BJTS for PTS *satataŋ hitā 'me* ("these…who are constantly friendly")

[129] *subhāsitāni*

[130] *caranti*

[131] *subhāsitāni*

[132] lit., "like"

[133] BJTS reads *khuddam avassavantaṃ* ("flowing honey") for PTS *khuddam iva ssavantam* ("like ["as if they were"] flowing honey")

[134] I follow BJTS Sinhala gloss in interpolating "the Four Noble Truths" here, as elsewhere more explicitly throughout *Apadāna*.

[135] *Śākyasīhena*

[136] *vikubbitāni*, lit., "miraculous transformations" (as through *iddhi* superpowers); the term seems to agree with *subhāsitāni*, "clever sayings," in vv. 55-56 = "lofty verses" in v. 57.

[137] *saŋvegasaṅgāmativaḍḍhanatthaŋ*

The Legend of the Lonely Buddhas is finished.[138]

[138] PTS (only) adds “the second”.

The Legends of the Theras

Now listen to the legends of the Theras:

[1. Sāriputta]

Close to the Himalayan range,
[on] the mountain called Lambaka,[139]
my ashram is very well made,
a well-constructed hall of leaves. (1) [140]

There's a river, with gentle banks,
well-fixed, delightful to the mind,
and strewn about with bright white sand,
not very far from my ashram. (2) [141]

Free of gravel [and] free of slopes,
excellent, without bad odors,
the river flows right past that place,
making my ashram beautiful. (3) [142]

Crocodiles[140] and leviathans,[141]
alligators[142] and tortoises;
the river flows right past that place,
making my ashram beautiful. (4) [143]

[139] perhaps fr. *lambati*, to hand down, "Pendulous". #112, #345 {348} also take place on this mountain.

[140] *kumbhilā*

[141] *makarā*

[142] *suṃsumārā*, lit., "crocodile," the term used to translate *kumbhīlā* in the preceding foot; these are actually two different sorts of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the former "alligator," a species not actually found in this region.

Sheatfish,[143] *pāvusa*,[144] *valaja*,[145]
reed-fish,[146] red-fish[147] and *maggura*[148]
are flowing [with the current][149] [there],
making my ashram beautiful. (5) [144]

Trees that blossom and trees that fruit
stand on both banks of that river,
overhanging it from both sides,
making my ashram beautiful. (6) [145]

Mango, *sal*[150] and coral-bean tree,[151]
trumpet-flower,[152] Chinese chaste tree,[153]
trees in flower with heavenly scents
are perfuming my ashram [then]. (7) [146]

Sandal, *salalā*,[154] cheesewood[155] too
ironwood,[156] laurel[157] and screw-pine[158]
trees in flower with heavenly scents
are perfuming my ashram [then]. (8) [147]

[143] read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[144] *pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

[145] reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[146] *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[147] *rohita*, BJTS glosses *reheru*

[148] reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence "pretty fish"?)

[149] *patāyanti*.

[150] reading *sālā ca* (BJTS, cty) for *kolakā* (PTS); shorea robusta

[151] *tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. saga, sagaseed tree, red-bead tree, kolkriki

[152] *pāṭali*, Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

[153] *sindhuvārita*, Vitex negundo, a.k.a. horshoe vitex, five-leaved chaste tree

[154] PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus *(Dipterocarp.)*" (Bot. dict.). RD says this is a tree with fragrant blossoms (which was the Bodhi Tree of Padumuttara Buddha, cf. above, #177, v. 1 [2133]). RD notes references to this tree atJ v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184, and says it is Pinus Longiflis (now more commonly Pinus Longifolia), Indian pine, indigenous to northern India, Pakistan, Himalayas, bearing brilliant clustered flowers in blue and other colors, with edible seeds.

[155] *nīpa* = Sinhala *kolom*, nauclea orientalis; "yelow cheesewood," also called Leichhardt tree

[156] *nāga* = Sinhala *nā*, ironwood, Mesua Ferrea Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

[157] *punnāga* = Sinhala *domba*, Alexandrian laurel, Calophyllum inophyllum

[158] *ketaka*, Pandanus odoratissima, Sinhala *vāṭakē or vāṭakeyiyā*.

Hiptage[159] vines and ashoka trees,[160]
bhaginimāla flowering,
sage-leaf alangium,[161] and red
bimbijāl[162] bloom in my ashram. (9) [148]

Ketaka,[163] *kandali*[164] flowers,
kebuka, and Arab jasmine[165]
are exuding heavenly scents
making my ashram beautiful. (10) [149]

Dinner-plate tree[166] and *kaṇika*
silver greywood,[167] many black trees[168]
are exuding heavenly scents,
making my ashram beautiful. (11) [150]

Laurel[169] and mountain laurel[170] trees,
and ebony,[171] all blossoming,
are exuding heavenly scents
making my ashram beautiful. (12) [151]

Golden shower,[172] winter cherry,[173]
kadam[174] and Spanish cherry[175] trees

[159]*atimutta* = *atimuttaka*? RD: a plant, Gaertnera Racemosa = hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu väla* = *yon tumba*, an annual creeper, Trichodesma zeylanicum).

[160]Jonesia Asoka, Saraca asoca

[161]*aṅkola*, Alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

[162]*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, momordica monadelpha

[163]RD: name of a flower

[164]= *kandala*, RD: a plant with white flowers

[165]*tiṇasūlika* = "Arabian jasmine," Sinhala *bōlidda*

[166]*kaṇṇikāra, kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[167]*asana*, Pentaptera tomentosa, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = Sarcocephalus cordatus (*Rubi.*)

[168]*añjani*, = *añjana-rukkha*, black-colored tree, cf. *añjana* black ointment

[169]*punnāga* = Sinhala *domba*, Alexandrian laurel, Calophyllum inophyllum

[170]*giripunnāga*

[171]*koviḷāra*, species of ebony, Bauhinia variegata

[172]*Uddālaka* = Cassia fistula, Sinh. *äsaḷa*

[173]*kuṭaja*, Nerium antidysenterica (used for diarrhea, as its name implies), aka arctic snow, winter cherry, Wrightia antidysenterica, Wrightia zeylanica, nerium zeylanica, Sinhala *kelinda*

[174]*kadamba* (Sinh. *koḷom*) is Nauclea cordifolia = Neolamarckia cadamba, with orange-colored, fragrant blossoms

[175]*vakula*, Mimusops elengi, = Spanish cherry, medlar, bullet-wood

are exuding heavenly scents
making my ashram beautiful. (13) [152]

Ālaka and *isimugga*,
banana,[176] also citron[177] trees
matured on the sweet-smelling water
are bearing forth their flowers [there]. (14) [153]

Some pink lotuses are blooming,
others are producing pollen,[178]
some pink lotuses are budding,
always flowering in the tank.[179] (15) [154]

Pink lotuses germinate [there];[180]
the lotus roots[181] are being cleansed.[182]
Singhāṭi[183] leaves are strew about,
making that tank so beautiful. (16) [155]

Nayita shrubs, *ambagandhi*,
uttuli, bandhujīvaka[184]
all in bloom then in the tank [there]
are exuding heavenly scents. (17) [156]

Sheatfish,[185] also *pāvusa*[186] fish,
valaja,[187] reed-fish[188] [and] red-fish[189]

[176] *kadali*

[177] *mātulungiya*

[178] *aññe jāyanti kesarī* (fr. *kesara*, flower pollen). BJTS seems to take this as a type or stage of the lotus flower, "pollen lotuses" (*kesara-padmayō*)

[179] here "tank" (*taḷāka*, Sinhala *wäwa*) is used interchangeably with "lake" (*sara*), and as the context well makes clear it should be imagined as a large, man-made reservoir rather than some sort of table-top fishbowl.

[180] *gabbhaŋ gaṇhanti*, lit., "seizing the womb," BJTS glosses *hata gaṇit = aṭa gannawā*, are germinating or springing forth

[181] *mūlāliyo*, BJTS gloss *nelumba-ala*

[182] taking *niddhāvanti* from *dhāvati* 2

[183] = *siṇghāṭa*, *singhara*, Hindi *siṅghāḍā*, a kind of water plant, Sinh. *gokaṭu*, trapa bispinosa, "water caltrop" or "Water chestnut" or "buffalo nut," "bat nut," "devil pod," "*lin kok*," "*lin kio* nut"

[184] Sinhala *banduvada*, Latin *pentapetes phoenicea*

[185] read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[186] *pāvusa*, glossed as "large-mouth fish", cf. *pāgusa, patusa*, BJTS glosses *lūllu*

[187] reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[188] *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[189] *rohita*, BJTS glosses *reheru*

and *saṅkula*[190] and *maggura*[191]
are living in that tank [there] then. (18) [157]

Crocodiles and alligators,
tantiggāha and *rakkhasa*,
ogaha[192] and also pythons[193]
are living in that tank [there] then. (19) [158]

Pigeons[194] and *ravi*-swans[195] as well,
ruddy geese[196] and *nadīcaras*,
cuckoos,[197] parrots,[198] and mynah birds[199] too
are living on that lake [there then]. (20) [159]

In the forest wild jungle fowl,[200]
golden crabs,[201] lake-swallows[202] [too],
lapwings[203] and Ceylon lorikeets,[204]
are living on that lake [there then]. (21) [160]

Swans[205] [and] curlews[206] and peacocks[207] too,
cuckoos[208] and jungle fowl[209] as well,
small monkeys[210] as well as pheasants[211]

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[190] BJTS reads *saṅgulā* and glosses *aṅguluvō*

[191] BJTS reads *maṅgurā* and glosses *magurō*

[192] fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? BJTS reads *oguha*. In v. [4012], below, the same (?) term is spelt *uggāhaka*. Cf *gaha*, a demon, a "seizer"

[193] *ajagarā*. RD says "a large snake…a Boa Constrictor"

[194] *parevatā*

[195] *ravihaŋsā*

[196] *cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btahmany kite, haliastur indus

[197] *kokilā*

[198] *suka*°

[199] reading °*sālikā* with BJTS for PTS °*sāḷi ca*. Sāḷlka* (Skt. *śārika*) = Sinh. *säḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

[200] *kukutthakā*, Sinh. *valikukuḷō*

[201] *kulīrakā*, BJTS *kuḷ*°, Sinh. *ranvan kakuḷuvō*

[202] *pokkharasātakā*, Sinh. gloss *piyum venehi* (lotus-colored) *vil-lihiṇiyō*, lake-swallow or swift. PSI dict. gives: "a type of crane-*ardea siberica*"

[203] *dindibhā*, Sinh. gloss *kirallu, kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay"

[204] *sukapotā*, Sinh. gloss = *girāmalittō* (= *girāmalicciyā*), Ceylon lorikeet, loriculus indicus

[205] *haŋsā*

[206] *koñcā*, Sinh. *kosvā lihiṇiyō*

[207] *mayurā*

[208] *kokilā*, Sinh. gloss *kovulō*

[209] *tambacūlaka*, Sinh. gloss *kukuḷō*

[210] reading *pampakā* with BJTS (PTS reads *sampakā*), Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra.

[211] *jīvajīva*, Sinh-Eng dict: *äṭikukuḷa*

are living on that lake [there then]. (22) [161]

Owls[212] and *poṭṭhasīsas*[213] [too],
numerous hawks,[214] also osprey,[215]
and also *mahākāḷa* birds
are living on that lake [there then]. (23) [162]

Spotted deer[216] and also wild boar,[217]
and numerous wolves[218] and jackals,[219]
rohicca-deer,[220] *suggapotas*
are living on that lake [there then]. (24) [163]

Lions and tigers and leopards,
bears[221] [and] wolves,[222] *kara bānā* bears,[223]
and thrice-rutting[224] *mātaṅgas*[225] [too]
are living on that lake [there then]. (25) [164]

Centaurs[226] and monkeys[227] are there too
and folks who work in the forest,[228]
servant-boys[229] as well as hunters,[230]
are living on that lake [there then]. (26) [165]

Wild mangosteen,[231] Chirauli-nut,[232]

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[212] *kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*

[213] BJTS treats this as a type of bird

[214] *senakā* = *sena*, Sinh. gloss = *kaburässō*

[215] *kurarā*, Sinh. gloss *ukussō* PSI dict. = *kaburässō*

[216] *pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

[217] *varahā*, Sinh. gloss *vallūrō*

[218] *vakā*, Sinh. gloss *vṛkayō*, cognate with "wolf"

[219] *bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā, hivalā*

[220] *rohiccā*, RD says "a kind of deer, J.vi.537, fr. *rohita*, red, hence "red deer" (?); Sinh. gloss *rērumuvō*, pl. of *rērumuvā*, = "duck" or "teal" deer.

[221] *accha*°, Sinh. gloss *valassu*

[222] *koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

[223] *taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)

[224] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

[225] I.e., elephant. Cty (p. 311; 288): born in the *mātaṅga* clan of elephants

[226] *kiṇṇara*, Sinh. gloss *kindurō*

[227] *vānarā*, Sinh. gloss *vandurō*

[228] *vanakammikā*

[229] *cetā*, Sinh. gloss *dāsayō* ("slaves") seems to read *ceta* as *ceṭa*, *ceṭaka*, servant, boy; I follow the gloss in giving the word (otherwise "mind," "thought") a translation, though RD and PSI dict give no indication that *ceta* is an alternate spelling for *ceṭa*

[230] *luddakā*, Sinh. gloss *väddō*, aborigines of Sri Lanka (Veddas)

[231] *tinduka* = *timbiri*, diospyros embryopteris, a.k.a. Indian persimmon

[232] *piyal* = buchanania latifolia

Mahuwa,[233] *kāsumāriya*[234]
are bearing never-ending fruit
not very far from my ashram. (27) [166]

Margosa,[235] *salalā*,[236] yellow
cheesewoods[237] with such excellent fruit
are constantly bearing those fruits
not very far from my ashram. (28) [167]

Myrobalan[238] and gooseberry,[239]
mango, rose-apple,[240] bahera,[241]
jujube,[242] markingnut,[243] bel[244] —
they constantly are bearing fruit. (29) [168]

Bindweed,[245] also titan arum,[246]
bilāni,[247] *takkaḷāni* [bulbs]
jīvaka and *sahaka*[248] [plants]
are abundant in my ashram. (30) [169]

That well-created tank is there
not very far from the ashram,
with clear water, cool for drinking,
well-fixed, delightful to the mind. (31) [170]

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[233] *madhuka* reading *madhuk' ekā* ; *madhuka* = mī gasa, bassia latifolia

[234] BJTS glosses as Sinh. *ät demaṭa*, Bot. Dict: "a small timber tree that bears yellow flowers, Gmelina arborea (*Verb.*)

[235] PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - (acc. to BJTS Sinh. gloss on [3762]) Sinh. *kohomba*, neem or margosa tree, Azadirachta indica, though Cone says "a kind of shrub or plant"

[236] PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)

[237] *nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

[238] *harīṭaka* = Sinhala *araḷu*, yellow myrobalan, terminalia chebula

[239] *āmalaka* = Sinhala *nelli*, phyllanthus emblica, emblic myrobalan, Indian gooseberry

[240] fruit of the eugenia, *damba*, *jambu*

[241] = Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*

[242] *kola*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

[243] *bhallātakā, bhallī, badulla* = semecarpus anacardium, Sinh. *badulu*

[244] *bellā, billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

[245] *kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = convulvulus repens, bindweed, but there are other possibilities including a tree menispermum calumba (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss here) Anthocephalus Cadamba (*Rub.*), Sinh. *kalamba*

[246] BJTS reads *aluva*. RD: fr. Skt. *ālu*, *āluka*: a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy), cognate with alium, good possibility is amorphophallus titanum, "titan arum"

[247] BJTS reads *biḷālī*°

[248] BJTS reads *sutaka*

Covered with pink and blue lotus,
combined with white lotus flowers
and covered again with *mandālaka*[249]
it exudes a heavenly scent. (32) [171]

At that time I was then living
in that well-made, lovely ashram
in the woods blooming and fruiting
and thus endowed with everything. (33) [172]

I was ascetic Saruci
of noble-conduct, vow-taker,
a meditator, trance-lover,
strong[250] in the five special knowledges.[251] (34) [173]

Four and twenty thousand students
were waiting upon me back then.
They all were from the Brahmin caste,
of noble birth and glorious. (35) [174]

They'd reached perfection in my teachings
of grammar and vocabulary,
of synonyms and metrics too,
and reading signs, and history. (36) [175]

They were skilled as interpreters
of events and omens and signs
on the earth and ground, in the sky;
my students were very well-trained. (37) [176]

Satisfied they were, and prudent;
ate little food, had no desires.
Happy if receiving or not,
they always gathered around me. (38) [177]

Meditators, trance-lovers,
wise, attentive, with peaceful minds,
with wishes for [only] nothing,

[249] RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, Nymphaea Lotus. At [4007] BJTS glosses it as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is "a water-born plant named *Mandālā*".

[250] reading *balapatto* with BJTS for PTS *phalapatto* ("obtaining results")

[251] while arahants have six special knowledges, only the first five (psychic power over matter, clairaudience, clairvoyance, recollection of one's own former births, knowledge of others' rebirth) are possible for non-Buddhist sages; the sixth is certainty of one's own nirvana.

they always gathered around me. (39) [178]

Masters of[252] special knowledges,
delighting in their brahmin ways,[253]
able to fly through the sky, most wise,
they always gathered around me. (40) [179]

They kept the six sense-doors well-closed,
were lust-free, with guarded sense-organs,
[most] wise, and not tied down at home:[254]
no one came close to my students.[255] (41) [180]

At night they always passed the time
[meditating] seated cross-legged
or walking back and forth in place;
no one came close to my students. (42) [181]

Not aroused in what's arousing,
nor defiled in what's defiling;
not fooling self in foolish things:
no one came close to my students. (43) [182]

They spent all [their] time studying
[all] the miraculous powers.
They could set the earth to quaking
with haughtiness none could approach. (44) [183]

When those students were playing sports
they sported in the altered states,
brought rose-apples from [distant] trees;[256]
no one came close to my students. (45) [184]

Some would travel to Goyāna,
others to Pubbavideha,
and some to Utturukuru:
no one came close to my students. (46) [185]

They'd send their requisites[257] ahead
and then they'd proceed after [them];
the sky was totally covered

[252]lit., "attained excellence in"

[253]lit., "delighting in their paternal pastures" (*pettike gocare ratā*), which cty understands in terms of the food they received

[254]*asaṃsaṭṭha*, lit., "not joined," "unmixed". I follow the cty in this translation.

[255]lit., "my students were difficult to approach"

[256]this follows the cty — "having gone they bring the fruit from a jambu a hundred yojanas off in the Himalayas."

[257]*khārī*

by twenty-four thousand [students]. (47) [186]

Some ate cooked food and some ate raw,
some ground with teeth, others with mortars.
Some ate food that they ground on stone,
some only fruits that had fallen. (48) [187]

Some [bathed] getting into water,
[others] loved the pure evening [rain]
[while others] bathed sprinkling water:
no one came close to my students. (49) [188]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt
and perfumed [only] with precepts:[258]
no one came close to my students. (50) [189]

Those famed matted-haired ascetics
would assemble in the morning,
saying what they'd received, and not,
then set off [flying] through the air. (51) [190]

A mighty din would issue forth
from them as they were taking off.
The gods would be most delighted
by that sound of [their] deer-hide robes. (52) [191]

Traveling in all directions
those sages, flying through the sky
would go to any place they wished
by means of their own [vast] power. (53) [192]

They could set the earth to quaking;
all of them were sky-travelers.
Famed ascetics, hard to conquer,
they were steady like the ocean. (54) [193]

Some walked back and forth meditating
some sages did so while seated,
some of them lived on fallen-fruits;
no one came close to my students. (55) [194]

They dwelt always in states of love
and were kindly to all creatures.
None of them raised his own self up
and they felt hatred toward no one. (56) [195]

[258] *sīlagandhena* = with the scent of moral discipline or disciplinary precepts.

Fearless like the king of lions,
mighty like an elephant king,
hard to approach like a tiger
they would come into my presence. (57) [196]

Sorcerers[259] and [their] deities,[260]
cobra-gods,[261] music-nymphs,[262] demons,[263]
fairies,[264] titans[265] [and] *garuḷas*
are living on that lake. (58) [197]

Those dread-locked requisite-bearers[266]
dressed in superb deer-leather [clothes],
all those sages, sky-travelers,
are living on that lake [there then]. (59) [198]

As is always appropriate
they respected one another.
From twenty-four thousand students
not the sound of a sneeze[267] is heard. (60) [199]

One foot placed after the other[268]
making little sound, self-controlled,
all of them, after they'd come close
are worshipping me with their heads. (61) [200]

Thus surrounded by those students
peaceful, doing austerities,
I [then] dwelt in that ashram there
meditator, trance-lover. (62) [201]

My ashram was always perfumed
by those sages' morality
and the scents of both blooming flowers
and the different fruits [that grew there]. (63) [202]

By night and day I never know

[259] *vjjādharā*, "knowledge-bearers"
[260] *devatā*
[261] *nāgā*
[262] *gandhabbā*
[263] *rakkhasā = rākṣasā*
[264] *kumbhaṇḍā*
[265] *dānavā*
[266] that is, ascetics, who carry around all their possessions, limited to the basic necessities they require, in shoulder yokes. Cty: *khāribhāran ti : udañcanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.
[267] reading *khipita* with BJTS (and some PTS alt) for PTS *khitta*, "thrown down," hard to see how it fits here
[268] *pāde pādam nikkhipantā*, lit., "placing the foot on the foot"

displeasure, nor does it come to me.
Giving my students instruction,
I am constantly filled with joy.[269] (64) [203]

The blossoming of many flowers
and ripening[270] of many fruits
are exuding heavenly scents
making my ashram beautiful. (65) [204]

Arising from meditation[271]
I'm zealous and intelligent.
Taking ascetics' requisites
I proceeded into the woods. (66) [205]

I was well-trained to read the signs
surrounding births and portents [too].
At that time I'd [fully] mastered[272]
all the mantras in existence. (67) [206]

Anomadassi, Blessed One,
the World's Best, the Bull Among Men,
the Buddha, seeking solitude
entered the Himalayas [then]. (68) [207]

Going into Himalaya
the Supreme, Compassionate Sage,
getting into lotus posture[273]
sat down, the Ultimate Person. (69) [208]

[Then] I saw that Sambuddha [there],
shining light, a mental delight,
bright like a blue water lily,[274]
blazing up like a fire-altar. (70) [209]

I saw the Leader of the World
like a regal *sal* tree in bloom;
blazing forth like a tree of lamps;
lightening flaring in a cloud-bank. (71) [210]

"This *nāga* is the Great Hero,
the Sage who ended suffering;"

[269] lit., "constantly am receiving joy", or "receiving laughter" or "smiles". Perhaps, "I constantly receive their smiles"
[270] reading *vipaccatan* (BJTS) for *paccatan* (PTS).
[271] lit.,arising out of *samādhi*
[272] lit.,I am carrying, bearing
[273] lit., "crouching with his legs crossed"
[274] *indīvara, Cassia fistula*

after coming to see this one
all suffering was cast away. (72) [211]

After seeing that God of Gods
adorned with the auspicious marks
I thought, "is he Buddha or not?
Surely I'm seeing One with Eyes." (73) [212]

One thousand wheel-marks are seen
on his unsurpassed [lovely] foot.
I, having seen those marks of his,
concluded he's the Thus-Gone-One. (74) [213]

I brought in a broom for sweeping
and having done the sweeping then
I gathered eight blooming flowers
for *pūjā* to that Best Buddha. (75) [214]

After *pūjā* to that Buddha,
the Flood-Crosser, Undefiled One,
placing deer-hide on one shoulder
I worshipped the Chief of the World. (76) [215]

"The knowledge by which the Buddha
dwells without [any] defilements —
that knowledge I shall now proclaim;
[all of] you listen to my words! (77) [216]

May you lift this world up rightly
Self-Become One, Boundless Increase![275]
Coming into the sight of you
they cross the rushing stream of doubt. (78) [217]

You're the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,[276] the Best of Bipeds. (79) [218]

It's possible to measure the
ocean's water by the gallon[277]
but not ever could one measure
your knowledge, O Omniscient One. (80) [219]

It's possible to lift the earth
onto a comparable sphere

[275] *amita+udaya*?
[276] or "lamp," *dīpo*
[277] lit., "to be measured according to *āḷhakas* [a measure of grain]".

but not ever could one measure
your knowledge, O Omniscient One. (81) [220]

It's possible to measure [all]
space with a rope or by the inch
but not ever could one measure
your knowledge, O Omniscient One. (82) [221]

One might exhaust the entire earth
and all the water in the sea
but similes that might arise
won't befit the Buddha's knowledge. (83) [222]

Whatever goes on in the minds
of this world's creatures, with its gods,
O Eyeful One all those things too
are sunk in your knowledge-water. (84) [223]

The knowledge by which you attained
supreme complete Awakening:
with that knowledge, Omniscient One,
you crush rivals and heretics." (85) [224]

Having praised with these [nine] verses,
the ascetic named Suruci
spreading out his deer-leather robe
sat down [right there] upon the earth. (86) [225]

"They say the king of mountains rose
to that height after being sunk
in the great ocean for as long
as eighty-four thousand aeons. (87) [226]

And Meru, having thus arisen,
being so long and so spread out,
bit by bit gets broken into
two million lakhs[278] [of small pebbles]. (88) [227]

If one should investigate it,
counting the numbers of lakhs [there,]
[still] he could not ever measure
your knowledge, O Omniscient One. (89) [228]

Whichever water is encircled
by water holes[279] however small

[278] one lakh = 100,000, hence the number of pieces is two trillion
[279] reading *sukhama-c-chiddena jālena* for *sukhuma-cchikena jālena*, with the Cty.

the beings who live in water
would all [find themselves] submerged there. (90) [229]

In just that way, O Great Hero,
these ordinary heretics
who jump into dogmas' grasp
get deluded by what they touch. (91) [230]

These [heretics] pulled underwater
by your knowledge which is pure and
which is seen without obstruction
never move beyond your knowledge." (92) [231]

At that time [he], the Blessed One,
Anomadassi, Greatly Famed,
arising from his meditation,
surveyed the [whole] world,[280] that Victor. (93) [232]

Nisabha was a follower
of that Sage Anomadassi.
He was surrounded by a lakh
of peaceful-minded ones like him (94) [233]

who'd destroyed defilements, were pure,
and had the six special knowledges.
Discerning the Buddha's wishes
he then approached that World-Leader. (95) [234]

Standing up in the air right there
they circumambulated him
and praising with ten fingers pressed
came down to the Buddha's presence. (96) [235]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
sitting in the monks' Assembly
[right then] made manifest a smile. (97) [236]

Varuṇa was the attendant
on the Omniscient One, Great Sage.
Putting [his] robe on one shoulder
he then queried the World-Leader: (98) [237]

"O Blessed One, what is the cause
of the Teacher's [breaking a] smile?
It never is without a cause
that the Buddhas begin to smile." (99) [238]

[280] *Disaṃ olokayī*, lit., "looked out in the directions"

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly
[then] spoke these verses [in reply]: (100) [239]

"This one who honors[281] me with flowers
and also extols my knowledge,
I shall relate details of him;
[all of] you listen to my words." (101) [240]

Knowing that Buddha would speak,[282] the
gods all came together [there then].
Wishing to hear the great Teaching[283]
they [then] approached the Sambuddha. (102) [241]

Lesser gods in ten world-systems
who possessed enormous powers
wishing to hear the great Teaching
also approached the Sambuddha. (103) [242]

[He said], "The army, with four parts —
tusker, soldier, chariot, horse —
will ceaselessly wait on this one;
that's the fruit of Buddha-*pūjā*. (104) [243]

Sixty thousand instruments[284] [and]
well-decorated kettle-drums[285]
will always pay respects to him;
that's the fruit of Buddha-*pūjā*. (105) [244]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems (106)
with long eyelashes, lovely smiles[286]
and slim waists, pleasant to look at,[287]
will ceaselessly wait on this one:
that's the fruit of Buddha-*pūjā*. (107) [246]

[281] *pūjesi*

[282] lit., "recognizing [that there would be] speech of the Buddha"

[283] *saddhamma*

[284] *turiya*, musical instruments

[285] *bheri*

[286] hasulā = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, "eyebrows" or "thick eyebrows", often found in combination with the term for "long eyelashes" (*aḷārapamha*).

[287] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS Sinhala gloss

He'll delight in the world of gods
for one hundred thousand aeons.
A thousand times he's going to be
the wheel-turning king of a country. (108) [247]

A thousand times the king of gods,
he will exercise divine rule,
[and he will have] much local rule
innumerable by counting. (109) [248]

When he attains his final birth
he will go to the human state.
He will be borne out of the womb
of the brahmin woman Sāri. (110) [249]

Thenceforth this man will be known by
the name of his maternal clan:
his name will be Sāriputta;
he will have sharp intelligence. (111) [250]

Giving up eight hundred million[288]
he will renounce, with nothing left,[289]
and searching for the path to peace
this great man's going to wander [far]. (112) [251]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (113) [252]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,[290]
with the name of Sāriputta
he'll be the foremost follower. (114) [253]

This river, the Bhāgīrathī,[291]
is fed by the Himalayas,
rushes into the mighty sea,
[then] satisfies the great ocean. (115) [254]

Just so this man, Sāriputta,
wise one among the Sāketas
attaining[292] wisdom's perfection

[288]lit., 80 *koṭis* = 80 x 10,000,000 or 800,000,000 [pieces of money]
[289]*pabbajissati 'kiñcano*
[290]*oraso dhammanimmito*
[291]this is the BJTS spelling; PTS gives *Bhāgīrasī*
[292]., "going to".

will satisfy[293] [all] living beings. (116) [255]

Going from the Himalayas
to the sea, the mighty ocean,
whatever sand lies in between
cannot be fathomed by counting. (117) [256]

Without remainder he'll be able
to fathom that by counting thus;
but there will be no upper limit
to Sāriputta's [own] wisdom. (118) [257]

Counting by hundreds of thousands
one would exhaust the Ganges's sands;
but there will be no upper limit
to Sāriputta's [own] wisdom. (119) [258]

The waves upon the mighty ocean
cannot be fathomed by counting;
that too [he'll do]! Sāriputta's
wisdom will have no upper limit. (120) [259]

Satisfying[294] the Sambuddha
Gotama, Bull of the Śākyas,[295]
he'll attain wisdom's perfection
and be the foremost follower. (121) [260]

Perfectly he's going to follow
the *Dhamma*-wheel which [will be] turned
by the Śākyas' Son, Neutral One,[296]
a *Dhamma*-shower raining forth. (122) [261]

Understanding all of that well,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place him in the foremost place." (123) [262]

O see the deed[297] I did so well
for Teacher Anomadassi.
Having done what he required[298]

[293] *tappayissati* <*tappetu*

[294] *ārādhayitvā* = satisfied, pleased, accomplished

[295] or °chief: *Śākyapungavaṃ*

[296] *tādinā* = *tādi*, an arahant who is "such" in matters both disagreeable and agreeable. He takes things as they are, thus I sometimes translate the term "Such-Like" or "Such-Like One" as well as "Neutral One".

[297] *kāraŋ*

[298] *kāram katvā*

in every place I did excel. (124) [263]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,[299]
I have destroyed my defilements. (125) [264]

Searching for the unconditioned
and unshaking state, nirvana,
sussing out all the heretics
I circled through existences.[300] (126) [265]

Just as a man, plagued with disease
would investigate all the jungles
searching for medicinal herbs
to be released from his illness, (127) [266]

searching for the unconditioned
state of deathlessness, nirvana,
without a break,[301] five hundred times
I went forth into sagely life.[302] (128) [267]

Bearing a weight of matted hair[303]
I wore a deer-leather garment;
perfecting special knowledges
I went to the world of Brahma. (129) [268]

There's nothing outside the wisdom
laid down in the dispensation.[304]
Whatever being's intelligent
will discern the dispensation.[305] (130) [269]

Then I thought, "this is the method
for that me, desiring the goal."
Searching for the unconditioned
I wandered the difficult fords. (131) [270]

Just as a man, wanting its pith,
who chops and splits a banana tree
would not thereby attain that pith
but would be devoid of that pith, (132) [271]

[299] or perhaps "I'm released, quick like an arrow;"
[300] *saṃsārim bhave*
[301] *avokiṇṇam/avyākiṇṇam* (cty = *avichinnaṃ, nirantaraṃ*)
[302] *pabbajjim isipabbajjaṃ*
[303] *jaṭābhārabharito* (PTS), *jaṭābhārena bharito* (BJTS)
[304] *jinasāsanaṃ*, lit., "the Victor's dispensation"
[305] *jinasāsanaṃ*, lit., "the Victor's dispensation"

so too the world's heretics
with their varied views and big crowds
lack that which is unconditioned
like the banana tree lacks pith. (133) [272]

When I reached [my] last existence
I was a kinsman of Brahma.[306]
Throwing away a whole billion[307]
I went forth into homelessness.[308] (134) [273]

The First Recitation Portion.
There was a learned mantra-knower
who had mastered the three Vedas,
a brahmin known as Sañjaya.
I dwelt in his vicinity. (135) [274]

O Great Hero, your follower,
the brahmin known as Assaji,
hard to approach, with mighty powers[309]
always went about for alms [there]. (136) [275]

I saw that one who was so wise,
a sage well used to quietude,
a peaceful-hearted elephant,
just like a lotus flower in bloom. (137) [276]

Having seen him I realized[310]
"this man will be a worthy one,
well-tamed, whose mind is purified,
a bull, most excellent, a hero. (138) [277]

Pleasing in his mode of conduct,
beautiful and well-self-controlled,
tamed in the ultimate taming,
a seer of deathlessness he'll be. (139) [278]

Why then do I not question him
the happy one, about the goal?[311]
Questioned by me he will reply!"
Then I am asking [him] questions. (140) [279]

[306] *brahmabandhu*, i.e., a brahmin

[307] 100 *koṭis* = 100 x 10,000,000 = 1,000,000,000. Cf. v. [251], above: Sāriputta was even richer than Anomadassi Buddha predicted he would be.

[308] *pabbajim anāgāriyaṃ*.

[309] *ugga-tejo* = "possessing mighty (fierce, hot) *tejas* (power, heat)"

[310] *me cittam uppajj;* lit., "my mind arose," "my idea was born".

[311] lit., "about the ultimate goal".

I proceeded to follow him
as he wandered about for alms;
I was honored with permission
to ask about the deathless state. (141) [280]

Approaching him along the road
I questioned him in this way [then]:
"Of which clan are you, O wise one?
Whose pupil are you, happy one?[312] (142) [281]

Like a lion which is not frightened
he, questioned by me, answered thus:
"A Buddha's risen in the world;
I am his student, a follower." (143) [282]

"It would be excellent, wise one,
o famous one, O [Buddha's] son,
if you'd please declare to me, sir,[313]
the sort of Teaching Buddha teaches." (144) [283]

Questioned by me he [then] declared
the entire deep and subtle state
in which all suffering's destroyed
and craving's arrow is removed. (145) [284]

"The Thus-Gone-One did speak about
the basic causes of all things
and the ceasing of those causes;
that is what the Great Monk declares." (146) [285]

When my question had been answered
I had attained the first path-fruit.[314]
Having heard the dispensation,[315]
I was free of stain and blemish. (147) [286]

After hearing the sage's speech,
having seen the superb Teaching,
well-immersed in that Great Teaching
I uttered these verses [aloud]: (148) [287]

[312]PTS reads *marisa*, not in the dictionaries, not glossed in the cty. BJTS read *mārisa*, hence this translation. Usually used of those in heaven. In the vocative, paralleling "*dhira*".

[313]*āvuso*, BJTS glosses *nidukānan vahansa* ("you [respectful] without suffering")

[314]*paṭhamaṃ phalam-ajjhagaṃ*, i.e., became a Sotāpanna or Stream-enterer, a person who will achieve nirvana after seven more births, and will not in the meantime fall into any bad birth-states. This interpretation follows the BJTS SInhala gloss. Another plausible reading, which would make better sense of the accusative form of *paṭhama* (otherwise, why not *paṭhamaphalam-ajjhagaṃ*?), is "first, I attained the fruit"

[315]*jinasāsanaŋ*, lit, "the Victor's dispensation"

"Even if this Teaching goes only this far
you all should discern [its] grief-free state
as not seen in the past
performing many sacrifices.[316] (149) [288][317]
While seeking *Dhamma* [formerly]
I wandered the difficult fords.
That meaning's [now] obtained by me;
there is no time for neglecting." (150) [289]

Greatly pleased by [monk] Assaji,
attaining to that tranquil state,
looking for my co-renouncer
I returned to the ashram [then]. (151) [290]

On seeing me from far away
my companion,[318] who was well-trained,
who'd learned[319] meditative postures,
[astonished], spoke these words [to me]: (152) [291]

"O sage your face and eyes are pleased
and you display a sagely mien.
How have you come to deathlessness,
everlasting state, nirvana?" (153) [292]

You come, conforming to what's good,
it is as though you've been made calm.
And you've approached [me], O brahmin,
tamed in the ultimate taming." (154) [293]

"I have attained the deathless state
where craving's arrow is destroyed.
You too ought to attain [to that];
let's go to the Teacher's presence." (155) [294]

My companion, who was well-trained,
assented saying "Excellent!"
Taking [his] hand into [my] hand
we went to the Teacher's presence. (156) [295]

"We both of us will now go forth
in your presence, O Śākyas' Son.

[316] *bahukehi kappana-hutehi.*

[317] PTS and BJTS both read the verse in a meter unlike the more elaborate meter of the opening verses and the (*gāthā*) that characterizes the bulk of *Apadāna*. Those exhibit a consistent 11-11-11-11 or 8-8-8-8 number of syllables per foot, respectively. The present verse seems to be 11-9-6-9, and I have translated accordingly.

[318] = Kolita, Mahāmoggallāna.

[319] lit., "who was endowed with" or "to whom there was much"

Having arrived at your teaching
we will live without defilements." (157) [296]

Kolita's top in magic powers;
I'm the one foremost in wisdom.
The two of us, living as one,
beautify the dispensation. (158) [297]

While my thought was still incomplete
I wandered the difficult fords.
Coming to your philosophy
my thought is now fully mature. (159) [298]

Having been planted in the earth,
trees blossom forth in [their] season.
They exude their heavenly scents
and delight all living beings. (160) [299]

In just this way, O Great Hero,
O Greatly Famed One, Śākyas' Son,
being planted in your teaching
I want to bear flowers in season. (161) [300]

I seek the liberation-flower,
freedom from this circling rebirth.[320]
Finding that liberation-flower
I'll delight all living beings. (162) [301]

Through this entire Buddha-field
except for the Great Sage himself,
in wisdom there is no rival
for [me], your son, O Eyeful One. (163) [302]

Well-instructed are your students;
the retinue is so well-trained.
Tamed in the ultimate taming
they always gather around you. (164) [303]

Meditators, trance-lovers,
wise, attentive, with minds at peace,
sages who have a sagely mien,
they always gather around you. (165) [304]

Wanting little,[321] clever and wise,
eating little, with no desires,

[320] *bhavasamsāramocanaṃ*
[321] reading *appicchā* for *apicchā*, following BJTS

happy if receiving or not,
they always gather around you. (166) [305]

Forest dwellers with wants removed,[322]
meditators in shabby robes[323]
who delight in being alone,[324]
they always gather around you. (167) [306]

Attainers of the eight path-fruits
[and] those who are still aspiring,[325]
searching for the ultimate goal
they always gather around you. (168) [307]

Stainless enterers of the stream
and some who are once-returners;
non-returners and arahants too,
they always gather around you. (169) [308]

Skilled in retaining mindfulness,[326]
fond of wisdom's parts as focus,[327]
your followers all, and numerous,
they always gather around you. (170) [309]

Skilled in [all] the superpowers,
fond of calming-meditation,[328]
undertaking fit exertion[329]
they always gather around you. (171) [310]

Perfecting the three knowledges,
special knowledges, superpowers,
attaining wisdom's perfection
they always gather around you. (172) [311]

Such indeed are they, Great Hero,
your students, who are so well-trained,
hard to approach, with mighty powers,

[322] *dhuta-ratā*

[323] *lūkha-civarā*

[324] *viveka*, seclusion, detachment, meditation, being apart, loneliness

[325] see cty p. 233. *Paṭipanna* = attained four fruits of the path, in the eighth fruit (*phalaṭṭhā*) established arahantship; *sekhā-phala* = the lower (or as John Strong [1983]: would have it, slower) three fruits (*sotāpanna*, *sakadāgami*, *anāgami*)

[326] *satipaṭṭhānakusalā*

[327] *bojjhangā-bhāvanā-ratā*, lit., "fond of meditating on the constituents of wisdom." The constituents of wisdom are usually enumerated as seven: mindfulness, investigation of the law, energy, rapture, repose, concentration and equanimity.

[328] *samādhi-bhāvanā-ratā*.

[329] *sammappadhānam anuyuktā*.

they always gather around you. (173) [312]

Surrounded by [all] those students
ascetics who have been taught well,
like a lion which is not frightened
you shine just like the king of stars.[330] (174) [313]

Having been planted in the earth,
hardwood trees grow up [strong and tall].
They attain their full abundance
and [in season] display their fruit. (175) [314]

O Śākyas' Son, O Great Famed One,
you're analogous to the earth;
being fixed in your [great] teaching,
they [like the trees] grow deathless fruit. (176) [315]

The Indus, and the Sarasvatī
are rivers, like the Candabhāgā,
the Ganges and the Yamuna
the Sarabhu and the Mahī too. (177) [316]

When those rivers [finish] flowing
the great ocean accepts them [all].
Abandoning their former names,
they're all known as "the great ocean". (178) [317]

Likewise these people, of four castes,
who've gone forth into your presence,
abandoning their former names
are all known as "the Buddha's sons". (179) [318]

Just as the moon which is unblemished
going across the space in the sky
casting its light upon the world
outshines the entire mass of stars, (180) [319]

so likewise you, O Great Hero,
surrounded by the gods and men,
going across the Buddha-field
are shining brightly all the time. (181) [320]

Waves which [first] arise from the depths
go no further than the seashore;
when they do come onto the shore,
they are crushed to bits[331] and scattered. (182) [321]

[330] the moon.
[331] *sañcuṇṇā*

Just so the world's heretics
with their varied views and big crowds
wishing to possess the Teaching
never go further than the Sage. (183) [322]

If they [try] attaining to that
through debating, O Eyeful One,
having come into your presence
they get thoroughly crushed by you. (184) [323]

Just as many white lotuses[332]
and *mandālaka* blooms,[333] water-born,
do get besmeared by the water
and also by the mud and clay, (185) [324]

so too indeed many creatures
who're born and grow up in the world
are pained by [their] lust and anger
like the white lotus in the mud. (186) [325]

Just as a pink lotus,[334] water-born,
growing up in the water's midst
is not besmeared by the water
but rather that lotus is clean, (187) [326]

so too are you, O Great Hero,
though born within the world, Great Sage.
You are not besmeared by the world,
like the pink lotus by water. (188) [327]

Likewise, many lotus flowers
blossom in the month of April[335]
[but] do not last beyond that month;
that is the time for blossoming. (189) [328]

So too are you, O Śākyas' Son
blooming in your liberation.
The dispensation's not surpassed
like the water-born lotuses. (190) [329]

[332]*kumuda*

[333]RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS gloss is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, Nymphaea Lotus. At [4007] BJTS glosses it as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees.

[334]*paduma*

[335]actually March-April, *Bak Māsa* in the Sinhala calendar, *rammaka māsa* in Pali

The king of *sal* trees all in bloom
exudes a heavenly perfume.
Surrounded by other *sal* trees
the king of *sal* trees is lovely. (191) [330]

So too are you, O Great Hero,
blooming with a Buddha's wisdom.
Circled by the monks' Assembly,
like the *sal*-king you are lovely. (192) [331]

Just as the Himalayan stone's
medicine for living beings
and the lair of the lesser gods,
and *nāgas* and *asurās* too, (193) [332]

so too are you, O Great Hero,
medicine[336] for living beings;
you've mastered the three knowledges,
special knowledges, great powers. (194) [333]

They are admonished, Great Hero,
by you, [but] with [great] compassion.
Delighting in love of *Dhamma*
they dwell in your dispensation. (195) [334]

Likewise a lion, king of beasts,
going about how he wishes,
surveying the four directions
[then] growls three times [his mighty roar]. (196) [335]

All the beasts are very frightened
because of that lion's growling.
Thus just one beast, of noble birth
always frightens [all of the rest]. (197) [336]

Because of your growl, Great Hero,
the earth [herself] begins to quake.
Those fit for wisdom realize it,
scaring the partisans of Death.[337] (198) [337]

The heretics are all afraid
of your voice, O Sage so Great.
That flock of crows is in a fluster
like the beasts with the lion-king.[338] (199) [338]

[336]lit., "like medicine"
[337]*māra-kāyikā* — those in Mara's troupe.
[338]lit., "with the king of beasts".

Those with followers in the world
are known by the title "teachers".
They teach to their community
doctrines passed down by tradition. (200) [339]

Not so do you, O Great Hero
preach your Teaching to living beings.
Understanding the truths yourself[339]
[you preach] all of Awakening.[340] (201) [340]

Grasping desires and deep fantasies,[341]
strengths and weaknesses of senses,[342]
discerning who's able, who's not,
you thunder forth like a great cloud. (202) [341]

Right to the universe's edge,
seated groups of followers are
thinking through their varied doctrines,
trying to resolve[343] [all] their[344] doubts. (203) [342]

Reading the minds of everyone,
skilled in analogies, O Sage,
discoursing on single questions
you resolve living beings' doubts. (204) [343]

In this world the earth is filled with
people like those [I've] referred to.
All of them, hands reverently pressed,
should sing the World-Leader's praises.[345] (205) [344]

Singing praises for an entire aeon,
speaking of diverse qualities
they never could be fully measured;
the Thus-Gone-One has no measure. (206) [345]

Thus singing the Victor's praises
with all the power that they have,
speaking for ten million aeons
this and that would remain unsaid. (207) [346]

If any being, god or man,

[339] reading *sāmaṃ* (BJTS) for *samaŋ* (PTS).
[340] lit., "the complete party of Awakening" (here reading *pakkhiyaṃ* [BJTS] for *pakkhikaŋ* [PTS]).
[341] *āsaya* = likes, wants + *anusaya* = defilements deep in the mind which have not been acted upon
[342] reading *balābalaṃ* (BJTS, cty) for *phalāphalaŋ* ("the fruits and the fruitlessness," PTS).
[343] lit., "for the sake of resolving"
[344] taking *taṃ* as *tesaṃ*, with the cty
[345] here I follow the cty, which glosses *kittayun* as *gunaṃ katheyyuṃ*.

even if he's [very] well-trained
tries to draw the full [ocean's water][346]
he would certainly come to grief.[347] (208) [347]

[Now] fixed in your dispensation,
O Śākyas' Son, O Great Famed One
having reached Wisdom's Perfection
I'm living without defilements. (209) [348]

Defeating rival heretics
I further the dispensation.[348]
Today I'm the *Dhamma*'s general[349]
in the Buddha's dispensation.[350] (210) [349]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,[351]
I have destroyed my defilements. (211) [350]

Whatever man who on his head
would carry a load, every day,
he'd be oppressed due to that load,
[and] that burden would be heavy. (212) [351]

I transmigrated through lifetimes[352]
being burnt up by the three fires,[353]
weighed down by the burden of being
as though I were lifting mountains. (213) [352]

My burden [now] has been laid down
and I've destroyed[354] re-becoming.
I've done all things that should be done
in the Buddha's dispensation.[355] (214) [353]

Through this entire Buddha-field,

[346]I follow the cty here.

[347]lit., "he would receive nothing but destruction"

[348]*jinasāsanaŋ*, lit., "the Victor's dispensation." Jina, "Victor" (or "Conqueror") is appropriately paired here with the "defeat" of riva

[349]*Dhamma-senāpati*, lit., "the chief of the army of *Dhamma*," or perhaps "*Dhamma's* commander in chief." Pronounce as "gen'ral" to keep the meter when chanting.

[350]"army" might make the analogy work better, but the Pāli is *sakyaputtassa sāsane*, lit., "in the dispensation of the Son of the Śākyas." Yet the analogy appears more appropriate in light of the more basic meaning of "dispensation" (*sāsane*), namely "commandment" or "order" (as of a king).

[351]or perhaps "I'm released, quick like an arrow;"

[352]lit., "existences"

[353]the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

[354]cty glosses *ugghāṭitā* as *viddhaṃsitā*.

[355]*sakyaputtassa sāsane*, lit., "in the dispensation of the Son of the Śākyas"

except the Śākyan Bull himself,
I'm supreme in terms of wisdom;
there is no one to rival me. (215) [354]

So well-trained in meditation[356]
excelling in the superpowers,
today my only desire is to
create a thousand magically.[357] (216) [355]

Of me who dwelt there by and by
the Great Sage was the [great] Teacher.
He told me the dispensation;
cessation[358] happened lying down. (217) [356]

My divine eye is purified
and I'm skilled in concentration.
Proper exertion is applied;
I love wisdom's parts as focus. (218) [357]

Everything is done by me
which followers ought to attain.
Except the Leader of the World
there is no one to rival me. (219) [358]

Skilled in the attainments and discipline,
through altered states I got liberated fast.
Fond of wisdom's parts as focus
I've excelled in the followers' virtues. (220) [359][359]
Attaining the followers' virtues
I'm honored by the Best of Men.
[My] mind is always filled with faith
in fellow religious students. (221) [360]

Like a snake whose poison's destroyed,[360]
like a bull whose horns are broken,
freed of my pride and arrogance
I approach with great reverence.[361] (222) [361]

If my wisdom were a beautiful girl
she'd hook up with the rulers of earth.

[356] *samādhimhi*.

[357] reading *sahassam* (BJTS, PTS alt) for *sahāyam* ("friend," "companion," PTS). BJTS Sinhala gloss understands this to mean creating a thousand forms by means of *iddhi* — the self-multiplication miracle found throughout these texts.

[358] lit., "my cessation".

[359] this verse is in a different meter (?), apparently 10-11-7-10, so I translate accordingly.

[360] reading *uddhaṭa* (BJTS, cty) for *uddhata* (PTS).

[361] lit., "I approach the group with great reverence."

This is the fruit of [my] having praised the
knowledge of Anomadassi Buddha.[362] (223) [362][363]
I help keep rolling perfectly
the *Dhamma*-wheel which was turned
by the Śākyas' Son, Neutral One:
that's the fruit of praising knowledge. (224) [363]

May I not ever, anywhere,
meet one whose thoughts are less than pure,
who's lazy or lacks energy,
is unlearned or immoral. (225) [364]

Let only one who is learned,
wise, well-fixed in moral precepts
and settled into mental calm
come face-to-face in front of me.[364] (226) [365]

I'm saying this to you, O monks,
gathered together begging here:
always be happy, with slight wants,
meditators, trance-lovers. (227) [366]

That one whom I saw first of all
was free of lust and stainless [too].
He's my teacher, he's the hero,
the follower named Assaji. (228) [367]

It's on account of him that I
today am *Dhamma*'s general.
In every place, having excelled,
I'm living without defilements. (229) [368]

I bow my head in reverence
to whatever region he's in,
that one who was my own teacher,
the follower named Assaji. (230) [369]

Having called to mind my karma,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
placed [me] in the foremost place [then]. (231) [370]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[362]lit., "Blessed One".
[363]here too a more elaborate meter, 10-9-10-10
[364]lit., "stand on/before my head."

Like elephants with broken chains,[365]
I am living without constraint.[366] [371]

Being in Best Buddha's presence
was a very good thing[367] for me.
The three knowledges are attained;
[I have] done what the Buddha taught! [372]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (232) [373]

Thus indeed Venerable Sāriputta Thera spoke these verses.
The legend of Sāriputta Thera is finished.

[2. Mahā-Moggallāna]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
was living in the Himalayas,
Honored by the Gods' Assembly. (1) [374]

I was then a king of snake-gods,[368]
known by the name of Varuṇa.[369]
Taking on the form of Cupid[370]
I was dwelling in the ocean. (2) [375]

Being in a musical group,
I provided the percussion.[371]
After serving the Sambuddha,
the divine nymphs[372] then sang [their songs]. (3) [376]

When the drums were being beaten
the gods then also beat on drums.

[365] lit., "like an elephant having broken [its] chains." I take some poetic license and adopt the plural in order to make the phrase work metrically, here and in all subsequent instances of this verse, which recurs quite regularly throughout the *Apadāna*.

[366] *vhārāmi anāsavo*, lit., "I am dwelling without outflows;" *āsavas* are "constraints" to the achievement of nirvana.

[367] Lt. "was well come to me"

[368] *nāgarājā*

[369] PTS reads Varūṇa.

[370] lit., "transformed into the form of Kāma;" could be less specific: transforming into sexy shapes

[371] lit., "established the turiya"

[372] *accharā*, Skt. *apsarā*

Upon hearing the sound of both,
the Buddha himself then listened. (4) [377]

Having invited Sambuddha
that he come over to my house,
providing an appointed seat.
I announced that it was [now] time. (5) [378]

With one thousand flawless arahants[373]
following behind, that World-Chief,[374]
shining light in all directions
did come over to my house [then]. (6) [379]

I satisfied with food and drink
the Great Hero who had arrived,
the God of Gods, the Bull of Men
along with the monks' Assembly. (7) [380]

The Great Hero was delighted,
the Self-Existent, Top Human;
seated in the monks' Assembly
he spoke these verses [about me]: (8) [381]

"He who worshipped the assembly
and also the Buddha, World-Chief,[375]
due to the pleasure in [his] heart,
will go into the world of gods. (9) [382]

He will exercise divine rule
seventy-seven [different] times.
He will reside upon the earth,
[and] have eight hundred earthly reigns. (10) [383]

And he'll be a wheel-turning king
five and fifty [different] times.
All the time they will bring for him
uncountable [amounts of] wealth. (11) [384]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [385]

After having come out of hell
he will go to a human state.

[373] lit., "with one thousand who were free of *āsavas* (outflows, defilements)"
[374] or "World-Leader:" *lokanāyako*
[375] or "World-Leader," *lokanāyakaŋ*

Known by the name of Kolita
he'll be a kinsman of Brahma.[376] (13) [386]

He'll afterwards go forth, renouncing,
incited by [his] wholesome roots.
He'll be second chief-follower
of the Blessed One, Gotama. (14) [387]

Resolved,[377] with strenuous effort,[378]
he'll excel in superpowers.
Knowing well all the defilements
he'll reach nirvana, undefiled." (15) [388]

Depending on [some] evil friends,
overpowered by lust [and] anger,
being cruel-minded I slew
my mother and my father too. (16) [389]

In whichever womb I'm reborn
in hell or [else] among humans
since[379] I possess that bad karma
I get murdered,[380] head split open. (17) [390]

This is the final time for me;
[my] last rebirth is proceeding.[381]
And also here, like that, for me
a time for getting killed will be. (18) [391]

Binding [myself] to solitude,
fond of *samādhi*-meditation,
knowing well all the defilements,
I am [now] living, undefiled. (19) [392]

Excelling in superpowers
I shake with only my left thumb
this very earth which is so deep,
thick and difficult to destroy. (20) [393]

I don't feel the pride of "I am;"
no pride at all exists in me.

[376] *brahmabandhu*, i.e., a brahmin

[377] *pahittato*. RD "of resolute will." Cty (following Buddhaghosa) explains the term as derived from: *peseti*, "sent:" "having a mind that is sent forth to nirvana;" RD dismisses this as false etymology.

[378] *āraddhaviriyā*, lit., "with strenuous effort"

[379] following BJTS in reading *samanginnā* (sing. abl) for PTS *samangīnaŋ* (pl. dat/gen)

[380] reading, with BJTS and PTS alt, *marām' ahaṃ* for PTS *bhavām' ahaŋ*

[381] *carimo vattate bhavo*

Even regarding novices
I act with reverence in [my] heart. (21) [394]

I brought forward the karma done
in an aeon so long ago.[382]
That I has now attained the earth;[383]
I've reached the end of defilements. (22) [395]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [396]

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! [397]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (23) [398]

Thus indeed Venerable Mahāmoggallāna Thera spoke these verses.

The legend of Mahāmoggallāna Thera is finished.

[3. Mahākassapa]

When the World-Chief had passed away[384]
the people, with exalted minds,
intoxicated with delight
did *pūjā* for the Neutral One,
the Teacher, who was the World's Best,
Blessed One, Padumuttara. (1) [399, 400a-b]

When their religious emotion[385]
was born, great joy[386] arose in me.
Gathering my family and friends
I spoke these words [to all of them]:

[382]lit., "in an aeon immeasurably [past]."
[383]reading *bhummanupatto* (BJTS) for *bhumim anuppatto* (PTS).
[384]*parinibbute*, lit., "when he had fully gone out" "when he reached nirvana".
[385]*saṃvega*.
[386]*pīti*.

"the Great Hero has passed away;[387]
surely we should do a *pūjā*!" (2) [400c-d, 401]

They agreed saying, "Excellent!"
which made me smile even more.
"We'll make a meritorious pyre
over the Buddha, the World-Chief."[388] (3) [402]

We made a well-made festoon work
which was one hundred hands in height,
and we raised up into the sky
a mansion fifty hands higher.[389] (4) [403]

Having made that festoon work there,
decorated with rows of stripes,
bringing pleasure to [my] own mind
I worshipped that excellent shrine. (5) [404]

Like a blazing column of fire,
like a regal *sal* tree in bloom,
like Indra's post up in the sky
it shined in the four directions. (6) [405]

After making [my] mind pleased there[390]
and doing much that was wholesome,
recalling karma from the past
I was born with the thirty [gods].[391] (7) [406]

I possessed a divine chariot
yoked with one thousand [fine] horses.
That tall residence of mine [there]
was seven stories [tall] in height. (8) [407]

It had one thousand gabled cells;
all [of them were] made out of gold.
It blazed by means of its own power
lighting up every direction. (9) [408]

There were also other doorways
[all] made of rubies [at that time].
With their light they too illumined
the four directions entirely. (10) [409]

[387] lit., "reached nirvana"

[388] the locatives allow for a double entendre, what is given, and/or: "we will make a heap of merit with respect to the Buddha, the World-Chief."

[389] lit., "one hundred and fifty hands high"

[390] taking the PTS alternate reading *tattha* for *tesu*, which also follows BJTS

[391] *tidasaŋ*, i.e., the thirty-three gods, in Tāvatiṃsa heaven

Those well-constructed gabled cells
produced by [my past] good karma[392]
and [all] the gemstone [doors] then shined
in ten directions on all sides. (11) [410]

When they were thus [all] shining forth
there was a massive effulgence.
I surpassed all the [other] gods;
that is the fruit of good karma. (12) [411]

Sixty thousand aeons ago
I was the king[393] named Ubbiddha.
Victorious on [all] four sides
I took the earth as residence. (13) [412]

In that most auspicious aeon
for fully thirty times I was
a wheel-turning king with great strength
deriving from my own karma. (14) [413]

Possessor of the seven jewels
I'm lord of the four continents.
And in that place my residence
was as tall as the tree of Indra.[394] (15) [413-414]

It was twenty-four [leagues][395] in length,
[and] in width [it measured] twelve [leagues].
[My] city was named Rammaka;
it had strong ramparts and gateways. (16) [414-415]

It was five hundred [leagues] in length,
in width two hundred fifty [leagues].[396]
It was crowded with groups of men
just like the thirty-three gods' city. (17) [415]

Like needles in a needle-case[397]
there were twenty [different] bazaars[398]
[where] they gather, one another;
[the city] was [very] crowded. (18) [416]

Of such a sort was my city,

[392]*puññakammābhinibbattā*, lit., "produced by meritorious karma"
[393]lit., "kṣatriya"
[394]*indalaṭṭhi*
[395]following the cty, which understands the numbers to refer to *yojanas*
[396]lit "half of that," i.e., 250
[397]following BJTS in reading *sūcighare* and *sūci* for *sucighare* and *suci* (PTS).
[398]following the cty in reading *āpaṇa* for *paṇṇu*.

with elephants, horses, chariots
and [very] crowded with people:
Rammaka, excellent city. (19) [417]

Having lived there and having left
I returned to the world of gods.
In this, my final existence,
I'm born in an accomplished clan.[399] (20) [418]

Born into a brahmin family
I had a massive heap of gems.
Eight hundred million[400] [worth of] gold[401]
abandoned, I went forth renouncing. (21) [419]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [420]

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! [421]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [422]

Thus indeed Venerable Mahākassapa Thera spoke these verses.

The legend of Mahākassapa Thera is finished.

[4. Anuruddha]

I caught a glimpse of the World-Chief,
the Blessed One [named] Sumedha,
the World's Best One, the Bull of Men,
while he was dwelling in solitude.[402] (1) [423]

So I approached that Sambuddha,
Sumedha, the Chief of the World,

[399] lit., "there was an accomplished clan for me".
[400] lit., "eighty *koṭis*"
[401] following BJTS Sinhala gloss, which takes *'bhirañña*ssa as *ran*.
[402] reading *vūpakaṭṭhaṃ* (BJTS, cty) for *vupakaṭṭhaŋ* (PTS)

and holding up hands pressed together
I said to [him], the Best Buddha: (2) [424]

"With your permission,[403] Great Hero
o World's Best One, O Bull of Men,
I shall light a lamp for you while
you meditate beneath that tree." (3) [425]

That Wise One signaled his assent[404]
the Self-Existent, Best Debater.[405]
I then contrived a mechanism
by piercing through some tree [trunks there]. (4) [426]

I set afire a thousand wicks
for the Buddha, the World's Kinsman.
For a week I kept them [all] lit
[and then] those lamps were extinguished. (5) [427]

Due to the pleasure in [my] heart
and that intention and resolve,
discarding [my] human body
I'm born in a [divine] mansion. (6) [428]

There was a pillar, well-proportioned
for me born in that divine state.
It blazed forth on every side [then]:
that is the fruit of giving lamps. (7) [429]

On every side for a whole league
I [myself] shined forth at that time.
I surpassed all the [other] gods:
that is the fruit of giving lamps. (8) [430]

For thirty aeons, king of gods
I exercised divine rule [then].
No one at all neglected me:
that is the fruit of giving lamps. (9) [431]

And also eight and twenty times
I was a wheel-turning monarch.
Both day and night I could [then] see
an entire league surrounding [me]. (10) [432]

With knowledge of one thousand worlds,

[403] lit., "Be compassionate [toward me]"
[404] lit., "expressed forbearance," "did not object"
[405] *vadataŋ varo*

I see in the dispensation.[406]
The "divine eye" is [now] attained:
that is the fruit of giving lamps. (11) [433]

That Sambuddha named Sumedha
lived thirty thousand aeons hence.
To him a lamp was given by me
with a mind that was very clear. (12) [434]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [435]

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! [436]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [437]

Thus indeed Venerable Anuruddha Thera spoke these verses.

The legend of Anuruddha Thera is finished.

[5. Puṇṇa-Mantāniputta]

I was a learned mantra-knower
who had mastered the three Vedas.
Heading up [my group of] students
I approached [him], the Best of Men. (1) [438]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage then proclaimed to me[407]
karma, with the explanation. (2) [439]

After having heard the Teaching,
[and] having worshipped the Teacher

[406] *satthusāsane*, lit., "in the Teacher's dispensation"

[407] BJTS Sinhala gloss understands "mama" here as the genitive: *my* (Sinh: *māgē*) karma. I take it instead as a dative, "to me"

I held my hands up pressed together
[then] departed facing the south. (3) [440]

Having heard the explanation
I then preached with more expansion.
All the students were delighted
to have listened to my words [then]. (4) [441]

Quitting my own philosophy
[my] heart was pleased in the Buddha.
Then I preached with explanation
and with the further expansion. (5) [442]

A knower of *Abhidhamma*
clear about the *Kathāvatthu*,
providing instruction to all,
I'm living without defilements. (6) [443]

Five hundred aeons after that
I was lord of four continents,
the clever Suppakāsaka[408]
possessor of the seven gems. (7) [444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [445]

Thus indeed Venerable Puṇṇa Mantāṇiputta Thera spoke these verses.

The legend of Puṇṇa Mantāṇiputta Thera is finished.

[6. Upāli]

In the city, Haṃsavatī
the brahmin known as Sujāta
was very rich, with great vast wealth,
having saved eight hundred million. (1) [446]

[I] was that learned mantra-knower
who had mastered the three Vedas.
I had excelled in Saddhamma,
in reading signs and history. (2) [447]

[408] "Good-Explanation-er," taking this as a proper name with BJTS.

A great many female renouncers,
with single top-knots, ascetics,[409]
who followed Rishi[410] Gautama,
were wandering around back then. (3) [448]

They then came and surrounded me,
thinking, "he's a famous brahmin."
The common people worshipped me
but I worshipped no one at all. (4) [449]

I saw no one worthy of *pūjā*;
I was fiercely proud at that time.
The word "Buddha" did not exist [yet]
as the Victor'd still not been born. (5) [450]

When [many] days and nights had passed
the Leader, Padumuttara,
Eyeful One, arose in the world,
dispelling all of its darkness. (6) [451]

When [his] dispendation had been
explained and spread to many folks,
then [he], the Buddha, did approach
the city called Haṃsa[vati]. (7) [452]

In order to assist others
the Eyeful Buddha preached *Dhamma*.
At that time his [large] retinue
extended for an entire league. (8) [453]

An ascetic named Sunanda[411]
with the favor of the people.
then pleased with flowers everyone
in that Buddha-retinue [there]. (9) [454]

On a superb flowered platform
he explained the Four [Noble] Truths.
Dhamma-comprehension was reached

[409] lit., "ascetics who were wandering"

[410] all the manuscripts have "followers of Gotama [some spell it Gautama] Buddha," but I follow the cty (which says they were all Jains [*nigaṇṭhasāvakā*] spouting varied views) and BJTS, which offers "Rishi Gautama" as the Sinhala gloss. This reading makes sense, given that Gotama Buddha was a hundred thousand aeons off still, and even — at this point in the legend — his predecessor Padumuttara Buddha had yet to be born. Indeed, verse 5 points out that there was not even the idea of "Buddha" in the world at that time. It is possible to take the term as referring to their later status as followers of Gotama Buddha, but the former interpretation seems much more fitting to the context.

[411] "Good Joy"

by a trillion [beings who heard him]. (10) [455]

For seven days and nights Buddha
rained forth a shower of *Dhamma*,
[and] when the eighth day then did dawn
the Victor spoke of Sunanda: (11) [456]

"This one, transmigrating in lives[412]
in the gods' world or that of men,
being most excellent of all
will transmigrate through his lifetimes.[413] (12) [457]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [458]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
[he] will be that Teacher's follower
named Mantāṇiputta Puṇṇa."[414] (14) [459]

The Sambuddha spoke in this way
to Sunanda the ascetic,
causing all the people to smile
and displaying his own power. (15) [460]

With hands pressed they showed reverence
to ascetic Sunanda then.
Acting in accord with Buddha
he purified his future state. (16) [461]

[And] this thought then occurred to me
on hearing the words of the Sage:
"I also shall act [in that way]
until I [too] see Gotama." (17) [462]

Having thought in this fashion I
then considered the deed I'd do:
"what karma then should I perform
in this unrivaled merit-field? (18) [463]

This bhikkhu [known as][415] Pāṭhika

[412]lit., "in being" or "in existence".

[413]reading *bhavesu samsarissati* (BJTS) for *bhaveussaŋsarissati* (PTS, sic).

[414]#5 of *Therāpadāna*, above

[415]I follow BJTS and cty in taking this a personal name, which makes especial sense given the further reference to him in v. (78) [523] below. But it could also mean "a person on the road,"

is ranked first in the *Vinaya*
and all the recited teachings;
I will aspire to that status." (19) [464]

I had immeasurable wealth
analogous to the ocean.[416]
With that wealth I caused to be made
an ashram for the [monks and] Buddha. (20) [465]

That ashram, known as Sobhana[417]
was built to the east of the city.
I spent a hundred thousand [coins]
[then] built that monastic ashram.[418] (21) [466]

Constructing gabled cells, mansions,
platform stages and [also] caves,
and making a well-made walkway
I built that monastic ashram. (22) [467]

I caused a bath-house to be made
with heated rooms and a fire-room
beneath the water-storage hall
and gave it to the Assembly.[419] (23) [468]

I gave everything [they would need]:
short chairs for sitting and recliners,
vessels for cooking and eating,
and medicines for the ashram. (24) [469]

[Then] providing it protection
I had a solid rampart built
so none would do it any harm,
[a place] for peaceful meditation. (25) [470]

I built that monastic ashram
with lakhs of quarters for the monks
and filling them abundantly
I [then] approached the Sambuddha. (26) [471]

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taking it as der. from *patha*, road.

[416] lit., "analogous to the unperturbable ocean".

[417] "beautiful"

[418] *sanghārāma*, a Buddhist monastic residence, lit., "grove of/for the Assembly." The wider connotation of *ārāma* is "garden" or "park,' not precisely the same as ashram (Pāli *assama*) but closer than any alternative that occurs to me, so I adopt the Anglicized "ashram" to translate both *ārāma* and *assama*. I also sometimes translate these terms "hermitage," as meter demands. I have tried to reserve the more technical "monastery" for *vihāra*.

[419] lit., "to the monks' Assembly".

"I've completed the ashram [now];
please may you [therefore] accept it.
I'm gifting[420] it to you, Hero,
and the residents, Eyeful One." (27) [472]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking
[then] accepted it, the Leader. (28) [473]

Learning of the acquiescence
of the Omniscient One, Great Sage,
after the food had been prepared
I announced the time [for giving]. (29) [474]

When the time had [thus] been announced,
Padumuttara, the Leader,
along with one thousand arahants
[then] came to my [splendid] ashram. (30) [475]

Discerning the time to sit down
I entertained with food and drink.
Seeing that they'd finished eating
I [then] spoke these words [to him]: (31) [476]

"[This] ashram known as Sobhana
cost [me] one hundred thousand [coins]
and building it cost so much more;[421]
please may you [therefore] accept it. (32) [477]

Because of giving this ashram
with intention and [firm] resolve
being reborn in lifetimes I
should receive what I'm wishing for." (33) [478]

The Buddha, having accepted
that well-made monastic ashram,
seated in the monks' Assembly
[then did] speak these words [about me]: (34) [479]

"This one who gave to the Buddha
a well-made monastic ashram,
I shall relate details of him;
[all of] you listen to my words: (35) [480]

[He said], "The army, with four parts —

[420] reading *niyyādessāmi* with BJTS (and PTS alt.) for PTS *niyyātessāmi*
[421] lit., "and was built with such a large amount"

tusker, soldier, chariot, horse —
will ceaselessly wait on this one:
fruit of a monastic ashram. (36) [481]

Sixty thousand instruments[422] [and]
well-decorated kettle-drums[423]
will ceaselessly attend this one:
fruit of a monastic ashram. (37) [482]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems, (38) [483]

with long eyelashes, lovely smiles[424]
and slim waists, pleasant to look at,[425]
will ceaselessly wait on this one:
the fruit of a monastic ashram. (39) [484]

He'll delight in the world of gods
for thirty thousand aeons [hence].
A thousand times the king of gods,
he will exercise divine rule. (40) [485]

Whatever a god-king obtains
he [too] will receive all of that.
Not lacking anything at all
he will exercise divine rule. (41) [486]

A thousand times he's going to be
the wheel-turning king of a country.
His reigns on earth will be many,
innumerable by counting. (42) [487]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (43) [488]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,

[422] *turiya*, musical instruments

[423] *bheri*

[424] hasulā = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, "eyebrows" or "thick eyebrows", often found in combination with the term for "long eyelashes" (*aḷārapamha*).

[425] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

[this one] will be that Teacher's follower;
his name will be Upāli [then]. (44) [489]

Excelling in the Vinaya,
skilled in right and wrong conclusions,[426]
furthering the Victor's teaching
he will live without defilements. (45) [490]

Having recognized all of that,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place him in the foremost place." (46) [491]

Doing service beyond measure
longing for your dispensation,
I have [now fully] reached the goal,
in which all fetters are destroyed. (47) [492]

Just as a man tied to a stake,
fearing punishment by the king,
finding no pleasure in that stake,
would wish only to be set free, (48) [493]

so too am I, O Great Hero,
afraid of rebirth-punishment.
Being bound to the karma-stake
I'm scared of desirous feelings. (49) [494]

I find no pleasure in existence
being burned up by the three fires.[427]
I am seeking liberation
like one punished by the king [does]. (50) [495]

Just as a person who's been poisoned,
who's wracked with pain because of that,
would seek after an antidote,
a way[428] to destroy that poison; (51) [496]

and seeking, should he find a cure
that's able to destroy poison,
drinking it he would be happy
[to be] set free from that poison. (52) [497]

Just so am I, O Great Hero,
like him struck down by the poison.

[426] *thānāṭhāne ca kovido*. This is one of the ten powers of a Buddha.
[427] cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)
[428] reading *upāyanam* with BJTS, cty

Pained because of [my] ignorance
I came for the *Saddhamma*-cure. (53) [498]

Searching for that curing *Dhamma*
I saw the Śākyan dispensation,
the best among all medicines,
by which all arrows are removed. (54) [499]

Drinking that *Dhamma*-medicine
I have destroyed every poison.
I have seen tranquil nirvana,
which does not age and does not die. (55) [500]

Just as one frightened by a ghost,
wracked with pain because of that [fear]
would seek after an exorcist[429]
to free him from that ghost's [attacks], (56) [501]

and seeking, should he find a man
with skill in exorcising[430] ghosts,
that one would slay the ghost for him,
and wipe it out right to the root. (57) [502]

Just so am I, O Great Hero,
pained because I'm sunk in darkness.
I searched for the world of knowledge
that could free me from this darkness. (58) [503]

And then I saw the Śākyan Sage,
cure for darkness and defilement.
He drove out my mental darkness
like the exorcist does the ghost. (59) [504]

Diverting the stream of being;[431]
he held back the craving-waters;
obliterating all rebirth
like the exorcist, to the root. (60) [505]

Just as a harpy who swoops down
on snakes to serve as his own food
will launch attacks from a great lake
a hundred leagues in each direction, (61) [506]

[and] that one, picking up a snake

[429] *bhūtavejjaŋ*
[430] *bhūtavijjāsu kovidaŋ*, lit., "skilled in exorcisms of ghosts," "skilled in the knowledges about ghosts"
[431] *saṃsāra-sotaŋ*

would hurt it right beneath the head
[then] carrying it, take off [again],
flying about the sky at will, (62) [507]

just so am I, O Great Hero,
just as strong as is that harpy.
Searching for the unconditioned
I washed away [all of] my stains. (63) [508]

I have seen the superb Teaching,
the peaceful state, [so] unsurpassed.
Carrying it, I'm [now] dwelling
like the harpy with the serpent. (64) [509]

There is a vine, *āsāvatī*,
which grows up in Indra's garden.[432]
A single fruit is borne by it
after a thousand years [have passed]. (65) [510]

The gods are looking after that
as long as the fruit may last [there].
Thus indeed the gods do savor
that superb vine, *āsāvatī*. (66) [511]

For one hundred thousand [years then]
I did attend upon that Sage,
worshipping him morning and night
just like the gods *āsāvatī*. (67) [512]

Service which was never-ending,
[and] worship which was not empty;
for all the time that I had come
not one moment did he fail me. (68) [513]

I witness no re-becoming;[433]
I've investigated being;
free of desires [and] fully free,
calmed, I'm wandering about [now]. (69) [514]

And just as a lotus flower
blooms due to the rays of the sun,
so too do I, O Great Hero,
bloom because of the Buddha-rays. (70) [515]

Just as male birds are not always

[432]lit, in the forest of the Cittalatā, the name of one of Indra's gardens
[433]*paṭisandhi* = conception, reunion, following cty in connecting this with future existence

found mating with the female cranes[434]
[but only] when the clouds do rumble
do they take them to their wombs, (71) [516]

and for much time they stay pregnant[435] —
as long as the clouds don't thunder —
then they are freed from that burden
when the clouds are raining [again], (72) [517]

[so] when the *Dhamma*-cloud thundered
of Padumuttara Buddha,
due to that *Dhamma*-cloud's loud sound
I [then] conceived a *Dhamma*-womb. (73) [518]

Serving for a hundred thousand
[aeons] I bore that merit-fetus.
I was not freed from that burden;
the *Dhamma*-cloud did not thunder. (74) [519]

But when you, Sage of the Śākyas
did thunder from your *Dhamma*-cloud
in lovely Kapilavastu,
I was set free from that burden. (75) [520]

[Then] I explained the whole Teaching
and also its four fruits, which are:
emptiness, the absence of marks,
suchness, intentionality. (76) [521]

The Second Recitation Portion.
Giving service beyond measure,
longing for your dispensation,
I have [now fully] reached the goal,
the state of peace without rival. (77) [522]

I have excelled in *Vinaya*
just as had the sage Pāṭhika.
There is no one to rival me;
I further your dispensation. (78) [523]

I'm without any doubts about
the letter as well as the spirit

[434] *balāka*, a kind of small crane or *kōkā*. lit., "just as the males are not always found in the vaginas of female *balākas*..."
[435] lit., "for a long time they carry the fetus"

of both *Vibhangas*,[436] *Khandakas*,[437]
and the [*Parivāra*], the fifth.[438] (79) [524]

Skilled in rebuking,[439] redressing,[440]
in correct and flawed conclusions,
restoration[441] and expungement[442] —
I have excelled in all regards.[443] (80) [525]

Citing the relevant sentence
in the *Vibhangas* and *Khandhakas*,
[and] disentangling both of them
I make suitable restorations.[444] (81) [526]

Well-skilled in the Pāli language,[445]
wise in what's meaningful and not,
there's nothing that's not known by me,
foremost in the Teacher's teaching. (82) [527]

I am now skilled in [all] matters[446]
in the Śākyan[447] dispensation.
I resolve all perplexities
and cut off every [single] doubt. (83) [528]

I am skilled in all the subjects:
prior clauses, subsequent ones,
in the letter and the spirit,
opening frames, concluding ones. (84) [529]

Just as a king with great power
who having rebuked enemies[448]
and triumphing in [his] battles

[436] lit "of the *Vinaya*;" BJTS and cty understand this to mean the two *Vibhangas* of the *Vinayapiṭaka*: *Bhikkhu-vibhanga* and *Bhikkhunī-vibhanga*.

[437] that is, the *Mahāvagga* and the *Cūlavagga* of the *Vinayapiṭaka*.

[438] *tikacchede 'va pañcake*; BJTS: *sanghādisesa tika pācittiyādiyehi da, pasvaeni vu parivarayehi da*

[439] *niggahe*: rebuking evil monks

[440] *paṭikamma*: cty: of monks who are unattained; a formal act of the *Saṅgha* against guilty *bhikkhus*.

[441] *osāraṇe*

[442] *vuṭṭhāpane*: cty: *āpattito vuṭṭhapaṇe nir-āpatti-kāraṇe*

[443] lit everywhere, *sabbaṭṭha*

[444] *rasato osāreyy'aham*. *Rasa* = *kritya*, function, what should be done — in the abl? [This section contains a lot of technical material that needs checking in the *Vinaya* texts)

[445] *niruttiyā*, in knowledge of the original dialect of the holy scriptures, which the BJTS Sinhala gloss explains as knowing the original meaning of words and understanding grammar.

[446] *rūpadakkho*

[447] lit., "in the dispensation of the Son of the Śākyas."

[448] neither I, nor the mss tradition, knows what to do with "*tape*" here. The BJTS takes it to mean "army," cty reads *tappeyya* ("would feel remorse")

might build a city in that place, (85) [530]

and he'd construct in that city
many ramparts, and trenches too,
gateways with strongholds and pillars,
and high watch-towers of various sorts, (86) [531]

and well-planned bazaars at crossroads
and places where four roads do meet,
and there he'd build a court of law
to settle meanings and lacks thereof. (87) [532]

To censure [all] unfriendly [kings],
to make known faults and faultlessness
and for protection he'd appoint
a general of the army [there]. (88) [533]

In order to protect his goods
he would appoint a treasurer,
one with skill in [guarding] treasure,
[commanding], "do not waste my goods." (89) [534]

So that procedures are followed
he'd give the administration
to a friend, the king's devotee,
desiring his prosperity. (90) [535]

He'd appoint as his adviser
one with [much] skill in reading signs
as well as omens which arise,
a learned master of mantras. (91) [536]

[Thereby] endowed with [all] these limbs
he would be called "a Kṣatriyan".
Always they would protect the king
like a goose [protects] the injured.[449] (92) [537]

Thus indeed are you, Great Hero,
a Kṣatriyan with slain enemies.
You are called the King of Teaching
in this world including the gods. (93) [538]

Having destroyed the heretics
and Māra with his army [too],
driving out that cause of darkness
you built a city of *Dhamma*. (94) [539]

[449] *dukkhitaṃ*. Cty understands this to mean "its own relatives," the other birds.

Morality's the ramparts there;
your knowledge, the gates and strongholds;
faith in you, the pillar, Wise One;
restraint, the sentry at the door. (95) [540]

Mindfulness[450] is the high watch-tower;
you wisdom is the crossroads, Sage;
the superpowers, where four roads meet;
the *Dhamma*-road's well-constructed. (96) [541]

Your court of law consists of the
nine-fold teaching of the Buddha,
the *Suttas* and *Abhidhamma*
and the whole of the *Vinaya*. (97) [542]

Emptiness, the absence of marks,
dwelling wanting very little,
desirelessness and cessation:
[all of] these form your *Dhamma*-hut. (98) [543]

At the top of those with wisdom
and skilled in understanding too,
the one known as Sāriputta's
general of your *Dhamma*-army. (99) [544]

Wise in the four sudden events,[451]
excelling in the super powers,
the one who's known as Kolita
is your top adviser, O Sage. (100) [545]

Bearer of the ancient lineage,
hard to approach, of mighty power,
foremost in ascetic virtue,
[Kassapa]'s Prime Minister, Sage. (101) [546]

The learned bearer of *Dhamma*,
reciter of all the teachings,[452]
the one who's known as Ānanda
[serves as] your *Dhamma*-guard, O Sage. (102) [547]

Passing over all of those [monks]
the Blessed One did reckon[453] me
best[454] explainer of *Vinaya*

[450] *satipaṭṭhāna*
[451] *catūpapātakovido*. What are these?
[452] lit., "of everything in the dispensation".
[453] reading *pamesi* ("measured," BJTS, cty, PTS alt) for *pihesi* ("loved," PTS).
[454] lit., "[most] learned".

and gave my judgments [authority]. (103) [548]

Whatever Buddha-follower
raises some *Vinaya* question,
there without my even thinking
I relate the answer to that. (104) [549]

Throughout the entire Buddha-field
except [of course] for you, Great Sage,
in *Vinaya* there's no rival;
where would someone better come from? (105) [550]

Seated in the monks' Assembly
Gotama thus thundered forth [then]:
"There's no rival for Upāli
in *Vibhangas*[455] and *Khandhakas*." (106) [551]

Teacher's nine-fold dispensation
as far as the Buddha's preached it
is all found in the *Vinaya*
for one who knows it to the root.[456] (107) [552]

Remembering my [past] karma
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
did place me in the foremost place. (108) [553]

Having served one hundred thousand
[aeons] while longing for this place,
I have [now fully] reached the goal,
excelling in the *Vinaya*. (109) [554]

I was formerly a barber
bringing the Śākyas happiness.
The son of the Great Sage was born
after I'd abandoned that clan. (110) [555]

In the second aeon ago
there lived Kṣatriyan Añjasa[457]
of boundless might and measureless fame,
king of the earth, and very rich. (111) [556]

I was [then] the son of that king,
the Kṣatriyan named Candana.

[455] see notes to [524] above.
[456] lit., "for one who knows *Vinaya* to [or through, or with] the root",
[457] "path". This spelling follows BJTS, cty and PTS alt; PTS reads Ajasa.

I was puffed up with pride of clan
and pride about my fame and wealth. (112) [557]

One hundred thousand elephants
decked out in all the ornaments,
in rut in three ways,[458] *mātaṅgas*,[459]
waited on me all of the time. (113) [558]

Wishing to go to the garden
surrounded by my army, I
mounted the elephant Sirika
then headed out from the city. (114) [559]

The [Lonely] Buddha Devala
abundant in perfect conduct,
self-controlled with doors well-guarded[460]
approached my city [at that time]. (115) [560]

Driving Sirika the tusker
I insulted that Buddha then.
Due to that, with ire arisen,
he would never lift his foot.[461] (116) [561]

Having seen [my] tusker's bad mood
I got angry at the Buddha.
Having harassed the Sambuddha
I [then] went into the garden. (117) [562]

I felt no pleasure in that moment
as though my head were set ablaze.
I was burning up with anguish
just like a fish caught on the hook. (118) [563]

I felt the whole earth was burning
all the way to the ocean's edge.
Going to my father's presence
I spoke these words [to him just then]: (119) [564]

"My insult to that Self-Become One
is like a very angry snake,
it's like a mass of fire that's come,
it's like a drunk tusked elephant. (120) [565]

It's awful that I've insulted

[458]i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.
[459]see #1, v. 25 [164]. Or glossary?
[460]this refers to the "doors" of the body's sense-organs: eyes, ears, etc.
[461]lit., "the elephant did not lift his foot".

that Buddha, Victor, Fiercely Strong.
We'll bring our cities all to ruin;
let's seek the pardon of that sage." (121) [566]

"If we don't make him understand,
that Self-Tamed One, Self-Controlled One,
then on the seventh day from now
my country will [all] be destroyed. (122) [567]

Sumekhala the Kosiyan
and Siggava, so Sattuka,
after they'd insulted sages
came to grief, as did their armies. (123) [568]

Whenever sages get enraged,
well-trained ones who are celibate,
they cause [the world] to be destroyed
with its gods, oceans and mountains." (124) [569]

I assembled [all] the people
throughout three hundred thousand leagues.
In order to discuss that crime,
I approached the Self-Become One. (125) [570]

Wearing wet clothes, bearing wet heads,
everyone pressed hands together.
Falling down at the Buddha's feet
I spoke these words [to him just then]: (126) [571]

"Please show forgiveness, Great Hero;
the populace is begging you.
Please extinguish this awful fire;
and don't destroy the [whole] country. (127) [572]

All the gods and also the men
and titans[462] and spirits[463] as well,
would constantly break my head open
with a hammer made of iron." (128) [573]

"Fire does not survive in water
[and] seeds don't germinate in rock;
worms don't survive in medicine;
there's no anger in a Buddha. (129) [574]

Like the earth, which is unshaken
and the ocean, beyond measure,

[462] *asurā*
[463] *yakkhā*

and the sky, which has no limit,
so the Buddha can't be perturbed. (130) [575]

Great Heroes who are ascetics[464]
are patient and forgiving [folks].
Such patient, forgiving people
do not consider your [wrong] course." (131) [576]

The Sambuddha, having said this,
[then] extinguished that awful fire.
Then in front of everyone [there]
he flew right up into the sky. (132) [577]

Wise One, due to that [bad] action
I attained inferior birth;[465]
[now] passing beyond that station,
I've come to the fearless city. (133) [578]

Then, Great Hero, [having seen] me,
well-settled [but] being burnt up,
that Self-Become [Lonely Buddha]
drove off the fire [and] forgave [me].[466] (134) [579]

Even so today, Great Hero,
you have extinguished the three fires,[467]
relieving me who was being
burnt up by those [self-same] three fires.[468] (135) [580]

Let those of you with ears to hear,
[all of] you, listen to my words:
I'm declaring the facts for you
of how I came to see this state. (136) [581]

Sneering at the Self-Become One,
peaceful-hearted [and] attentive,

[464]lit., "practicing austerities".

[465]cty stipulates that this refers to his former occupation as the barber of the Śākyas.

[466]my translation here follows the BJTS Sinhala gloss on this grammatically-ambiguous verse, and the BJTS (and PTS alt.) reading of the final verb as *khamāpayi* (third person) for PTS *khamāpayiŋ* (first person); the ambiguity revolves around the term translated here as "Self-Become," *sayambhuñ* (*sayambhuṃ*), which as a nominative (as in the BJTS gloss, and corresponding to the third person verb), should be *sayambhū* (would *-ū* ever become *-uñ* in *sandhi* with *ca*?), rather than this form which appears to be an accusative (*sayambhuṃ*, which would accord with the first person verb of PTS, but leaves the text asserting that the protagonist forgave the Buddha rather than the other way around); the *-uṃ* could also be read as a vocative form, but then the verse lacks a subject, since the first reference to the (present) Buddha is clearly in the vocative.

[467]cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

[468]cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

today, due to that [bad] karma,
I am born in this low-caste womb. (137) [582]

Don't transgress even one moment;
you will grieve for the moment missed.
The moment is prepared for you:
endeavor [now] for your own good. (138) [583]

The poison [called] *haḷāhaḷa*
in some [is cured] by vomiting.
For some [the antidote] is purging,
for others medicinal herbs. (139) [584]

With reference to merit-field-seekers,
for those on the path [the cure] is vomit;[469]
for those after path-fruits it's a purge;[470]
for the fruit-attainers, medicinal herbs.[471] (140) [585]

Those who would oppose the teaching
are poisoned as with *haḷāhaḷa*:[472]
a snake's venom, poison eaten,
surely is going to harm[473] that man. (141) [586]

Only once does *haḷāhaḷa*
bring about the end of [one's] life.
After opposing the teaching
he burns for ten million aeons. (142) [587]

Patiently and non-violently,
with loving-kindness in his heart,
[Buddha] helps[474] [this world] with its gods.
Therefore you shouldn't oppose[475] him. (143) [588]

Unattached to getting or not,
whether honored or insulted,
Buddhas are [steady] like the earth;
therefore they shouldn't be opposed.[476] (144) [589]

The Sage is just the same toward all,

[469] cty: expelling *samsāra*, getting freed from *samsāra*
[470] cty: dripping, oozing out of *samsāra*
[471] cty: the medicine is nirvana
[472] lit., "it's poison just like *haḷāhaḷa* for those in conflict with the dispensation"
[473] this interpretation of *jhāpeti* follows the cty.
[474] reading *tāreti* (BJTS, cty) for *tarati* (PTS).
[475] the term *avirodhiyā* (alt *avirādhiyā*) here and in the next verse is problematic — to be taken as the optative of *virujjhati>virodhati*?
[476] reading *na virādhiyā* (cty) or *na virodhiya* (BJTS) for *n' avirodhiyā* (PTS).

Devadatta the murderer,
the thief Angulimālaka,
Dhanapāla and Rāhula.[477] (145) [590]

They don't experience anger;
passion is never found in them.
The Buddha's just the same toward all,
a murderer [or] his own son. (146) [591]

Seeing a robe atop a tree[478] —
discarded, smeared with excrement —
one should press the hands, head bowed;
that sages' flag should be worshipped. (147) [592]

[All of] the Buddhas of the past
and the present and future [too,]
purify themselves with that flag;
therefore they ought to be worshipped. (148) [593]

With my heart I bear *Vinaya*,
almost the same as[479] the Teacher.
I will always live my life [by]
paying homage to *Vinaya*. (149) [594]

Vinaya's my inclination;
it's[480] my walking meditation.
I make my home in *Vinaya*;
the *Vinaya* is my pasture. (150) [595]

I have excelled in Vinaya,
skilled in mental tranquility.
Great Hero, Teacher, Upāli
is now venerating your feet. (151) [596]

I'll wander village to village
and [also] city to city
paying homage to Sambuddha
and to the practice of *Dhamma*. (152) [597]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[477] the Buddha's son, *Therāpadāna* #16, below.

[478] I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Here the former reading makes sense of the allusion to "flag" in the fourth foot.

[479] *kappa*, could also translate: "which is the practice of"

[480] lit., "the *Vinaya* is".

Like elephants with broken chains,
I am living without constraint. (153) [598]

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! (154) [599]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (155) [600]

Thus indeed Venerable Upāli Thera spoke these verses.
The legend of Upāli Thera is finished.

[7. Aññākoṇḍañña]

Sambuddha Padumuttara
was the Best in the World, the Guide.[481]
I saw him first, when he had [just]
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots
spirits[482] were gathered together
surrounding the Sambuddha, they
worshipped, with hands pressed together. (2) [602]

All the gods had delighted minds;
as they flew around in the sky,
"This one has become a Buddha,
Dispelling the Darkness of Night."[483] (3) [603]

A huge din was being produced
by them overcome with laughter,[484]
"We'll destroy our defilements
in Sambuddha's dispensation." (4) [604]

Having heard the words of the gods,
that majestic speech they uttered,
I gave [him] his very first food,
happy, [and] with a happy heart. (5) [605]

[481] *vināyakaŋ*
[482] *yakkhā*
[483] *andhakāra-tamo-nudo*, lit., "Dispeller of the Darkness of the Darkness-maker"
[484] *hāsa-paretānam*

Discerning what I was thinking,
the Teacher, Peerless in the World,
seated in the gods' meeting hall
[then] spoke these verses [about me]: (6) [606]

"Leaving the world a week ago,
today I reached Awakening.
This one's [given] me my first rice,
a celibate monk's sustenance. (7) [607]

I shall relate details of him
who coming here from Tusitā
presented this almsfood to me;
[all of] you listen to my words: (8) [608]

For thirty thousand aeons he
will exercise divine rule.
Overpowering all the gods
he will reside in heaven [then].[485] (9) [609]

Falling down from the world of gods
he'll go into a human state.
A thousand times a wheel-turner
he will reign there [for a long time]. (10) [610]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [611]

Falling down from heaven [again]
he'll go into a human state.
Going forth from the house [and world]
he will dwell [there] for twenty years. (12) [612]

In the seventh year after that
the Buddha will declare the truth.
He whose name [will be] Koṇḍañña
will be the first one to grasp [it]." (13) [613]

When [he] set out I [too] renounced
and great effort was made by me.
So as to destroy defilements
I went forth into homelessness.[486] (14) [614]

[485] *tidivan*

[486] cty understands this seeming redundancy of "going forth" (*anupabbajan pabbajin*) to mean that at first he renounced as a non-Buddhist ascetic, and then he renounced as/became a Buddhist monk.

Approaching, the Omniscient One,
Buddha in the world with [its] gods
did beat the drum of deathlessness
in the deer-forest named "Isi".[487] (15) [615]

He has now achieved deathlessness,
the unsurpassed and peaceful state.
Knowing well all the defilements,
without defilements I [now] live. (16) [616]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [617]

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! [618]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [619]

Thus indeed Venerable Aññākoṇḍañña Thera spoke these verses.

The legend of Aññākoṇḍañña Thera is finished.

[8. Piṇḍola-Bhāradvāja]

The Victor Padumuttara
the Self-Become One, Best Person,
did dwell in Cittakūṭa[488] then,
in front of the Himalayas. (1) [620]

I was [then] the king of beasts there,
fearlessly going on all fours.
Hearing the voice of that [Buddha]
many folks were assembling [then]. (2) [621]

Picking up a blooming lotus
I approached [him], the Bull of Men,

[487] reading *Isināme Migārañña* with BJTS. The Buddha first preached the *Dhamma* to Kondañña and the others at the Deer Park in the Isipattana, near Sarnath.

[488] a mountain in the Himalayas. DPPN says it is "generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River."

[and] gave it to the Buddha when
he'd risen from meditation. (3) [622]

I worshipped from four directions
the Best Buddha, Ultimate Man
and bringing pleasure to [my] heart
I [then] roared out[489] a lion's roar. (4) [623]

Padumuttara, World-Knower,
Sacrificial Recipient,
sitting down on his own seat then
uttered these verses [about me]: (5) [624]

Knowing that Buddha would speak,[490] the
gods all came together, [thinking],
"the Best One, [the Buddha] has come;
let us listen to his Teaching." (6) [625]

The World-Chief, the Far-Seeing One,
the Great Sage [Buddha] then explained
the [meaning] of my roar before
[those gods] overcome with laughter. (7) [626]

"I shall relate details of him
who gave [me] this lotus flower
and who has roared a lion's roar;
[all of] you listen to my words: (8) [627]

Eight aeons in the future he
will be a wheel-turning monarch,
possessor of the seven gems,
a lord of the four continents. (9) [628]

He [then] will reign over the earth
for four more than sixty [lifetimes].[491]
He will be known as Paduma,[492]
a wheel-turning king with great strength. (10) [629]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama,
will be the Teacher in the world. (11) [630]

This one will be a brahmin when

[489]reading *'nadim* (BJTS) or *anadim* (cty) for *adās'* (PTS)
[490]lit., "recognizing [that there would be] speech of the Buddha"
[491]I follow the cty and BJTS in taking the number to refer to lifetimes
[492]i.e.," Pink Lotus," which hearkens both to his formative gift and its recipient.

the Buddha's words are broadcast then.
Leaving behind his brahmin-ness,
he'll go forth [in the Buddhist way]. (12) [631]

Being one bent on exertion,
calmed,[493] devoid of grounds for rebirth,[494]
knowing well all the defilements,
he'll reach nirvana, undefiled. (13) [632]

[Though] of a frightful clan of beasts
[living] in the deepest forest,
knowing well all the defilements,
he'll reach nirvana, undefiled." (14) [633]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [634][495]

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! [635][496]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [636]

Thus indeed Venerable Piṇḍola-Bhāradvāja Thera spoke these verses.

The legend of Piṇḍola-Bhāradvāja Thera is finished.

[9. Khadiravaniya Revata]

The River named Bhāgīrathī[497]
is fed by the Himalayas.
I, a Boatman on the near bank,
ferried [folks] over the rough ford. (1) [637]

"The Lord [named] Padumuttara
the Sambuddha, the Best Biped,

[493] *upasanto*
[494] *nirūpadhi*
[495] PTS omits this verse
[496] PTS omits this verse
[497] this is the BJTS spelling; PTS gives *Bhāgīrasī*

with one hundred thousand arahants
will [need to] cross the raging stream." (2) [638]

Getting many boats tied as one
very carefully by workers
[and] having made a covering,
I honored [him], the Bull of Men. (3) [639]

When the Sambuddha had arrived
he [then] climbed onto that [large] boat.[498]
In the middle of the river
the Teacher spoke these verses [then]: (4) [640]

"He who ferried the Sambuddha
and undefiled Assembly across,
due to the pleasure in [his] heart
will delight in the world of gods. (5) [641]

A divine mansion will arise,
well made for you, fixed on a boat
which will always sail across the
sky, with a floral canopy. (6) [642]

In the fifty-eighth aeon [thence]
he will be a wheel-turning king,
victorious on [all] four sides
a Kṣatriyan named Tāraṇa.[499] (7) [643]

In the fifty-seventh aeon
he'll be the king[500] named Campaka.[501]
With mighty power, he will shine
just like the sun [when it] rises. (8) [644]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [645]

Falling from the highest heaven[502]
he will go to a human state.

[498]following BJTS and cty in reading *āruhi*

[499]i.e., "he who crosses," hearkening to his formative act of merit as well as his former profession.

[500]lit., "kṣatriyan".

[501]the name of a tree. The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

[502]lit, "from the Thirty [three gods]".

He'll be a kinsman of Brahma;[503]
he will be known as Revata. (10) [646]

Setting forth from the house [and world,]
incited by [his] wholesome roots,
he'll renounce in the teaching of
the Blessed One [named] Gotama. (11) [647]

And later on, once he's renounced,
bound to the rule, contemplative,
knowing well all the defilements,
he'll reach nirvana, undefiled." (12) [648]

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Supreme Buddha's teaching.[504] (13) [649]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. [650]

Seeing my fondness for the woods,
the Sage, Who Reached the World's End,
the Great Sage, therefore did rank me
foremost among the forest monks. [651]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [652]

Thus indeed Venerable Khadiravaniya Revata Thera spoke these verses.

The legend of Khadiravaniya Revata Thera is finished.

[10. Ānanda]

Setting out from the ashram's door
the Great Sage Padumuttara
was raining the rain of deathlessness
[and] quenching the population. (1) [653]

[503] *brahmabandhu*, i.e., a brahmin
[504] *Sammāsambuddhasāsane*, lit., "in the dispensation of the Fully Awakened One".

One hundred thousand Hero [monks]
strong, with the special knowledges,[505]
were surrounding the Sambuddha
like shadows that never depart. (2) [654]

I was on an elephant's back
with a superb white umbrella.
Having seen [his] beautiful form
great happiness arose in me. (3) [655]

Dismounting from the elephant
I approached [him], the Bull of Men,
and raised over the Best Buddha
my umbrella, made of gemstones. (4) [656]

Padumuttara, Sage So Great,
discerning what I was thinking,
halting the talk [he was giving,]
[then] spoke these verses [about me]: (5) [657]

"He who's hoisting [this] umbrella
adorned with ornaments of gold,
I shall relate details of him;
[all of] you listen to my words: (6) [658]

Having gone on from here this man
will dwell in Tusitā [heaven].
He'll experience happiness
being honored by divine nymphs.[506] (7) [659]

He will exercise divine rule
four and thirty [different] times.
One hundred eight [times] a strong king
he will reside upon the earth. (8) [660]

And he'll be a wheel-turning king
eight and fifty [different] times.
He will exercise on the earth
uncountable regional reigns. (9) [661]

In one hundred thousand aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [662]

He will be a [close] relative

[505]lit., "with the six special knowledges".
[506]i.e., *apsaras*

of that Flag of the Śākyan Clan.
Ānanda will be his name [then],
attendant of the Sage So Great. (11) [663]

Ardent striver, intelligent,
and wise in terms of many truths,
humble in action, and yielding,
he'll recite all [the Buddha's words]. (12) [664]

Being one bent on exertion,
calmed,[507] devoid of grounds for rebirth,[508]
knowing well all the defilements
he'll reach nirvana, undefiled." (13) [665]

There are elephants in the woods,
tuskers who are sixty years old,
mātaṅgas[509] rutting in three ways,[510]
chariot-pole tusks, vehicles for kings.[511] (14) [666]

[Like them] there are numerous lakhs
of wise men with vast superpowers
all of whom are not astonished
at the Buddha-elephant's [might]. (15) [667][512]

I worship in the beginning,
in the middle and at the end.
With a pleased heart [and] happy mind
I attend on the Best Buddha. (16) [668]

Ardent striver, intelligent,
one who knows truly, mindful one,
arrived at the stream-enterer-fruit,
skilled in the training-bases, [I] (17) [669]

brought forth the karma which [I did]
one hundred thousand aeons hence.
I have [now] achieved that station,
firm, unwavering in *Dhamma*.[513] (18) [670]

[507] *upasanto*
[508] *nirūpadhi*
[509] see n. to #1, v. 25 [164]. Or glossary?
[510] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.
[511] following cty and BJTS in taking *urūLhavā* as *rājavāhanā*. Check RD. Cf below v [769]
[512] the analogy seems clear enough, but the final adjective varies from text to text, something is lost here. PTS reads *na honti parivimhitā*, BJTS and cty read *na hontu paNidimhi te*. Work on this one.
[513] reading *saddhammam-acalo* (BJTS) for *sangaman-acalo* (PTS).

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [671][514]
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! (19) [672]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [673]

Thus indeed Venerable Ānanda Thera spoke these verses.

The legend of Ānanda Thera is finished.

The Summary:

The Buddha and the Lonely Buddha
Sāriputta and Kolita
Kassapa and Anuruddha
Puṇṇa Thera and Upāli.
Koṇḍañña and Piṇḍola
and Revata, Ānanda the Wise
Six hundred and fifty verses[515]
adding them all together.

The Buddha Chapter of the *Apadāna*, the First.

[514] this verse only appears in BJTS

[515] the number is not exact, at least it does not precisely correspond to the existing editions. This is true of nearly all the summaries, indicating that many verses have been added or subtracted over time

Sīhāsana Chapter, the Second

[11. Sīhāsanadāyaka[516]]

When the World-Leader Siddhattha,
the Best Biped had reached nirvana,
his words had been spread; many folks
had embraced [his] dispensation. (1) [674]

With a pleased heart [and] happy mind
I had a lion-throne fashioned.
Having had the lion-throne made,
I had a foot-stool[517] constructed. (2) [675]

[And then] I had a house built there
[to shield] the lion-throne from rain.
Due to the pleasure in my heart
I was reborn in Tusitā. (3) [676]

A heavenly mansion, well-built,
existed at that time for me.
In length it measured twenty-four,
in width [another] fourteen leagues. (4) [677]

Seven[518] thousand [lovely] maidens
were always waiting on me [then].
There was a couch made out of gold
well-fashioned in the mansion [there]. (5) [678]

Elephant- and horse-carriages,
and divine carriages served [me].
Palaces and also litters[519]
were produced according to wish. (6) [679]

Couches constructed out of gems
and many other costly things

[516]his name means "Donor of a Lion-throne," the first of many monks (and nuns) in the *Apadāna* who, otherwise unknown, embody/represent/model specific pious actions rather than play a role in the historical dispensation of Gotama Buddha; it's possible that they weren't even real people, or in some cases, that they are to be identified with historical monks and nuns who seemingly otherwise are not represented in the collection (associations that are made mostly in the commentary on *Theragāthā* and *Therīgāthā*, partly tracked in DPPN and worthy of a more complete review)

[517]*pādapīṭha*

[518]alternates including cty and BJTS read *satam* or *sata* ("one hundred") for *satta* ("seven") in PTS; in that reading the total number of virgins in that heavenly mansion would have been one hundred thousand.

[519]*sivikā* = *siv geya* (dictionary), *doolā* (BJTS Sinhala gloss)

always came into being for me;
that's the fruit of a lion-throne. (7) [680]

I am always climbing up steps
made of gold and made of silver,
made of crystal, made of lapis;
that is the fruit of the foot-stool. (8) [681]

In the ninety-four aeons since
I performed that act [of merit],
I've come to know no bad rebirth;
that is the fruit of good karma. (9) [682]

There were three men [all] named Inda[520]
seventy-three aeons ago;
there were three [more] named Sumana[521]
seventy-two aeons ago; (10) [683]

[and] seventy aeons ago
there were three [kings] named Varuṇa;[522]
they were lords of four continents
possessors of the seven gems. (11) [684]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [685]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[12. Ekatthambhika[523]]

The Blessed One [named] Siddhattha
had a large group of followers.
They had taken [the lay] refuge
with faith in the Thus-Gone Buddha. (1) [686]

They all gathered and decided
to build a hut[524] for the Teacher.

[520] "Lord," = Indra, Śakra, king of the Vedic gods
[521] "Happy" "Good-Minded"
[522] the name of a Vedic god
[523] his name means "One Pillar-er".
[524] *māḷa*, a building with one peak in its roof, perhaps Engl. "lean-to" or "A-frame"

Still in need of one more pillar[525]
they were searching the thick forest. (2) [687]

Having seen them in the forest
I then went up to that group [there].
Pressing both my hands together
I made inquiries of that group. (3) [688]

Those morally-restrained layfolk
asked by me then gave [their] reply,
"we desire to build a *māḷa*
but we are [still] one pillar short." (4) [689]

"Give me the one pillar [duty];
I will give it to the Teacher.
I will take that pillar [to him],
all of you please [now] be at ease." (5) [690]

Pleased [and] with minds [full of] delight
they felled that pillar for me [there],
then having turned around to leave
they went back to their own houses. (6) [691]

Not long after that big group left
I then did give [him] that pillar.
I was the first one to raise it,
happy, [and] with a happy heart. (7) [692]

Because of the pleasure in [my] heart
I was born in a god's mansion.
That lofty residence of mine
was one hundred stories in height. (8) [693]

When the drums are being beaten,
I am then being entertained.[526]
I was the king, Yasodhara,[527]
in the fifty-fifth aeon [thence]. (9) [694]

There too I had a residence
which was seven stories in height.
Appointed with fine gabled cells
there was one pillar, mind's delight. (10) [695]

In the twenty-first aeon [thence]

[525]lit "they having not acquired one pillar".

[526]reading *paricārem'* (BJTS, PTS alt) for *parivārem'* ("being surrounded," PTS, but also with the sense of "waiting upon").

[527]"Fame-Bearer"

I was the king[528] known as Udena.
There too I had a residence
which was a hundred stories tall. (11) [696]

In whichever womb I'm reborn,
[whether] it's human or divine,
I experience all of that;
that is the fruit of one pillar. (12) [697]

In the ninety-four aeons since
I gave [him] that pillar back then,
I've come to know no bad rebirth;
that is the fruit of one pillar. (13) [698]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [699]

Thus indeed Venerable Ekatthambhika Thera spoke these verses.

The legend of Ekatthambhika Thera is finished.

[13. Nanda]

Padumuttara's *khoma* cloth[529]
I gave to the Self-Become One,
the Sage So Great, the Blessed One,
the Best in the World, Neutral One. (1) [700]

Then Buddha, named for the lotus[530]
made this prophesy about me:
"due to giving this piece of cloth
you will have the color of gold. (2) [701]

Experiencing two-fold bliss[531]
incited by [your] wholesome roots
you will be the younger brother
of Gotama the Blessed One. (3) [702]

[528]lit., "kṣatriyan".

[529]reading *vattham khomam* (BJTS, cty) for *vatthuttaman* ("excellent cloth" PTS)

[530]PTS reads *jalajuttamanāyako*, "Ultimate Lord of Water-Born Beings;" I follow BJTS and cty in reading *jalajuttamanāmako*, "named for the ultimate thing born of the water [i.e., a lotus]." This Buddha's name, "Padumuttara," means "Supreme Lotus".

[531]as a god, and as a man

Happy by nature but lustful,
[you] will be greedy for pleasures.
Being incited by Buddha
you will then go forth, renouncing. (4) [703]

After you've renounced the world there,
incited by [your] wholesome roots,
knowing well all the defilements.
you'll reach nirvana, undefiled." (5) [704]

In the seven-thousandth[532] aeon
there were four with the name Cela;[533]
sixty thousand aeons [ago]
there were four named Upacela;[534] (6) [705]

in the five-thousandth aeon ago
there were four people [named] Cela;
they were rulers of the four continents
possessors of the seven gems. (7) [706]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [707]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[14. Culla-Panthaka]

The Victor Padumuttara,
Sacrificial Recipient,
leaving the group [of followers,]
dwelt in the Himalayas then. (1) [708]

I too was in Himalaya,
dwelling in an ashram back then.
I went up to the World-Leader,
the Great Hero, who'd just arrived. (2) [709]

Taking a floral umbrella,
I went up to the Bull of Men

[532] BJTS reads "in the hundred-thousandth".
[533] "Cloth"
[534] "Additional Cloth"

practicing [his] meditation;[535]
I caused [him] no[536] interruption. (3) [710]

Holding it up with both my hands
I gave the floral umbrella.
Padumuttara the Great Sage,
the Blessed One [then] received it. (4) [711]

All the gods, who were delighted,
[then] approached the Himalayas.
They let out their cheers of "Sādhu,"[537]
"the Eyeful One will give [him] thanks."[538] (5) [712]

After saying this [then] those gods
approached [him], the Best among Men.
They were carrying in the sky
his superb lotus-umbrella. (6) [713]

"Hoisting a lotus-umbrella,
this ascetic gave it to me.
I shall relate details of him;
[all of] you listen to my words: (7) [714]

He will exercise divine rule
for five and twenty [full] aeons.
Thirty-four times he's going to be
a king who turns the wheel [of law]. (8) [715]

In whichever womb he's reborn,
[whether] it's human or divine,
he's going to carry that lotus
arrayed out in the open air. (9) [716]

[535] *samādhiṃ*

[536] reading *antarāyam na aham akāsim* with the cty (which BJTS Sinhala gloss follows). lit., "I did not make an obstacle." This reading seems more appropriate, even though the Pali in both PTS and BJTS — and hence in some manuscripts — is "I did make an obstacle". However indecorous this would have been of Culla-Panthaka's rebirth precursor, verse 4 has him giving the floral umbrella to the meditating Buddha without any transition to suggest that the meditation had ended (a transition we might expect from other *Apadāna* texts which specify that such-and-such meditator "had arisen from *samādhi*"), so it is *only* out of deference to the cty that I provide this translation, against my inclination to take the text as given and translate the final line: "I caused [him] an interruption."

[537] "Excellent!"

[538] *anumodissati*. The verb is more properly translated "gave a thanksgiving [speech]," as *anumodana* is a somewhat formal acceptance of a *pūjā*, typically provided at the end of an alms-meal or temple festival, and entailing acknowledgement of the gift, praise of the giver, and commentary on the religious efficacy of giving. No English word entirely captures all of these senses, and a string of words makes the meter impossible, so albeit with some reluctance I translate it "give thanks".

In one hundred thousands aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [717]

When Buddha's words have been proclaimed
he will attain the human state.
In the mind-created body[539]
he will be [ranked as] ultimate. (11) [718]

There will be a pair of brothers;
they will both be known as Pantha.
Enjoying the ultimate goal
they'll light up the dispensation." (12) [719]

I went forth into homelessness
[but even after] eighteen years
I'd not gained [any] distinction
in the Śākyan[540] dispensation. (13) [720]

I was in a dumb position;
I was despised in the city.
[Even my] brother dismissed me:
"It's [now] time for you to go home."[541] (14) [721]

Being one who was [thus] dismissed,
I stood there with my mind depressed,
in the monastery's storage room,
desiring[542] to be a true monk.[543] (15) [722]

Then to that place the Teacher came
[and] touching my head with his hand
then taking me by [my own] hand
he made me come inside again.[544] (16) [723]

Teacher, with compassion for me,
gave a cloth for wiping the feet.
In this way he did purify [me]
as I stood off to one side. (17) [724]

[539]cty (p. 320-321): "Created by the mind" means "produced by the mind, the mind in meditation; just as the mind maintains, so does the body take shape, making it in the mode [conceived in] the mind."

[540]lit., "in the Śākyas' Son's"

[541]lit., "Go now to your own house."

[542]reading *apekkhavā* (cty, BJTS, PTS alt) for *apekhavā* (PTS)

[543]lit., desiring the state of a *samana* (*sāmaññasmiŋ*)

[544]lit., "he caused me to enter the monastery".

Having taken him by the hands —
he who was like a red lotus —
right there my mind was liberated
[and] I became an arahant. (18) [725]

In [my] mind-created bodies
I attained thorough excellence.
Knowing well all the defilements,
without defilements I [now] live. (19) [726]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [727]

Thus indeed Venerable Cullapanthaka Thera spoke these verses.

The legend of Cullapanthaka Thera is finished.

[15. Pilindavaccha[545]]

When the World-Leader Sumedha,
the Best Person, reached nirvana,
with a pleased heart [and] happy mind
I did *pūjā* to [his] stupa. (1) [728]

Gathering together there those
whose defilements had been destroyed,
special knowledges, superpowers,
I gave the monks' Assembly a meal. (2) [729]

At that time I [also] waited
on Sumedha the Blessed One.
He who was known as Sumedha
then provided his thanks [to me]. (3) [730]

Due to the pleasure in [my] heart
I'm born in a [divine] mansion.
Eight-six thousand divine nymphs[546]
delighted me [in that mansion]. (4) [731]

They submitted only to me,
with every pleasure constantly.

[545] BJTS gives Pilindivaccha, which is also an alt reading in cty. As DPPN notes this may be a monk different from the famous Pilindavaccha of whom a much longer *apadāna* appears as #388 {391}, below.

[546] i.e., *apsaras*

I surpassed [all] the other gods;
that is the fruit of good karma. (5) [732]

In the twenty-fifth aeon [thence]
I was the king[547] named Varuṇa.
I was then a wheel-turning king
endowed with extra special food. (6) [733]

They did not have to plant the seed
nor did they need to yoke the plough;
[all] the folks [were able] to feed
on rice uncooked with firewood. (7) [734]

After reigning there [in that way]
I went back[548] to the divine state.
Then too in that same way for me
success in food came into being. (8) [735]

No living being, friend or foe
is doing any harm to me.
I am beloved of them all;
that is the fruit of good karma. (9) [736]

In the thirty thousand aeons
since I provided that gift then,
I've come to know no bad rebirth;
that's the fruit of scented ointment.[549] (10) [737]

In this [present] lucky aeon
one time I was the lord of men.
I was a wheel-turning king [then]
of great majesty and power. (11) [738]

I established many people
in the five moral precepts [then]
[and] made them achieve good rebirths;
I was beloved of the gods. (12) [739]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [740]

Thus indeed Venerable Pilindavaccha Thera spoke these verses.

[547] lit., "kṣatriyan".
[548] lit., "again".
[549] presumably his foundational *pūjā* entailed rubbing scented ointment upon the stupa of Sumedha Buddha.

The legend of Pilindavaccha Thera is finished.

[16. Rāhula]

I gifted a mirrored surface[550]
in the seven-story palace
of Blessed Padumuttara
the World's Best One, the Neutral One. (1) [741]

The Biped-Lord, the Bull of Men,
the Great Sage [then] surrounded by
a thousand [arahants] undefiled
proceeded to [his] perfumed hut. (2) [742]

Standing in the monks' Assembly,
[and] lighting up that perfumed hut,
the God of Gods, the Bull of Men,
the Teacher, spoke these verses [then]: (3) [743]

"I shall relate details of him
who would cause this [palace][551] to shine
[with] a mirror well spread out [here];
[all of] you listen to my words: (4) [744]

Things made of gold, things of silver,
things made of lapis lazuli;
whatever things he wishes for[552]
will arise in the sky [for him]. (5) [745]

Sixty-four times the king of gods
he will exercise divine rule;
a thousand times he's going to be
a wheel-turner, without a break. (6) [746]

In the twenty-first aeon [hence]
the Kṣatriyan named Vimala[553]
victorious on [all] four sides
will be a wheel-turning monarch. (7) [747]

[550] *santharaŋ* (PTS) or *santhariṃ* (BJTS, cty) literally means "spread out" or a mat. Cty clarifies that this mirror was a mirrored surface (*ādāsa-talam*), though it reads *santharim* as a gerund (*santaritvā*) meaning "produced" (*nipphādetvā*), "having produced a mirror I gave it". This seems unnecessary (as well as ungrammatical) if we take the reading *santharaṃ*, "a spread out [mirror]".

[551] PTS has *jotito* (m. nom. sing) but I follow cty and BJTS in reading *jotitā* (f. nom. sing), to agree with "palace" (*pāsādā*), which seems to be what *ayam* (m. or f. nom. sing.) refers to.

[552] lit., "whatever things are beloved to his mind"

[553] "Stainless"

[His] city, called Reṇuvatī,[554]
will be well-fashioned out of tile.
[Each side] three hundred [leagues] in length
will be joined rectangularly. (8) [748]

[His] palace named Sudassana[555]
constructed by Vissakamma[556]
will be furnished with gabled cells
studded with seven kinds of gems. (9) [749]

Filled with divine musicians,[557]
[and never] lacking the ten sounds;
it will be like Sudassana,
the city where the gods reside.[558] (10) [750]

[Even] when its radiance dims,
as though the sun were rising [then]
it will be made to shine brightly
eight leagues in every direction. (11) [751]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [752]

Falling from Tusitā [heaven],
incited by [his] wholesome roots,
he'll be the legitimate son
of Gotama the Blessed One. (13) [753]

If he should remain in the house
[then] he would be a wheel-turner.
For that [reason] an arahant[559] can't
obtain pleasure within the house. (14) [754]

Being well-trained he will renounce
after going forth from the house.
He will be known as Rāhula
[and] he will become an arahant." (15) [755]

"As a blue jay protects its eggs

[554]"Full of Pollen"
[555]Good to Look At"
[556]Vishwakarma, "the divine architect"
[557]*vijjādhara*° = Skt. *vidyādhara*°, divine musicians (or here too "spell-knowers," sorcerers?)
[558]lit., the gods' city, metri causa
[559]*tādī*, one who is neutral in terms of likes and dislikes, translated as the Neutral One or sometimes as the Such-like One when it's a Buddha epithet.

[and] as an ox [protects] its tail,
so too,[560] Great Sage, I being wise
and moral did protect [virtue]. (16) [756]

Understanding his Teaching, I
lived loving [his] dispensation.
Knowing well all the defilements,
without defilements I [now] live. (17) [757]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [758]

Thus indeed Venerable Rāhula Thera spoke these verses.

The legend of Venerable Rāhula Thera is finished.

[17. Upasena Vaṅgantaputta[561]]

I approached the Ultimate Man
the Blessed Padumuttara
the World's Best One, the Bull of Men,
as he sat on a mountain slope. (1) [759]

Seeing a dinner-plate[562] in bloom
I plucked [several] stalks from it
and, adorning an umbrella,
I raised it over the Buddha. (2) [760]

[And then] I gave an almsgiving
of milk-rice, delicious to eat.
I fed eight monks who were there [then]
with the Buddha as the ninth one. (3) [761]

The Great Hero gave thanks [to me]
the Self-Become-One, Best Person:
"Because of this umbrella gift
there will be showers of milk-rice. (4) [762]

He will enjoy great happiness
due to that pleasure in [his] heart.

[560] reading *evaṃ* (cty, BJTS) for *mamaŋ* (PTS)

[561] Vaṅganta was his father; the name means "Son of Vaṅganta." Rūpasāri was his mother.

[562] *kaṇṇikāra, kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

Thirty times as the king of gods
he will exercise divine rule. (5) [763]

And twenty [different] times he'll be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (6) [764]

The one whom they call Sumedha[563]
greatly wise,[564] wise as is the earth,
is going to become the Buddha
in one hundred thousand aeons. (7) [765]

When the dispensation's shining
he will go to a human state.
With Upasena as his name
he'll be the Teacher's follower. (8) [766]

This is the last time I'll exist;
[now] all being has been cancelled.
Conquering Death with his legions
I am bearing my last body. (9) [767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [768]

Thus indeed Venerable Upasena Vaṅgantaputta Thera spoke these verses.

The legend of Upasena Vaṅgantaputta Thera is finished.

The Third Recitation Portion is Finished.

[18. Raṭṭhapāla]

A rare elephant, fit for kings,[565]
with chariot-pole tusks was given by me
to Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [769]

[563]This apparently refers to the rebirth precursor of Gotama Buddha, though he was Sumedha under Dīpaṃkara Buddha, whereas this poem is set in the time of Padumuttara Buddha, which was "four incalculable aeons" later.

[564]hearkens to his name: *sumedhasam*

[565]lit., "a vehicle for kings". See note to [666]

It included all the trappings,[566]
white umbrella [and] a mahout;
taking the value of all that
I had a monastery built. (2) [770]

The palaces that I built [there]
[numbered] fifty-four thousand [then];
holding a massive almsgiving[567]
I gave it[568] to the Sage So Great. (3) [771]

The Great Sage gave thanks [to me then],
the Self-Become One, Best Person,
[then] he preached the path beyond death
to all of the smiling people. (4) [772]

Then Buddha, named for the lotus[569]
made this prophesy about me;
seated in the monks' Assembly
he uttered these verses [aloud]: (5) [773]

"I'll relate the karmic results
of this one[570] who constructed [here]
fifty-four thousand palaces;
[all of] you listen to my words: (6) [774]

Eighteen thousand huts with gables
will come into being upon
[his] superb heavenly mansion;
they all will be made out of gold. (7) [775]

Fifty times as the king of gods
he will exercise divine rule.
And fifty-eight times he will be
a king who turns the wheel [of law]. (8) [776]

In one hundred thousand aeons,

[566] reading *sakappaṇo* ("with the trappings for an elephant," BJTS, alt. in cty) for *sātappaṇo* ("with a reciter of the *Artharva Veda*," PTS, also cty though the latter understands the term to mean "decorated with the ornaments of an elephant").

[567] BJTS, cty read *mahoghaṃ*, "a great flood," interpreting it as a flood of alms; PTS reads, more straightforwardly, *mahābhattaŋ*, "a huge almsgiving/rice". The meaning is anyway clear: after giving an almsgiving, Raṭṭhapāla Thera's rebirth precursor dedicated everything to the Buddha.

[568] reading *niyyādesiṃ* ("dedicated," "put into charge," BJTS) for *niyyātesiŋ* ("departed, went out," PTS, cty)

[569] see above v. [701] and note there.

[570] reading *ayam* ("this one," BJTS) for *aham* ("I," the reading of PTS which causes the editor to place the first two lines in quotes, to the effect, "[the one who thought], 'I had 54,000 palaces built.'").

arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [777]

Falling down from the world of gods,
incited by [his] wholesome roots,
every time he will be reborn
in a rich clan with lots of food. (10) [778]

He afterwards leaving the world,
incited by [his] wholesome roots,
will be the Teacher's follower,
known by the name Raṭṭhapāla. (11) [779]

Being one bent on exertion,
calmed,[571] devoid of grounds for rebirth,[572]
knowing well all the defilements,
he'll reach nirvana, undefiled." (12) [780]

Rising up, having left the world,
abandoning abundant food,
like one for whom almsfood is phlegm
I have no taste for any food. (13) [781]

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Buddha's[573] dispensation. (14) [782]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [783]

Thus indeed Venerable Raṭṭhapāla Thera spoke these verses.

The legend of Raṭṭhapāla Thera is finished.

[19. Sopāka]

The Blessed One named Siddhattha
came into my presence [one time]

[571] *upasanto*
[572] *nirūpadhi*
[573] *sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"

when I was cleaning[574] a retreat[575]
on a most fine,[576] superb mountain. (1) [784]

Seeing the Buddha who'd arrived
I spread out a woven [grass] mat
for the World's Best, the Neutral One,
and gave [to him] that floral seat. (2) [785]

Sitting on that seat of flowers
Siddhattha the World-Leader
discerning my situation
[then] spoke about impermanence. (3) [786]

"In flux indeed is all that is;
things that arise and [then] decline
are being born [and then] dying;
happy is the relief from them." (4) [787]

Saying this the Omniscient One,
the World's Best One, the Bull of Men,
the Hero[577] flew into the sky
just like a swan-king in the air. (5) [788]

Abandoning my own dogma
I [then] perceived impermanence.
Meditating for [just] one [day],
[right then and] there I passed away. (6) [789]

Incited by [my] wholesome roots
I [then] enjoyed the two-fold bliss.[578]
When [my] last rebirth was attained
I was born among dog-cookers.[579] (7) [790]

After I set out from the house
I went forth into homelessness.
Dread-locked ascetic seven years,
I attained [my] arahantship. (8) [791]

Energetic,[580] self-abandoned,

[574] BJTS and cty read *sevantassa* ("serving") for *sodhayantassa* ("washing" "making clean"); either term conveys the meaning, elaborated by the cty, that he was a worker at the retreat.

[575] *pabbhara* is a slope, incline; cty explains that it was a place on the mountain where the monks would relax or be separated from others (*vivekaṭṭhānaṃ*, "leisure spot")

[576] PTS gives *pavare*, "most excellent;" BJTS reads *vipine*, "forest[ed]" (or "in the forest").

[577] BJTS (and PTS alt.) reads *dhīro* ("the wise one")

[578] *dve sampatti*. See above, n. to [702].

[579] i.e., despicable, low people. Lit, "I approached a dog-cooker's womb." On the semantic range and history of this insulting term, see David White, "Dogs Die."

[580] lit., "with strenuous effort"

careful about the moral rules,
having pleased the Great Elephant
I got higher ordination. (9) [792]

In the ninety-four aeons since
I did that [good] karma back then
I've come to know no bad rebirth;
that's the fruit of a flower-gift. (10 [793]

In the ninety-fourth aeon since
I obtained that perception [then],
meditating upon that sense
my defilements were [all] destroyed. (11) [794]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [795]

Thus indeed Venerable Sopāka Thera spoke these verses.

The legend of Venerable Sopāka Thera is finished.

[20. Sumaṅgala]

Wishing to make a sacrifice
I had a meal prepared [back then]
[and] stood in a large *mālaka*[581]
venerating the brahmins [there]. (1) [796]

And then I saw the Sambuddha,
Piyadassi, Greatly Famed One,
who was the Tamer of All Worlds,[582]
the Self-Become, the Neutral One. (2) [797]

Standing before his followers
that Blessed One, really shining,
[was] blazing forth just like the sun
when entering its chariot. (3) [798]

Pressing my hands together [then]
[and] bringing [my] own heart pleasure,
I invited [him] with my mind:
"Let the Great Sage come [to me now]." (4) [799]

[581] see note to [687]
[582] *sabbalokavinetāraṃ*

Discerning what I was thinking,
he who was Peerless in the World,
Teacher, with a thousand arahants
came [right] up to my doorway [then]. (5) [800]

"Praise to you, O Well-Bred Person![583]
Praise to you, Ultimate Person!
Ascending into [my] palace
please sit upon the lion-throne." (6) [801]

The Tame One, with Tamed Retinue,
Crossed Over,[584] the Best Ferryman[585]
ascending into [my] palace
sat down upon that seat superb. (7) [802]

Foodstuffs which had been presented
that [still] remained in my own house
I [then] gifted to the Buddha
[feeling well-] pleased by [my] own hands. (8) [803]

With a pleased heart [and] happy mind,
joyful,[586] with hands pressed together,
I worshipped the Best of Buddhas:
"O! The Buddha's [great] eminence! (9) [804]

Many arahants are among these
nobles being served [and] eating.[587]
That is your majestic power;
I [too] go for refuge in you." (10) [805]

Piyadassi the Blessed One
the World's Best One, the Bull of Men,
sat down in the monks' Assembly
[and] uttered these verses [aloud]: (11) [806]

[Of] he who fed the Assembly
[which is] upright [and] attentive
and the Sambuddha, Thus-Gone-One,
[all of] you listen to my words: (12) [807]

Twenty-seven times [a god-king]

[583]*purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya*/*ājānīya*, "almost exclusively used to donate a thoroughbred horse"
[584]*tiṇṇo*, i.e., one who has gone to the further shore of *samsāra*, one who has reached nirvana
[585]lit., "Excellent among those who cause [others] to cross over"
[586]lit., "with enjoyment born"
[587]lit., "among the eight [types of noble beings] who are constantly attended upon and [now] are eating, there are many arahants"

he will exercise divine rule.
With pleasure in his own karma
he'll delight in the world of gods. (13) [808]

And also eighteen times he'll be
a king who turns the wheel [of law].
He will reside upon the earth
[and] have five hundred earthly reigns." (14) [809]

Plunged into the woods, the forest,
a tiger-frequented jungle,
having put forth great exertion
I destroyed [all] the defilements. (15) [810]

In the eighteen hundred aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth;
that is the fruit of giving food. (16) [811]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [812]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

The Summary:

Sīhāsani and Ekatthambhi,
Nanda and Culla-Panthaka,
Pilinda and also Rāhula,
Vangata, Raṭṭhapālaka,
Sopāka and also Maṅgala,
ten are in the second chapter
and a hundred and thirty-seven
verses are related here.

The Sīhāsani Chapter, the Second.

Subhūti Chapter, the Third

[21. Subhūti]

Close to the Himalayan range
[on] the mountain called Nisabha
my ashram is very well made,
a well-constructed hall of leaves. (1) [813]

Famed ascetic with matted hair,
Kosiya was [my] name [back then].
Solitary, with no second,
I did live on Nisabha then. (2) [814]

At that time I was not eating
fruits and roots and [freshly-picked] leaves.
I was always subsisting on
the stuff[588] that fell into my bowl. (3) [815]

I disturbed no mode of living,
giving up [my own] life itself.
My own heart was satisfied as
I rejected [all] harmful ways. (4) [816]

Whenever there arose in me
a mind heated up by passion,
reflecting on it by myself,
remaining calm I would tame it: (5) [817]

"You're aroused in what's arousing,
you are defiled in what defiles,
you fool yourself in foolish things
[so] you should leave the forest [now]. (6) [818]

This is the habitation of
the pure [and] stainless ascetics.
Do not sully that purity;
you ought to leave the forest [now]. (7) [819]

Having become a homeless one,
you always get what is fitting.
Don't you transgress against them both;
you ought to leave the forest [now]. (8) [820]

[588] I am unclear how to take paṇḍu ("yellowish") in this compound. The cty understands it to mean leaves that fell from trees by themselves, and this would correspond to the usage of *paṇḍu* as "withered" in some compounds, but I leave it ambiguous, as is the Pali.

The wood left from a funeral pyre
is not made use of anywhere:
in the village or the jungle
it's not approved as firewood. (9) [821]

You are just like that firebrand,
neither layman nor [yet] wise man.
Today you've departed from both
[so] you should leave the forest [now]. (10) [822]

What then would that produce for you?
To what does this give birth for you?
Giving up[589] my practice of faith
results in so much idleness. (11) [823]

The wise are going to despise you
as a householder [dislikes] dirt.[590]
Sages, having rooted [you] out
will always cast blame upon you. (12) [824]

The wise ones will speak out against
you leaving the dispensation.
You'll receive no co-residence;
what are you going to live on [then]? (13) [825]

A strong elephant will approach
an elephant who's thrice-rutting,[591]
a tusker sixty years of age
and drive him away from the herd. (14) [826]

Living in exile from the herd
he's not happy nor is he pleased.
Suffering with [his] mind depressed,
full of remorse, he will tremble.[592] (15) [827]

Just like that the cruel ascetics
are [surely] going to throw you out.
Being exiled by them you won't
feel happiness or pleasure [then]. (16) [828]

If by day or by night you are
pierced through with the arrow of grief,

[589] reading *jahasi* ("giving up," "abandoning," BJTS) for *pāhisi* ("sent," PTS)

[590] or "shit," *asuciṃ* = impurity, excrement. Is "shit" too strong a word for a translation of *Apadāna*? Does "*asuci*" carry that strong a connotation? Does "dirt" carry a strong enough one?

[591] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

[592] reading *pajjhāyanto pavadheti* (BJTS) for *ojjhāyanto padhāvati* (PTS).

[then] you will burn with pain just like
the tusker exiled from the herd. (17) [829]

Just as a pretty iron tool
is not taken out[593] anywhere,
so you, without moral restraint,
won't be invited anywhere. (18) [830]

Even if you're dwelling at home
what are you going to live on [there]?
You do not have a heap of wealth[594]
from your mother and [your] father. (19) [831]

Having done [hard] work by oneself
[much] sweat flows out of the body.
Thus earning a living at home,
you won't think it [so] excellent."[595] (20) [832]

In that way I carried on there
[whenever] my mind was defiled.
Making varied *Dhamma*-speeches
I warded off my evil heart. (21) [833]

While I was living in this way
dwelling [so] very thoughtfully
[fully] thirty thousand years passed
in my forest [hermitage there]. (22) [834]

Seeing my love of thoughtfulness
[in] seeking [for] the supreme goal,
Padumuttara the Buddha
[then] came to the place where I was. (23) [835]

[593] the texts disagree on the reading of this verb, which undergirds the analogy between the failed ascetic and the iron tool (*kūṭaṃ*, a kind of hammer); it is in the 3rd person here, and the 2nd person in the fourth foot. I follow PTS but read the verb *yāyati* rather loosely to mean both "taken out for use" (as in the hammer) and "taken out for a meal" (as in the ascetic); the verb itself just means "go". In this reading, the beauty (*jātarūpa*) of the tool would be the reason it isn't taken out/used, and would imply that like that the ascetic looks good but isn't actually useful. The alternative *jhāyati* ("meditates," PTS alt.) would compare the failed ascetic to an insentient thing, which is also possible, though it's not then clear why the text stipulates that it's a beautiful hammer. The BJTS reading is *jhāpeti*, "set on fire," "reduce to ashes;" while it is true that the iron hammer wouldn't burn, it's not clear what this would mean vis-a-vis the ascetic (who, we're told in v. [17], *will* be burning), unless it be that no one would perform his funeral. The PTS reading *yāyati* is especially to be preferred given the focus on place in *kattha ci* ("anywhere," repeated in the second and fourth feet).

[594] *nicitaṃ dhanaṃ*, the PTS reading. The BJTS (and PTS alt) reading is *nihitaṃ dhanaṃ* "renounced wealth," in which case the translation would be: "you do not have the maternal and paternal wealth which you renounced."

[595] lit., "it will not be liked by you as excellent"

The Bright Hue of Wild Mangosteen,[596]
Incomparable,[597] Unmeasurable,[598]
the Buddha, Unrivaled in Form,[599]
walked back and forth [across] the sky.[600] (24) [836]

Like a regal *sal* tree in bloom,
like lightening inside of a cloud,
the Buddha, Peerless in Knowledge,
walked back and forth [across] the sky. (25) [837]

Not frightened, like the king of beasts;
prideful like an elephant-king;
playful as a tiger-king he
walked back and forth [across] the sky. (26) [838]

Shining like a coin[601] made of gold
[or even] like glowing embers,
like a wish-fulfilling gem[602] he
walked back and forth [across] the sky. (27) [839]

Like Mount Kailās[603] in purity,
like the moon on the fifteenth day,[604]
like the [blazing] midday sun he
walked back and forth [across] the sky. (28) [840]

Seeing him walk across the sky
at that time I thought in this way:
"Is this creature some sort of god?
If not, is this one [just] a man? (29) [841]

I've never heard of nor have seen
a man as great as this one [seems].
Surely he knows [secret] mantras;
[I think] this must be the Teacher." (30) [842]

Having thought about it like that

[596]lit., "radiant with the color of a *Timbarūsaka* [tree]". The tree is diospyros embryopteris, Sinh. *timbiri*. The cty. specifies that the color is that of gold.

[597]*anupamo*

[598]*appameyyo*

[599]*rūpen'asadiso*

[600]lit., he walked back and forth in the sky at that time." I have ignored the tadā in most of the instances of this repeated phrase, *metri causa*.

[601]*siṅgī-nikkha-suvaṇṇa-ābbho; nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

[602]*jotirasa*, Pali-Sinhala-Ingirīsi dictionary calls it a wishing jewel, *cintāmāṇikyaya*, i.e., a gem that grants wishes.

[603]reading *visuddha-kelāsa-nibho* (BJTS) for *visuddha-kelāsa-ṇ-ṇibho* (PTS).

[604]i.e., when it is full, *puṇṇamāse va candimā*

I brought pleasure to [my] own heart.
And I then gathered together
various flowers and perfumes. (31) [843]

Spreading out a seat of flowers
I [then] spoke these words [to Buddha],
Good-Hearted One, the Mind's Delight,
the Charioteer of Men, the Top: (32) [844]

"O Hero, I've spread out this seat
which is a fitting one for you.
Bringing laughter to my [own] heart
please sit on this seat of flowers." (33) [845]

The Blessed One did sit down there
unfrightened like a lion[-king],
[and] the Buddha [remained] a week
on that excellent floral seat. (34) [846]

Worshipping [him] I stood [right there]
for [all] those seven nights and days.
Rising up from meditation
the Teacher, Best One in the World, (35) [847]

declaring my karmic [result]
[then] did speak these words [to me there]:
"Practice Buddha-recollection,[605]
[it's] the supreme meditation. (36) [848]

Cultivating this mindfulness
will be fulfilling mentally.
For thirty thousand aeons you
will delight in the world of gods. (37) [849]

Eighty times as the king of gods
you will exercise divine rule.
A thousand times you're going to be
wheel-turning king of a country. (38) [850]

[And you will have] much local rule
innumerable by counting.
You'll experience all of that:
fruit of Buddha-recollection. (39) [851]

Transmigrating from birth to birth
you will receive many riches.

[605] *buddhanussati*

In wealth never deficiency:
fruit of Buddha-recollection. (40) [852]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (41) [853]

Discarding eight hundred million
[and] many slaves [and] workers [too],
you'll renounce in the great Teaching
of Gotama the Blessed One. (42) [854]

Satisfying the Sambuddha,
Gotama, the Bull of Śākyas,
you will be known as Subhūti,
a follower of the Teacher. (43) [855]

Seated in the [monks'] assembly
he'll fix you in two foremost spots:
in the group of gift-receivers,
and also of forest-dwellers." (44) [856]

Having said this, the Sambuddha
who was named for the lotus flower,
the Hero[606] flew into the sky
just like a swan-king in the air. (45) [857]

[Thus] instructed by the World-Chief
[and] having praised the Thus-Gone-One,
satisfied I always practiced
supreme Buddha-recollection. (46) [858]

Due to that karma done very well
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvatiṃsa [then]. (47) [859]

Eighty times as the king of gods
I did exercise divine rule,
and [too] a thousand times I was
a wheel-turning monarch [then]. (48) [860]

[And I did have] much local rule
innumerable by counting.
I experienced supreme success:
fruit of Buddha-recollection. (49) [861]

[606] BJTS (and PTS alt.) reads *dhīro* ("the wise one")

Transmigrating from birth to birth
I did receive many riches.
In wealth never deficiency:
fruit of Buddha-recollection. (50) [862]

In the hundred thousand aeons
since I performed that [good] karma,
I've come to know no bad rebirth;
fruit of Buddha-recollection. (51) [863]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (52) [864]

Thus indeed Venerable Subhūti Thera spoke these verses.

The legend of Subhūti Thera is finished.

[22. Upavāna]

The Victor, Padumuttara,
Who Had Crossed Over Everything,
the Sambuddha went fully out[607]
like a fire finished burning. (1) [865]

Many people came together
venerating the Thus-Gone-One.
They made a well-made pyre[608] [for him]
[then] lifted [his] body [on it]. (2) [866]

Doing the needful with the corpse
they gathered [all] the relics there.
[Then] all the people, with [their] kings,
constructed the Buddha's stupa. (3) [867]

The first [casket][609] was made of gold,
the second was made of gemstone.
The third was made out of silver,
the fourth was made of crystal. (4) [868]

[607] *parinibbuto*.

[608] *citaka*, heap, shrine

[609] the text does not stipulate the first, second, third, fourth, fifth, sixth *what*, and the cty. sees no need to explain. Relic finds as at Pipphrawa, as well as the context (in which there is clearly a single stupa) would suggest that these were reliquaries inside reliquaries inside reliquaries, each encasing the former ones like Russian nesting dolls, until the whole thing was covered with gold.

The fifth [stupa] which was built there
was made of rubies fixed in glass.
The sixth was made of all the gems
with a [large] cat's-eye[610] on the top. (5) [869]

There was a railing made of gold;
[its] legs were made out of gemstones.
That stupa, all [encased] in gold,
[rose up] in height a [full] league tall. (6) [870]

The gods then got together there
and counseled one another [thus]:
"we shall construct a stupa too
for the World-Chief, the Neutral One. (7) [871]

[But] there are no single relics;
the body is in one lump [now].
We'll enlarge this very stupa
of the Buddha, using [fine] gold." (8) [872]

The gods, using the seven gems,
raised it another league [taller].
That stupa, which was two leagues tall,
dispelled the darkness [with its shine]. (9) [873]

The snake-gods[611] then assembled there
and counseled one another [thus]:
"The people and also the gods
constructed the Buddha's stupa. (10) [874]

Do not let us be negligent;
heedful, [and] with the lesser gods,
we too shall enlarge [this] stupa
of the World-Chief, the Neutral One." (11) [875]

Gathering themselves together
they covered the Buddha's stupa
with the two types of blue sapphire[612]
and with the *jotirasa* gem.[613] (12) [876]

At that point Buddha's *cetiya*
was made entirely of gems.
In height it welled up three[614] leagues [tall]

[610] *masāragallassa*, *masāragalla* = Sinh. *maesirigala*
[611] *nāgā*
[612] lit., "with *Indanīla* and *mahānīla*" = "Indra Blue" and "Great Blue"
[613] see above, n. to [839]
[614] BJTS reads thirty leagues

lighting up [the whole universe]. (13) [877]

[Then] *garuḷas*[615] got together
and counseled one another [thus]:
"The men and gods and snake-gods too
constructed the Buddha's stupa. (14) [878]

Do not let us be negligent;
heedful, [and] with the lesser gods,
we too shall enlarge [this] stupa
of the World-Chief, the Neutral One." (15) [879]

That stupa made only of gems
they gilded on the top [right then].
They too increased by one [whole] league
the height of the Buddha's stupa. (16) [880]

Then rising up four leagues [in height]
that Buddha-stupa shined [so] bright.
It illumined all directions
just like the risen raying sun. (17) [881]

[Then] *kumbhaṇḍas* got together
and counseled one another thus:
"The people and also the gods
the snake-gods and the *garuḷas* [882]

themselves built a superb stupa
for [him], the Best of the Buddhas.
Do not let us be negligent;
heedful, [and] with the lesser gods, [883]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We'll cover the entire extent
of the Buddha's stupa with gems." [884]

They too increased by one [whole] league
the height of the Buddha's stupa.
[Now] rising up five leagues [in height]
that Buddha-stupa shined forth [bright]. [885]

Then spirits[616] got together there
and counseled one another [thus]:

[615] PTS omits the *garuḷas*, and as a result the height of the stupa increases from five to seven leagues, skipping six. BJTS includes the *garuḷas*, which makes the numbering sequence complete. In PTS this is the *kumbhaṇḍas* rather than the *garuḷas*, but otherwise the text is the same.

[616] *yakkhā*

"The people, gods, and snake-gods too,
the *garūḷas* and *kumbhaṇḍas* (18)[617] [886]

themselves built a superb stupa
for the World-Chief, the Neutral One.
Do not let us be negligent;
heedful, [and] with the lesser gods, (19) [887]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We'll cover the entire extent
of Buddha's stupa with crystal." (20) [888]

They too increased by one [whole] league
the height of the Buddha's stupa.
[Now] rising up six[618] leagues [in height]
that Buddha-stupa shined forth [bright]. (21) [889]

Then assembled the music-nymphs[619]
[who] counseled one another [thus]:
"Those born of Manu, and the gods,
snake-gods, kumbhaṇḍas, guyhakas*[620] (22) [890]

all constructed Buddha's stupa;
we've done nothing in that regard.
We too shall enlarge [this] stupa
of the World-Chief, the Neutral One." (23) [891]

They constructed seven railings
[and] made the legs [for it as well].
Then that stupa the music-nymphs
made fully [encased] in [fine] gold. (24) [892]

[Now] rising seven leagues [in height]
that Buddha-stupa shined forth [bright].
One could not tell the day from night;
there always was [its strong] bright light. (25) [893]

Its brilliance actually out-shined
the moon and the sun and the stars.
By day that lamp was blazing forth
for a hundred leagues [all] around. (26) [894]

[617] PTS omits *kumbhaṇḍas* from this list, conflating them with *garuḷas*; I follow BJTS in the last two feet.

[618] PTS reads five, in keeping with its elision of the *garuḷas*

[619] *gandhabbā*

[620] BJTS and PTS alt. reads *garuḷā* for *guyhakā*

At that time, whichever people
were worshipping that stupa [there]
did not have to climb[621] that stupa;
they were [just] held up in the air. (27) [895]

Their flags or wreaths of flowers [there]
were offered up [into the air]
by spirit[622] Abhisammata
who had been placed [there] by the gods. (28) [896]

They could not see the spirit[623] [there];
they see the wreaths [just] flying by.
Seeing them go by in this way,
all of them go on to good states. (29) [897]

People with faith in Buddha's words,
and pleased in the dispensation,
wishing to see the miracle
are worshipping that stupa [there]. (30) [898]

At that time I was a speaker
[and I] lived in Haṃsavatī.
Seeing those delighted people
this [good] thought then occurred to me: (31) [899]

"He is lofty, the Blessed One,
who has a relic-womb[624] like this;
these people are very happy
doing their rites with devotion. (32) [900]

I too shall do a ritual
for the World-Chief, the Neutral One,
and in the future, I shall be
one of the heirs to[625] his doctrines." (33) [901]

I had my upper garment washed
by one whose job was washing clothes
[and] having stuck it on bamboo
I raised a flag up in the sky. (34) [902]

Grabbing it, Abhisammata

[621] an allusion to the practice that seems to have been current at the early post-Aśokan stupas, namely climbing the railing attached to the sides of the stupa in order to circumambulate and place offerings upon its dome.
[622] *yakkha*
[623] *yakkha*
[624] i.e., stupa.
[625] lit., "in".

raised up my flag into the sky.
Seeing it[626] flutter in the wind,
among those folks I smiled a lot. (35) [903]

Bringing pleasure to [my] mind there
I [then] approached a [Buddhist] monk.
Worshipping that monk I inquired
what that flag's result would become. (36) [904]

He told me of religious joy,
generating [great] bliss for me.
"You always will experience
the fruit of [your gift of] that flag." (37) [905]

[He said], "The army, with four parts —
tusker, soldier, chariot, horse —
will wait on you permanently;
that is the fruit of a flag-gift. (38) [906]

Sixty thousand instruments[627] [and]
well-decorated kettle-drums[628]
will attend you permanently;
that is the fruit of a flag-gift. (39) [907]

And women [too, all] well-made-up
numbering eighty-six thousand,
with varied clothes and ornaments,
wearing earrings bearing gemstones, (40) [908]

with long eyelashes, lovely smiles[629]
and slim waists, pleasant to look at[630]
will wait upon you constantly:
that is the fruit of a flag-gift. (41) [909]

You'll delight in the world of gods
for thirty thousand aeons [hence].
Eighty times as the king of gods
you will exercise divine rule. (42) [910]

A thousand times you're going to be

[626] lit., "the flag".

[627] *turiya*, musical instruments

[628] *bheri*

[629] *hasulā* = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, "eyebrows" or "thick eyebrows", often found in combination with the term for "long eyelashes" (*aḷārapamha*).

[630] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

a king who turns the wheel [of law],
[and you will have] much local rule
innumerable by counting. (43) [911]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (44) [912]

Falling down from the world of gods,
incited by [your] wholesome roots,
[and] bound up with your good karma
you will be Brahma's kinsman [then]. (45) [913]

Discarding eight hundred million
[and] many slaves [and] workers [too],
you will renounce in the teaching
of Gotama the Blessed One. (46) [914]

Satisfying the Sambuddha,
Gotama, the Bull of Śākyas,
you'll be known as Upavāna
a follower of the Teacher." (47) [915]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (48) [916]

When I was a wheel-turning king,
lord over the four continents,
for three leagues in all directions
flags were always seen by me [then]. (49) [917]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth;
that is the fruit of a flag-gift. (50) [918]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (51) [919]

Thus indeed Venerable Upavāna Thera spoke these verses.

The legend of Upavāna Thera is finished.

[23. Tīṇisaraṇāgamaniya[631]]

In the city, Candavatī,[632]
I was waiting on my parents.
I constantly provided for
my blind mother and father [there]. (1) [920]

Gone off alone and sitting down
this thought occurred to me back then:
"while providing for my parents
I cannot [yet] renounce the world.[633] (2) [921]

Being shrouded[634] in dark blindness
I'm being scorched by the three fires.[635]
Though in such straits, [and now] afraid,
there is no one [who can] guide [me]. (3) [922]

The Buddha's been born in the world;
the Victor's dispensation shines.
The Self can [now] be moved beyond
by people [who do] good[636] karma. (4) [923]

Taking up the Three Refuges
I'll [henceforth] guard them completely.
Through that karma which is done well
I will be released from ill-states." (5) [924]

The Buddha's foremost follower
was the monk known as Nisabha.
After going up to that [monk]
I took the three-fold refuge [then].[637] (6) [925]

In those days the normal lifespan
[numbered] one hundred thousand years.[638]
For all that time I did protect
[my] taking refuge totally. (7) [926]

[631]"three-Refuge Goer," cf. #113, #298, #356{359}

[632]some alt. PTS mss. as well as cty read Baṇḍumatī; BJTS like PTS reads Caṇḍavatī. See DPPN I:851; the city is only "known" to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha).

[633]lit., "I do not receive the pabbajja (renunciation, going forth, in these texts meaning becoming a Buddhist monk or nun)."

[634]pihitā, cut off. Cty. glosses the participle with chāditā, covered, concealed

[635]the cty on [352] explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

[636]lit., "meritorious," *puñña°*

[637]lit., "I went for the going for refuge."

[638]lit., "At that time the lifespan that existed was one hundred thousand years"

When [my] last [breath] was taking place,
I remembered that refuge [then].
Through that karma which was done well
I went on to Tāvatiṃsa. (8) [927]

Departed, in the world of gods
well-placed due to [my] good karma,
in every region I was born
I received the eight good things [there].[639] (9) [928]

Worshipped in [every] direction,
I developed piercing wisdom.
All the gods submitted [to me].
I received food beyond measure. (10) [929]

Everywhere, the color of gold,
I was beloved[640] [by everyone].
Remaining steadfast for my friends,
my glory had achieved great heights. (11) [930]

Eighty times as the king of gods
I exercised divine rule [then].
Anointed by celestial nymphs
I enjoyed [much] divine pleasure. (12) [931]

[Full] five hundred times I ruled [then]
as a monarch who turns the wheel,
[and I did have] much local rule
innumerable by counting. (13) [932]

When [my] last rebirth was attained,
well-placed due to [my] good karma,
I was born in a rich family
with a big house in Śrāvasti.[641] (14) [933]

Setting out from that [great] city
placed in front by [other] children
I approached a monastery
[hoping to find] sports and laughter.[642] (15) [934]

There I did see a [Buddhist] monk,
set free, and having no desires.
He explained the Teaching to me
and gave me the [three] refuges. (16) [935]

[639] lit., "the eight causes [of happiness]
[640] reading *paṭikanto* (BJTS) for *paṭikkanto* ("gone," "departed," PTS).
[641] lit., "in the city of Śāvasti (Sāvatthi)"
[642] reading *hāsa-khiḍa-samaṅgīnaṃ* (BJTS) for *sahassa-khiḍḍa-samaṅgī 'ham* (PTS).

After I heard [the word] "refuge,"
recalling my [former] refuge,
I sat down on a single seat
[and then] attained arahantship. (17) [936]

Being [only] seven years old
I attained [my] arahantship.
Knowing virtue, the Eyeful One,
the Sambuddha ordained [me then]. (18) [937]

Immeasurable aeons hence
I went for the [three-fold] refuge.
The fruit [of] that karma well done
is afterward shown to me here. (19) [938]

Well-protected was my refuge
firmly established in my mind.
After enjoying all of that
I realized the steadfast state. (20) [939]

Let those of you with ears to hear,
all of you, listen to my words.
I'm declaring as fact to you
that I have seen this state myself. (21) [940]

"The Buddha's been born in the world;
the Victor's dispensation shines.
The drum of deathlessness [now] sounds,
removing the arrows of grief. (22) [941]

In the unsurpassed merit-field
if you all [now] take ownership
with all the strength that you possess,[643]
[then] you all will see nirvana. (23) [942]

Taking up the three-fold refuge,
guarding the five moral precepts,
pleasing [your] heart in the Buddha
you'll make an end to suffering. (24) [943]

Acting with me as [your] model[644]
guarding [all] the moral precepts
in a short time, [then] all you too
will attain [your] arahantship." (25) [944]

[643]lit., "with own strength as far as [you can]"
[644]lit., "acting out of analogy with me": *mamopamaṃ karitvāna*

Thrice-knowing,[645] with superpowers,
I'm skilled at the reading of minds.[646]
A follower of yours, Wise One
worships the Teacher's refuges. (26) [945]

I went to Buddha for refuge
uncountable aeons ago.
I've come to know no bad rebirth:
that's the fruit of taking refuge. (27) [946]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [947]

Thus indeed Venerable Tīṇisaraṇāgamaniya Thera spoke these verses.

The legend of Tīṇisaraṇāgamaniya Thera is finished.

[24. Pañcasīlasamādāniya[647]]

In the city, Candavatī,[648]
I was a servant-man back then.
Bound in the service of others
I could not renounce the world [yet]: (1) [948]

"Being shrouded in great blindness
I'm being scorched by the three fires.[649]
By what strategy might I then
be set free [from this samsara]? (2) [949]

I lack the things to be given;
I am a miserable servant.
Why then don't I guard and fulfill
the five [basic] moral precepts? (3) [950]

Nisabha is a follower
of the Sage, Anomadassi.
Having approached him I'll adopt
the five moral training precepts." (4) [951]

[645] *tevijja*: the threefold knowledge of an arahant, namely, recollection of former lives, insight into the deaths and births of beings, and recognition of the destruction of all passions.

[646] lit., "understanding the minds of others"

[647] "Accepter of the FIve Moral Precepts"

[648] see DPPN I:851; the city is only "known" to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha).

[649] cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

In those days the normal lifespan
was [full] one hundred thousand years.
For all that time I did protect
the five moral precepts fully. (5) [952]

When the time for [my] death arrived
the gods [all then] consoled me [thus]:
"Happy one, [you will] be served [by]
this one-thousand-horse chariot." (6) [953]

In my heart, as I breathed my last,[650]
I recalled those [five] moral rules.
Through that karma which was done well
I went on to Tāvatiṃsa. (7) [954]

Thirty times as the king of gods
I exercised divine rule [there].
Anointed by celestial nymphs
I enjoyed [much] divine pleasure. (8) [955]

[Fully] five hundred times I ruled
as a monarch who turns the wheel,
[and I did have] much local rule
innumerable by counting. (9) [956]

Falling down from the world of gods,
incited by [my] wholesome roots,
I was born in a rich family
with a big house in Vesāli.[651] (10) [957]

When the rainy season started,
the Victor's dispensation shined.
My mother and my father too
took on the five moral precepts. (11) [958]

And I, hearing [that word] "moral"
recalled my [past] morality.
I sat down on a single seat
[and] attained [my] arahantship. (12) [959]

Though I was [only] five years old
I attained [my] arahantship.
Knowing virtue the Eyeful One,
the Buddha [then] ordained [me there]. (13) [960]

Having perfectly protected

[650] lit., "as the last was taking place"
[651] lit., "in the city of Vesāli"

those five [basic] moral precepts,
for aeons beyond measure I
went to no place of suffering. (14) [961]

That I experienced [great] fame
due to those [five] moral precepts.
Talking for ten million aeons
I still could tell but part of it.[652] (15) [962]

Guarding the five moral precepts
I received the three [good] results:[653]
I had long life, abundant food
and developed piercing wisdom. (16) [963]

[My] outstanding human action
is [now] proclaimed to everyone.
Transmigrating from birth to birth
I obtain those [three good results].[654] (17) [964]

If a pupil of the Victor
should [thus] delight throughout his lives
in the limitless moral rules,
what might [his] result [then] be like? (18) [965]

The five precepts[655] were practiced well
by me, a wise servant-man [then].
Due to that moral discipline
today I'm freed[656] from every bond. (19) [966]

I guarded the five moral rules
uncountable aeons ago.
I've come to know no bad rebirth:
that's the fruit of the five precepts.[657] (20) [967]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [968]

Thus indeed Venerable Pañcasīlasamādāniya Thera spoke these verses.

[652]I follow the cty in understaṇḍing *desaka* (ordinarily teacher, lecturer) as "only one part" (*ekakoṭṭhāsam eva*).
[653]lit., "causes" or bases for good or bad action. The BJTS Sinhala gloss is *anusas* (karmic results)
[654]lit., "I obtain those places".
[655]*pañcasīlān'*:
[656]reading *mocayiṃ* (BJTS) for *poṭhayiŋ* (PTS).
[657]*pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

The legend of Pañcasīlasamādāniya Thera is finished.

[25. Annasaṃsāvaka[658]]

I saw the golden Sambuddha
as he traveled through the bazaar,
like a rare ornament of gold,
Bearing the Thirty-two Great Marks,
Siddhattha, the Lamp of the World,
Ineffable [and] Unrivaled,
the Tame one, the Brilliant [Buddha],
and I obtained supreme joy [there]. (1-2) [969-970]

Spending that time with him I fed
the Sambuddha, the Sage So Great.
The Sage, the Kind One, Protector
then rendered [his] thanks to me [there]. (3) [971]

Pleasing [my] heart in the Buddha,
the Greatly Compassionate One,
Supreme Consolation Maker,
I thrilled for an aeon in heaven. (4) [972]

In the ninety-four aeons since
I gave that almsgiving back then
I've come to know no bad rebirth:
that is the fruit of giving food. (5) [973]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [974]

Thus indeed Venerable Annasamsāvaka Thera spoke these verses.

The legend of Annasamsāvaka Thera is finished.

[26. Dhūpadāyaka[659]]

I gave the incense for the hut
of Siddhattha, the World's Best One,

[658] "Causer of the Flow of Food"
[659] "Incense-Donor"

the Blessed One, the Neutral One,
with a mind that was very clear. (1) [975]

In whichever womb I'm reborn,
[whether] it's human or divine,
I am beloved of them all:
that's the fruit of giving incense. (2) [976]

In the ninety-four aeons since
I gave [him] that incense back then
I've come to know no bad rebirth:
that's the fruit of giving incense. (3) [977]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [978]

Thus indeed Venerable Dhūpadāyaka Thera spoke these verses.

The legend of Dhūpadāyaka Thera is finished.

[27. Puḷinapūjaka[660]]

Digging out the sand which was old
I scattered [pure] clean sand about
the superb tree,[661] the Bodhi Tree,
of Vipassi the Blessed One. (1) [979]

In the ninety-one aeons since
I donated that sand [back then,]
I've come to know no bad rebirth;
that is the fruit of giving sand. (2) [980]

Three and fifty aeons ago
I was King Mahāpuḷina,[662]
a conqueror of the people,
a wheel-turner, with great power. (3) [981]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [982]

[660] "Sand-Giver"
[661] reading *pādaputtame* (BJTS) for *pādamuttame* (PTS)
[662] "Great Sand"

Thus indeed Venerable Puḷinapūjaka Thera spoke these verses.

The legend of Puḷinapūjaka Thera is finished.

[28. Uttiya]

On Candabhāgā River's bank
I was a crocodile back then.
Being engaged in getting food
I went up to the river bank. (1) [983]

At that time the Self-Become One,
Siddhattha, the Best among Men,
approached a ford on that river
wishing to cross the river [there]. (2) [984]

When the Sambuddha had arrived
I also approached that [same] place.
Having approached I [then] uttered
these [kind] words to the Sambuddha: (3) [985]

"Climb aboard [me], O Great Hero,
I'll take you across the river.
This is the sphere of my fathers;
please have pity, O Sage So Great." (4) [986]

Having heard me growling loudly
the Great Sage [then] climbed up [on me].
Smiling with a heart of laughter
I ferried the World-Chief across. (5) [987]

[Then] that World-Chief [named] Siddhattha
[gone to] the other river bank
gave consolation to me there:
"you will achieve the deathless [state]." (6) [988]

After falling from that body
I went on to the world of gods.
Surrounded by celestial nymphs
I enjoyed [much] divine pleasure. (6) [989]

Seven times as the king of gods
I exercised divine rule [there].
Three times as a wheel-turning king
I was the lord of the [whole] earth. (7) [990]

Binding [myself] to solitude,
I am clever and self-controlled.
I'm [now] bearing [my] last body,
in the Sambuddha's [great] teaching. (8) [991]

In the ninety-four aeons since
I [thus] ferried the Bull of Men
I've come to know no bad rebirth;
that is the fruit of ferrying. [992]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [993]

Thus indeed Venerable Uttiya Thera spoke these verses.

The legend of Uttiya Thera is finished.

[29. Ekañjalika[663]]

I saw the golden Sambuddha
as he traveled through the bazaar,
Vipassi, Top Caravan Leader,
Hero Among Men, the [Great] Guide,[664]
Untamed-Tamer,[665] the Neutral One,
Great Debater, the Sage So Great,
[and] pleased, with happiness of mind,
I pressed my hands together once. (1-2) [994-995]

In the ninety-one aeons since
I pressed my hands together [once,]
I've come to know no bad rebirth;
that is the fruit of saluting. (3) [996]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [997]

[663]"One-Salute"

[664]*vināyakaŋ*

[665]*adantadamanaŋ*, could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading; cf. RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

Thus indeed Venerable Ekañjalika Thera spoke these verses.

The legend of Ekañjalika Thera is finished.

[30. Khomadāyaka[666]]

In the city Bandhumatī
I [lived as] a trader back then.
In that way supporting [my] wife
I planted the seeds of [great] wealth. (1) [998]

I donated one *khoma* cloth
to the Sage [known as] Vipassi,
Teacher, [who] had entered the road,
in order to obtain merit.[667] (2) [999]

In the ninety-one aeons since
I gave that *khoma* cloth back then,
I've come to know no bad rebirth;
that is the fruit of giving cloth. (3) [1000]

Seven and twenty aeons ago
I was Sindhavasandana,[668]
possessor of the seven gems,
[and] lord of the four continents. (4) [1001]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1002]

Thus indeed Venerable Khomadāyaka Thera spoke these verses.

The legend of Khomadāyaka Thera is finished.

The Summary:

Subhūti and Upavāna,
Saraṇa, Sīlagāhaka,
Annasansāvaka, Dhūpa,
Puḷina, and with Uttiya.
Añjalī and Khomadāyī,
ten indeed, in the third group.
All together one hundred eighty five

[666] "Giver of *Khoma* Cloth"
[667] *kusalatthāya*
[668] "Chariot with Sindh [Horse]" or "Sindh Chariot," reading *sindhuva* + *sandana*

verses have been spoken.
Subhūti Chapter, the Third.

The Fourth Recitation Portion.

Kuṇḍadhāna Chapter, the Fourth

[31. Kuṇḍadhāna[669]]

With a pleased heart [and] happy mind
I went up to the Best Buddha,
the Self-Become One, Top Person,
who had spent a week secluded. (1) [1003]

Discerning the time when he'd rise,
I approached the Sage So Great [then,]
Padumuttara, carrying
a big sheaf of banana fruits. (2) [1004]

The Blessed One, World-Chief, Great Sage,
accepting that fruit [I gave him,]
brought [great] pleasure to my heart [then,]
[by] eating [it all at that time]. (3) [1005]

Having eaten, the Sambuddha,
Peerless One, Caravan-Leader,
[then] sitting down on his own seat
did speak these verses [about me]: (4) [1006]

"Let those spirits[670] who are living
in the forest on this mountain,
together with those from the past
and future, listen to my words. (5) [1007]

I shall relate the details of
this one who served the Buddha [well,]
like a lion, king of the beasts;
[all of] you listen to my words: (6) [1008]

[669] as v. [1011] below makes clear, this was not a good name. As given in the texts it would mean "Iguana-container" or "Pot-container". One PTS alternative is "Kuṇḍadāno," "Iguana-Giver" or "Pot-Giver". The cty explains that his slur was to call a Thera a "Kuṇḍa" (or "Koṇḍa"), hence the name was fitting.

[670] *yakkhā*

This one will be a king of gods
[in the future] eleven times.
And thirty-four times he will be
a king who turns the wheel [of law]. (7) [1009]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [1010]

Having cursed some [Buddhist] monks,
arahants who are virtuous [then],
as the result of that bad deed
he will receive an [ugly] name. (9) [1011]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
he'll be [Gotama's] follower
known by the name Kuṇḍadhāna. (10) [1012]

Binding [myself] to solitude,[671]
meditator, trance-lover,
satisfying the Teacher, [now]
I'm living without defilements. (11) [1013]

Honored by the monks' Assembly,[672]
the top followers around him,
Buddha[673] sat in that[674] Assembly
[and] had me take the ticket[675] [there]. (12) [1014]

Putting [my] robe on one shoulder
[and] worshipping the World-Leader,
in front of the Best Debater[676]
I took the first [such] ticket [then]. (13) [1015]

Due to that act, the Blessed One,

[671] reading *pavivekaṃ* (BJTS) for *parivekhaŋ* (PTS)

[672] BJTS treats *purakkhata* as *parivaraṇa laddā*, surrounded by, and the term certainly carries that connotation to the extent that "honoring" in this way requires such giving of preference (best or highest seat, for example). But the term's meaning focuses on the honoring, not the surrounding, and so does my translation choice, to capitalize *bhikkhusaṅghapurakkhata* as an epithet rather than treat it as a description. The Buddha was virtually *always* surrounded by those who honored him, and the epithet calls that to mind, together with the connotations.

[673] lit. "the Victor"

[674] lit., "in the monks' Assembly"

[675] *salākam gāhayī*, The *salāka* (Sinh. laha) is a stick used as a ticket in the distribution of monastic alms and in monastic voting procedures.

[676] *vadataŋ varassa*

Who Makes the Ten-Thousand [Worlds] Quake
sitting in the monks' Assembly
did place me in that foremost place. (14) [1016]

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Buddha's dispensation.[677] (15) [1017]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1018]

Thus indeed Venerable Kuṇḍadhāna Thera spoke these verses.

The Legend of Venerable Kuṇḍadhāna Thera is finished.

[32. Sāgata]

Back then I was a brahmin man
known by the name of Sobhita.
Being honored by my students,
I went out to the ashram [then]. (1) [1019]

Honored by the monks' Assembly,
[right] at that time the Blessed One,
setting out from the ashram's door,
stood [there], the Ultimate Person. (2) [1020]

I [then] saw him, the Sambuddha,
Tame One with a Tamed Retinue.
Bringing pleasure to [my] own heart
I praised the World-Leader kindly: (3) [1021]

"Whatever trees that there might be
they all grow up in the [firm] earth.
So too, smart beings [all] grow up
in the Victor's dispensation. (4) [1022]

The Caravan-Leader, O Wise One,
you do remove[678] many people
from the wrong road, lifting them up
by declaring the road [to them]. (5) [1023]

[677] *sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"
[678] reading *'panesi* for *panesi*, and avoiding the alternate reading (and BJTS) *mahesi* (*mahesī*).

Tame One surrounded by the tamed,
Meditator, by trance-lovers,
by those bent on exertion [and]
by peaceful ones, by neutral ones, (6) [1024]

adorned by[679] [all] your followers
with their virtues, you are splendid.
Your light spreads over[680] [everything]
like the sun [when it] is rising."[681] (7) [1025]

Seeing the pleasure in my heart
the Great Sage Padumuttara,
standing in the monks' Assembly,
the Teacher spoke these verses [then]: (8) [1026]

"I'll relate details of this brahmin
who has caused joy to be produced.
For a hundred thousand aeons
he'll delight in the world of gods. (9) [1027]

Falling from Tusitā heaven
incited by [his] wholesome roots
he will renounce in the Blessed
One, Gotama's dispensation. (10) [1028]

Due to that karma done very well[682]
he will attain arahantship.
He'll be the Teacher's follower
known by the name of Sāgata. (11) [1029]

After renouncing he'll avoid
bad[683] karma done with the body [then].
Avoiding bad karma with words
he'll purify his livelihood." (12) [1030]

I am [now] living in that way,
skilled in the elements of power.
Knowing well all the defilements,
without defilements I [now] live. (13) [1031]

The four analytical modes,
and these eight deliverances,

[679] reading *parisāhi* (BJTS) for *parisato* (PTS)
[680] there are problems with this verse; many alternate readings in the different manuscripts and editions. I follow BJTS Sinhala gloss in taking *niddhāvate* as "*paetireyi*," "spreads out over."
[681] reading *suriyodāyate* (BJTS) for *suriyo 'bbhaghane* ("like the sun in a mass of clouds," PTS).
[682] reading (with BJTS, PTS alternatives) *tena kammena sukatena* for PTS *vimbakapasuto hutvā*
[683] or "evil:" *pāpa°*

six special knowledges mastered,
[I have] done what the Buddha taught! (14) [1032]

This indeed Venerable Sāgata Thera spoke these verses.

The legend of Sāgata Thera is finished.

[33. Mahā-Kaccāna[684]]

Covering it over with gold,
I had a lion-throne fashioned
[at] the shrine known as "Paduma"
of the Lord Padumuttara. (1) [1033]

Taking an umbrella of gems
and a fan made out of ox-tail,
I placed them [there] for that Buddha,
the World's Kinsman, the Neutral One. (2) [1034]

Throughout the earth the lesser gods
all gathered together [there] then.
"He'll relate the karmic results
of umbrellas and seats[685] of gems. (3) [1035]

We will listen to all [that's said]
when the Teacher is speaking [thus].
We will produce great happiness
in the Buddha's dispensation.[686]" (4) [1036]

Sitting down on the throne of gold,
the Self-Become One, Top Person,
encompassed by the Assembly[687]
[then] spoke these verses [about me]: (5) [1037]

"I shall relate details of him
who has given this throne [to me],
made of gold and [also of] gems;
[all of] you listen to my words: (6) [1038]

For thirty aeons, king of gods,
he will exercise divine rule.

[684]"Great Golden One," a historical monk, and famous follower of the Buddha's. See DPPN II:468ff., also cf. #528 {531}, below, which is also ascribed to this monk.

[685]BJTS omits *āsana* ("seats") from the compound, reading *ratanāmayachattānaṃ*, "of umbrellas made of gems".

[686]*sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"

[687]lit., "by the monks' Assembly"

A hundred leagues surrounding [him]
he will conquer with [his bright] light. (7) [1039]

Having come to the human world
he will be a wheel-turning king.
His name will be Pabhassara[688]
[and he will possess] great power. (8) [1040]

Like the risen hundred-rayed [sun],
whether it is day or it's night,
that Kṣatriyan will shine forth [there]
eight cubits all around [himself]. (9) [1041]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [1042]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
he'll be [born as] Brahma's kinsman;
his name [will then be] Kaccāna. (11) [1043]

After he renounces [the world,]
he'll be an arahant, undefiled.
Gotama, the Lamp of the World
will place him in a foremost place. (12) [1044]

He'll explicate in great detail
the problems that are posed in brief.
Explicating [thus] that problem
he will fulfill [all their] desires." (13) [1045]

Being born in a wealthy clan,
a brahmin master of mantras,
giving up [my] wealth and grain I
[then] went forth into homelessness. (14) [1046]

I explicate in great detail
[the problems] posed only in brief.
Fulfilling all of their desires
I satisfy the Best Biped. (15) [1047]

Satisfied by me, the Hero,
the Self-Become One, Top Person,
seated in the monks' Assembly
did place me in that foremost place. (16) [1048]

[688] "Pithy Light"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [1049]

Thus indeed Venerable Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finshed.

[34. Kāḷudāyi[689]]

Picking a flowering lotus,
and water lily and jasmine,
and taking some rice cooked in milk,
I gave it to the Teacher [then],
to Buddha Padumuttara
the World's Best One, the Neutral One,
who had gone out upon the road,
wandering on journeys back then. (1-2) [1050-1051]

[At that time] the Great Hero ate
that milk-rice [that's so] good to eat,
and taking up that [lotus] flower
he gave it to the people [there]. (3) [1052]

"This superb lotus is pretty,
pleasant [and much] loved[690] in the world.
He who gave this flower to me
has done a [most] difficult deed. (4) [1053]

I shall relate details of him
who offered this flower [to me]
and gave me this rice cooked in milk;
[all of] you listen to my words: (5) [1054]

For ten and also eight more times
he will exercise divine rule.
As the result of his karma,[691]
[in the future] there will be borne
a canopy built in the sky
of lily and of lotuses,

[689]PTS reads Kāludāyi. See #543 {546}, below, for a second *apadāna* ascribed to this [same?] monk.
[690]reading *piyaṃ* (BJTS) for *ciraṃ* ("a long time," PTS)
[691]lit. "merit"

which in addition will contain
[the white flowers known as] jasmine. (6-7) [1055-1056]

Five and twenty times he will be
a king who turns the wheel [of law].
He will reside upon the earth
[and] have five hundred earthly reigns. (8) [1057]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [1058]

Delighted by his own karma,
incited by [his] wholesome roots,
he will be [the Buddha's] kinsman,
conveying joy to the Śākyans. (10) [1059]

And he, having renounced the world,
incited by [his] wholesome roots,
knowing well all the defilements,
will reach nirvana, undefiled. (11) [1060]

[Then] Gotama, the World's Kinsman,
will place [him] in a foremost place
of achieving analysis,
[and] of doing what should be done. (12) [1061]

Being one bent on exertion,
calmed,[692] devoid of grounds for rebirth,[693]
he'll be the Teacher's follower;
his name [will be] Udāyi [then]." (13) [1062]

[Now] my heart is liberated;
ill-will has fallen from the mind.[694]
Knowing well all the defilements,
without defilements I [now] live. (14) [1063]

An ardent striver, intelligent,
I satisfied the Sambuddha.
And the Sambuddha, with delight,
did place me in that foremost place. (15) [1064]

The four analytical modes,

[692] *upasanto*
[693] *nirūpadhi*
[694] BJTS and some PTS alternatives read: "Lust and hatred and delusion and ill-will are fallen from the mind"

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1065]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

[35. Mogharāja]

The Blessed One Atthadassi
the Self-Become One, Unconquered,
encompassed by the monks' Assembly
entered the chariot-road [then]. (1) [1066]

With my students [all] around me
I [then] departed from the house.
Having gone out I [then] saw there
[the Sambuddha], the World-Leader. (2) [1067]

[Then] saluting the Sambuddha,
hands pressed together on my head,
bringing pleasure to [my] own heart,
I praised the World-Leader kindly: (3) [1068]

To what extent beings have form,
are formless or are unconscious,
all of them are included in
the [great] knowledge that you possess.[695] (4) [1069]

If one encloses water with
a net that is good for fishing,
all the creatures in the water
would [then] be caught inside the net. (5) [1070]

And whoever has intentions
one with form or a formless one,
are all of them included in
the [great] knowledge that you possess. (6) [1071]

You're lifting up this world which is
confused by the darkness-maker.[696]

[695] reading *samogadhā* (BJTS) for *samāhaṭā* (PTS). The Sinhala gloss in BJTS understands the verse to refer to the beings in Brahmaloka; though the text does not stipulate that, it would make sense of the inclusion here of formless and non-sentient beings (as are found there, along with beings that have form). In any event, the point of the verse is that the Buddha's knowledge is all-encompassing.

[696] lit., "that which causes darkness" = ignorance, delusion

Having listened to your Teaching
they [all then] cross the flood of doubt. (7) [1072]

This world's enmeshed in ignorance,
covered by the darkness-maker.
In your knowledge they shine brightly
driving out the darkness-maker. (8) [1073]

That eye of yours, for everyone,
is what removes the great darkness.
Having listened to your Teaching
many folks achieve nirvana." (9) [1074]

Having filled up a container
[with] a bit of pure [bee's] honey,
picking it up with both [my] hands,
I held it out to the Great Sage. (10) [1075]

The Great Hero, the Sage So Great,
accepted it, with [some] boiled rice.[697]
Eating it, the Omniscient One
then rose up into the sky[698] [there]. (11) [1076]

Teacher Atthadassi, Man-Bull,
standing up in the atmosphere,
bringing pleasure to my [own] heart,
[then] spoke these verses [about me]: (12) [1077]

"This one by whom knowledge is praised
and the Best Buddha is lauded,
due to the pleasure in [his] heart,
will not go to a bad rebirth. (13) [1078]

He will exercise divine rule
[fully] fourteen [different] times [then].
He will reside upon the earth
with eight hundred earthly[699] reigns [there]. (14) [1079]

And five hundred times he will be
a king who turns the wheel [of law].
He will exercise on the earth
uncountable regional reigns. (15) [1080]

[697] reading *sabhattena* (BJTS) for *subhakena* (PTS)

[698] lit., "rose up into the sky the sky;" I have reduced the redundancy of *vehāsaṃ nabhaṃ*, as does the BJTS Sinhala gloss.

[699] I read *pathavyā* (BJTS) for *padesa* (PTS), to avoid the redundancy (even contradiction) with the next verse.

A learned man who knows mantras,
he will master the three Vedas.
And [then] he will renounce the world
in Gotama Buddha's teaching.[700] (16) [1081]

Through [his] knowledge he'll discover
facts which are [so] deep and subtle.
He'll be the Teacher's follower
[whose] name [will be] Mogharāja, (17) [1082]

endowed with the three knowledges,[701]
undefiled, a duty-doer.
Gotama the Top Charioteer
will place him in that foremost place." (18) [1083]

Abandoning [my] human work,
severing the bonds of being,
knowing well all the defilements,
without defilements I [now] live. (19) [1084]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [1085]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

[36. Adhimutta]

When the World-Chief Atthadassi,
the Ultimate Man, passed away,[702]
with a mind that was very clear
I summoned the monks' Assembly. (1) [1086]

Inviting the Assembly-gem
which was upright and well-settled,
[and] having built a pavilion,[703]
I fed sugar cane to those monks.[704] (2) [1087]

[700]lit., "in the dispensation of Gotama, the Blessed One"
[701]*tīhi vijjāhi*
[702]lit., "reached nirvana"
[703]*maṇḍapa*
[704]lit., "to that ultimate Assembly"

In whichever womb I'm reborn,
[whether] it's human or divine,
I surpass all [other] creatures;
that is the fruit of good karma. (3) [1088]

In the eighteen hundred aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of sugar-cane gifts. (4) [1089]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1090]

Thus indeed Venerable Adhimutta Thera spoke these verses.

The legend of Adhimutta Thera is finished.

[37. Lasuṇadāyaka[705]]

I was an ascetic back then
not far from the Himalayas.
I sustained myself on garlic;
garlic was [then] my [only] food. (1) [1091]

After filling [some] *khāriyas*[706]
I went to a monastery.
I gave the Assembly garlic,
happy, [and] with a happy heart. (2) [1092]

Giving the Assembly garlic,
intent on the dispensation
of Vipassi, the Top Person,
I [then] delighted in heaven. (3) [1093]

In the ninety-one aeons since
I gave [them] that garlic back then,
I've come to know no bad rebirth:
that's the fruit of cloves of garlic. (4) [1094]

The four analytical modes,
and these eight deliverances,

[705] "Garlic-Giver"

[706] a type of container? Cty treats it as a container used by ascetics. Also a measure, = 16 *dronas*. Cf. above v. [198] and n.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1095]

Thus indeed Venerable Lasuṇadāyaka Thera spoke these verses.

The legend of Lasuṇadāyaka Thera is finished.

[38. Āyāgadāyaka[707]]

When the World's Protector had died,
Sikhi [Buddha], Best Debater,
I worshipped his superb stupa,
happy, [and] with a happy heart. (1) [1096]

Having spoken with the workmen
I provided the capital;[708]
I constructed an eating hall,
happy, [and] with a happy heart. (2) [1097]

[After that] I lived among gods
for eight aeons without a break.
In the remaining aeons I
transmigrated in a mixture.[709] (3) [1098]

Poisons don't enter my body,
enemies are not hurting me,
I do not sink down in water:
that's the fruit of an eating hall. (4) [1099]

A massive cloud rains [heavy] rain
whenever I [may] wish [for it].
Even gods[710] visit my dwelling;
that is the fruit of good karma. (5) [1100]

Thirty times as wheel-turning kings,
possessors of the seven gems;
no one at all despises me:
that is the fruit of good karma. (6) [1101]

In the thirty-one aeons since
I had that hall for eating made,

[707] cty defines *āyāga* as a *dighaṃ bhojanasālaṃ* or "long eating-hall," thus the name would mean "Eating-Hall-Giver".
[708] lit., "root," *mūla*.
[709] i.e., in a mixture of human and divine worlds.
[710] or "kings," *devā*.

I've come to know no bad rebirth:
that's the fruit of an eating hall. (7) [1102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1103]

Thus indeed Venerable Āyāgadāyaka Thera spoke these verses.

The legend of Āyāgadāyaka Thera is finished.

[39. Dhammacakkika[711]]

On the front of the lion-throne
of Siddhattha, the Blessed One,
a *Dhamma*-wheel[712] was placed by me,
well-fashioned, [and] praised by the wise.[713] (1) [1104]

I shine, a charming gold color;[714]
have vehicles, army and mounts.
Many people attached [to me]
are waiting on me, constantly. (2) [1105]

I am always attended by
sixty thousand instruments,[715]
beautified by [my] retinue:
that is the fruit of good karma. (3) [1106]

In the ninety-four aeons since
I established that [*Dhamma*-]wheel
I've come to know no bad rebirth:
that's the fruit of a *Dhamma*-wheel. (4) [1107]

[711] "*Dhamma*-Wheel-er"

[712] stone-carved free-standing scultpures of *dhamma-cakkas* (an eight-spoked wheel representing the *Dhamma* of the Buddha as well as the Law of a "wheel-turning" [cakka-vatti] monarchs have been discovered in the ruins of the stupas of the day. For references see SSE, fn XX. See also above, n. XX, ON THE CAKKAVATTI, first appearance. The *Dhamma*-wheel is also a standard emblem carved into the base of such thrones, which is often, as the cty stipulates here, flanked by images of lions (Dhammacakkika's was 'situated in the place between them both").

[713] BJTS Sinhala gloss follows the cty, as do I, in understanding "*vaṇṇitaṃ*" as "*varṇatā karaṇalada*."

[714] "or of a charming appearance;" cty seems to read *catuvaṇṇo* for *cāruvaṇṇo* (on which BJTS and PTS agree, without alternates in the mss.) and therefore interprets this to mean, "[Among?] the four castes, I shine".

[715] *turiya*, musical instruments

Eleven aeons after that
there were eight lords over countries;
[all] were named Sahassarāja,[716]
wheel-turning kings with great power. (5) [1108]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1109]

Thus indeed Venerable Dhammacakkika Thera spoke these verses.

The legend of Dhammacakkika Thera is finished.

[40. Kapparukkhiya[717]]

Affixing[718] decorated cloth
on the front of the best stupa
of Siddhattha, the Blessed One,
I set up a wishing-tree [there].[719] (1) [1110]

In whichever womb I'm reborn
[whether] it's human or divine,
a wishing-tree's [established there,][720]
making my doorway beautiful. (2) [1111]

I, along with my retinue,
and whoever's attached to me
getting cloth from that [wishing-tree]
we clothe ourselves all the time. (3) [1112]

In the ninety-four aeons since
I set up that [wishing-]tree then,

[716] "Thousand Kings," perhaps to be understood as the overlord of a thousand royal underlords, or the king over thousands of people.

[717] "Wish-Fulfilling-Tree-er"

[718] reading *laggetvā* (BJTS, cty) for *langhetvā* (PTS)

[719] *kapparukkha* (lit., "aeon tree") typically refers to a tree in heaven that grants all wishes. Especially given the reference to affixing a decorated cloth, this may allude to a picture of such a tree painted on cloth, rather than being a claim that an actual wish-fulfilling tree was donated at the stupa. Alternately, in contemporary Sri Lanka, a *kapruk pūjā* is one in which a "tree" or stand, constructed of sticks or metal, is set up and donors are encouraged to hang money and objects as gifts on it. Given the allusion in v. (3) [1112] to getting cloth from the *kapparukkha*, this may be the best interpretation of the term in this context, but for a metaphorical usage of the term cf. v. [26], above

[720] lit., "a wish-fulfilling tree gets established." On wishing-tree, see previous note.

I've come to know no bad rebirth:
that's the fruit of a wishing-tree. (4) [1113]

In the seventh aeon ago
eight kṣatriyans named Sucela[721]
were wheel-turners who had great strength,
possessors of the seven gems. (5) [1114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1115]

Thus indeed Venerable Kapparukkhiya Thera spoke these verses.

The legend of Kapparukkhiya Thera is finished.

The Summary:

Kuṇḍa, Sāgata, Kaccāna
Udāyi, Rājasavhaya,
Adhimutta, Lasuṇada,
Āyāgī, Dhammacakkhika.
Kapparukkhi is the tenth;
verses one hundred twelve.

Kuṇḍadhāna Chapter, the Fourth.

Upāli Chapter, the Fifth

[41. Upāli (2)[722]]

The World's Great Lord, surrounded by
a thousand [arahants] undefiled,
being one bound to solitude
went off into seclusion [then]. (1) [1116]

I was dressed in deer-leather [clothes],
carrying[723] a triple rod[724] [there].

[721] "Good Cloth"

[722] BJTS, Hew, and cty style him Bhāgineyya-Upāli, "Upāli the Nephew". He is not to be confused with Upāli the top reciter of Vinaya, *Therāpadāna* #6

[723] reading *paridhārako* (BJTS, cty) or paridhāraNo (PTS alt) for PTS *paricāraṇo*.

[724] *tidaṇḍam* = three stick, three rod. Cty glosses it as "for the sake of keeping pots" (*kuṇḍika-ṭṭhāpanatthāya*), apparently understanding it as a pingo or else some sort of tripod. But the more likely allusion is to the *triśula* or trident of Shiva and his devotees, given the deer-leather clothes.

[Then] I saw the Chief of the World
encompassed by the Assembly.[725] (2) [1117]

Placing deer-hide on one shoulder,
hands pressed together on my head,
having worshipped the Sambuddha,
I praised the World-Leader kindly: (3) [1118]

"Just as all birds, crows and so on,
hatched from eggs or [born out of] sweat,
born in wombs or viviparous,
always travel[726] across the sky; (4) [1119]

Whatever creatures may exist,
those with and without consciousness,[727]
are all of them included in
the [great] knowledge that you possess. (5) [1120]

Whatever mountain scents there are
in the supreme Himalaya
they all can't match even a bit
[the scent] of your morality.[728] (6) [1121]

This world together with its gods
is grasped by the darkness-makers.[729]
When your knowledge is shining forth
the darkness-makers are destroyed. (7) [1122]

Just as creatures are in the dark
when the sun has set [for the day],
this world's enshrouded in darkness
when a Buddha has not appeared. (8) [1123]

Just as the sun when it rises
drives away darkness every day,
so too do you, O Best Buddha,
destroy the darkness every day. (9) [1124]

You are one bent on exertion,
Buddha in the world with [its] gods.

[725] lit., "the monks' Assembly".
[726] reading *sabbe antallikkacarā sadā* (BJTS) for *sabbe antallikkhe padesagā* (PTS).
[727] lit., "having consciousness or not having consciousness"
[728] lit., "...on the ultimate mountain, Himalaya, they all are not fit to [be] even a bit of [the good scent] in your morality."
[729] lit., "is in the party of what causes the darkness of delusion". Cf above vv. [1072] and [1073] for similar usage in a similar context. The BJTS reading *mohandhakārapakkhanto* allows for the plural, which is clear in the subsequent line of verse.

Through their delight in your karma
you satisfy many people." (10) [1125]

[Then] giving thanks for all of that,
the Great Sage Padumuttara,
the Hero,[730] flew into the sky
just like a swan-king in the air. (11) [1126]

Having flown off, the Sambuddha,
the Great Sage Padumuttara,
the Teacher, standing in the sky,
spoke these verses [about me then]: (12) [1127]

"I shall relate details of him
who has made this praise of knowledge,
combined[731] with [good] analogies;
[all of] you listen to my words: (13) [1128]

Eighteen [different] times he will be
the king over [all of] the gods.
He will reside upon the earth
[and] have three hundred earthly reigns. (14) [1129]

[Full] five hundred times he will reign,
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (15) [1130]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [1131]

Having fallen from Tusitā,
incited by [his] wholesome roots,
a low ascetic with dreadlocks,
he will be known as Upāli. (17) [1132]

And afterwards, having gone forth,
driving away[732] [every] evil,
knowing well all the defilements,
he'll reach nirvana, undefiled. (18) [1133]

And the Śākyas' Son, Greatly Famed,

[730] BJTS (and PTS alt.) reads *dhīro* ("the wise one")

[731] reading *samāyutaṃ* (BJTS, PTS alt) for *samāyanaŋ* (PTS)

[732] the texts all read *virājetvāna* or *virajjitvāna*, "to shine;" I follow BJTS Sinhala gloss in understanding this — as context warrants — as "drive away" (Sinhala *duru koṭa*)

the Buddha known as Gotama,
pleased by his *Vinaya* knowledge
will place him in that foremost place."[733] (19) [1134]

I, after going forth with faith,
did [my duty], am undefiled.
Knowing well all the defilements,
without defilements I [now] live. (20) [1135]

The Blessed One did pity me;
I am skilled in the *Vinaya*.
Delighted by my own karma
I'm living without defilements. (21) [1136]

Self-controlled in monastic rules[734]
and in the five organs of sense,
I carry all the *Vinaya*
entirely, that gemstone-mine. (22) [1137]

And then, discerning my virtue,
the Teacher, the Best in the World,[735]
seated in the monks' Assembly,
did place me in that foremost place. (23) [1138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1139]

Thus indeed Venerable Upāli Thera spoke these verses.

The legend of Upāli Thera is finished.

[42. Koliyavessa]

I had a walkway constructed
for the Sage, Anomadassi,
the World's Best One, the Neutral One
by having it smeared with plaster. (1) [1140]

[Then] I spread upon that walkway
flowers of various colors.

[733] it seems that here the text *does* confuse this Upāli with Upāli the chief reciter of *Vinaya*.
[734] lit., "in the Pāṭimokkha," the 227 main rules which Theravāda Buddhist monks and nuns are required to chant fortnightly.
[735] lit., "Unsurpassed/Unrivaled/Without Better in the World"

Making an awning in the sky
I fed the Buddha, Supreme One. (2) [1141]

Having pressed my hands together,
worshipping the One With Good Vows,
at that time I dedicated
a long hall to the Blessed One. (3) [1142]

Discerning what I was thinking,
the Teacher, Best One in the World,
the Blessed One, the Eyeful One
accepted [it,] pitying [me]. (4) [1143]

Accepting it, the Sambuddha,
Best Recipient in the World[736]
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1144]

"I shall relate details of him,
who [now] with [such] a happy heart
donated this long hall to me;
[all of] you listen to my words: (6) [1145]

When it is the time of death for
this one endowed with good[737] karma,
a chariot will then appear,
a thousand horses yoked [to it]. (7) [1146]

By that conveyance [then] this man
will go up to the world of gods.
The gods are going to [all] rejoice
when that wholesome birth occurs [there]. (8) [1147]

He'll inhabit a mansion [there],
the best mansion, very costly,
smeared with clay [that's full of] gemstones
[and] supplied with fine gabled cells. (9) [1148]

He will [then] delight in heaven
for [full] thirty thousand aeons.
He will be the king of the gods
for [those] thirty thousand aeons. (10) [1149]

Seventy seven times he'll be
a king who turns the wheel [of law].

[736] *dakkhineyyo sadevake*, lit "he who is worthy of gifts [in the world] with its gods"
[737] lit., "meritorious"

They all will have a single name,
"Yasodhara," and be the same. (11) [1150]

Experiencing the two-fold bliss,
heaping up[738] a heap of merit,
he will be a wheel-turning king
in the twenty-eighth aeon [hence]. (12) [1151]

And [he'll have] a superb mansion,
constructed by Vissakamma.[739]
Even when alone he'll hear the
ten sounds, living in that city. (13) [1152]

Uncountable aeons later
he'll be the king of a country,
king of the earth with great power;
his name will [then] be Okkāka. (14) [1153]

And she[740] who is most excellent
of [his] sixteen thousand women
will give birth to nine sons [of his,]
Kṣatriyan [princes] of good birth. (15) [1154]

That Kṣatriyan woman will die
after [her] nine sons have been born.
Then he will take as [his] chief queen
a young and beloved maiden. (16) [1155]

Satisfying [King] Okkāka,
that maiden will receive a boon.
As the boon that she receives she'll
have the [nine] sons go forth [from there]. (17) [1156]

After going forth they all will
go into the Himalayas.[741]
Scared of dividing the clan they
will all cohabit with sisters. (18) [1157]

And one [among] those girls will be
afflicted[742] with [bad] diseases.
Saying, 'don't ruin our family,'
the Kṣatriyans will bury [her]. (19) [1158]

[738] reading *cinitvā* (BJTS, PTS alt) for *vinditvā* (PTS), even though the latter, in the sense of "gains," amounts to much the same thing.
[739] See above,v. [749] and n.
[740] reading *ca sā* (BJTS) for *mayā* (PTS).
[741] lit., "will go to the ultimate mountain" (*naguttamaṃ*, cf. v. [1121] and n.)
[742] reading *parikkhatā* (BJTS) for *puraklhatā* ("placed in front of," PTS)

A king,[743] having carried [her] off
will [afterwards] live [well] with her.
And from that time there'll be the group,
"arising in Okkāka's clan". (20) [1159]

The progeny of them will be
those known as "Koḷiya" at birth.
There they will magically produce
vast quantities of human food. (21) [1160]

Having fallen from that body
[this one] will go up to heaven.
There he'll gain a superb mansion
which is delightful to the mind. (22) [1161]

Having fallen down from heaven,
incited by [his] wholesome roots,
having gone to a human state
he will be known as Soṇa [then]. (23) [1162]

Resolved, with strenuous effort[744]
in the Teacher's dispensation,
knowing well all the defilements,
he'll reach nirvana, undefiled. (24) [1163]

The Blessed One, Boundless Vision,
Gotama the Bull of the Śākyas,
Privileged Knower,[745] the Great Hero,
will place [him][746] in a foremost place." (25) [1164]

[hiatus?][747]

[743]lit., "[Another] kṣatriyan." BJTS Sinhala gloss says his name was Rāma, and the girl's name was Piyā.

[744]*āraddha-viriya*

[745]*visesa-ññu* = "the distinguished/extraordinary/superior knower;" could also be read as: "the knower of distinctions/variety/difference."

[746]reading *ṭhapessati* (BJTS) for *ṭhapesi maŋ* ("he placed me," PTS)

[747]some of the manuscripts contain here a largely unintelligible verse which appears to be a corruption of a verse found in *Theragāthāṭṭhakathā* (see BJTS I:168), varying widely among themselves. Both PTS and BJTS consign it to a note and do not recognize it as part of the text. The Burmese 6th Council edition includes a sensible verse, but one not found in the mss (given at BJTS I:168). Hew does not even mention it. I also omit it, but call the reader's attention to the abrupt shift in the text. Given other *apadānas* of this ilk, we would expect some sort of transitional verse(s) between the previous Buddha's prediction and the present arahant's rhapsody of achievement. Then again, it may be worth noting that the author(s) considered this unnecessary, having somewhat uncharacteristically put a great deal of the narrative into the voice of the Buddha making his prediction. Still, what is especially jarring in the text as received is the lack of an indication even of which foremost place it was.

Tamed in the ultimate taming,
my heart is [now] well-directed,
[and] my burden has been laid down:
I've reached nirvana, undefiled. (26) [1165]

Shiny-Bodied,[748] Great Elephant,
Unfrightened like a lion[-king],
seated in the monks' Assembly,
[he] placed me in the foremost place. (27) [1166]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [1167]

Thus indeed Venerable Soṇa Koḷiyavessa Thera spoke these verses.

The legend of Koḷiyavessa Thera is finished.

[43. Bhaddiya-Kaḷigodhāya-Putta]

Sambuddha Padumuttara
the Loving-Hearted One, Great Sage,
the Chief Leader of Every World,[749]
approaches all the people [there]. (1) [1168]

In that unsurpassed merit-field
all were giving the Teacher [gifts],
clothing [or] a place to reside,[750]
[or] requisites [like] food and drink. (2) [1169]

"I too shall give an almsgiving
to the God of Gods, Neutral One,[751]
inviting [him], the Best Buddha
and the unrivaled Assembly. (3) [1170]

Incited by me, [others] too
did [then] invite the Thus-Gone-One
and the entire monks' Assembly,
the unsurpassed field of merit. (4) [1171]

[748] Aṅgirasa

[749] *sabbalokagganāyakaŋ*

[750] reading *vatthaṃ senasanaṃ c'eva* with BJTS for PTS *satthukañca 'baddhakañca* ("things for the teacher, unrestricted gifts," PTS). *Senāsana* literally means "bed-and-chair" (or "bed and eating")

[751] or "king of kings"

I set out an expensive seat
appropriate for the Buddha;
a couch [worth] one hundred thousand,
made of gold, with a woolen rug,
a mattress, ornate woolen sheets,
and with *khoma* and cotton [cloths]. (5) [1172]

Padumuttara, World-Knower,
the God of Gods, the Bull of Men,
encompassed by the Assembly,[752]
did come up to my doorway [then]. (6) [1173]

Going out to meet the Buddha,[753]
the World's Protector, Renowned One,
with a pleased heart [and] happy mind
I spent time [with him] in my house. (7) [1174]

With a pleased heart [and] happy mind
I fed [all of them] with milk-rice:[754]
the Buddha, Leader of the World,
and a hundred thousand monks [there]. (8) [1175]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (9) [1176]

"I shall relate details of him
by whom this seat has been given,
made of gold, with a woolen rug;
[all of] you listen to my words: (10) [1177]

He will exercise divine rule
[full] seventy-four [different] times.
Anointed by celestial nymphs,
he will magically produce wealth. (11) [1178]

He will reside upon the earth
for a thousand regional reigns,
[and] fifty-one times he will be
a king who turns the wheel [of law]. (12) [1179]

In all the wombs in which he's born
he'll be in an exalted clan.

[752] *bhikkhusaṅghaparibbūḷho*, lit., "by the monk's assembly"
[753] lit. "the Sambuddha"
[754] see above, n. to v.[761].

And he, after he has gone forth,
incited by [his] wholesome roots,
will be the Teacher's follower;
his name will [then] be Bhaddiya." (13) [[1180]

Binding [myself] to solitude,
I make a remote bed my home,
and all the fruits have been attained;
defilements[755] are now rooted out. (14) [1181]

Knowing everything about me,
the Omniscient One, World-Leader,
seated in the monks' Assembly
did place me in that foremost place. (15) [1182]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1183]

Thus indeed Venerable Bhaddiya Kaḷigodhāyaputta Thera spoke these verses.

The Legend of Bhaddiya Kaḷigodhāyaputta Thera is finished.

[44. Sannidhāpaka[756]]

Building a hut in the forest,
I dwelt upon a mountain [then],
I was happy to get, or not,
in glory as in dishonor.[757] (1) [1184]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a hundred thousand masters[758]
came into my presence [back then]. (2) [1185]

Laying out a mat made of grass
for the one named for the lotus,
the Great Hero, who had arrived,
[and] I gave [it] to [him,] the Teacher. (3) [1186]

Happy, and with a happy heart,
with a mind that was very clear,

[755] reading *kleso* (BJTS) for *keso* ("hair," PTS).
[756] "Putter-Down;" BJTS, cty read *Sanniṭṭhāpaka*, "Readier" "Preparer"
[757] *yasena ayasena ca*, lit., "with glory as with dishonor"
[758] lit "with a hundred thousand who had the power to subdue others (*vasī*)," namely arahants

I provided [both] food[759] and drink
to him, the Upright [Sambuddha]. (4) [1187]

In the hundred thousand aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of castor oil fruit.[760] (5) [1188]

In the forty-first aeon hence
I was known as Arindama,[761]
a wheel-turning king with great strength,
possessor of the seven gems. (6) [1189][762]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1190]

Thus indeed Venerable Sannidhāpaka[763] Thera spoke these verses.

The legend of Sannidhāpaka[764] Thera is finished.

[45. Pañcahatthiya[765]]

The Sambuddha named Sumedha
was traveling through the bazaar
with downcast eyes,[766] [speaking] few words,
mindful, with his sense[-doors] guarded. (1) [1191]

Then they brought[767] [me] — for my top-crest[768] —
five handfuls of water lilies.

[759] *āmaṇḍaṃ*, which PSI defines as "a kind of plant, *Palma Christi*," Sinhala *eraṇḍu*. The latter (also *ēraṇḍu*, Pāli *eraṇḍa*) = *datti*, croton, i.e., (see Cone, s.v.) the castor oil plant (Ricinus communis, the seeds of which are used to make an oil). BJTS gloss on this verse gives *kaekiri*, which is something like a cucumber (genera Cucumis), which I suspect is wrong, but the main point is clear, that the hermit gave the Buddha something to eat, presumably whatever fruit he himself was used to eating.

[760] see previous note; some kind of food, BJTS gloss is *käkiri*

[761] "Enemy-Tamer"

[762] text misreads as [1789]

[763] BJTS reads *Sanniṭṭhāpaka*

[764] BJTS reads *Sanniṭṭhāpaka*

[765] "Five Handfuls"

[766] reading *okhitta-cakkhu* (BJTS, cty) for *khitta-cakkhu* ("thrown eyes," PTS).

[767] reading *ahamsu* (BJTS) for *akāsi* (PTS)

[768] BJTS gloss: *mudun malkaḍa*

I did Buddha-*pūjā* with them
[feeling well-] pleased by [my] own hands. (2) [1192]

[Then] those flowers [that I had] placed
became the Teacher's canopy.
They flocked to[769] the Great Elephant
like students to a [good] teacher. (3) [1193]

In the thirty thousand aeons
since I offered [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1194]

One hundred twenty aeons hence
there were five [different] kṣatriyans.
[All of them] were named Hatthiya,[770]
wheel-turning kings with great power. (5) [1195]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1196]

Thus indeed Venerable Pañcahatthiya Thera spoke these verses.

The legend of Pañcahatthiya Thera is finished.

[46. Padumacchadaniya[771]]

When Vipassi, the Chief Person,
the World-Lord had reached nirvana,
taking a pink lotus in bloom
I placed it on [the Buddha's] pyre. (1) [1197]

And when [it] was placed on the pyre,
[that lotus] rose[772] into the sky.
Making an awning in the sky
I held [it there][773] over the pyre. (2) [1198]

In the ninety-one aeons since
I offered that flower [to him],

[769] *saŋsāviŋsu* fr. *saṃsāveti*, to flow together to
[770] "[One] Handful"
[771] "Pink-Lotus-Cover-er"
[772] reading *uggamī* with BJTS (and PTS alt.) for PTS *uggamiŋ* ("I rose")
[773] BJTS agrees in reading the verb in the first person, though BJTS alt. gives a reading in third person, which would be better here

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1199]

Forty-seven aeons ago
[I was] named Padumissara,[774]
victorious on [all] four sides,
a wheel-turner with great power. (4) [1200]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1201]

Thus indeed, Venerable Padumucchadaniya Thera spoke these verses.

The legend of Padumucchadaniya Thera is finished.

[47. Sayanadāyaka[775]]

I gave an excellent bedstead
covered with [all of the] bedclothes[776]
to Siddhattha, the Blessed One,
Loving-Hearted, the Neutral One. (1) [1202]

[Then] the Blessed One accepted
[that] appropriate bed-and-chair.
[And] having risen from that seat
the Victor flew up in the air. (2) [1203]

In the ninety-four aeons since
I gave [him] that bed [way back then,]
I've come to know no bad rebirth;
that is the fruit of a bedstead. (3) [1204]

The one called Varuṇa Deva,[777]
possessor of the seven gems,
was a wheel-turner with great strength
in the fifty-first aeon [hence]. (4) [1205]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1206]

[774] "Lord of Lotuses"
[775] "Bed-Giver"
[776] lit., "covered with things [made of] cloth"
[777] "King Varuṇa" or "[King] Varuṇa God"

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[48. Cankamadāyaka[778]]

Having heaped up [the ground] with bricks,
I had a walkway constructed
for Atthadassi, the [Great] Sage,
the World's Best One, the Neutral One. (1) [1207]

That walkway was very well made
with the five gemstones piled up [high].
It was a hundred hands in length
[and] pleasant for meditation. (2) [1208]

The Blessed One accepted [it] —
Atthadassi, the Best of Men —
[and] with his hand sifting [some] sand,
he uttered these verses [aloud]: (3) [1209]

"Because of this gift of [some] sand
and of this walkway, so well made,
[this one] is going to enjoy sand
and will possess the seven gems. (4) [1210]

For three aeons among the gods
he will exercise divine rule.
Surrounded by celestial nymphs
he will enjoy [great] happiness. (5) [1211]

Having come to the human realm
he'll be the king of a country,
and three times as a wheel-turner
he will reside on the [great] earth." (6) [1212]

In the eighteen hundred aeons
since I did that [good] karma [then,]
I've come to know no bad rebirth:
that is the fruit of a walkway. (7) [1213]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1214]

[778] "Walkway-Giver"

Thus indeed Venerable Cankamadāyaka Thera spoke these verses.

The legend of Cankamadāyaka Thera is finished.

[49. Subhadda]

Padumuttara, World-Knower,
Sacrificial Recipient,
Great Famed One, lifting up people
did make them achieve nirvana. (1) [1215]

And as the Buddha passed away[779]
the ten thousand worlds were quaking.
A huge group of people and gods
assembled together [there] then. (2) [1216]

Happy, [and] with a happy heart
I anointed the Best of Men
with a covering[780] that was full
of incense[781] and jasmine flowers. (3) [1217]

The Teacher, Peerless in the World,
discerning what I was thinking,
the Clever One, the Sambuddha
uttered these verses [about me]: (4) [1218]

"I shall relate details of him
who in [these], my final moments,
covered me with scents and flowers;
[all of] you listen to my words: (5) [1219]

Fallen from here this person will
go to the Tusitā heaven.
Exercising divine rule there
he will [then] go to Nimmāna.[782] (6) [1220]

[There] in that very same way he
having given superb flowers,
delighting in his own karma
will [then] enjoy much happiness. (7) [1221]

Fallen again this man will be
born in a Tusitā body.

[779] lit., "as the Sambuddha reached nirvana"
[780] the term implies some sort of blanket or canopy, though v. [5] refers to it as a garland.
[781] *tagara*, a particular type thereof.
[782] Nirmāṇarati is another heaven wherein, as its name implies, one delights in form.

Falling from that body [as well]
he will go to a human state. (8) [1222]

The Śākyas' Son, Great Elephant,
Leader in the world with [its] gods
Eyeful One, awakening, will
make many achieve nirvana. (9) [1223]

Going forth as [a non-Buddhist,]
incited by [his] wholesome roots,
approaching the Sambuddha he
will ask [good] questions at that time. (10) [1224]

Once he's spoken, the Sambuddha,
the Omniscient One, World-Leader,
discerning his former karma
will reveal the [Four Noble] Truths.[783] (11) [1225]

This one, wise and energetic,
happy, [and] with a tranquil mind,
after worshipping the Teacher
will ask to go forth [a Buddhist]. (12) [1226]

The One Skilled in the Top Teaching,
he, the Buddha, will [then] ordain
[this one] gladdened by own-karma,
after seeing his [well]-pleased mind. (13) [1227]

This man, after [all his] striving
in the Buddha's[784] dispensation,
knowing well all the defilements
will reach nirvana, undefiled." (14) [1228]

The Fifth Recitation Portion.
In keeping with [my] past karma,
being calm and well-attentive,
the Buddha's legitimate son,
I am well-made, born from *Dhamma*. (15) [1229]

Approaching the King of Teaching[785]
I asked the ultimate question.
In addressing my question he
unloosed the stream of the Teaching. (16) [1230]

[783]the Four Noble Truths: suffering, the cause of suffering, the cessation of suffering, the path that leads to the cessation of suffering, believed to have been delivered in his first sermon. Subhadda's question, however, was asked as the Buddha lay dying.

[784]lit., "the Supreme Buddha's dispensation"

[785]*dhammarājaŋ*

Understanding his Teaching, I
lived fond of the dispensation.
Knowing well all the defilements,
without defilements I [now] live. (17) [1231]

One hundred thousand aeons hence
the [Buddha] named for a lotus,
achieved nirvana, beyond grasp,
like a lamp deprived of [its] oil. (18) [1232][786]

There was a stupa, made of gems,
[rising up] seven leagues [in height],
all-auspicious and delightful;
there I performed a flag-*pūjā*. (19) [1233]

Tissa, the foremost follower
of the Sambuddha, Kassapa,
was my [own] legitimate son,
an heir to [that] Victor's teaching. (20) [1234]

Because of his immature mind,
I [once] spoke inauspicious words.
As the result of that [bad] deed
I [only] saw the Victor's death.[787] (21) [1235]

In a garden in a *sal* grove
the [Great] Sage, [then] on his death bed,
the Friend, Compassionate, Victor,
the Great Hero, ordained me [there].[788] (22) [1236]

Today, right now I have gone forth;
today's [my] ordination too.[789]
[And] today's the final passing[790]
in front of the Best of Bipeds. (23) [1237]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1238]

Thus indeed Venerable Subhadda Thera spoke these verses.

The legend of Subhadda Thera is finished.

[786] This verse appears to be out of sequence, or interpolated?
[787] lit., "I saw the Victor [only] at the end".
[788] lit., "made [me] to go forth"
[789] *upasampadā*: higher ordination, usually accomplished a long time after going forth (*pabbajja*)
[790] *parinibbāna*

[50. Cunda]

Having had a festoon work[791] made
for the World's Best, the Neutral One,
the Blessed One [named] Siddhattha,
I covered it with jasmine flowers. (1) [1239]

After [I] finished [placing] flowers,
I [then] gave it to the Buddha.
Picking up the remaining flowers,
I offered [them] to the Buddha. (2) [1240]

Happy, with pleasure in [my] heart
I gave that floral festoon work
to the Buddha, World's Chief Leader,
like a festoon work [made] of gold. (3) [1241]

The Sambuddha, With Doubt Dispelled,
Honored by Those Who've Crossed the Flood,[792]
seated in the monks' Assembly,
spoke these verses [about me then]: (4) [1242]

"I'll relate details of him who
gave me a floral festoon work
permeated with divine scents;
[all of] you listen to my words: (5) [1243]

When he's fallen from here, this man
will go on to the world of gods,
a god-assembly around [him],
scattered with jasmine flowers [there]. (6) [1244]

His residence, jutting up tall,
will be made of gold and gemstones.
That divine mansion will blaze forth,
illumined by [his] good karma.[793] (7) [1245]

He will exercise divine rule
seventy-four [different] times.
Waited on by celestial nymphs,
he will enjoy great happiness. (8) [1246]

[791] *agghiya*, BJTS Sinh. gloss *ägäya* (Sinh-Eng dict *ägäva*: candelabrum, festoon work for lamps, lamp canopy or arch)

[792] those who had crossed the flood [of *samsāra*], i.e., arahants

[793] reading *vyamhaṃ pātubhavissati puññakammapabhāvitaṃ* (BJTS) for *vyamhā pātubhavissanti puññakammapabhāvitā* (PTS).

He will reside upon the earth
[and] have three hundred earthly reigns.
Five hundred times he's going to be
a king who turns the wheel [of law]. (9) [1247]

He will be a human monarch
known by the name of Dujjaya.[794]
He'll experience that merit
without knowing his own karma. (10) [1248]

Not going[795] to a place of grief
he will go to a human state.
[There will] be heaps of gold [for him],
very much, [counted in] billions. (11) [1249]

He will be reborn in the world;
he will [then] be a brahmin man,
beloved own son of Sārī,
[and] the wise son of Vaṅgata. (12) [1250]

Then he'll go forth in the Shiny-
Bodied[796] [Buddha's] dispensation.
His name will be Cūlacunda,[797]
a follower of the Teacher. (13) [1251]

[Even] when he is a novice,
he will become an arahant.[798]
Knowing well all the defilements
he'll reach nirvana, undefiled." (14) [1252]

To attain the ultimate goal
I waited on my [own] brother,[799]
the Great Hero who'd arisen,
and many pleasant[800] others, too. (15) [1253]

Serving my brother, when he died,
I put [his] relics in [his] bowl
[and] gave [it] to the Sambuddha,
the World's Best One, the Bull of Men. (16) [1254]

[794] "Difficult to Conquer".
[795] reading *agantvāna* (BJTS) for *āgantvāna* ("come into," PTS).
[796] i.e., the Buddha's dispensation. See above, n. to [1166]
[797] "Small Cunda"
[798] lit., "one whose defilements are destroyed"
[799] his brother was another of Sārī's sons, i.e., Sāriputta
[800] *pesale* = pleasant, beloved. Cty understands this to mean others among the original arahants in the dispensation of Gotama Buddha

The Buddha in [this] world with gods
picked up [that bowl] with both his hands.
Paying respect to those relics,
he praised the top follower [then].[801] (17) [1255]

My mind is now completely freed
and faith is established in me.
Knowing well all the defilements,
I am [now] living, undefiled. (18) [1256]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [1257]

Thus indeed Venerable Cunda Thera spoke these verses.

The legend of Cunda Thera is finished.

The Summary:

Upāli, Soṇa, Bhaddiya,
Sannidhāpaka, Hatthiya,
Chadana, Seyya-Cankamaṃ
Subhadda, the one named Cunda:
one hundred and forty verses
and another four besides [those].

The Upāli Chapter, the Fifth.

Vījanī Chapter, the Sixth

[51. Vidhūpanadāyaka[802]]

I dedicated a fan to
Padumuttara the Buddha,
the World's Best One, the Neutral One,
the Such-Like Lord of [all] Bipeds. (1) [1258]

Bringing pleasure to [my] own heart,
pressing both my hands together,
having worshipped the Sambuddha,
I departed facing the north. (2) [1259]

[801] Sāriputta, Cunda's brother, was the Buddha's top follower.
[802] "Fanning-Giver"

Picking up the fan [I gave him]
the Teacher, the World's Chief Leader;
standing in the monks' Assembly
[then] spoke these verses [about me]: (3) [1260]

"Because of this gift of a fan
[and] the resolve in [his own] heart,
for one hundred thousand aeons
[he] won't go to a place of grief. (4) [1261]

Resolved, with strenuous effort,
attentive to the heart's virtue,
he will attain arahantship
when he's [only] seven years [old]. (5) [1262]

In sixty thousand aeons [hence]
he will be sixteen [different] kings
who'll [all] be named Vijamāna,[803]
wheel-turning monarchs with great strength." (6) [1263]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1264]

Thus indeed Venerable Vidhūpanadāyaka Thera spoke these verses.

The legend of Vidhūpanadāyaka Thera is finished.

[52. Sataraŋsika[804]]

Ascending a rock outcropping,
the Ultimate Man sat down [there].
[I], a brahmin mantra-master
in the region of that mountain, (1) [1265]

having pressed my hands together
kindly praised [him], the World-Leader,
the God of Gods, the Bull of Men,
the Great Hero who had arrived: (2) [1266]

"This is the Buddha, Great Hero,
the Preacher of the Best Teaching,

[803] "Fanner"
[804] "Hundred-Rayed One"

like a blazing column of fire,
Honored by the monks' Assembly. (3) [1267]

Imperturbable as the sea,
hard to cross as is the ocean,
fearless as the king of the beasts,
the Eyeful One preaches *Dhamma*." (4) [1268]

Discerning what I was thinking,
the [Buddha] named for the lotus,
standing in the monks' Assembly,
the Teacher spoke these verses [then]: (5) [1269]

"This one who's pressed hands together[805]
and has praised [me], the Best Buddha,
for thirty thousand aeons [hence]
he will exercise divine rule. (6) [1270]

In one hundred thousand aeons
the one named for Angirasa,
the Sambuddha, with Blinders Off,[806]
will come into existence then. (7) [1271]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Sataraŋsi
will become an arahant [then]." (8) [1272]

Being [only] seven years old,
I went forth into homelessness.
I am known as Sataraŋsi;
my light purifies [the whole world].[807] (9) [1273]

On a stage or beneath a tree
meditator, trance-lover,
I am bearing my last body
in the Supreme Buddha's teaching. (10) [1274]

Sixty thousand aeons ago
there were four men known as Roma.
They were wheel-turners with great strength
possessors of the seven gems. (11) [1275]

The four analytical modes,
and these eight deliverances,

[805] i.e., who has pressed his hands together in reverence
[806] *vivattacchaddo* = he whose defilements (*klesas*) have been removed
[807] *niddhāvate*, could also read, "my light casts out [the sun's]," Sinh: *pähäya nika diveyi*

six special knowledges mastered,
[I have] done what the Buddha taught! (12) [1276]

Thus indeed Venerable Sataraŋsiya Thera spoke these verses.

The legend of Sataraŋsika[808] Thera is finished.

[53. Sayanadāyaka[809]]

Padumuttara the Buddha
had pity on the whole world.
I donated a bed to him,
with a mind that was very clear. (1) [1277]

Because of that gift of a bed,
food would [then] just appear [to me,]
[like] a seed's yield in a good field:
that's the fruit of giving that bed. (2) [1278]

I make [my] bed [up] in the sky;
I am carrying the [whole] earth;
I have lordship over creatures:
that is the fruit of a bed[-gift]. (3) [1279]

[Then] five thousand aeons [ago,]
there were eight [named] Mahāvara;[810]
thirty-four hundred aeons [hence,]
there were four [kings] with great strength. (4) [1280]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1281]

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[808] BJTS and PTS agree in making the two colophonic renditions of the name disagree
[809] "Bed-Donor"
[810] "Great Excellent One". PTS gives the name as Mahāvīra ("Great Hero"); I follow BJTS.

[54. Gandhodaka[811]]

There was a Bodhi Tree festival
for Padumuttara Buddha.
Taking a decorated pot,
I donated scented water. (1) [1282]

When that Bodhi was being bathed
a huge cloud rained down [upon it].
And there was a deafening sound[812]
when the lightening [bolts] burst forth [there]. (2) [1283]

Due to the force of that lightening
I passed away [right then and] there.
Standing in the world of the gods
I uttered these verses [aloud]: (3) [1284]

"O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
My dead body has fallen down
[and] I [now] delight in heaven! (4) [1285]

My residence is [very] tall,
rising up one hundred stories.
A hundred thousand virgins [now]
are around me all of the time. (5) [1286]

Disease does not exist for me;
grief [too] does not exist for me;
I do not experience pain:
that is the fruit of good karma." (6) [1287]

Twenty eight hundred aeons thence
I[813] was [named] King Saṃvasita,
a wheel-turner with great power,
possessor of the seven gems. (7) [1288]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1289]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

[811]"Scented Water." BJTS spells the name Gandhodakiya; both BJTS and PTS give the latter spelling in the colophon

[812]lit., "a large sound"

[813]reading *ahum* (BJTS) for *ahu* ("there was," PTS)

The legend of Gandhodaka Thera is finished.

[55. Opavuyha[814]]

To Padumuttara Buddha
I gave a [fine] thoroughbred [horse].
Assigning it to the Buddha,[815]
I [then] went [back] to my own house. (1) [1290]

The Teacher's top follower was
[the monk] whose name was Devala.[816]
Worthy heir to the best Teaching
he came into my presence [then]. (2) [1291]

"The Blessed One bears his own bowl;
he will not use a thoroughbred.
The Eyeful One accepted it
[because] he had discerned your thoughts." (3) [1292]

I got the price for that wind-quick
speed vehicle [that came] from Sindh.
[Then] I gave a suitable[817] [gift]
to Padumuttara Buddha. (4) [1293]

In whichever womb I'm reborn,
[whether] it's human or divine,[818]
suitable, and variegated[819]
Sindh-horses[820] [then] arise for me. (5) [1294]

The gain for them is well-received
who undergo ordination.[821]
If a Buddha's born in the world
[then] they should serve him constantly. (6) [1295]

[814] "Fit For Riding"

[815] lit., "to the Sambuddha"

[816] cf. below, #252, v. 2 [2504]

[817] reading *khamanīyam* (BJTS, cty, PTS alternative) for *ājānīyaŋ* ("thoroughbred," PTS)

[818] reading *devattam atha mānusam* (BJTS) for *bhavane sabbadā mama* ("in my residence all the time," PTS). PTS alt (also noticed by BJTS) is *deve ca mānuse bhave* (in a divine and human existences," paralleling the (BJTS) reading I accept and intimating how the (PTS) one I reject might have evolved through corruption.

[819] reading *cittā* (BJTS) for *citte* ("in [my] heart," PTS)

[820] here I follow BJTS in understanding *vātajavā* ("[creatures] quick as the wind") as horses of the type originally (mis)gifted to Padumuttara Buddha. The same term is used as an adjective (there *vātajavaṃ*) in the previous verse.

[821] lit., "higher ordination," *upasampadā*.

I was a king with great power
twenty-eight [different] times [back then],
lord of the grove of rose-apples,[822]
victorious on [all] four sides.[823] (7) [1296]

This is the final time for me;
[my] last rebirth is proceeding.[824]
I've attained the unshaking state
beyond[825] [all] conquest and defeat. (8) [1297]

Thirty-four thousand [aeons thence]
there was a king[826] of great power,
a wheel-turner who had great strength,
possessor of the seven gems. (9) [1298]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1299]

Thus indeed Venerable Opavuyha Thera spoke these verses.

The legend of Opavuyha Thera is finished.

[56. Saparivārāsana[827]]

I gave alms-food which was begged for
to Padumuttara Buddha.
Going to the place where he ate,
[I] scattered jasmine flowers [there]. (1) [1300]

Seated on that seat, the Buddha,
the Top Leader of the [Whole] World,
the Upright [and] Attentive One
praised that alms-food which was begged for. (2) [1301]

"Just as even a little seed
[when] planted in a fertile field
will bear completely when it rains[828]
fruit that brings the plowman delight, (3) [1302]

[822] *jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent
[823] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[824] *carimo vattate bhavo*
[825] lit., "having abandoned"
[826] lit., "a kṣatriyan"
[827] "Seat [for the Buddha] with Retinue"
[828] lit., "when [rain] is falling"

so too this alms-food which was begged,
planted in a good field by you;
When [you're] reborn in existence
you will be pleased with the fruit [then]."[829] (4) [1303]

Having said this, the Sambuddha
whose name was that of the lotus,
extolling alms-food which is begged,
[then] departed facing the north. (5) [1304]

Self-controlled in the monks' precepts[830]
and in the five organs of sense,
being one bound to solitude
I'm living without defilements. (6) [1305]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1306]

Thus indeed Venerable Saparivārāsana Thera spoke these verses.

The legend of Saparivārāsana Thera is finished.

[57. Pañcadīpika[831]]

After praising the true Teaching
of Buddha Padumuttara
who took pity on all creatures,
I was one who had upright views. (1) [1307]

I donated a gift of lamps
to surround the [great] Bodhi Tree.
Believing [in the Buddha] I
[then] lit[832] [those] lamps all of the time. (2) [1308]

In whichever womb I'm reborn
[whether] it's human or divine,
torches are carried[833] in the sky:
that is the fruit of giving lamps. (3) [1309]

[829] lit., "there will be pleasure from the fruit"
[830] lit., "in the 227 rules recited by monks on full moon days," reading *pātimokkhasmiṃ* (BJTS, cty, PTS alt.) for *pātimokkhasmi* (PTS).
[831] "Five-Lamps"
[832] lit., "made" "did"
[833] reading *dhārenti* (BJTS) for *dhārento* ("I am carrying," PTS)

[Right] through walls, [also right] through rocks,
[and] passing over mountain[-top]s,[834]
I can see[835] in all directions
[even] one hundred leagues [distant]. (4) [1310]

Through the rest of that [good] karma
I have attained arahantship.[836]
I'm bearing my last body in
the Biped-Lord's dispensation. (5) [1312[837]]

Thirty-four hundred aeons [thence]
I was known as Satacakkhu;[838]
I was a king with great power,
a wheel-turner who had great strength. (6) [1311]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1313]

Thus indeed Venerable Pañcadīpika Thera spoke these verses.

The legend of Pañcadīpika Thera is finished.

[58. Dhajadāyaka[839]]

Happy, [and] with a happy heart
I hoisted up a flag [back then]
at the stupendous Bodhi Tree[840]
of Padumuttara Buddha. (1) [1314]

Having picked up the fallen leaves
I threw [them all] away outside.
As though facing the Sambuddha,
the Fully Free One, Undefiled,
I worshipped the superb Bodhi,
clean inside [and] clean outside [too]. (2) [1315][841]

[834]lit., "having passed over a mountain"
[835]lit., "I experience seeing"
[836]lit., "destruction of the āsavas [defilements, outlfows]"
[837]note that BJTS inverts the order of verses (5) and (6)
[838]"Hundred-Eyes"
[839]"Flag-Giver"
[840]reading *pādaputtame* wth BJTS for PTS *pādamuttame*
[841]BJTS agrees with PTS in presenting this as a six-footed verse.

Padumuttara, World-Knower,
Sacrificial Recipient,
standing in the monks' Assembly
the Teacher spoke these verses [then]: (3) [1316]

"Because of both this service and
this donation of a flag [here,]
for one hundred thousand aeons
he will go to no bad rebirth.
Among the gods he will enjoy
abundant divine happiness. (4) [1317-1318a-b][842]

And various hundreds of times,
he'll be king of a country.
He will be a wheel-turning king;
his name will [then] be Uggata.[843] (5) [1318c-f]

Having enjoyed [this] happiness,
incited by [his] wholesome roots,
he will delight in the Teaching
of Gotama the Blessed One." (6) [1319]

I am one bent on exertion,
calmed,[844] devoid of grounds for rebirth;[845]
I am bearing my last body
in the Supreme Buddha's teaching. (7) [1320]

Fifty-one thousand aeons [hence]
[I was] known as [King] Uggata.
Fifty thousand aeons [ago]
[I was] the king[846] known as Megha. (8) [1321]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1322]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka is finished.

[842]BJTS agrees with PTS in presenting vv. (4-5) [1317-1318] as containing a total of six feet, but disagree on whether the first (PTS) or the second (BJTS) of these verses is the six-footed one
[843]"Risen Up".
[844]*upasanto*
[845]*nirūpadhi*
[846]lit., "the kṣatriyan"

[59. Paduma[847]]

He was declaring the Four Truths
[while] turning the best *Dhamma*-wheel,
raining the rain of deathlessness,
liberating many people.[848] (1) [1323]

Taking a lotus with a flag,[849]
standing half a *kosa*[850] [away],
happy, I raised it in the air
for the Sage Padumuttara. (2) [1324]

There was a strange occurrence then:
the lotus approached [the Buddha].
Discerning what I was thinking
the Best Debater [then] took [it]. (3) [1325]

Having taken with his fine hand
[that] superb water-born lotus,
standing in the monks' Assembly
the Teacher spoke these verses [then]: (4) [1326]

"I shall relate details of him
who [just] tossed this lotus flower
to the Omniscient Arahant;[851]
[all of] you listen to my words: (5) [1327]

Thirty aeons as king of gods
he will exercise divine rule.
With seven hundred earthly reigns
he will reside upon the earth. (6) [1328]

Taking a bowl [of lotuses][852] there,
he'll be a king who turns the wheel.
A rain of flowers from the sky
will rain [on him] all of the time. (7) [1329]

In one hundred thousand aeons,

[847]"Pink Lotus"

[848]lit., "making many people achieve nirvana." I am tempted to use a neologism like "nirvanizing" to get the verbal usage of *nibbāpento*, but refrain.

[849]BJTS and some PTS alternatives read *sadaṇḍaṃ* ("with the stem") for *sadhajaṇ*, but as cty agrees with PTS in reading *sadhajaṇ* I translate "with a flag" despite the evocative appeal of "with the stem."

[850]a *kosa* is 500 bow lengths, so he would have been standing 250 bow lengths away.

[851]lit., "One Without Outflows," "Undefiled One," i.e., the Buddha

[852]this follows the BJTS Sinhala gloss. Cty offers no comment. Could *pattaṇ gahetvā* also be, "taking appointment"?

arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [1330]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements
he'll reach nirvana, undefiled." (9) [1331]

Coming forth from [my mother's] womb,
[both] comprehending [and] mindful,
when I was [only] five years old[853]
I attained [my] arahantship. (10) [1332]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1333]

Thus indeed Venerable Paduma Thera spoke these verses.

The legend of Paduma Thera is finished.

[60. Asanabodhiya[854]]

[When] I was [but] seven years old
I saw the [Buddha], World-Chief.
Happy, [and] with a happy heart
I went up to the Best of Men. (1) [1334]

Happy, [and] with a happy heart,
I planted the best Bodhi tree
for [him], Tissa, the Blessed One,
the World's Best One, the Neutral One. (2) [1335]

Foot-drinker growing in the earth,[855]
it was known as an "Asana".
For five years I tended that [tree],
the superb Asana Bodhi. (3) [1336]

[853] lit., "being five years from birth"

[854] "*Asana* Bodhi Tree-er." *Asana* is Pentaptera tomentosa, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā, bakmī*; Sarcocephalus cordatus (*Rubi.*).

[855] this compound consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

Having seen that flowering tree,
marvel making hair stand on end,
relating my own karma [then]
I went up to the Best Buddha. (4) [1337]

Tissa, who was then Sambuddha,
Self-Become One, the Top Person,
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1338]

"I shall relate details of him
who has planted this Bodhi [Tree]
and honored [me with] Buddha-*pūjā*;
[all of] you listen to my words: (6) [1339]

For thirty aeons among gods
he will exercise divine rule,
and four and sixty times he'll be
a king who turns the wheel [of law]. (7) [1340]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
experiencing the two-fold bliss,
he'll delight in the human state. (8) [1341]

Being one bent on exertion,
calmed,[856] devoid of grounds for rebirth,[857]
knowing well all the defilements
he'll reach nirvana, undefiled." (9) [1342]

Binding [myself] to solitude,
calm of mind, with desires blown out,
like a tusker with broken chains,
I'm living without defilements. (10) [1343]

In the ninety-two aeons since
I planted that Bodhi back then,
I've come to know no bad rebirth:
that's the fruit of planting Bodhis. (11) [1344]

Seventy-four aeons ago
I was a wheel-turning monarch.
[I was] known as Daṇḍasena,[858]
possessor of the seven gems. (12) [1345]

[856] *upasanto*
[857] *nirūpadhi*
[858] "Rod and Army"

Seventy-three aeons ago
there were[859] seven lords on the earth.
They were [all] wheel-turning monarchs
who were named Samantanemi.[860] (13) [1346]

Five and twenty aeons ago
the Kṣatriyan named Puṇṇaka
was a wheel-turner with great strength,
possessor of the seven gems. (14) [1347]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [1348]

Thus indeed Venerable Asanabodhiya Thera spoke these verses.

The legend of Asanabodhiya Thera is finished.

The Summary:

Vījanī and Sataraŋsī
Sayan, Odaki, Vāhiya,
Parivāra and Padīpa,
Dhaja, Paduma-Pūjaka
and Bodhi's said to be the tenth;
thus two and ninety verses.

The Vījanī Chapter, the Sixth.

Sakacittaniya Chapter, the Seventh

[61. Sakacittaniya[861]]

Seeing a grove in the forest,
very quiet [and] undisturbed,
[a place for] sages' practices
and receipt of sacrifices, (1) [1349]

making a stupa of bamboo[862]
which was strewn with varied flowers,

[859] i.e., "I was reborn as"
[860] "Complete Circumference" "Rim on All Edges"
[861] "Thinking for Himself"
[862] some PTS alternatives and BJTS read *pūlinaṃ*, "sand," but PTS agrees with the cty in reading *veḷunaṃ*, "bamboo." so I translate accordingly.

I [then] worshipped [my] creation
as though facing the Sambuddha. (2) [1350]

I was king, lord of a country,
possessor of the seven gems.
I delighted in my karma:
that's the fruit of stupa-*pūjā*. (3) [1351]

In the ninety-one aeons since
I honored [him with] flowers [then],
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (4) [1352]

Eighty aeons ago I was
possessor of the seven gems,
wheel-turner Anantayasa,[863]
the lord of the four continents. (5) [1353]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1354]

Thus indeed Venerable Sakacittaniya Thera spoke these verses.

The legend of Sakacittaniya Thera is finished.

[62. Āvopupphiya]

Departing the monastery
he came forward on the walkway
declaring the Four [Noble] Truths,
preaching the state of deathlessness. (1) [1355]

Discerning the words of Sikhi,
the Best Buddha, the Neutral One,
picking up various flowers
I threw [them] up into the sky. (2) [1356]

Through that karma for the Buddha,[864]
the World's Best One, the Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (3) [1357]

[863]"Boundless Fame"
[864]lit., "for the Biped Lord"

In the thirty-one aeons since
I honored [him] with flowers [then],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1358]

Twenty aeons ago [I was]
Sumedha the Kṣatriyan,
a wheel-turner with great power,
possessor of the seven gems. (5) [1359]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1360]

Thus indeed Venerable Āvopupphiya Thera spoke these verses.

The legend of Āvopupphiya Thera is finished.

[63. Paccāgamanīya[865]]

I was a ruddy goose back then
along the Indus River's bank,
subsisting [only] on white moss,
[and] well-restrained in terms of sins. (1) [1361]

I saw the Buddha, Stainless One,
traveling across the sky [there].
Taking a *sal* blossom with my beak
I honored [Buddha] Vipassi. (2) [1362]

He with faith in the Thus-Gone-One,
unshaking [and] well-established,
through [feeling] pleasure in [his] heart
will not go on to bad rebirth.[866] (3) [1363]

Being in Best Buddha's presence
was a very good thing for me.
Good seeds have been planted by me
when I was a bird [way back then]. (4) [1364]

In the ninety-one aeons since
I presented [him] that flower,

[865] "Returner"
[866] lit., "a bad state"

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1365]

There were eight men who had one name
which was Sucarudassana.[867]
They were wheel-turners with great strength
[full] seventeen aeons ago. (6) [1366]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1367]

Thus indeed Venerable Paccāgamanīya Thera spoke these verses.

The legend of Paccāgamanīya Thera is finished.

[64. Parappasādaka[868]]

"Who is not pleased after seeing
the Bull, the Best One, the Hero,
the Sage So Great, Victorious One,
the Golden-Colored Sambuddha? (1) [1368]

Who is not pleased after seeing
the Buddha's meditative states,[869]
boundless as the Himalayas,
as hard to cross as the ocean? (2) [1369]

Who is not pleased after seeing
the Buddha's moral discipline,
as boundless as the earth itself,
diverse wreath of forest-flowers? (3) [1370]

Who is not pleased after seeing
the knowledge Buddha possesses,
unagitated like the sky,
as unfathomable as space?" (4) [1371]

Having extolled the Best Buddha,
Siddhattha, the Unconquered One,
with these four verses [when I was]
the brahmin whose name was Yena,[870] (5) [1372]

[867] "Very Lovely to Look At"
[868] "Other-Pleaser"
[869] *jhānaṃ*, translated elsewhere as "altered states" and by "trance".
[870] "By Whom"

I was reborn in no ill-state
for four and ninety aeons [thence];
I enjoyed no small quantity
of happiness in good rebirths. (6) [1373]

In the ninety-four aeons since
I praised the Leader of the World,
I've come to know no bad rebirth:
that is the fruit of praising [him]. (7) [1374]

In the fourteenth aeon ago
there were four [men named] Uggata,[871]
wheel-turning kings with great power,
possessors of the seven gems. (8) [1375]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1376]

Thus indeed Venerable Parappasādaka Thera spoke these verses.

The legend of Parappasādaka Thera is finished.

[65. Bhisadāyaka[872]]

The [Sambuddha] named Vessabhu,
the third Sage [born in that aeon,][873]
plunging[874] into a forest grove
lived [there], the Ultimate Person. (1) [1377]

Taking [some] lotus roots and stems,[875]
I[876] went into Buddha's presence
and gave that [food] to the Buddha
[feeling well-] pleased by [my] own hands. (2) [1378]

[871] "Risen Up"

[872] "Lotus-root Donor"

[873] this follows BJTS Sinhala gloss and the cty, which explains that Vessabhu was born in that aeon [thirty-one aeons ago] after Vipassi and then Sikhi

[874] reading *ogayha* (BJTS) for *oggayha* (PTS). Cty also reads *oggayha*, but glosses it with the proper gerund (*ogahetvā*), which it clarifies to mean "he entered" (*pāvisi*).

[875] *bhisa* refers to the lotus root or "potato" (Sinh. *ala*) found under the mud; *muḷāla* refers to the lotus "stem" (Sinh. *daṇḍu*, dictionary gives *däli*). The former is starchy and crunchy; the latter is like a green vegetable. Both are delicious staples of village diets to this day.

[876] the cty explains that he had been born in an elephant's womb at that time. Cf. v. [1380], below.

And feeling the touch of the hand
of Vessabhu the One Most Wise,
I was happy beyond compare;
could anything ever top that?[877] (3) [1379]

My final [life] is taking place;
all existence is [now] destroyed.
When I was an elephant king
I planted wholesome [seeds back then]. (4) [1380]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of a lotus root. (5) [1381]

In the thirteenth aeon [ago]
there were sixteen lords of people,
kings [all known as] Samodhāna
wheel-turning monarchs with great strength. (6) [1382]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1383]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[66. Sucintita[878]]

Roaming a mountain hard to reach
I was [then] a high-born lion.
Slaying assemblies of wild beasts
I was living on that mountain. (1) [1384]

But Atthadassi, Blessed One,
Best Debater, Omniscient One,
with a wish for my upliftment
came to that superb mountain [then]. (2) [1385]

I approached wishing to eat [some]
spotted antelopes I had killed.

[877] this rather loose translation follows the Sinhala gloss. The last two pādas would literally be: "I was happy, I didn't experience the same [happiness before], beyond that what would be?"

[878] "Well-Thought-Out." #92 and #425 {428}, below, are ascribed to (apparently different) monks bearing this same name.

At that time the Blessed One did
come [there] during his begging rounds. (3) [1386]

Taking excellent [chunks of] meat,
I gave [them] to the Teacher [then].
The Great Hero gave thanks [for that,]
[thus] bringing me toward nirvana. (4) [1387]

I entered that hard-reached mountain
with that pleasure in [my own] heart,
[and] having given birth to joy,
I passed away [right then and] there. (5) [1388]

Because of that gift of [some] meat
and the resolve in [my own] heart,
for fifteen hundred aeons I
delighted in the world of gods. (6) [1389]

In [all] the remaining aeons
I [always] acted wholesomely,
because of the gift of that meat,
and through Buddha-recollection. (7) [1390]

In the thirty-eighth aeon [hence]
there were eight [kings] named Dighāyu.[879]
In the sixtieth[880] aeon hence
there were two [kings] named Varuṇa. (8) [1391]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1392]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

[879] "Long Life"

[880] BJTS reads *saṭṭhimhi 'to kappasate* ("six thousand [sixty hundred] aeons ago") with BJTS for PTS *satthimh' ito kappasate*. The former must be wrong, because this protagonist performed his seed karma during the Buddha Era of Atthadassi Buddha, "only" eighteen hundred aeons ago. In addition to clarifying this particular reading, I take this verse (and others like it, where the math otherwise would not work) as important in establishing that the *ito* in these recurrent verses should be taken as "hence" ("from now"), "ago," "before today," as opposed to "thence" ("from then") "after" "later"

[67. Vatthadāyaka[881]]

I was born as a bird back then,
with good [strong] wings,[882] a harpy-king.
I saw the Stainless Buddha go
on Gandhamādana [Mountain]. (1) [1393]

Shedding my harpy appearance,
I got dressed in human clothing.
One piece of cloth I gave to the
Lord of Bipeds, the Neutral One. (2) [1394]

Having taken that piece of cloth,
the Buddha, the World's Top Leader,
the Teacher, standing in the sky
spoke these verses [about me then]: (3) [1395]

"Because of the gift of this cloth
and the resolve in [his own] heart,
abandoning the harpy womb
he'll delight in the world of gods." (4) [1396]

But Atthadassi, Blessed One,
the World's Best One, the Bull of Men,
after praising the gift of cloth
[then] departed facing the north. (5) [1397]

When I'm reborn in existence
attainments of cloth befall me;
there's a canopy in the sky:
that is the fruit of giving cloth. (6) [1398]

Seven men [named] Aruṇaka
were wheel-turners with great power.
In the thirty-fourth aeon [hence]
they were the lords over people. (7) [1399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1400]

Thus indeed Venerable Vatthadāyaka Thera spoke these verses.

[881] "Cloth-Donor"

[882] BJTS (and some PTS alt) reads suvaṇṇo ("with good color" or "golden") for supaṇṇo (PTS, lit., "good leaves") but the cty agrees with PTS and glosses *supaṇṇo* as *supatto* ("good wings"), so I translate accordingly.

The legend of Vatthadāyaka Thera is finished.

[68. Ambadāyaka[883]]

Anomadassi, Blessed One,
while sitting on a mountain did
spread this endless world with loving-
kindness, the One Without Desires. (1) [1401]

I was a monkey at that time
in the supreme Himalayas.
Having seen Anoma, Boundless,
[my] heart was pleased in the Buddha. (2) [1402]

In the Himalayan region
mango trees were bearing fruit then.
Therefore, taking a mango fruit
I gave it, with a honey-comb. (3) [1403]

Anomadassi, the Great Sage,
Buddha prophesied this to me:
"because of both this honey-gift
and [too] this gift of mango [fruit,] (4) [1404]

you'll delight in the world of gods
for fifty-seven aeons [hence].
You will transmigrate in a mix[884]
for [all] the remaining aeons. (5) [1405]

Having cast off evil karma
[and] with mature intelligence,
departing from [this] place of grief
you will destroy [your] defilements." (6) [1406]

I've been tamed by the Sage So Great
by means of the superb taming.[885]
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1407]

Seventy-seven aeons [hence][886]
there were fourteen [different] kings [then]

[883] "Mango-Donor"
[884] see note to v. [1098]
[885] reading *damena uttamena* (BJTS, PTS alt) for *dhammena yuttamena* (PTS, corrupt).
[886] lit., "in the seventy-seventh aeon"

[who were all] named Ambaṭṭhaja[887]
wheel-turning monarchs with great strength. (8) [1408]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1409]

Thus indeed Venerable Ambadāyaka Thera spoke these verses.

The legend of Ambadāyaka Thera is finished.

[69. Sumana[888]]

I was a garland-maker then,
known by the name of Sumana.
I saw the Buddha, Stainless One,
Sacrificial Recipient. (1) [1410]

Having taken, with both [my] hands,
an exquisite jasmine flower,
I paid homage to the Buddha,
Sikhi, the Kinsman of the World. (2) [1411]

By means of that flower-*pūjā*,
with intention and [firm] resolve,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1412]

In the thirty-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1413]

In the twenty-fifth aeon hence
there were four men of great glory;
[all of them] were wheel-turning kings,
possessors of the seven gems. (5) [1414]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1415]

Thus indeed Venerable Sumana Thera spoke these verses.

[887] "Born of Eight Mangoes"
[888] "Happy"

The legend of Sumana Thera is finished.

[70. Pupphacaṅgoṭiya[889]]

Like a lion with fearless form,
like a great harpy with [strong] wings,
like a superb bull of tigers,
and like a high-born lion[-king], (1) [1416]

Sikhi, Refuge of the Three Worlds,
the Desireless One, Unconquered,
the Best Among the Monks sat [there],
Honored by the monks' Assembly. (2) [1417]

Having placed into a casket
a superb *anoja*[890] flower,
sprinkling [it] on the Best Buddha[891]
[I also gave him that] casket. (3) [1418]

Due to that pleasure in [my] heart
for the Biped-Lord, Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (4) [1419]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1420]

Throughout the thirtieth aeon [hence]
there were five wheel-turning monarchs.
[They all were] named Devabhūti,[892]
possessors of the seven gems. (6) [1421]

The four analytical modes,
and these eight deliverances,

[889] "Flower-Casket-er"

[890] PSI: *Anoja* is a kind of tree which bears yellow-colored flowers. RD: a tree or shrub that bears red flowers, unsed in wreaths etc. BJTS reads *aneja* in this verse (a typo; *anojaṃ* in [1418]) and glosses *kaṭukaraṇḍu* = "a plant, Barberia prionitis (*Acanth.*)"

[891] though I have translated the string of epithets in the first two verses as though they were nominatives, in fact they are all in the accusative case to agree with "Best Buddha". Thus literally the translation should read, "After placing it in a casket, I sprinkled a superb *anoja* flower on the Best Buddha who was like a lion with fearless form...Honored by the Assembly of monks."

[892] "Produced by Gods" or"Abundant Kings"

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1422]

Thus indeed Venerable Pupphacaṅgoṭiya Thera spoke these verses.

The legend of Pupphacaṅgoṭiya Thera is finished.

The Summary:

Sakacitta, Addhāpupphī,
and with Paccābhigamana,
Parappasādī, Bhisada,
Sucintī, Vatthadāyaka,
Ambadāyī and Sumana
and also Puppacaṅgoṭika
seventy-one verses counted,
were uttered by [these] goal-seers.

The Sakacittaniya[893] Chapter, the Seventh,

Nāgasamāla Chapter, the Eighth

[71. Nāgasamāla]

I paid reverence at the stupa
of Sikhi, Kinsman of the World,
[with] a trumpet flower[894] that had been
thrown away on the great highway. (1) [1423]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (2) [1424]

In the fifteenth aeon [ago]
the Kṣatriyan named Bhūmiya
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1425]

[893]PTS spells the name Sakacittiya here; BJTS has it right.

[894]all the manuscripts read *a-pāṭali*, "no trumpet flower," but the cty takes the term as *ā-pāṭali*, a trumpet flower, and I follow suit, though the term could be read to mean that not only had the flower been thrown away; it was not even such a special flower. *Pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #78, #96, #248, #255, #369{372}.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1426]

Thus indeed Venerable Nāgasamāla Thera spoke these verses.

The legend of Nāgasamāla Thera is finished.

[72. Padasaññaka[895]]

As it stepped[896] I saw the foot of
Tissa, the Kinsman of the Sun.[897]
Happy, [and] with a happy heart,
I pleased my heart over that foot. (1) [1427]

In the ninety-two aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
that's the fruit of foot-perception. (2) [1428]

In the seventh aeon [ago]
the Kṣatriyan named Sumedha
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1430]

Thus indeed Venerable Padasaññaka Thera spoke these verses.

The legend of Padasaññaka Thera is finished.

[895] "Foot-Perceiver"

[896] the term here is *akkantam*, which means "stepped upon" or "defeated," but avoiding the implication that someone stepped on the Buddha's foot, the cty explains that it was "stepping upon" (*akkamamānaṃ*) and makes the point of the *pāda* simply that he saw the "foot-shrine" (*padacetiyaṃ*) of the Buddha.

[897] *ādiccabandhuno*

[73. Saññaka[898]]

I saw the Teacher's ragged robe[899]
stuck up in the top of a tree.[900]
Pressing my hands together then
I worshipped that robe made of rags. (1) [1431]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [1432]

In the fourth aeon [after that]
the Kṣhatriyan Dumasāra[901]
was a wheel-turner with great strength,
victorious on [all] four sides. (3) [1433]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1434]

Thus indeed Venerable Saññaka Thera spoke these verses.

The legend of Saññaka Thera is finished.

[74. Bhisāluvadāyaka[902]]

Plunging into a forest grove,
I was living in the jungle.
I saw the Buddha, Vipassi,
Sacrificial Recipient. (1) [1435]

I gave him edible roots,[903] and
water so he could wash [his] hand.

[898] "Perceiver"

[899] or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

[900] I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.

[901] "Best Part of a Tree"

[902] "Lotus-Root-and-*āluva*-Root-Donor". RD equates *āluva* with *ālupa* or *āluka*, "edible root of Amorphophallus Campanulatus;" Cone defines *āluva* as "an edible root"

[903] lit., "lotus-root and *āluva*-[root]"

Worshipping [his] feet with my head,
I departed facing the north. (2) [1436]

In the ninety-one aeons since
I gave [him those] edible roots,
I've come to know no bad rebirth:
that is the fruit of good karma. (3) [1437]

In the third aeon [after that]
there was a strong wheel-turning king,
Kṣatriyan Bhisasammata,[904]
possessor of the seven gems. (4) [1438]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1439]

Thus indeed Venerable Bhisāluvadāyaka Thera spoke these verses.

The legend of Bhisāluvadāyaka Thera is finished.

The Sixth Recitation Portion.

[75. Ekasaññaka[905]]

Vipassi's chief follower was
[the arahant who was] named Khaṇḍa
who got the world's sacrifices;
I gave one alms-meal [to him then]. (1) [1440]

Due to that pleasure in [my] heart
for the Biped-Lord, Bull of Men,
I've come to know no bad rebirth:
that is the fruit of one alms-meal. (2) [1441]

In the fortieth aeon ago
the Kṣatriyan named Varuṇa
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1442]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1443]

[904] "Approved of Lotus-Root"
[905] "One-Perception"

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

[76. Tiṇasanthāradāyaka[906]]

In the Himalayan region
there was a great lake full of life.
It was covered with lotuses
[and] was the lair of varied birds. (1) [1444]

I was living in that region,
bathing and drinking in that [lake].
I saw the Top Among the Monks
traveling across the sky [then]. (2) [1445]

Discerning what I was thinking,
the Teacher, Peerless in the World,
having descended from the sky,
stood on the ground [there] at that time. (3) [1446]

Taking [some] grass [cut] with a horn
I gave [him a mat] to sit on.
The Blessed One did sit down there,
Tissa the Guide of the [Whole] World.[907] (4) [1447]

Bringing pleasure to [my] own heart,
I [then] worshipped the World-Leader.
Crouched over[908] I went off [from there]
thinking about the Sage so Great. (5) [1448]

Due to that pleasure in [my] heart,
I was reborn in Nimmāna.[909]
I've come to know no bad rebirth:
that is the fruit of a mat[-gift]. (6) [1449]

I was King[910] Migasammata[911]
in the second aeon [ago],

[906]"Grass-Mat-Donor"

[907]*lokanāyakaŋ*

[908]taking *paṭikuṭiko* (BJTS reads *pati°*) as fr. *paṭikuṭati* "to crouch," "to bend over" (as does apparently BJTS, glossing the term *häkiḷī = vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

[909]Nirmāṇarati is a heaven wherein, as its name implies, one delights in form.

[910]lit., "the kṣatriyan"

[911]"Same as a Wild Animal" (especially a deer, antelope, gazelle)

a wheel-turner with great power,
possessor of the seven gems. (7) [1450]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1451]

Thus indeed Venerable Tiṇasanthāraka[912] Thera spoke these verses.

The legend of Tiṇasanthāradāyaka Thera is finished.

[77. Sūcidāyaka[913]]

Thirty thousand aeons [ago]
the Sambuddha, the World-Leader,
Bearing the Thirty-Two Great Marks,[914]
was [the Buddha] named Sumedha. (1) [1452]

Five needles were given by me
to the One of Golden Color,
the Biped-Lord, the Neutral One,
so that [Buddha] could stitch [his] robes. (2) [1453]

Because of just that needle-gift,
knowledge did [then] arise in me
with clever meanings [and] insights,
sharp and quick and comfortable. (3) [1454]

I have burnt up [my] defilements;
all existence is [now] destroyed.
I am bearing my last body
in the Supreme Buddha's teaching. (4) [1456][915]

There were four kings [all] with the name
Dipadādhipati[916] [back then],
wheel-turners who had great power,
possessors of the seven gems. (5) [1455]

The four analytical modes,
and these eight deliverances,

[912] PTS accepts this inconsistent reading even though one of its alts., like BJTS, give the name here as expected (Tiṇasanthāradāyaka)
[913] "Needle-Donor"
[914] lit., "having the thirty-two excellent marks"
[915] note that verses (4) and (5) are inverted in comparison with the BJTS reading
[916] "Lord of Bipeds"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1457]

Thus indeed Venerable Sūcidāyaka Thera spoke these verses.

The legend of Sūcidāyaka Thera is finished.

[78. Pāṭalipupphiya[917]]

Back then I was a rich man's son,
delicate, living in comfort.
Putting a trumpet flower[918] in
my lap I [then] took it to him,
the Gold-Colored One, Sambuddha,
traveling through the market-place,
bearing the marks of a Great Man,[919]
like a festoon work made of gold. (1-2) [1458-1459]

Happy, [and] with a happy heart,
with the flower I performed *pūjā*
to Tissa, the World-Knower, Lord,
having worshipped the God of Men. (3) [1460]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1461]

Sixty-three aeons ago the
[king] known as Abhisammata
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1462]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1463]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

[917] "Trumpet-Flower-er"

[918] *pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #96, #248, #255, #369{372}.

[919] see n. to v. [1452], above

[79. Ṭhitañjaliya[920]]

In the past, in a forest grove,
I was a man who hunted deer.
There I saw Sambuddha Tissa
bearing the marks of a Great Man.[921] (1) [1464]

Pressing hands together for him,[922]
sitting down in that neighborhood
on a leaf-mat that was placed [there],
I then set off facing the east. (2) [1465]

Just then a fallen lightening bolt
landed on the top of my head.
Again, as I lay there dying,[923]
I pressed both my hands together. (3) [1466]

In the ninety-two aeons since
I pressed my hands together [then],
I've come to know no bad rebirth:
that's the fruit of pressing my hands. (4) [1467]

Four and fifty aeons [ago]
the [monarch] named Migaketu[924]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1469]

Thus indeed Venerable Ṭhitañjaliya Thera spoke these verses.

The legend of Ṭhitañjaliya Thera is finished.

[80. Tīṇipadumiya[925]]

The Victor Padumuttara,
the One Who Surpassed Everything,

[920] "Standing with Hands Pressed Together"
[921] lit., "bearing the excellent marks".
[922] reading *tassa* with BJTS for PTS *tattha* ("there")
[923] lit., "at the time of [my] death"
[924] "Deer-Flag"
[925] "Three-Lotus-er." BJTS reads Tipadumiya, which has the same meaning.

the Tame One, with Tamed Retinue,
Victor, departed the city. (1) [1470]

I was a garland-maker then
in the city, Haṃsavatī.
I picked up three flower-blossoms
which were the foremost flowers there. (2) [1471]

I saw Buddha, Stainless One,
on the road inside the bazaar,
[and] having seen the Sambuddha
I thought in this way at that time: (3) [1472]

"What use are these flowers to me
[even if] gifted to a king?
I might receive a village or
[maybe] a thousand village fields. (4) [1473]

Doing *pūjā* to the World's Lord
the Untamed-Tamer,[926] the Wise One,
Who Conveys Bliss to All Beings,[927]
I will receive boundless riches." (5) [1474]

After reflecting in this way
I brought pleasure to [my] own heart.
Picking up three red-colored ones
I threw [those flowers] in the air. (6) [1475]

At the height to which I'd thrown them
they were well-spread-out in the sky
[and] held up over [Buddha's] head,
stalks pointing up, [with] blossoms down. (7) [1476]

Whatever people saw [them there]
[then] kept them thrown up [in the air]
[and] the lesser gods, in the sky,
let loose [their] cries of "Excellent!" (8) [1477]

"A marvel's produced in the world
because of [him], the Best Buddha;
we all will hear the Teaching [now]
on account of [these red] flowers." (9) [1478]

[926] *adantadamakaŋ* could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

[927] *sabbasattasukhāvaho*

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing on the road,
spoke these verses [about me then]: (10) [1479]

"I shall relate details of him
who with red[-colored] lotuses
did [this] Buddha-*pūjā* just now;[928]
[all of] you listen to my words: (11) [1480]

He'll delight in the world of gods.
for thirty thousand aeons [hence].
For thirty aeons king of gods
he will exercise divine rule. (12) [1481]

He will always have a mansion
that's called Mahāvitthārikam,[929]
three hundred leagues raised up [in height];
one hundred and fifty [leagues] wide. (13) [1482]

And it will have well-fashioned doors
[fully] forty lakhs [in number].
It will have [many] gabled cells
[containing] large [and] perfect beds. (14) [1483]

One trillion celestial nymphs
skilled in dancing and singing [too]
[and] well-trained in musical arts
will [always] encircle [him there]. (15) [1484]

In a mansion such as this one
full of companies of women
there will be a rain of flowers
always, divine red-colored ones. (16) [1485]

Red flowers[930] of the size of wheels
are hanging [there] all of the time
on wall pegs [and] on clothes hooks too,
on door-bolts[931] as well as arches. (17) [1486]

On the inside of the mansion

[928] lit., "at that time"

[929] "Greatly Spread Out".

[930] the Sinhala gloss in BJTS takes the unspecified "red [things]" (*lohitakā*) to be flowers, but that isn't specified in the text. BJTS presumably assumes the red things are flowers since that was the original gift. (The same term is used in v. [1475]). Cty gives no comment. Perhaps we should take the term as *lohitankā*, "red rubies?"

[931] reading *dvāra-khāhāya* (BJTS) for *dvāragāhe* ("on the doors of the house," PTS)

spreading out then wrapping up in
floral blankets made of petals[932]
they will snuggle[933] here[934] all the time. (18) [1487]

Those pure [flowers], red in color,
will perfume with [their] divine scents
a hundred leagues on every side
of that [heavenly] residence. (19) [1488]

Five hundred times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (20) [1489]

Having enjoyed the two-fold bliss,
unharmed by illegality,
at the conclusion of that bliss
nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;
my business[935] was put to good use.
Doing *pūjā* with three flowers
I [then] enjoyed a three-fold bliss. (22) [1491]

Today I've attained the Teaching
and I am [now] totally free;
blooming red [flowers] are carried
over the top of my [own] head. (23) [1492]

When Teacher Padumuttara
was speaking of my karma [then,]
Dhamma-penetration occurred
for seven thousand living beings. (24) [1493]

In the hundred thousand aeons
since I did that Buddha-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of three lotuses. (25) [1494]

I have burnt up [my] defilements;
all existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [1495]

[932]this follows the BJTS SInhala gloss reading of this odd usage of *patta* ("bowl" or "leaf")
[933]*tuvaṭṭhissanti*, "they will lie together," Sinhala *turul veyi*.
[934]reading *idha* ("here," BJTS) for *imaŋ* ("this," accusative singular, PTS).
[935]lit., "trade".

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [1496]

Thus indeed Venerable Tīṇipadumiya Thera spoke these verses.

The legend of Tīṇipadumiya Thera is finished.

The Summary:

Samāla and Padasaññī
Susaññā, Āluvadāyaka,
Ekasaññī, Tiṇidada,
Sūcī, Pāṭalipupphiya,
Ṭhitañjalī, Tipadumī:
five and seventy verses.

The Nāgasamāla Chapter, the Eighth.

Timirapupphiya Chapter, the Seventh

[81. Timirapupphiya[936]]

On Candabhāgā River's bank
I was going along the stream
[when] I saw the Monk sitting [there,]
the Brilliant One, the Unperturbed. (1) [1497]

Having pleased [my] heart about him
I thought in this way at that time:
"This Crossed One will make [others] cross;
this Tame One will tame [others too]. (2) [1498]

The Comforted One will console;
the Calmed One will make [others] calm;
the Freed One will set [others] free;
the Quenched One[937] will quench [others too]." (3) [1499]

After reflecting in this way
[then] picking up a dark flower
I laid it on top of the head
of Siddhattha the Sage so Great. (4) [1500]

[936] "Dark-Flower-er"

[937] *nibbuto*, i.e., "he who has achieved nirvana will make others achieve nirvana."

Pressing both my hands together
[and] circumambulating [him],
having worshipped the Teacher's feet
I departed [there] toward the west. (5) [1501]

A short time into [my] journey
a lion was [then] stalking[938] me.
Going along a precipice,
right there I fell down [and I died]. (6) [1502]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1503]

In the fifty-sixth aeon hence
there were seven [men], greatly famed,
wheel-turning kings with great power,
possessors of the seven gems. (8) [1504]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1505]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[82. Gatasaññaka]

I went forth into homelessness
being [only] seven years [old].
With a mind that was very clear
I [then] worshipped the Teacher's feet. (1) [1506]

[Then] I tossed up into the air
seven *nagaliki* flowers
for the sake of Tissa Buddha,
the Boundless Ocean of Virtues. (2) [1507]

Happy-minded, I did *pūjā*
on the road the Well-Gone-One trod,
then I pressed my hands together
[feeling well-] pleased by [my] own hands. (3) [1508]

[938]lit., "oppressing" "pressing," "causing pain"

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1509]

In the eighth aeon after that
there were three [named] Aggisikha.[939]
[They were] wheel-turners with great strength,
possessors of the seven gems. (5) [1510]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1511]

Thus indeed Venerable Gatasaññaka Thera spoke these verses.

The legend of Gatasaññaka Thera is finished.

[83. Nipannañjalika[940]]

Seated at the foot of a tree
I became extremely diseased.
In the forest grove I attained
an extremely pitiful state. (1) [1512]

Having taken pity on me,
the Teacher, Tissa, approached [me].
As I lay [there dying I then]
pressed both my hands over my head. (2) [1513]

With a pleased heart [and] happy mind,
having worshipped[941] the Sambuddha,
the Ultimate Among Beings,
I passed away [right] on the spot. (3) [1514]

In the ninety-two aeons since
I worshipped[942] [him], the Best Person,
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [1515]

[939] "Fire-Flame".

[940] PTS reads Pannañjalika but I follow PTS alt, BJTS and cty in reading the same as Nipannañjalika, "Lying-Down-Hands-Presser"

[941] *abhivāetvā*

[942] *vandiŋ*

In the fifth aeon after that
there were five [named] Mahāsikha,[943]
wheel-turning kings with great power
possessors of the seven gems. (5) [1516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1517]

Thus indeed Venerable Nipannañjalika Thera spoke these verses.

The legend of Nipannañjalika Thera is finished.

[84. Adhopupphiya[944]]

The chief follower of Sikhi
was the monk known as Abhibhū,
with vast powers, a three-fold knower,
he went to the Himalayas. (1) [1518]

Back then I too was living in
the Himalayas, as a sage,
master of boundless magic power,
in a delightful ashram [there]. (2) [1519]

[Flying] like a bird in the sky,
I felt drawn to a mountain[-side].
Picking some flower[s] down below
I [then] came [up] to the mountain. (3) [1520]

Taking seven flowers I placed them
on the top of [Abhibhū's] head.
When the hero [then] looked forward[945]
I departed facing the east. (4) [1521]

Having arrived at [my] ashram
I went up to my dwelling [there].
Taking ascetics' provisions
I returned to that mountain[-side].[946] (5) [1522]

A python with a frightful form,
[and] very strong, attacked me [then].

[943]"Great Flame"
[944]"Below-Flower-er"
[945]lit., "when there was looking forward by the hero [alt. wise one]," i.e., "when he saw me".
[946]lit., "I entered into the mountain."

Remembering my former deed
I passed away [right] on the spot. (6) [1523]

In the thirty-one aeons since
I offered those flowers [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (7) [1524]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1525]

Thus indeed Venerable Adhopupphiya Thera spoke these verses.

The legend of Adhopupphiya Thera is finished.

[85. Raṃsisaññika[947]]

On a Himalayan mountain
I was residing formerly.
Wearing deer-leather outer robes[948]
I dwelt upon that mountain [then]. (1) [1526]

I saw the golden Sambuddha
who had gone into the forest.
He was like the hundred-rayed sun,
like a regal *sal* tree in bloom. (2) [1527]

Having pleased [my] heart in the rays
of Vipassi, the Sage so Great,
pressing hands together, squatting,
I worshipped him [bowing my] head. (3) [1528]

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 perceiving rays. (4) [1529]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1530]

[947] "Ray-Perceiver," PTS reads Raŋsi°

[948] reading *ajinuttaravāso* with BJTS for PTS *ajinuttamavattho* ("dressed in ultimate deer-leather [clothes]"

Thus indeed Venerable Raṃsisañña Thera spoke these verses.

The legend of Raṃsisañña Thera is finished.

[86. Raṃsisañña (2)]

On a Himalayan mountain
I was a bark-clothed [ascetic].
Having ascended the walkway
I was seated facing the east. (1) [1531]

Then having seen the Well-Gone-One,
Phussa, Lover of Altered States,
on the mountain, I pressed my hands
[and] pleased [my] heart in [Buddha's] rays. (2) [1532]

In the ninety-two aeons since
I obtained that perception [there],
I've come to know no bad rebirth:
that's the fruit of perceiving rays. (3) [1533]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1534]

Thus indeed Venerable Raṃsisañña Thera spoke these verses.

The legend of Raṃsisañña Thera is finished.

[87. Phaladāyaka[949]]

On a Himalayan mountain,
wearing a rough deer-leather robe,
with fruit in hand, I saw Phussa,
Best Victor, [and] gave [him the] fruit. (1) [1535]

That fruit which I gave [to him then]
with a mind that was very clear,
came into being as fruit for me
transmigrating in existence. (2) [1536]

In the ninety-two aeons since
I gave that fruit [to him back then],

[949] "Fruit-Giver"

I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [1537]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1538]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[88. Saddasaññaka[950]]

On a Himalayan mountain,
[while] dwelling on a mat of leaves,
I pleased [my] heart over the sound
of Phussa preaching the *Dhamma*. (1) [1539]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of good karma. (2) [1540]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [1541]

Thus indeed Venerable Saddasaññaka Thera spoke these verses.

The legend of Saddasaññaka Thera is finished.

[89. Bodhisaññaka[951]]

There was a great Bodhi festival
for the Blessed One Vipassi.
I attended that festival,
being a person who'd renounced. (1) [1542]

Taking water strewn with flowers
I poured it on the Bodhi [Tree].

[950] "Sound-Perceiver." Cf. #294, #317, #348{351}
[951] "Bodhi-[Tree]-Perceiver"

"Freed, he will make [all of] us free;
Gone Out, he will make us go out." (2) [1543]

In the ninety-one aeons since
I watered that Bodhi [Tree then],
I've come to know no bad rebirth:
the fruit of Bodhi-perception. (3) [1544]

When thirty-three aeons had passed
there were eight wheel-turning kings,
lords over men who were [all then]
known as Udakāsecana.[952] (4) [1545]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1546]

Thus indeed Venerable Bodhisañña Thera spoke these verses.

The legend of Bodhisañña Thera is finished.

[90. Padumapupphiya[953]]

I lived in a lotus forest
eating lotus flowers [back then].
I saw Phussa, the Sambuddha,
Bearing the Thirty-two Great Marks.[954] (1) [1547]

Picking up a lotus flower
I tossed it up into the air.
Having done this pleasing karma
I went forth into homelessness. (2) [1548]

Having renounced, with self-control
over my body and [my] mind,
and refraining from bad speech-acts
I purified my livelihood. (3) [1549]

In the ninety-two aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1550]

[952]"Sweetener of the Water"
[953]"Pink Lotus-Flower-er"
[954]of a *mahāpurusa* or "Great Man" destined to become a wheel-turning monarch or a Buddha.

There were eighteen lords of the earth
[all] known as Padumābhāsa,[955]
and in the eighteenth aeon [hence]
there were forty-eight [such monarchs]. (5) [1551]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1552]

Thus indeed Venerable Padumapupphiya Thera spoke these verses.

The legend of Padumapupphiya Thera is finished.

The Summary:

Timira, Nangalipupphī,
Nipannañjalika, Adha,
two Raṃsisaññis, Phalada,
Saddasaññī and Sevaka,
Padumapupphī and verses
fifty-six have been detailed [here].

The Timirapupphiya Chapter, the Ninth.

Sudhā Chapter, the Tenth

[91. Sudhāpiṇḍiya[956]]

No one can count the good karma —
even, "for this, it is that much" —
of one who performs *pūjā* for
those who are worthy of *pūjā*,
like Buddhas and [their] followers,
who have crossed over tears for grief
and moved beyond ties to rebirth,[957]
reaching nirvana, fearing naught. (1-2) [1553-1554]

He who would exercise lordship
here over the four continents
would not be worth one sixteenth-part
of one who performs [such] *pūjā*. (3) [1555]

[955] "Lotus-Light"

[956] "Plaster-Ball-er"

[957] *papañca* = three things delaying time in samsara, namely craving, wrong views and pride.

When Siddhattha the Top Person's
shrine had become broken open,
I donated balls of plaster
with a mind that was very clear. (4) [1556]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of renovation. (5) [1557]

In the thirtieth aeon ago
there were thirteen wheel-turning kings,
[all] known as Paṭisamkhāra,[958]
possessors of the seven gems. (6) [1558]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1559]

Thus indeed Venerable Sudhāpiṇḍiya Thera spoke these verses.

The legend of Sudhāpiṇḍiya Thera is finished.

[92. Sucintita[959]]

Happy, [and] with a happy heart,
I gave a [new] auspicious chair[960]
to Tissa the Lord of the World,
the Buddha, Kinsman of the Sun. (1) [1560]

Eight and thirty aeons ago
I was the king, Mahāruci.
There were lots of riches [for me]
and many beds [to sit upon]. (2) [1561]

Having given Buddha a chair
with a mind that was very clear,
I experienced my own karma
well-done by myself formerly. (3) [1562]

In the ninety-two aeons since
I gifted [him] that chair back then,

[958] "Repairer"

[959] "Well-Thought." #66 and #425 {428} are also ascribed to (apparently different) monks of this name.

[960] reading *suddhāpīṭham* (BJTS, PTS alt.) for *pubbe-pīṭham* ("former [or eastern] chair," PTS).

I've come to know no bad rebirth:
that is the fruit of a chair-gift. (4) [1563]

Eight and thirty aeons ago
there were three wheel-turning monarchs:
Ruci and Uparuci too,
[and] Mahāruci was the third. (5) [1564]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1565]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished

[93. Aḍḍhacelaka[961]]

I gave a half [a piece] of cloth
to Tissa, the Blessed One [then].
I was extremely miserable,
[and] plagued with an awful odor. (1) [1566]

Giving that half a cloth I thrilled
in heaven for a [whole] aeon.
During the aeons that remained
I completed that good karma.[962] (2) [1567]

In the ninety-two aeons since
I donated that cloth back then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (3) [1568]

In the forty-ninth aeon [hence]
there were thirty-two lords of men,
kings who turned the wheel [of the law]
known as Samanta-Odanā.[963] (4) [1569]

The four analytical modes,
and these eight deliverances,

[961] "Half-Cloth-er"

[962] lit., "That wholesomeness [kusala] was finished by me". The meaning is that the good effects of the deed were not exhausted by the aeon in heaven; in the subsequent aeons too he experienced good results from it.

[963] "Boiled Rice on All Sides." BJTS read Samantā-c-Chadana, "Covered on All Sides," which would better fit the nature of the original good deed, and is perhaps to be preferred here.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1570]

Thus indeed Venerable Aḍḍhacelaka Thera spoke these verses.

The legend of Aḍḍhacelaka Thera is finished.

[94. Sucidāyaka[964]]

I was formerly a blacksmith
in the fine city Bandhumā.
I gave the gift of a needle
to Vipassi, the Sage so Great. (1) [1571]

Due to such karma [my] knowledge
is [now] just like a top diamond.
I have no lust, I'm fully free;
I have attained arahantship.[965] (2) [1572]

With knowledge I learn everything
about all past existences
and present ones and future ones:
that is the fruit of needle-gifts. (3) [1573]

In the ninety-first aeon thence
lived seven Vajirasamas,[966]
wheel-turning kings with great power,
possessors of the seven gems. (4) [1574]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1575]

Thus indeed Venerable Sucidāyaka Thera spoke these verses.

The legend of Sucidāyaka Thera is finished.

[964] "Needle-Donor"
[965] lit., "the destruction of all outflows"
[966] "Same as a Diamond" (or "Same as a Thunderbolt")

[95. Gandhamāliya[967]]

I made a perfumed stupa for
[him], Siddhattha, the Blessed One,
the Buddha, Top Chief of the World,
blazing up like a fire-altar,
bright as a blue water lily,
as superb as a tiger bull,
of noble birth as is a lion,
seated, the Top of [all] the Monks,
Honored by the Monks' Assembly,
[and] covered it with jasmine flowers
appropriate for the Buddha.
[Then] worshipping the Teacher's feet
I departed facing the north. (1-3) [1576-78]

In the ninety-four aeons since
I gave that perfumed garland [then],
distinguished by the fruit of doing
what should be done for the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1579][968]

In the thirty-ninth aeon [hence]
there were sixteen [different] people;
[all] were known as Devagandha[969]
[and] they were [all] wheel-turning kings. (5) [1580]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1581]

Thus indeed Venerable Gandhamāliya Thera spoke these verses.

The legend of Gandhamāliya Thera is finished.

[967] "Perfumed Garland-er." Cf. #332 {BJTS only}, below, which is virtually identical save the addition of a verse here (v. 5) and related corruption of v. 4.

[968] BJTS agrees with PTS in presenting this as a six-footed verse

[969] "Divine Perfume"

[96. Tipupphiya[970]]

In the past, in a forest grove,
I was a man who hunted deer.
Seeing [Buddha's] green *pāṭali*[971]
I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen[972] leaves
I threw them [all] away outside.
Worshipping the *pāṭali* [tree],
pure inside and pure outside [too],
as though facing the Sambuddha,
Vipassi, Leader of the World,
well-liberated, undefiled,
I passed away [right] on the spot.[973] (2-3) [1583-1584]

In the ninety-one aeons since
I performed that Bodhi-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (4) [1585]

In the thirtieth aeons hence
there were thirteen kings who were [all]
named Samantapāsādika,[974]
wheel-turning monarchs with great strength. (5) [1586]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1587]

Thus indeed Venerable Tipupphiya Thera spoke these verses.

The legend of Tipupphiya Thera is finished.

[970] "Three-Flower-er"

[971] the *pāṭali* or trumpet-flower tree (Sinh. *paḷol gasa*) was the tree under which Vipassi Buddha attained Bodhi or Awakening, hence it is his "Bodhi Tree" even though it is a species different from the "Bodhi Tree" of Gotama Buddha, the *ficus religiosa* (Skt. *Aśvattha*).

[972] reading *patita* (BJTS alt) for *satta* ("seven," PTS, BJTS, though BJTS Sinhala gloss takes it as meaning "fallen" [Sinhala *vāṭunu*).

[973] "Sambuddha, Vipassi, World Lord, well-liberated, undefiled" are all accusatives which, in addition to explicating the phrase "facing the Sambuddha", therefore stand in grammatical apposition with *pāṭali*. He worships the tree "as though facing the Sambuddha" because, in this reading, the tree *is* the Buddha.

[974] "Pleased on all Sides." This (coincidentally, I presume) is the name of Buddhaghosa's commentary on the *Vinaya-piṭaka* (5th c., A.D.).

[97. Madhupiṇḍika[975]]

In a quiet and trouble-free
forest grove, I [once] having seen
Siddhattha the Sage, the Supreme,[976]
Sacrificial Recipient, (1) [1588]

Gone-Out-One, the Great Elephant,
Bull of Men,[977] like a thoroughbred,
shining forth like the morning star,[978]
praised by the assembly of gods,
much[979] happiness arose in me;
knowledge came into being then. (2) [1589][980]

Giving honey to the Teacher
who'd risen from meditation,
[and] worshipping the Teacher's feet,
I departed facing the east. (3) [1590]

[Then] thirty-four aeons [ago]
I was the king, Sudassana;[981]
sweet honey flowed from lotus roots
whenever I was eating [them].
[And] it rained a rain of honey:
that's the fruit of former karma. (4) [1591][982]

In the ninety-four aeons since
I gave [him] that honey back then,
I've come to know no bad rebirth:
that's the fruit of giving honey. (5) [1592]

[And] thirty-four aeons ago
there were four [named] Sudassana,
wheel-turning kings with great power,
possessors of the seven gems. (6) [1593]

The four analytical modes,

[975] "Honey-Ball-er"

[976] reading *seṭṭhaṃ* (BJTS) for *setthaŋ* (PTS)

[977] compare *nisabha* with *narasabha*, which I also translate "Bull of Men".

[978] *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.

[979] reading *pahutā āsi* (BJTS) for *pahunā tāva* (PTS)

[980] BJTS agrees with PTS in presenting this as a six-footed verse

[981] "Good to Look At"

[982] PTS does not include the last two feet of this verse, which appear only in BJTS. The latter presents it as a six-footed verse, the former as a four-footed verse containing the first four feet translated here.

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1594]

Thus indeed Venerable Madhupiṇḍika Thera spoke these verses.

The legend of Madhupiṇḍika Thera is finished.

[98. Senāsanadāyaka[983]]

I gave a mat made out of leaves
to Siddhattha, the Blessed One,
and served [that Buddha] thoroughly,
[then] scattered flowers [around for him]. (1) [1595]

I enjoyed a very costly
pleasant cave, and palaces [too];
flowers which were most expensive
dropped into my bed at that time. (2) [1596]

On my bed I snuggled on an
ornamented mat of flowers,
and a rain of flowers always
rained down upon my bed [back then]. (3) [1597]

In the ninety-four aeons since
I gave that mat made out of leaves,
I've come to know no bad rebirth:
that's the fruit of a giving a mat. (4) [1598]

There were seven wheel-turning kings
[all] named Ṭhitosanthāraka[984]
who were born, those lords of people,
[then] in the fifth aeon [ago]. (5) [1599]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1600]

Thus indeed Venerable Senāsanadāyaka[985] Thera spoke these verses.

The legend of Senāsanadāyaka Thera is finished.

[983] "Lodgings-Donor" (lit., "Giver of Bed-and-Chair" [or "Bed and Food"])
[984] "Mat-Placer"
[985] reading Senāsanadāyaka with PTS alt and BJTS for Senādāyaka ("Army-Giver," PTS)

[99. Veyyāvaccaka[986]]

There was a large group[987] [waiting on]
Vipassi, [then] the Blessed One.
Busy with all sorts of duties,
I was then a [humble] servant. (1) [1601]

I had nothing that I could give
to that Well-Gone-One, the Great Sage,
[so] I worshipped the Teacher's feet
with a mind that was very clear. (2) [1602]

In the ninety-one aeons since
I performed that service [back then],
I've come to know no bad rebirth:
that's the fruit of doing service. (3) [1603]

Then, in the eighth aeon ago,
I was the king, Sucintita,[988]
a wheel-turner with great power,
possessor of the seven gems. (4) [1604]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1605]

Thus indeed Venerable Veyyāvaccaka Thera spoke these verses.

The legend of Veyyāvaccaka Thera is finished.

[100. Buddhūpaṭṭhāka]

[Back then] I was the conch-blower
for Vipassi, the Blessed One,
constantly engaged in service
to the Well-Gone One, the Great Sage. (1) [1606]

[986]"Servicer." Veyyāvacca is service performed for elders and superiors (Sinh. *vatāvata*). This is the term translated as "service" in v. (3) [1603], where it refers not to the "service" he performed for his employers but rather the "service" for (or attendance on) the Buddha which he rendered, enacted in his worship of the latter's feet. The suffix "ka" functions like "er" in English. "Servant" in verse (1) [1601] translates *veyyāvaccakara*, "doer of service to elders and superiors," which is close to, but not identical with, this Thera's name.

[987]lit., "a group consisting of a vast multitude".

[988]"Well-Thought"

Look at the fruit of that service
to the Neutral One, the World-Chief:
sixty thousand *turiya*-drums
are constantly attending me. (2) [1607]

In the ninety-one aeons since
I served the Great Sage in that way,
I've come to know no bad rebirth:
that's the fruit of doing service. (3) [1608]

In the twenty-fourth[989] aeon hence
there were sixteen [different] kings [then];
[all] were named Mahānigghosa,[990]
wheel-turning monarchs with great strength. (4) [1609]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1610]

Thus indeed Venerable Buddhūpaṭṭhāka Thera spoke these verses.

The legend of Buddhūpaṭṭhāka Thera is finished.

The Summary:

Sudhāpiṇḍa and Cela too,
Kammāra, Gandhamāliya,
Tipupphiya, Madhu, Senā,
Veyyāvacca and Dhammaka:
exactly sixty verses are
related in this chapter.

The Sudhā[991] Chapter, the Tenth.

Then there is the Summary of Chapters:

Buddha Chapter is the first,
Sīhāsani, Subhūti,
Kuṇḍa-Dhāna and Upāli,
Vījani and Sakacittani,
Nāgasamāla, Timira,
with Sudhā Chapter they are ten.
There are fourteen hundred verses
plus another fifty-five.

[989] reading *catuviise* (BJTS) for *catunavute* ("ninety-four," PTS)
[990] "Much Sound"
[991] BJTS read "Sudhāpiṇḍiya Chapter".

The Ten Chapters called Buddha.

The First Hundred[992] is finished.

Bhikkhadāyī Chapter, the Eleventh

[101. Bhikkhadāyī[993]]

[I saw] the golden Sambuddha,
Sacrificial Recipient,
[who,] gone forth from the excellent
forest, has come to nirvana. (1) [1611]

I gave a spoonful of begged food
to Siddhattha, the Sage so Great,
the Great Hero, the Neutral One,
the Wise One, [he who was] Tranquil. (2) [1612]

When he made many folks attain
nirvana as they followed him,
a lofty joy arose in me
about the Buddha, Sun's Kinsman. (3) [1613][994]

In the ninety-four aeons since
I gave [him] that alms-food back then,
I've come to know no bad rebirth:
that's the fruit of begged-for alms-food. (4) [1614]

In the eighty-seventh aeon
there were seven wheel-turning kings;
[they were all] named Mahāreṇu,[995]
possessors of the seven gems. (5) [1615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1616]

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

[993] "Giver of Begged Food." Compare #56. Saparivārāsana.

[994] I read *Padenānupadaṃ yantaṃ nibbāpente mahājanaṃ/uḷārā vitti me jātā Buddhe' ādiccabandhuni* (BJTS) for *Padenānupadaŋ yanto nibbāpentaŋ mahājanaŋ/vitti me pāhunā tāva Buddhass' ādiccabandhuno* (PTS); the grammar of the latter is muddled.

[995] "Much Pollen"

Thus indeed Venerable Bhikkhadāyaka Thera spoke these verses.

The legend of Bhikkhadāyaka Thera is finished.

[102. Ñāṇasaññaka[996]]

[I saw] the golden Sambuddha,
Bull of Men, like a thoroughbred,
the Great Sage, like an elephant,
a *mātaṅga*[997] in triple rut, (1) [1617]

shining forth in all directions
like the moon when it becomes full,
the World's Best, the Ultimate Man,
who had gone out on the road [then]. (2) [1618]

Pleasing [my] heart in [his] knowledge
I pressed both my hands together.
Happy, [and] with a happy heart,
I venerated Siddhattha. (3) [1619]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (4) [1620]

Three and seventy aeons hence
there were sixteen ultimate men,
wheel-turning kings with great power,
possessors of the seven gems. (5) [1621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1622]

Thus indeed Venerable Ñāṇasaññaka Thera spoke these verses.

The legend of Ñāṇasaññaka Thera is finished.

[996] "Knowledge-Perceiver"
[997] see #1, v. 25 [164].

[103. Uppalahatthiya[998]]

I was living in Tivarā,
a garland-maker at that time.
I saw the Buddha, Stainless One,
Siddhattha, Worshipped by the World. (1) [1623]

Happy, with pleasure in [my] heart,
I gave a handful of flowers.
In whichever place I'm reborn,
in accordance with that karma, (2) [1624]

I enjoy the pleasant fruit of
what I did well, myself, back then.
I'm encircled by lovely flowers:
that's the fruit of giving flowers.[999] (3) [1625]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
the fruit of Buddha-*pūjā*. (4) [1626]

Starting ninety-four [aeons] hence,
[and] excepting the present time,
there were five hundred kings [who lived;]
[all were] known as Najjupama.[1000] (5) [1627]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1628]

Thus indeed Venerable Uppalahatthiya Thera spoke these verses.

The legend of Uppalahatthiya Thera is finished.

[104. Padapūjaka[1001]]

I gave a jasmine flower to
Siddhattha, [then] the Blessed One,

[998] "Blue Lotus-Handful-er"
[999] reading *pupphadānass'* (BJTS) for *sasaññāya* (PTS)
[1000] = *na* + *ajja* + *upama*, "No Metaphor (for? exists?) Today (?)
[1001] "Foot-worshipper".

[and] with laughter I [then] scattered[1002]
seven flowers upon his feet. (1) [1629]

Due to that karma, today I
have surpassed gods as well as men.
I am bearing my last body
in the Buddha's[1003] dispensation. (2) [1630]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [1631]

There were thirteen wheel-turning kings;
[all were] named Samantagandha,[1004]
lords over groups on all four sides,
[then] in the fifth aeon ago. (4) [1632]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1633]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

[105. Muṭṭhipupphiya[1005]]

I was a garland-maker then
who was known as Sudassana.[1006]
I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men. (1) [1634]

Picking up a jasmine flower,
happy and with [my] eyes most clear
I worshipped Padumuttara,
the Divine-Eyed-One who had come. (2) [1635]

Because of that Buddha-*pūjā*
and the resolve in [my own] heart,

[1002] reading *hāsenokīritāni* (BJTS) for *hasena-kāritāni* ("with laughter caused to be built," PTS).
[1003] lit. "in the Supreme Buddha's"
[1004] "Perfume on all Sides"
[1005] "A Handful of Flowers-er"
[1006] "Good to Look At"

for one hundred thousand aeons
I came into no bad rebirth. (3) [1636]

There were sixteen [different] kings [then,]
[all were] known as Devuttara,[1007]
wheel-turning monarchs with great strength,
in the thirty-sixth aeon hence. (4) [1637]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1638]

Thus indeed Venerable Muṭṭhipupphiya Thera spoke these verses.

The legend of Muṭṭhipupphiya Thera is finished.

[106. Udakapūjaka[1008]]

[I saw] the golden Sambuddha
going in the path of the wind,
glistening like an oil-altar,[1009]
blazing up like a fire-altar.[1010] (1) [1639]

Taking [some] water with my hand,
I tossed it up into the sky.
The Buddha, Compassionate, Sage,
Great Hero, [then] accepted it. (2) [1640]

Standing in the sky, the Teacher,
whose name was Padumuttara,
discerning what I was thinking,
spoke this verse [about me just then]: (3) [1641]

"Because of this gift of water
and the joy that [he] produced [then],
for one hundred thousand aeons
he'll come to know no bad rebirth." (4) [1642]

Due to that deed for Buddha,[1011]
the World's Best One, the Bull of Men,

[1007] "Higher than Gods" or "Supreme Kings"
[1008] "Water-Offer-er"
[1009] *ghata-āsana*, presumably where oil oblations are made
[1010] *huta-āsana*, where sacrifices are offered into the fire
[1011] lit., "for the Biped-Lord"

I've attained the unshaking state
beyond [all] conquest and defeat. (5) [1643]

In the sixty-five hundredth aeon,
there were three wheel-turning monarchs;
[all were] named Sahassarāja[1012]
lords over people on four sides. (6) [1644]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1645]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

[107. Naḷamāliya[1013]]

Taking up a garland of reeds
and binding it I [then] approached
Padumuttara, the Buddha,
the World's Best One, the Neutral One,
the Tranquil One, the Neutral One,
who was seated in the grass [then,]
[and there] I fanned the Biped-Lord,
the Buddha, [he], the Neutral One.[1014] (1-2) [1646-1647]

The Omniscient One received [it,]
[then] the World-Leader fanned [himself].
Discerning what I was thinking,
he spoke this verse [about me then]: (3) [1648]

"Just as [this one] cooled my body
he will not feel the scorch [of hell];
just so your heart will be freed from
the three-fold fire [of existence]." (4) [1649]

All the gods gathered in a tree
whichever ones [were then thinking],

[1012] "Thousand King" "King of Thousands (of people? of kings?)"
[1013] "Reed-Garland-er." Reading naḷa° (BJTS) for nala° (PTS)
[1014] It is unclear whether the repetition of "Neutral One" (*tādino*) in this string of epithets is intentional (as to emphasize that particular quality) or not (perhaps through conflation of other now-lost epithets)

"we'll hear the words of the Buddha
which will cause the donor to laugh." (5) [1650]

[Then], seated there, the Blessed One,
Honored by the Gods' Assembly
bringing laughter to the donor
spoke these verses [about me too]: (6) [1651]

"Because of this gift of fanning
and the resolve in [his own] heart,
he'll become a wheel-turning king
known by the name of Subbata.[1015] (7) [1652]

Through the remainder of that deed,
incited by [his] wholesome roots,
he'll become a wheel-turning king
known by the name of Māluta.[1016] (8) [1653]

Because of this gift of fanning
and [his] abundant honoring,
for one hundred thousand aeons
he'll come to know no bad rebirth." (9) [1654]

In the thirty-thousandth aeon
there were eight [kings named] Subbata.
In the twenty-nine thousandth [aeon]
there were eight [kings] named Māluta. (10) [1655]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1656]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[108. Āsanūpaṭṭāyaka[1017]]

Plunging into a forest grove,
very quiet and undisturbed,
I gifted a lion-throne to
the Neutral One, Atthadassi. (1) [1657]

[1015] "Good Vow" or "Compliant One" (as below, as a Buddha epithet)
[1016] "Breeze"
[1017] "Seat-Attendant"

Taking a handful of flowers
and circumambulating him,
reverently serving the Teacher,
I departed facing the north. (2) [1658]

Due to that deed for the Biped-Lord,
the World's Best One, the Bull of Men,
I reached nirvana by myself;
all [new] existence is destroyed. (3) [1659]

In the eighteen hundred aeons
[since] I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of a lion-throne. (4) [1660]

In the seven hundredth aeon
Kṣatriyan Sannibbāpaka[1018]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1662]

Thus indeed Venerable Āsanūpaṭṭāyaka Thera spoke these verses.

The legend of Āsanūpaṭṭāyaka Thera is finished.

[109. Biḷālidāyaka[1019]]

In the Himalayan region,
I dwelt on a mat made of leaves.
Not feeling any greed for food,
I was always happy back then. (1) [1663]

Digging up roots like *kaḷamba*,[1020]
biḷāli and *takkaḷi*[1021] [too]
[I ate them] prepared by adding

[1018] "Nirvana-Bringer"
[1019] "Wild-potato-Giver," reading the name thus with BJTS for PTS *Bilā°*
[1020] a wild potherb, Sinh. *wilpalā*
[1021] neither of these is in *Pali-Sinhala-Ingirīsi Śabdakoṣaya*; BJTS Sinhala gloss explains them as types of wild potato (Sinh. *ala*), which is clear from the context too.

jujube,[1022] marking-nut,[1023] and bel.[1024] (2) [1664]

Padumuttara, World-Knower
Sacrificial Recipient,
discerning what I was thinking,
came into my presence [just then]. (3) [1665]

Taking some *biḷāli* [roots] for
the Great Elephant who had come,
the God of Gods, the Bull of Men,
I placed [them] in [his] alms-bowl [then]. (4) [1666]

The Great Hero then consumed [them]
which made me extremely happy.
After eating, the Omniscient One
spoke this verse [to me at that time]: (5) [1667]

"You've brought pleasure to [your] own heart
by giving me these roots[1025] [to eat].
For one hundred thousand aeons
you'll come to know no bad rebirth." (6) [1668]

This is my last going around;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha's[1026] dispensation. (7) [1670][1027]

In the fifty-fourth aeon thence
the one known as Sumekhali
was a wheel-turner with great strength,
possessor of the seven gems. (8) [1669]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1671]

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

The legend of Biḷālidāyaka Thera is finished.

[1022] *kolaŋ*, Sinh. *ḍebara*
[1023] Sinh. *badulla, semicarpus anacardium*
[1024] *billaŋ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*
[1025] lit., "this *biḷāli*".
[1026] lit., "Supreme Buddha's"
[1027] PTS and BJTS invert the order of this and the next verse

[110. Reṇupūjaka[1028]]

[I saw] the golden Sambuddha,
just like the hundred-raying sun,
shining forth in all directions
just like the moon when it is full, (1) [1672]

surrounded by [his followers]
just like the earth is by the sea.
I presented to Vipassi
a pollen-filled ironwood[1029] bloom. (2) [1673]

In the ninety-one aeons since
I offered that pollen [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1674]

In the forty-fifth aeon hence
there was a king[1030] known as Reṇu,[1031]
a wheel-turner with great power,
possessor of the seven gems. (4) [1675]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1676]

Thus indeed Venerable Reṇupūjaka Thera spoke these verses.

The legend of Reṇupūjaka Thera is finished.

The Summary:

Bhikkhadāyī, Ñāṇasaññī,
Hatthiya, Padapūjaka,
Muṭṭhipupphi, Udakada,
Naḷamālī, Nivāsaka,
Biḷālidāyī[1032] and Reṇu too;
there are six and sixty verses.

The Bhikkhadāyī Chapter, the Eleventh.

[1028]"Worship with Pollen-er"
[1029]flowers of the *nāga* (Sinh. *nā*) or ironwood tree are are brilliant white and so fragrant that they are used in the making of perfumes and cosmetics.
[1030]lit., "a kṣatriyan".
[1031]"Pollen"
[1032]here too I follow the BJTS spelling, as above.

Mahāparivāra Chapter, the Twelfth

[111. Mahāparivāra[1033]]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,
entered Banduma City then
with sixty-eight thousand [arahants]. (1) [1677]

Having come out from the city
he went to the shrine of the lamps.[1034]
I saw the Buddha, Stainless One,
Sacrificial Recipient. (2) [1678]

Eighty thousand minor spirits[1035]
who [then] attended reverently
upon Indra and the Thirty-three
[were also there] in my presence. (3) [1679]

When he rose from meditation,
I picked up a piece of cloth [there].
I worshipped [him] with my head [bowed,]
[then] I gave it to the Great Sage: (4) [1680]

"O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Through the power of the Buddha
he made the earth [itself] to quake." (5) [1681]

And having seen that miracle,
marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Biped-Lord, the Neutral One. (6) [1682]

Then I, having pleased [my] heart in
the Biped-Lord, the Neutral One,
giving that cloth to the Teacher,
went up to [him to take] refuge. (7) [1683]

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 Buddha-*pūjā*. (8) [1684]

[1033] "Big Retinue"
[1034] the cty explains this as the place for doing lamp-*pūjā*.
[1035] *yakkhā*

In the fifteenth aeon ago
there were sixteen [named] Vāhana,[1036]
wheel-turning kings with great power,
possessors of the seven gems. (9) [1685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1686]

Thus indeed Venerable Mahāparivāra Thera spoke these verses.

The legend of Mahāparivāra Thera is finished.

[112. Sumaṅgala]

Atthadassi, the Best Victor,
the World's Best One, the Bull of Men,
setting out from the monastery
came up to the lake [near my home].[1037] (1) [1687]

The Sambuddha bathed and drank [there,]
[then he] got out and in one robe
the Blessed One stood on that spot,
surveying all the directions. (2) [1688]

While dwelling in my residence,
I saw the Leader of the World
shining like the hundred-rayed [sun],
glittering like [well-crafted] gold
[and] happy, with a happy heart
I then snapped my fingers so to
conduct dances and also songs
and the five kinds of music [there].[1038] (3-4) [1689-1690]

In whichever womb I'm reborn,
[whether] it's human or divine,
I surpass all [other] creatures
[and] my glory is abundant. (5) [1691]

[1036] "Vehicle". BJTS reads Suvāhana, "Good Vehicle".
[1037] the cty. (and following it, BJTS Sinhala gloss) explains that at that time he had been born as a tree-sprite (*rukkha-devatā*) living near the lake.
[1038] reading *pañcāṅgaturiyamhi* (BJTS) for *pañcaturiyatamhi* (PTS)

"Praise to you, O Well-Bred Person![1039]
Praise to you, Ultimate Person!
Having made yourself happy, Sage,
[now] you are pleasing [all] others." (6) [1692]

Having accepted, sitting down,
the One With Good Vows caused laughter.[1040]
I having served the Sambuddha
was [then] reborn in Tusitā. (7) [1693]

In the sixteenth aeon ago
eleven Ekacintitas[1041]
were wheel-turners with great power,
possessors of the seven gems. (8) [1694]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1695]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

[113. Saraṇāgamaniya[1042]]

The battle between both god-kings
[had by then] come into being.
A huge crowd was [gathered for it],
making a very loud racket. (1) [1696]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] made many people feel moved. (2) [1697]

All of the gods were delighted;
[their] weapons and mail were thrown down.
Having worshipped the Sambuddha
they then stood off to one side [there]. (3) [1698]

[1039] *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to denote a thoroughbred horse"
[1040] reading *hāsaṃ katvāna* (BJTS) for *bhāsaŋ katvāna* ("spoke," PTS)
[1041] "One Thought"
[1042] "Refuge-Goer," cf. #23, #298, #356{359}

Discerning what we were thinking,
the Compassionate, World-Knower,
uttered majestic words [just then,]
bringing many to nirvana. (4) [1699]

"One man with evil in [his] heart
might harm a single living being.
Because of that stain on [his] heart
he will be reborn in [some] hell. (5) [1700]

An elephant[1043] on the battle front[1044]
might harm so many living beings,
[but if] he cools off [his] own heart
he won't be killed repeatedly." (6) [1701]

[Both] of the armies of those two
spirit[1045]-kings were [then] astonished.[1046]
And they went to the World's Best One,
the Neutral One, [to take] refuge. (7) [1702]

After [he'd] convinced the people,
the Eyeful One [then] rose upwards,
and being seen by [all] the gods,
he departed, facing the north. (8) [1703]

I was first to go for refuge
to the Biped-Lord, Neutral One.
For one hundred thousand aeons
I've come to know no bad rebirth. (9) [1704]

In the thirty thousandth aeon
there were sixteen chariot-bulls,[1047]
kings who turned the wheel [of the Law],
[all were] named Mahādundubhi.[1048] (10) [1705]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1706]

[1043]the wonderfully-ambiguous term *nāga* could refer to an elephant, a cobra, a deity, the Buddha or a king, among many other things.
[1044]lit., "at the head of a battle"
[1045]*yakkha*
[1046]reading *senāyo vimhitā* (BJTS) for *senā sāvimhitā* (PTS).
[1047]I read the term *rathesabhā* as *rathe + usabhā*, following the BJTS Sinhala gloss: *rājya-dhura-vahanayehi śreṣṭha vu* ("best among those on the vehicle which is the burden of kingship")
[1048]"Great Drum." This reading follows BJTS for PTS *Mahāscunda*.

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[114. Ekāsaniya[1049]]

Back then I was the king of gods,
known by the name of Varuṇa.
I attended the Sambuddha,
as his vehicle of power. (1) [1707]

When Atthadassi, the Best Man,
Lord of the World, reached nirvana,
supplying all the *turiyas*,
I went to the best Bodhi [tree]. (2) [1708]

As though facing the Sambuddha
I attended on the best Bodhi,
with music and with dances [too,]
well-accompanied by cymbals.[1050] (3) [1709]

After having served that Bodhi
tree growing up from the earth [there],
having eaten, with [my] legs crossed,
I passed away [right] on the spot. (4) [1710]

Delighting in [my] own karma,
pleased in that superb Bodhi [tree],
due to that pleasure in [my] heart,
I have achieved nirvana [now]. (5) [1711]

[And] sixty thousand instruments[1051]
are attending me all the time
as I move on from birth to birth
among humans and also gods. (6) [1712]

The three fires[1052] are blown out in me;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha's[1053] dispensation. (7) [1713]

[1049] "One Sitting"
[1050] reading *sammatāḷa*° (BJTS) for *samatāḷa*° (PTS).
[1051] *turiyaŋ sabbaŋ*, musical instruments
[1052] the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)
[1053] lit., "in the Supreme Buddha's"

In the five hundredth aeon hence
there were thirty-four kṣatriyans
[all of whom] were named Subahū,[1054]
possessors of the seven gems. (8) [1714]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1715]

Thus indeed Venerable Ekāsaniya Thera spoke these verses.

The legend of Ekāsaniya Thera is finished.

[115. Suvaṇṇapupphiya[1055]]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,
sitting down, preached the deathless state
to the body of people [there]. (1) [1716]

After having heard theTeaching[1056]
of that Biped-Lord, Neutral One,
I [then] offered to the Buddha
four flowers made out of [fine] gold. (2) [1717]

There was a canopy of gold
[stretched] over the whole crowd back then.
From the Buddha's light and[1057] the gold's
there was a vast effulgence [there]. (3) [1718]

Happy, with rapture in [my] heart,
thrilled, with my hands pressed together,
with joy produced for those [who heard],
conveying pleasure to the world, (4) [1719]

having invited the Buddha,[1058]
worshipping the Compliant One,[1059]
experiencing great delight
I [then] returned to [my] own house. (5) [1720)

[1054]"Very Many"
[1055]"Golden Flower-er"
[1056]*Dhamma*
[1057]reading *ca* (BJTS, PTS alt) for *va* ("like," PTS).
[1058]lit., "Sambuddha"
[1059]*subbataŋ*; also "He of Good Vows"

Having entered [my] residence,
I called to mind the Best Buddha.
Due to that pleasure in [my] heart,
I was reborn in Tusitā. (6) [1721]

In the ninety-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1722]

There were sixteen [different] kings [then,]
[all] known as Nemisammata,[1060]
in the forty-third aeon hence,
wheel-turning monarchs with great strength. (8) [1723]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1724]

Thus indeed Venerable Suvaṇṇapupphiya Thera spoke these verses.

The legend of Suvaṇṇapupphiya Thera is finished.

[116. Citakapūjaka[1061]]

When Sikhi the Blessed One, the
Kinsman of the World, passed away,[1062]
I [then] lived in the royal sphere,
with the ministers and servants. (1) [1725]

Happy, [and] with a happy heart,
I went to the shrine [built for him].
Having *turiya*-drums played there
I laid a garland of flowers. (2) [1726]

Having done *pūjā* at that shrine
and worshipping the shrine [itself],
happy, [and] with a happy heart
I [then] returned to [my] own house. (3) [1727]

Having entered [my] residence,
I called to mind that shrine-*pūjā*.

[1060] "Complete Circumference"
[1061] "Shrine-Worshipper"
[1062] lit., "reached nirvana"

Through that deed for the Biped-Lord,
the World's Best One, the Bull of Men, (4) [1728]

having enjoyed [great] happiness
among humans and also gods,
I've attained the unshaking state
beyond [all] conquest and defeat. (5) [1729]

In the thirty-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that is the fruit of shrine-*pūjā*. (6) [1730]

In the twenty-ninth aeon thence
there were sixteen [different] kings [then,]
[all] known by the name Uggata,[1063]
wheel-turning monarchs with great strength. (7) [1731]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1732]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

[117. Buddhasaññaka[1064]]

When Vipassi, Top of the World,
abandoned life's constituents,
the land, engirdled in water,
the [very] earth, did quake [back then]. (1) [1733]

When the Buddha's life was finished
my dwelling was also shaken.
[And] my ornamental hair-wreath
was stretched and pulled [apart by that]. (2) [1734]

When my residence was shaken,
I was terrified [to feel it].
And for whatever reason [then]
there was a vast effulgence [there]. (3) [1735]

[1063] "Risen Up".
[1064] "Buddha-Perceiver".

Vessavaṇa[1065] having come here,
dispelled [the fears of] the people:
"There's nothing for beings to fear;
be calm, exercise self-control. (4) [1736]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
[Also] when he was being born
the earth [itself] did quake [back then]." (5) [1737]

After [he] praised Buddha's power,
I thrilled an aeon in heaven.
During the remaining aeons
I did [lots of] wholesome karma. (6) [1738]

In the ninety-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (7) [1739]

In the fourteenth aeon ago,
I was a majestic monarch,
known by the name of Samita,
a wheel-turner with great power. (8) [1740]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1741]

Thus indeed Venerable Buddhasaññaka Thera spoke these verses.

The legend of Buddhasaññaka Thera is finished.

[118. Maggasaññaka[1066]]

Padumuttara Buddha's [own]
followers, who were forest-monks,
were lost in a giant forest,
wandering [there] like they were blind. (1) [1742]

Calling to mind the Sambuddha,
Padumuttara, the Leader,

[1065] PTS reads Vessavaṇṇa.
[1066] "Road-Perceiver"

[and] they who were that Sage's sons,
lost in the great forest [by then], (2) [1743]

descending[1067] from [my] residence
I went to where the monks were [then]
and having shown the road to them
I [also] gave them food [to eat]. (3) [1744]

Due to that deed for the Biped-Lord,
the World's Best One, the Bull of Men,
being [only] seven years old,
I attained [my] arahantship. (4) [1745]

In the five hundredth aeon hence,
there were twelve wheel-turning monarchs
known by the name of Sacakkhu[1068]
possessors of the seven gems. (5) [1746]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1747]

Thus indeed Venerable Maggasaññaka Thera spoke these verses.

The legend of Maggasaññaka Thera is finished.

[119. Paccupaṭṭhānasaññaka[1069]]

Right when Well-Gone Atthadassi
had achieved final nirvana,
I was born in a spirit's[1070] womb;
I possessed [great] glory back then. (1) [1748]

"It's a bad attainment for me,
a bad dawn, a bad arising,
that I should find such opulence
when the Eyeful One's passed away."[1071] (2) [1749]

Discerning what I was thinking,
the follower named Sāgara[1072]

[1067] the cty explains that he was then reborn as a deity (*devaputta*).
[1068] "With Eyes"
[1069] "Perceiver of Attending"
[1070] a *yakkha's*
[1071] *parinibbāyi*, achieved complete nirvana
[1072] "Ocean"

with a wish for my upliftment,
[then] came into my presence [there]: (3) [1750]

"Why are you grieving? Do not fear!
o [you] knower of the Teaching,
by the Buddha have been given
the seeds of everyone's success. (4) [1751]

He who'd worship the Sambuddha,
Siddhattha, Leader of the World,
should worship even one small[1073] bone[1074]
after the final nirvana. (5) [1752]

When the heart's pleasure is the same
there is the same priceless merit.
Therefore having built a stupa,
worship the Victor's relics [there]." (6) [1753]

After hearing Sāgara's words,
I [then] built a Buddha-stupa.
For five years I attended to
that Sage's ultimate stupa. (7) [1754]

Due to that deed for the Biped-Lord,
the World's Best One, the Bull of Men,
having enjoyed [great] happiness,
I attained [my] arahantship. (8) [1755]

In the seventh aeon ago
there were four [named] Bhūripañña,[1075]
wheel-turning kings with great power,
possessors of the seven gems. (9) [1756]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1757]

Thus indeed Venerable Paccupaṭṭhānasaññaka Thera spoke these verses.

The legend of Paccupaṭṭhānasaññaka Thera is finished.

[1073] lit., "the size of a mustard seed".
[1074] lit., "relic" (*dhātuṃ*).
[1075] "Very Wise"

[120. Jātipūjaka[1076]]

When Vipassi [Buddha] was born,
there was a vast effulgence [there].
The earth itself quaked [in response],
[as did its] oceans and mountains. (1) [1758]

They interpreted the omens:
"A Buddha is born[1077] in the world,
the Top of all living beings
who will lift up [all] the people." (2) [1759]

Having heard [news] of the omens,
I performed *pūjā* for the birth.
There is no *pūjā* quite like the
pūjā that is done for the birth. (3) [1760]

Having brought [my] own heart pleasure,
restraining[1078] [myself] wholesomely,
after doing that birth-*pūjā*
I passed away [right] on the spot. (4) [1761]

In whichever womb I'm reborn,
[whether] it's human or divine,
I surpass all [other] creatures:
that is the fruit of birth-*pūjā*. (5) [1762]

The relics [now] look after me,
through the power of my [own] heart.
[Others] cannot disturb me [now]:
that is the fruit of birth-*pūjā*. (6) [1763]

In the ninety-one aeons since
I performed that *pūjā* back then,
I've come to know no bad rebirth:
that is the fruit of birth-*pūjā*. (7) [1764]

In the thirtieth aeon ago,
four and thirty lords of people,
[all] named Supāricariya,[1079]
were wheel-turning kings with great strength. (8) [1765]

The four analytical modes,

[1076] "Birth-Worshipper"
[1077] lit., "will [have] become"
[1078] reading *saṃvaritvāna* (BJTS) for *saṃsaritvāna* ("transmigrating," PTS).
[1079] "Good Serving" "Waiting on Well"

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1766]

Thus indeed Venerable Jātipūjaka Thera spoke these verses.

The legend of Jātipūjaka Thera is finished.

The Summary:

Parivāra, Sumaṅgalya,
Saraṇ, Āsana, Pupphika,
Citapūjī, Buddhasaññī,
Magg', Upaṭṭhāna, Jātina
ninety uttered verses are
counted clearly [in this part].

The Mahāparivāra Chapter, the Twelfth.

Sereyyaka Chapter, the Thirteenth

[121. Sereyyaka[1080]]

I was a learned mantra-knower
who had mastered the three Vedas.
While standing in the open air
I saw the Leader of the World, (1) [1767]

wandering the woods like a lion,
untrembling like a tiger-king,
the Great Sage, like an elephant,
a *mātaṅga*[1081] in three-fold rut.[1082] (2) [1768]

Picking up [some] jasmine[1083] flower[s,]
I tossed [them] up into the air.
By the power of the Buddha,
they fully surrounded [him there]. (3) [1769]

The Great Hero stood unmoving,
the World-Leader, Omniscient One.

[1080] "Jinti-Flower-er." Sinhala *kaṭukaraṇḍu*. RD: "name of a tree (Berleria cristata)"
[1081] see #1, v. 25 [164]. Or glossary? xxx
[1082] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.
[1083] cty says these are *jāti* or jasmine flowers (is *katukarandu* a variety thereof?). *Saman piccha*?

On all sides they scattered flowers,
[thus] covering the Bull of Men.[1084] (4) [1770]

There a canopy of flowers
with stems inside and blossoms out
having covered [him] for a week
[afterward] then disappeared. (5) [1771]

And having seen that miracle,
marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Well-Gone-One, the World-Leader. (6) [1772]

Due to that pleasure in [my] heart,
incited by [my] wholesome roots,
for one hundred thousand aeons,
I've come to know no bad rebirth. (7) [1773]

In the fifteen-thousandth aeon
there were five more than twenty men,
wheel-turning kings with great power,
[all] known as Cīnamāla[1085] [then]. (8) [1774]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1775]

Thus indeed Venerable Sereyyaka Thera spoke these verses.

The legend of Sereyyaka Thera is finished.

[122. Pupphathūpiya[1086]]

In the Himalayan region,[1087]
there's a mountain named Lambaka.[1088]
I was dwelling at its center,
a brahmin master of mantras. (1) [1776]

[At that time] five thousand students
were constantly surrounding me.

[1084]lit., "they scattered a floral covering on the Bull of Men".
[1085]"Chinese Garland".
[1086]"Flower-Stupa-er"
[1087]or "Close to the Himalayan range"
[1088]perhaps fr. *lambati*, to hand down, "Pendulous". #1, #345{348} also take place on this mountain.

They [all] rose earlier [than I],
[and were likewise] skilled in mantras. (2) [1777]

"[Teacher], you should know the fact[1089] that
Buddha has been born in the world,
bearing thirty-two great marks and
eighty lesser marks upon him.
The aura of the Best Victor,
fathom-wide, shines just like the sun." (3) [1778][1090]

After hearing [his] students' words,
the brahmin master of mantras,
setting out from [his own] ashram,
[then] asked directions, [that] brahmin:
"In which region is [he] living,
the Great Hero, the World-Leader? (4) [1779][1091]

I will worship that direction[1092]
[and] the Victor, Without Rival.
And happy, with a happy heart,
I will worship[1093] the Thus-Gone-One. (5) [1780]

Come [now, you] students, let us go;
let us see [him], the Thus-Gone-One.
Having worshipped the Teacher's feet,
we will hear his dispensation."[1094] (6) [1781]

One day after I had set out,
I contracted a [bad] illness.
I laid down beneath a *sal* [tree],
in [great] pain due to that illness. (7) [1782]

Assembling all the students [then]
I asked them questions in this way:
"of what sort is the virtue of
the World's Lord, the Supreme Buddha?" (8) [1783]

[1089]lit., "you [plural] should know the fact through us that". I follow the BJTS Sinhala gloss in taking this as a statement made by the students to the teacher (i.e., the rebirth precursor of the arahant). The second person plural imperative is used as a form of respectful address, so the sense is less direct than the command appears in English. The Sinhala gloss reads, "it would be good if you were to gain understanding from our words that..."

[1090]PTS and BJTS agree in presenting this as a six-footed verse

[1091]PTS and BJTS agree in presenting this as a six-footed verse

[1092]reading *tāhaṃ disaṃ namassissaṃ* (BJTS) for *na hi disvāna passissaŋ* ("not seeing I will look," PTS).

[1093]BJTS reads this verb as *pūjesiṃ*, past tense "I did *pūjā,*" but here, given the context, I prefer the PTS reading *pūjessaŋ*, the future tense (sort of).

[1094]lit., "the Victor's dispensation"

[Then] questioned by me they explained
the Best Buddha [most] thoroughly,[1095]
as well as they could see him [then]
[and] showed him to me face-to-face. (9) [1784]

After hearing [the students'] words,
I brought [my] own heart pleasure [then].
Having built a floral stupa
I passed away [right] on the spot. (10) [1785]

They, after burning my body,
came into the Buddha's presence.
Pressing hands together [for him,]
they [all] worshipped the Teacher [then]. (11) [1786]

Having made a floral stupa
for the Well-Gone-One, the Great Sage,
for one hundred thousand aeons,
I've come to know no bad rebirth. (12) [1787]

In the forty-thousandth aeon
there were sixteen Kṣatriyan [men].
[All] were known as Aggisamā,[1096]
wheel-turning kings with great power. (13) [1788]

In the twenty-thousandth aeon,
thirty-eight rulers of the earth
were kings who turned the wheel [of law,]
and [all were] named Ghatāsana.[1097] (14) [1789]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [1790]

Thus indeed Venerable Pupphathūpiya Thera spoke these verses.

The legend of Pupphathūpiya Thera is finished.

[123. Pāyāsadāyaka[1098]]

[I saw] the Golden Sambuddha,
Bearing the Thirty-two Great Marks

[1095] reading *sakaccaṃ* (BJTS) for *kukkuṭṭhaŋ* (PTS)
[1096] "Same as Fire"
[1097] "Seated in Ghee" "Ghee-Throned"
[1098] "Milk-rice Donor"

Honored by the monks' Assembly,
who was leaving the forest [then]. (1) [1791]

Overjoyed I [then] arranged for
milk-rice [served] in a bowl of bronze.
Wishing to offer sacrifice
I presented [this] offering.[1099] (2) [1792]

The Buddha[1100] [living] at that time,
the World's Best One, the Bull of Men,
had well-ascended[1101] a walkway
in the wind's path up in the sky. (3) [1793]

And having seen that miracle,
marvel making hair stand on end,
placing down that bowl made of bronze,
I worshipped Vipassi [right then]. (4) [1794]

"You are the God, Omniscient One,
over the gods as well as men.
Having taken pity on me,
[please] accept [this food,] O Great Sage." (5) [1795]

Discerning what I was thinking,
the Teacher, Great Sage in the World,
the Blessed One, Omniscient One,
the World-Leader, accepted [it]. (6) [1796]

In the ninety-one aeons since
I gave [him] that alms-food back then,
I've come to know no bad rebirth:
that is the fruit of [some] milk-rice. (7) [1797]

In the forty-first aeon hence
I was a ruler[1102] named Buddha,[1103]
a wheel-turner with great power,
possessor of the seven gems. (8) [1798]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1799]

[1099] reading *upanesiṃ* (BJTS) for *agamāsi* ("I went," PTS).
[1100] lit., "the Blessed One"
[1101] the cty explains the prefixes that intensify the participle as meaning that he had ascended with some distinction (*visesana*)
[1102] lit., "kṣatriyan".
[1103] "Awoken"

Thus indeed Venerable Pāyāsadāyaka Thera spoke these verses.

The legend of Pāyāsadāyaka Thera is finished.

[124. Gandhodakiya[1104]]

Sitting in [my] superb palace,
I saw the Victor, Vipassi,
splendid like an arjuna tree,[1105]
the Omniscient One, Undefiled. (1) [1800]

As the World-Leader went across[1106]
the area near the palace,
his aura spread out [everywhere]
as though [that light came from] the sun.[1107] (2) [1801]

Taking up [some] perfumed water
I sprinkled the Best Buddha [then],
[and] with that pleasure in [my] heart,
I passed away [right] on the spot. (3) [1802]

In the ninety-one aeons since
I sprinkled that perfumed water,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1803]

In the thirty-first aeon hence
the Kṣatriyan named Sugandha,[1108]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1804]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1805]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodakiya Thera is finished.

[1104] "Perfumed Water-er"

[1105] *kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

[1106] lit., "went"

[1107] reading *tassa yathā sataraṃsito* with BJTS for PTS *sataraṃsimhi nibbute* ("[as though" when the sun went out").

[1108] "Good Scent"

[125. Sammukhāthavika[1109]]

When Vipassi [Buddha] was born,
I interpreted the omens:
"A Buddha is born in the world;
he'll make people reach nirvana." (1) [1806]

And when that one was being born,
the ten-thousand world-system quaked.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (2) [1807]

And when that one was being born,
there was a vast effulgence [there].
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (3) [1808]

And when that one was being born,
[all] the rivers [then] stopped flowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (4) [1809]

And when that one was being born,
[all] the fires of hell stopped burning.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (5) [1810]

And when that one was being born,
[all] the flocks of birds stopped flying.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (6) [1811]

And when that one was being born,
[the powerful] winds stopped blowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (7) [1812]

And when that one was being born,
all the gemstones were glistening.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (8) [1813]

And when that one was being born,
[his first] seven steps were taken.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (9) [1814]

[1109] "Face-to-Face Then-er"

And when the Sambuddha was born,
he surveyed all the directions.
and [then he] spoke majestic words;
that is the nature of Buddhas." (10) [1815]

After he made people feel moved,
[and] I had praised the World-Leader,
having worshipped the Sambuddha,
I departed facing the east. (11) [1816]

In the ninety-one aeons since
I praised the Buddha in that way,
I've come to know no bad rebirth:
that is the fruit of praising [him]. (12) [1817]

In the ninetieth aeon hence
[the king] Sammukhāthavika,[1110]
was a wheel-turner with great strength,
possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence,
[the king] Paṭhavidundubhi[1111]
was a wheel-turner with great strength,
possessor of the seven gems. (14) [1819]

In the eighty-eighth aeon hence,
the king[1112] named Obhāsamata[1113]
was a wheel-turner with great strength
possessor of the seven gems. (15) [1820]

In the eighty-seventh aeon,
[the king] Saritacchedana[1114]
was a wheel-turner with great strength
possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,]
[the king] Agginibbāpana[1115]
was a wheel-turner with great strength,
possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,]

[1110] "Face-to-Face Then"
[1111] "Earth-Drum"
[1112] lit., "the kṣatriyan"
[1113] "Light-Radiating"
[1114] "River-Covering"
[1115] "Fire-Extinguisher"

[the king] Rājāvātasama[1116]
was a wheel-turner with great strength,
possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,]
[the king] Gatipacchedana[1117]
was a wheel-turner with great strength,
possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,]
[the king] Ratanappajjala[1118]
was a wheel-turner with great strength,
possessor of the seven gems. (20) [1825]

In the eighty-second aeon,
[the king] Padavikkamaṇa[1119]
was a wheel-turner with great strength,
possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,]
[the king] Rājāvilokana[1120]
was a wheel-turner with great strength,
possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]
the king[1121] known as Hirisāra[1122]
was a wheel-turner with great strength,
possessor of the seven gems. (23) [1828]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1829]

Thus indeed Venerable Sammukhāthavika Thera spoke these verses.

The legend of Sammukhāthavika Thera is finished.

[1116] "Wind-like King"
[1117] "Covering the Destiny"
[1118] "Flaming Gem"
[1119] "Step-Taker"
[1120] "King Looking Around"
[1121] lit., "the kṣatriyan"
[1122] "Shame-Essence"

[126. Kusumāsaniya[1123]]

In the city, Dhañña̱vatī,
I was a brahmin at that time,
a master of the three Vedas,
well-versed in marks and history,
the dictionaries and poetry,[1124]
[also] skilled in [reading] omens,
an [erudite] grammarian;
I taught mantras to my students. (1-2) [1830-1831]

At that time I'd placed on the road[1125]
five handfuls of lotus flowers,
wishing to offer sacrifice
for [my] mother and [my] father.[1126] (3) [1832]

The Blessed One then, Vipassi,
Honored by the monks' Assembly,
the Bull of Men went [near me then,]
lighting up every direction. (4) [1833]

Having invited the Great Sage,
I appointed a seat [for him,]
then spreading out those flowers [there],
I led[1127] [him] up to [my] own house. (5) [1834]

Whatever I had in [my] house,
alms-food which [I] had been given,
I gave [all] that to the Buddha,
[feeling well-] pleased by [my] own hands. (6) [1835]

Discerning when his meal was done,[1128]
I gave one handful [of flowers].
Giving thanks, the Omniscient One
[then] departed facing the north. (7) [1836]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of giving flowers. (8) [1837]

[1123] "Floral Seat-er"
[1124] *keṭubha* = "poetical fiction"
[1125] reading *pīṭhiyaṃ* (BJTS) for *piṭṭhiyaŋ* ("on [my] back," PTS).
[1126] lit., "in association with [my] mother and father"
[1127] reading *abhinesiṃ* (BJTS, PTS alt) for *atinesiŋ* (PTS)
[1128] lit., "discerning the time when he became one who had eaten"

In an intervening aeon,
I was King Varadassana,[1129]
a wheel-turner with great power,
possessor of the seven gems. (9) [1838]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1839]

Thus indeed Venerable Kusumāsaniya Thera spoke these verses.

The legend of Kusumāsaniya Thera is finished.

[127. Phaladāyaka[1130]]

I was a learned mantra-knower
who had mastered the three Vedas.
I lived in an ashram [back then,]
not far from the Himalayas. (1) [1840]

I had offerings for the fire
and some white-lotus-fruits[1131] as well;
having placed [these] in a bag, I'd
hung them on the top of a tree. (2) [1841]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a wish for my upliftment,
came up to me while begging alms. (3) [1842]

Happy, [and] with a happy heart,
producing [supreme] joyfulness,
conveying pleasure to the world,
I gave the Buddha my fruit. (4) [1843]

The Golden-Colored Sambuddha,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] uttered this verse [about me: (5) [1844]

"Because of this gift of [some] fruit
with intention and [firm] resolve,

[1129] "Seeing the Excellent"
[1130] "Fruit Donor"
[1131] the reference may be to the seed-pod of a lotus flower (Sinhala *nelum-baṭa*), which contains tasty nut-like seeds.

for one hundred thousand aeons
he'll come to know no bad rebirth." (6) [1845]

By means of just those wholesome roots,
I did experience happiness.
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1846]

In the seventh aeon ago
I was the king, Sumaṅgala,
a wheel-turner with great power,
possessor of the seven gems. (8) [1847]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1848]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[128. Ñāṇasaññaka[1132]]

I resided on a mountain
in the Himalayan Mountains.
Having seen some pure [white] sand I
recollected the Best Buddha: (1) [1849]

"Knowledge has no analogy;
neither does meeting the Teacher.[1133]
After learning all the Teaching
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person![1134]
Praise to you, Ultimate Person!
There's no one who's the same as you
in terms of knowledge, Best of Men." (3) [1851]

Having pleased [my] heart in knowledge,
I thrilled an aeon in heaven.

[1132]"Knowledge-Perceiver"

[1133]lit., "neither [is there an analogy] for association of [with] the Teacher." My translation of this verse follows the BJTS Sinhala gloss.

[1134]*purisājaññā*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"

During the aeons that remained,
I completed that good karma.[1135](4) [1852]

In the ninety-one aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
the fruit of knowledge-perception. (5) [1853]

In the seventy-third aeon
one [named] Puḷinapupphiya[1136]
was a wheel-turner with great strength,
possessor of the seven gems. (6) [1854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1855]

Thus indeed Venerable Ñāṇasaññaka Thera spoke these verses.

The legend of Ñāṇasaññaka Thera is finished.

[129. Gandhapupphiya[1137]]

The Golden-Colored Sambuddha
Vipassi, Worthy of Respect,
Honored by [all his] followers,[1138]
set out from the monastery. (1) [1856]

Having seen the Best of Buddhas
the Omniscient One, Undefiled,
I did scented-flower-*pūjā*,
happy, [and] with a happy heart. (2) [1857]

Due to that pleasure in [my] heart
for the Biped-Lord, Neutral One,
again I worshipped the Thus-Gone-One,
happy, [and] with a happy heart. (3) [1858]

In the ninety-one aeons since
I offered that flower [to him],

[1135] see note to [1567].
[1136] "Sand and Flowers-er"
[1137] "Scented-Flower-er" or "Perfumed-Flower-er". This is the BJTS and cty reading of the name; PTS gives Gaṇṭhipupphiya, "Knot/Joint-Flowers".
[1138] *purakkhato sāvakehi*, lit.,"Honored by [His] Followers" "Placed in Front by [His] Followers"

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1859]

In the forty-first aeon hence
the kṣatriyan named Varaṇa[1139]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1860]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1861]

Thus indeed Venerable Gandhapupphiya Thera spoke these verses.

The legend of Gandhapupphiya Thera is finished.

[130. Padumapūjaka[1140]]

In the Himalayan region,
there's a mountain named Gotama.
It's covered with various trees,
and the lair of a great group of ghosts. (1) [1862]

In the middle of that [mountain]
an ashram had been constructed.
Surrounded by [my own] students,
I lived in that ashram [back then]. (2) [1863]

"Let the student-group come to me;
let them bring me a pink lotus;
let us do a Buddha-*pūjā*
for the Biped-Lord, Neutral One." (3) [1864]

Having assented, "yes, [sir, let's]"
they brought a pink lotus [flower].
Making an occasion for it,
I offered [it] to the Buddha. (4) [1865]

Then, assembling the students,
I [thus] advised them thoroughly:
"Don't you [ever] be neglectful;
[be] diligent, bring happiness." (5) [1866]

[1139] according to RD, the name of a tree, Crataeva roxburghii, but he also points to Skt. *varaṇa*, "Causeway" "Rampart" "Wall"
[1140] "Pink Lotus-Offerer"

Having thus advised those students
who were patient about my words,[1141]
[and] bound to diligent virtue,
I passed away [there] at that time. (6) [1867]

In the ninety-one aeons since
I offered [that] flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1868]

In the fifty-first aeon [hence]
there was a king, Jaluttama,
a wheel-turner with great power,
possessor of the seven gems. (8) [1869]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9)

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

The Summary:

Sereyyaka, Pupphathūpī,
Pāyās-Odaki-Thomaka,
Āsanī-Phala [and] Saññī,
Gandha and Padumapupphiya.
Five more than a hundred verses
preached by knowers of the meaning.

The Sereyyaka Chapter, the Thirteenth.

Sobhita Chapter, the Fourteenth

[131. Sobhita]

The Victor Padumuttara,
the World's Best One, the Bull of Men,
before a large body of folks
did preach the path of deathlessness. (1) [1870]

[1141] the BJTS Snhala gloss reads this phrase to mean that they were obedient (*kī karu*, i.e., did what they were told).

[Then] having listened to his words,
those majestic words he uttered,
pressing both my hands together,
I became tranquil at that time. (2) [1871]

"As the [great] ocean is
the foremost of the seas,
[and] the rock-heap Meru
is the best of mountains, (3)
likewise those [people] who
are controlled by the heart
approach not a tittle
of the Buddha's knowledge." (4) [1872][1142]
The Buddha, Compassionate, Sage,
setting forth the *Dhamma*-method,
seated in the monks' Assembly,
uttered this verse [about me then]: (5) [1873]

"He who praises knowledge [like this]
when the Buddha, World-Leader [lives],
for one hundred thousand aeons
will come to know no bad rebirth. (6) [1874]

Having destroyed the defilements,
tranquil and well-attentive,
he'll be the Teacher's follower,
known by the name of Sobhita." (7) [1875]

I have burnt up [my] defilements,
all [new] existence is destroyed.
The three-fold knowing is attained,
[I have] done what the Buddha taught. (8) [1877][1143]
In the fifty-thousandth aeon
there were seven Samuggatas,[1144]
wheel-turning kings with great power,
possessors of the seven gems. (9) [1876]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1878]

[1142]PTS presents these lines as two verses with feet of only six syllables each; BJTS presents them (I think correctly) as a single verse whose feet measure twelve syllables each.
[1143]note that BJTS and PTS invert verses [1877] and [1876]/(8) and (9). I follow the PTS for consistency even though I suspect BJTS has it right.
[1144]"Risen Up Together"

Thus indeed Venerable Sobhita Thera spoke these verses.

The legend of Sobhita Thera is finished.

[132. Sudassana[1145]]

On the Vitattha[1146] River's bank,
[there] was a fig tree[1147] bearing fruit.
While I was searching for that tree
I saw the Leader of the World. (1) [1879]

Seeing a pandanus[1148] in bloom,
after having cut off a stalk,
I gifted [it] to the Buddha,
Sikhi, the Kinsman of the World. (2) [1880]

"Whatever knowledge you've attained
of the eternal, deathless, state,
I sing that knowledge's praises,
O Best Buddha, O Sage so Great." (3) [1881]

Doing *pūjā* [thus] for knowledge,
I [then] saw the [fruiting] fig tree;
I have obtained that perception:
that's the fruit of knowledge-*pūjā*. (4) [1882]

In the thirty-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of knowledge-*pūjā*. (5) [1883]

In the thirteenth aeon ago
there were twelve [named] Phaluggata,[1149]
wheel-turning kings with great power,
possessors of the seven gems. (6) [1884]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1885]

[1145] "Good to Look At"

[1146] PTS reads *vitthatāya nadītire*, "on a wide river bank". I follow BJTS in the spelling of the proper name.

[1147] lit., "*pilakkha* [tree]" (Sinh. *pulila*), the wave-leaved fig tree.

[1148] *ketaka* or *ketakī* (Sinhala *vāṭakē* or *vāṭakeyiyā*)

[1149] "Fruit Risen Up." This is the BJTS spelling; PTS gives Khaluggata, "Surely RIsen Up."

Thus indeed Venerable Sudassana Thera spoke these verses.
The legend of Sudassana Thera is finished.

[133. Candanapūjaka[1150]]

On Candabhāgā River's bank,
I was a *kinnara*[1151] back then.
I lived on flowers as [my] food
and dressed in clothes[1152] made of flowers. (1) [1886]

But Atthadassi, Blessed One,
the World's Best One, the Bull of Men,
departed through the forest's roof,
like a swan-king [flies] through the air. (2) [1887]

"Praise to you, O Well-Bred Person;
your heart is [so] well-purified.
Your complexion [shows your] pleasure;
your face [shows your] senses are clear." (3) [1888]

The Wise One, Great Intelligence,
having descended from the sky,
[and] spreading out his upper robe
[sat][1153] on it, legs crossed together. (4) [1889]

Carrying [some] sandalwood oil,
I went to the Victor's presence.
Happy, with pleasure in [my] heart,
I gave [that oil] to the Buddha. (5) [1890]

Having worshipped the Sambuddha,
the World's Best One, the Bull of Men,
experiencing great delight,
I departed facing the north. (6) [1891]

In the eighteen hundred aeons
since I did sandalwood-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1892]

[1150] "Sandalwood-Worshipper"

[1151] reading BJTS for the correct spelling for *kiṇṇara* (PTS). The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".

[1152] *vasano* could also be translated, "lived in a dwelling" [made of flowers].

[1153] lit., "entered"

In the fourteenth aeon ago
there were three people [who lived then],
[all] known by the name Rohiṇi,[1154]
wheel-turning kings with great power. (8) [1893]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1894]

Thus indeed Venerable Candanapūjaka Thera spoke these verses.

The legend of Candanapūjaka Thera is finished.

[134. Pupphachadanīya[1155]]

The brahmin known as Sunanda[1156]
who was a master of the mantras,
a learned man, fit for begging,
sacrificed a *vājapeyya*.[1157] (1) [1895]

Padumuttara, World-Knower,
the Top, Compassionate, the Sage,
having pity for the people,
walked back and forth across the sky. (2) [1896]

Having walked [thus] the Sambuddha,
Omniscient One, the World-Leader,
Desireless One, with love [for them,]
then thrilled[1158] uncountable beings. (3) [1897]

Breaking off a stem of flowers,
that brahmin master of mantras,
assembling all [of his] students ,
threw [them right up] into the sky. (4) [1898]

There was a floral canopy
over the whole city[1159] then;
through the power of the Buddha,

[1154] "Red Cow." BJTS reads Rohita, "Red".
[1155] "Flower-Covering-er" or "Flower-Roof-er"
[1156] "Good Joy"
[1157] Skt. *vājapeya*, one of the seven types of *soma* sacrifice
[1158] reading *aphari satte* (BJTS) for *aparisatte* (PTS).
[1159] lit., "as far as the city [went]"

they were there an entire week.[1160] (5) [1899]

By means of just those wholesome roots,
experiencing happiness,
knowing well all the defilements,
[I've] crossed over worldly ties. (6) [1900]

In the eleventh aeon [hence]
there were thirty-five [different] kings[1161]
known Ambaraṃsasama,[1162]
wheel-turning kings with great power. (7) [1901]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8)

Thus indeed Venerable Pupphachadanīya Thera spoke these verses.

The legend of Pupphachadanīya Thera is finished.

[135. Rahosaññaka[1163]]

Close to the Himalayan range,
there is a mountain called Vasabha.
My ashram is made very well
[there] at the foot of that mountain. (1) [1902]

For three thousand years that brahmin
uttered [his teachings] at that time.
Drawing the students together,[1164]
he dwelt [there, sitting] to one side. (2) [1903]

The brahmin master of mantras,
while sitting [there] off to one side,
searching the Buddha's knowledge,[1165]
pleased his heart over knowledge [then]. (3) [1904]

[1160] lit., "for an entire week they did not depart." *Vigacchatha* = 3rd person plural *attanopada* aorist fr. *gam

[1161] lit., "kṣatriyans".

[1162] "Same as Part of the Sky." BJTS read *ambaraṃsa sanāma te*, "they were named Ambaraṃsa" (Sky-Part").

[1163] "Solitary-Place Perceiver"

[1164] reading *saṃhāritvāna* (BJTS) for *saṃsāvetvāna* ("Having kept well," PTS)

[1165] reading *buddhavedaṃ* (BJTS) for *buddhavesaŋ* ("the appearance of the Buddha," PTS).

After after pleasing [my] heart there,
I sat[1166] on a mat made of leaves;
getting into lotus posture,[1167]
I passed away [right] on the spot. (4) [1905]

In the thirty-one aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (5) [1906]

In the twenty-seventh aeon
there was a king, Siridhara,[1168]
a wheel-turner with great power,
possessor of the seven gems. (6) [1907]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1908]

Thus indeed Venerable Rahosañña Thera spoke these verses.

The legend of Rahosañña Thera is finished.

[136. Campakapupphiya[1169]]

[I saw Buddha], the Morning Star,[1170]
shining like a dinner-plate tree,[1171]
sitting down within a mountain,
surveying all the directions. (1) [1909]

There were three young brahmin men then,
well-trained in their own [brahmin] arts.[1172]

[1166] reading *īdiṃ* (BJTS) for *nisīdi* ("he sat," PTS)

[1167] *pallaṅkam ābhujitvāna*, lit., "crouching with legs crossed"

[1168] "Glory-Bearer"

[1169] "Campaka-Flower-er". The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

[1170] *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.

[1171] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[1172] presumably sacrificing, chanting mantras, and forth.

Taking ascetics' provisions,
they were coming up behind me. (2) [1910]

In a bag were seven flowers
those ascetics had laid down [there].
Having picked them up I gave them
for the knowledge of Vessabhu. (3) [1911]

In the thirty-one aeons since
I offered those flowers [to it],
I've come to know no bad rebirth:
that's the fruit of knowledge-*pūjā*. (4) [1912]

In the twenty-ninth aeon [hence,]
[a king] known as Vihatābha,[1173]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1913]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1914]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

[137. Atthasandassaka[1174]]

Sitting in a large, peaked building,[1175]
I saw the Leader of the World,
Undefiled, Possessing Power,
Honored by the Monks' Assembly. (1) [1915]

"Who is not pleased after seeing
a lakh with the three-fold knowledge,
special knowledges,[1176] superpowers,
[all] surrounding the Sambuddha? (2) [1916]

Who is not pleased after seeing
Sambuddha with boundless knowledge,

[1173] "Bright Light"

[1174] "Instructor of the Meaning"

[1175] BJTS Sinhala gloss takes this as a flowering garden or grove, but I don't find that usage of *māḷa* with the retroflex "l," and cty gives no warrant for such a reading.

[1176] lit., "six special knowledges" (see Glossary).

to whom none comes close in knowledge
[in this world] with its gods and men? (3) [1917]

Who is not pleased after seeing
[him,] the Whole One,[1177] the Mine of Gems,
explaining[1178] the *Dhamma*-body
[which no one] can ever injure?" (4) [1918]

Nārada Saragacchiya
by [saying] these three verses [then]
praised[1179] [Buddha] Padumuttara,
the Unconquered, the Sambuddha. (5) [1919]

Due to that pleasure in [my] heart
and [my] praising of the Buddha,
for one hundred thousand aeons
I've come to know no bad rebirth. (6) [1920]

In the thirtieth aeon [hence]
the Kṣatriyan named Sukhitta[1180]
was a wheel-turner with great strength,
possessor of the seven gems. (7) [1921]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1922]

Thus indeed Venerable Atthasandassaka Thera spoke these verses.

The legend of Atthasandassaka Thera is finished.

[1177] *kevala* is a technical term for attainers of the supreme Jain goal, especially Jinas. Here it may be read as an adjective attached to "mine of gems," but I suspect the polemical context would have been in the mind of the *Apadāna* compilers so I translate it as a separate epithet. Indeed, many of the epithets used of the Buddha (including "Buddha" itself, but also Great Hero, Great Sage, Victor [= Jina], etc.) were also used of the Jina, such that in ancient India one would have had to specify *which* Buddha or Jina was being referred to.

[1178] reading *dīpentaṃ* (BJTS) for *dīpenti* ("they explain," PTS)

[1179] lit., "having praised". The verse does not contain a finite verb, only the gerund, but the latter is clearly to be understood as the former.

[1180] "Well-Praised"

[138. Ekapasādaniya[1181]]

[Although] my name was "Nārada,"
I was known [then] as "Kesava,"[1182]
seeking after both good and bad,[1183]
I came into Buddha's presence. (1) [1923]

Loving-Hearted, Compassionate,
Atthadassi, the Sage so Great,
consoling [all the world's] beings,
the Eyeful One preached [his] *Dhamma*. (2) [1924]

Having brought [my] own heart pleasure,
pressing both my hands on my head,
after [I'd] worshipped the Teacher,
I departed facing the east. (3) [1925]

In the seventeen-hundredth aeon
I was king, ruler of the earth,
known as Amittavāsana,[1184]
a wheel-turner with great power. (4) [1926]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1927]

Thus indeed Venerable Ekapasādaniya Thera spoke these verses.

The legend of Ekapasādaniya Thera is finished.

[139. Sālapupphadāyaka[1185]]

I was the king of beasts back then,
a [wild] lion who was fearless.
While hunting[1186] in a mountain crag,[1187]

[1181]"One-Pleasing". This is the BJTS reading. PTS reads the name as Ekadaŋsaniya; cty reads Ekapadāsaniya. The chapter summary below leads one to expect here an *Ekadussī-apadāna*, witnessed in none of the mss. which nevertheless maintain the chapter summary. There is a parallel case in the chapter summary for Chapter 33, below, which calls for an *Ekadussika-apadāna* absent in PTS; there, BJTS supplies one (as #{334}, *Ekadussadāyaka-apadāna*, see below)
[1182]"Maned-One" "Lion"
[1183]lit., "seeking after wholesome and unwholesome"
[1184]"Dwelling Without Friends" (or "Not Living Off Friends"?)
[1185]"*Sal*-Flower-Giver"
[1186]lit., "searching" "forraging"
[1187]lit., "a place on a mountain difficult of access."

I saw the Leader of the World. (1) [1928]

"This one would be the Great Hero;
he will liberate many folks.[1188]
Well then oughtn't I approach the
God of Gods, the Bull among Men?" (2) [1929]

Breaking a branch of a *sal* tree
I carried [it], flowers [and] buds.[1189]
Having approached the Sambuddha,
I gave [him] those superb flowers. (3) [1930]

In the ninety-one aeons since
I offered those flowers [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1931]

And in the ninth aeon ago
there were three [different] kings [back then]
known by the name Virocana,[1190]
wheel-turning monarchs with great strength. (5) [1932]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1933]

Thus indeed Venerable Sālapupphadāyaka Thera spoke these verses.

The legend of Sālapupphadāyaka Thera is finished.

[140. Piyālaphaladāyaka[1191]]

I was one who harmed others then,
a harmer of other beings.[1192]

[1188] lit., "he will make many people attain nirvana".

[1189] reading *sakosaṃ* (BJTS) for *sakoṭaŋ* (PTS). The cty reads *saketaṃ* and glosses it *sakaṇṇikaṃ* ("with a pinnacle"? "with the ears"?)

[1190] "Shiny"

[1191] "Piyāla-Fruit-Donor" *Piyāla* (Sinh. *piyal*) is buchanania latifolia. PTS omits "Piyāla," hence reads the name merely as "Fruit-Donor". Cf. below, #497 {500}, for a (different) *apadāna* ascribed to a monk of this name.

[1192] *pārādhaka/parādhaka* (BJTS) or *parodhaka* (PTS, cty) seems to be a neologism. The cty glosses it as *para-satta-rodhaka* ("harmer of other beings") and as *vihesaka*, "vexer". The BJTS Sinhala gloss gives "a destroyer of others' breaths/other beings, a *vädda* (Sri Lankan aborigine, hunter)". I read *parapāṇu°* ("other beings [lit., "ones with breath"]," BJTS) for *paramāṇu* ("atoms," PTS) in the compound in the second foot.

I rested on a [mountain] slope
near the Teacher [known as] Sikhi. (1) [1934]

In the evening and the morning
I saw the Buddha, the World-Chief.
[But] I had nothing to give to
the Biped-Lord, the Neutral One. (2) [1935]

Taking a *piyāla* fruit, I
went into the Buddha's presence.
The Blessed One accepted [it],
the World's Best One, the Bull of Men. (3) [1936]

Thenceforth for the sake of others
I waited on [Sikhi], the Guide,[1193]
[and] with that pleasure in [my] heart
I passed away [right] on the spot. (4) [1937]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (5) [1938]

In the fifteenth aeon ago
there were three [men named] Mālabhi,
wheel-turning kings with great power,
possessors of the seven gems. (6) [1939]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1940]

Thus indeed Venerable Piyālaphaladāyaka Thera spoke these verses.

The legend of Piyālaphaladāyaka Thera is finished.

The Summary:

Sobhī and Sudassana too,
Candana, Pupphachadana,
Raho and Campakapupphī
and with Atthasandassaka,
Ekadussī, Sāladada
[and] Phaladāyaka, the tenth.
By counting there are clearly [here]
seventy verses plus two [more].

[1193] *vināyakaŋ*

The Sobhita Chapter, the Fourteenth.

Chatta Chapter, the Fifteenth

[141. Adhicchattiya[1194]]

When the Blessed One passed away,[1195]
Atthadassi, the Ultimate Man,
having an upper parasol made,[1196]
I placed it on [his] stupa [then]. (1) [1941]

Coming [there] from time to time, I
venerated the World-Leader.
Having a floral cover made
I placed it on the parasol. (2) [1942]

I exercised divine rule in
the seventeenth aeon [ago].
I didn't go to the human state:
that's the fruit of stupa-*pūjā*. (3) [1943]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1944]

Thus indeed Venerable Adhicchattiya Thera spoke these verses.

The legend of Adhicchattiya Thera is finished.

[142. Thambāropaka[1197]]

When the World's Lord reached nirvana,
Dhammadassi, the Bull of Men,
I placed a pillar with banners
at the Best Buddha's stupa [then]. (1) [1945]

After constructing a stairway
I climbed up that best stupa [there].

[1194] "Upper Parasol-er"
[1195] lit., "reached nirvana"
[1196] cty explains *chattādhichattaṃ* as an umbrella above another umbrella, which were (and in places still are) common ornaments of stupas,.
[1197] "Pillar-Placer"

Taking a [white] jasmine flower
I placed [it] on that pillar [then]. (2) [1946]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (3) [1947]

In the ninety-fourth aeon hence
there were sixteen [different] monarchs
known by the name Thūpasikha,[1198]
wheel-turning kings with great power. (4) [1948]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1949]

Thus indeed Venerable Thambāropaka Thera spoke these verses.

The legend of Thambāropaka Thera is finished.

[143. Vedikāraka[1199]]

When the World's Lord reached nirvana,
Piyadassi, Ultimate Man,
with a pleased heart [and] happy mind,
I made the Buddha a railing. (1) [1950]

Having surrounded it with gems
I made that ultimate [rail then],
and having made that great railing
I passed away [right] on the spot. (2) [1951]

In whichever womb I'm reborn,
[whether] it's human or divine,
gemstones are carried in the sky:
that is the fruit of good karma. (3) [1952]

In the sixteenth aeon ago
there were thirty-two [different] kings,
[all] wheel-turners with great power,
[and they were] named Maṇippabhā.[1200] (4) [1953]

[1198] "Stupa-Pinnacle"
[1199] "Railing-Maker".
[1200] "Gem-Light".

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1954]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[144. Saparivāriya[1201]]

The Victor, Padumuttara,
the World's Best One, the Bull of Men,
like a blazing column of fire,
the Sambuddha [then] passed away.[1202] (1) [1955]

When the Great Hero passed away,[1203]
a stupa was piled up[1204] [there then].
Day and night[1205] they attended on
the ultimate best relic-womb. (2) [1956]

With a pleased heart [and] happy mind
I made a sandalwood railing,
and giving mounds of incense [too,]
the stupa was then suitable. (3) [1957]

Transmigrating in existence,
[whether] it's human or divine,
I saw no inferior state:
that's the fruit of former karma. (4) [1958]

In the fifteen-hundredth aeon
ago, there were eight people.
All of them were named Samatta,[1206]
wheel-turning kings with great power. (5) [1959]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1960]

[1201]"With the Retinue-er".
[1202]lit., "reached nirvana"
[1203]lit., "reached nirvana"
[1204]lit., "spread out," "expanded".
[1205]reading *ahorattaṃ* (BJTS) for *thūpam rattaŋ* ("the stupa by night," PTS).
[1206]I follow BJTS and PTS alt in reading the name thus, which means "Accomplished" or "Entire". PTS reads Pamatta ("Negligent").

Thus indeed Venerable Saparivāriya Thera spoke these verses.

The legend of Saparivāriya Thera is finished.

[145. Ummāpupphiya[1207]]

When Siddhattha, the Blessed One,
Sacrificial Recipient,
the World-Worshipped One passed away,[1208]
a stupa festival[1209] took place. (1) [1961]

While the festival proceeded
for Siddhattha the Sage so Great,
taking a [blue] flax flower[1210] [then
I placed [it] upon the stupa. (2) [1962]

In the ninety-four aeons since
I offered that flower [there then],
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (3) [1963]

And in the ninth aeon ago
there were five and eighty monarchs.
[All] were known as Somadeva,[1211]
wheel-turning kings with great power. (4) [1964]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1965]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

[1207]"Blue Flax-Flower-er". cf. #321. *Ummāpuppha* (Skt. *umāpuṣpa*) refers to the flowers of Linum usitatissimum, Linseed. The small flowers of this fiber-bearing plant are distinctively and deeply blue in color, and the seeds, as the English name implies, bear a useful oil.
[1208]lit., "reached nirvana"
[1209]lit., "a great stupa festival" or "a large stupa festival"
[1210]*ummā-pupphaṃ*
[1211]"God Soma" or "Moon God".

[146. Anulepadāyaka[1212]]

I made the Bodhi-railing[1213] of
the [Great] Sage, Anomadassi.
After giving balls of plaster,
I did [all of] the work by hand. (1) [1966]

Anomadassi, the Best Man,
the Teacher, seated with the monks,[1214]
having seen that work so well done,
[then] uttered this verse [about me]: (2) [1967]

"Because of this plastering work,
and [his] intention[1215] and resolve,
after enjoying happiness,
he'll make an end to suffering." (3) [1968]

[My] complexion [shows my] pleasure;
I'm tranquil and well-self-controlled.
I am bearing my last body
in the Buddha's[1216] dispensation. (4) [1969]

When the hundredth aeon ago
and no less had been completed,
I was[1217] named King Sabbagghana,[1218]
a wheel-turner with great power. (5) [1970]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1971]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[1212] "Plastering-Donor." I follow BJTS, cty, PTS alt, in reading the name as such. PTS gives Anulomadāyaka, "Suitable Donor".

[1213] that is, the railing around the Bodhi Tree.

[1214] lit., "in the monks' Assembly"

[1215] reading *cetanā°* (BJTS, PTS alt) for *cetasā* ("by heart," "with the mind," PTS)

[1216] lit., "in the Supreme Buddha's"

[1217] reading *āsiṃ* (BJTS) for *āsi* ('there was," PTS), though the text is inconsistent in the use of first or third person verbs in this formulaic phrase.

[1218] "All-Valuable-er" or "Worth it All"

[147. Maggadāyaka[1219]]

The Eyeful One went in the forest
after [he had] crossed a river.
I saw Siddhattha,[1220] Sambuddha,
Bearing [all] the Excellent Marks. (1) [1972]

Carrying a hoe[1221] and basket
I [then] made that pathway level,
and having worshipped the Teacher,
I brought [my] own heart [great] pleasure. (2) [1973]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of giving a road. (3) [1974]

In the fifty-seventh aeon,
there was one person at the top;
he was a lord, ruler of men,
[who] was known as Suppabuddha.[1222] (4) [1975]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1976]

Thus indeed Venerable Maggadāyaka Thera spoke these verses.

The legend of Maggadāyaka Thera is finished.

[148. Phalakadāyaka[1223]]

A carriage-maker in the city,
I was skilled in working with wood.
Having made a sandalwood plank
I gave it to the World's Kinsman. (1) [1977]

Made of gold, this divine mansion
lights up [all of the directions].

[1219] "Road-Donor"
[1220] PTS has mistakenly made the "t"'s in the name retroflex; I follow BJTS in providing the correct spelling.
[1221] *kuddāla* is the particularly South Asian version of the hoe, Sinhala *udälla*.
[1222] "Well-Awakened"
[1223] "Slab-Donor"

Elephant, divine and equine
carriages are provided [me]. (2) [1978]

Palaces and palanquins too
are produced according to wish;
unsifted,[1224] gemstones come to me:
that is the fruit of a plank-[gift]. (3) [1979]

In the ninety-one aeons since
I gave [him] that plank-[gift back then],
I've come to know no bad rebirth:
that is the fruit of a plank-[gift]. (4) [1980]

In the fifty-seventh aeon,
four [men named] Bhavanimmita[1225]
were wheel-turning kings with great strength,
possessors of the seven gems. (5) [1981]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1982]

Thus indeed Venerable Phalakadāyaka Thera spoke these verses.

The legend of Phalakadāyaka Thera is finished.

[149. Vaṭaṃsakiya[1226]]

The Self-Become, Unconquered One,
[the Buddha] known as Sumedha,
strengthening [his] separation,
went off into a great forest. (1) [1983]

Having seen a *sal* tree blooming,
I bound up a hair-wreath [right then].
Face to face with the World-Leader,
I gave [that wreath] to the Buddha. (2) [1984]

In the thirty-thousand aeons
since I offered [him] that flower,

[1224] lit., "unshaken". I take this to mean that when he picks up a handful of gravel, it's all gems. Ordinarily, gemmers must sift through vast amounts of sand and worthless stone to locate gems.

[1225] "Existence-Constructors" or "Rebirth-Constructors"

[1226] "Chaplet-er" "Hair-wreath-er". The term refers to flowers and ornaments worn in conjunction with a top-knot or bun of hair.

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1985]

In the nineteen-hundredth aeon
there were sixteen [named] Nimmita,[1227]
wheel-turning kings with great power,
possessors of the seven gems. (4) [1986]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1987]

Thus indeed Venerable Vaṭaṃsakiya Thera spoke these verses.

The legend of Vaṭaṃsakiya Thera is finished.

[150. Pallaṅkadāyaka[1228]]

I gave Sumedha, the World's Best,
the Blessed One, the Neutral One,
a [well-made] couch [for him to use,]
which had an upper covering. (1) [1988]

At that time that [well-made] couch was
studded with the seven gemstones.
In accordance with my thinking,
[that is] always produced for me.[1229] (2) [1989]

In the thirty thousand aeons
since I gave [him] that couch back then,
I've come to know no bad rebirth:
that is the fruit of a couch-[gift]. (3) [1990]

In the twenty-thousandth aeon,
there were three [named] Suvaṇṇābha,[1230]
wheel-turning kings with great power,
possessors of the seven gems. (4) [1991]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1992]

[1227] "Fashioner"
[1228] "Couch-Donor"
[1229] I.e., in each rebirth such a couch appears for him, according to the BJTS Sinhala gloss.
[1230] "Radiance of Gold"

Thus indeed Venerable Pallaṅkadāyaka Thera spoke these verses.

The legend of Pallaṅkadāyaka Thera is finished.

The Summary:

Chatta, Thamba and Vedī,
Parivār', Ummapupphiya,
Anulepa, Maggadāyī,
Phaladāyī, Vaṭaṃsaka,
Pallaṅkadāyī, fifty six
verses are [thus] declared [herein].

The Chatta Chapter, the Fifteenth.

Bandhujīvaka Chapter, the Sixteenth

[151. Bandhujīvaka[1231]]

[I saw] him, Stainless like the moon,
Pure [and] Bright, Unagitated,
[his] Delightful States Exhausted,
Crossed [far] beyond ties to the world,
making people reach nirvana,
Crossed, and helping others to cross,
meditating in the forest,
Tranquil and Fully Self-Controlled. (1-2) [1993-1994]

Then, threading[1232] *bandhujīvaka*[1233]
flowers along a piece of string,
I offered [them] to the Buddha,
Sikhi, the Kinsman of the World. (3) [1995]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1996]

In the seventh aeon ago
the lord of humans, greatly famed,

[1231] the name of a flower, Sinhala *banduvada*, Latin *pentapetes phoenicea*
[1232] lit., "sticking"
[1233] Sinhala *banduvada*, Latin *pentapetes phoenicea*. Cf. #162 below, where *kaṇavera* is also Sinhala *banduvada* (acc. to Pali-Sinhala-Ingirisi Dictionary)

there was a strong wheel-turning king
who was named Samantacakkhu.[1234] (5) [1997]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1998]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.

The legend of Bandhujīvaka Thera is finished.

[152. Tambapupphiya[1235]]

Employed in others' transport work,
I committed a crime[1236] [back then].
I was exiled to the forest;
filled with fear, I was terrified. (1) [1999]

Having seen a tree in flower
with tiny, well-fashioned clusters,
picking a copper-colored bloom,
I scattered [it] on the Bodhi. (2) [2000]

Having swept around that Bodhi,
the ultimate *pāṭali* tree,
getting into lotus posture,[1237]
I stayed at the Bodhi [tree]'s roots. (3) [2001]

Searching for the road [I'd] gone on,
they[1238] [then] came into my presence.
And having seen them, [then and] there
I recalled the superb Bodhi. (4) [2002][1239]

Having worshipped the Bodhi [tree]
with a mind that was very clear,

[1234] "Eyes on all Sides".
[1235] "Copper-Colored Flower-er"
[1236] *aparādham akās' ahaŋ*; given the context, he might have stolen the cargo he was employed to transport for others
[1237] lit "crouching with his legs crossed"
[1238] *te*, lit., "they". The text does not specify to whom this pronoun refers, but context would imply that "they" were the authorities or the aggrieved party whose arrival represented danger from which the protagonist required the protection afforded by remembering the Bodhi tree (which in turn presumably succeeded in protecting him when "they" arrived in his presence). I follow BJTS Sinhala gloss in this translation.
[1239] BJTS text reads *[2022]*, an obvious typographical error

I obtained varied *tal*[1240] trees [then]
inside a frightful mountain crag. (5) [2003]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2004]

In the thirtieth aeon hence
there was a king, Samphusita,[1241]
a wheel-turner with great power,
possessor of the seven gems. (7) [2005]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2006]

Thus indeed Venerable Tambapupphiya Thera spoke these verses.

The legend of Tambapupphiya Thera is finished.

[153. Vīthisammajjaka[1242]]

[I saw] the World-Chief setting out
like the rising hundred-rayed [sun],
like the [mid-day] yellow-rayed sun,
like the moon[1243] on the fifteenth [day].[1244] (1) [2007]

There were sixty-eight thousand [monks],
who'd all destroyed the defilements,
surrounding the Sambuddha [then],
the Biped-Lord, the Bull of Men. (2) [2008]

After I had swept that road for
the World-Leader, the Charioteer,
I [then] raised up a banner there,
with a mind that was very clear. (3) [2009]

[1240] *tālīsa* = talipot palm (Sinhala *tal*) which provides rope, flour, wood, sugar, and an edible fruit. It also grows very tall, which seems to be the virtue understood by BJTS Sinhala gloss given its parenthetical addition that the crag was very deep.
[1241] "With Raindrops"
[1242] "Road-Sweeper"
[1243] reading *candaṃ* (BJTS) for *tad-āhu* ("that was," PTS)
[1244] the fifteenth day of the lunar month, when it is full.

In the ninety-one aeons since
I offered that banner [to him,]
I've come to know no bad rebirth:
that's the fruit of giving banners. (4) [2010]

In the fourth aeon [after that]
I was a king with great power,
who was famous as Sudhaja[1245]
and was endowed with every sign. (5) [2011]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2012]

Thus indeed Venerable Vīthisammajjaka Thera spoke these verses.

The legend of Vīthisammajjaka Thera is finished.

[154. Kakkārupūjaka[1246]]

Having been the son of a god,
I worshipped[1247] Sikhi, the Leader.
Taking a *kakkāru* flower
I offered [it] to the Buddha. (1) [2013]

In the thirty-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2014]

And in the ninth aeon ago
I was the king, Sattuttama,[1248]
a wheel-turner with great power,
possessor of the seven gems. (3) [2015]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2016]

Thus indeed Venerable Kakkārupūjaka Thera spoke these verses.

[1245] "Good Banner." This reading of the name follows BJTS. PTS reads "by the name Vissuta".
[1246] "*Kakkāru*-Flower Donor." *Kakkāru* is a type of celestial flower.
[1247] lit., "did *pūjā* for".
[1248] "Best of Beings"

The legend of Kakkārupūjaka Thera is finished.

[155. Mandāravapūjaka[1249]]

Having been the son of a god,
I worshipped[1250] Sikhi, the Leader
with *mandārava* blossoms [which]
I offered to the Buddha [then]. (1) [2017]

That divine garland covered the
Thus-Gone-One for an entire week.
All the people assembled [there,]
venerating the Thus-Gone-One. (2) [2018]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2019]

And in the tenth aeon ago
I was the king, Jutindara,[1251]
a wheel-turner with great power,
possessor of the seven gems. (4) [2020]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2021]

Thus indeed Venerable Mandāravapūjaka Thera spoke these verses.

The legend of Mandāravapūjaka Thera is finished.

[156. Kadambapupphiya[1252]]

In the Himalayan region,
there's a mountain named Kukkuṭa.[1253]

[1249] "*Mandārava*-Flower Offerer." *Mandārava* (skt. *mandāra*) is the coral tree, Erhythrina fulgens (RD Erythmia Indica), also one of the five celestial trees whose flowers fall from the world of the gods. In this context the reference seems to be to the divine, rather than the earthly *mandārava*, so I leave the term untranslated, rather than give "Coral Tree-Flower Offerer"
[1250] lit., "did *pūjā* for".
[1251] "Effulgent One"
[1252] "*Kadamba*-Flower-er". Kadamba (Sinhala *koḷom*) is a flowering tree, Nauclea cordifolia.
[1253] "Fowl".

At the foot of that [same] mountain,
seven [Lonely] Buddhas dwelt [then].[1254] (1) [2022]

Seeing a kadam [tree] in bloom,
like the risen king of [all] lamps,[1255]
taking [blossoms] with both [my] hands
I placed them upon the Buddhas. (2) [2023]

In the ninety-four aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2024]

In the ninety-second aeon
seven [named] Phullanāyaka[1256]
were wheel-turning kings with great strength,
possessors of the seven gems. (4) [2025]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2026]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

[157. Tiṇasulaka[1257]]

In the Himalayan region,
there's a mountain, Bhūtagaṇa.[1258]
One [Lonely] Victor did live there,
Self-Become, a World-Rejecter. (1) [2027]

Having taken jasmine flowers
I offered [them] to the Buddha.
One less than a lakh of aeons
I did not fall back [in rebirth].[1259] (2) [2028]

[1254] reading *vasanti te* (BJTS) for *vasantike* ("in the middle of the house," PTS)
[1255] i.e., according to the cty, the moon.
[1256] "Blossoming Leader".
[1257] "*Tiṇasula* (or *Tiṇasūla*) Flower-er". This is a form of jasmine, "Arabian jasmine," Sinhala *bōlidda*.
[1258] "Group of Ghosts"
[1259] the text abbreviates the standard claim of not having experienced any ill-state, but that still seems to be the sense here: for 99,999 aeons he did not fall back into hell or animal births. This is also how BJTS Sinhala gloss understands the term *avinipātaka*.

In the eleventh aeon hence
[I] was one Dharaṇīruha,[1260]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2030]

Thus indeed Venerable Tiṇasulaka Thera spoke these verses.

The legend of Tiṇasulaka Thera is finished.

[158. Nāgapupphiya[1261]]

There was a man named Suvaccha[1262]
a brahmin master of mantras,
placed in front by his own students,
residing upon a mountain. (1) [2031]

The Victor, Padumuttara,
Sacrificial Recipient,
with a wish for my upliftment
did come into my presence [then]. (2) [2032]

He walked back and forth in the sky,
like he was smoking and burning,[1263]
[and] after he had made me smile,[1264]
he departed facing the east. (3) [2033]

And having seen that miracle,
marvel making hair stand on end,
taking an ironwood flower,
I scattered [it] in his pathway.[1265] (4) [2034]

In the hundred thousand aeons
since I scattered that flower [then],
due to the pleasure in [my] heart,
I've come to know no bad rebirth. (5) [2035]

[1260] "Growing from the Earth," "Tree".
[1261] "Ironwood-Flower-er"
[1262] "Good Calf" or "Very Young One"
[1263] reading *dhūpeti jalate* (BJTS) for *dhūpo 'tijalate* ("as though incense were flaming up," PTS).
[1264] reading *hāsaṃ mama viditvāna* (lit., "making a smile [or laughter] known to me") with BJTS for PTS *ve hāsaŋ mama disvāna* ("surely having seen my smile [or laughter]" PTS).
[1265] lit., "on the road he took".

In the thirty-first aeon [hence]
I was the king, Mahāratha,[1266]
a wheel-turner with great power,
possessor of the seven gems. (6) [2036]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2037]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

[159. Punnāgapupphiya[1267]]

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel[1268] tree in bloom,
I called to mind the Best Buddha. (1) [2038]

Having plucked a flower [from it,]
well-perfumed [and] scented with scents,
having made a stupa of sand,[1269]
I offered [it] to the Buddha. (2) [2039]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2040]

In the ninety-first aeon [thence]
lived [a ruler], Tamonuda,[1270]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2041]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2042]

[1266] "Big Chariot"

[1267] *Punnāga*-Flower-er," *punnāga* being a type of flowering tree (Sinhala *domba*), Alexandrian laurel.

[1268] *punnāga*

[1269] lit., "in sand"

[1270] = *tama* (darkness) plus *ūna-da* (less, reduced)?

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

[160. Kumudadāyaka[1271]]

Close to the Himalayan range,
there was a large, natural lake
covered with pink and blue lotuses,
with white lotuses strewn about.[1272] (1) [2043]

At that time I was a bird there,
known by the name of Kakudha,[1273]
learned in merit/not merit,[1274]
moral and intelligent [too]. (2) [2044]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage wandered into the
vicinity of that [great] lake. (3) [2045]

Taking a water-born lotus,
I gave it to the Great Sage [then].
Discerning what I was thinking,
the Sage so Great accepted [it]. (4) [2046]

After having given that gift,
incited by [my] wholesome roots,
for one hundred thousand aeons
I've come to know no bad rebirth. (5) [2047]

In the sixteen-hundredth aeon
there were people, [numbering] eight,
[all of whom] were named Varuṇa,
wheel-turning kings with great power. (6) [2048]

The four analytical modes,
and these eight deliverances,

[1271] "White-Lotus-Donor"

[1272] the three types of lotus here are, respectively, the pinkish or red *paduma* (Sinhala *piyum*), the blueish or purple *uppala* (Sinhala *upul*, *neḷum*, *nil mānel*) and the *puṇḍarīka*, or white lotus, identical to the *kumuda* in his name, which is the type of flower he gives to Padumuttara Buddha in v. [2046]..

[1273] "arjuna Tree". *Kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *terminalia arjuna*) is an impressively large, shade-giving tree that grows near tanks and lakes. Crataeva Hygrophyla

[1274] that is, learned (clever, wise) at distinguishing what is meritorious from what is not (according to the cty: what is *kusala* or wholesome from what is *akusala*, not wholesome).

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2049]

Thus indeed Venerable Kumudadāyaka Thera spoke these verses.

The legend of Kumudadāyaka Thera is finished.

The Summary:

Bandhujīva, Tambapupphī,
Vīthī, Kakkārapupphiya,
Mandārava, and Kadambī,
Sulika, Nāgapupphiya,
Punnāga, [and] Komudī:
there are six and fifty verses
declared [in this chapter, complete].

The Bandhujīvaka Chapter, the Sixteenth.

Supāricariya Chapter, the Seventeenth

[161. Supāricariya[1275]]

The one whose name was Paduma,
the Bull of Men, the Biped-Lord,
Eyeful One, setting out from the
forest, was [then] preaching *Dhamma*. (1) [2050]

There was a spirit[1276]-multitude
[staying] close to the Sage so Great.
Whatever work they'd arrived for
they looked after all of the time. (2) [2051]

Understanding the Buddha's words
and preaching of the deathless [state],
with a pleased heart [and] happy mind,
snapping [my] fingers I served [him]. (3) [2052]

Look at the fruit of good practice,
of service for the [great] Teacher:
in thirty thousand aeons [thence,]
I've come to know no bad rebirth. (4) [2053]

[1275] "Good Service"
[1276] *yakkha*

In the twenty-nine-hundredth aeon,
one [man] named Samalaṅkata,[1277]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [2054]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2055]

Thus indeed Venerable Supāricariya Thera spoke these verses.

The legend of Supāricariya Thera is finished.

[162. Kaṇaverapupphiya[1278]]

The Blessed One named Siddhattha,
the World's Best One, the Bull of Men,
Honored by the monks' Assembly,[1279]
entered into the city [then]. (1) [2056]

In the king's inner-chambers[1280] [there]
I lived as the trusted[1281] watchman.
When I was inside the palace,
I saw the [Buddha], World-Leader. (2) [2057]

Taking a *kaṇavera* flower,
I scattered [it] among the monks.[1282]
Then I scattered [some] more of them
for [him], the Buddha, separately. (3) [2058]

In the ninety-four aeons since
I did that flower-offering,
I've come to know no bad rebirth:
the fruit of flower-offering. (4) [2059]

In the eighty-seventh aeon
there were four [named] Mahiddhika,[1283]

[1277] "Completely Adorned" "All Decked Out"
[1278] "*Kaṇavera*-Flower-er". *Kaṇavera* is china rose or shoe-flower, Sinhala *banduvada*. Cf. #151, are these the same flower (both *banduvada* in Sinhala)?
[1279] lit., "Honored by his Followers"
[1280] or harem
[1281] BJTS gloss says, "trusted (authorized) by the king".
[1282] lit., "on/in the monks' Assembly"
[1283] "Great Power"

wheel-turning kings with great power,
possessors of the seven gems. (5) [2060]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2061]

Thus indeed Venerable Kaṇaverapupphiya Thera spoke these verses.

The legend of Kaṇaverapupphiya Thera is finished.

[163. Khajjakadāyaka[1284]]

In the past I gave some fruit [then]
to [him], Tissa, the Blessed One.
I gave coconut and also
sweet-meats, such as were fit [for him]. (1) [2062]

And giving that to the Buddha,
to Tissa, the Very Great Sage,
pleasure-seeking[1285] I delighted,
being reborn just as I wished. (2) [2063]

In the ninety-two aeons since
I gifted [him] that gift back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [2064]

In the thirteenth aeon ago
there was a king, Indasama,[1286]
a wheel-turner with great power,
possessor of the seven gems. (4) [2065]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2066]

Thus indeed Venerable Khajjakadāyaka Thera spoke these verses.

[1284]"Sweet-Meat Giver". *Khajjaka* (Sinhala *khādya*, *rasa kävili*) refers to the range of sweets (in contemporary Sri Lanka, typically made with coconut and palm sugar or honey) which are prepared for festivals, parties and other special occasions, and which are allowed to monks with their afternoon tea (they do not take an actual evening meal, so these sweets are often the sustenance for scrupulous monks in the evening).

[1285]lit., "pleasure-doing," one who acts for the sake of pleasure, *kāmakāri*.

[1286]"Same as Indra [king of the gods]".

The legend of Khajjakadāyaka Thera is finished.

[164. Desapūjaka[1287]]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
having risen into the sky
was going through the air [back then]. (1) [2067]

I did *pūjā* to the place where
the Teacher had been standing when
he, the Sage so Great, rose upward,
[feeling well-] pleased by [my] own hands. (2) [2068]

In the eighteen hundred aeons
since I saw the Great Sage [back then],
I've come to know no bad rebirth:
that's the fruit of region-*pūjā*. (3) [2069]

In the eleven-hundredth aeon
I was known as Gosujāta,[1288]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2070]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2071]

Thus indeed Venerable Desapūjaka Thera spoke these verses.

The legend of Desapūjaka Thera is finished.

[165. Kaṇikāracchadaniya[1289]]

The Sambuddha named Vessabhu,
the World's Best One, the Bull of Men,
the Sage entered a great forest
to take a rest one afternoon. (1) [2072]

[1287] "Region-Worshipper"
[1288] "Cow-Well-Born"
[1289] "Dinner-plate-Cover-er". *Kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

Having plucked dinner-plate flower[s]
I made [him] a canopy then.
Making that floral canopy,
I gifted it to the Buddha. (2) [2073]

In the thirty-one aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2074]

In the twentieth aeon hence
there were eight kings[1290] [named] Soṇṇābha,
wheel-turners who had great power,
possessors of the seven gems. (4) [2075]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2076]

Thus indeed Venerable Kaṇikāracchadaniya Thera spoke these verses.

The legend of Kaṇikāracchadaniya Thera is finished.

[166. Sappidāyaka[1291]]

The Blessed One then, named Phussa,
Sacrificial Recipient,
Hero, was going on the road,
making many reach nirvana. (1) [2077]

After awhile the Blessed One
came into my [own] presence then,
[and] I, taking [his] begging bowl,
gave [him some] clarified butter.[1292] (2) [2078]

In the ninety-two aeons since
I gave [him] that ghee at that time,
I've come to know no bad rebirth:
that is the fruit of giving ghee. (3) [2079]

In the fifty-sixth aeon hence
there was one [named] Samodaka,[1293]

[1290] lit., "kṣatriyans"
[1291] "Ghee-Donor"
[1292] lit., "ghee-oil"
[1293] "Same as Water"

a wheel-turning king with great strength,
possessor of the seven gems. (4) [2080]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2081]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[167. Yūthikapupphiya[1294]]

On Candabhāgā River's bank,
while traveling along the stream,
I saw the Self-Become-One there,
like a regal *sal* tree in bloom. (1) [2082]

Carrying a jasmine flower,
I [then] approached the Sage so Great.
Happy, with pleasure in [my] heart,
I gave the Buddha [that flower]. (2) [2083]

In the ninety-four aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2084]

In the sixty-seventh aeon
there was one [named] Samuddhara,[1295]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2085]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2086]

Thus indeed Venerable Yūthikapupphiya Thera spoke these verses.

The legend of Yūthikapupphiya Thera is finished.

[1294] "*Yūthika*-Flower-er." *Yūthikā* is a type of jasmine, jasminium auriculatum, Sinhala *sinidda*.
[1295] "Offered Up Together"

[168. Dussadāyaka[1296]]

In lovely Tivarā City,
I was the son of the king then.
After having received a gift,[1297]
I gave it to the Calm [Buddha]. (1) [2087]

The Blessed One accepted [it];
he touched the cloth with [both his] hands.
After accepting, Siddhattha
then rose up in the air, the sky. (2) [2088]

When the Buddha was going [away,]
that cloth flew off behind [him then].
I brought pleasure to [my] heart there:
'the Buddha is the Top Person." (3) [2089]

In the ninety-four aeons since
I gave that cloth [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (4) [2090]

In the sixty-seventh aeon
there was a wheel-turning monarch,
a lord of people with great strength,
known by the name Parisuddha.[1298] (5) [2091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2092]

Thus indeed Venerable Dussadāyaka Thera spoke these verses.

The legend of Dussadāyaka Thera is finished.

[1296] "Cloth-Donor"

[1297] one would prefer *paṇṇakāra* to *paṇṇākāra*, but both PTS and BJTS give the latter spelling. Still, I treat the term as the former; so does the BJTS Sinhala gloss (*paṇḍurak koṭa dun vastrayak*). The cty glosses the term as *vattha*, a cloth.

[1298] "Very Pure"

[169. Samādapaka[1299]]

In the city, Bandhumatī,
there was a large multitude[1300] [then].
I was most excellent of them,
and they were [all] my companions.[1301] (1) [2093]

Having called them all together
I [then] promoted good karma,[1302]
"let's build the unsurpassed merit-field,
the [monks'] Assembly, a building."[1303] (2) [2094]

Those followers of my wishes[1304]
agreed [by saying], "Excellent!"
and [when] they finished the building,
we gave[1305] it to Vipassi [then]. (3) [2095]

In the ninety-one aeons since
I gave [him] that building back then,
I've come to know no bad rebirth:
that's the fruit of giving buildings. (4) [2096]

In the fifty-ninth aeon [hence]
there was one lord of the people,
a wheel-turning king with great strength,
known by the name of Āveyya.[1306] (5) [2097]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2098]

Thus indeed Venerable Samādapaka Thera spoke these verses.

The legend of Samādapaka Thera is finished.

[1299] "Instructor"

[1300] see note to v. [1601]; this is the same term, *mahāpūgagaṇa*.

[1301] this follows BJTS Sinhala gloss. BJTS reads *baddhacarā*, "connected farers." PTS reads paddhacarā, One would prefer *sadācarā*, or perhaps *saddhacarā* ("fellow faithful").

[1302] lit., "I caused them to undertake meritorious action."

[1303] lit., "a large, one-peaked building (*māḷa*)". Cf note to 1915.

[1304] lit., "they who followed under the power of my wishes/iintentions"

[1305] *adamhase*, BJTS glosses *api vipassi budurajunhaṭ eya dunumha*

[1306] "Seen"? BJTS reads Ādeyya, "That which should be taken," which is not much more satisfactory.

[170. Pañcaṅguliya[1307]]

The Blessed One known as Tissa,
the World's Best One, the Bull of Men,
the Sage, inside his scented hut,[1308]
was wholesomely passing the time. (1) [2099]

Taking a garland and [some] scents,
I went to the Victor's presence.
Quietly,[1309] on the Blessed One,
I made[1310] a scented palm-print[1311] [then]. (2) [2100]

In the ninety-two aeons since
I offered those perfumes [to him],
I've come to know no bad rebirth:
the fruit of a scented palm-print. (3) [2101]

In the seventy-second aeon
I was the king, Sayampabha,[1312]
a wheel-turner with great power,
possessor of the seven gems. (4) [2102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2103]

Thus indeed Venerable Pañcaṅguliya Thera spoke these verses.

The legend of Pañcaṅguliya Thera is finished.

The Summary:

Supārī and Kaṇaverī,
Khujjaka, Desapūjaka,
Kaṇikāra, Sappidada,
Yūthika, Dussadāyaka,
Māḷa and Pañcaṅgulika,
four and fifty verses.

The Supāricariya Chapter, the Seventeenth.

[1307] "Palm-Print-er"
[1308] *gandhakuṭiṃ*, Sinhala *gandakiḷiya*
[1309] reading *appasaddo* with BJTS for PTS *appasādo* ("unpleased")
[1310] lit., "gave"
[1311] see n. to v. [38], above.
[1312] "Radiating Light from Himself"

Kumuda Chapter, the Eighteenth

[171. Kumudamāliya[1313]]

In the Himalayan Mountains,
there was a large, natural lake.
I was a *rakkhasa* born there,
of frightful form, having great strength. (1) [2104]

White lotuses were blooming there,
arising just as big as wheels,[1314]
and I [then] picked those[1315] lotuses.
The Strong One's[1316] group[1317] was [there] then [too]. (2) [2105]

But Atthadassi, Blessed One,
the Biped-Lord, the Bull of Men,
seeing that those flowers were picked,[1318]
did come into my presence [then]. (3) [2106]

The God of Gods, the Bull of Men,
the Sambuddha approached [me then].
Picking up all of those flowers
I gave [them all] to the Buddha. (4) [2107]

That company then [stretched] out to
the ends of the Himalayas.[1319]
With a canopy [over] him[1320]
the Thus-Gone-One did journey forth. (5) [2108]

In the eighteen hundred aeons
since I offered [that] flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2109]

[1313] "White-Lotus-Garland-er"

[1314] BJTS Sinhala gloss takes this measure to be that of a chariot wheel (*riya-sak*), in which case they were very large lotuses indeed.

[1315] reading *taṃ* (BJTS) for *ahaŋ* ("I," PTS).

[1316] I follow BJTS in reading *balino* for *phalino* ("of the one bearing fruit," PTS), though neither *balī* nor *phalī* is one of the regular Buddha-epithets in *Apadāna*, so the choice is somewhat arbitrary: the Buddha might as well be "the Fruitful One" as "the Strong One".

[1317] *Samiti*, which BJTS Sinhala gloss takes to mean the Assembly of monks, i.e., the Buddha and his monastic followers

[1318] reading *samocitaṃ* (BJTS) for *saṅkocitaŋ* (PTS).

[1319] reading *yāvatā himavantantā parisā sā tadā ahu* (BJTS) for *yāvatā himavantato yāva samantato ahu* ("as far as the ends of the Himalayas, on all sides there was," PTS)

[1320] reading *tācchadanasampanno* ("endowed with a canopy [on top of] him") with BJTS for PTS *aggacchadanasampanno* ("with a canopy on top [on top of him]")

In the fifteenth aeon ago,
there were seven lords of people,
wheel-turning kings with great power,
[all] known as Sahassaratha.[1321] (7) [2110]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2111]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

[172. Nisseṇidāyaka[1322]]

I had a stairway constructed
for ascending up the palace
of Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One. (1) [2112]

Due to that pleasure in [my] heart,
having attained [great] happiness,
I am bearing my last body
in the Supreme Buddha's teaching. (2) [2113]

In the thirty-one thousandth aeon
there were three [people] at that time,
kings who turned the wheel [of the Law],
[all] named Pahasambahula.[1323] (3) [2114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2115]

Thus indeed Venerable Nisseṇidāyaka Thera spoke these verses.

The legend of Nisseṇidāyaka Thera is finished.

[1321] "Thousand Chariots".
[1322] "Stairway-Donor"
[1323] "Lots of Loud Laughter"

[173. Rattipupphiya[1324]]

I was a deer-hunter back then,
within a grove in the forest.
I saw Vipassi Buddha [then],
the God of Gods, the Bull of Men. (1) [2116]

Having seen red [flowers] blooming
on a winter cherry[1325] tree [then],
having taken [them] with [their] stems,
I offered [them] to the Great Sage. (2) [2117]

In the ninety-one aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of giving flowers. (3) [2118]

And in the eighth aeon ago,
I was a monarch with great strength,
with the name of Suppasanna,[1326]
possessor of the seven gems. (4) [2119]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2120]

Thus indeed Venerable Rattipupphiya Thera spoke these verses.

The legend of Rattipupphiya Thera is finished.

[174. Udapānadāyaka[1327]]

For Vipassi, the Blessed One
I constructed a [water] well.
Having given alms-food [to him]
I dedicated [the well] then. (1) [2121]

[1324] "Red Flower [Donor]"

[1325] *kuṭaja*, Wrightia zeylanica, Sinhala *keḷinda*. Bot. dict.: "a tree bearing a medicinal nut or seed used as a remedy for diarrhoea;" other names include Conessi bark, Tellicherri bark, for the astringent bark which is also used toward this medicinal end; arctic snow. However, as its name implies, it bears small white flowers, making rather miraculous the appearance of red flowers blooming on it.

[1326] "Very Pleased"

[1327] "Well-Donor"

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of [giving] wells. (2) [2122]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2123]

Thus indeed Venerable Udapānadāyaka Thera spoke these verses.

The legend of Udapānadāyaka Thera is finished.

[175. Sīhāsanadāyaka[1328]]

When the World's Lord reached nirvana,
Padumuttara, the Leader,
I gave a lion-throne [to him]
with a pleased heart [and] happy mind. (1) [2124]

Bringing happiness to the world,
with very fragrant flowers [then]
having done a *pūjā* there, [I]
did bring relief to many folks.[1329] (2) [2125]

With a pleased heart [and] happy mind
worshipping that superb Bodhi,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2126]

In the fifteen-thousandth aeon
there were eight [different people],
monarchs who turned the wheel [of law],
[all] known by the name Sīluccaya.[1330] (4) [2127]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2128]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[1328] "Lion-Throne-Donor"
[1329] lit., "many people were quenched [from the fires of grief]".
[1330] "Heaps of Morality"

[176. Maggadattika[1331]]

Anomadassi, Blessed One,
the Biped-Lord, the Bull of Men,
bringing happiness to the world,
walked back and forth across the sky.[1332] (1) [2129]

Happy, with pleasure in [my heart,
worshipping I scattered flower[s].
The flowers stayed on [his] raised feet;
[also] on the top of [his] head.[1333] (2) [2130]

In the twenty-thousandth aeon
there did live five [different] people
[all] named Pupphacchadaniya,[1334]
wheel-turning kings with great power. (3) [2131]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2132]

Thus indeed Venerable Maggadattika Thera spoke these verses.

The legend of Maggadattika Thera is finished.

[177. Ekadīpiya[1335]]

With a pleased heart [and] happy mind,
I gave a single lamp [back then]
at the superb Saḷala[1336] Bodhi
of the Sage, Padumuttara. (1) [2133]

Transmigrating in existence,
reborn with [great] heaps of merit,
I've come to know no bad rebirth:
that is the fruit of a lamp-gift. (2) [2134]

[1331] "Road-Gift-er"
[1332] reading *abbho*° (BJTS) for *ambho*° (PTS).
[1333] PTS reads the second line first, and the first line second; I follow BJTS. In the second line, I read *sīsa muddhani* (BJTS) for *lāsaŋ muddhani* ("shining on his head").
[1334] "Floral Canopy" or "Covered with Flowers". PTS reads *Pupphachadaniya*.
[1335] "One-Lamp-er".
[1336] PTS reads *salaḷa*, BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)

In the sixteen-thousandth aeon
there were these four [different] men [then],
[all] known by the name Candābha,[1337]
wheel-turning kings with great power. (3) [2135]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2136]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

[178. Maṇipūjaka[1338]]

A small Himalayan river
flowed smoothly [then] along [its] bank.[1339]
Back then the Self-Become-One[1340] dwelt
in a field close to that [river]. (1) [2137]

With a pleased heart [and] happy mind,
I gave to the Buddha [right then]
a couch [made by] taking gemstones,
superb, delightful, [and] diverse. (2) [2138]

In the ninety-four aeons since
I offered those gemstones [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2139]

And in the twelfth aeon ago
there were eight [different] kings [back then],
[all] were known as Sataraṇsi,[1341]
wheel-turning monarchs with great strength. (4) [2140]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2141]

[1337] "Moon-Light"
[1338] "Gem-Worshipper".
[1339] I follow the cty in this reading of the somewhat cryptic first two feet.
[1340] The BJTS Sinhala gloss takes this to be Padumuttara, but the reference to ninety-four aeons in v. [2139] would suggest instead that it was Siddhattha.
[1341] "Hundred-Rayed" or "Sun"

Thus indeed Venerable Maṇipūjaka Thera spoke these Verses.

The legend of Maṇipūjaka Thera is finished.

[179. Tikicchaka[1342]]

In the city, Bandhumatī,
I was a well-trained physician,
bringing many folks happiness
when patients suffered great [illness]. (1) [2142]

Having seen a monk who was sick,
[but] moral [as too] very bright,
with a pleased heart [and] happy mind,
I gave [him some] medicine then. (2) [2143]

That monk with well-guarded senses
became healthy because of that.
He was Vipassi's attendant,
known by the name of Asoka.[1343] (3) [2144]

In the ninety-one aeons since
I gave [him] medicinal herbs,
I've come to know no bad rebirth:
that is the fruit of medicine. (4) [2145]

In the eighth aeon after that
the one known as Sabbosadha[1344]
was a wheel-turner with great strength,
possessor of the seven gems. (5) [2146]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2147]

Thus indeed Venerable Tikicchaka Thera spoke these verses.

The legend of Tikicchaka Thera is finished.

[1342] "Doctor"
[1343] "Griefless"
[1344] "All Medicinal Herbs"

[180. Saṅghupaṭṭhāka[1345]]

When Vessabhu was the Buddha,[1346]
I was a forest-dweller [then].
With a pleased heart [and] happy mind,
I did serve the best Assembly. (1) [2148]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of doing service. (2) [2149]

In the seventh aeon ago,
there were seven Samotthatas,[1347]
wheel-turning kings with great power,
possessors of the seven gems. (3) [2150]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2151]

Thus indeed Venerable Saṅghupaṭṭhāka Thera spoke these verses.

The legend of Saṅghupaṭṭhāka Thera is finished.

The Summary:

Kumuda, then Nisseṇī,
Rattika, Udapānada,
Sīhāsanī, Maggavada,
Ekadīpī, Maṇippada,
Tikicchaka, Upaṭṭhāka,
one less than fifty verses [here].

The Kumuda Chapter, the Eighteenth.

[1345] "Servant of the Monks' Assembly"
[1346] lit., "the Blessed One".
[1347] "Spread Over"

Kuṭajapupphiya Chapter, the Nineteenth

[181. Kuṭajapupphiya[1348]]

[I saw] the golden Sambuddha,
like the risen hundred-rayed [sun],
surveying [all] the directions,
while he traveled [up] in the sky. (1) [2152]

Noticing some winter cherry,
well spread out[1349] and blossoming [there],
plucking [a flower] from that tree,
I [then] offered [it] to Phussa. (2) [2153]

In the ninety-two aeons since
I offered [that] flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2154]

In the seventeenth aeon hence
there were three [men named] Pupphita,[1350]
wheel-turning kings with great power,
possessors of the seven gems. (4) [2155]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2156]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[1348] "Arctic-Snow-Flower-er". Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, nerium antidysenterica, as its name implies used for dysentery. See below, #514 {517} for a different *apadāna* ascribed to a monk of the same name.

[1349] the compound *vitthatasamotthaṭa* means "spread out and spread over;" I try to capture the reduplication with the qualifier "well". The point is that it was a large, expansive vine

[1350] "Flowering".

[182. Bandhujīvaka[1351]]

The Sambuddha named Siddhattha,
Self-Become, praised by good people,[1352]
having entered concentration,[1353]
sat down upon a mountain [then]. (1) [2157]

Searching in a natural lake
for a superb lotus flower,
I saw *bandhujīvaka* blooms
in the nearby vicinity. (2) [2158]

Picking [them] up with both [my] hands,
I [then] approached the Sage So Great.
Happy, with pleasure in [my] heart,
I offered [them] to Siddhattha. (3) [2159]

In the ninety-four aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [2160]

In the fourteenth aeon ago,
there was one ruler of people
whose name was Samuddakappa,[1354]
a wheel-turning king with great power. (5) [2161]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2162]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.
The legend of Bandhujīvaka Thera is finished.

[1351] the name of a flower, Sinhala *banduvada*, Latin *pentapetes phoenicea* aka midday flower, noon flower, scarlet pentapetes, scarlet mallow, copper cups, scarlet phoenecian, any of which could appropriately translate the protagonist's name

[1352] I follow BJTS Sinhala gloss in taking *sabhi* as *satpuruṣayen*

[1353] *samādhiṃ so samāpanno*

[1354] "Ocean-Aeon".

[183. Koṭumbariya[1355]]

Happy, [and] with a happy heart,
I approached the Best among Men,
shining like a dinner-plate tree,[1356]
sitting down amidst the mountains,
like the ocean without measure,
extending[1357] as far as the earth,
worshipped[1358] by the gods' assembly,[1359]
of the best race of bulls of men. (1-2) [2163-2164]

I [once] offered to the Buddha
Sikhi, the Kinsman of the World,
a piece of cloth[1360] [which I had] filled
with seven flowers [I] had plucked. (3) [2165]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2166]

In the twentieth aeon hence
I was a greatly powerful
wheel-turning monarch with great strength,
[known by the] name Mahāṇela.[1361] (5) [2167]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2168]

Thus indeed Venerable Koṭumbariya[1362] Thera spoke these verses.

The legend of Koṭumbariya[1363] Thera is finished.

[1355] *koṭumbariya* is a kind of cloth; the name would mean "[That Kind of Cloth]-er". This spelling follows BJTS; PTS gives *Kotumbariya*.
[1356] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[1357] reading *vitthataṃ* with BJTS for PTS *uddhataŋ* ("risen up")
[1358] reading *pūjitaṃ* with BJTS for PTS *paretaŋ* ("dead," "oppressed")
[1359] *devasanghena*
[1360] lit., "a *koṭumbara*"
[1361] BJTS reads Mahānela, meaning = ?
[1362] PTS reads Kotumbariya
[1363] PTS reads Kotumbariya

[184. Pañcahatthiya[1364]]

The Blessed One known as Tissa
was the World's Best, the Bull of Men;
Honored by the monks' Assembly,[1365]
he went out onto[1366] the highway. (1) [2169]

Wishing to give an offering
to achieve my vow, I picked up[1367]
five handfuls of lotus blossoms
and four [more handfuls][1368] placed by me. (2) [2170]

Delighted[1369] by the Buddha's rays,
I gave [them][1370] to the Best Biped,
the Golden-Colored Sambuddha
who was walking[1371] through the bazaar. (3) [2171]

In the ninety-two aeons since
I offered [those] flowers[1372] [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2172]

In the thirtieth aeon hence
there were five Subhāsammatās,[1373]
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2173]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2174]

Thus indeed Venerable Pañcahatthiya Thera spoke these verses.

The legend of Pañcahatthiya Thera is finished.

[1364]"Five-handful-er"
[1365]lit., "honored by [his] followers"
[1366]lit., "entered into"
[1367]lit., "are picked up," reading *paggaṇhitaṃ* with BJTS for PTS "*'haŋ mūgo 'mhi*" ("I am a deer")
[1368]That is, nine handfuls total. BJTS suggests another readings of "five or four handfuls," but the "*ca*" suggests that the reading 5+4 is more appropriate. The cty does not take this up.
[1369]reading *abhituṭṭho* with BJTS for PTS *abhighuṭṭho* ("proclaimed, announced")
[1370]lit., "I did *pūjā* [with them]"
[1371]lit., "going"
[1372]lit., "that flower"
[1373]that is, five men named Subhāsammatā, all of whom were rebirth precursors of Rev. Pañcahatthiya. The name means "Well-Approved" or "Well Agreed Upon".

[185. Isimuggadāyaka[1374]]

Like the rising hundred-rayed [sun],
like the sun [when it] had risen,
shining like royal ornaments,
the Lord was Padumuttara. (1) [2175]

Grinding up[1375] [some] sage's mung beans
in bee's honey devoid of bees,[1376]
being established in pleasure,
I gave them to the World's Kinsman. (2) [2176]

Eight hundred thousand followers
of the Buddha [were with him] then.
Filling the bowls of all of them,
[I provided] a huge amount. (3) [2177]

Because of that mental pleasure,
incited by those happy roots,
for one hundred thousand aeons
I was not born in a bad state.[1377] (4) [2178]

In the forty-thousandth aeon
[ago], they [numbered] thirty-eight,
those wheel-turning kings with great strength,
whose names were Mahisamanta.[1378] (5) [2179]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2180]

Thus indeed Venerable Isimuggadāyaka Thera spoke these verses.

The legend of Isimuggadāyaka Thera is finished.

[1374] "Sage's Mung Donor"
[1375] reading *piṃsetvā* with BJTS for PTS *nisandhetvā*
[1376] this translation of *anīḷake* follows BJTS
[1377] *duggatiŋ nûpapajj' ahaŋ*
[1378] "All Around the Earth"

[186. Bodhiupaṭṭhāyaka[1379]]

In the city, Rammavati,
I was [a man] named Muraja.[1380]
Committed to ceaseless service,
I went to the great Bodhi [tree]. (1) [2181]

Morning and evening exerting,
incited by those happy roots,
throughout eighteen hundred aeons
I was not born in a bad state.[1381] (2) [2182]

In the fifteen hundredth aeon
I was a king, ruler of men,
known by the name of Damatha,[1382]
a wheel-turning king with great strength. (3) [2183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2184]

Thus indeed Venerable Bodhiupaṭṭhāyaka Thera spoke these verses.

The legend of Bodhiupaṭṭhāyaka Thera is finished.

[187. Ekacintita[1383]]

When according to [his] lifespan,
a god falls from the world,[1384]
three sayings[1385] get emitted [then,]
[in] the rejoicing of the gods. (1) [2185][1386]

"From here, sir,[1387] go to a good state,
in the company of people.

[1379] "Attender Upon the Bodhi [Tree]." BJTS spells the name Bodhiupaṭṭhāka, which conveys the same meaning.
[1380] the name of a certain kind of drum.
[1381] *duggatiŋ nûpapajj' ahaŋ*
[1382] "Subdoing" or "Self-controlled"
[1383] "Once-Thought-Out."
[1384] or body (*kāyā*); this reading follows BJTS
[1385] lit., sounds, objects of hearing
[1386] verses 1-10 plus the first two feet of v. 11 here are repeated almost verbatim as the same verses of #327, below.
[1387] *bho*, BJTS glosses *pinvata* ("O meritorious one")

Becoming human do obtain
great faith in the Excellent Truth.[1388] (2) [2186]

"Having established that, your faith,
in the well-known Excellent Truth,
[well-]fixed, born of [those happy] roots,
[be] steadfast as long as [you] live. (3) [2187]

"Doing good [deeds][1389] with [your] body,
[and doing] much good[1390] with [your] speech;
doing good[1391] with [your] mind [as well,]
[be] free of hate and attachment.[1392] (4) [2188]

"Thus exalting the life [you live],
doing merit with much giving,
make other men also enter
the chaste life [and] Excellent Truth." (5) [2189]

When gods know that a god's falling,[1393]
[filled] with this [sort of] compassion,
they rejoice [about his rebirth]:
"O god come [back] repeatedly." (6) [2190]

I was moved when at that time the
assembly of gods had gathered,
"Well now then to what womb should I
go when [I have] fallen from here?" (7) [2191]

Padumuttara's follower,
known by the name of Sumana,[1394]
a monk with senses [well-]controlled,
realizing that I was moved
[and] desiring to lift me up,
did come into my presence then
[and] stirred me up instructing [me]
in the meaning and the Teaching.[1395] (8-9) [2192-2193]

Having listened to his words, I
made my heart pleased in the Buddha.

[1388] *saddhamme*
[1389] *kusalaŋ*, "wholesome [karma]"
[1390] *kusalaŋ*
[1391] *kusalaŋ*
[1392] lit., "[be a person] who is not one with ill-will, [one who is] free of attachment."
[1393] reading *devā devaṃ yadā vidū cavantaṃ* with BJTS for PTS *devadevaŋ yathāvidū bhavantaŋ*
[1394] "Cheerful" or "Good-Minded"
[1395] *atthadhammānusāsitvā*

Having saluted that wise [monk,]
I [then] passed away on the spot. (10) [2194]

I was reborn right then and there,
incited by [those] happy roots.
For one hundred thousand aeons
I was not born in a bad state.[1396] (11) [2195]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [2196]

Thus indeed Venerable Ekacintita Thera spoke these verses.

The legend of Ekacintita Thera is finished.

[188. Tikaṇṇipupphiya[1397]]

I, being [then] a deity,
honored by celestial nymphs,[1398]
reborn [due to my] past karma,
recalled [him], the Best of Buddhas. (1) [2197]

Having plucked three *kaṇṇi* flowers,
bringing pleasure to [my] own mind,
I offered [them] to the Buddha
Vipassi, the Bull among Men. (2) [2198]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2199]

Seventy-three aeons ago
there were four Naruttamas,[1399]
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2200]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2201]

[1396] *duggatiŋ nûpapajj' ahaŋ*
[1397] "Three-*kaṇṇi*-Flower-er." BJTS glosses *kaṇṇi* flowers as "thin grape flowers".
[1398] *accharā = apsarā*
[1399] "Ultimate Men," BJTS reads *Ramuttamā*, "Ultimate Delight"

Thus indeed Venerable Tikaṇṇipupphiya Thera spoke these verses.

The legend of Tikaṇṇipupphiya Thera is finished.

[189. Ekacāriya[1400]]

At that time a great din arose
among the Tāvatiṃsa gods:
"The world's Buddha has passed away[1401]
and we're [still] afflicted with lust." (1) [2202]

Among them who had [thus] been moved,
afflicted with arrows of grief,
made firm by [my] own [mental][1402] strength,
I went into Buddha's presence. (2) [2203]

Plucking a *mandārava* bloom,
tender, created with magic,
I [then] offered [it] at the time
of the Buddha's Passing Away.[1403] (3) [2204]

All the gods and celestial
nymphs rejoiced for me at that time.
For one hundred thousand aeons
I was not born in a bad state.[1404] (4) [2205]

Sixty thousand aeons ago
there were [born] sixteen [great] people
[all] named Mahāmallajana[1405]
wheel-turning monarchs with great strength. (5) [2206]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2207]

Thus indeed Venerable Ekacāriya Thera spoke these verses.

The legend of Ekacāriya Thera is finished.

[1400] "Once Practicer"
[1401] "reached nirvana"
[1402] I follow BJTS in assuming the implied *citta* here
[1403] reading *parinibbāṇakālamhi* with BJTS for PTS *parinibbānākālamhi*
[1404] *duggatiŋ nûpapajj' ahaŋ*
[1405] this reading follows BJTS; PTS gives the name as Mahāmallājanā. The meaning is "Great Wrestling Men".

[190. Tivaṇṭipupphiya[1406]]

All of them, gathered together,
are looking at me, overwhelmed.[1407]
Burning was produced [in the minds][1408]
of those [people] who are looking. (1) [2208]

At that time a follower of
Buddha Dhammadassi, the Sage,
known by the name of Sunanda[1409]
came into my vicinity. (2) [2209]

Those who were my associates[1410]
gave me a flower at that time.
Taking that flower [they'd given,]
I gave it to the follower. (3) [2210]

I passed away [right] on the spot
[and then] was reborn yet again.
In eighteen hundred aeons [hence]
I went into no place of grief. (4) [2211]

In the thirteen hundredth aeon,
there were eight Dhūmaketunas,[1411]
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2213]

Thus indeed Venerable Tivaṇṭipupphiya Thera spoke these verses.

The legend of Tivaṇṭipupphiya Thera is finished.

The Summary:

Kuṭaja and Bandhujīvi,
Koṭumbarika, Hatthiya,

[1406] "Three Flower Stalks [Donor]"
[1407] the cty does not explain the reason he is overwhelmed (or overpowered: *abhibhuŋ*).
[1408] this translation follows the BJTS gloss
[1409] "Good Joy"
[1410] *paddhacarā*; BJTS reads *bhaddhacarā*. Elsewhere (see below, #194, v. 1 [2230]) cty glosses the term as "servant" which is also possible; this reading follows BJTS which glosses it as *sahacarayo*, associates or fellow-wanders.
[1411] that is, he was reborn eight times as a [king] named Dhūmaketana. The name means "Having fire [or smoke] on [or as] [his] banner [or flag]"

Isimugga and [then] Bodhī,
Ekacinti, Tikaṇṇika,
Ekacārī and Tivaṇṭī,
sixty two[1412] verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

Tamālapupphiya Chapter, the Twentieth

[191. Tamālapupphiya[1413]]

My magically-made mansion,
with eighty-four lakhs of pillars,
was a [lovely] golden [color],
the equal of a divine tree.[1414] (1) [2214]

Plucking a *tamāla* flower
with a mind [which was] very clear,
I offered [it] to the Buddha
Sikhi, the Kinsman of the World. (2) [2215]

in the thirty-one aeons since
I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2216]

In the twentieth aeon ago
there was one [named] Candatitta,[1415]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2217]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2218]

Thus indeed Venerable Tamālapupphiya Thera spoke these verses.

The legend of Tamālapupphiya Thera is finished.

[1412] reading *dvāsaṭṭhi* with BJTS for PTS *bāsaṭṭhi* (though *bā-* is a common alternative for *dvā-* in compounds)

[1413] "Tamāla Flower [Donor]". The flower comes from a tree, Sinh. *tamaḷu*, = *kollam* = *raṭa goraka* or Cochin goraka, Garcinia Xanthochymus (*Guttif.*); bears greenish-white flowers and a fruit used for jams and curries.

[1414] *devalaṭṭhi* = *devarukkha*

[1415] "Satisfied by the Moon"

[192. Tiṇasantharadāyaka[1416]]

What grass a forest-dwelling sage
is reaping for the [Great] Teacher,
all those [blades] turning to the right[1417]
fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass
and bringing [blades of] grass and leaves
of palmyra[1418] [did make] a mat,
[spread out] on the excellent ground. (2) [2220]

Fashioning that grass [and those] leaves,
I gave [that mat] to Siddhattha;
for seven days I bore it there
for the Teacher of Gods and Men. (3) [2221]

In the ninety-four aeons since
I gave [the Buddha] grass back then
I've come to know no bad rebirth:
that's the fruit of a gift of grass. (4) [2222]

In the sixty-fifth aeon hence
there were four [named] Mahādhana,[1419]
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2223]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2224]

Thus indeed Venerable Tiṇasantharadāyaka Thera spoke these verses.

The legend of Tiṇasantharadāyaka Thera is finished.

[1416] "Grass Mat Donor"

[1417] *padakkhiṇāvattā* (BJTS Sinhala gloss *dakṣiṇāvarta vä*) contains a *double entendre* in Pāli (and Sinhala) which I have tried to preserve in English: the (physical) turning to the right of the leaves (itself auspicious, in the proper "circumambulation" to show respect, "keeping the right" to the object of veneration) is simultaneously a (metaphorical) turning toward what is right, good, skillful (or even, "turning into religious gifts," *dakkhiṇā*)

[1418] the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is Borassus flabelliformis

[1419] "Great Wealth"

[193. Khaṇḍaphulliya[1420]]

In the great woods was a stupa
of Phussa, the Blessed [Buddha].
At that time there was a tree there,
broken [in half] by elephants. (1) [2225]

Full of delight at the virtues[1421]
of him Honored in the Three Worlds,
smoothing out the uneven [ground,][1422]
I offered [some very] pure alms. (2) [2226]

In the ninety-two aeons since
I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of [giving] pure alms. (3) [2227]

Seventy-seven aeons hence[1423]
there were sixteen Jitasenas[1424]
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2228]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2229]

Thus indeed Venerable Khaṇḍaphulliya Thera spoke these verses.

The legend of Khaṇḍaphulliya Thera is finished.

[194. Asokapūjaka[1425]]

In lovely Tivarā City,
there was a royal garden then.
I was a royal attendant,[1426]
the warden of the garden there. (1) [2230]

The Self-Become One, Full of Light,[1427]

[1420] "Broken Blossoming-er"
[1421] lit., delighted by the virtues
[1422] lit., "making the uneven [ground] even"
[1423] lit., "in the seventy-seventh aeon"
[1424] "Victorious Army"
[1425] "Offerer of Ashoka [Blossoms]"
[1426] BJTS reads *baddhacaro*. Cty explains the term: "I was the servant, the employee of the king"
[1427] *sappabho*

named Paduma was [Buddha then].
Sitting in a lotus' shade
that Sage had not [yet] left [the world].[1428] (2) [2231]

Seeing an ashoka[1429] in bloom
heavy with clusters, beautiful,
I gave a bloom to the Buddha,
the excellent-lotus-named Sage. (3) [2232]

In the ninety-four aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2233]

In the seventieth aeon
were sixteen Aruṇañjahas,[1430]
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2234]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2235]

Thus indeed Venerable Asokapūjaka Thera spoke these verses.

The legend of Asokapūjaka Thera is finished.

[195. Aṅkolaka[1431]]

Seeing an *aṅkola* in bloom
with excellent flowers and buds,[1432]
having plucked a flower [from] it,
I went to the Buddha's presence. (1) [2236]

In that period Siddhattha
was the Hidden One,[1433] the Great Sage.
Honoring him for a moment,
I tossed that bloom into the cave. (2) [2237]

[1428] *na jahitaŋ muniŋ*, taking *jahita* from *jahati* to abandon, leave, relinquish, quit, give up (Sinh. *at harīma*)
[1429] Jonesia Asoka, *Saraca asoca*; a large, flowering tree with dense clusters of red flowers
[1430] "Abandoning the Sun"
[1431] "Alangium Donor." The *aṅkola* (Sinh. *rukaṅgana*; Alangium hexapetalum, a.k.a. sage-leaved alangium) is a flowering tree
[1432] reading *mālāvaraṃ sakosakaṃ* with BJTS for PTS *māhāsārasamotataŋ*
[1433] *patilīna*; as is clear in the fourth foot, he is "hidden" within a cave

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2238]

In the thirty-sixth aeon hence
I was one Devagajjita,[1434]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2240]

Thus indeed Venerable Aṅkolaka Thera spoke these verses.

The legend of Aṅkolaka Thera is finished.

[196. Kisalayapūjaka[1435]]

In the city, Dvāravatī,
I had a small flowering tree.[1436]
There was a well there [in that place,]
[whose water] made the trees grow tall.[1437] (1) [2241]

Siddhattha, the Unconquered One,
made firm by [his] own [mental][1438] strength,
showing [his] compassion for me,
traveled in the path of the wind.[1439] (2) [2242]

I am looking at nothing else,
fixed on worship of the Great Sage.
Seeing an ashoka tree sprout
I threw it up into the sky. (3) [2243]

Those shoots are going backwards
to the Buddha going [in the sky].

[1434] "Roaring (or Thunder, or Furious Elephant) of the Gods"
[1435] "Offerer of a Tender Sprout (or Shoot)"
[1436] lit., "there was a small flowering tree (or shrub) of mine"
[1437] lit., "making grow up of the trees," apposite "well"
[1438] see above, #189, v. 2 (BJTS 2203)
[1439] BJTS gloss makes clear: out of compassion he demonstrated his Buddha powers by flying through the sky for a moment.

That I, seeing that miracle,
[thought], "O! The Buddha's loftiness!"[1440] (4) [2244]

In the ninety-four aeons since
I offered [the Buddha] that sprout,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [2245]

In the twenty-seventh aeon
ago lived one Ekassara,[1441]
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2246]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2247]

Thus indeed Venerable Kisalayapūjaka Thera spoke these verses.

The legend of Kisalayapūjaka Thera is finished.

[197. Tindukadāyaka[1442]]

Traveling a bad mountain road,
I was a monkey,[1443] strong and fast.
Seeing wild mangosteen[1444] in fruit,
I called to mind the Best Buddha. (1) [2248]

Going forth[1445] for several days,
cheerful, with pleasure in [my] heart
I sought the Leader of the World,
Siddhattha, the Three-Worlds-Ender.[1446] (2) [2249]

[1440] reading *uḷāratā* with BJTS for PTS *pūjaka* ("offerer"). The latter reading — which is also possible — would mean that his amazement was at the fact that his *pūjā* resulted in his seeing the miracle, rather than the miracle itself (the *iddhi* powers of a Buddha).

[1441] the name means "One Mule," which seems rather diminutive for a world-conquering monarch. Both PTS and BJTS give alternate reading Ekissaro, "One Lord," which would seem more appropriate, but both accept Ekassara as the preferred reading based on the manuscript record.

[1442] "Donor of a Tinduka Tree". Tinduka = Sinh. *timbiri*, Diaspyros embryopteris; Indian Persimmon, wild mangosteen

[1443] *makkaṭa* = Sinh. *vandura*, the Grey Langur

[1444] *tinduka* = Sinh. *timbiri*, Diaspyros embryopteris; Indian Persimmon

[1445] reading *nikkhamitvā* with BJTS (and also alternate reading in PTS) for PTS *nikkhipitvā* ("laying down")

[1446] *tibhavantaguṃ*

Realizing that thought of mine,
the Teacher, Supreme in the World,
came into my vicinity
with one thousand free of outflows.[1447] (3) [2250]

Generating great delight[1448] [then,]
I approached [him] with fruit in hand.
The Blessed One accepted [it],
the Omniscient, Best Debater. (4) [2251]

In the ninety-four aeons since
I gave [him that] fruit at that time,
I've come to know no bad rebirth:
that's the fruit of a gift of fruit. (5) [2252]

In the fifty-seventh aeon
[there was one] named Upananda,[1449]
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2253]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2254]

Thus indeed Venerable Tindukadāyaka Thera spoke these verses.

The legend of Tindukadāyaka Thera is finished.

[198. Muṭṭhipūjaka[1450]]

The Blessed One named Sumedha,
the World's Best, the Bull of Men,
the Victor exerted [himself,][1451]
with compassion for the lowly. (1) [2255]

I presented to the Buddha,
Lord of Bipeds, the Neutral One,
doing walking meditation,[1452]

[1447] that is, *arahants*.
[1448] PTS *pāmujjaŋ*, BJTS *pāmojjaṃ*
[1449] "Joyful"
[1450] "Offerer of a Handful"
[1451] lit., "exerted [himself] in exertion": *padhānaŋ padahī*
[1452] reading *cańkamamānassa* with BJTS (and PTS alt.) for PTS *kampamānassa* ("shaking" "trembling" "quaking" "quivering")

a handful of *girinil*[1453] blooms. (2) [2256]

Because of that mental pleasure,
incited by those happy roots,
during thirty thousand aeons
I've come to know no bad rebirth. (3) [2257]

In the twenty-three hundredth aeon
there was one [man] who had great strength,
a king[1454] whose name was Sunela,[1455]
possessor of the seven gems. (4) [2258]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2259]

Thus indeed Venerable Muṭṭhipūjaka Thera spoke these verses.

The legend of Muṭṭhipūjaka Thera is finished.

[199. Kiṅkaṇipupphiya[1456]]

The Self-Become, Unconquered One,
known by the name Sumaṅgala,
the Victor, entered the city,
having come out of the forest. (1) [2260]

Having wandered about for alms,
the Sage [then] departed the city.
The Sambuddha, his duty done,
[again] dwelt inside the forest. (2) [2261]

Taking a *kiṅkaṇi* flower,
cheerful, with pleasure in [my] heart,
I [offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [2262]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2263]

[1453]lit., "a handful of flowers of *girinela*." *Girinela* = Sinh. *girinil mal*, *girinilla*; Sri Sumangala: "a variety of vine used in medicine"
[1454]lit., "kṣatriyan"
[1455]*su* + *nela* (or *neḷa*), without fault, blameless, gentle, humane: "Very Faultless One"
[1456]"*Kiṅkaṇi* Flower-er." This is the BJTS reading. PTS reads *Tikaṇḍipupphiya*, "*Tikaṇḍi* Flower-er"

In the eighty-sixth aeon hence
was one named Apilāpiya[1457]
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2264]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2265]

Thus indeed Venerable Kiṅkaṇipupphiya[1458] Thera spoke these verses.

The legend of Kiṅkaṇipupphiya[1459] Thera is finished.

[200. Yūthikāpupphiya[1460]]

The Victor Padumuttara[1461]
Sacrificial Recipient,
leaving the forest goes to the
monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up
an unsurpassed jasmine[1462] flower.
I offered [it] to the Buddha,
Loving-Hearted, the Neutral One. (2) [2267]

Because of that mental pleasure,
having experienced success,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2268]

In the fiftieth aeon hence
there was one lord of the people
known as Samittanandana,[1463]
a wheel-turning king with great strength. (4) [2269]

The four analytical modes,
and these eight deliverances,

[1457] perhaps "Not Sinking," reading privative *a* + *pilāpiya* taken from *plu, *plavati*, *pilavati*
[1458] PTS reads Tikaṇḍipupphiya, "*Tikaṇḍi* Flower-er"
[1459] PTS reads Tikaṇḍipupphiya, "*Tikaṇḍi* Flower-er"
[1460] "Jasmine Flower-er". This spelling follows BJTS; PTS gives Yūthikapupphiya.
[1461] lit., "The Victor named Padumuttara"
[1462] *yūthikā* = Sinh. *sīnidda* = *jasminum auriculatum*
[1463] "Joyful with Friends". This is the BJTS reading; PTS gives Samitaŋnandano, "Continuously Joyful"

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2270]

Thus indeed Venerable Yūthikāpupphiya Thera spoke these verses.

The legend of Yūthikāpupphiya Thera is finished.

The Summary:

Tamālī, Tiṇasanthāra,
Khaṇḍaphullī, Asokiya,
Aṅkoḷakī, Kisalaya,
Tinduka, Nelapupphiya,
Kiṅkaṇika[1464] [and] Yūthika:
[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

Then there is the Summary of Chapters:

Bhikkhada and Parivāra,
Chatta and Bandhujīvī and
also Supāricariya,
Kumuda, Kuṭaja as well,
Tamālika, the tenth is done.
There are six hundred verses here
and sixty six more than that too.

The Ten Chapters[1465] called Bhikkha.

The Second Hundred[1466] is finished.

Kaṇikārapupphiya Chapter, the Twenty-First

[201. Kaṇikārapupphiya[1467]]

Seeing a dinner-plate[1468] in bloom,
and having plucked it at that time,

[1464] PTS reads Tikaṇḍa
[1465] *vaggadasakaŋ*
[1466] *sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred legends (individual *apadānas*)
[1467] "Dinner-plate Tree Flower-er"
[1468] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

I [then] offered [it] to Tissa,
the Flood-Crosser, the Neutral One. (1) [2271]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2272]

In the thirty-fifth aeon hence
[lived] well-known Aruṇapāla,[1469]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2273]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2274]

Thus indeed Venerable Kaṇikārapupphiya Thera spoke these verses.

The legend of Kaṇikārapupphiya Thera is finished.

[202. Vinelapupphiya[1470]]

The Golden-Colored Blessed One,
Hundred-Rayed, the Majestic One,[1471]
Loving-Hearted, Brilliant as Fire[1472]
had ascended the walkway [there]. (1) [2275]

Cheerful, with pleasure in [my] heart,
worshipping the supreme knowledge,
taking a *vinela*[1473] blossom,
I offered [it] to the Buddha. (2) [2276]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2277]

In the twenty-ninth aeon [hence]

[1469] "Guard of (or Guarded By) the Sun"
[1470] "*Vinela*-Flower-er". BJTS (and PTS alternate) reads *Minela*°
[1471] *patāpavā* <*pratāpa-vant*, lit., "Possessor of Cosmic Heat"
[1472] reading *sikhīsabho* with BJTS; PTS gives *sikhīsito* = "White as Fire" or "Fiery-Smiler"
[1473] BJTS reads *minela*.

[I was] named Sumeghaghana,[1474]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2278]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2279]

Thus indeed Venerable Vinelapupphiya[1475] Thera spoke these verses.

The legend of Vinelapupphiya[1476] Thera is finished.

[203. Kiṅkaṇikapupphiya[1477]]

Very Valuable Like Gold,[1478]
Omniscient One, Lord of the World,
the Lord of the World, took a bath,
plunging into a water-tank. (1) [2280]

Cheerful, with [my] mind enraptured,
taking a *kiṅkhaṇi*[1479] flower,
I gave [it] to Vipassi [then]
the Biped Lord, the Neutral One. (2) [2281]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2282]

Seventy-seven aeons hence[1480]
there was a king, Bhīmaratha,[1481]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2283]

The four analytical modes,
and these eight deliverances,

[1474]"Very Cloudy" or "Thick with Rain Clouds". *Megha* and *ghana* both mean "cloud" (as well as other meanings). BJTS reads the name as *Sumedhayasa*, "Famous for Wisdom" (or "Famous for Good Sacrifices," *su* + *medha*)
[1475]BJTS (and PTS alternate) reads *Minela*°
[1476]BJTS (and PTS alternate) reads *Minela*°
[1477]BJTS reads Kiṅkiṇikapupphiya
[1478]*kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"
[1479]BJTS reads *kiṅkhiṇi* here
[1480]lit., "in the seventy-seventh aeon"
[1481]"Cruel Chariot". PTS reads *bhimaratha*.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2284]

Thus indeed Venerable Kiṅkaṇikapupphiya[1482] Thera spoke these verses.

The legend of Kiṅkaṇikapupphiya[1483] Thera is finished.

[204. Taraṇiya[1484]]

Atthadassi, the Blessed One,
the Biped Lord, the Bull of Men,
honored by his followers [then]
approached the bank of the Ganges. (1) [2285]

The Ganges was quite hard to cross
with even banks full to the brim.[1485]
I took across the group of monks[1486]
and the Buddha, Supreme Biped. (2) [2286]

In the eighteen-hundredth aeon
since I did that [good] karma then,
I've come to know no bad rebirth:
that is the fruit of ferrying. (3) [2287]

In the thirteen-hundredth aeon
there were five [named] Sabhogava,[1487]
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2288]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2289]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[1482] BJTS reads Kiṅkiṇikapupphiya
[1483] BJTS reads Kiṅkiṇikapupphiya
[1484] "Crosser" or "Ferry-er" or "Boatman" or "Shipper" or "Ferryman". Cf. #270, #280, #485 {488}
[1485] lit., "crow-drinkable" (*kākapeyya*), i.e., so full that a crow could drink from it.
[1486] *bhikkhusaṅgha*
[1487] "Endowed with Enjoyment (or wealth)," "Wealthy"

[205. Niggunḍipupphiya[1488]]

I was dwelling in the ashram
of Vipassi, the Blessed One.
Gathering *niggunḍi*[1489] flowers,
I offered [them] to the Buddha. (1) [2290]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2291]

In the thirty-fifth aeon hence
there was one lord of the people
[whose] name was Mahāpatāpa,[1490]
a wheel-turning king with great strength. (3) [2292]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2293]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

[206. Udakadāyaka[1491]]

Seeing the Monk,[1492] who was eating,
Extremely Bright and Undisturbed,
bringing water in a small pot,
I gave [it] to [him,] Siddhattha. (1) [2294]

[Now] today I am purified;
stainless, with [all] my doubt destroyed.
Being reborn in existence,
that fruit is reborn for me [too]. (2) [2295]

In the ninety-four aeons since
I gave [him] water at that time,

[1488] "*Niggunḍi*-Flower-er"
[1489] a kind of tree, Vitex nigunda. Sinh: *nika*
[1490] "Great Cosmic Heat" or "Great Austerities"
[1491] "Water Donor"
[1492] *samaṇaŋ*

I've come to know no bad rebirth:
that's the fruit of giving water. (3) [2296]

In the sixty-first aeon [hence]
there was one [man named] Vimala,[1493]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2297]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2298]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

[207. Salaḷamāliya[1494]]

[I saw] Siddhattha, the Trainer,[1495]
seated on a mountainside [then,]
shining like a dinner-plate tree,[1496]
surveying every direction. (1) [2299]

Gathering both ends of a bow,[1497]
then I joined it with an arrow.
Cutting a flower with its stalk,
I offered [it] to the Buddha. (2) [2300]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2301]

In the fifty-first aeon hence
there was one [named] Jutindhara,[1498]

[1493] "Stainless"

[1494] "Salaḷa-Garland-er." BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.).

[1495] lit., "Trainer of Men" or "Charioteer of Men," *narasārathiŋ*. I adopt the shorter form here *metri causa*.

[1496] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[1497] lit., "Having made a bow not two-fold." The meaning seems to be, "having strung a bow".

[1498] "Effulgent One"

a wheel-turning king with great strength,
possessor of the seven gems. (4) [2302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2303]

Thus indeed Venerable Salaḷamāliya Thera spoke these verses.

The legend of Salaḷamāliya Thera is finished.

[208. Koraṇḍapupphiya[1499]]

I saw the treading foot of the
Great Sage, [the Buddha] Vipassi,
who was going step after step;
[it] was lovely, marked with a wheel. (1) [2304]

Seeing a *koraṇḍa*[1500] flower
I offered it[1501] joined with its root.
Happy, [and] with a happy heart,
I worshipped [that] unsurpassed foot. (2) [2305]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2306]

In the fifty-seventh aeon
[hence] there was one Vītamala,[1502]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2307]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2308]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

[1499] "*Koraṇḍa*-Flower-er"
[1500] Sinh. *kaṭukoraṇḍu*, Barberia prionitis (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)
[1501] lit., "it was offered by me"
[1502] "Free of Dirt (or impurity)"

[209. Ādhāradāyaka[1503]]

A stool was donated by me
to Sikhi, Kinsman of the World.
[Then] I was[1504] the possessor of
all the land [in] this entire earth. (1) [2309]

My defilements are [all] burnt up,
every existence is canceled.
I [now] possess my last body
in the Buddha's[1505] dispensation. (2) [2310]

In the twenty-seventh aeon
hence there existed four people
[all] named Samantacaraṇa,[1506]
wheel-turning monarchs with great strength. (3) [2311]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2312]

Thus indeed Venerable Ādhāradāyaka Thera spoke these verses.

The legend of Ādhāradāyaka Thera is finished.

[210. Vātātapanivāriya[1507]]

With a mind [which was] very clear,
I gave a single umbrella
to the Blessed One [named] Tissa,
the God of Gods, the Neutral One. (1) [2313]

The badness[1508] in me is suppressed;
there is achievement of goodness.[1509]
Umbrella carried in the sky:[1510]
the fruit of previous karma. (2) [2314]

[1503] "Stool Donor"
[1504] lit., "I am possessing"
[1505] lit., "Great Perfected Buddha's"
[1506] "Walking All Around". This is the BJTS reading; PTS spells the name Samantavaruṇa.
[1507] "Shielder from Wind and Heat"
[1508] *pāpaŋ*
[1509] *kusala*
[1510] lit., "They (the gods?) are carrying an umbrella in the sky"

[This is] my last transmigration,
all existences are canceled.
I [now] possess my last body
in the Buddha's[1511] dispensation. (3) [2315]

In the ninety-two aeons since
I gave that umbrella back then,
I've come to know no bad rebirth:
that's the fruit of umbrella-gifts. (4) [2316]

The seventy-second aeon hence
there were eight lords of the people,
[all] known as Mahānidāna,[1512]
kings who were wheel-turning monarchs. (5) [2317]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2318]

Thus indeed Venerable Vātātapanivāriya Thera spoke these verses.

The legend of Vātātapanivāriya Thera is finished.

The Summary:

Kaṇikāra and Vinela,
and Kiṅkinī with Taraṇa,
Niggaṇḍipuppha, 'dakada,
Salaḷa and Koraṇḍaka,
Ādhāraka, Vātātapa:
there are eight and forty verses.

Kaṇikārapupphiya Chapter, the Twenty-First

Hatthi Chapter, the Twenty-Second

[211. Hatthidāyaka[1513]]

I gifted a fine elephant,
with tusks like plough-poles, fully grown,

[1511] lit., "Great Perfected Buddha's"
[1512] "Great Origin (or reason, or cause)"
[1513] "Elephant Donor"

to Siddhattha, the Blessed One,
Lord of Bipeds, the Neutral One. (1) [2319]

I grasp the ultimate meaning,
the unsurpassed pathway to peace.
I gave a very costly gift
to the Well-Wisher of All Worlds.[1514] (2) [2320]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of giving elephants. (3) [2321]

In the seventy-eighth aeon
there were sixteen of royal caste,[1515]
named Samantapāsādika,[1516]
wheel-turning monarchs with great strength. (4) [2322]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2323]

Thus indeed Venerable Hatthidāyaka Thera spoke these verses.

The legend of Hatthidāyaka Thera is finished.

[212. Pānadhidāyaka[1517]]

[One time] I gave a [pair of] shoe[s]
to a forest-dwelling rishi
[who'd] long practiced austerities,
grown old, with cultivated thought. (1) [2324]

Because of that deed, Biped Lord,[1518]
Best in the World, O Bull of Men,
I enjoy every vehicle:
that is the fruit of past karma. (2) [2325]

[1514] *sabbalokahitesino*
[1515] lit., kṣatriyans, kings
[1516] "Pleasing on All Sides"
[1517] "Sandal Donor," taking *panidha* as *pavahanak* following BJTS Sinhala gloss. Cf. below, #476 {479} for a different *apadāna* of a monk with the same name
[1518] This, and the following two epithets are in the vocative case, addressing [presumably Gotama] Buddha directly. This is one of several instances of such use of the vocative which indicate that the *apadānas* were believed to have been spoken in the Buddha's own presence (and time), even though some schools of reciters denied that implication. See introduction, link xxx

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 a [pair of] shoes. (3) [2326]

Seventy-seven aeons hence[1519]
there were eight of the royal caste[1520]
known by the name of Suyāna,[1521]
wheel-turning monarchs with great strength. (4) [2327]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2328]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished

[213. Saccasaññaka[1522]]

In that period Vessabhu
Honored by the monks' Assembly,[1523]
is preaching the [Four] Noble Truths,[1524]
quenching [the lust] of the people. (1) [2329]

Recipient of great mercy,
I went into that multitude.
Being seated [there] that I [then]
heard the Teaching of the Teacher. (2) [2330]

After hearing his Teaching I
[then] went to the world of the gods.
For thirty thousand aeons I
dwelt there in the gods' city. (3) [2331]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving truths. (4) [2332]

[1519]lit., "in the seventy-seventh aeon".
[1520]lit., "kṣatriyans"
[1521]"Good Vehicles"
[1522]"Perception of the Truths"
[1523]*bhikkhusaṅghapurakkhato*
[1524]*ariyasaccāni*ˆ: suffering, craving, release and the Path

In the twenty-sixth aeon hence
there was one lord of the people;
his name was Ekaphusita,[1525]
a wheel-turning king of great strength. (5) [2333]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2334]

Thus indeed Venerable Saccasaññaka Thera spoke these verses.

The legend of Saccasaññaka Thera is finished.

[214. Ekasaññaka[1526]]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.[1527]
Having pressed my hands together
I worshipped the [Buddha's] rag-robe. (1) [2335]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2336]

In the twenty-fifth aeon hence
there was one lord of the people
[known] by the name Amitābhā,[1528]
a wheel-turning king with great strength. (3) [2337]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2338]

Thus indeed Venerable Ekasaññaka Thera spoke these verses.

The legend of Ekasaññaka Thera is finished.

[1525] "One Attaining"
[1526] "One Perception"
[1527] I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road".
[1528] "Unlimited Brilliance," also the name of the Buddha of the Pure Land Sukhāvatī

[215. Raŋsisañña[1529]]

[I saw] the superb Tiger-Bull,
Well-Born-One, on a mountainside,
like the rising hundred-rayed [sun],
like the sun [when its] rays are cool.[1530] (1) [2339]

The majesty of the Buddha
was shining on the mountainside.
[My] heart pleased in the rays; for an
aeon I sported in heaven. (2) [2340]

In [all] the subsequent[1531] aeons,
goodness[1532] was completed by me
because of that mental pleasure,
and remembering the Buddha. (3) [2341]

In the thirty thousand aeons
since I obtained that perception,[1533]
I've come to know no bad rebirth:
the fruit of Buddha-perception. (4) [2342]

In the fifty-seventh aeon
there was one lord of the people,
known by the name of Sujāta,[1534]
a wheel-turning king with great strength. (5) [2343]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2344]

Thus indeed Venerable Raŋsisañña Thera spoke these verses.

The legend of Raŋsisañña Thera is finished.

[1529] "Ray-Perceiver"

[1530] *vītaraṃsi/vītaraṃsa*. RD says the metaphor is much attested, but unclear. I take it to refer to sunny days that are not oppressively hot, whether due to light cover, the time of day, or the time of year.

[1531] lit., remaining, additional

[1532] *kusalaŋ*

[1533] lit., "since I obtained that perception at that time." I have omitted the *tadā* to keep the meter.

[1534] "Well-Born"

[216. Saṇṭhita[1535]]

I obtained perception of the
Mindful One, [seeing] a Buddha
gone beneath an Aśvattha[1536] tree,
full-grown and brightly shining green. (1) [2345]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [2346]

In the thirtieth aeon hence
lived the monarch[1537] named Dhanittha,[1538]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2347]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2348]

Thus indeed Venerable Saṇṭhita Thera spoke these verses.

The legend of Saṇṭhita Thera is finished.

[217. Tālavaṇṭadāyaka[1539]]

I gave a palmyra[1540]-frond fan
to Tissa, Kinsman of the Sun,
to quench [him] in the summer heat,
[and] soothe the burning [of the sun]. (1) [2349]

I am quenching the fire of lust,
[and] the fire of hatred as well;
I am quenching delusion's fire:
that's the fruit of [giving] a fan. (2) [2350]

My defilements are [all] burnt up,
every existence is canceled.

[1535] "Well-Settled"
[1536] Ficus religiosa, the Bodhi tree of Gotama Buddha.
[1537] lit., "kṣatriyan"
[1538] name of an asterism, Sinh. *denaṭa*
[1539] "Palmyra-frond Fan Donor"
[1540] The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is Borassus flabelliformis

I [now] possess my last body
in the Buddha's[1541] dispensation. (3) [2351]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2352]

In the sixty-third aeon hence
there was [one] named Mahārāma,[1542]
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2353]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2354]

Thus indeed Venerable Tālavaṇṭadāyaka Thera spoke these verses.

The legend of Tālavaṇṭadāyaka Thera is finished.

[218. Akkantasaññaka[1543]]

In the past I, having taken
a crude cloak to [my] preceptor,
I am studying a *mantra*
to split arrows with an arrow. (1) [2355]

I saw the Buddha, Stainless One,
Sacrificial Recipient,
the Chief, Superb, Bull among Men,
Tissa Buddha, Best Elephant. (2) [2356]

That crude cloak was spread out [by me]
for the Best Man, who was walking,[1544]
the Lofty One, the Great Hero,
the World's Best, the Bull of Men. (3) [2357]

Having seen that Lamp of the World,
who was Flawless, the Moon-like One,
I [then] worshipped the Teacher's feet,
with a mind [which was] very clear. (4) [2358]

[1541] lit., "Great Perfected Buddha's"
[1542] "Big Pleasure Garden" or "Big Monastic Residence"
[1543] "Perceiver of Walking"
[1544] BJTS appropriately explains that he was doing walking meditation

In the ninety-four aeons since
I gave that crude cloak [to Buddha],
I've come to know no bad rebirth:
the fruit of [giving] a crude cloak. (5) [2359]

In the thirty-seventh aeon
hence there was one lord of people,
known by the name of Sunanda,[1545]
a wheel-turning king with great strength. (6) [2360]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2361]

Thus indeed Venerable Akkantasaññaka Thera spoke these verses.

The legend of Akkantasaññaka Thera is finished.

[219. Sappidāyaka[1546]]

Seated in a splendid palace,
surrounded by harem women,[1547]
having seen a monk who was ill
I helped him back[1548] to his own home
[where] the Great Hero had entered,
the God of Gods, the Bull of Men.
[Then] I gave clarified butter
to [him,] Siddhattha, the Great Sage. (1-2) [2362-2363]

Seeing him, Quieter of Fear,
[his] Face and Senses[1549] Very Clear,
having worshipped that Teacher's feet,
I kept very well in the past. (3) [2364]

Having seen me extremely pleased,
with sense-faculties perfected,
the Hero[1550] flew into the sky
just like a swan-king in the air. (4) [2365]

[1545] "Good Joy"
[1546] "Ghee-Giver"
[1547] lit., "surrounded by a group of women"
[1548] following the BJTS gloss on *atināmes' ahaŋ gharaŋ*, lit., "I caused [him] to pass time [in his own] home."
[1549] lit., "sense-faculties," i.e., hearing, seeing, smelling, touching, tasting and thinking
[1550] BJTS (and PTS alt.) reads *dhīro* ("the wise one")

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of clarified butter. (5) [2366]

In the seventeenth aeon hence
[there lived] one named Jutideva,[1551]
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2367]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2368]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[220. Pāpanivāriya[1552]]

The Blessed One, Piyadassi's
walkway was purified by me,
with a covering made of reeds[1553]
to block the wind and heat [for him]. (1) [2369]

For the sake of punishing sin,[1554]
there is achievement of goodness.[1555]
To destroy defilements[1556] I
worked hard in the dispensation.[1557] (2) [2370]

In the eleventh aeon hence
[lived one] known as Aggideva,[1558]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2371]

The four analytical modes,
and these eight deliverances,

[1551]"Effulgent God (or King)"
[1552]"Sin-Obstructer"
[1553]reading *naḷakehi* with BJTS (and PTS alternative reading) for PTS *nalakehi*.
[1554]*pāpaŋ*
[1555]*kusala*
[1556]lit., "for the sake of the destruction of defilements"
[1557]lit., "I exerted [myself] in the Teacher's dispensation"
[1558]"God (or King) of Fire"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2372]

Thus indeed Venerable Pāpanivāriya Thera spoke these verses.

The legend of Pāpanivāriya Thera is finished.

The Summary:

Hatthi, Pānadhi, Sacca,
Ekasaññi and Raŋsiya,
Saṇṭhita and Tālavaṇṭī,
likewise Akkantasaññaka;
Sappi and Pāpanivārī,
[make] four plus fifty verses [here].

The Hatthi Chapter, the Twenty-Second

Ālambanadāyaka Chapter, the Twenty-Third

[221. Ālambanadāyaka[1559]]

I gave a plank for hanging [things]
to the Biped Lord, Neutral One,
the Blessed One, Atthadassi,
the World's Best One, the Neutral One. (1) [2373]

I am ruling[1560] the massive earth
[together with] the sea and sky.
I exercise[1561] overlordship
among [all] creatures[1562] on the earth. (2) [2374]

My defilements are [all] burnt up,
every existence is canceled.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [2375]

In the sixty-second aeon
hence were three of the royal caste,[1563]

[1559] "Donor of a Plank for Hanging [Things On]"
[1560] lit., "entering". I follow the BJTS Sinhala gloss in this reading.
[1561] lit., carry on
[1562] lit., "things that breathe"
[1563] lit., "kṣatriyans"

[all were] named Ekāpassita,[1564]
wheel-turning monarchs with great strength. (4) [2376]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2377]

Thus indeed Venerable Ālambanadāyaka Thera spoke these verses.

The legend of Ālambanadāyaka Thera is finished.

[222. Ajinadāyaka[1565]]

Thirty-one aeons in the past,[1566]
I [made] mats for the multitude.
I saw the Buddha, Stainless One,
Sacrificial Recipient. (1) [2378]

I gave a leather garment to
Sikhi, the Kinsman of the World.
Through that karma, O Biped Lord,
O World's Best, O Bull of Men,
experiencing happiness,
I destroyed [my] defilements.
I [now] possess my last body
in the Buddha's[1567] dispensation. (2-3) [2379-2380]

In the thirty-one aeons since
I gave that deer[-leather to him],
I've come to know no bad rebirth:
that is the fruit of deer[-leather]. (4) [2381]

In the fifth aeon after that
there was a king, Sudāyaka,[1568]
a wheel-turning king of great strength,
possessor of the seven gems. (5) [2382]

The four analytical modes,
and these eight deliverances,

[1564] "Leaning on One" — reading the name as *eka* + *apassita* (RD: fr. *apasseti*, leaning against, depending on, trusting in), perhaps meant to be resonant with the donated wall-hooks
[1565] "Deer-Hide Donor"
[1566] lit., ago, hence
[1567] lit., "Great Perfected Buddha's"
[1568] "Good Donor"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2383]

Thus indeed Venerable Ajinadāyaka Thera spoke these verses.

The legend of Ajinadāyaka Thera is finished.

[223. Dverataniya[1569]]

I was a deer-hunter back then,
within a grove in the forest.
I saw the Buddha, Stainless One,
Sacrificial Recipient. (1) [2384]

I [then] gave a piece of meat to
Vipassi [Buddha], the Great Sage.
I exercised overlordship
in the world including its gods. (2) [2385]

Because of giving meat [back then,]
gems[1570] came into being for me.
I had two jewels[1571] in [this] world
for attainment of worldly things. (3) [2386]

I am enjoying everything
as the profit of a meat-gift.
I have a body which is soft
[and] wisdom, a sharp intellect.[1572] (4) [2387]

In the ninety-one aeons since
I gave [him] that meat at that time,
I've come to know no bad rebirth:
that is the fruit of [giving] meat. (5) [2388]

[And] in the fourth aeon ago
there was one lord of the people.
He was named Mahārohita,[1573]
a wheel-turning king with great strength. (6) [2389]

The four analytical modes,
and these eight deliverances,

[1569] "Two-Gem-er." BJTS reads *Dviratananiya*, which conveys the same meaning. The name is unusual in that it alludes to the reward rather than the original/"seed" karma.
[1570] lit., "a gem"
[1571] these are presumably meant to be taken as magical, wish-fulfilling gems
[1572] lit., "skillful knowing" or "intelligent knowing"
[1573] "Much Deer." *Rohita* ("red") is a type of deer.

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2390]

Thus indeed Venerable Dverataniya Thera spoke these verses.

The legend of Dverataniya Thera is finished.

[224. Ārakkhadāyaka[1574]]

I caused an altar[1575] to be made
for Siddhattha, the Blessed One,
and I [also] gave protection
to the Well-Gone One, the Great Sage. (1) [2391]

As the remainder of that deed,
fear and terror I do not see.
Wherever I have been reborn,
no fright is [ever] known by me. (2) [2392]

In the ninety-four aeons since
I caused that altar to be made,
I've come to know no bad rebirth:
that's the fruit of an altar[-gift]. (3) [2393]

[And] in the sixth aeon ago
[lived] one known as Apassena,[1576]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2394]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2395]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

[1574] "Protection-Giver"
[1575] *vedi*
[1576] "Not Seeing"

[225. Avyādhika[1577]]

I gave a heated room[1578] [back then]
to Vipassi, the Blessed One,
and a residence for the ill
which was furnished with hot water. (1) [2396]

As a result of that good deed,
my own state of being is good.[1579]
I have come to know no illness:
that is the fruit of good karma.[1580] (2) [2397]

In the ninety-one aeons since
I donated that heated room,
I've come to know no bad rebirth:
that's the fruit of a heated room. (3) [2398]

In the seventh aeon ago
there was one Aparājita,[1581]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2400]

Thus indeed Venerable Avyādhika Thera spoke these verses.

The legend of Avyādhika Thera is finished.

[226. Aṅkolapupphiya[1582]]

My name [back then] was Nārada
[and] I was known as Kassapa.
I saw the [Buddha] Vipassi,
Chief of the Monks, Honored by Gods,
the Buddha, Bearing Lesser Marks,[1583]

[1577] "Undiseased" (or "Healthy")
[1578] *aggisāla*. Cf. #6, v. 23 [468]
[1579] lit., well-created, well-fashioned: *sunimmita*
[1580] *puññakammass' idaŋ phalaŋ*
[1581] "Unconquered"
[1582] "Alangium Flower-er". PTS reads *Caṅkolapupphiya*
[1583] *anubyañjana-dharaŋ*, lit., "bearing the secondary characteristics," i.e., the additional minor marks of a great man.

Sacrificial Recipient.
Taking an alangium bloom,
I offered [it] to the Buddha. (1-2) [2401-2402]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2403]

In the seventy-fourth aeon
the *kṣatriyan* named Romasa,[1584]
strong with servants and vehicles[1585]
was dressed with garland-ornaments. (4) [2404]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2405]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

[227. Vaṭaŋsakiya[1586]]

I saw the Leader of the World
being led into a garden.[1587]
Picking up a wreath for the head
made of gold, superbly fashioned,
[and] quickly rising up from there,
mounted on an elephant's back,
I gave [it] to the Buddha [then],
to Sikhi, Kinsman of the World. (1-2) [2406-2407]

[1584]The meaning of this name is unclear to me, but it recurs in numerous places in our text, and only in our text. Cf. *roma*, body hair, *romaka*, feathered, *romantheti*, chews the cud. Cf. #265 which takes place (v. 1; [2557]) on a mountain in the Himalayas by this name; the mountain is named elsewhere (#517) and the name is used also of a previous Paccekabuddha (#279, #347, #433 {436}, below), and a rebirth-precursor of other arahants, too (#299, below, where he is a Titan); all the DPPN references to this name are *only* to *Apadāna* (one instance in ThagA i.399)

[1585]following BJTS Sinhala gloss on the fourth foot of the verse: *sayoggabalavāhano*

[1586]"Chaplet (or Wreath for the Head) [Donor]." BJTS gives *sovaṇṇavaṭaŋsakiya*, "Golden Chaplet [Donor]," a reading confirmed in the Summary which names this *apadāna* "*Soṇṇa*". Cf. #149, above; the BJTS reading allows for the two monks to be distinguished from each other. In this regard cf. also #228, below.

[1587]lit., "to a garden-ground"

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2408]

In the twenty-seventh aeon
hence [lived] one lord of the people
[who was] named Mahāpatāpa[1588]
a wheel-turning king with great strength. (4) [2409]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2410]

Thus indeed Venerable Vaṭaŋsakiya Thera spoke these verses.

The legend of Vaṭaŋsakiya Thera is finished.

[228. Miñjavaṭaŋsakiya[1589]]

When the World's Lord reached nirvana,
Sikhi, Best among Debaters,
I did *pūjā* to [his] Bodhi[1590]
[by] covering [it] with hair-wreaths. (1) [2411]

In the thirty-one aeons since
I did that *pūjā* at that time,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [2412]

In the twenty-sixth aeon hence
there was one known as Meghabbha,[1591]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2413]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2414]

Thus indeed Venerable Miñjavaṭaŋsakiya Thera spoke these verses.

[1588] "Great Austerities (or heat)"
[1589] "[Donor] of a Wreath of Kernels." *miñja* = the kernel or pit of a fruit
[1590] i.e., his Bodhi Tree. According to BV, the Bodhi Tree of Sikhi Buddha was *pundarika*, Mangifera indica, the Mango.
[1591] "Cloud-Light"

The legend of Miñjavaṭaṇsakiya Thera is finished.

[229. Sukatāveḷiya[1592]]

Back then [I] was named Asita,[1593]
[and] I was a garland-maker.
Picking up a flower-garland,[1594]
I went[1595] to give it to the king. (1) [2415]

Not having [yet] met with[1596] the king,
I saw the Leader, Sikhi.
Happy, [and] with a happy heart,
I offered [it] to the Buddha. (2) [2416]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2417]

In the twenty-fifth aeon hence
I was a king who had great strength,
known by the name of Dvebhāra,[1597]
a wheel-turning king with great strength. (4) [2418]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2419]

Thus indeed Venerable Sukatāveḷiya Thera spoke these verses.

The legend of Sukatāveḷiya Thera is finished.

[230. Ekavandiya[1598]]

Cheerful, with pleasure in [my] heart,
I worshipped the Best of Buddhas,

[1592] "Well-made Flower Garland"
[1593] "Not White" ("Black")
[1594] *āveḷa*, a garland of flowers worn on the head.
[1595] lit., "I am proceeding"
[1596] lit., "not having obtained," *asampatta*
[1597] "Two Burdens" or "Two Loads"
[1598] "One Worship"

Vessabhu, Victorious One,
the Bull, the Excellent, Hero. (1) [2420]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of worshipping. (2) [2421]

In the twenty-fourth aeon [hence]
[lived one] named Vigatānanda,[1599]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2422]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2423]

Thus indeed Venerable Ekavandiya Thera spoke these verses.

The legend of Ekavandiya Thera is finished.

The Summary:
Ālambana and Ajina,
Maŋsa, Ārakkhadāyaka,
Avyādhi, Aṅkola, Soṇṇa,
Miñja, Āveḷa, Vandana;
fifty-five verses are counted
by those ones who know the meaning.

The Ālambanadāyaka Chapter, the Twenty-Third

Udakāsanadāyi Chapter, the Twenty-Fourth

[231. Udakāsanadāyaka[1600]]

Coming out from the ashram gate
I spread out a plank [for sitting],
and I served water in order
to obtain the ultimate goal. (1) [2424]

In the thirty-one aeons since
I did that [good] karma back then,

[1599] "Joyful in Deprivation" or "Joyful in Being Gone Away"
[1600] "Water-and-Seat-er"

I've come to know no bad rebirth:
that's the fruit of seats and water. (2) [2425]

In the fifteenth aeon ago
[lived a man] called Abhisāma,[1601]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2426]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2427]

Thus indeed Venerable Udakāsanadāyaka Thera spoke these verses.

The legend of Udakāsanadāyaka Thera is finished.

[232. Bhājanadāyaka[1602]]

In the city, Bandumatī,
I was a potter at that time.
For a long time I protected[1603]
vessels for the monks' Assembly.[1604] (1) [2428]

In the ninety-one aeons since
I protected [the monks'] vessels,
I've come to know no bad rebirth:
the fruit of [protecting] vessels. (2) [2429]

In the fifty-third aeon hence
was [one] named Anantajāli,[1605]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2430]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2431]

Thus indeed Venerable Bhājanadāyaka Thera spoke these verses.

The legend of Bhājanadāyaka Thera is finished.

[1601] "Very Dark Blue" or "Much Conciliation"
[1602] "Vessel Donor"
[1603] *anupālesiŋ*. One would prefer the meaning "I made" or "I provided," but this is the Pāli.
[1604] *bhikkhusaṅgha*
[1605] "Unlimited Nets" (taking *jālin* from *jāla*; or "Unlimited Armor," taking *jālin* from *jālikā*?)

[233. Sālapupphiya[1606]]

In Aruṇavatī city
I was a cake-maker[1607] back then.
I saw Sikhi [Buddha], Victor,
traveling[1608] through a gate[1609] of mine. (1) [2432]

Having taken the Buddha's bowl
with a mind which was very clear,
I gave a *sal* flower [to him],
Buddha, Highest-Point-Attainer. (2) [2433]

In the thirty-one aeons since
I donated sweet-meats[1610] to him,
I've come to know no bad rebirth:
that's the fruit of a *sal* flower. (3) [2434]

In the fourteenth aeon ago
I was [named] Amitañjala,[1611]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2435]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2436]

Thus indeed Venerable Sālapupphiya Thera spoke these verses.

The legend of Sālapupphiya Thera is finished.

[234. Kilañjadāyaka[1612]]

In Tivarā, lovely city,
I was a basket-maker[1613] then.
The multitude took pleasure there
in Siddhattha, Lamp of the World. (1) [2437]

[1606] "*Sal*-Flower-er" *Sal*, Pāli *sāla*, is shorea robusta
[1607] taking *pūvika* from *pūva*, cake (Sinh. *kawum*, oil cakes made of sugar and rice flour)
[1608] lit., "going"
[1609] or "door," *dvārena*
[1610] *khajja*, edible solid food, sweets. This is what one would expect the donation from a cake-maker to be, even though the previous verse — and his name — emphasize *sal* flowers.
[1611] "Unlimited Salutation," taking °*añjala* from *añjalī*, pressing the hands together in reverence.
[1612] "Mat Donor"
[1613] reading *naḷakāro* with BJTS (and PTS alternate reading) for PTS *nalakāro*

For the sake of worshipping[1614] the
World's Lord, [one] is seeking a mat.
[Being asked] I gave a mat to
[those] conducting Buddha-*pūjā*. (2) [2438]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of mat-[giving]. (3) [2439]

In the seventy-seventh aeon
there was a king, Jutindhara,[1615]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2440]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2441]

Thus indeed Venerable Kilañjadāyaka Thera spoke these verses.

The legend of Kilañjadāyaka Thera is finished.

[235. Vediyadāyaka[1616]]

Happy, with pleasure in [my] heart,
I caused a railing to be made
at the superb base of Blessed
Vipassi's Bodhi Tree. (1) [2442]

In the ninety-one aeons since
I had that railing constructed,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2443]

In the eleventh aeon hence
I was [named] Sūriyassama,[1617]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2444]

The four analytical modes,
and these eight deliverances,

[1614] lit., "doing *pūjā*"
[1615] "Effulgent One"
[1616] "Railing-Donor". *Vediya = vedi*, *vedika*, *vetika*, railing
[1617] "Counterpart of the Sun"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2445]

Thus indeed Venerable Vediyadāyaka Thera spoke these verses.

The legend of Vediyadāyaka Thera is finished.

[236. Vaṇṇakāraka[1618]]

In Aruṇavatī city
I was a dyer at that time.
With various colors I dyed
the cloth items on the stupa.[1619] (1) [2446]

In the thirty-one aeons since
I dyed with colors at that time,
I've come to know no bad rebirth;
that's the fruit of giving colors. (2) [2447]

In the twenty-third aeon hence
[I was one] named Candupama,[1620]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2448]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2449]

Thus indeed Venerable Vaṇṇakāraka Thera spoke these verses.

The legend of Vaṇṇakāraka Thera is finished.

[237. Piyālapupphiya[1621]]

I was a deer-hunter back then,
within a grove in the forest.
Having seen a *piyal*[1622] flower

[1618] "Dyer" (*vaṇṇa* = color, hence lit., "color-er;" cf. *vaṇṇaka*, dye, perfume)

[1619] *cetiye*. These would presumably consist of banners, flags, and/or girdles attached to the stupa. *Cetiya* can also mean any shrine, so it is also possible that we should think of the cloths as curtains, robes on statues, and/or table cloths in an image house, or flags and so forth attached to a Bodhi tree.

[1620] "Moon-like" or "Similar to the Moon"

[1621] *"Piyal* flower-er"

[1622] *piyāla* (Sinh. *piyal*) is buchanania latifolia.

I tossed it on the traveled road.[1623] (1) [2450]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2451]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2452]

Thus indeed Venerable Piyālapupphiya Thera spoke these verses.

The legend of Piyālapupphiya Thera is finished.

[238. Ambayāgadāyaka[1624]]

An expert[1625] in my field back then,
I went into a forest grove,
and seeing Buddha, the Calm One,
I gave [him] a gift[1626] of mangoes. (1) [2453]

In the ninety-one aeons since
I gave [him] that donation back then,
I've come to know no bad rebirth:
that's the fruit of a mango-gift. (2) [2454]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2455]

Thus indeed Venerable Ambayāgadāyaka Thera spoke these verses.

The legend of Ambayāgadāyaka Thera is finished.

[1623] this could mean the road traveled by the hunter, but given the indication that this was a very meritorious act, more likely the implication is, "tossed it on the road which the Buddha [who thirty-one aeons ago likely would have been Sikhi Buddha or perhaps a Lonely Buddha] had traveled along".

[1624] "Mango-Sacrifice Donor"

[1625] here following the cty, "well established in my own craft" "clever in my own art"

[1626] *yāga* = sacrifice, *mahadāna* or "great gift;" more than just a handful, presumably.

[239. Jagatikāraka[1627]]

When Atthadassi, the World's Lord,
the Best of Men, reached nirvana,
the landscaping was done by me
for the Buddha's superb stupa. (1) [2456]

In the eighteen hundred aeons
since I did that karma back then,
I've come to know no bad rebirth:
that's the fruit of [good] landscaping. (2) [2457]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2458]

Thus indeed Venerable Jagatikāraka Thera spoke these verses.

The legend of Jagatikāraka Thera is finished.

[240. Vāsidāyaka[1628]]

In the past I was a blacksmith
in Tivarā,[1629] best of cities.
One razor was the gift I made
to an unconquered Lonely One. (1) [2459]

In the ninety-four aeons since
I gave [him] that razor back then,
I've come to know no bad rebirth:
the fruit of a gifted razor. (2) [2460]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2461]

Thus indeed Venerable Vāsidāyaka Thera spoke these verses.

The legend of Vāsidāyaka Thera is finished.

The Summary:

[1627] "Landscaper," reading *jagatī*, earth, ground + *kāraka*, doer; lit., "earth-developer"
[1628] "Razor-donor"
[1629] DPPN: the name given to the inhabitants of Mount Vepulla, then known as Pācinavamsa, near Rājagaha, in the time of Kakusandha Buddha. Their term of life was forty thousand years. S.ii.190.

Udakāsanī, Bhājanada
Sālapupphī, Kilañjada,
Vedika and Vaṇṇakāra,
Piyālam, Ambayāgada,
Jagatī and Vāsidāyi:
there are thirty verses plus eight.

The Udakāsanadāyi Chapter, the Twenty-Fourth

Tuvaradāya Chapter, the Twenty-Fifth

[241. Tuvaradāyaka[1630]]

I was a deer-hunter back then,
within a grove in the forest.
I brought the monks[1631] a [vessel] filled[1632]
with *tuvara*[1633] [for them to eat].[1634] (1) [2462]

In the ninety-one aeons since
I gave [them] that gift at that time,
I've come to know no bad rebirth:
that is the fruit of *tuvara*. (2) [2463]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2464]

Thus indeed Venerable Tuvaradāyaka Thera spoke these verses.

The legend of Tuvaradāyaka Thera is finished.

[1630] "Tuvara Donor". *tuvara* = Sinh. *tōra*, a tree whose seed is eaten as a grain (*tōra parippu* = "*tōra* lentils" = toor dhal)
[1631] *saṅghassa*
[1632] reading *bharitvā* with BJTS and cty (and PTS alternative) for PTS *haritvā*
[1633] this reading follows the BJTS gloss, and also the cty, which explains: "having filled [it] with a handful of *tuvara*, like a small amount of *mung*, a little bit of *tuvara*, I gave [it] in a vessel to the *saṅgha* which had entered/was living in the forest." *Tuvara* (Sinh. *tōra*) is a tree whose seeds are boiled and eaten like lentils.
[1634] lit., "I gave [it]"

[242. Nāgakesariya[1635]]

Gathering both ends of a bow,[1636]
I entered into the forest.
I saw a small lake gathered[1637] [there],
very clean[1638] and full of flowers.[1639] (1) [2465]

Plucking [one] with both of my hands
and saluting on my forehead,[1640]
I [then] offered [it] to Tissa,
the Buddha, Kinsman of the World. (2) [2466]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2467]

In the seventy-seventh aeon,
[I was] named Pamokkharaṇa,[1641]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2469]

Thus indeed Venerable Nāgakesariya Thera spoke these verses.

The legend of Nāgakesariya Thera is finished.

[1635] "Ironwood Lake-er" (?); *nāga* = elephant, cobra, ironwood tree + *kesara* = small lake

[1636] lit., "Having made a bow not two-fold." The meaning seems to be, "having strung a bow". The cty. explains that he did this "for the sake of killing deer, etc."

[1637] PTS reads *osaraŋ*, BJTS and cty read *osaṭaṃ*; both terms mean "gathered" but it is not clear to me in what sense that term is used; the implication could be that many flowers were gathered together in that lake, or perhaps that many streams were gathered together to form it.

[1638] *sabbamaṭaŋ*. BJTS reads *satapattaṃ*, "a lotus".

[1639] *supupphitaŋ*, lit., "well in bloom." BJTS reads *samuṭṭhitaṃ*, "risen up," and the gloss understands him to have seen a lotus flower which had risen up to the surface of the water in the small lake. Cty does not comment on the fourth foot. I have followed PTS here.

[1640] lit., "doing *añjali* on my head." He holds the flower in his hands, pressed together on his forehead in salutation/as a form of worship.

[1641] "Released Lust" = *pamokkha* + *raṇa*

[243. Naḷinakesariya[1642]]

I was a water bird[1643] who dwelled
within a natural lake[1644] [there].
Then I saw [him], the God of Gods,
[when] he was flying[1645] through the sky. (1) [2470]

With a mind that was very clear
I plucked some pollen[1646] with my beak
[and then] offered it to Tissa,
the Buddha, Kinsman of the World. (2) [2471]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2472]

In the seventy-third aeon
I was [one] named Satapatta,[1647]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2473]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2474]

Thus indeed Venerable Naḷinakesariya Thera spoke these verses.

The legend of Naḷinakesariya Thera is finished.

[244. Viravapupphiya[1648]]

The World's Leader went out [then]
with one thousand flawless arahants.[1649]
Plucking a *virava*[1650] flower,

[1642]"Lotus-Lake-er"
[1643]*jalakukkuṭa* = water-fowl, a duck or something similar.
[1644]This follows the BJTS gloss, which follows the cty. lit., "living in the center of a self-produced lake"
[1645]lit., "going"
[1646]*kesariŋ* = flower pollen (or filaments, "hairs"). BJTS understands this to be the pollen of a lotus blossom growing on the lake.
[1647]"Lotus Flower"
[1648]"Virava-Flower-er". BJTS reads *Viravi*°
[1649]lit., "with one thousand who were free of *āsavas* (outflows, defilements)"
[1650]BJTS reads *viravi*

I offered [it] to the Buddha. (1) [2475]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2476]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2477]

Thus indeed Venerable Viravapupphiya Thera spoke these verses.

The legend of Viravapupphiya Thera is finished.

[245. Kuṭidhūpaka[1651]]

I was a watchman at the hut
of the Blessed One, Siddhattha.
Now and again I perfumed [it],
[feeling well-] pleased by [my] own hands. (1) [2478]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of worshipping Buddha. (2) [2479]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2480]

Thus indeed Venerable Kuṭidhūpaka Thera spoke these verses.

The legend of Kuṭidhūpaka Thera is finished.

[246. Pattadāyaka[1652]]

After [he'd] superbly tamed [me],
I made the gift of an alms-bowl
to the Great Sage [named] Siddhattha,
Honesty Embodied, Neutral. (1) [2481]

[1651] "Hut-perfumer"
[1652] "Bowl-Donor"

In the ninety-four aeons since
I made that donation back then,
I've come to know no bad rebirth:
that is the fruit of a bowl-gift. (2) [2482]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2483]

Thus indeed Venerable Pattadāyaka Thera spoke these verses.

The legend of Pattadāyaka Thera is finished.

[247. Dhātupūjaka[1653]]

When Siddhattha, the Best of Men,
the World's Lord, reached nirvana,
I received a single relic
of the Biped Lord, Neutral One. (1) [2484]

I, having taken that relic
of the Buddha, the Sun's Kinsman,
did [then] worship [it] for five years
as though the Best of Men stood[1654] [there]. (2) [2485]

In the ninety-four aeons since
I worshipped that relic back then,
I've come to know no bad rebirth:
the fruit of caring for relics. (3) [2486]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2487]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

[1653] "Relic-Worshipper"
[1654] reading *tiṭṭhantaṃ* with BJTS for PTS *tiṭṭhaŋ taŋ*

[248. Pāṭalipūjaka[1655]]

Back then I placed upon my head
seven trumpet-flower[1656] blossoms;
I offered [them] to the Buddha,
Vessabhu, Supreme among Men. (1) [2488]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (2) [2489]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2490]

Thus indeed Venerable Pāṭalipūjaka Thera spoke these verses.

The legend of Pāṭalipūjaka Thera is finished.

[249. Bimbijāliya[1657]]

The Victor Padumuttara,
Self-Become One, the Chief Person,
explaining the Four [Noble] Truths,
declared the path to deathlessness. (1) [2491]

At that time I [then] spread out [there]
flowers [called] *bimbijālika*[1658]
[and] offered [them] to the Buddha,
Lord of Bipeds, the Neutral One. (2) [2492]

In the sixty-eighth aeon hence
were four [named] Kiñjakesara,[1659]
wheel-turning monarchs with great strength,
possessors of the seven gems. (3) [2493]

[1655] "Trumpet-Flower-Worshipper"

[1656] *pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #255, #369{372}.

[1657] "*Bimbijāla*-Flower-er"

[1658] or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, Phyllanthus indicus (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

[1659] "Lotus Pollen-er" cf. RD *kiñjakkha-kesara* found in VvA

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2494]

Thus indeed Venerable Bimbijāliya Thera spoke these verses.

The legend of Bimbijāliya Thera is finished.

[250. Uddāladāyaka[1660]]

The [Buddha] named Kakusandha[1661]
the Self-Become One, Unconquered,
coming out from the great forest
had arrived at a big river. (1) [2495]

Taking a golden shower[1662] [bloom],
having a mind [full of] pleasure,
I gave [it] to the Self-Become,
Self-Controlled One, the Honest One.[1663] (2) [2496]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [2497]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2498]

Thus indeed Venerable Uddāladāyaka Thera spoke these verses.

The legend of Uddāladāyaka Thera is finished.

The Summary:

Tuvara, Nāga, Nalinā,
Virava, Kuṭidhūpaka,
Patta, Dhātu, Pāṭaliya,
[and] Bimbi; with Uddālaka

[1660] "Golden Shower Flower Donor"
[1661] PTS reads Kakuddha
[1662] Cassia fistula, Sinh. *āsaḷa*, a.k.a. golden rain tree and native to Southern Asia, ranging from Peninsular SE Asia (national tree of Thailand) to southern Pakistan, indigenous in India, Burma, as far south as Sri Lanka
[1663] reading *ujubhūtassa* with BJTS (and PTS alternative) for PTS *ujjubhūtassa*

thirty-seven verses counted
by those ones who know the meaning.

The Tuvaradāya Chapter, the Twenty-Fifth

Thomaka Chapter, the Twenty-Sixth

[251. Thomadāyaka[1664]]

Standing[1665] in the world of the gods,
having listened to the Teaching[1666]
of Vipassi [Buddha], Great Sage,
satisfied[1667] I uttered these words:[1668] (1) [2499]

"Praise to you, O Well-Bred Person![1669]
Praise to you, Ultimate Person!
[While] explaining the deathless state
you ferry many folks across." (2) [2500]

In the ninety-one aeons since
I uttered that speech at that time,
I've come to know no bad rebirth:
that's the fruit of [speaking] praises. (3) [2501]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2502]

Thus indeed Venerable Thomadāyaka Thera spoke these verses.

The legend of Thomadāyaka Thera is finished.

[1664] "Praise-Giver"
[1665] lit., "being standing," *ṭhito santo*, i.e., "while I was standing"
[1666] *dhammaŋ*
[1667] *mudito* not *muditā*
[1668] lit., "this speech" "this word"
[1669] *purisājaññā*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"

[252. Ekāsanadāyaka[1670]]

Sloughing off[1671] my godly color,[1672]
I came to this place with my wife,
desiring to do service to
the Best Buddha's dispensation.[1673] (1) [2503]

Padumuttara's follower
was known by the name Devala.[1674]
With a mind that was very clear,
I provided alms-food to him. (2) [2504]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of giving begged alms.[1675] (3) [2505]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2506]

Thus indeed Venerable Ekāsanadāyaka Thera spoke these verses.

The legend of Ekāsanadāyaka Thera is finished.

[253. Citapūjaka[1676]]

The Buddha known as Ānanda,
the Self-Become, Unconquered One,
passed away[1677] in [his] forest haunt,
in the woods, devoid of people. (1) [2507]

Coming here from the world of gods
[and] having made a pyre[1678] I then

[1670] "One-Seat-Donor"
[1671] or "abandoning," "giving up"
[1672] *devavaṇṇaŋ*. Or "royal caste"?
[1673] *Buddhaseṭṭhassa sāsane*
[1674] cf. above, #55, v. 2 [1291]
[1675] *piṇḍapāta*
[1676] "Pyre-Worshipper". BJTS reads *Citakapūjaka*. which gets the proper word for pyre (*cita*) even though BJTS retains in v. 2 [2508] the form *citaṃ*
[1677] "reached nirvana"
[1678] taking *citaŋ* as *citakaṃ*

did burn [his] body in that place
and I attended upon [it].[1679] (2) [2508]

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 Buddha-*pūjā*. (3) [2509]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2510]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[254. Ticampakapupphiya[1680]]

In the Himalayan region
there's a mountain named Vikaṭa.[1681]
In its midst was[1682] dwelling [back then]
a monk with senses [well-]controlled. (1) [2511]

After seeing that [monk's] calmness,
with [my own] mind very lucid,
gathering three champak flowers
I strew those [blossoms] about [there]. (2) [2512]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2513]

The four analytical modes,
and these eight deliverances,

[1679] lit., "I made attendance upon [it]." *Sakkāra* = hospitality, attendance, service upon, i.e., cleaning it up, placing flowers there, providing it with water and food offerings, etc.

[1680] "Three-*Campaka*-Flower-er". The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

[1681] this is the only reference to the mountain recorded in DPPN. The term means "disgusting" "foul" "filthy" "degraded" as in *vikaṭabhojana*, spoiled or rotten food.

[1682] lit., "is"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2514]

Thus indeed Venerable Ticampakapupphiya Thera spoke these verses.

The legend of Ticampakapupphiya Thera is finished.

[255. Sattapāṭaliya[1683]]

Seven trumpet-flower[1684] blossoms
I [then] offered to the Buddha,
shining like a dinner-plate tree,[1685]
sitting down within a mountain. (1) [2515]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2517]

Thus indeed Venerable Sattapāṭaliya Thera spoke these verses.

The legend of Sattapāṭaliya Thera is finished.

[256. 'Pāhanadāyaka[1686]]

Back then I was the Buddha's son,
[a boy whose] name was Candana.[1687]
I donated one of my shoes
when your Awakening occurred. (1) [2518]

In the ninety-one aeons since
I donated that shoe back then,

[1683]"Seven-Trumpet-Flower-er"
[1684]*pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.
[1685]*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[1686]that is, Upāhana-dāyaka, supplying (as do some manuscripts) the elided "u". "Shoe-donor"
[1687]"Sandalwood"

I've come to know no bad rebirth:
that's the fruit of a gifted shoe. (2) [2519]

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (3) [2520]

Thus indeed Venerable 'Pāhanadāyaka Thera spoke these verses.

The legend of 'Pāhanadāyaka Thera is finished.

[257. Mañjaripūjaka[1688]]

Fashioning a bunch[1689] [of flowers,]
I went out onto[1690] the highway.
I saw the Monk, Bettered by None,
Honored by the Monks' Assembly. (1) [2521]

Happy, with pleasure in [my] heart,
and [filled] with supreme joyfulness,
taking [it] with both of my hands
I offered Buddha [that bouquet]. (2) [2522]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2523]

In the seventy-third aeon
there was one ruler of the earth,
known by the name of Jotiya,[1691]
a wheel-turning king with great strength. (4) [2524]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2525]

Thus indeed Venerable Mañjaripūjaka Thera spoke these verses.

[1688] "Offerer of a Bunch"

[1689] *mañjari* is a bunch, cluster, stem with branches; the causative *karitvā* suggests human agency in constructing it, which suggests to me a grouping of flowers, i.e., a bouquet or perhaps a wreath or other ornament.

[1690] lit., "entered into"

[1691] fr. *joti*, "Star" or "Light" or "Splendour" or "Glory"

The legend of Mañjaripūjaka Thera is finished.

[258. Paṇṇadāyaka[1692]]

On a Himalayan mountain,
I was a bark-clothed [ascetic],
subsisting on unsalted leaves,
self-controlled in terms of my needs.[1693] (1) [2526]

When [my] breakfast had been obtained,
Siddhattha [Buddha] approached me.
I gave that [food] to the Buddha,
[feeling well-]pleased by [my] own hands. (2) [2527]

In the ninety-four aeons since
I gave [him] those leaves at that time,
I've come to know no bad rebirth:
that's the fruit of leaf-donations. (3) [2528]

In the twenty-seventh aeon
there was a king, Yadatthiya,[1694]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2529]

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (5) [2530]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

[259. Kuṭidāyaka[1695]]

At that time the Sambuddha dwelt
at tree-root, wandering the woods.
Fashioning a hall of leaves, I
gave [it] for the Unconquered One.[1696] (1) [2531]

[1692] "Leaf-Donor"
[1693] *niyamesu saŋvuta*, lit., "self-controlled with regard to necessities"
[1694] = *yad* + *atthiya*, "Whatever Meaning" (?)
[1695] "Hut-Donor"
[1696] I take *aparājite* as a locative, "with regard to the Unconquered One," because the opening line concerns a single Sambuddha (who ninety-one aeons ago would have been Vipassi Buddha). But

In the ninety-one aeons since
I gave that hut of leaves [to him],
I've come to know no bad rebirth:
that's the fruit of hut-donations. (2) [2532]

In the thirty-eighth aeon hence
there were sixteen [men] who were kings,
wheel-turning monarchs who were called,
quote, Sabbattha-abhivassi.[1697] (3) [2533]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2534]

Thus indeed Venerable Kuṭidāyaka Thera spoke these verses.

The legend of Kuṭidāyaka Thera is finished.

[260. Aggapupphiya[1698]]

To give an *aggaja*[1699] blossom,
I approached the Ultimate Man,
the Golden-Colored Sambuddha,
Sikhi, [who] like a heap of fire[1700]
was shining forth [his thousand] rays
while sitting on a mountainside.
Happy, with pleasure in [my] heart,
I offered Buddha [that flower]. (1-2) [2535-2536]

In the thirty-one aeons since
I did *pūjā* [with] that flower,

---

it is possible that the gift was made more generically for "Unconquered Ones," taking the term as an accusative plural object of *adāsim*

[1697] "[Bringer of] Much Rain Everywhere," an unusual name which is almost a sentence, perhaps why the text here, equally unusually, includes "iti" after giving the (proper) name, which I have translated, "quote,".

[1698] "*Agga*-Flower-er". BJTS takes *agga* ("first" or "chief") or *aggaja* ("first born" or "eldest brother") as the name of a flower, which is reasonable given the context of its usage here, and is also the conclusion of the cty: "*Aggajaṃ puppham ādāya ti aggaja-nāmakaṃ pupphaṃ...*"

[1699] one is tempted to take the literal meaning ("first born" etc.) as a proper name of the flower and translate accordingly, but I have not found the term in dictionaries so that would imply too much certainly about it. The PTS ed. gives the name of the monk as Aggapupphiya, and it is thus unclear whether *agga* or *aggaja* would be the flower's name. It is also possible, contra the BJTS, to see this not as the *name* of the flower but rather some characteristic of it, e.g., "first blossom" on a plant, or "produced (*jan*) through some chief/top/best method (*agga*).

[1700] *sikhī*, a play on the meaning of the Buddha's name. It can also mean "peacock."

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2537]

In the twenty-fifth aeon [hence]
I'm known [by the name] Amita,[1701]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2538]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2539]

Thus indeed Venerable Aggapupphiya Thera spoke these verses.

The legend of Aggapupphiya Thera is finished.

The summary:

Thomaka, Bhikkha, Citaka,
Campaka, Sattapāṭali,
'pāhana, Mañjari, Paṇṇa,
Kuṭida, Aggapupphiya[1702]
and the verses here are counted
as exactly forty plus one.

The Thomaka Chapter, the Twenty-Sixth

Padumukkhepa Chapter, the Twenty-Seventh

[261. Ākāsukkhipiya[1703]]

Taking two water-born flowers,[1704]
I approached the Bull Among Men,
Siddhattha, gold-colored [Buddha],
traveling around the bazaar. (1) [2540]

[1701] "Boundless"

[1702] omitting *ca* following PTS alternative as well as BJTS. This keeps the meter right, in Pāli as much as in English. There are anyway already two *cas* in the following line, which keeps the English awkward enough.

[1703] "Sky-Scatterer" or "Thrown Up Into the Sky". The name of each Chapter usually corresponds to the proper name of the subject of the first *apadāna* in it. The same is only partly true here. While the chapter name, *paduma-ukkhepa* ("Pink Lotus Thrown Upward"), alludes both linguistically and descriptively to the name of the Thera, it is not, in fact, his proper name.

[1704] *jalajagge duve gayhā*. This follows the cty, which explains: *jale udake jāte agge uppalādayo dve pupphe gahetvā* ("taking two flowers such as lotus, the best ones, born in the water")

I placed one flower down at the
two feet of the Best of Buddhas.
And taking the other[1705] flower
I threw [it] up into the sky. (2) [2541]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of giving flowers. (3) [2542]

In the thirty-second aeon
ago lived one lord of the earth
known as Antalikkhacara,[1706]
a wheel-turning king with great strength. (4) [2543]

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (5) [2544]

Thus indeed Venerable Ākāsukkhipiya Thera spoke these verses.

The legend of Ākāsukkhipiya Thera is finished.

[262. Telamakkhiya[1707]]

When Siddhattha, the Blessed One,
the Bull Among Men passed away,[1708]
for all time I smeared oil upon
the railing at his Bodhi [tree]. (1) [2545]

In the ninety-four aeons since
I smeared oil [on the railing] then,
I've come to know no bad rebirth:
that is the fruit of smearing [oil]. (2) [2546]

In the twenty-fourth aeon hence
I'm the ruler[1709] named Succhavi,[1710]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2547]

[1705] lit., "and one"
[1706] "Atmosphere-Wanderer"
[1707] "Oil-Smearer"
[1708] lit., "reached nirvana"
[1709] lit., "kṣatriyan"
[1710] "Having Lovely Skin," used in D (iii.159) and J (v.215; vi.269) according to RD

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2548]

Thus indeed Venerable Telamakkhiya Thera spoke these verses.

The legend of Telamakkhiya Thera is finished.

[263. Aḍḍhacandiya[1711]]

A half-moon[1712] was given by me
at the tree[1713] rising up from earth,
at the feet of Blessed Tissa's
Bodhi, [a crocodile-bark tree].[1714] (1) [2549]

In the ninety-two aeons since
I offered that flower [to it],
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [2550]

In the twenty-fifth aeon hence
a kṣatriyan named Devapa[1715]
was a wheel-turner with great strength,
possessor of the seven gems. (3) [2551]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2552]

Thus indeed Venerable Aḍḍhacandiya Thera spoke these verses.

The legend of Aḍḍhacandiya Thera is finished.

[1711] "Half-Moon-er"

[1712] the cty takes the term to be the name of a flower, which seems likely given the reference to "that flower" (or "those flowers") in v. 2 [2550]

[1713] the term for "tree" used here, *pādape*, lit., means "foot-drinker" and resonates/puns with the superb "feet" of the tree where he gives the "half-moon" (flowers?).

[1714] the Bodhi Tree of Tissa Buddha was *asana*, Pentaptera tomentosa, aka crocodile-bark tree, black murdah, Indian laurel, silver greywood, white chuglam.

[1715] I am unclear about the meaning of this name; could be read as *de* + *vapa* ("Two Sowings" or "Twice Sheared"), or *deva-pā*, ("Drinking [like?] a God /King")"

[264. Araṇadīpiya[1716]]

I, being reborn as a god,
coming down to the earth back then,
made a donation of five lamps,
[feeling well-]pleased by [my] own hands. (1) [2553]

In the ninety-four aeons since
I donated that lamp back then,
I've come to no know bad rebirth:
that's the fruit of lamp-donations. (2) [2554]

In the fifty-fifth aeon [hence]
there lived one ruler of the earth,
[who was] named Samantacakkhu,[1717]
a wheel-turning king with great strength. (3) [2555]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2556]

Thus indeed Venerable Araṇadīpiya Thera spoke these verses.

The legend of Araṇadīpiya Thera is finished.

[265. Biḷālidāyaka[1718]]

In the Himalayan region,
there's a mountain named Romasa.[1719]
At the foot of that mountain lived
a monk with senses [well-]controlled. (1) [2557]

Having gathered tuberous roots,
I donated [them] to [that] monk.
The Great Hero rejoiced [in that],
the Self-Become, Unconquered One: (2) [2558]

[1716] "Solitude Illuminator"

[1717] "Eyes on All Sides" or "All-Seeing"

[1718] "Tuberous-Root-Donor". Cty glosses *biḷāli* as *āḷavaṃ*, "potato"

[1719] I am unclear about the meaning of this name. Cf. *roma*, body hair, *romaka*, feathered?, or *romantheti*, chews the cud. The mountain is named elsewhere (#517) and the name is used also of a previous Paccekabuddha (#279, #347, #433 {436}, below), and a rebirth-precursor of other arahants, too (#226, above; #299, below; in DPPN the name is *only* witnessed in *Apadāna* (plus one instance in ThagA i.399)

"Tuberous roots you've given me
with a mind that is very clear.
Transmigrating in existence
the fruit will be reborn for you." (3) [2559]

In the ninety-four aeons since
I gave [him] those tuberous roots,
I've come to know no bad rebirth:
that's the fruit of tuberous roots. (4) [2560]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2561]

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

The legend of Biḷālidāyaka Thera is finished.

[266. Macchadāyaka[1720]]

On Candabhāgā River's bank
I was an osprey[1721] at that time.
I brought[1722] a big fish and gave it
to the Buddha [named] Siddhattha. (1) [2562]

In the ninety-four aeons since
I donated that fish back then,
I've come to know no bad rebirth:
that's the fruit of fish donations. (2) [2563]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2564]

Thus indeed Venerable Macchadāyaka Thera spoke these verses.
The legend of Macchadāyaka Thera is finished.

[1720] "Fish-Donor"
[1721] *ukkusa*
[1722] lit., "picking up" "taking up" "fishing out"

[267. Javahaŋsaka[1723]]

On Candabhāgā River's bank
I was a forester back then.
I saw the Buddha, Siddhattha,
traveling across the sky [there]. (1) [2565]

Raising my hands pressed together,
gazing upon the Sage so Great,
bringing pleasure to [my] own heart
I gave the Leader reverence. (2) [2566]

In the ninety-four aeons since
I revered the Bull Among Men,
I've come to know no bad rebirth:
that is the fruit of reverence. (3) [2567]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2568]

Thus indeed Venerable Javahaŋsaka Thera spoke these verses.

The legend of Javahaŋsaka Thera is finished.

[268. Saḷalapupphiya[1724]]

On Candabhāgā River's bank
I was a *kinnara*[1725] back then.
I saw the Buddha, Vipassi,
Surrounded by[1726] a Net of Rays. (1) [2569]

Happy, with pleasure in [my] heart,
and [filled] with supreme joyfulness,
taking a *saḷala* flower,
I strew [it before] Vipassi. (2) [2570]

In the ninety-one aeons since
I did *pūjā* [with] that flower,

[1723] "Speedy Swan-er," apparently an allusion to the Buddha's movement across the sky, the witnessing of which serves as this monk's foundational good deed.
[1724] "*Saḷala*-Flower-er". BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)
[1725] The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".
[1726] lit., "mixed up with," "confused with" "jumbled with"

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2572]

Thus indeed Venerable Saḷalapupphiya Thera spoke these verses.

The legend of Saḷalapupphiya Thera is finished.

[269. Upāgatabhāsaniya[1727]]

Amidst the Himalayan [mounts,]
there was a well-apportioned lake.
I was a demon[1728] in that place,
with low morals,[1729] terrifying. (1) [2573]

Vipassi, Leader of the World,
Merciful, Compassionate One,
did come into my presence [then,]
with a desire to lift me up. (2) [2574]

Going forth with expectation,
I paid homage to the Teacher,
the Great Hero who had arrived,
the God of Gods, the Bull of Men. (3) [2575]

In the ninety-one aeons since
I worshipped the Supreme Person,
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [2576]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2577]

Thus indeed Venerable Upāgatabhāsaniya Thera spoke these verses.

The legend of Upāgatabhāsaniya Thera is finished.

[1727] "Speaker to One who has Arrived"
[1728] *rakkhaso*
[1729] Reading *heṭṭhasīso* with BJTS for PTS *poṭṭhasīso*

[270. Taraṇiya[1730]]

Vipassi Buddha,[1731] Golden One,
was standing on a river bank,
Worthy of Homage, the Teacher,
Honored by the Monks' Assembly. (1) [2578]

Boats for crossing the great ocean
were not to be found in that place.
Having gone forth from [that] river
I helped the World's Leader across.[1732] (2) [2579]

In the ninety-one aeons since
I helped the Best Person to cross,
I've come to know no bad rebirth:
that is the fruit of ferrying. (3) [2580]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2581]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The Summary:

Ukkhepi, Tela and Candi,
Dipada and Biḷālida,
Maccha, Java, Salaḷada,
Rakkhasa, Taraṇa [makes] ten
and here the verses are counted
as exactly forty plus one.

The Padumukkhepa Chapter, the Twenty-Seventh

[1730] "Boatman" or "Ferryman." cf. #204, #280, #485 {488}. Perhaps in this instance better, "Cross-Over-er" since it is not clear just how he performs the deed. Are we to imagine him as a fish?
[1731] lit., Sambuddha
[1732] lit., "I caused the World's Leader to cross"

Suvaṇṇabimbohana Chapter, the Twenty-Eighth

[271. Suvaṇṇabimbohaniya[1733]]

I donated a single chair,
[feeling well-] pleased by [my] own hands,
and I [also] gave a pillow,
wishing for the ultimate goal. (1) [2582]

In the ninety-one aeons since
I donated that pillow [then],
I've come to know no bad rebirth:
that is the fruit of a pillow. (2) [2583]

In the sixty-third aeon hence
was the ruler[1734] named Asama,[1735]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2584]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2585]

Thus indeed Venerable Suvaṇṇabimbohaniya Thera spoke these verses.

The legend of Suvaṇṇabimbohaniya Thera is finished.

[272. Tilamuṭṭhidāyaka[1736]]

Discerning what I was thinking,
the Teacher, the World's Chief Leader,
by means of his body made of
mind approached me through his powers.[1737] (1) [2586]

While attending on the Teacher,
worshipping the Supreme Person,

[1733] "Gold-Pillow-er". The term (properly *bimbohana*) derives from the shape of the fruit of the *Bimbijala* tree, Momordica monadelpha, Bodhi tree of Dhammadassi Buddha. While PTS uses this spelling in the colophon, and BJTS and PTS alternative use it here, PTS gives *Suvaṇṇabibbohaniya*, presumably a typo.
[1734] kṣatriyan
[1735] "Unique" or "Unmatched"
[1736] "Sesame-handful Donor"
[1737] *iddhi*

happy, with pleasure in my heart,
I gave a sesame-handful. (2) [2587]

In the ninety-one aeons since
I gave a sesame-handful,
I've come to know no bad rebirth:
a handful of sesame's fruit. (3) [2588]

In the sixteenth aeon ago
the *kṣatriyan* named Nandiya
was a wheel-turning king with great strength,
possessor of the seven gems. (4) [2589]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2590]

Thus indeed Venerable Tilamuṭṭhidāyaka Thera spoke these verses.

The legend of Tilamuṭṭhidāyaka Thera is finished.

[273. Caṅgoṭakiya[1738]]

While dwelling amidst the mountains,
living off of [food from] the sea,
not wishing to fall backwards I
did make a donation, a box.[1739] (1) [2591]

After giving a box of blooms
to Siddhattha, the Greatest Sage,
the Pitier of All Beings,
an aeon I joyed in heaven. (2) [2592]

In the ninety-four aeons since
I gave that box [to Buddha] then,
I've come to know no bad rebirth:
that's the fruit of [giving] a box. (3) [2593]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2594]

Thus indeed Venerable Caṅgoṭakiya Thera spoke these verses.

[1738] "Box-er"

[1739] *caṅgoṭakam*, "box," glossed here as *goṭuwak*, a cup-shaped container

The legend of Caṅgoṭakiya Thera is finished.

[274. Abbhañjanadāyaka[1740]]

Unguent was given by me
to Koṇḍañña, the Blessed One,
Free of Passion, the Neutral One,
Whose Mind was as [Wide] as the Sky,
Non-Delayed One,[1741] Meditator,[1742]
Turner-back of All Delusion,
the Well-Wisher of Every World,[1743]
the Biped Lord, Neutral One. (1-2) [2595-2596]

During aeons beyond measure
since I gave [Buddha] unguent,
I've come to know no bad rebirth:
the fruit of [giving] unguent. (3) [2597]

In the fifteenth aeon ago
there was a ruler, Cirappa,[1744]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2599]

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

[275. Ekañjaliya[1745]]

I gave an open dwelling place
to the Recluse, the Greatest Sage,
dwelling in [the shade of] a fig[1746]

[1740] "Unguent-Donor"
[1741] *nippapañca*, lit., "One who Lacks the Delays," i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.
[1742] *jyāyī* = practitioner of *jhanas* (levels of meditative achievement).
[1743] *sabbalokahitesino*
[1744] "Long and Little" (or something like "Long Drinking"?)
[1745] "One Salute"
[1746] *udumbara*, Sinh. *dimbul*

on a [well-]prepared[1747] mat of leaves. (1) [2600]

Raising my hands pressed together,[1748]
I spread out a mat of flowers
for Tissa, the Best of Bipeds,
Lord of the World, the Neutral One. (2) [2601]

In the ninety-two aeons since
I fashioned that mat of flowers,
I've come to know no bad rebirth:
that's the fruit of [giving] a mat. (3) [2602]

In the fourteenth aeon ago
I was a ruler of people,[1749]
a wheel-turning king with great strength,
known as[1750] Eka-añjalika.[1751] (4) [2603]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2604]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

[1747] or "fixed," "established"
[1748] lit., "Raising up *añjali*"
[1749] *manujâdhipo*, lit., "exerciser of power over those born of Manu."
[1750] lit., "named," "by name"
[1751] only slightly variant form with the same meaning as the this-life name, "One Salute"

[276. Potthadāyaka[1752]]

I gave a plastering[1753] gift for
the Gift-Worthy, Unexcelled One[1754]
in the name of[1755] the Great Sage, the
Teacher, and the Teaching, and monks.[1756] (1) [2605]

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 a plaster-gift. (2) [2606]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2607]

Thus indeed Venerable Potthadāyaka Thera spoke these verses.

The legend of Potthadāyaka Thera is finished.

[1752] "Plastering Donor" (or perhaps to be read, "Bark-Donor," see next note)

[1753] *potthadāna*. The basic meaning of *pottha* is plaster, a mortar made with limestone, soil, cow dung and water (RD, s.v.). The poem gives no contextual reason to take it, as apparently do both BJTS gloss and cty (p. 471), as *potthaka*, "fibrous cloth" (cp. Sinh. *potta*, bark, which seems to be in the mind of cty when it explains: "it means that a cloak was given by me to the Triple Gem after pounding a strip of *pottha*, dampened *pottha*; rubbing it with a cow's jawbone [until it is] the same [thickness] as a prepared cloak; taking measured threads; cutting them; [then] having a cloak woven with that thread for the sake of sitting upon or for the sake of carpeting." BJTS glosses the term as *mā visin niyanda vatak dena ladi*, "a hempen cloth was given by me." Given the association of *Apadāna* with the emergent *stupa* cult, however, the audience would easily have imagined the pious gift to have been a contribution of plaster, or participation in the actual work of plastering, rather than a gift of bark. On the other hand, in typical fashion, the name is reworked for the sake of meter as *Potthaka*, in the colophonic summary, which might support reading it as "cloth" after all. Cf. below, v. 176 of *Pilindavaccha-apadāna* (#388 {391}) = [3550], where the term is definitely used for a type of cloth.

[1754] *dakkhiṇeyye anuttare*, following BJTS Sinhala gloss (*kerehi*) in reading these locatives as indicating that the gift was "for" the Buddha. But these epithets could equally well stand in for the gift-worthy, unexcelled *stupa* of a Buddha, which is often represented in *Apadāna as* the Buddha himself, and would make sense of the gift of plaster, if that is the meaning of *pottha*. If the reference is to the living Buddha (as BJTS seems to assume), then plastering does not make sense, which may explain why BJTS (and cty) read it as a cloth instead.

[1755] more lit., "with reference to," "concerning," *ārabbha*

[1756] *satthā (= Buddha), dhamma and saṅgha*, i.e., the Triple Gem.

[277. Citakapūjaka[1757]]

On Candabhāgā River's bank
I was going with the current.
I placed seven *māluvā*[1758] blooms
[and performed] *pūjā* at a shrine.[1759] (1) [2608]

In the ninety-four aeons since
I did a *pūjā* at [that] shrine,
I've come to know no bad rebirth:
that is the fruit of shrine-*pūjā*. (2) [2609]

Seventy-seven aeons hence
there were seven wheel-turning kings,
[who all were] named Paṭijagga,[1760]
possessors of the seven gems. (3) [2610]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2611]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

[278. Āluvadāyaka[1761]]

On a Himalayan mountain
flows the great Indus, beautiful.
There I saw the Passionless One,
the Radiant One,[1762] Beautiful. (1) [2612]

Amazed after [I] had seen him,
Engaged in the Ultimate Calm,
I gave [some] bulbous roots to him,
[feeling well-]pleased by [my] own hands. (2) [2613]

[1757] "Shrine-Worshipper"

[1758] RD explains this as a "long creeper," which is common enough in similes to be noticed in JPTS 1907, p. 123.

[1759] cty stipulates that he first constructed the shrine of sand, then worshipped it using the flowers in his *pūjā*.

[1760] "Cared For" "Fostered" (or perhaps "Carers For," "Fosterers")

[1761] "Bulbous Root Donor." BJTS glosses this term as Sinh. *ala*, root, bulbous root, as in *ala-tarpal*, potato. Cty says it was a portion (*khaṇḍa*) of the stuff.

[1762] following cty and BJTS in reading *sappapabhāsa* as = *su-(p)pabhāsa*, "very bright"

In the thirty-one aeons since
I gave those bulbous roots back then,
I've come to know no bad rebirth:
that's the fruit of bulbous-root-gifts. (3) [2614]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2615]

Thus indeed Venerable Āluvadāyaka Thera spoke these verses.

The legend of Āluvadāyaka Thera is finished.

[279. Ekapuṇḍarīka[1763]]

The Self-Become, Bright [Buddha] then
was known by the name Romasa.[1764]
I gifted [him] a white lotus,
with a mind that was very clear. (1) [2616]

In the ninety-four aeons since
I gave a white lotus back then,
I've come to know no bad rebirth:
that's the fruit of a white lotus. (2) [2617]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2618]

Thus indeed Venerable Ekapuṇḍarīka Thera spoke these verses.

The legend of Ekapuṇḍarīka Thera is finished.

[280. Taraṇiya[1765]]

On a rough spot on the highway,
I caused a bridge to be fashioned
for the sake of the world's crossing,
[feeling well-]pleased by [my] own hands. (1) [2619]

[1763] "One White Lotus-er"

[1764] Here this puzzling name is used of a Lonely Buddha.

[1765] "Cross-Over-er," "Ferryman." The name appears as *Setuna*, "Bridge-er," in the chapter summary below.

In the ninety-one aeons since
that bridge got constructed by me,
I've come to know no bad rebirth:
that's the fruit of giving a bridge. (2) [2620]

In the fifty-fifth aeon hence
there was one [man], Samogadha,[1766]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2622]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The summary:

Sovaṇṇa and Tilamuṭṭhi,
Caṅkoṭ',[1767] Abbhañjam, Añjali,
Potthaka, Citaka, Māla,
Ekapuṇḍari, Setuna:
when the verses are counted by
wise people there are forty-two.

The Suvaṇṇabimbohana Chapter, the Twenty-Eighth

Paṇṇadāyaka Chapter, the Twenty-Ninth

[281. Paṇṇadāyaka[1768]]

Sitting in a room made of leaves,
I am feeding on leaves as food.
Siddhattha [Buddha], the World's Torch,[1769]
the Physician for Every World,[1770]
the Greatest Sage [then] did approach
me seated [in that room of leaves].

[1766] "Fully Immersed"
[1767] probably a typographical error; BJTS reads *Caṅgoṭ'*
[1768] "Leaf Donor"
[1769] *lokapajjoto*
[1770] *sabbalokatikicchako*

I gave leaves to him [when he was]
sitting on a mat made of leaves. (1-2) [2623-2624]

In the ninety-four aeons since
I gave [those] leaves [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving leaves. (3) [2625]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2626]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

[282. Phaladāyaka[1771]]

Rising up from meditation,[1772]
[the Buddha][1773] approached me for alms.
Same as the cosmic mountain,[1774] he
was like the bearer of the earth.[1775] (1) [2627]

Myrobalan[1776] [and] gooseberry,[1777]
mango,[1778] rose-apple,[1779] bahera,[1780]

[1771]"Fruit-Donor". cf. #87, #127, #140, #305 (more? xxx)

[1772]lit., "from *samādhi*"

[1773]Suddhattha Buddha, as becomes clear in v. 3, and is confirmed by the dating of ninety-four aeons ago in v. 4.

[1774]Sineru, Mt. Meru

[1775]this extends the prior simile: "being the same as Mt. Meru" implies that he "upholds the earth," a quality of the cosmic mountain.

[1776]Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; Terminalia chebula. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

[1777]Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; Phyllanthus emblica

[1778]*amba*, Magnifera indica

[1779]Sinh. *damba*, *jambu*, Syzygium samarangense

[1780]*vibhīṭaka*, Sinh. *buḷu*, Terminalia bellirica (sic bellerica), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

jujube,[1781] markingnut,[1782] bel,[1783]
and the fruits of *phārusaka*[1784] —
all of that was given by me,
with a mind that was very clear,
to Siddhattha [Buddha], Great Sage,
the Pitier of Every World.[1785] (2-3) [2628-2629]

In the ninety-four aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [2630]

In the fifty-seventh aeon
hence [lived] a ruler,[1786] Ekajjha,[1787]
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2631]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2632]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[283. Paccuggamaniya[1788]]

With a mind that was very clear,
I went out and gave greetings to
Siddhattha [Buddha], World's Torch,[1789]
the Physician for Every World,[1790]
the Bull of Men, who had arrived
like a lion in the forest,[1791]

[1781] *kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zyzyphus Jujuba, Indian jujube or Chinese apple.
[1782] *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*
[1783] *billaŋ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*
[1784] Sinh. *boraḷu damanu*, a species of Eugenia.
[1785] *sabbalokānukampito*
[1786] kṣatriyan
[1787] "Together" (taking it fr. *ekajjhaṃ*)
[1788] "Go and Meet-er"
[1789] *lokapajjotaŋ*; I sometimes take this as a non-epithet, "lighting up the world"
[1790] *sabbalokatikicchakaŋ*
[1791] lit., "like a lion which wanders about in the forest"

like a bull of the finest breed,
splendid like an arjuna tree.[1792] (1-2) [2633-2634]

In the ninety-four aeons since
I went to meet the Bull of Men,
I've come to know no bad rebirth:
that's the fruit of going to meet. (3) [2635]

In the twenty-seventh aeon
hence there was one ruler of men,
a wheel-turning king with great strength,
who was named Suparivāra.[1793] (4) [2636]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2637]

Thus indeed Venerable Paccuggamaniya Thera spoke these verses.

The legend of Paccuggamaniya Thera is finished.

[284. Ekapupphiya[1794]]

At that time I was a goblin,[1795]
[residing] at the southern gate.
I saw the Buddha, Stainless One,
[bright but cool] like a rayless sun.[1796] (1) [2638]

One flower was given by me
to Vipassi, the Chief of Men,
the Well-Wisher of Every World,[1797]
the Best Biped, the Neutral One. (2) [2639]

In the ninety-one aeons since
I gave that flower [to him] back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2640]

[1792] *kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa*, *kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.
[1793] "Good Retinue"
[1794] "One Flower-er"
[1795] *pisāco*
[1796] *vītaraṃsa*; see above, note to #215, v. 1 [2339]. xxx should this, and the two sun metaphors in #215, and again in #305, be treated as epithets? The distinction is taken to be the presence (or not, in the case of epithets) of comparative enclitics like *va*, *iva*
[1797] *sabbalokahitesino*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2641]

Thus indeed Venerable Ekapupphiya Thera spoke these verses.

The legend of Ekapupphiya Thera is finished.

[285. Maghavapupphiya[1798]]

The Self-Become, Unconquered One,
he Endowed with Meditation,
the Bright One, the Unsullied One
[dwelt] on River Narmada's bank. (1) [2642]

With a happy heart, having seen
the Sambuddha, Unconquered One,
then with a *maghava* flower
I worshipped[1799] that Self-Become One. (2) [2643]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2644]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2645]

Thus indeed Venerable Maghavapupphiya Thera spoke these verses.

The legend of Maghavapupphiya Thera is finished.

[286. Upaṭṭhāyaka[1800]]

After I had invited him —
the World's Best, the Bull of Men,
the Best Biped, Great Elephant,
Sacrificial Recipient,
who had entered onto the road —

[1798] "*Maghava*-Flower-er"
[1799] lit., "did *pūja* to"
[1800] "Servant"

service was provided by me
to Siddhattha [Buddha], Great Sage,
the Well-Wisher of Every World.[1801] (1-2) [2646-2647]

Accepting [it], the Sambuddha,
the Greatest Sage, [then] rose up from
that seat [prepared] for serving [him]
[and] set forth, his face to the west. (3) [2648]

In the ninety-four aeons since
I gave [him] that service back then,
I've come to know no bad rebirth:
that's the fruit of giving service. (4) [2649]

In the fifty-seventh aeon
hence, [lived] he named Balasena,[1802]
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2650]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (6) [2651]

Thus indeed Venerable Upaṭṭhāyaka Thera spoke these verses.

The legend of Upaṭṭhāyaka Thera is finished.

[287. Apadāniya[1803]]

I praised the *apadānas* of
the Great Sages, the Well-Gone Ones,
and worshipped them, head on [their] feet,
[feeling well-]pleased by [my] own hands. (1) [2652]

In the ninety-two aeons since
I praised the *apadāna* [poems]
I've come to know no bad rebirth:
that is the fruit of extolling. (2) [2653]

The four analytical modes,
and these eight deliverances,

[1801] *sabbalokahitesino*
[1802] "Possessor of a Strong Army"
[1803] "*Apadāna*-er"

six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2654]

Thus indeed Venerable Apadāniya Thera spoke these verses.

The legend of Apadāniya Thera is finished.

[288. Sattāhapabbajita[1804]]

Honored and revered were the monks[1805]
of Vipassi, the Blessed One.
Calamity'd befallen me;[1806]
there was a family rift[1807] at home.[1808] (1) [2655]

Entering renunciation
in order to allay [my] grief,
I [spent] a week there blissfully,
desiring the Teacher's teaching.[1809] (2) [2656]

In the ninety-one aeons since
I went forth a renouncer then,
I've come to know no bad rebirth:
the fruit of renunciation. (3) [2657]

In the sixty-seventh aeon
hence, there were seven lords of earth
[who] were [all] called Sunikkhama,[1810]
wheel-turning monarchs with great strength. (4) [2658]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2659]

Thus indeed Venerable Sattāhapabbajita Thera spoke these verses.

The legend of Sattāhapabbajita Thera is finished.

[1804] "Renouncer for a Week"
[1805] lit., "Assembly," the entire monastic community (*saṅgha*)
[1806] lit., "calamity (*vyasana*) had arisen/been produced for me"
[1807] lit., "a division among relatives." The meaning might also be "I was one who caused a rift in the family" or "I was separated from the family"
[1808] *pure*, lit., "in the house"
[1809] lit., "in a state of desire for the *sāsana* ["Dispensation" "Religion"] of the Teacher"
[1810] "Going Out Well"

[289. Buddhūpaṭṭhāyaka[1811]]

Veṭambari[1812] was the name of
[the man] who was my father then.
Having taken [me by] my hand,
he led me to the Greatest Sage. (1) [2660]

"These Buddhas, Chief Lords of the World,
will [all] be pointed out to me;"
I served them [all] respectfully,
[feeling well-] pleased by [my] own hands. (2) [2661]

In the thirty-one aeons since
I looked after the Buddha then,
I've come to know no bad rebirth:
the fruit of providing service. (3) [2662]

In the twenty-third aeon hence
there were four of the ruling caste,[1813]
[who] were [all] called Samaṇūpaṭṭhāka,[1814]
wheel-turning monarchs with great strength. (4) [2663]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2664]

Thus indeed Venerable Buddhūpaṭṭhāyaka Thera spoke these verses.

The legend of Buddhūpaṭṭhāyaka Thera is finished.

[290. Pubbaṅgamaniya[1815]]

Eighty-four thousand [great people]
renounced the world, nothing at all.
I gave precedence to them [then,]
wishing for the ultimate goal. (1) [2665]

In this world of lust and being,
they carefully attended on

[1811] "Buddha-Server" or "Attendant on the Buddha"
[1812] the name varies widely amongst the manuscripts, perhaps because it seems to have no discernible meaning, beyond being his father's name.
[1813] lit., kṣatriyans
[1814] "Servant of the Monks"
[1815] "Precedence-giver"

the Undisturbed One,[1816] Lucid One,[1817]
[feeling well-]pleased by [their] own hands. (2) [2666]

[Their] Faults Destroyed,[1818] Defects Expelled,[1819]
they Did their Duty, Free of Fault,[1820]
Pervading [all] with Loving Hearts,
Self-Become Ones, Unconquered Ones; (3) [2667]

remembering those Sambuddhas,[1821]
having given service to them,
when the [time of my] death arrived,
I went to divine existence. (3-4) [2668]

In the ninety-four aeons since
I protected morals back then,
I've come to know no bad rebirth:
that's the fruit of being restrained. (5) [2669]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2670]

Thus indeed Venerable Pubbaṅgamaniya Thera spoke these verses.

The legend of Pubbaṅgamaniya Thera is finished.

The Summary:

Paṇṇa, Phala, Uggamiya,
Ekapupphi, and Maghava,
Upaṭṭhāka's *apadāna*,
Pabbajja and Upaṭṭhaha,
and Pubbaṅgama; the verses
are counted as forty and eight.

The Paṇṇadāyaka Chapter, the Twenty-Ninth

[1816] *anāvilaṃ*
[1817] *vippasannaṃ*
[1818] *khīṇâsava*, lit., "whose defilements (*āsavas*, "outflows") had been destroyed," that is, they were arahants
[1819] *vanta-dosa*, lit., "whose defects/anger/bad deeds had been vomited out"
[1820] *anāsava*; the two epithets in the second line are positive statements of the two negative epithets in the first line.
[1821] lit., "fully mindful of the Sambuddha"

Citapūjaka[1822] Chapter, the Thirtieth

[291. Citapūjaka[1823]]

At that time I was a brahmin,
known by the name of Ajita.[1824]
Wishing to do a sacrifice,[1825]
I'd gathered various flowers. (1) [2671]

After seeing[1826] the burning pyre,
of Sikhi, Kinsman of the World,
gathering those flowers [again]
I strew [them] on [that burning] pyre. (2) [2672]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2673]

In the twenty-seventh aeon
hence, there were seven lords of men.
They were named Supajjalita,[1827]
wheel-turning kings with great strength. (4) [2674]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2675]

Thus indeed Venerable Citapūjaka[1828] Thera spoke these verses.

The legend of Citapūjaka[1829] Thera is finished.

[292. Pupphadhāraka[1830]]

I was a bark-clothed [ascetic],
wearing deer-leather outer robes.

[1822] BJTS reads Citaka°
[1823] "Pyre-Worshipper;" BJTS reads Citaka°
[1824] "Unconquered"
[1825] lit., "desiring to sacrifice a fire sacrifice": *āhutiŋ yiṭṭhukāma*
[1826] reading *disvā* with BJTS and PTS alternative for PTS *katvā*, "having made" or "making"
[1827] "Well Lit Up" "Very Brilliant" "Hotly Burning"
[1828] BJTS reads Citaka°
[1829] BJTS reads Citaka°
[1830] "Flower-Bearer".

[I] had five special knowledges;[1831]
a person who could stroke the moon. (1) [2676]

Seeing Vipassi, the World's Torch,[1832]
come to [the same place] as me,
I bore the floral canopy
[over the head] of the Teacher. (2) [2677]

In the ninety-one aeons since
I bore that floral [canopy],
I've come to know no bad rebirth:
that's the fruit of bearing [flowers]. (3) [2678]

In the eighty-seventh aeon
hence, there was one lord of the earth
by name Samantadharaṇa,[1833]
a wheel-turning king with great strength. (4) [2679]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2680]

Thus indeed Venerable Pupphadhāraka Thera spoke these verses.

The legend of Pupphadhāraka Thera is finished.

[293. Chattadāyaka[1834]]

My son was a renouncer then,
wearing a saffron-colored robe.
He had realized Buddhahood
and nirvana, Lamp of the World. (1) [2681]

Finding out about [my] own son,
afterwards I went [to that place,]
I went to the funeral pyre
of the Great One who'd passed away.[1835] (2) [2682]

[1831] lit., "five special knowledges had been produced." One was still lacking, presumably the sixth and distinctively Buddhist knowledge described as certainty of one's own nirvana; the other five can be attained by non-Buddhist (in this case, brahmin) adepts.
[1832] *lokapajjotaŋ*
[1833] "Holding up all Sides"
[1834] "Umbrella Donor"
[1835] lit., "who'd realized nirvana," *nibbuta* here echoing the use of the term in the last line of v. 1 [2681].

Pressing my hands together there,
I worshipped the funeral pyre,
and taking a white umbrella
I raised [it] up [there] at that time. (3) [2683]

In the ninety-four aeons since
I offered that [white] umbrella,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (4) [2684]

In the twenty-fifth aeon hence
there were seven lords of people
whose names [all] were Mahārahā,[1836]
wheel-turning monarchs with great strength. (5) [2685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2686]

Thus indeed Venerable Chattadāyaka Thera spoke these verses.

The legend of Chattadāyaka Thera is finished.

[294. Saddasaññaka[1837]]

When the sun has not quite risen,
there is [still] abundant brightness[1838]:
the arising within the world
of the Best Buddha, the Great Sage. (1) [2687]

I heard the sound [of him] there [then,]
but[1839] I did not see that Victor.
When the [time of my] death arrived,
I called to mind the Buddha's sound. (2) [2688]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2689]

The four analytical modes,
and these eight deliverances,

[1836]"Greatly Worthy," echoing the "arahant" state subsequently achieved.
[1837]"Sound-Perceiver." Cf. #88, #317, #347{351}
[1838]or "pleasure," *pasādo vipulo ahū*
[1839]lit., "and," *ca*

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2690]

Thus indeed Venerable Saddasaññaka Thera spoke these verses.

The legend of Saddasaññaka Thera is finished.

[295. Gosīsanikkhepa[1840]]

I laid down golden sandalwood[1841]
for exiting the ashram door.
I now enjoy my own karma:
that is the fruit of past karma. (1) [2691]

Thoroughbreds, those fast like the wind,
horses from Sindh, fast vehicles:
I am enjoying all of that:
that is the fruit of sandalwood. (2) [2692]

O! my deed,[1842] an ultimate deed,
done well in a fine arena.
None but deeds done for the monks[1843]
has the slightest bit of value (3) [2693]

In the ninety-four aeons since
I laid down that sandalwood [there],
I've come to know no bad rebirth:
that's the fruit of laying down [wood]. (4) [2694]

In the seventy-fifth aeon
hence was a greatly powerful
wheel-turner who had mighty strength,
whose name was Suppatiṭṭhita.[1844] (5) [2695]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2696]

Thus indeed Venerable Gosīsanikkhepa Thera spoke these verses.

The legend of Gosīsanikkhepa Thera is finished.

[1840] "Laid Down Golden Sandalwood"
[1841] lit., "golden [colored] sandalwood was spread out by me"
[1842] *kāraŋ*
[1843] *sangha*
[1844] "Well-Established"

[296. Padapūjaka[1845]]

On a Himalayan mountain,
I was a *kinnara*[1846] back then.
I saw the Buddha, Stainless One,
[bright but cool] like a rayless sun[1847]
who had approached me at that time,
Vipassi Buddha, World-Leader.
And then I rubbed upon [his] feet
sandalwood and also incense.[1848] (1-2) [2697-2698]

In the ninety-one aeons since
I performed *pūjā* to those feet,
I've come to know no bad rebirth:
the fruit of doing foot-*pūjā*. (3) [2699]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2700]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

[297. Desakittiya[1849]]

Back then I was a brahmin man
whose name was Upasālaka.[1850]
Seeing the World's Best One, Man-Bull,
Getting the World's Sacrifices,
plunged into the woods, the forest,
I worshipped [the Buddha's] feet [there].
Discerning my mental pleasure,
the Buddha disappeared [right there]. (1-2) [2701-2702]

Having come out of the forest,
I called to mind the Best Buddha.

[1845] "Foot-Worshipper"
[1846] the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".
[1847] *vītaraṃsa*; see above, note to #215, v. 1 [2339]. xxx should this, and the two sun metaphors in #215, and again #305, be treated as epithets? The distinction is taken to be the presence (or not, in the case of epithets) of comparative enclitics like *va*, *iva*
[1848] a specific type of it, Sinh. *tuvaralā*, frankincense
[1849] "Proclaimer in the Region"
[1850] "Junior Brother-in-Law"

Proclaiming that to the region,
I joyed an aeon in heaven. (3) [2703]

In the ninety-two aeons since
I proclaimed that to the region,
I've come to know no bad rebirth:
that is the fruit of proclaiming. (4) [2704]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2705]

Thus indeed Venerable Desakittiya Thera spoke these verses.

The legend of Desakittiya Thera is finished.

[298. Saraṇagamaniya[1851]]

On a Himalayan mountain,
I was a hunter at that time.
I saw the Buddha, Vipassi,
the World's Best, the Bull of Men. (1) [2706]

Attending on the Sambuddha
I did what's proper for elders,
and [then] I went to the Biped Lord,
the Neutral [Buddha,] for refuge. (2) [2707]

In the ninety-one aeons since
I went for refuge [at that time],
I've come to know no bad rebirth:
the fruit of going for refuge. (3) [2708]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2709]

Thus indeed Venerable Saraṇagamaniya Thera spoke these verses.

The legend of Saraṇagamaniya Thera is finished.

[1851] "Refuge-Goer," cf. #23, #113, #356{359}.

[299. Ambapiṇḍiya]

I was a famous titan[1852] [then,]
known by the name of Romasa.[1853]
I gave [some] mangoes as alms food
to Vipassi [Buddha], Great Sage. (1) [2710]

In the ninety-one aeons since
I gave [him] those mangoes back then,
I've come to know no bad rebirth:
that's the fruit of giving mangoes. (2) [2711]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2712]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

[300. Anusaŋsāvaka[1854]]

I saw Vipassi, the Victor,
wandering about for alms food.
I gave an owl's [measure of] food[1855]
to the Best Biped, Neutral One. (1) [2713]

Happy, with pleasure in [my] heart,
I greeted [Buddha] at that time.
I sang the praises of Buddha,
wishing for the ultimate goal. (2) [2714]

In the ninety-one aeons since
I sang [the Buddha's] praises [then],
I've come to know no bad rebirth:
that's the fruit of singing praises. (3) [2715]

The four analytical modes,
and these eight deliverances,

[1852] Dānava = a kind of Asura
[1853] a recurrent name in *Apadāna*, of uncertain meaning
[1854] "Praiser" or more loosely "Singer of Praises"
[1855] BJTS Sinhala gloss takes *uluṅkabhikkhaṃ* to mean a small amount and I follow suit; cf. "eat like a bird." But the term — which I do not find documented in the dictionaries — could also refer to something that owls typically eat, or even the flesh of owls. Cty provides no explanation.

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2716]

Thus indeed Venerable Anusaŋsāvaka Thera spoke these verses.

The legend of Anusaŋsāvaka Thera is finished.

The Summary:

Citaka and Pārichatta,
Sadda, Gosīsasanthara,
Pada, Padesa, Saraṇa,
Amba and Saŋsāvaka too:
there are forty-seven verses
which are counted by those who know.

The Citakapūjaka Chapter, the Thirtieth

Then there is the Summary of Chapters:

Kaṇṇikāra, Hatthidada,
Ālamban', Udakāsana,
Tuvara and Thomana too,
Ukkhepa, Sīsupadhāna,
Paṇṇada and Citapūji:
in total all the verses here
[do number] four [times] one hundred
plus one more than fifty as well.[1856]

Twenty-five hundred [verses] all
[plus] seventy-two more than that:
three hundred *apadāna* [poems]
are counted by those who see truth.

The Third Hundred[1857] is finished.

[301. Padumakesariya[1858]]

[I lived][1859] in the Sage-assembly,[1860]
a fierce *mātaṅga*[1861] elephant.

[1856] reading *cattāri ca satānîha* with BJTS for PTS *cattārīsa satānîha* ("forty hundred"); I take the total to be 451 for this century of legends

[1857] *sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

[1858] "Pink Lotus-Pollen-er"

[1859] lit., "formerly," "in the past;" *pubbe*

[1860] *isisaṅgha*. Cty equates these Sages (*isi*) with Paccekabuddhas, as becomes explicit in v. 2

[1861] See #1, v. 25 [164]. Or glossary?

Feeling pleasure for the Sages[1862]
I sprinkled [some] lotus pollen.[1863] (1) [2717]

Having pleased my heart among those
Best of Self-Enlightened Victors,
Devoid of Passions, Neutral Ones,
I joyed an aeon in heaven. (2) [2718]

In the ninety-one aeons since
I sprinkled that pollen back then,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [2719]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2720]

Thus indeed Venerable Padumakesariya Thera spoke these verses.

The legend of Padumakesariya Thera is finished.

[302. Sabbagandhiya[1864]]

I gave a garland of flowers
to Vipassi [Buddha], Great Sage,
[and] I gave to the Upright One
[a piece of] the finest silk cloth. (1) [2721]

In the ninety-one aeons since
I formerly gave [him] that cloth,
I've come to know no bad rebirth:
that's the fruit of giving perfumes. (2) [2722]

In the fifteenth aeon ago
[lived] a ruler[1865] named Sucela,[1866]
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2723]

[1862]*mahesīnaŋ pasādena*, lit., "because of [my] pleasure about/for the Great Sages." xxx Could also read: "at the pleasure of the Great Sages" or "because it would be pleasing to those Great Sages." Cty only stipulates that the Great Sages are Paccekabuddhas.
[1863]cty explains that he sprinkled this *reṇu* (pollen, dust) of lotus flowers on the Paccekabuddhas, presumably whilst they were meditating.
[1864]"Every [Good] Scent" or "All-Perfumed"
[1865]kṣatriyan
[1866]"Good Cloth." Cf. #40

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2724]

Thus indeed Venerable Sabbagandhiya Thera spoke these verses.

The legend of Sabbagandhiya Thera is finished.

[303. Paramannadāyaka[1867]]

I saw the Buddha, Vipassi,
the World's Best, the Bull among Men,
shining like a dinner-plate tree,[1868]
just like the sun [when it] rises. (1) [2725]

Pressing both my hands together,
I brought [Buddha] to [my] own house.
Having brought the Sambuddha [there,]
I donated milk-rice[1869] [to him]. (2) [2726]

In the ninety-one aeons since
I gave that milk-rice [to him] then,
I've come to know no bad rebirth:
that is the fruit of milk-rice-gifts. (3) [2727]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2728]

Thus indeed Venerable Paramannadāyaka Thera spoke these verses.

The legend of Paramannadāyaka Thera is finished.

[1867]"Milk-rice Donor," lit., "Donor of the Ultimate Food," *parama* + *anna*. The Sinhala tradition understands this to be milk-rice (*kiri-bat*), which in Sri Lanka is typically made by boiling the rice in coconut milk rather than cow's milk. In ancient India, the latter was more likely the case. The term may also mean, more literally, "outstanding food."

[1868]*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[1869]lit., "the ultimate food," *parama-anna*. The Sinhala tradition understands this to be milk-rice (*kiri-bat*), which in Sri Lanka is typically made by boiling the rice in coconut milk rather than cow's milk. In ancient India, the latter was more likely the case. The term may also mean, more literally, "outstanding food."

[304. Dhammasaññaka[1870]]

There was a huge festival
for Blessed Vipassi's Bodhi Tree.
The Sambuddha [sat] at its roots,
the World's Best, the Bull among Men.[1871] (1) [2729]

At that moment the Blessed One,
Honored by the Monks' Assembly,
was preaching the Four Noble Truths,
uttering [his] majestic[1872] speech. (2) [2730]

Preaching by means of summary
and also extended discourses,
the Sambuddha, Covers Removed,[1873]
purified[1874] the great multitude. (3) [2731]

Hearing the Teaching of Buddha,
of the World's Best, the Neutral One,
having worshipped the Teacher's feet
I departed facing the north. (4) [2732]

In the ninety-one aeons since
I heard that Teaching at that time,
I've come to know no bad rebirth:
fruit of perceiving the Teaching.[1875] (5) [2733]

In the thirty-third aeon hence
there was one ruler of people,
known by the name of Sutava,[1876]
a wheel-turning king with great strength. (6) [2734]

The four analytical modes,
and these eight deliverances,

[1870] "Perceiver of the Teaching"

[1871] I take the BJTS vocatives here as typos

[1872] *vācā + āsabhim>āsabhī*, a reading both PTS and BJTS accept despite Lilley's n. to PTS here that the mss. *always* give the (mis)reading "*vācasabbam*," "whole speech" or "all [his] words"

[1873] *vivatta-cchada*, lit., "removed covering," perhaps He who Removes the Coverings or He Whose Covers are Removed or One who is Freed of All Coverings (see RD s.v.). The epithet is especially appropriate here for evoking the "open-fisted" method of the Buddha, where nothing is secret or for initiates only.

[1874] *nibbāpesi*, could also be "extinguished," "quenched"

[1875] following BJTS in reading *dhamma-saññā* for PTS *dhamma-dāna*, "giving the Teaching." Though the latter comes to label important forms of practice, here it would be odd, since the protagonist is the recipent rather than the agent of the Teaching.

[1876] "Hearer"

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2735]

Thus indeed Venerable Dhammasaññaka Thera spoke these verses.

The legend of Dhammasaññaka Thera is finished.

[305. Phaladāyaka[1877]]

On Bhāgīrathī[1878] River's bank,
there was a hermitage back then.
I went to that hermitage [once],
expectantly, fruit in [my] hands. (1) [2736]

I saw Vipassi [Buddha] there,
[bright but cool] like a rayless sun.[1879]
I donated to the Teacher
all of the fruit I had [in hand]. (2) [2737]

In the ninety-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [2738]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2739]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[306. Sampasādaka[1880]]

"Praise to you, O Buddha-Hero!
You are the Clear One everywhere.
Calamity's befallen me;
become the refuge for this me." (1) [2740]

[1877] "Fruit Donor." cf. #87, #127, #140, #282 (more? xxx)
[1878] this is the BJTS spelling; PTS gives *Bhāgīrasī*
[1879] *vītaraṃsa*
[1880] "Great Pleasure-er"

Siddhattha [Buddha], in the world
the Peerless One,[1881] explained to [me]:[1882]
"The [Monks'] Assembly, ocean-like,
is without measure, unexcelled.
Bring your heart pleasure in the monks[1883]
and plant the seed of happiness
there in that field which has no flaws,
which provides fruit without limit."[1884] (2-3) [2741-2742]

Saying that, the Omniscient One,
the World's Best, the Bull among Men,
after instructing me that way,
rose up into the sky, the sky![1885] (4) [2743]

Not long after the Bull of Men,
Omniscient One, had gone his way,
the [time of my own] death arrived;
I was reborn in Tusitā. (5) [2744]

Then in that field which has no flaws
which provides fruit without limit,
in the monks, having pleased my heart,
I joyed an aeon in heaven. (6) [2745]

In the ninety-four aeons since
I received that pleasure back then,
I've come to know no bad rebirth:
that's the fruit of [feeling] pleasure. (7) [2746]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2747]

Thus indeed Venerable Sampasādaka Thera spoke these verses.

The legend of Sampasādaka Thera is finished.

[1881] *loke appaṭipuggalo*
[1882] lit., "to him," *tassa*, from the *tassa me* in the prior verse.
[1883] lit., "in the Assembly (*saṅghe*)"
[1884] *anantaphaladāyaka*. In addition to playing on this monk's name, this epithet supplied the Sangha (in the mouth of a previous Buddha) fits the (over?-)extended agricultural metaphor at work here: the Sangha is a fertile field in which the mental pleasure of an ordinary person is itself the seed of future happiness. The term used for "field," *khetta* in the locative, is also evocative of the first verse/setting of the roughly contemporaneous (+/-) *Bhagavad-gītā*, which opens, *dharmakṣetre kurukṣetre*
[1885] taking the redundancy (*vehāsam nabham*) as emphatic

[307. Ārāmadāyaka[1886]]

A garden was planted by[1887] me
for Siddhattha, the Blessed One.
When birds were roosting in the trees
[and they'd come to produce] thick shade,[1888]
I saw the Buddha, Stainless One,
Sacrificial Recipient.
I brought the Best One in the World,
the Bull among Men, to the garden. (1-2) [2748-49]

Happy, [and] with a happy heart,
I gave fruits and flower[s] [to him],
and with the pleasure born of that,
I made the formal donation.[1889] (3) [2750]

That which I gave to the Buddha,
with a mind that was very clear,
was reborn as [great] fruit for me while
I was reborn in existence.[1890] (4) [2751]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to no know bad rebirth:
the fruit of giving a garden. (5) [2752]

In the thirty-seventh aeon
were seven Mudusītalas,[1891]
wheel-turning monarchs with great strength,
possessors of the seven gems. (6) [2753]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2754]

Thus indeed Venerable Ārāmadāyaka Thera spoke these verses.

The legend of Ārāmadāyaka Thera is finished.

[1886] "Garden Donor"
[1887] reading *mayā* with BJTS for PTS *mama*
[1888] BJTS takes this as a reference to afternoon (*sawas*), as the time in which the garden was planted (or given?). On the contrary I take it to mean that prior to bringing the Buddha to it, the garden which he initially planted had grown to sufficient maturity that birds had taken residence in trees giving thick shade.
[1889] lit., "I dedicated the gift," *dānam pariṇāmayiŋ*
[1890] i.e., in the cycle of reincarnation, *bhave*
[1891] "Softly Cool"

[308. Anulepadāyaka[1892]]

I saw [a monk], a follower,
of Atthadassi [Buddha], Sage.
I approached while he was doing
repairs on the boundary [there]. (1) [2755]

When the repairs were completed,
I donated ointment [to him],
happy, [my] heart [filled] with pleasure
in the unsurpassed merit-field. (2) [2756]

In the eighteen-hundred aeons
[since] I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of [giving] ointment. (3) [2757]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2758]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[309. Buddhasaññaka[1893]]

In a dream I saw [the Buddha],
the World's Leader, Siddhattha,
like the rising hundred-rayed [sun],
[bright but cool] like a rayless sun,
the World's Best, the Bull among Men,
who'd gone into the forest [then].
Bringing pleasure to my heart there,
I approached the Well-Gone [Buddha]. (1-2) [2759-2760]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (3) [2761]

The four analytical modes,
and these eight deliverances,

[1892] "Ointment Donor"
[1893] "Buddha-Perceiver"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2762]

Thus indeed Venerable Buddhasaññaka Thera spoke these verses.

The legend of Buddhasaññaka Thera is finished.

[310. Pabbhāradāyaka[1894]]

I cleaned up a mountain cave
for Piyadassi, the Blessed One,
and looked after the water pot
for the Neutral One's consumption. (1) [2763]

Piyadassi, the Greatest Sage,
the Buddha, explained that for me
"a mil-*kaṇḍa*[1895] cent-*bheṇḍu*[1896] [large]
sacrifice post[1897] will come to be,
made out of gold, covered in flags;
a not small [group of] gems as well."
Having given a mountain cave,[1898]
I joyed an aeon in heaven. (2-3) [2764-2765]

In the thirty-second aeon
[lived] the ruler[1899] named Susuddha,[1900]
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2766]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2767]

Thus indeed Venerable Pabbhāradāyaka Thera spoke these verses.

[1894] "Donor of a Mountain Cave"
[1895] here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]...sacrificial post" .
[1896] following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.
[1897] *yūpa*, a "sacrificial post" symbolizing religious, political, economic power.
[1898] lit., "having given a mountain-cave gift"
[1899] kṣatriyan
[1900] "Extremely Pure"

The legend of Pabbhāradāyaka Thera is finished.

The Summary:

Kesara, Gandha and Anna,
Dhammasañña and Phala too,
Pasāda, Ārāmadāyi,
Lomaka, Buddhasañña,
[and] Pabbhārada; the verses,
they say,[1901] are one less than fifty.

The Padumakesariya Chapter, the Thirty-First

Ārakkhadāyaka[1902] Chapter, the Thirty-Second

[311. Ārakkhadāyaka[1903]]

A fence was constructed by me
for the Great Sage, Dhammadassi,
and I provided protection
for the Best Biped, the Neutral One. (1) [2768]

It was eighteen-hundred aeons
ago that I did that karma.
Through that [good] karma's remaining
effect, I am now an arahant.[1904] (2) [2769]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2770]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

[1901] or "are said to be" "are declared to be"
[1902] This is the BJTS reading throughout, and the PTS reading in the body of this poem; I assume that the PTS reading of the chapter title as *Ārakkhadāya* is a typographical error
[1903] "Protection Giver"
[1904] lit., "is my attainment of the destruction of the outflows (*āsava*)," a much more technical way of saying the same thing.

[312. Bhojanadāyaka[1905]]

Of good birth like a *sal* tree's[1906] bough,
rising up like a drumstick tree,[1907]
[streaking] the sky like Indra's bolt,[1908]
the Victor was always shining. (1) [2771]

With a mind that was very clear,
I donated edibles to
him, the God Over Other Gods,
Vessabhu [Buddha], the Great Sage. (2) [2772]

The Self-Become, Unconquered One,
the Buddha, gave me thanks[1909] for that:
"let it be born as fruit for you,
as [you're] reborn in existence."[1910] (3) [2773]

In the thirty-one aeons since
I gave that gift [to him] back then,
I've come to know no bad rebirth:
that is the fruit of [giving] food. (4) [2774]

In the twenty-five aeon hence
there was one man, Amittabhā,[1911]
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2775]

The four analytical modes,
and these eight deliverances,

[1905] "Food Donor"

[1906] = *sāla*, *shorea robusta*

[1907] *sobhañjana*. RD (sole citation J v. 405) says Hyperanthica moringa, but that designation seems to be known only here and in citations of this dictionary. The proper designation of the tree (Sinh. *murunga*) is *Moringaceae moringa* (it is the only genus of that larger family, with thirteen species indigenous to Africa and Asia). English "Drumstick Tree" "Horseradish tree" (due to horseradish-like flavor of the roots,) "Benzoil Tree" for an oil extracted from its seeds, produces clusters of fragrant pale yellowish flowers followed by a long seedpod which is eaten as a vegetable across the Indian world (in which it grows easily; broken branches will bear fruit within a year of replanting, and it grows for the light, tall and lanky, such that it's demise is often the result of its size, whether through breaking off or becoming a nuisance)

[1908] *indalaṭṭhi*, i.e., lightening (or the rainbow, in which case translating "[painting] the sky like Inda's bow" would preserve the play in the original, which parallels this simile with the comparison to the *sal* branch or sprout [also °*laṭṭhi*] in the first line). Cone has an entry on *indalaṭṭhi*, based on Ap witness alone, which similarly leaves the ambiguity between rainbow and lightening unresolved.

[1909] *anumodi*

[1910] lit., "in existence," in the cycle of reincarnation, *bhave*

[1911] "Light for the Friendless"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2776]

Thus indeed Venerable Bhojanadāyaka Thera spoke these verses.

The legend of Bhojanadāyaka Thera is finished.

[313. Gatasaññaka[1912]]

There are no footprints in the air;
the sky is not marked by the wind.
I saw the Victor, Siddhattha
journeying to the world of gods.[1913] (1) [2777]

I saw the Sammāsambuddha's
robe being shaken by the wind.
Having seen the Sage's journey,
joy is born for all time for me. (2) [2778]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of Buddha-perception. (3) [2779]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2780]

Thus indeed Venerable Gatasaññaka Thera spoke these verses.

The legend of Gatasaññaka Thera is finished.

[314. Sattapadumiya[1914]]

I was a brahmin, Nesāda,[1915]
dwelling on a riverbank [then].
I swept out the hermitage [there,]
with lotus flowers [as my broom]. (1) [2781]

[1912] "Perceived [Buddha] Gone"
[1913] lit., "going on a journey to the three-fold gods"
[1914] "Seven Lotus-er." This spelling follows BJTS; PTS reads *Sattapaduminya*, "Seven Lotus Ponds," which the context does not support.
[1915] "Hunter," also the name of a low caste

Seeing the Golden Sambuddha,
Siddhattha, Leader of the World,
traveling through the forest [once]
I felt a feeling of delight.[1916] (2) [2782]

Going to meet the Sambuddha,
Siddhattha, Leader of the World,
I brought him to the hermitage
and spread lotuses and lilies.[1917] (3) [2783]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2784]

In the seventh aeon ago
there were four Pādapāvaras,[1918]
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2785]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2786]

Thus indeed Venerable Sattapadumiya Thera spoke these verses.

The legend of Sattapadumiya Thera is finished.

[315. Pupphâsaniya[1919]]

The golden-colored Sambuddha,
just like the hundred-raying sun,
was traveling near by [to me],
Siddhattha, the Unconquered One. (1) [2787]

Going out to meet [the Buddha,]
having [him] enter [my] ashram,
I gave [him] a seat of flowers,
with a mind that was very clear. (2) [2788]

Pressing both my hands together,
at that time I was overjoyed.

[1916] lit., "Joy [or laughter] came into being for me"
[1917] lit., "excellent water-born flowers"
[1918] "Excellent Trees"
[1919] "Flower-Seat-er"

Pleasing my heart in the Buddha,
I turned that karma to [my] use. (3) [2789]

I'm pure in the dispensation
because of all that wholesomeness,[1920]
the merit made by me in the
Unconquered One, the Self-Become. (4) [2790]

In the ninety-four aeons since
I gave that floral seat back then,
I've come to know no bad rebirth:
the fruit of giving floral seats. (5) [2791]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2792]

Thus indeed Venerable Pupphâsaniya Thera spoke these verses.

The legend of Pupphâsaniya Thera is finished.

[316. Āsanatthavika[1921]]

Sikhi [Buddha], Supreme Stupa,
was the Kinsman of the World then.
I was journeying in a dark
forest, a barren wilderness. (1) [2793]

After exiting the forest,
I saw the [Buddha's] lion throne.[1922]
Confidently pressing my hands,
I praised the Leader of the World. (2) [2794]

Throughout the entire day[1923] I praised
the Buddha, the World's Chief Leader.
Happy, [and] with a happy heart,
I uttered this speech at that time: (3) [2795]

[1920] *sabbena tena kusalena*
[1921] "Throne-praiser"
[1922] it is also possible to read "Lion Throne" (metaphorically, Seat of Power) as a Buddha-epithet, though given the tangibility of the object — known in royal courts and religious sites throughout South Asia, anyway — I am inclined to read it (as does BJTS gloss) as referring to an actual throne or chair (*āsana*). Cty (p. 477) acknowledges both possibilities without resolving the issue.
[1923] *divasabhāgaŋ*, lit., "during the daytime [part of the day, as opposed to the nighttime part of it]"

"Praise to you, O Well-Bred Person![1924]
Praise to you, Ultimate Person!
You're the Omniscient, Great Hero,
the World's Best, the Bull among Men." (4) [2796]

After praising Sikhi [like that],
after saluting [his] throne [there],
led away by other concerns,[1925]
I departed facing north. (5) [2797]

In the thirty-one aeons since
I praised the Best Debater [then,]
I've come to know no bad rebirth:
that's the fruit of singing praises. (6) [2798]

In the twenty-seventh aeon
ago were seven Atulyas,[1926]
wheel-turning monarchs with great strength,
possessors of the seven gems. (7) [2799]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2800]

Thus indeed Venerable Āsanatthavika Thera spoke these verses.

The legend of Āsanatthavika Thera is finished.

[317. Saddasaññaka[1927]]

The Great Hero, Beautiful One,[1928]
preaching the path to deathlessness,
was dwelling in a superb house,
surrounded by his followers. (1) [2801]

He slew the people's attachments
by means of his honey-sweet words.
There was a huge uproar [just then],

[1924] *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"
[1925] *nimitta-karaṇena = nimittagāhiŋ*, lit., "because of outward signs" "following external desires"
[1926] "Incomparable" or "Without Equal"
[1927] "Sound-Perceiver." Cf. #88, #294, #347{351}
[1928] *sudassana*

wishes of good for gods and men.[1929] (2) [2802]

Having heard the utterances
of Siddhattha [Buddha], Great Sage,
[and] pleasing my heart in the sound,
I worshipped the World's Leader [then]. (3) [2803]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (4) [2804]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2805]

Thus indeed Venerable Saddasaññaka Thera spoke these verses.

The legend of Saddasaññaka Thera is finished.

[318. Tiraŋsiya[1930]]

On a mountainside, Siddhattha,
like a lion which is well-born,
had lit up all the directions,
like a fire-mass[1931] on the mountain. (1) [2806]

Having seen Buddha's effulgence,
like the effulgence of the sun,
and like the moon's effulgence [too],
great happiness arose for me. (2) [2807]

Seeing the three effulgences,
seeing the Ultimate Hearer,[1932]
placing deer-hide on one shoulder,
I praised the Leader of the World. (3) [2808]

The three makers of effulgence
dispelling darkness in the world,[1933]

[1929] reading *asaṃso devamānuse* with BJTS for PTS *āsi sadevamānusena so* ("He was with gods and men"?)
[1930] "Three Rays"
[1931] or "column of fire"
[1932] *sāvakuttamaŋ*, which I follow BJTS gloss in treating as a Buddha-epithet.
[1933] lit., "dispelling the darkness of the world in the world," repeating *loka* perhaps for emphasis.

are the moon, and also the sun,
and Buddha, Leader of the World. (4) [2809]

Illustrating these similes,
I spoke praises of the Great Sage.[1934]
Having extolled Buddha's virtues,
I joyed an aeon in heaven. (5) [2810]

In the ninety-four aeons since
I extolled the Buddha [back then],
I've come to know no bad rebirth:
that is the fruit of extolling. (6) [2811]

In the sixty-first aeon hence
there was one [man], Ñāṇadhara,[1935]
a wheel-turning king with great strength,
possessor of the seven gems. (7) [2812]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2813]

Thus indeed Venerable Tiraŋsiya Thera spoke these verses.

The legend of Tiraŋsiya Thera is finished.

[319. Kandalīpupphiya[1936]]

I was a farmer at that time
on the banks of River Indus.
Bound in service to another,
I looked not for that other's rice.[1937] (1) [2814]

Wandering along the Indus,
I saw Siddhattha, the Victor,
sitting down in meditation[1938]
like a lotus flower in bloom. (2) [2815]

[1934] lit., "the Great Sage was praised by me," which creates syntactical confusion in English given the grammar of the first foot, whose subject is apparently the narrator.
[1935] "Knowledge-Bearer"
[1936] "*Kandalī*-Flower-er." BJTS takes *kandalī* as *kadalī*, plantain, which has other witness in the tradition (cf. Cone, sv) and which is specified in v. 3. Hence, "Plantain-Flower-er".
[1937] i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.
[1938] lit., "seated with *samādhi*

I having cut off [all] the stems
of seven plantain flowers [then],
did spread them out upon the head
of Buddha, Kinsman of the Sun. (3) [2816]

Attentive to the protocol,
[back then] after I had approached
the Golden-Colored Sambuddha,
Wise One, With Senses Well-Controlled,
– Hard to Approach like a tusker,
a *mātaṇga* in three-fold rut —
having pressed my hands together
I worshipped [Buddha], the Teacher. (4-5) [2817-2818]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2819]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2820]

Thus indeed Venerable Kandalīpupphiya Thera spoke these verses.

The legend of Kandalīpupphiya Thera is finished.

[320. Kumudamāliya[1939]]

Taking a white lotus bloom I
laid it [before] the Best Buddha,
Sacrificial Recipient,
the Bull, Excellent One, Hero,
Victorious One, the Great Sage,
Vipassi [Buddha], Great Hero,
like a lion which is well-born. (1-2) [2821-2822]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2823]

The four analytical modes,
and these eight deliverances,

[1939] "White-Lotus-Flower-er"

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2824]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

The Summary:

Arakkhada, Bhojanada,
Gatasaññi and Padumika,
Pupphâsani, Santhavaka,
Saddasañi, Tiraŋsiya,
Kandali and Komudi too:
there are fifty-seven verses.

The Ārakkhadāya Chapter, the Thirty-Second

Ummāpupphiya Chapter, the Thirty-Third

[321. Ummāpupphiya[1940]]

I saw the Ultimate Person,
Siddhattha, the Unconquered One,
Attentive One, He Who Attained,
sitting down[1941] in meditation. (1) [2825]

Having gathered [blue] flax[1942] flowers,
I offered [them] to the Buddha.
All the flowers faced the same way,
stems turned upward, heads turned downward. (2) [2826]

Like pretty pictures they remained,
floral canopy in the sky.
Because of that mental pleasure,
I was reborn in Tusitā. (3) [2827]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2828]

[1940] "[Blue] Flax-Flower-er." cf. #145.

[1941] *samādhinā upaviṭṭham* fr *upavisati* (reading BJTS for PTS *upāviṭṭham*)

[1942] *ummāpuppha* (Skt. *umāpuṣpa*), Linum usitatissimum, Linseed. The small flowers of this fiber-bearing plant are distinctively and deeply blue in color, and the seeds, as the English name implies, bear a useful oil.

In the fifty-fifth aeon hence
there was one [man], lord of the earth,
known as Samantacchadana,[1943]
a wheel-turning king with great strength. (5) [2829]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2830]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

322. Pulinapūjaka[1944]]

Splendid like an arjuna [tree],
like a bull of the finest breed,
shining forth like the morning star,[1945]
the Bull of Men lit up [the world]. (1) [2831]

Pressing both my hands together,
I worshipped [Buddha], the Teacher.
[Then] I eulogized the Teacher,
delighted by my own karma. (2) [2832]

Gathering[1946] [some] very clean sand,
I spread [it] on the path he took,
having carried[1947] [it] in[1948] my lap
for Vipassi Buddha, Great Sage. (3) [2833]

With a mind that was very clear,
during the time for siesta,
I sprinkled one half of that sand
for the Biped Lord, Neutral One. (4) [2834]

In the ninety-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (5) [2835]

[1943]"Covered on all Sides"
[1944]"Sand-Giver," cf. #27 (where the name is spelled *Puḷina*°)
[1945]*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.
[1946]*gayha*
[1947]*gahetvāna*
[1948]lit., "with" "through" "by means of"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2836]

Thus indeed Venerable Pulinapūjaka Thera spoke these verses.

The legend of Pulinapūjaka Thera is finished.

[323. Hāsajanaka[1949]]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.[1950]
Having pressed my hands together,
I lifted [it] up further still. (1) [2837]

Having glimpsed [it] from far away
[that robe] filled me up with laughter.[1951]
Having pressed my hands together,
I brought [my] heart more pleasure still. (2) [2838]

In the ninety-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (3) [2839]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2840]

Thus indeed Venerable Hāsajanaka Thera spoke these verses.

The legend of Hāsajanaka Thera is finished.

[324. Saññasāmika[1952]]

I was [only] seven years old,[1953]
a learned master of mantras.

[1949] "Laughter-Knower"
[1950] I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road".
[1951] lit., "laughter was produced for me"
[1952] "Mastered through Perception"
[1953] lit., "seven years from birth"

Carrying on the family line,
I encouraged sacrifice[s]. (1) [2841]

Eighty-four thousand [living] beasts,
are slaughtered by me every day.
Brought to a wooden hitching post,[1954]
they are kept for sacrificing. (2) [2842]

Like beaten[1955] [gold] atop a forge,[1956]
[burning bright] like cedar charcoal,[1957]
like the sun [when it] is rising,
like the moon on the fifteenth day,[1958]
Siddhattha, Goal of All Success,
Worshipped[1959] by the Triple World, Friend,[1960]
the Sambuddha, having approached
[me] uttered this speech [then and there]: (3-4) [2843-2844]

"Non-violence to all that breathe,
young man, is [what best] pleases me,
and abstaining from stealing [things],
transgressing and drinking liquor. (5) [2845]

I am pleased by good behavior,
and gratitude for the learned;
praiseworthy too are those things [done]
for others in [this] world of things. (6) [2846]

Having cultivated those things,
delighting in kindness to all,[1961]
pleasing [your] heart in the Buddha,
cultivate the ultimate Path." (7) [2847]

Saying this, the Omniscient One,
the World's Best, the Bull among Men,
having thus given me advice,

[1954] reading *sārathambh-upanītāni* with BJTS for PTS *sārasmiŋ hi upatāni* ("brought on a post")
[1955] *pahaṭaŋ*, BJTS reads *pahaṭṭhaŋ* with the same meaning.
[1956] *ukkāmukhaŋ*, the "mouth" (receiving or discharging end) of a furnace or forge, a goldsmith's smelting pot.
[1957] *khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English "red cutch" or "khayer." The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.
[1958] i.e., when it is full, *puṇṇamāse va candimā*
[1959] *mahita*
[1960] *hito*, lit., "Friendly One"
[1961] reading *sabbasattahite* (lit., "in friendliness to all creatures") with BJTS for PTS *sattāsattahite*, "kindness to creatures and non-creatures."

rose into the sky and flew off.[1962] (8) [2848]

Beforehand having cleansed [my] heart,
I later brought [my] heart pleasure.
Because of that mental pleasure,
I was reborn in Tusitā. (9) [2849]

In the ninety-four aeons since
I brought [that] pleasure to [my] heart,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (10) [2850]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [2851]

Thus indeed Venerable Saññasāmika Thera spoke these verses.

The legend of Saññasāmika Thera is finished.

[325. Nimittasaññaka[1963]]

On Candabhāgā River's bank,
I dwelt in a hermitage [then].
I saw a golden-colored deer,
[which] was wandering through the woods. (1) [2852]

Having pleased [my] heart in [that] deer,
I recalled the World's Best [Buddha].
With that [same] pleasure in [my] heart,
I recalled the other Buddhas: (2) [2853]

"Those Buddhas who have passed away,
Thus-Gone-Ones, [while they] were living,
in this very same way shined forth,
like [golden] deer-kings for the heart." (3) [2854]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (4) [2855]

In the twenty-seventh aeon
hence there was one lord of the earth,

[1962] *gato*, lit., "was gone"
[1963] "Perceiver of the Signs"

[who] was named Araññasatta,[1964]
a wheel-turning king with great strength. (5) [2856]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2857]

Thus indeed Venerable Nimittasaññaka Thera spoke these verses.

The legend of Nimittasaññaka Thera is finished.

[326. Annasaŋsāvaka[1965]]

Causing the Sambuddha to stay[1966] —
the Golden-Colored Sambuddha,
like something costly made of gold,
Bearing the Thirty-two Great Marks,
Siddhattha, Goal of All Success,
the Lustless One, Unconquered One,
who was going through the bazaar —
I fed [that Sambuddha], Great Sage. (1-2) [2858-2859]

The Sage, Kind [to creatures] in the world,
blazed forth [his bright light] on me then.
Pleasing my heart in the Buddha,
I joyed an aeon in heaven. (3) [2860]

In the ninety-four aeons since
I gave [him] that alms food back then,
I've come to know no bad rebirth:
that's the fruit of giving alms food. (4) [2861]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2862]

Thus indeed Venerable Annasaŋsāvaka Thera spoke these verses.

The legend of Annasaŋsāvaka Thera is finished.

[1964] "Forest-Creature"
[1965] "Food-Streamer"
[1966] lit., "to pass time," to "be bent towards [me]"

[327. Niggunḍipupphiya[1967]]

When according to [his] lifespan,
a god falls from the world,[1968]
three sayings[1969] get emitted [then,]
[in] the rejoicing of the gods. (1) [2863][1970]
"From here, sir,[1971] go to a good state,
in the company of people.
Becoming human do obtain
great faith in the Excellent Truth.[1972] (2) [2864]

Having established that, your faith,
in the well-known Excellent Truth,
[well-]fixed, born of [those happy] roots,
[be] steadfast as long as [you] live. (3) [2865]

Doing good deeds[1973] with [your] body,
[and doing] much good with [your] speech;
doing good with [your] mind [as well,]
[be] free of hate and attachment.[1974] (4) [2866]

Thus exalting the life [you live],
doing merit with much giving,
make other men also enter
the chaste life [and] Excellent Truth." (5) [2867]

When gods know that a god's falling,[1975]
[filled] with this [sort of] compassion,
they rejoice [about his rebirth]:
"O god come [back] repeatedly." (6) [2868]

I was moved when at that time the
assembly of gods had gathered,
"Well now then to what womb should I
go when [I have] fallen from here?" (7) [2869]

Padumuttara's follower,

[1967] "*Niggunḍi*-Flower-er." Cf. #205, above. Here PTS spells through nearly certain error *Niguṇṭhi*°. I follow the BJTS reading here. *Niggunḍi* is a kind of tree, *Vitex negunda*. Sinh: *nika*, Engl. "chaste tree," "Chinese chaste tree" "five-leafed chaste tree" "horseshoe vitex".
[1968] or body (*kāyā*); this reading follows BJTS
[1969] lit., sounds, objects of hearing
[1970] vv. 1-10 plus the first two feet of v. 11 here precisely parallel the same verses of #187, above.
[1971] *bho*, BJTS glosses *pinvata* ("O meritorious one")
[1972] *saddhamme*
[1973] *kusalaŋ*
[1974] lit., "[be a person] who is not one with ill-will, [one who is] free of attachment."
[1975] reading *devā devaṃ yadā vidū cavantaṃ* with BJTS for PTS *devadevaŋ yadā viduŋ*

known by the name of Sumana,[1976]
a monk with senses [well-]controlled,
realizing that I was moved
[and] desiring to lift me up,
did come into my presence then
[and] stirred me up instructing [me]
in the meaning and the Teaching.[1977] (8-9) [2870-2871]

The Twelfth Recitation Portion[1978]
Having listened to his words I
made [my] heart pleased in the Buddha.
Having saluted that hero[1979]
I [then] passed away on the spot. (10) [2872]

I was reborn right then and there,
incited by [those] happy roots.
Even dwelling in mother's womb,
I was my mother's instructor.[1980] (11) [2873]

Having fallen from that body
I was reborn in Thirty-Three.[1981]
Within that [heaven], then, for me,
mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiŋsa [too,]
I[1982] came in to a mother's womb.
Coming out from [that] womb I knew
[the diff'rence between] black and white.[1983] (13) [2875]

Being [only] seven years old,
I entered the park-hermitage[1984]

[1976]"Cheerful" or "Good-Minded"
[1977]*atthadhammānusāsitvā*
[1978]only in BJTS.
[1979]here is the primary divergence, itself quite small, from the parallel passage in #187
[1980]accepting the PTS reading *dhāretu* and taking it as the nom. sing. the verbal noun *dhāretar*, "bearer in mind, causer to remember, instructor, teacher" in the range supplied by RD. Alternate readings (there are many, the text has obviously puzzled editors) are variant derivatives of the same root, to bear (*dharati*), mostly in this causative sense (*dhāreti*, to carry, possess, put on, hold back, restrain, bear in mind, understand) with the same basic intent that "I was the support of my mother [rather than the other way around] even when I was in her womb."
[1981]Tidasa, the heaven of the (roughly) thirty gods, equivalent to Tāvatiŋsa
[1982]reading *samokkamiṃ* with BJTS for PTS *samokkamaŋ*, which would be a more impersonal still "there was a coming into a mother's womb"
[1983]*kaṇha* + *sukka*; "dark and bright" "black and white," (one of the colorless color-sensations); by extension merit or demerit, *puñña* or *pāpa*. "Black" and "White" carry similar connotations in English, so I have translated accordingly.
[1984]*ārāma*, any of a number of places, so-designated, where the Buddha dwelt (and where many

of Gotama, the Blessed One,
the Śākyan Son, the Neutral One. (14) [2876]

When the dispensation had spread
[and] the Teaching[1985] was popular,[1986]
I saw the Teacher's [own] monks there,
doers of his dispensation. (15) [2877]

The city there, named Śrāvasti
had a king known as Kosala.
By elephant-chariot he
came to the supreme Bodhi [tree]. (16) [2878]

Having seen his elephant [there],
recalling [my own] past karma,
pressing both my hands together,
I [also] went to the event.[1987] (17) [2879]

Being [only] seven years old,
I went forth into homelessness.
He who looked after the Buddha
was the follower Ānanda,[1988]
perfectly behaved, resolute,
mindful and very learned too.
He took charge of the Brilliant One,[1989]
bringing pleasure to the king's heart. (18-19) [2880-2881]

After having heard his Teaching,
I recalled [my own] past karma.
Standing in that very [spot] I
[then] attained [my] arahantship. (20) [2882]

Putting a robe on one shoulder.
hands pressed together on [my] head,
saluting [him], the Sambuddha,
I uttered this speech [then and there]: (21) [2883]

---

of the *suttas* were preached). Given the reference to Sāvatthi in the present instance (v. 16) this would likely be the *ārāma* donated by Anāthapiṇḍika, in the Jetavāna.

[1985] *pāvacana* = *dhamma*, the "Good Word"

[1986] *bahujaññā*, "of the populace," "among the multitude"

[1987] *samaya*. Alternately, "I [too] went to the festival," (which may overdetermine it) or (following cty, p. 477) "the gathering" (*samūhaṃ*), "I went to the place of gathering" (*samāgamaṭṭhānaṃ ahaṃ agamāsin ti attho*).

[1988] lit., "the follower named Ānanda," He is #10, above. His name means "Joy." The two halves of the verse barely connect, which may indicate some hiatus or a missing two feet, such that these two feet would belong with the subsequent verse, which would work better for the flow of the Pāli.

[1989] taking *mahājutiŋ* as a Buddha-epithet.

"Gathering *niggunḍi*[1990] blossoms
I placed them on the lion-throne
of Padumuttara Buddha,
the Lord of Bipeds, the Teacher. (22) [2884]

Through that deed, O Biped Lord,
O World's Best, O Bull among Men,
I've achieved the un-shaking state
without victory or defeat. (23) [2285]

In aeon twenty-five-thousand,[1991]
royal[1992] lords of men numbered in
crore-hundred-trillions and hundred-
trillion-hundred-trillions, eight each.[1993] (24) [2886]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [2887]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

[328. Sumanāveliya[1994]]

All the people, come together,
were doing a great *pūjā* for
Vessabhu [Buddha], Blessed One,
the World's Best One, the Neutral One. (1) [2888]

Making a ball of pure alms food
[and], happy, a floral garland,

[1990] PTS *niggunṭhi*
[1991] lit., "in the twenty-five-thousandth of the aeons"
[1992] lit., kṣatriyan
[1993] the text is based on two large numbers, "*abbudas* and *nirabuddas*" of previous/subsequent lives as a kṣatriyan king, apparently within that single aeon (the 25,000th ago). Cty (p. 477) defines *abbuda* and *nirabbuda* based on the unit called *koṭi* ("crore" in Indian English = 100 lakhs [100,000] = ten million). A *koṭi* of *koṭis* (ten million squared = one hundred trillion) is a *pakoṭi*. A *koṭi* of *pakoṭis* is an *abbuda* (10,000,000 cubed = ten-million-hundred-trillions); a *koṭi* of *abbudas* is a *nirabudda* (ten million to the fourth power = hundred-trillion-hundred trillions). The text enumerates the previous-life kings in *abbudas* and *nirabuddas* and is read by cty and BJTS to mean that there were eight of each sort, i.e., eight *abbudas* and eight *nirabuddas*, = 8 x 10,000,000 cubed plus 8 x 10,000,000 to the fourth
[1994] "Happy Garland-er"

I then offered [them] in front of
the lion-throne of the Buddha. (2) [2889]

All the people, come together,
are seeing that superb flower.
"By whom was this flower offered[1995]
to the Best Buddha, Neutral One?" (3) [2890]

Because of that mental pleasure,
I was reborn in Nimmāna.[1996]
I experience own-karma,
done well in the past by myself. (4) [2891]

In whichever womb I'm reborn,
[whether] it's human or divine,
I am dear to all the [people]:
that's the fruit of flower-*pūjā*. (5) [2892]

I've come to know no reviling[1997]
of self-controlled ascetics done
by me by means of [my] body,
nor[1998] with [my] speech [nor] through my mind. (6) [2893]

Because of that good behavior
[and my] mental resolution,[1999]
I am honored[2000] by all [people]:
that's the fruit of not reviling. (7) [2894]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [2895]

In the eleventh aeon hence
there was a king,[2001] Sahassāra,[2002]
wheel-turning monarch with great strength,
possessor of the seven gems. (9) [2896]

The four analytical modes,
and these eight deliverances,

[1995] lit., "made a *pūjā*, *pūjitaŋ*
[1996] Nirmāṇarati, a heaven wherein, as its name implies, one delights in form.
[1997] reading *akkositaṃ* with BJTS for PTS *uṭṭhāhitaŋ* ("exertion")
[1998] *uda* as enclitic, "or"
[1999] lit., "the resolutions (or aspirations) of [my] mind (or heart)"
[2000] *pūjita*
[2001] lit., "kṣatriyan"
[2002] "Thousand-Spoked" or "Sun"

six special knowledges mastered,
[I have] done what the Buddha taught! (10) [2897]

Thus indeed Venerable Sumanāveliya Thera spoke these verses.

The legend of Sumanāveliya Thera is finished.

[329. Pupphacchattiya[2003]]

Bringing water-born lotuses,[2004]
hundred-leafed, delighting the mind,
and making [it], I offered a
floral umbrella to Buddha,
the Blessed One, Siddhattha,
the World's Best One, the Neutral One,
when he was declaring the truth,
giving living beings succor. (1-2) [2898-2899]

And Siddhattha, World-Knower,
Sacrificial Recipient,
standing in the monks' Assembly,[2005]
the Teacher spoke this verse [for me]: (3) [2900]

"[This one] who pleased [his] heart in me
[and] made a floral umbrella,
due to that mental pleasure he
will not go to a bad rebirth." (4) [2901]

Having said this, the Sambuddha,
Siddhattha, Leader of the World,
taking leave of his retinue
rose up into the sky, the sky![2006] (5) [2902]

When the Man-God[2007] had risen up
the white umbrella also rose.
That unexcelled umbrella [then]
went in front of the Best Buddha. (6) [2903]

In the ninety-four aeons since
I offered [him] that umbrella,

[2003]"Flower-Umbrella-er"
[2004]here as in so many places, the singular is used in what is almost certainly a plural sense, and I translate accordingly. xxx to the intro...
[2005]*bhikkhusaṅghe ṭhito*
[2006]here as in #306 above I take the redundancy (*vehāsam nabham*) as emphatic
[2007]*naradeva*, "God (or king) among Men"

I've come to know no bad rebirth:
fruit of a floral umbrella. (7) [2904]

In the seventy-fourth aeon
there were eight [named] Jalasikha,[2008]
wheel-turning monarchs with great power,
possessors of the seven gems. (8) [2905]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [2906]

Thus indeed Venerable Pupphacchattiya Thera spoke these verses.

The legend of Pupphacchattiya Thera is finished.

[330. Saparivārachattadāyaka[2009]]

Padumuttara, World-Knower,
Sacrificial Recipient,
was raining down the *Dhamma*-rain
like the rainwaters from[2010] the sky. (1) [2907]

I saw him [then], the Sambuddha,
preaching the path to deathlessness.
Bringing pleasure to [my] own heart,
I [then] went back to [my] own house. (2) [2908]

Taking an adorned umbrella,
I approached the Ultimate Man.
Happy, [and] with a happy heart,
I lifted it up in the sky. (3) [2909]

[One of] the foremost followers,
controlled like a well-built[2011] vehicle,
going up to the Sambuddha
[then] held [it] up over [his] head. (4) [2910]

[Full of] Pity, Compassionate,
the Buddha, the World's Chief Leader,

[2008] "Crest of the Water"
[2009] "Donor of Umbrella with Retinue"
[2010] lit., "in"
[2011] reading *susaṅghahita* with BJTS for PTS *susaṅghahīta* ("very friendly to the assembly"), and following BJTS gloss here.

sitting in the monks' Assembly,[2012]
[then] spoke these verses [about me]: (5) [2911]

"He who gave [me] this umbrella,
adorned, delightful to the mind,
because of that mental pleasure
will not go to a bad rebirth. (6) [2912]

And seven times among the gods
he will exercise divine rule,
and thirty-six times he will be
a [powerful] wheel-turning king. (7) [2913]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [2914]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements
he'll reach nirvana, undefiled." (9) [2915]

Understanding the Buddha's speech,
[those] majestic words he uttered,
happy, with pleasure in [my] heart,
I gave rise to even more speech. (10) [2916]

Abandoning the human womb,
I attained the womb of a god.
My superb heavenly mansion
rose up tall,[2013] delighting the mind. (11) [2917]

When I go out from [that] mansion,
a white umbrella is carried.[2014]
I am getting that perception:
the fruit of previous karma. (12) [2918]

Falling from the world of the gods
I came into the human state,
thirty-six times a wheel-turner,
seven hundred aeons ago. (13) [2919]

After falling from that body,

[2012] *bhikkhusaṅghe*
[2013] *abbhugataŋ*
[2014] lit., "is carried at that time"

I went on to the Thirty-Three.[2015]
Transmigrating I by and by
came back again to human [life]. (14) [2920]

They carried a white umbrella
for me leaving [my] mother's womb.
[Then] at the age of seven years,
I went forth into homelessness. (15) [2921]

[There was a man] named Sunanda,[2016]
a brahmin master of mantras.
Bringing a crystal[2017] umbrella
, gifted the chief follower. (16) [2922]

The great hero, the great speaker
Sāriputta expressed [his] thanks.[2018]
Hearing his expression of thanks,
I recalled my previous deed. (17) [2923]

Pressing both my hands together,
I brought pleasure to [my] own heart.
Remembering [my] past karma,
I attained the arahant-state. (18) [2924]

Then standing up from [my] seat, I —
hands pressed together on [my] head —
saluted [him,] the Sambuddha,
[and] uttered these words [at that time]: (19) [2925]

"One hundred thousand aeons hence
Padumuttara the Buddha,
World Knower, Unmatched in the World,
Sacrificial Recipient,
the Self-Become One, Chief Person,
did take up in both of his hands
the umbrella given by me,
all-adorned and decorated. (20-21) [2926-2927]

O! the Buddha! O! the Teaching!
O! Our Teacher's accomplishment!
Through the gift of one umbrella,
I was reborn in no bad state. (22) [2928]

[2015] *tidasaŋ puraŋ*, lit., "the city of the Thirty," = Tāvatiṃsa
[2016] "Very Joyful"
[2017] reading *phalikaṃ* with BJTS and PTS alternative for PTS *phalitaŋ*, "in fruit" (maybe "decorated with fruit"?)
[2018] *anumodi*

My defilements are [now] burnt up;
all [new] existence is destroyed.
knowing well all the defilements,
without defilements I [now] live. (23) [2929]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [2930]

Thus indeed Venerable Saparivārachattadāyaka Thera spoke these verses.

The legend of Saparivārachattadāyaka Thera is finished.

The Summary:

Ummāpupphi and Pulina,
Hāsa, Saññā, Nimittaka,
Saŋsāvaka and Niggunḍi,[2019]
Sumana, Pupphachattaka,
and Suparivāracchatta:
one hundred plus seven verses.

The Ummāpupphiya Chapter, the Thirty-Third

Gandhathūpiya[2020] Chapter, the Thirty-Fourth

[331. Gandhathūpiya[2021]]

I gave a scented stupa for
Siddhattha [Buddha], Blessed One,
enveloped by jasmine flowers
as befitted the Sambuddha.[2022] (1) [2931]

The Sambuddha, the World's Leader,
was like a costly thing of gold,
bright like a blue water lily,[2023]
blazing up like a fire-altar. (2) [2932]

[2019] PTS reads *Niggunṭhi*
[2020] PTS reads *Gandhodaka*° despite its being atypically not the name of the first *apadāna* in the chapter. Especially given the doubt about the PTS mss. transmission of this part of the text (see below), I am inclined to follow BJTS in this instance, too, supplying the expected chapter name.
[2021] "Scented-Stupa-er." Cf. #95, with which there has obviously been some conflation, it being nearly identitical.
[2022] lit., "the Buddha"
[2023] *indīvara*, Cassia fistula

My heart was pleased [by] having seen
the Chief of Monks [who was] seated,
Honored by the monks' Assembly,
like an excellent tiger-bull,
like a lion of good breeding,
[and] pressing my hands together,
having worshipped the Teacher's feet,
I departed facing the north. (3-4) [2933-2934]

In the ninety-four aeons since
I gave those [good] scents at that time,
I've come to know no bad rebirth:
the fruit of doing scent-*pūjā*. (5) [2935]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2936]

Thus indeed Venerable Gandhathūpiya Thera spoke these verses.

The legend of Gandhathūpiya Thera is finished.

{*332, BJTS only: Udakapūjaka[2024]}[2025]

[I saw] the Golden Sambuddha
going in the path of the wind,

[2024]"Water-Offer-er" This *apadāna*, apparently supplied to fulfill the colophonic expectation of an *apadāna* so-named at this juncture in the text, precisely duplicates #106, already given above (verses [1639-1645]).

[2025]up to this point in the whole *Apadāna* text as received, save a few extra verses in the BJTS edition of the *Buddhāpadāna*, and minor variants in individual verses which in this translation are regularly noted in footnotes and sometimes accepted over the PTS edition, the two editions I am following in this translation (BJTS based on Sinhala mss., PTS based on Burmese ones) have been virtually identical. At this juncture, however, the PTS edition is based on mss. which all omit three *apadānas* in the *Gandhathūpiya* (*Gandhodaka*) chapter, providing only seven *apadānas* rather than the expected ten (see PTS p. 276). That this is a fault of the manuscripts becomes clear given that the standard colophonic chapter summary (*uddāna*), even in the PTS edition/mss., lists ten *apadānas* in this chapter. The names in that chapter summary support the BJTS inclusion at this juncture of the three additional *apadānas* which *are* found in the mss. upon which it is based. Though PTS gives *Phussitakammiya* (*Phusitakampiya*) as #332, in the chapter summary's view it should be — and in the BJTS edition it is — #335. BJTS thus numbers the present *apadāna*, not found in PTS, #332. In order to continue translating both texts side by side I insert the BJTS poem numbers in {fancy brackets}. Hereafter, when the PTS numbering resumes (with PTS #332 = BJTS #335), the corresponding BJTS *apadāna* numbers are likewise provided in {fancy brackets} beside the PTS numbers in the heading of each poem. These latter, BJTS numbers maintain the base-ten structure of the editors, unlike those of the PTS.

glistening like an oil-altar,[2026]
blazing up like a fire-altar.[2027] [2937]

Taking [some] water with my hand,
I tossed it up into the sky.
The Buddha, Compassionate, Sage,
Great Hero, [then] accepted it. [2938]

Standing in the sky, the Teacher,
whose name was Padumuttara,
discerning what I was thinking,
spoke this verse [about me just then]: [2939]

"Because of this gift of water
and the joy that [he] produced [then],
for one hundred thousand aeons
he'll come to know no bad rebirth." [2940]

Due to that deed for Buddha,[2028]
the World's Best One, the Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. [2941]

In the sixty-five hundredth aeon,
there were three wheel-turning monarchs;
[all were] named Sahassarāja,[2029]
lords over people on four sides. [2942]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2943]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

[2026] *ghata-āsana*, presumably where oil oblations are made
[2027] *huta-āsana*, where sacrifices are offered into the fire
[2028] lit., "for the Biped-Lord"
[2029] "Thousand Kings"

{*333, BJTS only: Punnāgapupphiya[2030]}

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel tree[2031] in bloom,
I called to mind the Best Buddha. [2944]

Having plucked a flower [from it,]
well-perfumed [and] scented with scents,
having made a stupa of sand,[2032]
I offered [it] to the Buddha. [2945]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [2946]

In the ninety-first aeon [hence]
lived [a ruler], Tamonuda,[2033]
a wheel-turning king with great strength,
possessor of the seven gems. [2947]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2948]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

{*334, BJTS only: Ekadussadāyaka[2034]}

In the city, Haṃsavatī,
I was a grass-bearer [back then].
I am living by bearing grass,
and by that I feed [my] children. [2949]

[2030] *Punnāga*-Flower-er," *punnāga* being a type of flowering tree (Sinhala *domba*), Alexandrian laurel. Like the previous one, this *apadāna* already has been given verbatim above, as #159 [vv. 2038-2042], apparently being supplied again here to fulfill the colophonic expectation of an *apadāna* so-named at this juncture in the text
[2031] *punnāga*
[2032] lit., "in sand"
[2033] = *tama* (darkness) plus *ūna-da* (less, reduced)?
[2034] "One-Cloth-Donor"

The Victor, Padumuttara,
was the Master of Everything.[2035]
Doing away with the darkness,
the World-Leader arose back then. [2950]

[While] sitting down in [my] own house,
this is what I thought at that time:
"The Buddha's risen in the world,
[but] I lack anything to give.
I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;[2036]
I will [now] plant a donation." [2951-2952]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. [2953]

Having given [that] single cloth,
I gave rise to [great] shouts of joy,
"If you are a Buddha, Wise One,
carry me across, O Great Sage." [2954]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: [2955]

"Because of this single cloak[-gift,]
[done] with intention and resolve,
he will not go to a bad place
for one hundred thousand[2037] aeons. [2956]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he'll become
a king who turns the wheel [of law]. [2957]

There will be much regional rule,
incalculable by counting.

[2035]lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings"). This *apadāna* is included verbatim as #419 {422} below, ascribed to a monk of the same name. Presumably following the colophonic demand for an "Ekadussika" at this point in the text, editors in the mss. tradition on which BJTS is based supplied this *apadāna* verbatim from a different part of the text, in order to fill the gap.

[2036]*niraya-samphassa*, lit., "contact with hell" "touching of hell" "experience of hell"

[2037]amending *kappasatahassāni* to *kappasattasahassāni*, which keeps the meter and makes sense

In the world of gods or of men,
you'll transmigrate in existence. [2958]

Good-looking and full of virtue,
with a body that's not surpassed,
you'll obtain, whenever you wish,
unwavering limitless cloth." [2959]

When he had said this, the Buddha
known by the name Supreme Lotus,[2038]
the Wise One rose into the sky,
just like a swan-king in the air. [2960]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that's the fruit of a single cloth. [2961]

With every footstep [that I take],[2039]
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. [2962]

[And] today I [still] am wishing
that I could cover with [some] cloth
even the [whole] universe
with [its] forests [and its] mountains. [2963]

Just because of that single cloth,
transmigrating from birth to birth,
I was[2040] one of golden color,
transmigrating from birth to birth.[2041] [2964]

[One] result of that single cloth:
no ruination anywhere.[2042]
This one [will be my] final life;
[that] now is bearing fruit for me. [2965]

In the hundred thousand aeons

[2038]*jalajuttamanāmaka*
[2039]lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduplicated to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.
[2040]lit., "having been"
[2041]the repetition of the second foot as the fourth foot does not seem to be intentional, as it carries no poetic force and leaves the verse in need of a finite verb (which I have supplied in my reading of the gerund, see previous note). But if this is an unintended mistake, it was made long ago, as all the mss. apparently witness it.
[2042]lit., "not going up into destruction anywhere"

since I gave that cloth at that time,
I've come to know no bad rebirth:
that's the fruit of a single cloth. [2966]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [2967]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2968]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[332. {335.}[2043] Phussitakammiya[2044]]

The Sambuddha named Vipassi,
the World's Best, the Bull among Men,
dwelt in the monks' hermitage[2045] [then],
together with the arahants.[2046] (1) [2969]

Vipassi, Leader of the World,
went out from the hermitage door
with those devoid of defilements,[2047]
[who numbered] eight hundred thousand. (2) [2970]

I was then dressed in a deer-hide,
and also wore clothes made of bark.
Carrying safflower[2048] water,

[2043] *Apadāna* numbers henceforth 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. This invented convention parallels the use in this translation of [square brackets] to cross-reference the BJTS numbering of individual verses with that of the PTS edition.

[2044] "Karmically [named] Phussita" or "Karmically [named] Drop" (see v. 8). Here probably a [mis]spelling of *phusita*, rain-drop, sprinkle, Sinh. *poḍak*, see v. 9; summary of the chapter [see below] also gives *Phusita* rather than *Phussita* as here and in the texts; BJTS gives *Phusita*° throughout, and reads the name *Phusitakampiya*, "Rain Shaker" or "Shaken by Rain".

[2045] *saṅghārāma*

[2046] lit., "together with those without defilements," *khīṇâsavehi*

[2047] *khīṇâsavehi*, i.e., arahants.

[2048] *kusumbha* + *odaka*, water infused with safflower, Carthamus tinctorius, used for dying things red. Sinh. *vanuk mal*. There is some slippage from this water (dyed red, and presumably scented of safflower) to rain in a future life which smells like sandalwood, to the description in v. 14 of the

I came up to the Sambuddha. (3) [2971]

Bringing pleasure to [my] own heart,
happy, my hands pressed together,
taking the safflower water,[2049]
I sprinkled it on the Buddha. (4) [2972]

Due to that deed, the Sambuddha
known by the name Supreme Lotus,[2050]
after praising [that] deed of mine,
went according to [his] wishes. (5) [2973]

There were five thousand [scented] drops,
which I offered[2051] to the Victor.
Because of twenty-five hundred,
I ruled over the [world of] gods;
because of twenty-five hundred,
I was a wheel-turning monarch;
due to the remaining karma,
I attained [my] arahantship.[2052] (6-7) [2974-2975]

When I am a king of the gods,
and likewise [when] a lord of men,
that very name's assigned to me:
my name is [always] "Phussita."[2053] (8) [2976]

Whether I have become a god,
or likewise [whether] I'm a man,
it's as though drops are[2054] raining forth
a fathom[2055] in all directions.[2056] (9) [2977]

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original offering as "sandalwood-*pūjā*," *candanam abhipūjayin*, unless we imagine sandalwood to have been part of (and the scent of) the safflower-[dyed]-water that Phusita originally offered. A modern parallel would be *kiri handun pän*, "milk-sandal-water".

[2049] I suspect this repetition of the prior foot, too, is in error. The transmission of these pages of the text is especially fraught, it seems. I have chosen the alternate translation of the verb to maintain the narrative flow.

[2050] *jalajuttamanāmaka*

[2051] Ilt. "with which I did *pūjā*"

[2052] though this is an almost economic depiction of karmic equivalency — one might think in terms of bonus points or frequent flyer rules — both in the exactitude by which he "spends" the karma he earned in doing the *pūjā* and the explicit statement that attaining arahantship is the remaining fruit of that karma, this final line is quite enigmatic given that 2500 plus 2500 presumably depletes the original 5000 drops of water. What then is the "remaining karma" with which arahantship is purchased?

[2053] BJTS *Phusita*; "[water] drop"

[2054] lit., "it's as though a drop is"

[2055] *vyāma*

[2056] lit., on all sides

My existence is opened up,[2057]
my defilements are [all] burnt up,
all the outflows are [now] destroyed:
that is the fruit of [giving] drops. (10) [2978]

My rain [smells] like it's sandalwood,
and it diffuses such fragrance.
My body odor's [also sweet];
a small room is permeated. (11) [2979]

A divine fragrance is diffused
to [people] who have good karma.[2058]
After smelling[2059] that scent they know,
"Phussita[2060] has come to this place." (12) [2980]

Branches, leaves, sticks, even grasses,
throughout [the world] it's as though [plants,]
recognizing what I'm thinking,
in an instant produce fragrance. (13) [2981]

In the hundred thousand aeons
since I did sandalwood-*pūjā*,
I've come to know no bad rebirth:
that is the fruit of [giving] drops. (14) [2982]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [2983]

Thus indeed Venerable Phussitakammiya[2061] Thera spoke these verses.

The legend of Phussitakammiya[2062] Thera is finished.

[2057]*ugghāṭitā*
[2058]lit., "meritorious karma" or "meritorious deeds," *puññakamma-samaṅginaŋ*
[2059]*ghatvāna*. I follow BJTS Sinhala gloss (and the obvious context) in this translation.
[2060]BJTS *Phusita*
[2061]BJTS reads *Phusitakampiya*
[2062]BJTS reads *Phusitakampiya*

[333. {336.}[2063] Pabhaṅkara[2064]]

In deep forest which was crowded
with wild beasts there was a stupa[2065]
of Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [2984]

Nobody dared to travel [there]
to pay homage to the stupa.
The stupa was broken, [in ruins],
covered in grasses, sticks and vines. (2) [2985]

I was then a forest-worker,
as were[2066] father and grandfathers.
I saw that stupa in the woods,
broken, tangled in grass and vines. (3) [2986]

Having seen the Buddha's stupa,
I served [it] with a reverent heart:
"the Best Buddha's stupa, broken,
is abandoned in the forest.
It's not meet, not appropriate
for one who can tell right from wrong.[2067]
[But] I engage in other work,
not cleaning the Buddha's stupa." (4-5) [2987-2988]

Cleaning off the grasses and sticks
and vines [growing] on the stupa,
after worshipping [it] eight times,
[still] bent over I [then] went off. (6) [2989]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [2990]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height]
[and it] was thirty leagues in width. (8) [2991]

[2063] *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.
[2064] "Light-Maker"
[2065] *cetiya*, could also be some other sort of shrine but vv. 3-4 makes clear that it is imagined as a stupa.
[2066] lit., "by means of," "through". We might say "by birth" or "in the family business"
[2067] *jānantassa guṇāguṇaŋ*, lit., "for one who know/can distinguish virtue and ignominy"

And thirty [different] times did I
exercise rule over the gods.
And five and twenty times was I
a wheel-turning king [with great strength]. (9) [2992]

Transmigrating from birth to birth,
I'm receiving great possessions.
Possessions never lack for me:
that's the fruit of cleaning [stupas]. (10) [2993]

When I'm going in the forest,
seated on an elephant's back,[2068]
whichever direction I go,
the forest provides [me] refuge. (11) [2994]

I do not see with [my two] eyes
[any tree-]stump or thorn at all.
In accordance with [my] karma,[2069]
it gets removed all by itself. (12) [2995]

I do not get the itch,[2070] ringworm,[2071]
rashes,[2072] abscesses,[2073] leprosy,[2074]
epilepsy[2075] [and] scabies[2076] [too]:
that's[2077] the fruit of cleaning [stupas]. (13) [2996]

Another miracle for me:
after I had cleaned[2078] the stupa,[2079]
I was not conscious of pimples
or spots produced on my body. (14) [2997]

Another miracle for me:
after I had cleaned the stupa,[2080]

[2068]lit., "on a palanquin or litter on the back of an elephant." That is, he does not ride bareback but in some sort of ornamented fixture on its back, an image of kingship, power and wealth.
[2069]lit., "with [my] meritorious karma," *puññakammena*
[2070]*kaṇḍu*. BJTS reads *kacchu*, with the same meaning.
[2071]*daddu*
[2072]*kuṭṭha*
[2073]*gaṇḍa*
[2074]*kilāsa*
[2075]*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.
[2076]*vitacchikā*
[2077]I take the PTS *idhaŋ* here as a typographical error, following BJTS in reading the expected *idaŋ*
[2078]reading *sodhite* with BJTS (and PTS alt, and the subsequent verses here in the same form) for PTS (and BJTS alt) *sodhane*, "cleaning"
[2079]lit., "when I had cleaned the Buddha's stupa"
[2080]lit., "when I had cleaned the Buddha's stupa"

I transmigrate in [just] two states:
that of a god, or of a man. (15) [2998]

Another miracle for me:
after I had cleaned the stupa,[2081]
every place where I am living
is gold-colored and very bright. (16) [2999]

Another miracle for me:
after I had cleaned the stupa,[2082]
displeasing things are avoided,
[and] things which are pleasing appear. (17) [3000]

Another miracle for me:
after I had cleaned the stupa,[2083]
my mind is [always very] pure,
one-pointed, very attentive. (18) [3001]

Another miracle for me:
after I had cleaned the stupa,[2084]
seated in a single sitting,
I achieved the arahant-state. (19) [3002]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of cleaning [stupas]. (20) [3003]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3004]

Thus indeed Venerable Pabhaṅkara Thera spoke these verses.

The legend of Pabhaṅkara Thera is finished.

[2081]lit., "when I had cleaned the Buddha's stupa"
[2082]lit., "when I had cleaned the Buddha's stupa"
[2083]lit., "when I had cleaned the Buddha's stupa"
[2084]lit., "when I had cleaned the Buddha's stupa"

[334. {337.}[2085] Tiṇakuṭidāyaka[2086]]

In the city, Bandumatī,
I was one who worked for others.
[Though] bound in service to others,
I looked not for another's rice.[2087] (1) [3005]

Gone off alone and sitting down,
I thought [it out] in this way:
"The Buddha's risen in the world
and I've provided no service. (2) [3006]

It is time to clean up my life;[2088]
the moment is prepared for me.
Suffering is a taste of hell
for creatures devoid of merit. (3) [3007]

Having thought [it out] in this way,
I approached the labor foreman.[2089]
After begging [him] for [some] work,[2090]
I entered into the forest.[2091] (4) [3008]

Having gathered at that time [some]
grass and sticks and [also some] vines,
[and] having put three poles[2092] in place,
I constructed a grass hut [there]. (5) [3009]

After I dedicated that
hut for[2093] the Assembly of monks,
I came back on that very day
and approached the labor foreman. (6) [3010]

Due to that karma done very well,
I then went to Tāvatiṃsa.
My mansion there, very well made,
was created by a grass hut. (7) [3011]

[2085] *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.
[2086] "Grass Hut Donor"
[2087] i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.
[2088] *gatiŋ me*, following BJTS Sinhala gloss
[2089] *kammasāmi*, lord of work, superintendent
[2090] *kamma*
[2091] BJTS reads *vipinaṃ* for PTS *pavanaŋ*; the meaning is not different (but cf RD on pavana, which he defines as "mountainside" rather than "woodland").
[2092] *tidaṇḍake*
[2093] lit., "for the sake of"

The mansion [that] appeared for me,
a mil-*kaṇḍa*[2094] cent-*bheṇḍu*[2095] [large],
made of gold, covered in flags,
contained a hundred thousand doors. (8) [3012]

In whichever womb I'm reborn,
[whether] it's human or divine,
recognizing what I'm thinking,
a palace comes to be [for me]. (9) [3013]

I do not experience fear,
get stupefied, horripilate;
I do not know those things in me:[2096]
that's the fruit of grass-hut[-giving]. (10) [3014]

Lions and tigers and leopards,
bears[2097] [and] wolves,[2098] *kara bānā* bears[2099] —
all of them stay away from me:
that's the fruit of grass-hut[-giving]. (11) [3015]

Vipers[2100] and ghosts,[2101] cobras [as well],
kumbhaṇḍa, *rakkhasa*-[demons];
they too are [all] avoiding me:
that's the fruit of grass-hut[-giving]. (12) [3016]

I do not remember seeing
my dreams [when they] are of evil.
Mindfulness arises for me:
that's the fruit of grass-hut[-giving]. (13) [3017]

Just because of that grass-hut[-gift],
I have experienced success.
I have witnessed the Teaching of
Gotama [Buddha], Blessed One. (14) [3018]

[2094]here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]…sacrificial post" .
[2095]following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.
[2096]lit., of me, genitive.
[2097]*accha*°, Sinh. gloss *valassu*
[2098]*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD
[2099]*taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)
[2100]*sarpaya*
[2101]*bhūta*

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 grass-hut[-giving]. (15) [3019]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [3020]

Thus indeed Venerable Tiṇakuṭidāyaka Thera spoke these verses.

The legend of Tiṇakuṭidāyaka Thera is finished.

[335. {338.}[2102] Uttareyyadāyaka[2103]]

In the city, Haṃsavatī,
I was a brahmin at that time,
a scholar [who] knew the mantras,
a master of the three Vedas. (1) [3021]

I was honored by [my] students,
of good birth, well-educated,
I went out from the city then
for a water-consecration.[2104] (2) [3022]

The Victor, Padumuttara,
was the Master of Everything.[2105]
The Victor entered the city
with one thousand undefiled ones.[2106] (3) [3023]

Seeing [him] surrounded by saints,[2107]
I brought [great] pleasure to my heart,
as though made free of lust by [just]
seeing [him], the Good-Looking One.[2108] (4) [3024]

Hands pressed together on [my] head

[2102] *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.
[2103] "Upper Cloak Donor" or "Outer Garment Donor." *Uttareyya* = *uttarīya*
[2104] *toya-abhisecana-atthāya*, lit., "for the sake of a ritual water-bath by sprinkling"
[2105] lit., "master of all things (*dhamma*)" (or "Master of All Teachings")
[2106] lit., "with one thousand who had destroyed the outflows" (*khīnāsavasahassehi*), i.e., with one thousand arahants.
[2107] lit., "by arahants"
[2108] *sucārurūpa*, "He whose form is very beautiful"

I worshipped[2109] the Compliant One.[2110]
Happy, with pleasure in [my] heart,
I donated an upper cloak.[2111] (5) [3025]

Taking it with both of my hands,
I threw [that] cloak [into the sky].
[That] cloak became a canopy[2112]
as big as Buddha's retinue. (6) [3026]

It remained [there] covering [that]
massive group of monks and others
going about in search of alms;[2113]
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,[2114]
the Self-Become One, Chief Person,
the Teacher, standing in the road,[2115]
gave me this expression of thanks:[2116] (8) [3028]

"I shall relate details of him
who, happy, heart [filled with] pleasure,
made a gift of this cloak to me;
[all of] you listen to my words: (9) [3029]

For thirty thousand aeons he
will delight in the world of gods.
Fifty times the lord of the gods,
he will exercise divine rule. (10) [3030]

While he, endowed with good karma,[2117]
is dwelling in the world of gods,
there will be a cloth canopy
a hundred leagues on every side. (11) [3031]

And thirty-six times he will be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (12) [3032]

[2109] *namassitvāna*, lit., "having paid homage to" "having venerated"
[2110] *subbataŋ*
[2111] *uttarīya* = the upper or outer of the three robes worn by a Buddhist monk.
[2112] lit., "[that] cloak covered"
[2113] *piṇḍacārañ carantassa*, lit., "wandering on its alms-rounds"
[2114] I am uncertain what house this refers to, as the protagonist had met Padumuttara Buddha in the city, but the Pāli is unambiguous (*gharato nikkhamantassa*, genitive absolute construction)
[2115] lit., "standing right there on the road"
[2116] lit., "made this expression of thanks for me"
[2117] lit., "meritorious karma"

While he, endowed with good karma,[2118]
is transmigrating in the world,[2119]
everything wished for with [his] mind
will be realized,[2120] all the time. (13) [3033]

This man is going to receive
cloth which is very expensive:
silk cloth[2121] and woolen blankets[2122] too,
khoma and also cotton cloth.[2123] (14) [3034]

Everything wished for with [his] mind,
this man is going to receive.
He's always going to enjoy
the result of one piece of cloth. (15) [3035]

And afterwards, having gone forth,
incited by [his] wholesome roots,
he will realize for himself
the Blessed Gotama's Teaching.[2124] (16) [3036]

O! That karma well done by me
for the Omniscient One, Great Sage!
Having given a single cloak,
I have attained the deathless state. (17) [3037]

When I am in a pavilion,[2125]
a tree-root or an empty house,
a cloth canopy is carried
for me, a fathom on each side. (18) [3038]

And because of [that] robe [I gave,]
I'm dressed [in clothes] without asking.[2126]
I receive[2127] food [and also] drink:
that's the fruit of an upper cloak. (19) [3039]

[2118]lit., "meritorious karma"
[2119]lit., "in existence"
[2120]lit., "will come into existence"
[2121]*koseyya*
[2122]*kambala*
[2123]*kappāsika*
[2124]*dhamma*
[2125]*maṇḍape*. A *maṇḍapa* is an ornamental temporary wall or fence or curtain closing off and marking a space in which ritual activity occurs. In modern Sri Lanka these are commonly frames of wood, something like a room divider, which are then decorated with tissue-paper cut-outs, flowers, streamers, cloth, go kola (palm fronds prepared ornamentally), etc., and will often be accompanied by a covering canopy (*viyana*, *chadana*).
[2126]reading *aviññataṃ nivāsemi* with BJTS for PTS *aviññatti nisevāmi* ("I indulge in not asking")
[2127]lit., "I am a receiver of"

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (20) [3040]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3041]

Thus indeed Venerable Uttareyyadāyaka Thera spoke these verses.

The legend of Uttareyyadāyaka Thera is finished.

[336. {339.}[2128] Dhammasavaniya[2129]]

The Victor, Padumuttara,
was the Master of Everything.[2130]
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [3042]

A matted-haired ascetic[2131] then,
I practiced fierce austerities.[2132]
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [3043]

Then I was unable to fly[2133]
over [him], the Best of Buddhas.
Like a bird hitting[2134] a mountain,
I did not get to journey on.[2135] (3) [3044]

My movement had not formerly
been obstructed in such a way;[2136]

[2128] *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.
[2129] "Dharma-Hearer" or "Hearer of the Teaching"
[2130] lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")
[2131] *jaṭila*, an ascetic who wears his hair in a matted braid (*jaṭā*)
[2132] lit., "I was one who practices fierce austerities," reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, "rising over the bazaar"
[2133] lit., "to go"
[2134] *āsajja*, lit., "having hit/struck"
[2135] lit., "I did not receive a journey". BJTS (and PTS alt.) reads *na ālabhiṃ* for PTS *na labhe*; the grammar is clearer but the meaning is the same.
[2136] lit., "this obstruction of movement had not formerly transpired for me"

as though rising up[2137] from water,
I easily[2138] flew[2139] through the sky. (4) [3045]

"A lofty human being must[2140]
be sitting underneath [me now].
It's good[2141] for me to search for him;
I might obtain something worthwhile."[2142] (5) [3046]

Then descending from the sky, I
heard the sound of the Teacher,
who was preaching impermanence;
I learned that [lesson] at that time. (6) [3047]

Learning to see[2143] impermanence
I went back to my hermitage.
Dwelling there the rest of my life,
I passed away [right] on the spot. (7) [3048]

In [my] subsequent existence,
I recalled hearing that Teaching.
Due to that karma done very well,
I went to Tāvatiṃsa [then]. (8) [3049]

For thirty thousand aeons I
delighted in the world of gods.
And I exercised divine rule,
one more than fifty [different] times. (9) [3050]

And seventy-one [different] times
I was a wheel-turning monarch.
There was [also] much local rule,
innumerable by counting. (10) [3051]

[Then] seated in my father's house,
a monk with senses [well-]controlled,
illustrating [the truth] in verse,[2144]
spoke of things as impermanent.[2145] (11) [3052]

Remembering that perception,

[2137]reading *dake yathā ummujjitvā* with BJTS for PTS *dake yathā ummisitvā* ("as though opening one's eyes in the water")
[2138]*evaŋ*, lit., "thus," "in this way"
[2139]lit., "am going" ("went")
[2140]lit., "will" (*bhavissati*, future tense)
[2141]*handa me*, "well then for me"
[2142]lit., "I might obtain a thing of value"
[2143]lit., "the perception of"
[2144]reading *gāthāya* with BJTS (and PTS alt.) for PTS *kathāya*, "through [his] speech"
[2145]BJTS reads, more straightforwardly, *aniccataṃ udāhari*, "[then] spoke about impermanence"

transmigrating from birth to birth,
I [still] did not perceive the end,
nirvana, everlasting state. (12) [3053]

"In flux indeed is all that is;
things come to be [and then] decay.
They arise [and then] they dissolve;
their cessation[2146] is happiness." (13) [3054][2147]

After hearing [him say] that verse,[2148]
I recalled my past perception.
Seated in a single sitting,
I achieved the arahant-state. (14) [3055]

Being [only] seven years old,
I attained [my] arahantship.
Recognizing [my] virtue the
Buddha, Eyeful One ordained me. (15) [3056]

Even though I was a [mere] boy,
I finished what needs to be done.
Today what do I need to do
in the Śākyan's dispensation?[2149] (16) [3057]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
the fruit in hearing the Teaching.[2150] (17) [3058]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [3059]

Thus indeed Venerable Dhammasavaniya Thera spoke these verses.

The legend of Dhammasavaniya Thera is finished.

[2146] reading *vūpasamo* with BJTS for PTS *vupasamo*
[2147] cf. S iv.28; A i.152, 299
[2148] *saha gāthaŋ sunitavāna*, lit., "after hearing [his sermon] together with that verse" or "in conjunction with that verse"
[2149] lit., "in the dispensation of the Śākyan Son"
[2150] *saddhammasavane phalaŋ*, lit., "the fruit in the Great Teaching"

[337. {340.}[2151] Ukkhittapadumiya[2152]]

In the city, Haṃsavatī,
I was a florist at that time.
Plunging into a lotus lake,
I gathered [some] lotus blossoms. (1) [3060]

The Victor Padumuttara
was the Master of Everything.[2153]
Along with one hundred thousand
such-like ones whose minds were peaceful,
pure ones with defilements destroyed,
six special knowledge-possessors,
the Ultimate Person approached
desirous of my improvement.[2154] (2-3) [3061-3062]

Having seen [him], the God of Gods,
the Self-Become One, World-Leader,
breaking off the stems I tossed [those]
lotuses into the air then. (4) [3063]

"If you are a Buddha, Hero,
the World's Best One, the Bull of Men,
let [these] lotuses by themselves
go [and] be carried on your head." (5) [3064]

The World's Best One, the Bull of Men,
the Great Hero then wishing so,
through the power[2155] of the Buddha,
those [blooms] were carried on his head. (6) [3065]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [3066]

There my well-constructed mansion
was known as[2156] "One Hundred Petals."[2157]

[2151] *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.
[2152] "Tossed Lotus-er"
[2153] lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")
[2154] *vuddhi*, lit., "increase" or "furtherance".
[2155] *ānubhāvena*
[2156] *vuccati*, lit., "was called"
[2157] *sattapattan* = "Lotus"

It rose up sixty leagues [in height];
[and it] was thirty leagues in width. (8) [3067]

A thousand times the lord of gods,
I exercised divine rule [then].
And seventy-five times I was
a king who turned the wheel [of law]. (9) [3068]

There was [also] much local rule,
innumerable by counting.
I experienced own-karma,
formerly well done by myself. (10) [3069]

Due to just that single lotus,
experiencing good fortune,
I realized the Teaching of
the Blessed [Buddha], Gotama. (11) [3070]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [3071]

In the hundred thousand aeons
since I offered [him][2158] that flower,
I've come to know no bad rebirth:
the fruit of a single lotus. (13) [3072]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3073]

Thus indeed Venerable Ukkhittapadumiya Thera spoke these verses.

The legend of Ukkhittapadumiya Thera is finished.

The Summary:

Gandhodaka and Pūjani,
Punnāga, Ekadussika,
Phusita and Pabhaṇkara,
Kuṭida, Uttarīyaka,
Savani, Ekapadumi:
the clump of verses there [numbers]
one hundred verses and also
forty-four [additional ones].

[2158]lit., "since I did *pūjā*"

The Gandhathūpiya Chapter, the Thirty-Fourth

Ekapadumiya Chapter, the Thirty-Fifth

[338. {341.}[2159] Ekapadumiya[2160]]

The Victor Padumuttara
was the Master of Everything.[2161]
Explaining[2162] all existences,[2163]
he ferried many folks across. (1) [3074]

At that time I was a swan-king;
I was distinguished among birds.
Plunged into a natural lake,
I am sporting the sports of swans. (2) [3075]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Victor would fly,[2164] all the time,
over that natural lake [there]. (3) [3076]

I having seen the God of Gods,
the Self-Become One, World-Leader,
gathered lotuses with my beak —
lovely, with a hundred petals —
[and] having broken off the stems,
tossing them into the sky, I
did *pūjā* to the Best Buddha,
pleased by[2165] the Leader of the World. (4-5) [3077-3078]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
gave me this expression of thanks:[2166] (6) [3079]

[2159] *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.
[2160] "One-Lotus-er"
[2161] lit., "master of all things (*dhamma*)" (or "Master of All Teachings")
[2162] *vibhāvento*, could also be "understanding" or "annihilating"
[2163] *bhavābhave*, lit., "all sorts of existence," "this and that type of existence"
[2164] lit., "came" or "approached"
[2165] lit., "in"
[2166] lit., "made this expression of thanks for me"

"Due to this single lotus [gift],
with intention and [firm] resolve,
for one hundred thousand aeons
you won't fall into[2167] suffering."[2168] (7) [3080]

Having said this the Sambuddha
whose name was Ultimate Lotus,[2169]
after detailing my karma,
went according to his wishes. (8) [3081]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (9) [3082]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [3083]

Thus indeed Venerable Ekapadumiya Thera spoke these verses.

The legend of Ekapadumiya Thera is finished.

[339. {342.}[2170] Tīṇuppalamāliya[2171]]

On Candabhāgā River's bank,
I was a monkey[2172] at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3084]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.[2173] (2) [3085]

[2167] lit., "go"
[2168] *vinipātaŋ*, lit., "a state of suffering" or "ruination"
[2169] *jalajuttama*, the literal meaning of Padumuttara
[2170] *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.
[2171] "Three Blue Lotus-er" or "Three Waterlily-er". BJTS reads *Tiuppalamāliya*
[2172] *vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)
[2173] *lakkhaṇavyañjanûpetaŋ*, i.e., the thirty-two primary marks and eighty lesser or minor marks that adorn the body of a great man (*mahāpurusa*) who is destined to be either a wheel-turning monarch or a Buddha.

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3086]

After offering [those] flowers
to Vipassi, the Greatest Sage,
approaching him respectfully
I [then] departed facing north. (4) [3087]

Crouched over[2174] going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3088]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,[2175]
I went to Tāvatiṃsa [then]. (6) [3089]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3090]

In the ninety-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3092]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

[2174] taking *paṭikuṭiko* (BJTS reads *pati°*) as fr. *paṭikuṭati* "to crouch," "to bend over" (as does apparently BJTS, glossing the term *häkiḷī = vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

[2175] note that this oft-repeated foot has not been modified to indicate that he discarded a simian body, not a human one.

[340. {343.}[2176] Dhajadāyaka[2177]]

The Teacher [then] was named Tissa,
the World's Best One, the Bull of Men.
Having seen his passing away,[2178]
I hoisted a flag [at that place].[2179] (1) [3093]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (2) [3094]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (3) [3095]

There was [also] much local rule,
innumerable by counting.
I experienced own-karma,
formerly well done by myself. (4) [3096]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of giving a flag. (5) [3097]

Today, if I should wish for [it],
[the world] with forests and mountains
is covered by a *khoma* cloth:
the fruit of[2180] what I did[2181] back then. (6) [3098]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3099]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

[2176] *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.

[2177] "Flag Donor"

[2178] *tayopadhikkhayo* (BJTS reads, a little more cleanly, *tassopadhikkhaye*), lit., "the destruction (*khaya*) of his foundation (substratum, liability) for rebirth (*upadhi*)." I follow the BJTS gloss in understanding this as a reference to his *parinirvāṇa*.

[2179] lit., "a flag was hoisted (or given, carried, displayed, etc.) by me"

[2180] lit., "in" (*kate*, locative case)

[2181] lit., "my deed"

The legend of Dhajadāyaka Thera is finished.

[341. {344.}[2182] Tīṇikiṅkhaṇikapūjaka[2183]]

Close to the Himalayan range,
there's a mountain, Bhūtagaṇa.[2184]
There I saw a robe made of rags,[2185]
stuck up in the top of a tree.[2186] (1) [3100]

At that time I [then] scattered [there]
three [lovely] *kiṅkhaṇi*[2187] flowers.
Happy, [and] with a happy heart,
I did *pūjā* to that rag-robe. (2) [3101]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of three flowers. (3) [3102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3103]

Thus indeed Venerable Tīṇikiṅkhaṇikapūjaka[2188] Thera spoke these verses.

The legend of Tīṇikiṅkhaṇikapūjaka[2189] Thera is finished.

[2182] *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.
[2183] "Three *Kiṅkhaṇi* Flower-er." BJTS reads *Tikiṅkiṇi*°
[2184] "Group of Ghosts"
[2185] Or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]
[2186] I follow the cty and BJTS Sinhala gloss in taking *dumaggamhi* as *duma* + *aggamhi*. It would also be possible to take it as *du* + *maggamhi*, "on a bad road".
[2187] BJTS reads *kiṅkiṇi*
[2188] BJTS reads *Tikiṅkiṇi*°
[2189] BJTS reads *Tikiṅkiṇi*°

[342. {345.}[2190] Nalāgārika[2191]]

Close to the Himalayan range,
there's a mountain named Hārita.[2192]
The Self-Become One, Nārada,
dwelt at the roots of a tree then. (1) [3104]

Having fashioned a house of reeds,
I covered it with grass [as thatch],
[and] clearing a walkway I [then]
gave [them] to the Self-Become One. (2) [3105]

In the fourteenth aeon [ago]
I delighted in the gods' world,
and seventy-four times did I
exercise rule over the gods. (3) [3106]

And seventy-seven times I
was [then] a wheel-turning monarch.
There was [also] much local rule,
innumerable by counting. (4) [3107]

My dwelling-place was very tall,
rising up like Indra's post.
One thousand-pillared, unsurpassed,
a mansion full of radiance. (5) [3108]

Enjoying both accomplishments,[2193]
incited by [my] wholesome roots,
I went forth in the religion[2194]
of Gotama, the Blessed One. (6) [3109]

Being one bent on exertion,
calmed,[2195] devoid of grounds for rebirth,[2196]
like elephants with broken chains,
I am living without constraint. (7) [3110]

The four analytical modes,

[2190] *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.
[2191] "Reed-Hut-er." BJTS reads *Naḷāgārika*.
[2192] perhaps "Charming," from *hāri*, or "Carrying," from *harati*. A parallel *apadāna* below, of Naḷakuṭika Thera, which begins with the same two verses, reads the name as Bhārika (BJTS Bhārita) with *Hārito* and *Hiriko* as alts.
[2193] i.e., birth as a human being and birth as a god
[2194] *sāsane*, lit., "dispensation"
[2195] *upasanto*
[2196] *nirūpadhi*

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3111]

Thus indeed Venerable Nalāgārika Thera spoke these verses.

The legend of Nalāgārika Thera is finished.

[343. {346.}[2197] Campakapupphiya[2198]]

In the Himalayan region,
there's a mountain named Cāvala.[2199]
The Buddha named Sudassana
was living on the mountainside. (1) [3112]

Taking Himalayan flowers,
I saw the Buddha, Stainless One,
the Flood-Crosser,[2200] the Undefiled,[2201]
traveling through the sky [just then]. (2) [3113]

At that time I placed on [his] head
seven [fragrant] *campaka* blooms.
I offered [them] to the Buddha,
the Self-Become One, the Great Sage. (3) [3114]

In the thirty-one aeons since
I did *pūjā* [with] those flowers,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [3115]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3116]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

[2197] *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.
[2198] "*Campaka*-Flower-er". The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[2199] perhaps "Falling Away" or "Disappearing," from *cavati*.
[2200] *oghatiṇṇa*
[2201] *anāsava*

[344. {347.}[2202] Padumapūjaka[2203]]

Close to the Himalayan range,
there's a mountain named Romasa.[2204]
The Buddha known as Sambhava
then dwelt there in the open air. (1) [3117]

Coming out of [my] residence,
I brought[2205] [him] a lotus [flower].
Having brought a single one
I went forward into rebirth. (2) [3118]

In the ninety-one aeons since
I offered[2206] [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3119]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3120]

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

[345. {348.}[2207] Tiṇamuṭṭhidāyaka[2208]]

In the Himalayan region,
there's a mountain named Lambaka.[2209]

[2202] *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.
[2203] "Pink Lotus Offerer". Virtually the same *apadāna* as this present one, ascribed to a monk with a similar name (*Padumadhāriya* = "Pink Lotus Bearer") and differing only in giving thirty-one rather than ninety-one as the number of aeons ago when the good karma was done, and providing the full three-verse concluding refrain, is presented below as #517 {520}
[2204] A recurring name in *Apadāna* of uncertain meaning
[2205] *dhārayim*, "carried," "brought," "had"
[2206] lit., "did *pūjā*"
[2207] *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.
[2208] "Handful of Grass Donor." With only minor changes (the elision of four feet from the opening verses, and addition of the first two verses of the three-verse concluding refrain [the present *apadāna* includes only the third verse of the three-verse concluding refrain]) the same *apadāna*, with the same title, is presented below as #518 {521}
[2209] perhaps fr. *lambati*, to hang down, "Pendulous". #1, #122 also take place on this mountain.

The Sambuddha, Upatissa,
walked back and forth in open air. (1) [3121]

I was a deer-hunter back then,
within a grove in the forest.
Having seen that God among Gods,
the Self-Become, Unconquered One,
with a mind that was very clear,
I then gave a handful of grass
to the Greatest Sage, the Buddha,
so that [he could] sit down [on it]. (2-3) [3122-3123]

Giving the God of Gods some more,
I brought pleasure to [my own] heart.
Saluting the Sambuddha, I
[then] departed, facing the north. (4) [3124]

Not long after, a king of beasts[2210]
injured me where I had traveled.[2211]
Being brought down by [that] lion,
I passed away [right] on the spot. (5) [3125]

Near [when] I did that karma for
the Best Buddha, the Undefiled,[2212]
quick like[2213] an arrow [just] released,
I went to the world of the gods. (6) [3126]

[My] lovely sacrificial post,[2214]
created by good[2215] karma there,
was mil-*kaṇḍa*[2216] cent-*bheṇḍu*[2217] [large]
made out of gold, covered in flags. (7) [3127]

Radiating its brilliant light,
like the risen hundred-rayed [sun],
it's crowded with divine maidens.

[2210] *migarājā*, a lion
[2211] lit., "at the distance I had gone"
[2212] *anāsava*
[2213] reading *va* with BJTS (and PTS alternative) for PTS *ca*, "and"
[2214] *yūpa*
[2215] lit., "meritorious," *puññakammâbhinimmita*
[2216] here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]...sacrificial post" .
[2217] following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

I [greatly] enjoyed [myself there]. (8) [3128]

Falling from the world of the gods,
incited by [my] wholesome roots,
coming back to the human state,
I attained [my] arahantship.[2218] (9) [3129]

In the ninety-four aeons since
I gave [him a place to] sit down,
I've come to know no bad rebirth:
the fruit of a handful of grass. (10) [3130]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [3131]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

[346. {349.}[2219] Tiṇḍukaphaladāyaka[2220]]

I saw the Buddha, Stainless One,
the Flood-Crosser, Undefiled One,[2221]
sitting down on a mountainside,
shining like a dinner-plate tree.[2222] (1) [3132]

Seeing wild mangosteen[2223] in bloom,
I broke off sprigs[2224] with [fruit on them].
Happy, [my] heart [filled] with pleasure,
I gave them to [him], Vessabhu. (2) [3133]

In the ninety-one aeons since
I gave that fruit [to the Buddha],

[2218] lit., "I attained the destruction of the outflows" (*āsavakkhayaŋ*)
[2219] *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.
[2220] "Wild Mangosteen-Fruit Donor." The tree is *tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a Indian persimmon, wild mangosteen
[2221] *anāsava*
[2222] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[2223] *tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen
[2224] *sakoṭakaŋ*, which BJTS glosses *kaṇiti* (read *kaniti*, plural of *kanitta*) *sahita*.

I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3134]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3135]

Thus indeed Venerable Tiṇḍukaphaladāyaka Thera spoke these verses.

The legend of Tiṇḍukaphaladāyaka Thera is finished.

[347. {350.}[2225] Ekañjaliya[2226]]

The Sambuddha named Revata[2227]
dwelt on a riverbank back then.
I saw the Buddha, Stainless One,
like the sun with its rays of gold,[2228]
like beaten[2229] [gold][2230] atop a forge,[2231]
[burning bright] like cedar charcoal,[2232]
shining forth like the morning star.[2233]
I pressed my hands together once. (1-2) [3136-3137]

In the ninety-four aeons since
I pressed my hands together [then],
I've come to know no bad rebirth:
that is the fruit of saluting. (3) [3138]

The four analytical modes,
and these eight deliverances,

[2225] *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.
[2226] "One Salute." Cf. #29, #275.
[2227] PTS and BJTS alt. read *Romasa* (cf. #279). I follow BJTS in reading *Revata* (also a PTS alt.)
[2228] reading *pītaraṃsiṃ va* with BJTS for PTS *vītaraŋsîva* ("devoid of rays" or "woven rays"). PTS alt. *sataraŋsîva* ("hundred-rayed") is perhaps better than either of these readings, and consistent with *Apadāna* usage elsewhere (cf. #33, #85, #112, #153, #178, #181, #185, #202, #215, #309, #345{348})
[2229] *pahaṭaŋ*, BJTS reads *pahaṭṭhaŋ* with the same meaning.
[2230] or bronze, iron, etc.
[2231] *ukkāmukhaŋ*, the "mouth" (receiving or discharging end) of a furnace or forge, a goldsmith's smelting pot.
[2232] *khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English "red cutch" or "khayer." The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.
[2233] *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3139]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

The Summary:

Paduma, Uppalahattha,
Dhaja, Kiṅkhaṇika, Nala,
Campaka, Paduma, Muṭṭhi,
Tinduk and thus Ekañjali.
There are six plus sixty verses
which are counted by those who know.

The Ekapadumiya Chapter, the Thirty-Fifth

Saddasaññaka Chapter, the Thirty-Sixth

[348. {351.}[2234] Saddasaññaka[2235]]

I was a deer-hunter back then,
within a grove in the forest.
There I saw the Sambuddha [once],
honored by the gods' assembly.[2236] (1) [3140]

[While] preaching the Four Noble Truths
he ferried many folks across.
I [also] heard [his] honeyed speech
like[2237] the song[2238] of a cuckoo bird.[2239] (2) [3141]

Having pleased [my] heart in the sound
of Sikhi [Buddha], World's Kinsman,
the Sage, Divine Sound Intoner,[2240]

[2234] *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.
[2235] "Sound-Perceiver," cf. #88, #294, #317
[2236] *devasaṅghapurakkhataŋ*
[2237] lit., "comparable to" or "metaphorically"
[2238] *ruda*, lit., "cry" (of an animal)
[2239] i.e., melodious and clear
[2240] *brahmassara*. RD explains this as "a beautiful and deep voice (with 8 fine qualities: see enumd under *bindu*) D ii.211=227; J i.96; v.336."

I attained [my] arahantship.[2241](3) [3142]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of [feeling] pleasure. (4) [3143]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3144]

Thus indeed Venerable Saddasaññaka Thera spoke these verses.

The legend of Saddasaññaka Thera is finished.

[349. {352.}[2242] Yavakalāpiya[2243]]

In Aruṇavatī City,
I was a barley grower[2244] then.
Seeing the Buddha[2245] on the road,
I spread out a sheaf of barley. (1) [3145]

Sikhi, Chief Leader of the World,
Merciful, Compassionate One,
discerning what I was thinking,
sat down on that sheaf of barley. (2) [3146]

Seeing the seated Spotless One,
the Great Meditator, Leader,
[and] generating great delight,
I passed away [right] on the spot. (3) [3147]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit in spreading out barley. (4) [3148]

[2241]lit., "I attained the destruction of the outflows" (*āsavakkhayaŋ*). This has to be read as a reference to the much later (present) life, for if he had become an arahant in the time of Sikhi Buddha he would not have been reborn during the time of the present (Gotama) Buddha.
[2242]*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.
[2243]"Barley Sheaf-er"
[2244]*yavasika*, lit., "barley-er," so the term could also mean a barley merchant, or a barley laborer, etc.
[2245]lit., "Sambuddha"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3149]

Thus indeed Venerable Yavakalāpiya Thera spoke these verses.

The legend of Yavakalāpiya Thera is finished.

[350. {353.}[2246] Kiṇsukapūjaka[2247]]

Seeing a pulas tree in bloom,[2248]
stretching out hands pressed together,
recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [3150]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3151]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3152]

Thus indeed Venerable Kiṇsukapūjaka Thera spoke these verses.

The legend of Kiṇsukapūjaka Thera is finished.

[351. {354.}[2249] Sakoṭakakoraṇḍadāyaka[2250]]

Having seen the path[2251] stepped upon
by[2252] Sikhi [Buddha], World's Kinsman,

[2246] *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.
[2247] "Pulas-Offerer"
[2248] *kiṃsukaṃ pupphitaṃ disvā*. The *kiṇsuka* ("what is it" "strange") tree is Butea frondosa, Sinh. *kāla* or *gaskāla*, *ätkan*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.
[2249] *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.
[2250] "*Koraṇḍa*-Sprig Donor." *Koraṇḍa* is Sinh. *kaṭukoraṇḍu*, Barberia prionitis *(Acanth.)*, cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)
[2251] or foot, or footprint (the translation of the same word preferred in the fourth foot of the verse)
[2252] lit., "of," genitive case

placing deer-hide on one shoulder,
I worshipped that superb[2253] footprint. (1) [3153]

Seeing a *koraṇḍa* in bloom,
foot-drinker growing in the earth,[2254]
taking a sprig with [flowers,] I
worshipped[2255] the wheel on [that] footprint.[2256] (2) [3154]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of footprint-*pūjā*. (3) [3155]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3156]

Thus indeed Venerable Sakoṭakakoraṇḍadāyaka Thera spoke these verses.

The legend of Sakoṭakakoraṇḍadāyaka Thera is finished.

[352. {355.}[2257] Daṇḍadāyaka[2258]]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,[2259]
I gave it to the Assembly.[2260] (1) [3157]

Due to the pleasure in [my] heart,
honored with, "happiness to you!,"
having given that walking stick,
I departed, facing the north. (2) [3158]

[2253] reading *padaseṭṭhaṃ* (lit., "best footprint") with BJTS (and PTS alt.) for PTS *padaseyyaŋ*, though it amounts to the same thing.
[2254] the foot consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".
[2255] lit., "did *pūjā* to"
[2256] the wheel is one of the auspicious marks found on the footprint of the Buddha
[2257] *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.
[2258] "Stick Donor." This same *apadāna* (save for the addition of the first two verses of the standard three-verse concluding refrain, elided here) is repeated below, with the same title, as #523 {526}
[2259] *ālambana* or *ālamba*, lit., "hang onto," is anything to hang onto or which provides support. I understand it as a cane for walking, a typical accoutrement of peripatetic Buddhist monks.
[2260] *saṅghassa*, i.e., the Assembly of monks

In the ninety-four aeons since
I gave [the monks] that stick back then,
I've come to know no bad rebirth:
that's the fruit of giving a stick. (3) [3159]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3160]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

[353. {356.}[2261] Ambayāgudāyaka[2262]]

The Sambuddha, Hundred-Rayed-One,[2263]
the Self-Become, Unconquered One,
rising up from meditation,[2264]
approached me [begging] for alms food. (1) [3161]

Seeing the Paccekabuddha,
with a mind that was very clear,
I gave gruel [made with] mangoes
to him, the Clear-Minded [Buddha]. (2) [3162]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of gruel [with] mangoes. (3) [3163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3164]

Thus indeed Venerable Ambayāgudāyaka Thera spoke these verses.

The legend of Ambayāgudāyaka Thera is finished.

[2261] *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.
[2262] "Mango-Gruel Donor"
[2263] *sataraŋsi*, i.e., "the Sun"
[2264] lit., "from *samādhi*"

[354. {357.}[2265] Supuṭakapūjaka[2266]]

Going out [after] his siesta,
Vipassi [Buddha], World-Leader,
wandering about for alms food,
came into my presence [back then]. (1) [3165]

After that, happy, exulted,
giving a good bag [full] of salt
to the World's Best, the Neutral One,
I joyed an aeon in heaven. (2) [3166]

In the ninety-one aeons since
I gave [the Buddha] that good bag,
I've come to know no bad rebirth:
that's the fruit of a good bag-gift. (3) [3167]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3168]

Thus indeed Venerable Supuṭakapūjaka Thera spoke these verses.

The legend of Supuṭakapūjaka Thera is finished.

[2265] *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.
[2266] "Good Bag Offerer"

[355. {358.}[2267] Sajjhadāyaka[2268]]

I gifted one [piece of] silver[2269]
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [3169]

Elephant [and] horse vehicles,
divine vehicles are obtained;
because of that gift of silver,
I attained [my] arahantship. (2) [3170]

In the ninety-one aeons since
I gave that [piece of] silver then,
I've come to know no bad rebirth:
that's the fruit of giving silver. (3) [3171]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3172]

Thus indeed Venerable Sajjhadāyaka[2270] Thera spoke these verses.

The legend of Sajjhadāyaka[2271] Thera is finished.

[2267] *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.

[2268] "Silver Donor." BJTS reads *Mañcadāyaka*, "Bed Donor".

[2269] the transmission of this *apadāna* is quite inconsistent with regard to the type of gift, and by extension the name of the arahant. BJTS reads "a single bed" or "a single couch" (*mañca*). PTS alternatives include "one thing [he] wanted" (*seccha* = *sa-icchā*), "one *peccha*" (? uncertain meaning) and "one umbrella" (*ekachattaŋ*). The cty provides no comment, and the references to the gift in subsequent verses, and the name in the colophons, vary from manuscript to manuscript depending upon the term supplied in this verse by the various editors, so I see no way to suss out a "correct" reading. The same *apadāna* is repeated verbatim (except for adding the first two verses of the standard three-verse concluding refrain, missing from the present *apadāna*) below as #519 {522}, where PTS has *Pecchadāyaka* and BJTS again gives *Mañcadāyaka*. I follow PTS because it is the default text employed in this translation, but any of these is possible, and something different still is perhaps preferable, given that the intermediate fruit is stated to be receipt of various sorts of vehicles — was the original gift then a vehicle of some sort? Is the BJTS tradition that supplies *mañca* predicated on an understanding of that term as a "couch" which is mobile, some sort of palanquin?

[2270] BJTS reads *Mañcadāyaka*

[2271] BJTS reads *Mañcadāyaka*

[356. {359.}[2272] Saraṇāgamaniya[2273]]

We boarded a boat at that time,
monk and I,[2274] an *ajīvaka*.
When the boat was broken [to bits,]
that Buddhist monk gave me refuge. (1) [3173]

In the thirty-one aeons since
he gave refuge to me [back then],
I've come to know no bad rebirth:
the fruit of going for refuge. (2) [3174]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3175]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[357. {360.}[2275] Piṇḍapātika[2276]]

The Sambuddha was named Tissa;
he dwelt in the forest back then.
Coming here from Tusitā, I
I gave alms food [to that Buddha]. (1) [3176]

I saluted the Sambuddha,
the Greatly Famed One named Tissa.
Bringing pleasure to [my] own heart,
I [then] went [back] to Tusitā. (2) [3177]

In the ninety-two aeons since
I gave that almsgiving back then,
I've come to know no bad rebirth:
that's the fruit of [giving] alms food. (3) [3178]

[2272] *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.
[2273] "Refuge-Goer," cf. #23, #113, #298; the same text is repeated verbatim (except for the addition of the first two verses of the standard three-verse concluding refrain, omitted here), with the same title, as #520 {523}, below.
[2274] BJTS reads *vahaṃ* ("the current")
[2275] *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.
[2276] "Alms Round-er"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3179]

Thus indeed Venerable Piṇḍapātika Thera spoke these verses.

The legend of Piṇḍapātika Thera is finished.

The Summary:

Saddasañña, Yavasika,
Kiṇsuka, 'Raṇḍapupphiya,
Ālamba and Ambayāgu,
Supuṭi, Sajjhadāyaka,
Saraṇaŋ and Piṇḍapāta
[make] exactly forty verses.

The Saddasañña Chapter, the Thirty-Sixth

Mandārapupphiya[2277] Chapter, the Thirty-Seventh

[358. {361.}[2278] Ekamandāriya[2279]]

Coming here from Tāvatiṃsa,
I was a man named Maṅgala.[2280]
Taking a *mandārava* bloom,
I carried [it] over the head
of Vipassi [Buddha], Great Sage,
seated [then] in meditation.[2281]
I carried it [thus] for a week,
[then] returned to the world of gods. (1-2) [3180-3181]
In the ninety-one aeons since
I did *pūjā* to the Buddha,

[2277] BJTS reads *Mandārava°*, the preferred Pāli spelling.
[2278] *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.
[2279] "One *Mandāra* [Flower]-er." *Mandārava* (skt. *mandāra*) is the coral tree, Erhythrina fulgens (RD Erythmia Indica), also one of the five celestial trees whose flowers fall from the world of the gods. BJTS reads, probably more correctly, *Mandāravapupphiya*. In this context the reference seems to be to the divine, rather than the earthly *mandāra(va)*, so I leave the term untranslated, rather than give "One Coral Tree [Flower]-er"
[2280] "Auspicious," "Festival," "Lucky," also the name of a previous Buddha.
[2281] lit., "with (in) *samādhi*"

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3182]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3183]

Thus indeed Venerable Ekamandāriya Thera spoke these verses.

The legend of Ekamandāriya Thera is finished.

[359. {362.}[2282] Kekkhārupupphiya[2283]]

Coming from the world of the dead,[2284]
[I saw] Gotama, Splendid One.[2285]
Taking a *kekkhāra* flower
I offered [it] to the Buddha. (1) [3184]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3185]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3186]

Thus indeed Venerable Kekkhārupupphiya Thera spoke these verses.

The legend of Kekkhārupupphiya Thera is finished.

[2282] *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.
[2283] "*Kekkhāra* Flower-er." Here the BJTS reading *Kakkāru*° is to be preferred. According to RD, *kakkāru* is the pumpkin gourd, Beninkasa Cerifera; BJTS glosses *käkiri mal*, "cucumber flowers." *Kakkāru* is also the name of a heavenly flower, which given the context is probably the intention here. As a result I leave the term untranslated, and given that, have retained the PTS (mis)spelling of the term.
[2284] *yāmā devā*, a class of deities, perhaps derived from God Yama (the Lord of the Dead).
[2285] *siri-vacchasaŋ*. Taking *vacchasaŋ* as *vaccasaṃ* ("splendor") the literal meaning would be a more emphattic, "He of Resplendent Splendor"

[360. {363.}[2286] Bhisamuḷāladāyaka[2287]]

The Sambuddha was named[2288] Phussa,
the [Great] Master of Everything.[2289]
The Seclusion-Lover,[2290] Wise One,[2291]
came into my presence [back then]. (1) [3187]

Bringing pleasure to [my] heart in
him, the Victor, Great Compassion,
taking lotus roots and stems, I
gave [them] to the Best of Buddhas. (2) [3188]

In the ninety-two aeons since
I gave that lotus-root back then,
I've come to know no bad rebirth:
that's the fruit of lotus-root gifts. (3) [3189]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3190]

Thus indeed Venerable Bhisamuḷāladāyaka Thera spoke these verses.

The legend of Bhisamuḷāladāyaka Thera is finished.

[361. {364.}[2292] Kesarapupphiya[2293]]

I was a sorcerer[2294] [back then,]
on a Himalayan mountain.

[2286] *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.
[2287] "Lotus Root and Stem Donor." *Bhisa* refers to the lotus "potato" (Sinh. *ala*) found under the mud; *muḷāla* refers to the lotus "stem" (Sinh. *daṇḍu*, dictionary gives *däli*). The former is starchy and crunchy; the latter is like a green vegetable. Both are delicious staples of village diets to this day. Cf. #65.
[2288] reading *nāmāsi* with BJTS (and PTS alt.) for PTS *nāmā ti*
[2289] lit., "master of all things (*dhamma*)" (or "Master of All Teachings")
[2290] *viveka-kāma*
[2291] *suppaññā*
[2292] *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.
[2293] "*Kesara*-Flower-er." *Kesara* can refer to the *punnāga* tree (Sinh. *domba*) as well as the *mūnamal* or *muhuṇa mal* tree, Mimusops Elengi. The present poem gives no context for deciding which of the two is intended here; BJTS glosses the term as *domba-mal*, but I leave it untranslated as a result.
[2294] *vijjādharo*, "spell-knower"

I saw the Spotless One, Buddha,
Great Famed One, walking back and forth. (1) [3191]

At that time I having placed[2295]
three *kesara* flowers on [my] head,
I approached [him], the Sambuddha,
[and] did *pūjā* to Vessabhu. (2) [3192]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3193]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3194]

Thus indeed Venerable Kesarapupphiya Thera spoke these verses.

The legend of Kesarapupphiya Thera is finished.

[362. {365.}[2296] Aṅkolapupphiya[2297]]

The Sambuddha named Paduma
dwelt on Cittakūṭa[2298] back then.
Having seen him I [then] approached
the Buddha, the Self-Become One. (1) [3195]

Seeing an *aṅkola* flower,
I collected[2299] [it] at that time.
Approaching the Sambuddha, I
worshipped[2300] the Victor, Paduma. (2) [3196]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3197)

[2295]lit "made"
[2296]*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.
[2297]"*Aṅkola*-Flower-er." The *aṅkola* (Sinh. *rukaṅgana*; Alangium hexapetalum, a.k.a. sage-leaved alangium) is a flowering tree. Cf. #195, #226.
[2298]a mountain in the Himalayas. DPPN says it is "generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River."
[2299]lit., "plucked"
[2300]lit., "did *pūjā* to"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3198]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

[363. {366.}[2301] Kadambapupphiya[2302]]

Seated in the palace doorway
I saw the Leader of the World,
the Golden-Colored Sambuddha,
like a costly thing made of gold,
Bearing the Marks of Great Man,
[who was] traveling in the sky.
Taking a *kadamba* flower,
I offered[2303] [it] to Vipassi. (1-2) [3199-3200]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3201]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3202]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

[2301] *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.
[2302] "*Kadamba*-Flower-er." *Kadamba* (Sinh. *koḷom*) is Nauclea cordifolia = Neolamarckia cadamba, with orange-colored, fragrant blossoms
[2303] lit., "did *pūjā*"

[364. {367.}[2304] Uddālapupphiya[2305]]

The Sambuddha named Anātha
dwelt on the Ganges riverbank.[2306]
Taking golden shower [flowers,]
I worshipped[2307] the Unconquered One. (1) [3203]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3204]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3205]

Thus indeed Venerable Uddālapupphiya Thera spoke these verses.

The legend of Uddālapupphiya Thera is finished.

[365. {368.}[2308] Ekacampakapupphiya[2309]]

The Sambuddha named Upasanta[2310]
was living on a mountainside.
Carrying one *campaka* [bloom]
I approached the Ultimate Man. (1) [3206]

Happy, with pleasure in [my] heart,
taking [it] with both of [my] hands,

[2304] *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.
[2305] "Golden Shower-Flower-er." Cf. #250. *Uddāla* (Sinh. *äsaḷa*) is Cassia fistula, a.k.a. Golden Rain tree and native to Southern Asia, ranging from Peninsular SE Asia (national tree of Thailand) to southern Pakistan, indigenous in India, Burma, as far south as Sri Lanka.
[2306] lit., "riverbank then," omitting "then" *metri causa*.
[2307] lit., "did *pūjā* to"
[2308] *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.
[2309] "One *Campaka* Flower-er". Cf. #136, #254, #343{346}. The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[2310] "Peaceful One"

I worshipped[2311] the Unconquered One,
the Unexcelled *Pacceka*-Sage. (2) [3207]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3208]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3209]

Thus indeed Venerable Ekacampakapupphiya Thera spoke these verses.

The legend of Ekacampakapupphiya Thera is finished.

[366. {369.}[2312] Timirapupphiya[2313]]

On Candabhāgā River's bank,
I was going with the current.
I saw the Spotless One, Buddha,
like a regal *sal* tree in bloom. (1) [3210]

Happy, with pleasure in [my] heart,
taking a *timira* flower
to the Supreme *Pacceka*-Sage,
I strew [it] on [that Buddha's] head. (2) [3211]

In the ninety-one aeons since
I did *pūjā* with [that] flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3213]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[2311] lit., "did *pūjā* to"

[2312] *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.

[2313] "Dark-Flower-er". Cf. #81.

[367. {370.}[2314] Salaḷapupphiya[2315]]

On Candabhāgā River's bank
I was a *kinnara*[2316] back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [3214]

Plucking [a] *salaḷa* flower,
I gifted [it] to the Buddha.
The Great Hero, [the Buddha] sniffed
[that] divinely-scented flower.[2317] (2) [3215]

Accepting them the Sambuddha
Vipassi, Leader of the World,
the Great Hero, [the Buddha] sniffed,
conscious[2318] of what I was wishing.[2319] (3) [3216]

Happy, with pleasure in [my] heart,
I worshipped [him], the Best Biped.
Pressing both my hands together
I climbed up the mountain again. (4) [3217]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [3218]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3219]

Thus indeed Venerable Salaḷapupphiya Thera spoke these verses.

The legend of Salaḷapupphiya Thera is finished.

The Summary:

Mandārava and Kekkhāru,
Bhisa, Kesarapupphiya,

[2314] *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.
[2315] "Salaḷa Flower-er". BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)
[2316] the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".
[2317] lit., "divinely-scented *salaḷa* [flower]"
[2318] reading *sato* with BJTS for PTS *sadā*, "always"
[2319] lit., "conscious of me who was wishing," or, taking it as a genitive absolute construction, "conscious/aware when I was wishing [for it]"

Aṅkolaka and Kadambi,
Uddāli, Ekacampaka,
Timira, Salaḷa as well:
and exactly forty verses.

The Mandārapupphiya[2320] Chapter, the Thirty-Seventh

Bodhivandaka Chapter, the Thirty-Eighth

[368. {371.}[2321] Bodhivandaka[2322]]

I saw a green *pāṭali*[2323] tree,
foot-drinker growing in the earth.[2324]
Resolutely[2325] pressing my hands,
I worshipped [that] *pāṭali* [tree]. (1) [3220]

Having pressed hands together,
filling[2326] [my] mind [with] reverence,
purified [both] inside [and] out,[2327]
I worshipped [that] *pāṭali* [tree]
as though before[2328] the Sambuddha,
Well-Liberated, Undefiled,[2329]
Vipassi, Honored by the World,
Sea of Compassion and Knowledge. (2-3) [3221-3222]

In the ninety-one aeons since
I worshipped that Bodhi [tree then],

[2320] BJTS reads *Mandārava*, the preferred Pāli spelling
[2321] *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.
[2322] "Bodhi [Tree] Worshipper."
[2323] Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255, #369{372}.
[2324] The foot consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".
[2325] *ekaŋsam*, with certainty, definitively, absolutely.
[2326] lit., "making"
[2327] *antosuddhaŋ bahiŋ suddhaŋ* (reading *bahisuddhaŋ* with BJTS and PTS alt.), lit., "purified inside, purified outside." I follow BJTS Sinhala gloss in taking this as referring to the donor (or perhaps, in an adverbial sense, to his worship) rather than — as is also grammatically possible — as a Buddha-epithet, i.e., He Who is Purified [Both] Inside [and] Out"
[2328] *sammukhā viya*, lit., "as though face to face with"
[2329] *anāsava*

I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [3223]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3224]

Thus indeed Venerable Bodhivandaka Thera spoke these verses.

The legend of Bodhivandaka Thera is finished.

[369. {372.}[2330] Pāṭalipupphiya[2331]]

The Blessed One named Vipassi,
the Self-Become One, Chief Person,
the Sun, the Victor, entered then,
surrounded by [all] his students. (1) [3225]

Three [fresh] *pāṭali*[2332] flowers were
placed [there] in my lap [at that time].
Wishing to bathe my head I went
to the river[side] bathing place.[2333] (2) [3226]

Going out from Bandhumatī,
I saw the Leader of the World,
bright like a blue water lily,[2334]
blazing up like a fire-altar,
excellent as a tiger bull,
like a lion of good breeding,
traveling in front of the monks,
honored by the monks' Assembly. (3-4) [3227-3228]

Pleased in him, the Well-Gone [Buddha],
Cleansing the Stain of Defilement,[2335]
taking [those] three flowers I
did *pūjā* to the Best Buddha. (5) [3229]

[2330] *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.
[2331] "Trumpet-Flower-er."
[2332] *Pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255.
[2333] *nadītittha*, the "ford" (Sinh. *toṭupola*, *maṅkaḍa*) fashioned for easy descent into the water to bathe.
[2334] *indīvara*, Cassia fistula
[2335] *kilesamaladhovana*

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [3230]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3231]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

[370. {373.}[2336] Tīṇuppalamāliya[2337]]

On Candabhāgā River's bank,
I was a monkey[2338] at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3232]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.[2339] (2) [3233]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3234]

After offering[2340] [those] flowers
to Phussa [Buddha], the Great Sage,
cultivating great reverence,
I went off [from there] facing north. (4) [3235]

[2336] *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.
[2337] "Three Blue Lotus Flower-er." BJTS reads *Tiuppala°*. Cf. #339{342}.
[2338] *vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)
[2339] *lakkhaṇavyañjanûpetaŋ*, i.e., the thirty-two primary marks and eighty lesser or minor marks that adorn the body of a great man (*mahāpurusa*) who is destined to be either a wheel-turning monarch or a Buddha.
[2340] lit., "after doing *pūjā* with"

Crouched over[2341] going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3236]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,[2342]
I went to Tāvatiṃsa [then]. (6) [3237]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3238]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3240]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

[371. {374.}[2343] Paṭṭipupphiya[2344]]

When the Sambuddha, the Great Sage,
Padumuttara passed away,[2345]
all the people came together;
they are carrying off [his] corpse.[2346] (1) [3241]

[2341]taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* "to crouch," "to bend over" (as does apparently BJTS, glossing the term *häkiḷī* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

[2342]here as above, the recurrent verse has not been modified to reflect that the protagonist discards a simian rather than human body as he moves to heaven.

[2343]*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.

[2344]"*Paṭṭi* Flower-er." This is the BJTS spelling; PTS reads *Patti*°. *Paṭṭi* is Sinh. *rat lot* or *ratu lot gasa*, Engl. red lodh tree, the bark of which is used in dying.

[2345]*nibbāyi*

[2346]*sarīra*, the (in this case dead) body

When the corpse was being removed,
when the drums were being sounded,[2347]
happy, with pleasure in [my] heart,
I offered[2348] [a] red lodh flower. (2) [3242]

In the hundred thousand aeons
since I did that flower-*pūjā*,
I've come to know no bad rebirth:
the fruit of worshipping relics.[2349] (3) [3243]

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! (4) [3244]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3245]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3246]

Thus indeed Venerable Paṭṭipupphiya Thera spoke these verses.

The legend of Paṭṭipupphiya Thera is finished.

[372. {375.}[2350] Sattapaṇṇiya[2351]]

The Sambuddha named Sumana
was born, the Leader of the World.
Happy, with pleasure in [my] heart,
I offered[2352] *ruk-attana* blooms. (1) [3247]

In the hundred thousand aeons
since I offered[2353] *ruk-attana*,

[2347] taking *vajjamānāsu bherisu* as a second locative absolute construction, in the plural
[2348] lit., "did *pūjā* with"
[2349] *sarīre pūjite phalaṃ*, lit., "the fruit in doing *pūjā* to the corpse [of a Buddha]"
[2350] *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.
[2351] "*Ruk-attana*-[Flower]-er". I follow BJTS in reading *sattapaṇṇi* (lit., "hundred-leaved") as the *ruk-attana* tree, Alstonia scholaris (*Apocyn.*). RD just identifies it as a tree.
[2352] lit., "did *pūjā* [with]"
[2353] lit., "did *pūjā* [with]"

I've come to know no bad rebirth:
fruit of *ruk-attana-pūjā*. (2) [3248]

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! (3) [3249]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3250]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3251]

Thus indeed Venerable Sattapaṇṇiya Thera spoke these verses.

The legend of Sattapaṇṇiya Thera is finished.

[373. {376.}[2354] Gandhamuṭṭhiya[2355]]

When a stupa[2356] was being built,
various perfumes[2357] were gathered.
Happy, with pleasure in [my] heart,
I gave[2358] a handful of incense. (1) [3252]

In the hundred thousand aeons
since I worshipped[2359] that stupa [then,]
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (2) [3253]

My being in Buddha's presence[2360]

[2354] *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.
[2355] "A Handful of Incense-er"
[2356] or more generally, "shrine," *cita*. I read *citake karīyamāne* (locative absolute construction) with BJTS for PTS *citesu kiramānesu*, "when stupas (or shrines) were being scattered"
[2357] *gandha*, lit., "[good] smells," "types of incense"
[2358] lit., "did *pūjā*"
[2359] lit., "did *pūjā*"
[2360] this slight deviation on the first verse of the standard refrain — reading *mama buddhassa* for the more common *buddhaseṭṭhassa* ("Best Buddha's") — appears to be quite random. Here, PTS has the variant but BJTS reads *buddhaseṭṭhassa*; elsewhere, BJTS also presents the variant. I have tried to keep these straight and to mark the variant when it occurs — likewise other small variants on

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3254]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3255]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3256]

Thus indeed Venerable Gandhamuṭṭhiya Thera spoke these verses.

The legend of Gandhamuṭṭhiya Thera is finished.

[374. {377.}[2361] Citapūjaka[2362]]

When the Blessed One passed away[2363] —
[the one] named "Ultimate Lotus"[2364] —
when the stupa had been raised up,
I offered[2365] [it] a *sal* flower. (1) [3257]

In the hundred thousand aeons
since I did that flower-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (2) [3258]

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! (3) [3259]

---

the second verse of the refrain, but may have missed some, as it's all-too-easy to just assume the default reading without looking closely, exacerbated by the PTS tendency to substitute "*pe*" ("etc.") for the full verses of the refrain. This may account for the randomness of the variant readings in the manuscripts themselves, as the scribes no doubt experienced similar failures to detect the distinctions in these verses, which appear in nearly every *apadāna*

[2361] *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.

[2362] "Stupa- (or Shrine-) Worshipper"

[2363] *parinibbute*

[2364] *jalajuttamanāmake*, i.e., Padumuttara

[2365] lit., did *pūjā* [with]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3260]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3261]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[375. {378.}[2366] Sumanatālavaṇṭiya[2367]]

I gave a fan of palmyra,[2368]
covered with jasmine flowers, to
Siddhattha, the Blessed One, [and]
bore it [for] the Greatly Famed One. (1) [3262]

In the ninety-four aeons since
I gave that palmyra fan then,
I've come to know no bad rebirth:
that's the fruit of palmyra fans. (2) [3263]

My being in Buddha's presence[2369]
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3264]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3265]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3266]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

[2366] *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.
[2367] "Jasmine-Palmyra-Fan-er"
[2368] the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is Borassus flabelliformis
[2369] BJTS reads "Being in Best Buddha's presence"

The legend of Sumanatālavaṇṭiya Thera is finished.

[376. {379.}[2370] Sumanadāmadāyaka[2371]]

Having made a wreath of jasmine,
I stood carrying it in front
of Siddhattha, the Blessed One,
the Well-Bathed One, the Ascetic.[2372] (1) [3267]

In the ninety-four aeons since
I carried that wreath [of jasmine],
I've come to know no bad rebirth:
the fruit in carrying jasmine. (2) [3268]

My being in Buddha's presence[2373]
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3270]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3271]

Thus indeed Venerable Sumanadāmadāyaka Thera spoke these verses.

The legend of Sumanadāmadāyaka Thera is finished.

[2370] *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.

[2371] "Jasmine Wreath (or Garland) Donor"

[2372] the two epithets in this foot — *nhātaka* (*nahātaka*, "one who has bathed") and *tapassin* ("practicer of austerities") — are typically reserved for non-Buddhist adepts. The former refers to a brahmin who has received his ritual bath upon completion of his Vedic studies (though it is also used in a Buddhist sense, according to RD, at DhA iv.232, and in a more general sense of having "washed away all sins" at SN 521, 646). The latter refers to an ascetic who cultivates inner heat through the sorts of austere and self-mortifying practices renounced by the Bodhisattva prior to achieving Buddhahood (but according to RD is also used in a more general sense to refer to one who has achieved mastery over the senses, including Gotama Buddha, e.g., Vin i.234=A iv.184).

[2373] BJTS read "Being in Best Buddha's presence"

[377. {380.}[2374] Kāsumāriphaladāyaka[2375]]

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,
shining like a dinner-plate tree.[2376] (1) [3272]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*[2377] fruit,
I gave [it] to the Best Buddha. (2) [3273]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3274]

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! (4) [3275]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3276]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3277]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

The Summary:

Bodhi and Pāṭalipupphi,

[2374] *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.

[2375] "*Kāsumāri*-Fruit Donor." This *apadāna* also appears as #500 {503} below, with the same name and only the slight change that the first and second verses of the three-verse concluding refrain are inverted.

[2376] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[2377] *kāsumārī* (Skt. *kāśmarī*) is a small timber tree, Gmelina arborea (*Verb.*), which is called *āt demaṭa* in Sinhala. It also bears yellow flowers.

Uppali, Sattapaṇṇiya,
Gandhamuṭṭhi and Citaka,
Tāla, Sumanadāmaka,
and Kāsumāriphala too:
one fewer than sixty verses.

The Bodhivandaka Chapter, the Thirty-Eighth

Avaṇṭaphala Chapter, the Thirty-Ninth

[378. {381.}[2378] Avaṇṭaphaladāyaka[2379]]

The Blessed One, Hundred-Rayed One,[2380]
the Self-Become, Unconquered One,
Seclusion-Lover,[2381] Sambuddha,
went forth in order to seek food. (1) [3278]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [3279]

In the ninety-four 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) [3280]

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! (4) [3281]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3282]

The four analytical modes,
and these eight deliverances,

[2378] *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.
[2379] "Stemless Fruit Donor." This same *apadāna*, with only slight changes, is repeated as #463 {466} and #501 {504} below, under the same title, and with a different title as #506 {509}
[2380] *sataraṃsi*, i.e., "the Sun"
[2381] *viveka-kāma*

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3283]

Thus indeed Venerable Avaṇṭaphaladāyaka Thera spoke these verses.

The legend of Avaṇṭaphaladāyaka Thera is finished.

[379. {382.}[2382] Labujaphaladāyaka[2383]]

In the city, Bandhumatī,
I worked in a hermitage then.[2384]
I saw the Buddha, Spotless One,
[who] was traveling through the sky. (1) [3284]

Taking fruit of a breadfruit[2385] [tree]
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it]. (2) [3285]

Having given Buddha that fruit,
with a mind that was very clear,
productive of delight for me,
bringing happiness in this world,
I then came to possess great joy
and vast, ultimate happiness.
A gem[2386] was truly produced for
[me,] being reborn here and there.[2387] (3-4) [3286-3287][2388]

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (5) [3288]

Being in Best Buddha's presence
was a very good thing for me.

[2382] *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.
[2383] "Breadfruit Fruit Donor." BJTS omits *phala* from the name.
[2384] *ārāmika*, lit., "hermitage attendant" or "hermitage dweller"
[2385] Artocarpus lacucha or incisa; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.
[2386] perhaps implying a wish-fulfilling gem, or else a gem of great value that could fund all needs (effectively, the same thing)
[2387] lit., "from where to there" (*yahiŋ tahiŋ*, PTS) or "from there to there" (*tahiṃ tahiṃ*, BJTS and PTS alt.)
[2388] PTS treats these as two verses of six feet each; BJTS treats them as three typical four-footed verses. BJTS is presumably correct, since the parallel *apadāna*,

The three knowledges are attained;
[I have] done what the Buddha taught! (6) [3289]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [3290]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3291]

Thus indeed Venerable Labujaphaladāyaka Thera spoke these verses.

The legend of Labujaphaladāyaka Thera is finished.

[380. {383.}[2389] Udumbaraphaladāyaka[2390]]

The Ultimate Person dwelt on
the banks of Vinatā River.
I saw the Buddha, Stainless One,
the Calm One,[2391] Very Composed One.[2392] (1) [3292]

[My] mind [full of] pleasure in him,
who Cleans the Stain of Defilement,[2393]
gathering *udumbara*[2394] fruit
I gave [it] to the Best Buddha. (2) [3293]

In the ninety-one aeons since
I gave [the Buddha] fruit [back then],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3294]

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! (4) [3295]

[2389] *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.
[2390] "Glomerous Fig Fruit Donor." BJTS omits *phala* from the name.
[2391] *ekaggaŋ*
[2392] *susamāhitaŋ*
[2393] *kilesamaladhovana*
[2394] *Udumbara* is the glomerous fig tree, Ficus Glomerata, Sinh. *dimbul*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3296]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3297]

Thus indeed Venerable Udumbaraphaladāyaka Thera spoke these verses.

The legend of Udumbaraphaladāyaka Thera is finished.

[381. {384.}[2395] Pilakkhaphaladāyaka[2396]]

Seeing Buddha in the forest,[2397]
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leafed fig[2398] fruit [to him]. (1) [3298]

In the eighteen hundred aeons
since I gave fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3299]

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! (3) [3300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3301]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3302]

[2395] *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.
[2396] "Wave-leafed Fig Fruit Donor."
[2397] *vanante*, in the forest or at the edge/border of the forest
[2398] *pilakkha*, the wave — leaved or wave-leafed fig tree, Ficus infectoria; (Bot. Dict. gives Ficus Arnottiana (*Urti.*), Sinh. *pulila*

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

[382. {385.}[2399] Phārusaphaladāyaka[2400]]

I gave *phārusa*[2401] fruit [back then]
to the Gold Colored Sambuddha,
Sacrificial Recipient,
who was going along the road. (1) [3303]

In the ninety-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3304]

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! (3) [3305]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3306]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3307]

Thus indeed Venerable Phārusaphaladāyaka Thera spoke these verses.

The legend of Phārusaphaladāyaka Thera is finished.

[2399] *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.
[2400] "*Phārusa* Fruit Donor."
[2401] a fruit from which a drink is made, Sinh. *boraḷu-damunu*. BJTS equates it with *ugurässa*, Flacourtia Ramontchi, sweet lovi lovi, but RD says it is a bitter fruit. Bot. Dictionary says that *boraḷu-damunu* is a species of Eugenia.

[383. {386.}[2402] Valliphaladāyaka[2403]]

All the people, come together,
went into the forest back then.
Searching for fruit [growing wild there,]
they obtained [such] fruit at that time. (1) [3308]

I saw [him] there, the Sambuddha,
the Self-Become, Unconquered One.
Happy, with pleasure in [my] heart,
I gave [some] *valli*[2404] fruit to him. (2) [3309]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3310]

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! (4) [3311]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3312]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3313]

Thus indeed Venerable Valliphaladāyaka Thera spoke these verses.

The legend of Valliphaladāyaka Thera is finished.

[2402] *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.
[2403] "Creeper-Fruit Donor."
[2404] *Valli* is a generic term for any "creeper" or "vine" (Sinh. *väl*, *liya*), so the donation was some sort of fruit (or vegetable, e.g., *baṭu karavila*) that grows on a creeping vine.

[384. {387.}[2405] Kadalīphaladāyaka[2406]]

I saw the Leader of the World,
shining like a dinner-plate tree,[2407]
like the moon on the fifteenth day,[2408]
blazing forth like a tree of lamps. (1) [3314]

Having gathered [some] plantain fruit,
I [then] gave [it] to the Teacher.
Happy, with pleasure in [my] heart,
having worshipped [him,] I went off. (2) [3315]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3316]

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! (4) [3317]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3318]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3319]

Thus indeed Venerable Kadalīphaladāyaka Thera spoke these verses.

The legend of Kadalīphaladāyaka Thera is finished.

[2405] *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.
[2406] "Plantain-Fruit Donor."
[2407] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[2408] i.e., when it is full, *puṇṇamāse va candimā*

[385. {388.}[2409] Panasaphaladāyaka[2410]]

The Sambuddha named Ajjuna
dwelt in the Himalayas then.
He was Endowed with Good Conduct,[2411]
[and] Skillful in Meditation.[2412] (1) [3320]

Taking *jīvajīvaka*[2413] jak[2414]
the size of a jug for water,[2415]
[and] placing it on a leaf-fan,
I gave [it] to the Teacher [then]. (2) [3321]

In the ninety-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3322]

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! (4) [3323]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3324]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3325]

Thus indeed Venerable Panasaphaladāyaka Thera spoke these verses.

The legend of Panasaphaladāyaka Thera is finished.

[2409] *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.

[2410] "Jak-Fruit Donor."

[2411] *caraṇena sampanno*

[2412] *samādhikusalo*

[2413] I follow BJTS in treating this as the name of a special type of jak-fruit. It means, "life-lifer," also (as *jivaṃjīvaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound "*jīvaṃ jīvaṃ*."

[2414] *panasa* (Sinh. *panā*, *kos*) is the jak-fruit tree, Artocarpus integrifolia (*Urti.*)

[2415] *kumbha-mattaŋ*. *Kumbha* can also mean the frontal globes of an elephant, which are the size of (and resemble) a typical water jug (I'm thinking of a *kalageḍiya* as used in rural Sri Lanka). As will be clear, jak fruit can be very large. It is eaten as a tasty vegetable when young, as a heavy starchy vegetable when mature, and as a sweet fruit when ripe.

[386. {389.}[2416] Soṇakoṭivīsa[2417]]

When Vipassi's dispensation[2418]
[arose], I made a single cave[2419]
in Bandhumā, royal city,
for the monks[2420] in four directions. (1) [3326]

Covering[2421] the floor of the cave
with rugs, I dedicated [it].
Happy, with rapture in [my] heart,
I then made this aspiration: (2) [3327]

"Were I to please[2422] a Sambuddha
and to get to renounce [the world],[2423]
I should attain ultimate peace
and the unexcelled nirvana." (3) [3328]

Just because of those good roots,
transmigrating ninety aeons,
born as a god or else a man,
I shined, a doer of merit. (4) [3329]

As the remainder of that deed,
here in this final existence,
I was born as the only son
of Campa's foremost millionaire. (5) [3330]

Having heard that I had been born,[2424]
this was the wish of my father:
"I am giving to this [young] boy
an entire two hundred million."[2425] (6) [3331]

Hair four fingers wide was produced
on the soles of both of my feet.
It was fine and soft to the touch,

[2416] *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.
[2417] "Golden One [Worth] Two Hundred Million." Apparently identical with Soṇa Koḷivisa, "the Golden Koḷiyan," a.k.a. Koḷiyavessa, "the Koḷiyan vaiśya," see DPPN, II:1293-1294.
[2418] *pāvacane*, lit., "word"
[2419] lit., "a single cave was made by me"
[2420] *saṅgha*, lit., "Assembly [of monks]"
[2421] *santharitvā*, lit., "having spread out on"
[2422] *ārdhayeyyan*, please, propitiate
[2423] lit., "and were I to receive going forth/renunciation"
[2424] lit., "right when I had been born, having heard"
[2425] lit., "twenty *koṭis*."

beautiful, just like cotton wool.[2426] (7) [3332]

In the past for ninety aeons,
[and] this [aeon] one more than that,
I've not come to know my feet placed
on [any] ground that lacks a rug. (8) [3333]

The Sambuddha was pleased by me;
I went forth into homelessness.
I have attained arahantship;
cooled off, I am in nirvana.[2427] (9) [3334]

Appointed by the All-Seer
"foremost among resolute [monks,]"[2428]
[I'm] undefiled, an arahant,
six knowledge-holder, powerful.[2429] (10) [3335]

In the ninety-one aeons since
I gave [the Buddha] that gift then,
I've come to know no bad rebirth:
that's the fruit of giving a cave. (11) [3336]

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! (12) [3337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (13) [3338]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3339]

Soṇa Koṭivisa Thera
in front of the monks' Assembly,
being asked questions [then] answered
on the great Lake Anotatta. [3340][2430]

[2426] reading *tūlapicusamā subhā* with BJTS
[2427] lit., "I am cooled off, nirvana-ed (or gone out, *nibbuto*)"
[2428] *aggo āraddhaviriyānaŋ*
[2429] *chaḷabhiññāmahiddhiko*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power."
[2430] This verse does not appear in the PTS edition, hence only has a BJTS number in this translation. The Pāli is: *thero koṭiviso soṇo/bhikkhusaṅghassa aggato/pañhaṃ puṭṭho viyākāsi/anotatte mahāsare*

Thus indeed Venerable Soṇakoṭivīsa Thera spoke these verses.

The legend of Soṇakoṭivīsa Thera is finished.

[387. {390.} The Rags of Previous Karma[2431]]

Near the lake called Anotatta,
on the lovely level rock ground,
where sparkled gems of different sorts
and varied perfumes [filled] the woods, (1) [3341]

surrounded by the Assembly[2432]
of monks, the Leader of the World,
while seated there, did [then] explain
the former deeds done[2433] by himself: (2) [3342]

Hear from me, O monks, the karma
[which formerly was] done by me,
[and how] those karma rags' [effects]
ripen in the Buddha himself.[2434] (3) [3343]

Among [my] other, former births
I was a jerk named Munāli.
I told lies about Sarabhu,[2435]
an innocent Lonely Buddha. (4) [3344]

As a result of that karma,
a long time I circled through hell.[2436]
I experienced suffering[2437]
for numerous thousands of years. (5) [3345]

As [its] final karmic effect,
here in [my] final existence,

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[2431] *Pubbakammapiloti*. Though included in *Thera-apadāna*, #387 is actually in the voice of the Buddha. It has been controversial throughout Theravāda Buddhist history and that may be the reason that it is quietly tucked away here among the monks. On this text and the controversy surrounding it, see my "The Buddha's Bad Karma: A Problem in the History of Theravāda Buddhism," *Numen* 37,1 (June, 1990):70-95

[2432] lit., "the great assembly (°*saṅghena*) of monks (*bhikkhu*°)

[2433] *pubbakammāni*

[2434] I follow BJTS in reading *pilotikassa* for PTS *pilotiyassa*, and likewise BJTS *buddhatte pi* for PTS *buddhatthe pi*.

[2435] I follow BJTS on the name; PTS (only) gives Surabhi

[2436] lit., I experienced *saṃsāra* in hell

[2437] lit., I experienced feelings which were *dukkha*

I received [some nasty] slander
connected with Sundarīkā.[2438] (6) [3346]

I was Nanda, a follower
of the Buddha Sabbābhibhu.
My transmigration was in hell
for long after I slandered him. (7) [3347]

My long transmigration in hell
[continued for] ten thousand years.
When I [again] got human birth,
I [also] got lots of slander. (8) [3348]

Through what remained of that karma,
Lady Ciñca did slander me
in front of a group of people
without any grounding in fact.[2439] (9) [3349]

I was an erudite brahmin,
attended on, given worship.
In a large wood, I was teaching
mantras to five hundred young men. (10) [3350]

To that place had come Sage Gīma,[2440]
who possessed vast superpowers.[2441]
After having seen him coming,
I slandered that blameless [person]. (11) [3351]

I said [this] to my students then:
"this sage delights in the pleasures!"
The young men [there] took [that] to heart

[2438] she was an associate of "the heretics" (*titthiya*, "ford-worshippers"), jealous rivals who repeatedly tried to undermine the Buddha's reputation. She frequented the Jetavana monastery and garden in Savatthi/Sravasti where he spent much of his career as Buddha, then meeting townsfolk on the road claimed to be sleeping with him in his perfumed cell there. Once the rumor had spread, the heretics murdered her and placed her corpse inside the Jetavana, then informed the police who upon searching the place, of course, discovered it.

[2439] *abhūtena*, lit., "through [what was] not produced/actual/become." Like Sundarīkā, Ciñca was employed by "the heretics" to discredit the Buddha. She placed padding beneath her garment and proceeded to tell people that the Buddha, having fathered her child, was now neglecting his paternal obligations. The gods, enraged at the unrighteousness of the accusation, contrived her literal undoing: a mouse gnawed the strings holding the padding in place and it fell out for all to see, exposing her lie.

[2440] I follow the BJTS spelling of this name, cf. the alt reading in PTS isiṅgīmo; PTS gives Isigaṇo

[2441] lit., who had the five special knowledges (*abhiññā*) and extensive *iddhi* powers". The five special knowledges are various magical powers (*iddhi*), divine ear (clairaudience), reading others' minds, recollection of rebirths, and divine eye (clairvoyance), Note that this (non-Buddhist) sage possesses only five of the special knowledges; the sixth — awareness and assurance that one has extinguished all *āsasas* — is only achievable by Buddhists.

when I made that declaration. (12) [3352]

Then all the young men, [my students],
begging for alms from clan to clan,
repeated to a lot of folks,[2442]
"this sage delights in the pleasures!" (13) [3353]

As a result of that karma,
these five hundred monks [now with me]
all received [some nasty] slander
connected with Sundarīkā. (14) [3354]

One time eying wealth I murdered
brothers by a second mother.[2443]
I put [them] on a mountain road
[and] crushed [them] in an avalanche.[2444] (15) [3355]

As a result of that karma,
Devadatta threw a boulder
[and] a splinter [off that boulder]
[then] crushed the big toe on my foot.[2445] (16) [3356]

One time I was a little boy,
playing by the great thoroughfare.
Having seen a Lonely Buddha,
I threw a clod of dirt [at him]. (17) [3357]

As a result of that karma,
here in [my] final existence,
Devadatta hired [some] killers
for the sake of murdering me.[2446] (18) [3358]

Once, while I was on [my] tusker,

[2442]lit., "said to the great people" *mahājanassa ahaṃsu*
[2443]or: "brothers by another mother:" *dvemātubhātaraŋ*
[2444]lit., "with a boulder"
[2445]Devadatta was the Buddha's cousin, on his father's side, who transmigrated with him in various relationships throughout the *jātakas*. In the final birth he became a monk and had great prowess with the Dharma, likely capable of attaining arahantship, but the enmity from ancient times (which tracked with him through rebirths with the bodhisattva) bore its fruit and, when the Buddha declined Devadatta's request to become leader of the Sangha, Devadatta ended up his bitter rival, who tried in this instance and several others (see below) to kill him. He failed, of course, and for the sin of having drawn blood from the Buddha's big toe in the event described here, the earth opened up and sucked him directly into hell.
[2446]Devadatta hired an assassin, then two to kill him, and four to kill them, up to sixteen. The first went to do the deed, but overwhelmed by the Buddha's presence was unable, laid down his weapon and converted. The two came to find him and the same thing happened, then the four and eight and finally sixteen all had converted to the dismay of Devadatta, who like the human counterpart to Māra in these stories storms off dejected to plot again.

I saw a supreme Lonely Sage,
wandering about for alms food —
with elephant I attacked him. (19) [3359]

As a result of that karma,
the elephant Nāḷāgiri,
agitated, cruel, approached me
in the fine town at Vulture's Peak.[2447] (20) [3360]

I was the king, [named] Patthiva;
I killed a man with a dagger.
As a result of that karma,
I roasted in hell a long time. (21) [3361]

Through what remained of that karma,
the skin on my foot got all cracked
and caused me a lot of trouble —
karma sure doesn't just vanish! (22) [3362]

I [once] lived as a fisher-boy,
in a village of fishermen.
Having seen the fish getting killed,
pleasurable thoughts filled my mind.[2448] (23) [3363]

As a result of that karma,
I suffered a headache [one time];
all of the Śākyans were murdered,[2449]
when Viḍuḍabha murdered [them].[2450] (24) [3364]

I reviled the holy words [and]
followers of Phussa [Buddha],
"chomp [and] eat [inferior] grain
you all, and don't eat [any] rice." (25) [3365]

As a result of that karma,
I [had to] eat grain for three months
when, invited by a brahmin,
I lived in various kingdoms. (26) [3366]

[2447]that is, Rajgir or Rājagaha, home of King Bimbisāra. Vulture's Peak was the site from which Devadatta threw his boulder, too. This time, he had sent the angered (and drunk) elephant on a killing spree through the city, aiming at killing the Buddha. As it charged at him he calmly lifted its hand and it stopped, fell to the ground, and worshipped him.

[2448]lit., "I produced mental pleasure"

[2449]reading *sabbe sakkā ca haññiṃsu* with BJTS over PTS *Sakkesu haññamānesu*, but in either event the text is suspect. In this BJTS reading, presumably, the Śākyans were the fishermen in the village.

[2450]the slaying of the Buddha's whole clan was the result, according to the *Jātaka*, of enmity that developed over many lifetimes due to their group evil deeds.

In the midst of a wrestling match,
a wrestler's son, I blocked [the fight];[2451]
as a result of that karma,
[one time] I suffered a backache. (27) [3367]

I was a [practicing] doctor
and purged the son of a rich man;[2452]
as a result of that karma,
I contracted dysentery. (28) [3368]

One time I, Jotipāla, said
to Kassapa, the Well-Gone-One,
"Whence then this baldy's Waking Up,[2453]
Awakening so hard to reach?" (29) [3369]

As a result of that karma,
I practiced great austerities
in Uruvela, six [long] years,
and then achieved Awakening. (30) [3370]

"Along that path I did not reach
supreme Awakening," [I thought],
"along which path then should I search,
hindered by previous karma?
Exhausting good and bad [karma]
[and] avoiding every torment
free of grief, troubles [and] outflows,
I shall realize nirvana." (31-32) [3371-72]

Thus did he explain, the Victor,
Endowed with All Superpowers,[2454]
in front of the monks' Assembly,
at the great Lake Anotatta. (33) [3373]

Thus indeed the Blessed One spoke this short discourse on dharma [revealing] his own previous conduct, the Buddha-*apadāna* named "The Rags of Previous Karma".

The Buddha-*apadāna* named "The Rags of Previous Karma" is finished.

The Summary:

Avaṇṭa and Labuja too,
Udumbara and Pilakkhu,

[2451] cty explains that he broke the back of the opponent.
[2452] thereby killing the amoebas causing his diarrhea
[2453] *bodhi*, Enlightenment. At its root the term means more precisely, as here, Awakening. It is, needless to say, the same root that gives us Buddha, Awakened One (Enlightened One).
[2454] *sabbābhiññbalapatto*, "lit. endowed with all the powers of the special knowledges"

Phāru, Valli and Kadali,
Panasa, Koṭivīsaka
and the Rags of Former Karma,
the legend of the Sage so Great:
verses [numbering] ninety-one
are counted by those who are wise.

The Avaṇṭaphala Chapter, the Thirty-Ninth

Pilindavaccha Chapter, the Fortieth

[388. {391.}[2455] Pilindavaccha[2456]]

In the city, Haṃsavatī,
I was a gate-keeper[2457] back then.
Undisturbable,[2458] boundless wealth
was heaped up for me in the house. (1) [3374]

[While] sitting down in solitude,
having [greatly] gladdened [my] mind,
seated in the splendid palace,
I contemplated thus back then: (2) [3375]

"Much wealth has been obtained by me;
I have an opulent harem.
King Ānanda,[2459] lord of the earth,
himself invited [me to come].[2460] (3) [3376]

[2455] *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.

[2456] cf. #15, and note, above. BJTS spells the name *Piḷindavaccha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. "Pilinda" was his given name, "Vaccha" refers to his *gotta* (lineage).

[2457] *dovārika* fr. *dvāra*. Cty (p. 480) explains that he was a very rich man (*mahaddhano mahābhogo)* born in a gate-keepers' clan (*dovārikakule nibbatto*), which might imply that he himself was not engaged in such labor (the term can also mean "janitor). Later however (p. 481) Cty stipulates that he himself was the keeper/protector of the king's gate (*rañño gehadvāre dvārapālako*), perhaps suggesting that this was a position of some status.

[2458] *akkhobhaŋ*, lit., "unshaken," "unperturbed." BJTS gloss gives *niravul*, unadulterated, unconfused, untroubled, clear. Cty explains that his wealth was such that "it was not able to be disturbed, scattered, by the king nor by the other favorites [of his]"

[2459] "Joy"

[2460] BJTS gloss understands this to mean that the king invited the protagonist to come and join in his almsgiving to the Buddha's foremost monks. But that is not specified in the text. I understand being invited by the king himself to be a more general indication of his high status, paralleling his possession of wealth and of an opulent harem.

And [now] this Buddha has been born,
the Spontaneously Born[2461] Sage.[2462]
And [all this] wealth exists for me;
I will give gifts[2463] to the Teacher. (4) [3377]

The royal prince, [named] Paduma,[2464]
gave splendid gifts for the Victor:
strong[2465] elephants and palanquins
and large[2466] supports[2467] [to hold them up]. (5) [3378]

I'll also give gifts[2468] to the monks[2469]
with virtue supremely splendid.[2470]
I will be the instigator[2471]
of other [things] not yet given."[2472] (6) [3379]

Thinking through varied[2473] donations[2474]
of which the fruit is happiness,
I lit on[2475] a requisites-gift,[2476]
[which would] fulfill my intentions: (7) [3380]

"I shall donate the requisites[2477]
for the monks of splendid virtue.[2478]

[2461] *adhiccuppattiko*, "the Spontaneously Produced One"
[2462] *muni*
[2463] *dānaŋ*
[2464] reading *Padumena* with BJTS and PTS alt. for PTS *Padume*. The term means "Lotus" and in the PTS reading would agree with "Victor," also a distinct possibility given that the Buddha in question was Padumuttara, "Supreme Lotus"
[2465] *hatthināge* = "Nāga elephants," implying elephants which are particularly strong or stately
[2466] *anappakaŋ*, lit., "not tifling," "not diminutive." The implication seems to be that the supports were large, strong, steady, etc., as one would want for elephants and regal palanquins.
[2467] I followed JPTS in reading *apassenañ* for PTS *appassenañ* ("little armies"). BJTS glosses "boards/plants for holding in place"
[2468] *dāna*
[2469] *saṅgha*
[2470] *guṇavaruttama*. JPTS reads here and below *gaṇa*°, "the supremely splendid group"
[2471] *ādikammika*, lit., "beginning-maker." *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.
[2472] *adiṇṇapubbaŋ*, lit., not given formerly" "not given in the past"
[2473] *bahuvidhaŋ*
[2474] *yāge*, sing. *yāga* meaning "sacrifice" (= Skt. *yajñā*) in the non-Buddhist context and "gift" or "charity" or "expenditure" or "almsgiving" in the Buddhist one.
[2475] lit., "saw," *addakkhiŋ*
[2476] *parikkhāra-dānaŋ*, Sinh. *pirikara dānaya*, i.e., a gift of the "requisites" or *parikkhāras* of Buddhist monks and nuns, which are variously enumerated (often in an idealized list of eight) and may include the three monastic robes, begging bowl, razor, needle, small knives, girdle, water-strainer, umbrellas, sandals, and so forth.
[2477] reading *parikkhārāni* with BJTS and PTS alt. for PTS *parikkhārāna*, "of the requisites"
[2478] here as above, *guṇavaruttama*, hence lit., "monks of supremely splendid virtue." I leave *uttama*

I will be the instigator[2479]
of other [things] not yet given."[2480] (8) [3381]

Approaching the basket-makers,[2481]
I made an umbrella to last,[2482]
bringing together into one,
a hundred thousand umbrellas. (9) [3382]

I brought together into one,
a hundred thousand [strips of] cloth,
I brought together into one,
a hundred thousand begging bowls. (10a-b)[2483] [3383]

And also small knives[2484] [and] hatchets,[2485]
needles[2486] [and] clippers for the nails.[2487]
Having [them] made fit for that I
hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans[2488] made fit for that [too],
fans [made out] of palmyra [fronds],[2489]
peacock-feathers[2490] and tails of yaks;[2491]
water-strainers,[2492] oil-containers.[2493] (11c-d, 12a-b) [3385]

I likewise had made, fit for that,
needle-cases[2494] [and] shoulder straps[2495]

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untranslated in this case, to keep the meter.

[2479] *ādikammika*, lit., "beginning-maker." *Dāna* to the *saṅgha* regularly — and especially in this context — involves enormous expenditures of energy by numerous individuals; the sense here seems to be that the protagonist organizes, oversees and funds the donation.

[2480] *adiṇṇapubbaŋ*, lit., not given formerly" "not given in the past"

[2481] or "reed-workers," *naḷakakāre*

[2482] *tāvade*, lit., "for all times"

[2483] PTS reading here is corrupt, eliding four feet from two verses which confounds the formatting into verses. Here and in the following I take BJTS' much preferable reading as my standard, but use the a-b-c-d convention to indicate where the different feet correspond to the PTS numbering of the verses.

[2484] *vāsiyo*

[2485] *satthake*

[2486] *sūciyo*

[2487] *nakha-cchedane*

[2488] *vidhūpane*

[2489] *tālavaṇṭe*. The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is Borassus flabelliformis

[2490] *morahatthe*, lit., "peacock hairs" or "peacock hands." Here as elsewhere, in keeping with Johnson's critique of Boswell's Latin translation, it is necessary to take the Pāli from the meaning, rather than the other way around

[2491] *camare* [rea *cāmare*], RD: a chowrie, the tail of bos grunniens used as a whisk

[2492] *parissāvane*

[2493] *teladhare*

[2494] *sūcighare*

[2495] reading *aṃsabandhe* with JPTS and PTS alt for PTS *aŋsabaddhe* (*baddha* = lucky, arrow or bull)

as well as girdles for the waist[2496]
and [also] well-constructed stools.[2497] (12c-d, 13a-b) [3386]

Filling vessels made for eating
and also copper [oil] beakers
with medicines, I fixed those too
on the umbrella's underside. (13b-c, 14a-b) [3387]

I filled vessels with all [of this]:
sweet-flag,[2498] cuscus grass,[2499] licorice,[2500]
pepper,[2501] also black peppercorns,[2502]
myrobalan[2503] [and] ginger[2504] [too]. (14c-d, 15a-b) [3388]

I likewise had made, fit for that,
shoes [for the feet],[2505] [and] sandals[2506] [too],
towels[2507] [to use after bathing],
[and] well-constructed walking-sticks.[2508] (15c-d, 16a-b) [3389]

Tubes for holding herbs[2509] and ointments,[2510]
sticks of caustic,[2511] pots to keep things,[2512]
[locks with their] keys[2513] and key-cases[2514]
sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that,

[2496] *kāyabandhane*
[2497] *ādhārake*, also stand, pulpit, desk
[2498] *vaca*. RD "a kind of root Vin i.201=iv.35" BJTS gives *vadakasā* which is sweet-flag or orris root, Acorus Calamus (*Araceae*), Sinh. also *vadakaha*.
[2499] RD "the fragrant root of Andropogon Muricatum (cp. bīraṇa)." Sinh. *sävänna*, "cuscus grass"
[2500] *laṭṭhimadhu*, "cane-honey," Abrus precatorius, Sinh. *välmī*
[2501] *pipphalī*, Sinh. *pippali mūl*, the root of the long pepper, Piper longum
[2502] *maricāni*, black pepper, allowed as medicine for the monks
[2503] *harīṭaka* = Sinhala *araḷu*, yellow myrobalan, terminalia chebula
[2504] *siṅgivera*, Sinh. *hiṅguru* or *iṅguru*, referring to the fresh root rather than the dried or powdered spice
[2505] *upāhanā*, Sinh. *vahan*
[2506] *pādukā*, Sinh. *miriväḍi*
[2507] *udakapuñchane*
[2508] *kattaradaṇḍe*
[2509] *osadha*, "medicinal ingredients, both fresh and dried medicinal herbs and plants
[2510] reading *osadhañjananāḷī* with BJTS for PTS *osadhaŋ jananāliŋ*
[2511] or "surgical instruments"? *Salākā* can also mean an arrow or dart, a peg, a blade of grass, the ribs of a parasol, a pencil or small stick for painting the eyes with collyrium (= *añjana* as in the previous foot), a kind of needle, a metal gong, the membrum virile or a ticket consisting of slips of wood, used in monastic voting. The chosen reading is consistent with the other medical terms in this verse.
[2512] *dhamma-kuttarā* = Sinh. *damkoturu*
[2513] *kuñcikā*
[2514] *kuñcikāghare*

bandages[2515] and [also] smoke-tubes,[2516]
lamp-holders[2517] and water-vessels,[2518]
and baskets [woven] of wicker.[2519] (17c-d, 18a-b) [3391]

I likewise had made, fit for that,
tweezers[2520] [to pull], scissors [to cut],[2521]
bags[2522] for [containing] medicines
and tools for removing ear-wax.[2523] (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that,
and fixed beneath [that] umbrella,
long benches[2524] as well as short chairs[2525]
and couches[2526] fashioned with four [legs].[2527] (19c-d, 20a-b) [3393]

I likewise had made, fit for that,
wool cushions[2528] and cotton cushions,[2529]
cushions [fashioned] for the small chairs
and very well made pillows[2530] [too]; (20c-d, 21a-b) [3394]

massaging stones[2531] and honeycombs,[2532]
and oil for warming up the hands,[2533]

[2515] *āyoge*
[2516] *dhūma-nette*; RD: "i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14"
[2517] *dīpadhārake*
[2518] *tumbake*, made of copper, wood or fruit (gourd, calabash, coconut shell)
[2519] or boxes: *karaṇḍe*
[2520] *saṇḍāse*
[2521] *pipphala*, taking this as a shortened form of *pipphalaka*, see RD s.v. The term more commonly refers to the fruit of the ficus religiosa (Bodhi Tree of Gotama Buddha). BJTS glosses the term as "scissors" (*katuru*)
[2522] °*thavike*
[2523] *malahāraka*, lit., "impurity removers," a tool resembling a tiny spoon, used for removing wax from the ears
[2524] *āsandiyo*
[2525] *pīṭhake*
[2526] *pallaṅke*
[2527] *caturo-maye*
[2528] *uṇṇā-bhisi*
[2529] *tūla-bhisi*
[2530] *bimbohane*
[2531] *kuruvinde*, *kuruvindaka* = Sinh. *kurundu-gal*, a stone used for rubbing the body
[2532] or beeswax: *madhu-sitthe*
[2533] *telahatthappatāpakaŋ*, BJTS reads *telaṃ hatthappatāpakaṃ* which amounts to the same thing, a little more cleanly.

small cases,[2534] planks[2535] and needles[2536] [too],
and a bed that was spread with rugs,[2537] (21c-d, 22a-b) [3395]

dwelling places[2538] and foot-towels[2539]
and sticks [to use] for chairs and beds,[2540]
toothpicks[2541] and [also good] tooth-sticks,[2542]
[and] scents for smearing on the head,[2543] (22c-d, 23a-b) [3396]

wood for fires[2544] and stools [made] of straw,[2545]
small plates for covering alms-bowls,[2546]
ladles [which are made] for water,[2547]
silver troughs for [storing] chunnam,[2548] (23c-d, 24a-b) [3397]

brooms[2549] and water-jugs[2550] and likewise
garments [to wear when] it's raining,[2551]
covers for the itch when sitting[2552]
and[2553] intermediate robes[2554] [too], (24c-d, 25a-b) [3398]

monastic robes and upper robes,[2555]
cleaners for the mouth and the nose,[2556]
abundant salt and sour gruel,[2557]

[2534] *sipāṭī*, cf. *sipāṭikā*, small cases (Sinh. *kopuwa*) or pods (*karaḷa*). Meaning is unclear here. BJTS glosses, "burnt shells (*kabala*, as of coconuts) which are kept having made them rough by drawing lines on them, or else stone planks which have been polished".
[2535] *phalake*
[2536] *sūci* (PTS *suci*)
[2537] *mañcamattharaṇena*
[2538] *senāsane*
[2539] *pādapuñche*
[2540] *sayanāsanadaṇḍake*
[2541] *dantapoṇe*
[2542] *āṭali*. I do not find this in the dictionaries. BJTS glosses as *dähäṭi*, sticks used for cleaning the teeth.
[2543] *sīsālepanagandhake*
[2544] *araṇī*
[2545] *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)
[2546] *pattapidhānathālake*
[2547] *udakassa kaṭacchu*
[2548] *cuṇṇakam rajata + ammaṇaṃ*. Chunnam is limestone ground into a paste, mixed with betel and areca nut for chewing. This would then refer to what is called in Sinhala *kiḷoti*, "betel cases"
[2549] *sammajjanaŋ*
[2550] reading *udapattaṃ* with BJTS. PTS reads *udavatthaŋ*, "an upper cloth" (?)
[2551] *vassika-sāṭikaŋ*
[2552] *nisīdanaŋ kaṇḍucchādī*, more commonly *kaṇḍupaṭicchādi*, a cloth allowed in the *Vinaya* to monks suffering from the itch
[2553] *atha*, lit., "then"
[2554] *antaravāsaka*, one of the three robes worn by Buddhist monks and nuns
[2555] *uttarāsaṅga-saṅgāṭī*
[2556] *natthukaŋ mukhasodhanaŋ*
[2557] reading *bilaṅga-loṇaṃ pahūtaṃ* with BJTS (PTS reads *bhūtaŋ* ["become"], which is clearly

honey[2558] and soured milk to drink,[2559] (25c-d, 26a-b) [3399]

incense,[2560] lumps of boiled rice,[2561] and rags,[2562]
napkins with which to wipe the face:[2563]
whatever ought to be given
which is fitting for the Teacher,
after assembling all of that
I went up to [King] Ānanda.[2564]
After going up to the king,
the father[2565] of the Greatest Sage,[2566]
having saluted with [my] head,
I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

[Protagonist:][2567]
"Together [we were] born [and] raised;
[we] are both of a single mind,[2568]
and[2569] in common [we] both follow
[one course] through happiness and pain."[2570] (29) [3402]

[King:]

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wrong not only for being nonsensical in context but also for making the foot fall short (seven rather than eight syllables).

[2558]*madhu*

[2559]*dadhi-pānakaŋ*. *Dadhi* is milk-curd or yoghurt; "for drinking" could imply that it has been blended into a drink like *lassi*, or could refer to drinkable whey that results from souring the milk. In the description of the *ānisaṃsas*, below (v. 196 [3570]) the gift is more straightforwardly just called *dadhi*, though the addition of "well-prepared" (*sampannaŋ*) does imply some sort of processing for consumption.

[2560]reading *dhūpaṃ* with BJTS for PTS *pupphaŋ*, "flower"

[2561]*sitthaŋ*

[2562]*pilotiñca*

[2563]*mukha-puñchana-suttakaŋ*

[2564]Malalasekera DPPN II:211 reads this passage to imply that the protagonist gave these fabulous gifts to the king himself, but I do not see warrant for that in the text. Indeed, it is clear that these are intended as requisites for the monks; I read v. 63 [3436] below to refer to this mega-umbrella as placed atop the Buddha.

[2565]lit., "progenitor," BJTS glosses "father"

[2566]reading *mahesino* with BJTS for PTS *mahāyasaŋ*, "the progenitor of great fame"

[2567]I have puzzled long over this difficult section of the text, and can only make sense of the Pāli by taking it as a dialogue involving multiple different parties: the protagonist (Rev. Pilindavaccha in his previous life), King Ānanda, the judges in a court of law, and the protagonist's friends and relatives; Padumuttara Buddha also speaks various lines. BJTS does not seem to be aware of this, and glosses literally without apparent understanding of some of the verses. The cty is also silent about this crucial interpretative perspective.

[2568]lit., "of both there is a single thought". PTS and BJTS alt. read *yasaŋ*, "of both there is a single fame."

[2569]BJTS reads *va*, "indeed"

[2570]*sukhadukkhe*; PTS reads *sukkhadukkhe*

"O conqueror of foes[2571] you have
dissatisfaction[2572] in the mind.
If you can, warrior, you should
remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;[2573]
[we] are both of a single mind.[2574]
Know mine as 'eliminated'
if yours [has been expelled as well]." (31) [3404]

[Protagonist:]
"Know of me,[2575] O great king, that my
suffering[2576] is hard to remove.
[If you're] able[2577] you should shout[2578] [it]: (32) [3405]

one[2579] boon[2580] hard for you to grant[2581] [me]."
[King:]
"As long as [I have] victory,
to the [whole] extent of my life,
if it would be useful[2582] to you,
without wavering I'll give[2583] [it]." (33) [3406]

[Protagonist:]
"This has been roared[2584] by you O king,[2585]
[but] too much roaring would be wrong."
[King:]
"Today I'll recognize you as

[2571] *arindama*, lit., "tamer of enemies." The term is in the vocative case, addressed to the protagonist.
[2572] *dukkhaŋ*, "suffering"
[2573] lit., "your dissatisfaction is my dissatisfaction," i.e., "when you are troubled in the mind, I am also troubled in the mind"
[2574] lit., "of both there is a single thought". PTS reads *manaŋ* ("mind") for *mataṃ* ("thought")
[2575] reading *me* with BJTS for PTS *kho* (an untranslatable participle)
[2576] *dukkha*. One would prefer to remain consistent in the translation "dissatisfaction," but "suffering" is the more commonly known term, is appropriate to this context, and work better for the meter (and rhyme) in English.
[2577] reading *pahu samāno* (lit., "[I], being able") with BJTS and PTS alt. for PTS *bahussamāno*, "being many"
[2578] *gajjassu*, 2nd. sing. imperative (*attanopāda*) *of gajjati*, lit., "roar" or "sound forth"
[2579] reading *ekaṃ* with BJTS and PTS alt. for PTS *etaŋ*, though the sense in either case is clear: the protagonist will suffer unless he can fulfill the king's wishes.
[2580] reading *varaṃ* with BJTS and PTS alt. for PTS *dhanaŋ*, "wealth". *Vara* can also mean "favor" or "blessing"
[2581] reading *duccajaṃ* with BJTS for PTS *duccajjaŋ*
[2582] lit., "if there is a purpose in it for you"
[2583] taking *dassāmi* as 1st. pers. future of *dadāti*
[2584] *gajjitaŋ*
[2585] *deva*, voc.

the one supported in all things."[2586] (34) [3407]

[Protagonist:]
"[When] you know [what] I [want to] give
you'll obdurately[2587] put [me] down."[2588]
[King:]
"What's the point of me stopping you?[2589]
You should declare your wish to me!" (35) [3408]

[Protagonist:]
"I am desirous, O great king,
of feeding [him], the Sambuddha,
the Best Buddha, the Unexcelled;
do not let my life be wasted!"[2590] (36) [3409]

[King:]
"I'll[2591] give a different boon[2592] to you:
the Thus-Gone-One's not to be begged;[2593]
to no one should the Thus-Gone-One
be given, like a wishing-gem."[2594] (37) [3410]

[Protagonist:]
"O king did you not [just] say[2595] [that]
you'd even [give me] your own[2596] life?
The Thus-Gone-One is fit to give
by one giving [his very] life." (38) [3411]

[King:]
"The Great Hero is kept apart;
to no one should he[2597] be given.
The Buddha's not promised by me;

[2586] *sabbadhamme patiṭṭhitaŋ*
[2587] *atibāḷhaŋ*
[2588] *nipīḷesi*, lit., "oppress," "press down," "weigh down heavily," "subjugate"
[2589] reading *kin te me pīlitena 'ttho* (lit., "what is the value for me through the stopping of you?") with BJTS (and PTS alt., correct *piḷite n'attho* as *pīlitena 'ttho*) for PTS *kin te palapite n'attho*
[2590] reading *vajjaṃ me māhu* (= *mā āhu*) *jīvitaṃ* with BJTS and PTS alt. for PTS *vajjaŋ me p'āhu jīvitaŋ*, "life was wasted for me indeed"
[2591] *dammi*, lit., "I am giving"
[2592] *varaŋ*, boon, favor.
[2593] BJTS reads this as an imperative: *mā yācittho* for PTS *ayācittho*. In either case the grammar is fuzzy — the BJTS reading assumes a plural second person imperative (a royal y'all?) while the PYS reading is not a regular form of the verb.
[2594] *maṇijotirasa*, a gemstone which fulfills wishes, a particularly valuable gem.
[2595] here to *gajjitaŋ*
[2596] reading *attano* with BJTS (and PTS alt.) for PTS *atthikaŋ*, "exists," though the latter is also possible, "as long as life exists"
[2597] lit., "the Victor"

choose[2598] limitless riches [instead]." (39) [3412]

[Protagonist:]
"Let us arrive at a judgement;
we'll question in a court of law.
They[2599] will declare the proper path;[2600]
we will inquire about it thus." (40) [3413]

Having taken the king in hand,
I [then] went to the court of law.
[There], in front of [all] the judges,[2601]
I spoke these words [to them back then]: (41) [3414]

[Protagonist:]
"Listen to me, O [you] judges:
the king did give a boon to me.
Without excepting anything
he offered even [his own] life.[2602] (42) [3415]

When he had given me [that] boon,
I wished for the Best of Buddhas.
The Buddha's well-given to me;
otherwise I am full of doubt."[2603] (43) [3416]

[Judges:]
"We'll listen[2604] to [these] words of yours
[and] of the earth-protecting king.
Listening to the words of both
we shall cut off [all of] your doubts. (44) [3417]

O king, [did] you give everything,
to this man, all-inclusively,[2605]
without excepting anything,
[and] offer even [your own] life?" (45) [3418]

[King:]
"Fallen into misery,[2606] he

[2598] *varassu*, as second person imperative of *varati*
[2599] BJTS glosses "the judges (*adhikaraṇa nāyakayo*)"
[2600] PTS reads *yathāsaṅhaŋ*, BJTS *yathāsannaṃ*, neither of which is sensible. But BJTS is surely correct in glossing the term, based on context, as "the right procedure" (*äti paridi*). Cf. v. 47 [
[2601] *akkhadassānam*, lit., "of those who examine the die," by extension umpires or judges
[2602] BJTS switches the second and fourth feet, reading: "Listen to me, O [you] judges:/he promised even [his own] life./Without excepting anything/the king did give a boon to me.//
[2603] lit., "otherwise there is doubt for me"
[2604] reading *sossāma* (1st person plural future of *suṇāti*) for PTS *sussāma*
[2605] *sabbagāhikaŋ*, lit., "taking everything"
[2606] *kicchapatto va hutvāna*, lit., "being fallen into misery"

requested an unexcelled boon.
Knowing him to be so upset,[2607]
I gave [it], all-inclusively." (46) [3419]

[Judges:]
"You are defeated [here], O king;
the Thus-Gone-One should be given.
The doubts of both have been cut off;
stand firm in [this,] the proper path."[2608] (47) [3420]

[Protagonist/narrator:]
The king being put in [his] place
[then] said these [words] to the judges:
[King:]
"Fair[2609] to me too you should return[2610]
[him]; again I'll get the Buddha." (48) [3421]

[Judges, to protagonist:]
"Having fulfilled your intentions,
after feeding the Thus-Gone-One,
you should return[2611] the Sambuddha
to [King] Ānanda of [great] fame." (49) [3422]

[Protagonist:]
Having saluted the judges
and also the king,[2612] Ānanda,
[then] happy, being delighted,
I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha,
the Flood-Crosser, the Undefiled,
after saluting with [my] head,
I spoke these words [to him back then]: (51) [3424]

"Give your consent, O Eyeful One,
causing [my] heart to [start] laughing;
approach my residence along
with the hundred thousand masters."[2613] (52) [3425]

Padumuttara, World-Knower,
Sacrificial Recipient,

[2607] *sudukkhitaŋ*, lit., "very much suffering," "very well dissatisfied"
[2608] *yathāsaṇṭhamhi tiṭṭhatha;* cf. above, n. to v. 40 [3413]
[2609] *sammā*, lit., "right" "proper"
[2610] *deyyātha puna*
[2611] *puna deyyāsi*
[2612] lit., "the kṣatriyan"
[2613] *vasī* = "masters of the senses," i.e., arahants

the Eyeful One gave [his] consent,
discerning what I was thinking. (53) [3426]

Perceiving [that he gave] consent,
after saluting the Teacher,
happy, with rapture in [my] heart,
I went up to my residence. (54) [3427]

Assembling friends and ministers
I spoke these words [to them back then]:
"I got what's very hard to get,
just like a wish-fulfilling gem." (55) [3428]

[Friends and Ministers:]
"With what [then] will we worship[2614] him?
The Victor[2615] is the Boundless One,[2616]
Beyond Compare,[2617] Unmatched,[2618] Hero,[2619]
Unmeasurable,[2620] Unequaled."[2621] (56) [3429]

And thus also Always the Same,[2622]
Without a Second,[2623] Bull of Men.[2624]
Service that's hard for you to do
is suitable for the Buddha. (57) [3430]

Assembling varied flowers let
us make a floral pavilion.[2625]
That is what befits the Buddha;
there will be everything-*pūjā*." (58) [3431]

[Protagonist:]
I made that pavilion [out of]
blue lotuses,[2626] pink lotuses,[2627]

[2614] lit., "do *pūjā* to"
[2615] *jina*, lit., "he who has conquered"
[2616] *appameyya*, lit., "not to be measured"
[2617] *anupama*, lit., "for whom there is no metaphor"
[2618] *appaṭipuggala*, "of whom there is no comparable person"
[2619] *vīra*, lit., "virile," "manly." BJTS reads *dhīro*, "Wise One"
[2620] *atula*, lit., "not weighable" "having no equal"
[2621] *asama*, lit., "of whom there is not one the same"
[2622] *samasama*, lit., "exactly the same" or "evenly even" (or, according to Sinhala usage of the same term, "Equal"). The negative of this compound, *asamasama*, is also used as a Buddha-epithet, meaning "Impartial" ("the same in difference"), below v. 42 of *Sela-apadāna* (no. 389 {392}) = [3623])
[2623] *adutiya*
[2624] *narāsabha*
[2625] *maṇḍapa*
[2626] *uppala*, Sinh. *upul*
[2627] *paduma*, Sinh. *piyum*

jasmine[2628] and *atimuttaka*,[2629]
champak[2630] and ironwood flowers.[2631] (59) [3432]

I spread one hundred thousand seats,
[which were] shaded with umbrellas.
The meanest seat, [reserved] for me,
was superb [and] worth one hundred. (60) [3433]

I spread one hundred thousand seats,
[which were] shaded with umbrellas.
After preparing food and drink,
I announced the time [to begin]. (61) [3434]

When I announced [that it was] time,
the Great Sage, Padumuttara,
[then] arrived at my residence
with the hundred thousand masters. (62) [3435]

The Supreme Person [then] sat down,
with the hundred thousand masters,
on the flowery floral stage[2632]
[with] the umbrella borne on top. (63) [3436]

In proper form[2633] and without flaws,
the Eyeful One did [then] accept
the hundred thousand umbrellas,
[and too] the hundred thousand seats. (64) [3437]

Padumuttara, World-Knower,
Sacrificial Recipient,
wishing to ferry me across,
accepted [those things], the Great Sage. (65) [3438]

One for [every] one [of the] monks,[2634]
I gifted an alms-bowl to each.

[2628] *vassikā*, Jasminum Sambac, Sinh. *dāsaman*
[2629] Gaertnera Racemosa, Sinh. *yohombu*, *kōmbu*, *yon tumba*, an annual creeper, Trichodesma zeylanicum
[2630] the *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[2631] *nāga* = Sinhala *nā*, ironwood, Mesua Ferrea Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.
[2632] *maṇḍapa*
[2633] *kappiyam*
[2634] reading *bhikkhuno* with BJTS for PTS *bhikkhussa*, a

They put down[2635] [their] previous[2636] bowls;
I carried to each a bronze[2637] bowl. (66) [3439]

Seven nights and days the Buddha
sat in the floral pavilion.
Awakening many beings,
he turned the wheel of the Teaching.[2638] (67) [3440]

While he was preaching his sermon,[2639]
eighty-four thousand [beings then]
beneath the floral pavilion
gained insight into the Teaching.[2640] (68) [3441]

When the seventh day had arrived,
Padumuttara, the Great Sage,
spoke these verses [to the crowd]
from his umbrella-shaded seat: (69) [3442]

[Padumuttara Buddha:]
"I'll relate details of this man
who gave to me, lacking nothing,
this [most] excellent offering;
[all of] you listen to my words: (70) [3443]

Tusker, solider, chariot, horse:
a four-fold army [he will get];
they will wait on him[2641] constantly:
that's the fruit of everything-gifts.[2642] (71) [3444]

Palanquins [too], which have been hitched[2643]
to elephants [and] to horses,

[2635] *jahiŋsu*, lit., "abandoned," "set aside"
[2636] reading *pubbakaṃ pattaṃ* with BJTS (and PTS alt.) for PTS *pupphakaŋ pattaŋ*, "bowl of flowers"
[2637] *loha*, which can also mean copper or brass
[2638] *dhammacakkaŋ pavattayi*, that is, he delivered his first sermon (which in the parallel case of Gotama Buddha, anyway, is called "The Sermon that Turned the Wheel of the Teaching" (*Dhammacakkappavattanasutta*)
[2639] *dhammacakkaŋ pavattento*, lit., "while he was turning the wheel of the Teaching"
[2640] lit., "there was an [achieving of] insight into the *Dhamma* of eighty-four thousand." *Dhammâbhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.
[2641] BJTS accepts the reading *maṃ* ("me") though gives *taṃ* ('him") as alternate. I stick with the PTS (and BJTS alt.) reading *taŋ* here, recognizing that the speaker is Padumuttara Buddha, not the protagonist.
[2642] *sabbadānass' idaŋ phalaŋ*
[2643] reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

will always[2644] be on hand for him:
that's the fruit of everything-gifts. (72) [3445]

[And] sixty thousand chariots,
all decorated and adorned,
will constantly wait on this [man]:
that's the fruit of everything-gifts. (73) [3446]

Sixty thousand instruments[2645] [and]
well-decorated kettle-drums[2646]
will constantly make sound for him:
that's the fruit of everything-gifts. (74) [3447]

And women [too, all] well-made-up
numbering eight-six thousand,
with varied clothes and jewelry,
wearing earrings bearing gemstones, (75) [3448]

with long eyelashes, lovely smiles[2647]
and slim waists, pleasant to look at,[2648]
constantly will wait on this [man]:
that's the fruit of everything-gifts. (76) [3449]

For thirty thousand aeons he
will delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (77) [3450]

One thousand times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (78) [3451]

While he, endowed with good karma,[2649]
is dwelling in the world of gods,
a gem-umbrella will be carried
around the world of gods for him. (79) [3452]

Whenever he should wish for shade,[2650]
a cloth [and] flower canopy,

[2644] *niccaŋ*, lit., constantly, permanently
[2645] *turiya*, that is, musical instruments
[2646] *bheri*
[2647] hasulā = ?
[2648] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS
[2649] lit., "meritorious karma"
[2650] reading *chāyaṃ* with BJTS for PTS *câyaŋ*

recognizing this man's wishes,[2651]
will constantly give shade [to him]. (80) [3453]

Falling from the world of the gods,
incited by [his] wholesome roots,
in accordance with [his] karma,[2652]
he'll be a kinsman of Brahmā.[2653] (81) [3454]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (82) [3455]

Seated in the monks' Assembly,
Gotama, Bull of the Śākyans,
will place him in the foremost place
of understanding everything.[2654] (83) [3456]

He'll be the teacher's follower
by the name Pilindavaccha.
He'll be honored[2655] by[2656] [all] the gods,
the titans[2657] and music-nymphs.[2658] (84) [3457]

Being beloved by[2659] all of them,
the Buddhist monks and Buddhist nuns,
and likewise too the laypeople,
he will dwell without defilements."[2660] (85) [3458]

[Protagonist:]
Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (86) [3459]

O! My karma was done so well
in the unsurpassed merit-field.[2661]

[2651] *cittaŋ*, lit., "thoughts" or "mind"
[2652] *puññakammena*, lit., "with his meritorious karma"
[2653] that is, a brahmin
[2654] lit., "of knowing all that"
[2655] *sakkata*
[2656] lit., "of"
[2657] *asurā*
[2658] *gandhabbā*
[2659] lit., "of"
[2660] i.e., he will become an arahant.
[2661] *puññakhette anuttare*

Having done that act in that place[2662]
I've attained the unshaking state.[2663] (87) [3460]

A man who gave an excellent
offering,[2664] which lacked for nothing,
did take precedence from the start:[2665]
that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha[2666]
[and] the monks of splendid virtue,[2667]
I experience eight results,[2668]
in accordance with my karma: (89) [3462]

I'm not aware of[2669] cold [nor] heat,
I am not soiled[2670] with dirt [and] dust,[2671]
I am safe,[2672] free of oppression,[2673]
[and] I am honored[2674] all the time. (90) [3463]

I am [a person] with soft skin,[2675]
[my] mind is [always] very clear,[2676]
[and] except[2677] for this [present] birth,
as I transmigrate in the world,[2678]
one hundred thousand umbrellas
with all the ornaments affixed
are carried up above my head,

[2662] *yattha*
[2663] *acalaŋ padaŋ*
[2664] *dānavaram*
[2665] reading *ādi pubbaṅgamo āsi* with BJTS (and PTS alt.) for PTS *adipubbaṅgamo āsiŋ*
[2666] *sugate*, lit., "for the Well-Gone-One"
[2667] lit., "monks of supreme [and] splendid virtue": *saṅghe guṅe* (read this as a typo for *guṇa*° as elsewhere) *varuttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2668] *aṭṭānisaŋse*. I count the eight here as (1) being immune to extremes of temperature, (2) to dirt and dust, and (3) to danger; (4) being safe; (5) being honored (which is symbolized by the umbrella), (6) having soft skin (the umbrella is used for protection from the sun's harsh rays), (7) having a clear mind and (8) having a permanent umbrella over his head during all lives except this final one.
[2669] or "I do not know," *na jānāmi*
[2670] BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippati* ("get soiled" according to PSI dictionary, Sinh. *gälveyi*; RD reads *lippati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.
[2671] *rajojallaŋ*
[2672] *anīti*
[2673] *anupaddava*, also "uninjured," "safe"
[2674] *apacita*
[2675] *sukhuma-c-chavika*
[2676] *visadaŋ hoti mānasaŋ*
[2677] *ṭhapetvāna*, lit., "excepting" "placing aside"
[2678] *bhave*, lit., "in existence"

as a result[2679] of that karma. (91-92) [3464-3465]

Why[2680] do I lack in this lifetime[2681]
[such] bearing of an umbrella?
Because by doing all deeds[2682] I'm
under nirvana's umbrella.[2683] (93) [3466]

Giving clothes for the Well-Gone-One
[and] the monks of splendid virtue,[2684]
I experience eight results,[2685]
in accordance with my karma: (94) [3467]

As I transmigrate in the world,[2686]
I have an unblemished[2687] body,
golden in color, beautiful,
endowed with majesty, and smooth.[2688] (95) [3468]

A hundred thousand strips of cloth,
white and yellow and [also] red
are carried up above my head:
that is the fruit of giving cloth. (96) [3469]

Silk cloth[2689] and woolen blankets[2690] too,
khoma and also cotton cloth:[2691]
I am getting [them] everywhere,
as a result[2692] of [giving] them.[2693] (97) [3470]

Giving bowls for the Well-Gone-One
[and] the monks of splendid virtue,[2694]

[2679] *vāhasā*
[2680] reading *kasmā* (lit., "because of what?) with BJTS (and PTS alt.) for PTS *tasmā*, "therefore," "because of that"
[2681] lit., "because of what is there not for me in this birth"
[2682] *mama sabbaŋ kataŋ kammaŋ*
[2683] lit., "because of obtaining the umbrella of liberation" (*vimutti-c-chatta-pattiyā*)
[2684] lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2685] *aṭṭānisaŋse*. I count the eight here as (1) a great body, plus receipt of seven types of cloth to clothe it: (2) white, (3) yellow and (4) red cloth, (5) silk, (6) wool, (7) *khoma* and (8) cotton.
[2686] *bhave*, lit., "in existence"
[2687] *viraja*
[2688] *siniddha* had a wide range of meanings that could refer to a beautiful body, depending on the standard for or imagination of beauty: wet, moist, oily, greasy, fatty. smooth glossy, resplendent, charming, pliable.
[2689] *koseyya*
[2690] *kambala*
[2691] *kappāsika*
[2692] *nissandato*
[2693] *tesaŋ* is gen. pl., i.e., "as a result of those [acts of giving cloth in the past]"
[2694] lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS

I experience ten results,[2695]
in accordance with my karma: (98) [3471]

I am always eating [food] on
plates of gold and plates of crystal,[2696]
also plates [fashioned] in silver
[and] plates which are made of ruby. (99) [3472]

I am safe,[2697] free of oppression,[2698]
[and] I am honored[2699] all the time.
I'm in receipt of food [and] drink,
clothes and couches [to rest upon]. (100) [3473]

My possessions do not run out;
I'm one who has a steady heart.
I'm[2700] always fond of the Teaching,
have few flaws[2701] and am undefiled.[2702] (101) [3474]

In the world of gods or of men,
these virtues follow after[2703] [me].
Everywhere shade does not leave me,
as though [I were beneath] a tree.[2704] (102) [3475]

Having given the Best Buddha,
and likewise the monks' Assembly,
numerous well-made [types] of knives,[2705]
bound with diverse[2706] [styles of] binding,
I experience eight results,[2707]

---

reads *gaṇavaruttame*, "supreme splendid group"

[2695] *dasānisaṇse*. I read the ten here as: (1) eating off fancy plates, (2) being safe, (3) being free from danger, (4) being honored, (5) receiving food and drink, (6) receiving clothes and couches, (7) possessions never run out, (8) steady-hearted, (9) fond of the Teaching (*Dhamma*) and (10) having few flaws and being undefiled.

[2696] or some other (unspecified) gem: *maṇithāle*

[2697] *anīti*

[2698] *anupaddava*, also "uninjured," "safe"

[2699] *apacita*

[2700] reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of *"ho°"*as "*bho°*" — an easy mistake given their similarity in the Sinhala script.

[2701] *appakilesa*

[2702] *anāsava*

[2703] BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

[2704] lit., "shade just like that of a tree is not abandoning me in every place"

[2705] *vāsī*

[2706] *citta°*. I follow BJTS in reading this as *vicitta*, "varied"

[2707] *aṭṭānisaṇse*. I read the eight here as: (1) being a god, (2) being unshaken, (3) being self-confident, (4) having courage, (5) being virile, (6) being mentally alert or energetic, (7) receiving defilement-eliminating knowledge and (8) receiving fine and limitless merit.

in accordance with my karma: (103) [3476][2708]

I am a god, and do not shake,[2709]
perfected in self-confidence,[2710]
[have][2711] courage[2712] [and] virility,[2713]
[and] my mind is always alert.[2714] (104) [3477]

As a result of [giving] them,[2715]
I am receiving everywhere
knowledge which cuts off defilement
[and] fine merit without measure. (105) [3478]

With pleasure in my heart I gave[2716]
for the Buddha [and] for the monks,[2717]
many scissors[2718] which were not rough[2719]
nor uneven,[2720] and were well-washed.[2721]
I experience five results,[2722]
in accordance with my karma: (106) [3479, 3480a-b][2723]

I receive due to [giving] them:
a pure heart[2724] [and] virility,
patience, the loving-kindness sword,[2725]

[2708]PTS and BJTS agree in making this a six-footed, rather than four-footed verse. I suppose that the poets wanted to stipulate that these knives were varied in type and style, as spelled out above, and therefore were unsatisfied with the four-foot template for these statements, which would not allow for anything more than a generic "knives".

[2709]reading *'visārī* with BJTS (and PTS alt.) for PTS *visālī* ("broad one," fr. *visāla*?) and taking the Sinhala gloss (*sasala no vūyem*) as my lead in translating.

[2710]*vesārajjesu*, lit., "in the self-confidences (of a Buddha or arahant)," of which there are said to be four. RD, s.v.: "The four are given in full at M i.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation."

[2711]*homi* = lit., "am"

[2712]*dhiti*

[2713]*viriyavā*

[2714]*paggahita-mana*, lit., "vigorously applied mind"

[2715]reading *tāsaṃ* with PTS alt. for PTS and BJTS *tassa* ("of it"), and taking "them" as "those knives"

[2716]lit., "having given"

[2717]*saṇgha*

[2718]*satthake*, a small knife or scissors, here = *pipphala*

[2719]*a-pharusa*

[2720]*a-kakkase*

[2721]reading *sudhote* with BJTS for PTS *adhote* ('unclean," "unwashed")

[2722]*pañcānisaŋse*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

[2723]Here PTS gives two six-footed verses, whereas BJTS breaks the text into three four-footed ones. I again adopt the a-b-c-d convention, this time applied to the BJTS numbers, to indicate where the relevant material is found in both texts.

[2724]*kalyāṇacittaŋ*, pure or beautiful or kindly in heart

[2725]*metta-satthaka*

[and] the supreme[2726] wisdom-weapon[2727]
for breaking the craving-arrow:
knowledge as strong[2728] as a diamond.[2729] (107) [3480c-d, 3481]

Giving needles for the Buddha[2730]
[and] the monks of splendid virtue,[2731]
I experience five results,[2732]
in accordance with my karma: (108) [3482]

Transmigrating from birth to birth,
I'm always worshipped,[2733] free of doubt,[2734]
very handsome, endowed with wealth,
[and my] wisdom is very sharp. (109) [3483]

I see[2735] with knowledge of the facts
profound[2736] and subtle conditions.
My knowledge dispels [all] darkness,
just like a supreme thunder-bolt.[2737] (110) [3484]

Giving clippers[2738] for the Buddha[2739]
[and] the monks of splendid virtue,[2740]
I experience five results,[2741]
in accordance with my karma: (111) [3485]

Everywhere indeed I receive
slave-girls and slaves, cows and horses,

[2726]*anuttara*
[2727]*paññā-sattham*
[2728]lit., "the same as"
[2729]or thunderbolt: *vaijrena*
[2730]lit., "for the Well-Gone-One"
[2731]lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2732]*pañcānisaŋse*. I count the five here as (1) being worshipped, (2) being free of doubt, (3) being very handsome, (4) being very rich and (5) having sharp wisdom.
[2733]*namassiyo*
[2734]*kaṅkhachedo*, [my] doubt is removed or cut off
[2735]lit., "I saw," *passayiŋ*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage
[2736]*gambhīra*, lit., "deep"
[2737]or diamond, *vajiraggasamaŋ*. Here "thunder-bolt" is preferable given the emphasis on "dispelling darkness," though a shiny diamond might be said to do the same thing.
[2738]lit., "nail-clippers"
[2739]lit., "for the Well-Gone-One"
[2740]lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2741]*pañcānisaŋse*. I count the five here as the receipt of (1) slaves, (2) domestic animals, (3) servants/attendants, (4) watchmen/guards and (5) personal attendants (who cut the hair, bring and cook the food)

servants and numerous watchmen,[2742]
barbers, food-providers[2743] [and] cooks. (112) [3486]

Giving fans[2744] for the Well-Gone-One
and fans [made of] palmyra[-fronds,][2745]
I experience eight results,[2746]
in accordance with my karma: (113) [3487]

I'm not aware of[2747] cold [nor] heat,
[and] burning fever[2748] is not known.
I don't experience distress[2749]
nor torments [which would scorch] my heart.[2750] (114) [3488]

All my fires have been extinguished [2751]
as the result of [giving] that:
the fire of lust[2752] and fire of hate,[2753]
the fires of pride and of wrong views.[2754] (115) [3489]

Giving peacock plumes [and] ox-tails
for the monks, supreme assembly,[2755]
I'm one whose defilements are calmed;
I am dwelling free of blemish. (116) [3490]

Giving strainers[2756] for the Buddha[2757]
[and the monks who] do the Teaching,[2758]

[2742] reading *ārakkhake* with BJTS for PTS *ārakkhe*, "protections"
[2743] reading *bhattake* with BJTS for PTS *bhatake*, "servants," already stipulated in the second foot of this verse
[2744] *vidhūpane*
[2745] lit., "good (*sobhane*) palmyra-leaf-fans (*tālavaṇṭe*)"
[2746] *aṭṭhānisaŋse*. I count the eight here as (1) non-awareness of extreme temperatures, (2) not suffering from fevers, (3) not experiencing distress, (4) not experience torments of the heart, (5) extinguishing the fires of lust, (6) of hatred, (7) of pride and (8) of wrong views.
[2747] or "I do not know," *na jānāmi*
[2748] *pariḷāho*
[2749] *darathaŋ*, which can also mean "fever"
[2750] *cittasantāpanaŋ*, lit., "burning of the heart," figurative meaning according to RD is torment, torture
[2751] *nibbutā*
[2752] *rāgaggī*
[2753] *dosaggī*
[2754] lit., "the fire of pride (*mānaggī*) and the fire of wrong views (*diṭṭhi-aggī*)"
[2755] *saṅghe gaṇuttame*, lit., "to the monks' Assembly, the supreme group". Note that here PTS reads *gaṇa* ("group") for *guṇa* ("virtue") in these recurring compounds, as does BJTS quite consistently.
[2756] *parissāvane*
[2757] lit., "for the Well-Gone-One"
[2758] reading *dhammakaruttame* (lit., "supreme doers of the Teaching") with BJTS (and PTS alt.) for PTS *gaṇuttame* ("supreme group")

I experience five results,[2759]
in accordance with my karma. (117) [3491]

Passing beyond all the others,
I receive a divine lifespan.
There's[2760] always little to endure[2761]
from thieves or [other] enemies.[2762] (118) [3492]

There is also no trouble done
by weapons nor by poisoning,[2763]
There is no untimely death[2764] as
the result of my[2765] [giving] them. (119) [3493]

Giving oil-containers[2766] for the
Buddha[2767] [and also for] the monks,[2768]
I experience five results,[2769]
in accordance with my[2770] karma: (120) [3494]

[I have] a very charming form,
good speech[2771] and lofty intentions;[2772]
[I have] a mind that's not confused,
I'm guarded by all protections. (121) [3495]

Giving needle-cases[2773] for the
Buddha[2774] [and also for] the monks,[2775]
I experience three results,[2776]

[2759]*pañcānisaŋse*. I count the five here as (1) divine lifespan, (2) little to endure from thieves and enemies, (3) no trouble from weapons or (4) from poison, and (5) no premature death.
[2760]lit., "I am one who…"
[2761]*appasayha*
[2762]*cora-paccatthikehi vā*
[2763]lit., "by poison"
[2764]*antarāmaraṇa*
[2765]reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaŋ* (gen. or acc.)
[2766]*teladhare*
[2767]lit., "for the Well-Gone-One"
[2768]lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2769]*pañcānisaŋse*. I count the five here as (1) charming form, (2) good speech, (3) lofty intentions (or mental activity), (4) lack of mental confusion or disturbance and (5) being guarded by all [forms of] protection.
[2770]reading *mama* (gen.) with BJTS for PTS *mamaŋ* (gen. or acc.)
[2771]reading *sugado* with BJTS (and PTS alt.) for PTS *sugato*, "well-gone"
[2772]*susamuggata-mānasa*
[2773]*sūcighare*
[2774]lit., "for the Well-Gone-One"
[2775]lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[2776]*tīnānisaŋse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure

in accordance with my[2777] karma: (122) [3496]

Pleasure in [my] mind [and] body[2778]
[and] pleasure born through the senses:[2779]
I am receiving these virtues
as a result of [giving] that. (123) [3497]

Giving shoulder straps[2780] for Buddha[2781]
[and] the monks of splendid virtue,[2782]
I experience three results,[2783]
in accordance with my karma: (124) [3498]

I know the Great Teaching in depth;[2784]
I recall the second lifetime;[2785]
in every place I have good skin[2786]
as a result of [giving] that. (125) [3499]

Giving girdles[2787] for the Victor[2788]
[and] the monks of splendid virtue,[2789]
I experience six results,[2790]
in accordance with my karma: (126) [3500]

Steadfast[2791] in meditative states,[2792]

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born through the senses.

[2777] reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaŋ* (gen. or acc.)

[2778] lit., "mental pleasure and bodily pleasure"

[2779] *iriyāpathaja*

[2780] reading *aṃsabandhe* with JPTS and PTS alt for PTS *aŋsabaddhe* (*baddha* = lucky, arrow or bull)

[2781] lit., "for the Victor" (*jine)*

[2782] lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

[2783] *tīnānisaŋse*. I count the three here as (1) deep understanding of the Teaching (or mind-reading), (2) recalling the second lifetime, and (3) having good skin.

[2784] *sadhamme gādhaŋ vindāmi*, lit., "I know the depth in the Great Teaching." BJTS (and PTS alt.) read *cetoñanañ ca vindāmi*, "I know the knowledge of mind," which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

[2785] *dutiyaŋ bhavaŋ*, BJTS glosses *deveni bhavaya*. I gather this means "I remember as far back as two previous lifetimes." Or does it refer to the second of the three states of existence (also *bhava*), i.e., the formed (*rūpa*) state of existence?

[2786] *succhavi homi*

[2787] *kāyabandhane*

[2788] reading *jine* with BJTS (and PTS alt.) for PTS *sugate* ("Well-Gone-One"), which a produces a metrically-unsound sound verse.

[2789] lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

[2790] *chānisaŋse*. I count the six here as (1) not shaking in meditative states, (2) dwelling in meditative states, (3) being in groups without factions, (4) speaking words that are always acceptable or pleasant or well-taken, (5) possessing mindfulness (*sati*), and (6) having no fear.

[2791] *na kampāmi*, lit., "I do not shake (tremble, waver)"

[2792] *samādhīsu*, lit., "among the *samādhis*. The plural suggests various types of *samādhi* or different

I dwell in meditative states;
I'm in a group without factions,[2793]
my words are always taken well.[2794] (127) [3501]

Mindfulness arises in me;
I do not [ever] get frightened.[2795]
In the world of gods or of men,
these virtues follow after[2796] [me]. (128) [3502]

Giving stools[2797] for the Victor [and]
the monks who have splendid virtue,[2798]
I'm an heir with five [different] kinds;[2799]
I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me,
arouse knowledge [and] mindfulness,
kept in my mind[2800] they don't get lost,
becoming very well-discerned. (130) [3504]

Having given vessels and food
for Buddha [and] the supreme group,[2801]
I experience three results,[2802]
in accordance with my karma: (131) [3505]

I'm receiving eating vessels
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (132) [3506]

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sorts of meditative states.

[2793] *abhejjapariso homi*

[2794] *ādeyyavacano sadā*

[2795] *tāso na mayhaŋ vijjati*, lit., "fear is not found of mine"

[2796] BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

[2797] *ādhārake*, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

[2798] lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

[2799] *pancavaṇṇehi dāyādo* is an enigmatic foot, given the wide semantic range of *vaṇṇa* (color, caste, appearance, luster, beauty, expression, kind or sort, timbre, constitution, likeness, property, praise, reason. BJTS SInhala gloss speculates that it could mean " 'an heir with five different sorts' or else 'someone who has received five forms of power (*anusas = anuhasa*)' ". The ambiguity is preserved in my choice of "kind" as the translation here: not specifying five kinds of *what* leaves the foot open to the widest range of interpretations, though admittedly in and of itself conveys little meaning other than uncertainty.

[2800] reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, "vows," i.e., "my vows do not perish"

[2801] here PTS also reads *gaṇuttame* rather than, as above, *guṇ°*

[2802] *tīṇānisaŋse*. I count the three here as (1)

[I] always [have] things to enjoy:[2803]
wives and slaves [and] slave-girls [too],
tusker-horse-chariot-soldier,[2804]
and the women are devoted.[2805] (133) [3507]

[I] always [have] things to enjoy;
I observe[2806] all forms of learning:[2807]
ancient lore[2808] and Vedic mantras[2809]
and many varied disciplines.[2810] (134) [3508]

Giving plates for the Well-Gone-One
[and] for the monks, the supreme group,
I experience three results,[2811]
in accordance with my karma. (135) [3509]

I am receiving [costly] plates
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (136) [3510]

I am also receiving plates,
made of Bodhi[2812] [leaves],[2813] made of gourds,[2814]
and likewise made of lotus leaves,[2815]
[and] of shells for drinking honey.[2816] (137) [3511]

As a result of [giving] that,
these virtues [also] are received:

[2803]here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādisampadā*, "attainment of things to enjoy etc." *Paribhoga* could refer to "usefulness" as well as "enjoyableness"

[2804]that is, a four-fold army

[2805]*itthī patibbatā c'eva*, "the women are even devoted wives!"

[2806]*nisāmemi*

[2807]*sabbaŋ sippaŋ* (Skt. *śilpa*), all the liberal arts, all types of knowledge or learned skills

[2808]*vijjā*

[2809]*mantapade*

[2810]*āgame*

[2811]*tīṇṇānisaŋse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

[2812]*assatthaka*, "of the *aśvattha* [tree]," Ficus religiosa, Bodhi Tree of Gotama Buddha

[2813]as a sacred tree, it is unlikely that Ficus religiosa wood is intended here. I'm not sure what a plate made of its leaves would be like, but that seems a better interpretation.

[2814]*phalamaye*, lit., "made of fruits." I follow BJTS in taking this as a reference to the "fruit" of *labu*, the gourd, *contra* RD, *phalamaye* s.v., who says this is an abbreviated form of *phalikāmaye*, unlikely at least in the present case since plates made of crystal have been mentioned in the previous verse.

[2815]*pokkharapattake*

[2816]*madhupānakasaṅkhe*. *Saṅkhe* can refer to conch shells, as well as mother-of-pearl.

good conduct[2817] in vows for virtue,[2818]
and with respect to good manners.[2819] (138) [3512]

Giving medicines for Buddha[2820]
[and] the monks of splendid virtue,[2821]
I experience ten results,[2822]
in accordance with my karma. (139) [3513]

I'm[2823] long-lived, strong [and] heroic,
beautiful, famous and happy,
free of oppression,[2824] [also] safe,[2825]
[and] I am honored[2826] all the time.
I'm not kept apart from loved ones,
as a result of [giving] that. (140) [3514][2827]

Giving shoes[2828] for the Victor [and]
monks of supreme splendid virtue,
I experience three results,[2829]
in accordance with my karma. (141) [3515]

[First], palanquins which have been hitched[2830]
to elephants [and] to horses,
[numbering in all] six million,
are waiting on me all the time. (142) [3516]

As I transmigrate in the world,[2831]
sandals[2832] made of gems [and] of wool,[2833]

[2817] reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, "are received"
[2818] *vatte guṇe*, BJTS glosses: *vatāvat guṇehi*
[2819] *ācārakiriyāsu ca*, or "among the forms of right practice"
[2820] lit., "for the Well-Gone-One"
[2821] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2822] *dasānisaŋse*. I count the ten here as (1) long life, (2) physical strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) freedom from oppression, (8) safety, (9) honor, and (10) being together with loved ones.
[2823] reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of *"ho°"*as *"bho°"* — an easy mistake given their similarity in the Sinhala script.
[2824] *anupaddava*, also "uninjured," "safe"
[2825] *anīti*
[2826] *apacita*
[2827] PTS and BJTS agree in presenting this as a six-footed verse.
[2828] *upāhane*
[2829] *tīṇānisaŋse*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct
[2830] reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.
[2831] *bhave*, lit., "in existence"
[2832] *°pādukā*
[2833] reading *kambalikā* with BJTS for PTS *maṇḍalikā*, "district officers"

[also made of] gold [and] silver
come to be; [they] lift up [my] feet.[2834] (143) [3517]

They are running[2835] toward the right way[2836]
[and] purify guilty conduct.[2837]
I am receiving these virtues
as a result of [giving] that. (144) [3518]

Giving sandals[2838] for the Buddha[2839]
[and] the monks of splendid virtue,[2840]
having put on magic sandals,[2841]
I reside according to wish.[2842] (145) [3519]

Giving napkins to wipe the face[2843]
for Buddha and the supreme group,
I experience five results,[2844]
in accordance with my karma. (146) [3520]

Golden-colored [and] unblemished,
beautiful [and] endowed with strength,
my body is very smooth [and]
I am not soiled[2845] with dirt [and] dust.[2846]
I am receiving these virtues
as a result of [giving] that. (147) [3521][2847]

[2834]taking *paduddhāre* as *pada* (foot) + *uddhāra* (from the basic meaning of *uddharati*, "lifts up"), though RD says the compound is used in SnA to mean "synopsis of a verse," lit., "removal of the feet"
[2835]*paṭidhāvanti* (BJTS read *pati*°)
[2836]reading *niyāmaṃ* with BJTS (and PTS alt.) for PTS *niyamaŋ*, ("restraint," "limitation," "cosmic law")
[2837]reading *āgu-ācāra-sodhanaṃ* with BJTS for PTS *ācāraguṇasodhanaŋ* ("purifying virtuous conduct")
[2838]*pāduka*
[2839]lit., "for the Well-Gone-One"
[2840]*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2841]*iddhipādukam āruyha*, lit., "having stepped onto sandals with *iddhi* [superpowers]"
[2842]*yadicchakaŋ*, lit., "which is [my] wish" or perhaps "as I wish"
[2843]*mukha-puñchana-cole*, lit., "napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face"
[2844]*pañcānisaŋse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4) smooth, (5) not soiled by dirt and dust.
[2845]BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippati* ("get soiled" according to P-S-E dictionary, Sinh. *gälveyi*; RD reads *lippati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.
[2846]*rajojallaŋ*
[2847]PTS and BJTS agree in presenting this as a six-footed verse.

Giving walking-sticks for Buddha[2848]
[and] the monks of splendid virtue,[2849]
I experience six results,[2850]
in accordance with my karma. (148) [3522]

Numerous sons are [born] to me,
I do not [ever] get frightened;[2851]
there's[2852] always little to endure,[2853]
I'm guarded by all protections.
I do not know [any] failure;[2854]
my mind is not out of control.[2855] (149) [3523][2856]

Having given herbs[2857] [and] ointments[2858]
for Buddha and the supreme monks,[2859]
I experience eight results[2860]
in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,
[whether they're][2861] white, yellow [or] red.
[My] eyes are unsullied and clear[2862]
and [they] are free of all disease.[2863] (151) [3525]

[2848]lit., "for the Well-Gone-One"
[2849]*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2850]*chānisaŋse*. I count the six here as (1) numerous progeny, (2) lack of fear, (3) little to endure, (4) well-protected, (5) lack of failure, and (6) well-controlled mind (or lack of baldness, etc.)
[2851]*tāso mayhaŋ na vijjati*, lit., "fear is not found of mine"
[2852]lit., "I am one who..."
[2853]*appasayha*
[2854]reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *calitaŋ maŋ na jānāmi* ("I don't experience shaking me"). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṃ* can also mean "baldness". Not having any of those qualities would be a positive result of merit.
[2855]reading *abhantaṃ mānasaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataŋ mānasaŋ mamaŋ* (alt. *mama*), "my mind is come". PTS also gives *asantaŋ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataŋ*
[2856]PTS and BJTS agree in presenting this as a six-footed verse.
[2857]*osadham*, specifically medicinal herbs or herbal ingredients for making medicines
[2858]*añjanaŋ*
[2859]*saṅghe gaṇuttame*, lit., "the Assembly of monks which is the supreme group"
[2860]*aṭṭhānisaŋse*. I count the eight here as (1) large eyes [whether they are] (2) white eyes, (3) yellow eyes, [or] (4) red eyes; (5) unsullied eyes, (6) clear eyes, (7) disease-free eyes, (8) "divine eye".
[2861]this follows the BJTS Sinhala gloss. I assume that "white eyes" (or "eyes that have whites)" would refer to humans, "yellow (or "golden") eyes" would refer to gods, and "red eyes" (cf. *lohitākkha*) refers to snakes or spirits (*yakkhas*). We might also understand these colors as seen very clearly by his large eyes.
[2862]*anāvila-pasanna-akkha*
[2863]*sabba-roga-vivajjita*

I am receiving "divine eye,"
the unsurpassed eye of wisdom.
I am receiving these virtues
as a result of [giving] that. (152) [3526]

Giving keys[2864] for the Well-Gone-One
[and] the monks of splendid virtue,[2865]
I'm receiving the knowledge-key
which unlocks the door of *Dhamma*.[2866] (153) [3527]

Giving key-cases for Buddha[2867]
[and] the monks of splendid virtue,[2868]
I experience two results,[2869]
in accordance with my karma:
as I transmigrate in the world,[2870]
[there's] little anger,[2871] no sorrow.[2872] (154) [3528][2873]
Giving bandages for Buddha[2874]
[and] the monks of splendid virtue,[2875]
I experience five results,[2876]
in accordance with my karma. (155) [3529]

Steadfast[2877] in meditative states,[2878]
I dwell in meditative states;
I'm in a group without factions,[2879]

[2864] *kuñcike*
[2865] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2866] *dhamma-dvāra-vivaraṇaŋ*, lit., "which opens the door of the *Dhamma*.
[2867] lit., "for the Well-Gone-One"
[2868] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2869] *dvānisaŋse*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)
[2870] *bhave*, lit., "in existence"
[2871] *appakodho*, lit., "I am one of little anger"
[2872] *anāyāso*, lit., "I am one with no sorrow"
[2873] PTS and BJTS agree in presenting this as a six-footed verse.
[2874] lit., "for the Well-Gone-One"
[2875] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2876] *pañcānisaŋse*. I count the five here as (1) steadfastness in the *samādhis*, (2) dwelling in the *samādhis*, (3) being in a united group, (4) speaking words which are taken well, and (5) great wealth of possessions.
[2877] *na kampāmi*, lit., "I do not shake (tremble, waver)"
[2878] *samādhīsu*, lit., "among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.
[2879] *abhejjapariso homi*

my words are always taken well.[2880]
As I transmigrate in the world,[2881]
there's[2882] great wealth of possessions.[2883] (156) [3530][2884]

Giving smoke-tubes[2885] for the Victor
[and] the monks of splendid virtue,[2886]
I experience three results,[2887]
in accordance with my karma. (157) [3531]

My conscience[2888] is never[2889] crooked,
[and my] muscles[2890] are well-defined;[2891]
I'm receiving the "divine eye"
as a result of [giving] that. (158) [3532]

Giving lamp-plates[2892] for the Buddha[2893]
[and] the monks of splendid virtue,[2894]
I experience three results,[2895]
in accordance with my karma. (159) [3533]

I'm well-born,[2896] have a good body,[2897]
[and I] am wise,[2898] revered as smart.[2899]
I am receiving these virtues

[2880] *ādeyyavacano sadā*
[2881] *bhave*, lit., "in existence"
[2882] PTS *jāticca*, BJTS *jāyati*
[2883] *bhogasampatti*
[2884] PTS and BJTS agree in presenting this as a six-footed verse.
[2885] *dhūmanette*. RD: "i. e. a surgical instru- ment for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14"
[2886] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2887] *tīṇānisaŋse*. I count the three here as (1) clean conscience, (2) good muscles and (3) "divine eye"
[2888] *sati*, also memory (Skt. *smṛti*) , mindfulness, consciousness, etc.
[2889] lit., "not"
[2890] PTS *nahāruyo*, BJTS *nahāravo*
[2891] reading *susambandhā* (well-connected, well put together) with BJTS (and PTS alt.) for PTS *susambaddhā* (well-bound together), though the latter also evokes a well-toned body.
[2892] *dīpathāle*. (BJTS [and PTS alt.] read *dpaṭṭhāne*, "places for lamps"). In the description of the actual *dāna* at (18a-b) [3391] we have "lamp-holders," *dīpadhārake*. I take all these terms as referring to a single type of object, which I imagine as a plate-like holder for (probably small clay) lamps.
[2893] lit., "for the Well-Gone-One"
[2894] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2895] *tīṇānisaŋse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.
[2896] *jātimā*, lit., "possessor of birth" or "possessor of [high] caste"
[2897] *aṅgasampanno*, lit., "am possessed of limbs"
[2898] *paññavā*
[2899] reading *buddhi-sammato* with BJTS for PTS *Buddha-sammato* ("revered as [or by?] the Buddha"). The latter could also mean "selected by Buddha".

as a result of [giving] that. (160) [3534]

Giving vessels[2900] and baskets[2901] for
the Buddha and the supreme group,
I experience ten results,[2902]
in accordance with my karma. (161) [3535]

I'm always guarded,[2903] have great fame,[2904]
[and] happiness,[2905] likewise [my] state;[2906]
I'm devoted,[2907] and delicate,[2908]
[and] kept away from all distress.[2909] (162) [3536]

I'm a recipient of great[2910]
qualities[2911] for my occupation,[2912]
of vessels and of baskets [too];
I'm one whose troubles are removed.[2913] (163) [3537]

I'm receiving the four colors
of elephants, horses and gems.
Those things do not [ever] run out:
that's the fruit in vessel-giving. (164) [3538]

Giving tubes for storing ointment[2914]
for Buddha and the supreme group,

[2900] *tumbake*, water-vessels
[2901] or "boxes": *karaṇḍe*
[2902] *dasānisaŋse*. I count the ten here as (1) well-guarded, (2) possessing happiness, (3) of great fame, (4) in a good state, (5) devoted, (6) delicate, (7) kept from distress, (8) recipient of good job skills, vessels, and baskets, (9) troubles are removed, (10) recipient of inexhaustible elephants, horses and gems of the four colors.
[2903] *gutto*
[2904] *mahāyāsavā*
[2905] *sukhasamaṅgī*
[2906] reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"
[2907] *bhattikato*, "done service," even "a servant"
[2908] *sukhumālo*, also refined, tender
[2909] *sabba-īti-parivajjito*
[2910] *vipule*
[2911] *guṇe*
[2912] reading *samāvacaraṇaṃ mama* with BJTS for PTS *samāvacaraṇā mama*
[2913] *suvivajjita-ubbego*
[2914] here I read *añjana-nāḷiyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthī līlaṅ-gake* ("elephants with sporting bodies"?). The text is corrupt, and BJTS at least makes sense, though it is out of the sequence of the original *dāna* (not to mention being unrecoverable in meaning) so may be a spurious verse — perhaps a favored object of some later editor, or simply something no longer part of lived experience at some point in the transmission process? PTS alt. readings include *°lilaṅgate, hatthalīlaṅgane* and *hattho liṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharaṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla°*, "in flower ornaments?")

I experience five results,[2915]
in accordance with my karma. (165) [3539]

All the time I have a body
endowed with all auspicious marks,[2916]
fitted with [long] life and wisdom,[2917]
liberated from all sorrows.[2918] (166) [3540]

Giving scissors[2919] which were slender[2920]
[and] very sharp[2921] [too] for the monks,[2922]
I get the knowledge, unmatched[2923] and
pure, which cuts off the defilements. (167) [3541]

Giving tweezers[2924] for the Buddha[2925]
[and] the monks of splendid virtue,[2926]
I get the knowledge, unmatched[2927] and
pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners][2928] for Buddha[2929]
[and] the monks of splendid virtue,[2930]
I experience eight results,[2931]
in accordance with my karma. (169) [3543]

[2915] *pañcānisaŋse*. I count the five here as (1) having a [good] body, (2) being endowed with all auspicious marks, (3) long life, (4) wisdom, (5) liberation from all sorrows.

[2916] *sabba-lakkhaṇa-sampanno*

[2917] *āyu-paññā-samāhito*

[2918] *sabbāyāsa-vinimutto*

[2919] *pipphale*

[2920] *tanu-dhāre* = "slender to carry"? Or as RD suggests should this be read to *tanu* as "body," i.e., "carried on the body"?

[2921] *sunisite*

[2922] here as throughout, lit., "for the monks' Assembly," "for the *saṅgha*"

[2923] *atula*, not weighable, immeasurable, not equaled

[2924] *saṇḍāse*

[2925] lit., "for the Well-Gone-One"

[2926] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

[2927] *atula*, not weighable, immeasurable, not equaled

[2928] *natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanaŋ*) for the mouth (*mukha*) and nose (*natthukaŋ*). Separate *ānisaṃsas* for the mouth-cleaners are given below (v. 194 [3568]). The *ānisaṃsas* in the present verse seem to relate to what in English we'd call "keeping one's nose clean," though I do not know whether the same associations would typically be made in Pāli. The *ānisaṃsas* for the mouth-cleaners (in v. 194 [3468], below) certainly well-accord with the nature of the original gift.

[2929] lit., "for the Well-Gone-One"

[2930] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

[2931] *aṭṭhānisaŋse*. I count the eight here as (1) faith, (2) morality, (3) shame, (4) fear of wrong-doing, (5) happiness, (6) generosity, (7) patience and (8) wisdom.

I have faith[2932] [and] morality,[2933]
shame,[2934] the virtue of fearing sin,[2935]
[I'm] happy, generous, patient,
and wisdom is [my] eighth virtue. (170) [3544]

Giving short chairs[2936] for the Buddha[2937]
[and] the monks of splendid virtue,[2938]
I experience five results,[2939]
in accordance with my karma. (171) [3545]

I'm born in an eminent clan,[2940]
I become a very rich man,[2941]
everyone is honoring me,[2942]
glory is arising for me.[2943] (172) [3546]

For one hundred thousand aeons
palanquins atop four horses[2944]
are constantly waiting on me,
enjoying giving [them] away.[2945] (173) [3547]

Giving cushions[2946] for the Buddha[2947]
[and] the monks of splendid virtue,[2948]
I experience six results,[2949]
in accordance with my karma. (174) [3548]

[2932] *saddhaŋ*
[2933] *sīlaŋ*
[2934] *hiriŋ*
[2935] *ottappiyaŋ*
[2936] *pīṭhake*
[2937] lit., "for the Well-Gone-One"
[2938] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2939] *pañcānisaŋse*. I count the five here as (1) eminent birth, (2) very rich, (3) much honored, (4) full of glory, and (5) the constant supply of palanquins with horses
[2940] *ucce kule*
[2941] *mahābhogo bhavāmi*
[2942] *sabbe maŋ apacāyanti*
[2943] reading *mama* (gen.) with BJTS for PTS *mamaŋ* (gen. or acc.)
[2944] reading *caturassakā* ("with four horses") for PTS *caturassarā*, "with four corners," "rectangular," though the latter also makes sense in this context.
[2945] or distributing or sharing them: *saŋvibhāga-rato [ahaṃ]*
[2946] *bhisiyo*
[2947] lit., "for the Well-Gone-One"
[2948] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2949] *chānisaŋse*. I count the six here as (1) mattresses, (2) varied coverlets, (3) varied cloaks, (4) varied rugs, (5) not empty or vain, and (6) meditation-minded/achiever of *jhānas*

[My] body is proportional,[2950]
I'm honored,[2951] gentle,[2952] good-looking,[2953]
I get an entourage that's smart:[2954]
that's the fruit of giving cushions. (175) [3549]

Cotton mattresses[2955] and varied[2956]
coverlets of wool[2957] and of silk;[2958]
I receive various sorts of
fine hemp cloth[2959] and woolen blankets.[2960] (176) [3550]

And cloaks[2961] which are soft [on the skin,]
and soft leather[2962] and bamboo[2963] ones;
I am receiving varied rugs:[2964]
that's the fruit of giving cushions. (177) [3551]

As far back as I remember,[2965]
ever since I reached discretion,[2966]
not vain,[2967] meditation's my bed:[2968]
that's the fruit of giving cushions. (178) [3552]

Giving pillows[2969] for the Victor
[and] the monks of splendid virtue,[2970]
I experience six results,[2971]

[2950]*samagatto*, lit., "I am one with an even body"
[2951]*apacito*
[2952]*muduko*
[2953]*cārudassano*, lit., "pleasant to see"
[2954]*labhāmi ñāṇaparivāraŋ*
[2955]*tūlikā*
[2956]reading *cittakā* with BJTS for PTS *cittikā*
[2957]*vikatikāyo*
[2958]*kaṭṭhissā*
[2959]*vara-potthake*
[2960]*kambale*
[2961]*pāvārike*
[2962]*maduka-ajina°*, "soft [ones made of] antelope-leather
[2963]*veṇiyo*
[2964]*°atthāre*
[2965]*yato sarāmi attānaŋ*, lit., "starting from when I remember myself"
[2966]or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty;" but following BJTS Sinhala gloss (*näṇavat*, "having knowledge") I translate the term in its broader meaning, "understanding" or "discretion"
[2967]or empty: *a-tuccho*
[2968]reading *atuccho jhāna-mañco* (lit., "I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchojjhānamaññho*
[2969]*bimbohane*
[2970]*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2971]*chānisaŋse*. I count the six here as (1) being cushioned and having a great body, (2) knowledge

in accordance with my karma. (179) [3553]

I am being cushioned upon[2972]
pillows made of wool and lotus
and also of red sandalwood;
I have[2973] an outstanding body.[2974] (180) [3554]

The excellent Eightfold Path and
the four fruits that come from monkhood:
knowledge of these is brought [to me]
[and] I dwell[2975] [there] all of the time. (181) [3555]

Giving,[2976] taming,[2977] and self-control;[2978]
[and] the [four] forms of boundlessness:[2979]
knowledge of these is brought [to me]
[and] I dwell[2980] [there] all of the time. (182) [3556]

Vows[2981] and virtues[2982] and practices,[2983]
also the [types of] good manners:[2984]
knowledge [of these] is brought [to me]
[and] I dwell[2985] [there] every day. (183) [3557]

Walking back and forth[2986] or striving;
exertion which leads to wisdom:[2987]
knowledge of these is brought [to me];
I dwell[2988] according to my wish. (184) [3558]

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of the Eightfold Path and the four fruits of monkhood, (3) knowledge of giving, taming, self-control and the forms of boundlessness, (4) knowledge of vows, virtues, practices and good manners, (5) knowledge of walking back and forth, striving, and exertion, and (6) knowledge of morality, meditation, wisdom and unsurpassed freedom.

[2972] or "lifted up" "placed upon": *reading upadhemi* with BJTS for PTS *uppademi*

[2973] reading *mama* (gen., lit., "to me [there are]") with BJTS (and PTS alt.) for PTS *mamaŋ* (gen. or acc.)

[2974] *uttamaṅgaŋ*, "supreme limbs"

[2975] *vihāre*

[2976] *dāne*

[2977] *dame*

[2978] *saññame* = alt. spelling of *saṃyame*

[2979] *appamaññesu* (BJTS reads *appamaññāsu*) *rūpisu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

[2980] *vihāre*

[2981] *vatte*

[2982] *guṇe*

[2983] reading *paṭipatti* with BJTS for PTS *pañcame*, "the fifth"

[2984] *ācārakiriyāsu ca*, or "among the forms of right practice"

[2985] *vihāre*

[2986] *caṅkame*

[2987] or "to Englightenment" or "to Awakening": *bodha-pakkhike*

[2988] *vihārāmi*

Morality,[2989] meditation[2990]
and wisdom,[2991] unsurpassed freedom:[2992]
knowledge of these is brought [to me]
[and] I dwell[2993] [full of] happiness. (185) [3559]

Giving straw stools[2994] for the Victor
[and] the monks of splendid virtue,[2995]
I experience four results,[2996]
in accordance with my karma. (186) [3560]

I'm finding the best palanquins,
made of gold [and] made of gemstones,
made of ivory [and] fine wood:[2997]
that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools[2998] for the Victor
[and] the monks of splendid virtue,[2999]
I experience two results,[3000]
in accordance with my karma. (188) [3562]

I receive many vehicles:[3001]
that is the fruit of a footstool.
Slave-girls and slaves and [also] wives
and [all my] other dependents
do properly[3002] look after me:
that is the fruit of a footstool. (189) [3563][3003]

Giving oils for anointing[3004]

[2989] *sīlaṃ*
[2990] *samādhi*
[2991] *paññā*
[2992] *vimutti ca anuttarā*
[2993] *vihārāmi*
[2994] *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)
[2995] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[2996] BJTS (and PTS alt.) read *dvānisaṃse* ("two results") for PTS *caturānisaṃse*, "four results." I count four here so stick with the PTS reading: excellent palanquins made of (1) gold, (2) gems, (3) ivory, and (4) fine wood
[2997] *danta-sāra-maye*
[2998] *pādapīṭhe*
[2999] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[3000] *dvānisaṃse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.
[3001] *yāne*
[3002] *sammā*
[3003] PTS and BJTS agree in presenting this as a six-footed verse.
[3004] *tel'abbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

for Buddha and the supreme group,
I experience five results,[3005]
in accordance with my karma. (190) [3564]

Lack of illness, having beauty,
[and] quickly grasping[3006] the Teaching,
receiving of [much] food [and] drink,
[and long] life[3007] is the fifth for me. (191) [3565]

Giving clarified butter[3008] for
monks of supreme, splendid virtue,
I experience five results,[3009]
in accordance with my karma. (192) [3566]

I am strong, endowed with beauty,
always happy[3010] and born slender.[3011]
I am free of disease, and pure:
that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth[3012] for
the Buddha and the supreme group,
I experience five results,[3013]
in accordance with my karma. (194) [3568]

I have a clean throat[3014] [and] sweet sound,[3015]
I am free of coughs of asthma,[3016]
and the scent of blue lotuses[3017]
is always wafting from [my] mouth. (195) [3569]

Giving well-prepared[3018] milk-curds[3019] for

[3005]*pañcānisaŋse*. I count the five here as (1) good health, (2) beauty, (3) quick understanding (or application) of the *Dhamma*, (4) receipt of food and drink, and (5) long life.
[3006]*nisantitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*väṭahena*) in this translation of the term as "grasping" (understanding).
[3007]*ayu*
[3008]*sappitela*, "ghee-oil"
[3009]*pañcānisaŋse*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.
[3010]*pahaṭṭha*°
[3011]°*tanujo*
[3012]*mukhadhovanakaŋ*. BJTS (and PTS alt.) read *mukhasodhanakaṃ*, with the same meaning.
[3013]*pañcānisaŋse*. I count the five here as (1) a clean (or clear) throat, (2) sweet sounding [voice], (3) free of coughs, (4) free of asthma, and (5) breath which smells like blue lotuses.
[3014]*visuddhakaṇṭho*
[3015]*madhurassaro* (BJTS reads *madhurasaro*)
[3016]*kāsassāsavivajjito* (BJTS reads *kāsasāsa*°)
[3017]reading *uppalagandho* with BJTS for PTS *upphalagandho* (probably a typo)
[3018]*sampannaŋ*
[3019]*dadhiŋ*

the Buddha and the supreme group,
I'm enjoying[3020] ambrosial[3021] things[3022]
[and] mindfulness of [my] body.[3023] (196) [3570]

Giving honey with[3024] color, scent
[and] taste for Buddha[3025] [and] the group,
I [now] drink the juice of freedom,[3026]
which is unmatched,[3027] beyond compare.[3028] (197) [3571]

Giving actual[3029] juice for the
Buddha and for the supreme group,
I experience the four fruits,[3030]
in accordance with my karma. (198) [3572]

Having given food [and] drink for
the Buddha and the supreme group
I experience ten results,[3031]
in accordance with my karma. (199) [3573]

[I am] always long-lived [and] strong,
a hero, beautiful, famous
and happy; a recipient
of food and drink, courageous,[3032] smart.[3033]
As I transmigrate in the world,[3034]
I am receiving these virtues. (200) [3574][3035]

[3020]*bhuñjāmi*. In this foot the basic meaning "eating" might be preferred, but I take the verb to refer to the "enjoyment" of mindfulness of the body, too, so defer to the more general "enjoying".
[3021]*amataŋ*
[3022]reading *vittaṃ* (possessions, wealth) with BJTS for PTS *cittaŋ* ("heart"), though BJTS alt. *bhattaṃ* ("rice") would provide the cleanest reading.
[3023]lit., "excellent (*varaŋ*) mindfulness of body (*kāyagataŋ satiŋ*); BJTS reads *varaṃ kayāgatāsatiṃ*, with the same meaning.
[3024]°*upetaŋ*, lit., "furnished with." The implication is that the honey had good color, scent and taste
[3025]lit., "for the Victor"
[3026]*pive muttirasam ahaŋ*
[3027]*atuliyaŋ*.
[3028]*anupamaŋ*
[3029]*yathābhūtaŋ, also* "original," "natural". I take this as connected with the allusion to liberation as juice in the previous verse.
[3030]*caturo phale*, i.e., the four fruits of monkhood, the four stages of the path: *sotāpatti*, *sakadāgāmi*, *anāgāmi*, *arahattaphala* (stream-enterer, once-returner, non-returner, arahant)
[3031]*dasānisaŋse*. I count the ten here as (1) long-life, (2) strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) receiving food, (8) receiving drink, (9) courage, (10) intelligence.
[3032]*sūro*
[3033]*paññāavā*
[3034]*bhave*, lit., "in existence"
[3035]PTS and BJTS agree in presenting this as a six-footed verse.

Giving incense[3036] for the Buddha[3037]
[and] the monks of splendid virtue,[3038]
I experience ten results,[3039]
in accordance with my karma. (201) [3575]

[My] body smells good,[3040] I'm famous,
quick-thinking[3041] as well as clever;[3042]
[I have] sharp, extensive wisdom;[3043]
I have bright[3044] [and] deep wisdom. (202) [3576]

As I transmigrate in the world,[3045]
I have wide and alert wisdom.[3046]
Now, because of [giving] that, I've
attained auspicious, happy peace.[3047] (203) [3577]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (204) [3578]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (205) [3579]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (206) [3580]

Thus indeed Venerable Pilindavaccha[3048] Thera spoke these verses.

[3036] *dhūmaŋ*
[3037] lit., "for the Well-Gone-One"
[3038] *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.
[3039] *dasānisaŋse*. I count the ten here as (1)
[3040] *sugandhadeho*, lit., "I am one whose body has a pleasant odor"
[3041] *sīghapañño*, "I'm one with wisdom which is quick"
[3042] *kittimā*
[3043] *tikkhapañño bhūripañño*, lit., "I'm one with sharp wisdom, I'm one with extensive wisdom"
[3044] reading *hāsa<hāsu°* with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*
[3045] *bhave*, lit., "in existence"
[3046] *vepulla-javana-pañño*. The basic meaning of *javana* is "quick" and it is sometimes taken as equivalent to *sīgha*, already mentioned in the preceding verse.
[3047] *santisukhaŋ sivaŋ*
[3048] cf. #15, and note, above. BJTS spells the name *Piḷindavaccha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. "Pilinda" was his given name, "Vaccha" refers to his *gotta* (lineage).

The legend of Pilindavaccha[3049] Thera is finished.

[389. {392.}[3050] Sela[3051]]

In the city, Haṃsavatī,
I was in charge of the roadways.[3052]
Calling my kinsfolk together,
I spoke these words [to them back then]: (1) [3581]

"The Buddha's[3053] been born in the world,
the Unsurpassed Field of Merit,
the Foundation for Every World,[3054]
Sacrificial Recipient. (2) [3582]

The kṣatriyans and city folk,
the rich people and the brahmins,
happy, with pleasure in [their] hearts,
have[3055] formed themselves into a guild.[3056] (3) [3583]

Those on elephants,[3057] royal guards,[3058]
charioteers[3059] and foot-soldiers[3060]
happy, with pleasure in [their] hearts,
have[3061] formed themselves into a guild.[3062] (4) [3584]

The mighty lords[3063] and the princes,[3064]
Vaiśyas as well as the brahmins,

[3049]BJTS spells the name *Piḷindavaccha*.
[3050]*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. Here BJTS reads 391, a typo.
[3051]"Stone," a historical monk much-mentioned in the canon and commentaries.
[3052]*vīthisāmi*, could also be imagined as an "owner" of roads, or "master" of roads; BJTS seems to prefer the latter, glossing, "I was the foremost person on a particular road."
[3053]as v. 91 [3673], below, specifies that this occurred 100,000 aeons ago, the Buddha in question presumably would be Padumuttara Buddha.
[3054]*ādhāro sabbalokassa*
[3055]lit., "they", *te*, "they [have]"
[3056]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3057]*hatth'ārūḷhā*, those mounted on elephants
[3058]*anīkaṭṭha*
[3059]*rathikā*
[3060]*pattikārakā*
[3061]lit., "they", *te*, "they [have]"
[3062]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3063]*uggā*
[3064]*rājaputtā*

happy, with pleasure in [their] hearts,
have[3065] formed themselves into a guild.[3066] (5) [3585]

The cooks[3067] [and] those who dress the hair,[3068]
the bath boys,[3069] the garland-makers,[3070]
happy, with pleasure in [their] hearts,
have[3071] formed themselves into a guild.[3072] (6) [3586]

The dyers,[3073] also the weavers,[3074]
the tanners,[3075] also the bath girls,[3076]
happy, with pleasure in [their] hearts,
have[3077] formed themselves into a guild.[3078] (7) [3587]

The fletchers,[3079] the leather workers,[3080]
carpenters[3081] and workers in gold,[3082]
tinsmiths,[3083] also [makers of] mats,[3084]
have[3085] formed themselves into a guild.[3086] (8) [3588-3589][3087]
Hired servants[3088] [and] musicians,[3089]
and numerous slaves and servants,[3090]

[3065]lit., "they", *te*, "they [have]"
[3066]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3067]*āḷārikā*
[3068]*kappakā*
[3069]*nahāpakā*
[3070]*mālakārakā*
[3071]*te*, lit., "they" "they [have]"
[3072]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3073]*rajakā*
[3074]*pesakārā*
[3075]*cammakārā*
[3076]*nhāpikā*
[3077]lit., "they", *te*, "they [have]"
[3078]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3079]*usukārā*, arrow-makers
[3080]*cammikā*
[3081]*tacchakārā*
[3082]*soṇṇakārā*
[3083]*tipulopā*
[3084]*kaṭā*
[3085]lit., "they", *te*, "they [have]"
[3086]*pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3087]here, PTS and BJTS diverge. The latter presents in two verses all the material, plus some more, that appears in this one verse in PTS. BJTS [3588] reads: The fletchers, the *bhamakāras* (?)/leather workers and carpenters/happy, with pleasure in [their] hearts/have formed themselves into a guild.// BJTS [3589] reads: "The metal-smiths (*kammāro*), workers in gold/and likewise those who work in tin/happy, with pleasure in [their] hearts, have formed themselves into a guild.//" I prefer the BJTS reading here, but stick the PTS as my base text.
[3088]*bhatakā*
[3089]*gītakā <gītakārā*. BJTS reads *cetaka*, "boy servants," "waifs"
[3090]*dāsa-kammakārā bahū*

to the extent of their own strength,[3091]
have[3092] formed themselves into a guild.[3093] (9) [3590]

Water-bringers,[3094] wood-gatherers,[3095]
tillers,[3096] also grass-carriers,[3097]
to the extent of their own strength,[3098]
have[3099] formed themselves into a guild.[3100] (10) [3591]

Florists[3101] and gardeners[3102] as well,
green-grocers[3103] [and] fruit-carriers,[3104]
to the extent of their own strength[3105]
have[3106] formed themselves into a guild.[3107] (11) [3592]

Harlots,[3108] slave-girls who bring water,[3109]
women who sell cakes [or] sell fish,[3110]
to the extent of their own strength,[3111]
have[3112] formed themselves into a guild.[3113] (12) [3593]

Come[3114] you all, gathered together,
let us [too] form, as one, a group;[3115]
let us [now] perform service[3116] for
the Unsurpassed Field of Merit." (13) [3594]

[3091] *yathā sakena thāmena*, "as far as their own power"
[3092] lit., "they", *te*, "they [have]"
[3093] *pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3094] *udahārā*
[3095] *kaṭṭhahārā*
[3096] *kasikā*, BJTS reads *kassakā*, "cultivators"
[3097] *tiṇahārā*
[3098] *yathā sakena thāmena*, "as far as their own power"
[3099] lit., "they", *te*, "they [have]"
[3100] *pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3101] *pupphikā*
[3102] *mālikā*
[3103] *paṇṇikā*, dealers in leaves
[3104] *phalahārikā* (= females?); BJTS read *phalahārakā* (= males?)
[3105] *yathā sakena thāmena*, "as far as their own power"
[3106] lit., "they", *te*, "they [have]"
[3107] *pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3108] *gaṇikā*, "those who belong to the crowd"
[3109] *kumbhadāsī*, lit., "slave-girls with water pots"
[3110] reading *pūvikā macchakā pi ca* (lit., "women who sell cakes and also women who sell fish") with BJTS for PTS *pūvikā macchakāyikā* ("women who sell cakes and women with bodies of fish"
[3111] *yathā sakena thāmena*, "as far as their own power"
[3112] *te*, lit., "they" "they [have]"
[3113] *pūgadhammaŋ akaŋsu te*, lit., "they did an act incorporating a guild"
[3114] reading *etha* with BJTS for PTS *ete*, "they"
[3115] *gaṇaŋ*
[3116] *adhikāraŋ karissāma*

They, having listened to my words,
formed a group [to last] for all time
[and] built[3117] a well-built meeting-hall[3118]
for [those in] the monks' Assembly.[3119] (14) [3595]

After dedicating that hall,
elated[3120] with a happy mind,[3121]
surrounded by all of those [folks,]
I went up to the Sambuddha. (15) [3596]

Having approached the Sambuddha,
the Lord of the World, Bull of Men,
[and] worshipping the Teacher's feet,
I spoke these words [to him back then]: (16) [3597]

"These three hundred people, Hero,
[together] as one [in] a group,
have appointed for you, O Sage,
this well-constructed meeting-hall." (17) [3598]

The Eyeful One, accepting [it]
in front of the monks' Assembly,[3122]
[the Buddha] spoke these verses [then],
in front of my three hundred [folks]: (18) [3599]

"Three hundred and this best one[3123] too,
conforming[3124] [together] as one,
having made this [great] achievement,[3125]
you all are going to enjoy [it]. (19) [3600]

When [your] last rebirth is attained,
you all will achieve nirvana,
the state of coolness, unsurpassed,[3126]
unborn, undying peacefulness." (20) [3601]

The Buddha prophesied like that,[3127]

[3117] *kārayun*, lit., "they caused to be built"
[3118] *upatthāna-sālā*, a hall for meetings, assemblies, services of attendance on the monks.
[3119] *bhikkhusaṅghassa*
[3120] *udaggo*
[3121] *tuṭṭhamānaso*
[3122] *bhikkhusaṅghassa purato*
[3123] i.e., the protagonist, acting as the *ādikammika* ("instigator") of the offering; cf. *Pilindavaccha-apadāna* (#388 {391}), vv. 6, 8 [3379, 3381]
[3124] *anuvattiŋsu*
[3125] *sampattiŋ hi karitvāna*
[3126] *sītibhāvam anuttaraŋ*
[3127] *evaŋ*, lit., "thusly"

the Omniscient One,[3128] Best of Monks,[3129]
[and] having heard the Buddha's words,
I declared [my own] mental bliss.[3130] (21) [3602]

For thirty thousand aeons I
delighted in the world of gods.
Five hundred times the lord of gods,
I exercised divine rule [there]. (22) [3603]

One thousand times I [also] was
a king who turns the wheel [of law].
While exercising divine rule
the great gods [all then] worshipped [me]. (23) [3604]

Here, in this human kingdom,[3131] [my]
relatives are my retinue.[3132]
When [my] last rebirth was attained
there was a brahmin, Vāseṭṭha,[3133]
with eight hundred million in wealth;[3134]
I was [born as] the son of him.
My [given] name [at birth] was "Sela,"
a master of Vedic science.[3135] (24-25) [3605-3606]

I, wandering about on foot,[3136]
waited on[3137] by [my] own students,
saw[3138] Keniya[3139] the ascetic

[3128] *sabbaññu*
[3129] *samaṇuttaro*
[3130] *somanassaŋ pavedayin*
[3131] *rajje*
[3132] *parisā honti bandhavā*. This presumably refers to the relatives in the previous existence, reborn with him as his political retinue.
[3133] lit., "there was a brahmin named Vāseṭṭha"
[3134] lit., "with eighty ten-millions (*asīti-koṭi*) in wealth (*nicayo*, "heaped up")"
[3135] *chalaṅge pāramiṇgato*, lit., "one who has reached perfection in the six branches." RD: "the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236."
[3136] *jaṅghāvihāraŋ vicarantaŋ*, lit., "wandering while living on the legs". BJTS understands this to refer to walking back and forth (Sinh. *sakman*), as in walking meditation, but these terms do not necessarily imply that.
[3137] or "honored"
[3138] lit., "having seen," *disvā*
[3139] BJTS: Keṇiya. He is known in the canonical and commentarial texts, as is this meeting with Sela which resulted in the latter discovering the Buddha's presence in Āpaṇa and subsequently converting along with the 300 who had been his relatives at the time of the original act, co-transmigrating up to and including the final result of that act, namely arahantship. See DPPN I:663-664

with matted hair, wearing ashes,[3140]
prepared to do a sacrifice.[3141]
[Having seen him] I spoke these words:
[Sela:]
"Bringing a wife? Going to one?[3142]
Or have you invited the king?[3143] (26-27) [3607-3608]

I want to do sacrifices[3144]
for brahmins who think like the gods,[3145]
[but] I'm not invited by kings
[and] have not found a sacrifice." (28) [3609]

[Keniya:]
"There is no bringing brides for me;
I do not go to brides [either].
The one I've invited today
is Best in the world with [its] gods,
the Delighter of the Śākyans
who Brings Happiness to Beings[3146]
out of Friendship for All Creatures;[3147]
these preparations are for him. (29-30) [3610-3611]

The Bright Hue of Wild Mangosteen,[3148]
Incomparable, Unmeasurable,
the Buddha, Unrivaled in Form,
is invited for tomorrow. (31) [3612]

Like beaten[3149] [gold] atop a forge[3150]

[3140] reading *jaṭā-khārika-bharitam* (lit., "hair-braided [and] filled with ashes") with BJTS for PTS *jaṭābhābhārabharitaŋ*, "heavy with the weight of the light of dread-locks," but both are probably mistakes for the recurring *jaṭābhārabharitaŋ* (PTS) or *jaṭābhārena bharitaṃ* (BJTS) elsewhere in the text, translated as "bearing a weight of matted hair"

[3141] *paṭiyattāhutaŋ*

[3142] Sela asks the ascetic whether his sacrifice is being performed for a wedding, whether because he is bringing a bride to live in his own house (*āvāho*) or going to live in the house of a bride (*vivāho*).

[3143] lit., "has the king been invited by you?". The brahmin wonders whether the sacrifice is being performed for the king, as an alternative to performing it for a wedding.

[3144] *āhutī-yiṭṭhu-kāmo*, lit., "I am one with the desire to sacrifice (*yiṭṭhu[m]* = infinitive of *yajati*) sacrifices (or oblations: *āhutī*)" or "to sacrifice oblations."

[3145] *brāhmaṇe deva-sammate*, lit., "brahmins who have the same opinions as the gods"

[3146] *sattasukhāvaho*

[3147] *sabbasattahitāvaho*

[3148] lit., "radiant with the color of a *Timbarūsaka* [tree]". The tree is diospyros embryopteris, Sinh. *timbiri*. The cty. specifies that the color is that of gold.

[3149] *pahaṭo*, BJTS reads *pahaṭṭho*, with the same meaning.

[3150] *ukkāmukha°*, the "mouth" (receiving or discharging end) of a furnace or forge, a goldsmith's smelting pot.

[burning bright] like cedar charcoal,[3151]
the Great Hero's like lightening bolts[3152] —
I've invited him, the Buddha.[3153] (32) [3613]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,[3154]
the same color as burning reeds —
I've invited him, the Buddha. (33) [3614]

Fearless, Overcomer of Fear,[3155]
the Existence-Ender,[3156] the Sage,
The Great Hero's like a lion —
I've invited him, the Buddha. (34) [3615]

Skillful in the Buddha's Teaching,
little to endure from others,
Great Hero's like an elephant —
I've invited him, the Buddha. (35) [3616]

Skilled in doing the Great Teaching,[3157]
the Unmatched,[3158] Buddha-elephant,
the Great Hero is like a bull —
I've invited him, the Buddha. (36) [3617]

Of Endless Beauty,[3159] Boundless Fame,
Bearing all the Various Marks,
the Great Hero is like Indra[3160] —
I've invited him, the Buddha. (37) [3618]

Strong One,[3161] Whose Group is Powerful,[3162]
Majestic One,[3163] Hard to Approach,[3164]

[3151] *khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English "red cutch" or "khayer." The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.
[3152] *vijjūpamo*
[3153] lit., "he, the Buddha, is the one invited by me"
[3154] i.e., when it is full, *puṇṇamāse va candimā*
[3155] *bhayātīto* = *bhaya* + *atīta*, lit., "he in whom fear is overcome/surpassed/int he past" or "the one free of fear"
[3156] *bhavantakaraṇo*, "he who makes an end of existence"
[3157] *Saddhammācārakusalo*
[3158] *asādiso*
[3159] *anantavaṇṇo*, could also be "unending color"
[3160] *sakkūpamo*, "like Śakra [Indra, the king of the gods]"
[3161] *patāpī*
[3162] *vasīgaṇī*
[3163] *tejasī* (BJTS reads *tejassī*)
[3164] *durāsado*

The Great Hero is like Brahmā[3165] —
I've invited him, the Buddha. (38) [3619]

Teaching-Reacher,[3166] Ten-Powered One,[3167]
Master of Surpassing Power,[3168]
the Great Hero is like the earth —
I've invited him, the Buddha. (39) [3620]

Full of waves [called] morality,
churning knowledge of the Teaching,
the Great Hero is like the sea —
I've invited him, the Buddha. (40) [3621]

Hard to Approach,[3169] Hard to Subdue,[3170]
Unshaken,[3171] Risen Up,[3172] Lofty,[3173]
the Great Hero's like Mt. Meru[3174] —
I've invited him, the Buddha. (41) [3622]

Of Endless Knowledge, Impartial,[3175]
Unmeasurable,[3176] Gone to the Top,[3177]
the Great Hero is like the sky —
I've invited him, the Buddha. (42) [3623]

Support[3178] for Those with Fears [and] Frights,
Protection[3179] for Refuge-Seekers,[3180]

[3165] "God," the creator deity, the lord of all (*sahampatī*)
[3166] reading *pattadhammo* with BJTS for PTS *mahantadhammo*, "he who had a big Teaching"
[3167] *dasabalo*
[3168] *balātibalapārago* (BJTS reads °*pāragū*), lit., "one who has gone beyond the power-surpassing power"
[3169] *durāsado*
[3170] *duppasaho*
[3171] *acalo*
[3172] *uggato*
[3173] *brahā*
[3174] *nerūpamo*, i.e., "is like the cosmic mountain."
[3175] *asamasamo*, "the same [even] in difference." This epithet could be read as the grammatical negative of the compound *samasama*, lit., "exactly the same" or "evenly even" (or, according to Sinhala usage of the same term, "Equal"), which is also used as a Buddha-epithet above, v. 57 of #388 {391} (*Pilindavaccha-apadāna*) = [3430]. *Asama* also means "stone," a synonym for Sela's own name, so we could read this as meaning "The Same as Stone," though the relationship of that quality to the nature of the sky would then prove problematic. A better alt. reading, suggested to me by H.M. Wijerathna, is "the Same as the Unmatched Ones," ("the same as those of whom no one is an equal"), i.e., the previous Buddhas.
[3176] *atulo*. Pronounce as contraction "unmeas'rable to preserve meter
[3177] *aggataŋ gato*
[3178] *patiṭṭhā*, support, resting place
[3179] *tāṇo*
[3180] *saraṇagāminaŋ*, of those going for refuge

the Great Hero Provides Comfort[3181] —
I've invited him, the Buddha. (43) [3624]

The Abode[3182] of Wisdom and Spells,[3183]
Merit-Field for happiness-Seekers[3184]
the Great Hero, the Mine of Gems —
I've invited him, the Buddha. (44) [3625]

Comforter,[3185] the Awe-Inspirer,[3186]
Giver of the Fruit of Monkhood,
the Great Hero is like a cloud[3187] —
I've invited him, the Buddha. (45) [3626]

The Eye of the World,[3188] the Hero,[3189]
Dispeller of Every Darkness,[3190]
the Great Hero is like the sun —
I've invited him, the Buddha. (46) [3627]

Sage, Seer of the Nature[3191] of
Emancipations from Objects,[3192]
the Great Hero is like the moon —
I've invited him, the Buddha. (47) [3628]

Venerable,[3193] Raised up in the World,
Adorned with the Auspicious Marks,
Unmeasurable, the Great Sage —
I've invited him, the Buddha. [3629][3194]

[3181] *assāssako*
[3182] *āsayo*
[3183] *buddhi-mantānaŋ* (intelligence and mantras)
[3184] happiness need to be contracted "happ'ness" in recitation, to preserve meter.
[3185] *assāsaka*, "breathing," "having breath," by extension "breathing easily," or "he who makes others breath easily". I follow BJTS Sinhala gloss in thus translating the epithet (Sinh. äsväsillak
[3186] *veda-kara*, "the one who makes religious feeling, religious joy, enthusiasm, emotion." *Veda* is a wide-ranging term derived from *vid (hence also "knowledge," "science," cf. *vijjā*), and of course designates the revealed poetry of the brahmins. In that latter context (whereby we could read the term, "Doer of the Veda" or even Maker of the Veda," another possible meaning) , the literal meaning of *assāsaka* (see previous note) is especially interesting, for "Breathing" or even "the Breath" similarly evokes a theme very dear to Brahmanical thought and scripture.
[3187] *meghūpamo*, especially a storm-cloud
[3188] reading *lokacakkhu* with BJTS for PTS *loke samussito* ("elevated in the world," also a reasonable epithet for both the Buddha and the sun)
[3189] *vīro*
[3190] reading *sabbatamavinodano* with BJTS for PTS *sabbantamavinodano*
[3191] reading *sabhāva-dassano* with BJTS for PTS *sabhāva rasako*, "the Original Taste"
[3192] *ārammaṇa-vimuttīsu*, the (multiple) forms of release from the objects of the world and of the senses, including mental objects
[3193] contract to "ven'rable" for recitation, to keep the meter
[3194] this verse does not appear in PTS. BJTS reads: *Vuddho samussito loke/lakkhaṇehi*

The One Whose Knowledge is Boundless,[3195]
Morality beyond Compare,[3196]
whose freedom has no parallel,[3197]
I've invited him, the Buddha. (48) [3630]

Whose courage[3198] has no parallel,
whose firmness is unthinkable,[3199]
he whose exertion is the best —
I've invited him, the Buddha. (49) [3631]

Passion, hatred, stupidity
and every poison is destroyed;
the Great Hero is like a drug[3200] —
I've invited him, the Buddha. (50) [3632]

There's removal of the darkness
of all pain, defilement, disease;
the Great Hero's like a doctor —
I've invited him, the Buddha. (51) [3633]

"Friend, this sound is hard to obtain,
which has been said [here], "the Buddha".
Hearing "the Buddha," "the Buddha,"
you all should be joyful like me."[3201] (52) [3634]

[Sela:]
Not keeping my joy inside [me]
it poured forth [to those] outside [me].
I, being [full of] joyful thoughts,[3202]
spoke these words [to him at that time]: (53) [3635]

"Well then where is that Blessed One,
the World's Best One, the Bull of Men?

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*alaṅkato/appameyyo mahāvīro/*so me Buddho nimantito//*

[3195] *Yassa ñāṇam appameyyaŋ*, lit., "of whom knowledge is without end/limit/measure"

[3196] *sīlaŋ yassa anūpamaŋ*, lit., "the morality of whom is without comparison/metaphor"

[3197] *vimutti asadisā*

[3198] BJTS (and PTS alt., *diti* [sic?]) reading *yassa dhiti* ('whose energy/steadfastness/courage") for PTS *yassa pīti* (whose joy"), also a likable epithet for both the Buddha

[3199] *thāmo yas"sa acintiyo*

[3200] reading *agadūpama*, "like a medicine" with BJTS for PTS *agarūpama* ("like [something which is] not heavy"?)

[3201] lit., "you all should produce joy with me: BJTS gloss prefers to read the *me* as modifying the saying of "Buddha," i.e., "my saying of..." I take it, instead, as an instrumental connected with the second person plural imperative, a subtle reminder that though Sela is addressed as a singular "you" in the first two feet of this verse, he is surrounded by a large group of three hundred followers. The meaning could also be "you all should produce joy for me".

[3202] *pītimato santo*

Having gone where will I see [this]
Giver of the Fruit of Monkhood?" (54) [3636]

[He,] taking hold of [my] right arm,[3203]
thrilled, with [his] hands pressed together,
showed to me the King of Teachings,[3204]
who Removes the Arrows of Grief. (55) [3637]

[Keniya:]
"Do you see[3205] this massive forest,
risen up like a great storm cloud,
dark blue just like collyrium,
as visible as the ocean?[3206] (56) [3638]

The Buddha [now] is dwelling there,
the Untamed-Tamer,[3207] the [Great] Sage,
instructing those who can be trained,
making known Awakening's parts."[3208] (57) [3639]

[Sela:]
Like the thirsty [seeking] water,
like the hungry [looking for] food,
like a cow greedy for [its] calf,
I went in search of the Victor. (58) [3640]

Knowing manners and good conduct[3209]
I did teach to my own students
going into Buddha's presence,
restraint in line with the Teaching:[3210] (59) [3641]

'Blessed Ones are Hard to Approach,
like lions wandering alone,
walking carefully, step by step,[3211]
come [along after me], O men. (60) [3642]

[3203] *paggayha dakkhiṇaŋ bāhuŋ*
[3204] *dhhamarājaŋ*
[3205] reading *passas' etaṃ* with BJTS for *passass' etaŋ*
[3206] *sāgaraŋ viya dissantaŋ*
[3207] *adantadamako* could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.
[3208] *bodhento bodhapakkhiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)
[3209] *ācāra-upacāraññū*
[3210] *dhammanucchavasaŋvaraŋ* (BJTS reads *dhammanucchavi°*)
[3211] *pade padaŋ nikkhipantā*, lit., "carefully placing [your feet] step by step"

As fearful as a snake's venom,
like a lion, king of the beasts,
like a rutting tusked elephant,
thus Buddhas are Hard to Approach. (61) [3643]

O men, neglecting [any need]
[that you may have] to cough or sneeze,
walking carefully, step by step,[3212]
go into the Buddha's presence. (62) [3644]

Buddhas are Hard to Go Up To,[3213]
they're Ones who Relish Solitude,
make Little Sound,[3214] Hard to Approach,
Revered [in the world] with its gods. (63) [3645]

When[3215] I am asking [him] questions,
or exchanging friendly greetings,
then you all should make little sound;
stand [there] as though [you were] sages.[3216] (64) [3646]

Which Great Teaching he is preaching,[3217]
peaceful, leading to nirvana,
listen to the meaning with care,[3218]
happily hearing the Teaching.'"[3219] (65) [3647]

Having approached the Sambuddha
I exchanged greetings with the Sage.
[While I was] conversing with[3220] him,
I looked out for [Great Man's] marks.[3221] (66) [3648]

I can see thirty of the marks,
doubting only two of the marks:
through his powers[3222] the Sage showed me
[his] penis enclosed in a sheath.[3223] (67) [3649]

[And then the Buddha] placed his tongue

[3212] *pade padaŋ nikkhipantā*, lit., "carefully placing [your feet] step by step"
[3213] *durūpansaṅkamā*
[3214] *appasaddā*
[3215] reading *yadā 'haṃ* with BJTS for PTS *yāvâhaŋ*, "as far as I…"
[3216] *munibhūtā va*, i.e., silently
[3217] reading *deseti* with BJTS for PTS *desesi*, "you preach"
[3218] *nisāmetha*
[3219] lit., "the Great Teaching," *saddhammasavanaŋ sukhaŋ*
[3220] *kathaŋ vītisāretvā*
[3221] i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a Buddha or a wheel-turning monarch.
[3222] *reading* iddhiyā* with BJTS for PTS *itthiyā* ("to a woman," sic!)*
[3223] *kosohitaŋ vatthaguyhaŋ*, BJTS reads *kosohitavatthaguyhaŋ*

into [his] ear[3224] and on his nose.
The Victor touched [his] forehead's tip[3225]
[and] covered it all [with his tongue]. (68) [3650]

I, seeing his auspicious marks,
fulfilling [all] the attributes,
concluding[3226] that, "he's a Buddha,"
I went forth with [all] my students. (69) [3651]

I went forth into homelessness,
together with the three hundred.
When eight months [still] had not elapsed,
we all realized nirvana.[3227] (70) [3652]

Together[3228] doing [good] karma
for the Unsurpassed Merit-Field,
together we transmigrated,
together we turned [from the world]. (71) [3653]

I gave[3229] rafters[3230] [for that new hall],
remaining[3231] within the guild's rule.[3232]
Due to that deed, well done [by me],
I'm receiving eight good results.[3233] (72) [3654]

I'm worshipped[3234] in [all] directions,
and I have food that's ambrosial;
I'm the support of everyone;[3235]
I don't experience[3236] terror.[3237] (73) [3655]

I don't get [any] diseases,
and I protect [my] long life-span.

[3224] *kaṇṇasote*, "on his auditory organ"
[3225] reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭṭimasanalāṭaŋ taŋ*
[3226] *niṭṭhaŋ gantvā*, lit., "having gone (come) to the conclusion"
[3227] *sabbe patt' amha nibbutiŋ*
[3228] *ekato*, lit., " as one"
[3229] lit., "having given"
[3230] reading *gopānasīyo* with BJTS for PTS *gopānasī*
[3231] reading *vasī* with BJTS (and PTS alt.) for PTS *vasiŋ*
[3232] *pūgadhamme*
[3233] *hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as "making that good deed, [that is] that karma, the reason." I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.
[3234] *pūjito*
[3235] reading *patiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *patiṭṭhā bhosiŋ sabbesaŋ*
[3236] lit., "have," "find"
[3237] *tāso*

I am one with exquisite skin,
I live in dwellings [that I] choose.[3238] (74) [3656]

Remaining[3239] within the guild's rule,[3240]
the rafters I gave[3241] [numbered] eight.
Following the eighth[3242] [I received]
analysis[3243] with[3244] Arahantship. (75) [3657]

All accomplishments accomplished,[3245]
duties complete,[3246] defilement-free,[3247]
[I] am your son [today], Great Sage,
[and] "Eight Rafters"[3248] is [now my] name. (76) [3658]

Remaining[3249] within the guild's rule,[3250]
the pillars[3251] I gave[3252] [numbered] five.
Due to that deed, well done [by me],
I'm receiving five good results.[3253] (77) [3659]

I remain unshaken by love,[3254]
I do not lack for possessions,[3255]
I'm one whose words are taken well,[3256]
[and] likewise I cause no offense.[3257] (78) [3660]

My mind is not out of control,[3258]

[3238] *āvāse patthite vase*
[3239] reading *vasī* with BJTS (and PTS alt.) for PTS *vasiŋ*
[3240] *pūgadhamme*
[3241] lit., "having given"
[3242] or, "in addition to those eight"
[3243] *paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship
[3244] lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaŋ*
[3245] *sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"
[3246] *katakicco*, i.e., "being an arahant"
[3247] *anāsavo*, i.e., "being an arahant"
[3248] *aṭṭhagopānasī nāma*
[3249] reading *vasī* with BJTS (and PTS alt.) for PTS *vasiŋ*
[3250] *pūgadhamme*
[3251] *thamhāni*
[3252] lit., "having given"
[3253] *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).
[3254] *acalo homi mettāya*
[3255] *anūnabhogavā*
[3256] *adeyyavacano homi*
[3257] *na dhaŋsemi yathā ahaŋ*
[3258] reading *abhantaṃ mānasaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of

I'm not shaken by anything,
unstained in the dispensation,[3259]
due to that deed, well done [by me]. (79) [3661]

I'm respectful,[3260] obedient,[3261]
duties complete,[3262] defilement-free;[3263]
I'm your follower, Great Hero,
a venerated monk,[3264] O Sage. (80) [3662]

Making a well-made palanquin,
I [then] dedicated[3265] that hall.
Due to that deed, well done [by me],
I'm receiving five good results.[3266] (81) [3663]

I'm born in an eminent clan,[3267]
I become a very rich man,[3268]
I'm one who achieves all success,[3269]
I am not plagued with[3270] avarice.[3271] (82) [3664]

In [whichever] village [I] wish
my palanquin comes to a rest,[3272]
by means of that best palanquin,
I travel according to wish. (83) [3665]

Because of that palanquin-gift,
I removed all of [my] darkness.
Sage, this monk,[3273] empowered with all
special knowledges,[3274] worships you. (84) [3666]

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a cart that is out of control) for PTS *āgataŋ mānasaŋ mamaŋ* (alt. *mama*), "my mind is come". PTS also gives *asantaŋ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataŋ*

[3259] *vimalo homi sāsane*

[3260] *sagāravo*

[3261] *sappaṭisso*

[3262] *katakicco*, i.e., "being an arahant"

[3263] *anāsavo*, i.e., "being an arahant"

[3264] *bhikkhu tan vandate*, lit., "a monk who is venerated"

[3265] *paññapes' ahaŋ*

[3266] *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

[3267] *ucce kule*

[3268] *mahābhogo bhavāmi*

[3269] reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

[3270] lit., "not found for me" "I do not know" "I do not experience"

[3271] *maccheraŋ = macchariyaŋ2*

[3272] *upatiṭṭhati*, lit., "stands [there]," "comes to stand fast"

[3273] *thero*, "elder"

[3274] *sabbâbhiññā-balapatto*

I performed all of [my] duties
[and] the duties of others [too].[3275]
Because of that well-done deed, I
entered the city of no fear.[3276] (85) [3667]

I gave food [to the Buddha and]
also [that] well-completed hall.
Due to that deed, well done [by me],
I arrived at that best of states.[3277] (86) [3668]

Those who are tamers in the world,
tame these elephants [and] horses.
Employing varied punishments[3278]
they tame by means of cruelty.[3279] (87) [3669]

Not like that,[3280] O Great Hero, do
you tame men [and] women [here].
Not using force,[3281] without weapons,[3282]
you tame in the supreme taming.[3283] (88) [3670]

Praising the virtues[3284] of giving,
[you are] skilled in preaching, O Sage;
addressing a single question[3285]
you freed the three hundred, O Sage. (89) [3671]

We're tamed by the charioteer,[3286]
well-freed,[3287] undefiled,[3288] empowered
by all the special knowledges,
quenched[3289] in destroying the bases.[3290] (90) [3672]

[3275] *para-kiccatta-kiccāni*, "duties which are to be done by others". I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service *to* others.
[3276] *pāvisim abhayaŋ puraŋ*, that is, nirvana.
[3277] Reading *seṭṭhattaṃ* (lit., "bestness") with BJTS (and PTS alt.) for PTS *seṭṭhan taŋ*
[3278] *karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*
[3279] reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, "they do not tame the cruel ones."
[3280] reading *na h'evaṃ* with BJTS for PTS *na heva*
[3281] *adaṇḍena*
[3282] *asatthena*
[3283] *uttame dame*
[3284] reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaŋ kittento*, "praising the virtue"
[3285] reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, "single questions"
[3286] *sārathinā*. *Sārathī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.
[3287] *suvimiuttā*
[3288] *anāsavā*
[3289] *nibbutā*, lit., "blown out," "cooled off," i.e., in nirvana.
[3290] *upadhikkhaye*, i.e., "in the destruction of the substratum of rebirth,." *Upadhi* (clinging to re-

In the hundred thousand aeons
since I gave that gift at that time,
every fear has been overcome:
that's the fruit of giving a hall. (91) [3673]

My being in Buddha's presence[3291]
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (92) [3674]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (93) [3675]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (94) [3676]

Thus indeed Venerable Sela Thera spoke these verses.

The legend of Sela Thera is finished.

[390. {393.}[3292] Sabbakittika[3293]]

I saw the Leader of the World, (3d) [3679][3294]
shining like a dinner-plate tree,[3295]
blazing forth like a tree of lamps,
radiant like the morning star,[3296]
like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified,

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birth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

[3291]BJTS agrees with PTS here in presenting this variant on the standard refrain verse

[3292]*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.

[3293]"Every-Praiser"

[3294]I have translated the final foot of (3) [3679] as the first line of this poem: "I saw the Leader of the World". Placing the verb at the end of the string of similes works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.

[3295]*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[3296]*osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.

like a lion, king of the beasts,
illuming the knowledge-light,[3297]
crushing the groups of heretics,[3298] (2) [3678]

elevating this [entire] world,
eliminating every doubt,[3299]
roaring[3300] like the king of the beasts. (3a-c) [3679a-c][3301]

With matted hair, wearing a hide,
lofty, strong, and powerful, I
took[3302] [my] robe made out of bark [and]
spread it[3303] at the soles of [his][3304] feet. (4) [3680]

Taking a [fragrant] black creeper,[3305]
I anointed[3306] the Thus-Gone-One.
After anointing the Buddha,[3307]
I praised[3308] the Leader of the World: (5) [3681]

"O Great Sage, Crosser of the Flood,[3309]
you are lifting up the [whole] world.
You are shining with knowledge-light,
[your] supreme lightening[-like] knowledge. (6) [3682]

You turn the wheel of the Teaching,

[3297] *ñāṇālokaŋ pakāsentaŋ*
[3298] *maddantaŋ titthiye gaṇe*
[3299] *chindantaŋ, sabbasaŋsayaŋ*, lit., "cutting off all doubt"
[3300] reading *gajjantaŋ* with BJTS for PTS *lasantaŋ*, "playing" or "sporting," also "shining" or "sounding forth"
[3301] I have translated (3d) = [3679d] as the first line of this poem: "I saw the Leader of the World". Placing the verb at the end of the string of epithets works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.
[3302] lit., "having taken," *gahetvāna*
[3303] *apatthariŋ*. BJTS reads *avatthariṃ* (and cf. PTS alt. *avattari*), with the same meaning.
[3304] i.e., the Buddha's, following the BJTS SInhala gloss.
[3305] reading *kāḷānusāriyaṃ* with BJTS for PTS *kāḷāṇusārikaŋ*. RD (s.v.) takes *Kāḷa + anusāriyaṃ* fr. *kala 1*, "black, (pol- ished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts ii.51) Vin i.203; S iii.156=v.44= A v.22." BJTS glosses the term as "black-vine (*kaḷuväl*, an odiferous back creeper often used for binding given its supple and strong texture) or aloe wood (*agil*)." Given the specification of "black" *(kāḷa°)* I take the latter reading, though underline that this is not a type of sandalwood in either event, and find perplexing that BJTS glosses both black-vine and aloe wood as "saffron-colored" (*kasāvat*). The protagonist presumably carries with him a paste made by grinding the wood, of whichever type (in modern South Asia it usually is indeed a variety of sandalwood), into a paste, which is kept on hand for this purpose, i.e., for smearing (on the forehead) of a person in order to bless him or her.
[3306] *anulimpin*, "smeared on"
[3307] lit., "the Sambuddha"
[3308] *santhaviŋ*
[3309] *oghatiṇṇa*

you crush the rival heretics,[3310]
the Bull, the Winner at Meetings,[3311]
you are shaking the [entire] world. (7) [3683]

Like the waves of the great ocean,
breaking on the edge of the shore,
every misguided view breaks up
[when it crashes][3312] on your knowledge. (8) [3684]

When a net[3313] which has very fine
mesh has been stretched out[3314] in a lake,
creatures[3315] entangled in the net[3316]
instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world,
attached to the various sects,[3317]
do thrash about, O Happy One,[3318]
[entangled] in your great knowledge.[3319] (10) [3686]

Support[3320] for those caught in the flood,
you're the Lord[3321] for those lacking kin,
Refuge[3322] for those distressed by fear,
Relief[3323] for those seeking freedom, (11) [3687]

the One Hero,[3324] the Unmatched One,[3325]
the Heap of Compassion and Love,[3326]

[3310] *paratitthiye maddase*
[3311] reading *jitasaṅgamo* with BJTS for PTS *jitasaṅgame*. I following BJTS Sinhala gloss (*dinana lada saṅgrāma äti*, "he who has meetings where he wins"), which seems to take the Pāli as "he whose meetings result in defeating [others]," but could also mean, "He who has meetings with the defeated," "he by whom meetings are defeated," or, drawing on the "bull" imagery, "he who wins in sexual intercourse"
[3312] lit., "in just that way," *tath' eva*, a filler which translated literally does not add to the clarity of the metaphor.
[3313] BJTS reads °*jālena*, (instr.) "by a net," but I think the PTS reading °*jāle* (loc.) makes better grammatical sense here, the first two feet forming an extended locative absolute construction.
[3314] *sampatānite*, glossed by BJTS as *atuḷa kalhi*, "when it has been spread"
[3315] lit., "living things," *pāṇā*; BJTS glosses "(fish)" (*matsyayō*)
[3316] *antojālagatā*, lit., "gone to inside the net"
[3317] reading *puthupāsaṇḍanissita* with BJTS for PTS *phuṭā saccavinissitā* ("are numerous and ungrounded in truth"?)
[3318] *mārisa*, in the voc.
[3319] *anto ñāṇavare tuyhaŋ*
[3320] *patiṭṭhā*
[3321] *nātho*
[3322] *saraṇo*
[3323] *parāyaṇo* = final end, support, refuge
[3324] *ekavīro*
[3325] *asādiso*
[3326] reading *kāruṇāmettāsañcayo* with BJTS for PTS *mettākāruṇādisañcayo*, "heap of love, compas-

Moral One,[3327] Unequaled,[3328] Peaceful,[3329]
Master,[3330] Neutral,[3331] the Winning Road,[3332] (12) [3688]

Wise One,[3333] Whose Delusion's Destroyed,[3334]
Lust-less One,[3335] Who Speaks the Unsaid,[3336]
Accomplished One,[3337] you've Thrown Off Hate,[3338]
Stainless One,[3339] Restrained,[3340] Pure One,[3341] (13) [3689]

Attachment-Free,[3342] Conceit Slain,[3343]
Arahant,[3344] Three-Worlds-Surpasser,[3345]
Limit-Free,[3346] Teaching-Respecter,[3347]
Goal-Reacher,[3348] Whose Rule is Friendship,[3349] (14) [3690]

you Ferry Across[3350] like a ship,
Bring Relief[3351] like buried treasure,[3352]
are Without Fear[3353] as is a lion,
Haughty[3354] like an elephant-king." (15) [3691]

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sion, etc." (which breaks meter).

[3327] *susīlo*, lit., "one who has good moral discipline"

[3328] *asamo*

[3329] *santo*

[3330] *vasī*

[3331] *tādī*

[3332] *jitāñjaso*, following BJTS gloss. I read this foot *vasī tadī jitāñjaso* with PTS *vasitavijitañjayo*

[3333] *dhīro*

[3334] *vigatasammoho*

[3335] *anejo*

[3336] *akathaŋ kathī*. BJTS reads this as a compound, *akathaṅkathī*

[3337] *vusito*

[3338] *vantadoso*, lit., "who has vomited up hate"

[3339] *nimmalo*

[3340] *payato*

[3341] reading *sucī* with BJTS for PTS *suci*

[3342] reading *sangâtigo* with BJTS for PTS *sangh'âtīto*

[3343] reading *hatamado* with BJTS for PTS *gatamado* ("Gone into Conceit" "Intoxicated One"

[3344] *tevijjo*, "possessor of the three higher knowledges" (recognition of former births, insight into the future destiny of all being, recognition of the origin of misery and of the path to its removal), that is, an *arahant*. The term is also used in a non-Buddhist (Brahmanical) sense, "master of the three Vedas," but here the Buddhist interpretation would seem most appropriate.

[3345] *tibhavantago*

[3346] *sīmâtigo*

[3347] *dhammagarū*

[3348] *katattho*, lit., "he whose goal is done"

[3349] *hitadhammato*

[3350] *tārako*, elsewhere in this translation this epithet is translated "Crosser Over"

[3351] *assāsa* ("breathing easily") + *kārako*

[3352] *nidhīva*

[3353] *asambhito*

[3354] reading *dappito* with BJTS for PTS *dammito*, "Tamed"

Having praised with [those] ten verses
Padumuttara of Great Fame,
having worshipped the Teacher's feet,
I thereafter stood silently. (16) [3692]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the monks'
Assembly, spoke these verses [then]: (17) [3693]

"He who praised my morality,
[my] knowledge, also [my] Teaching,
I shall relate details of him;
[all of] you listen to my words: (18) [3694]

For sixty thousand aeons he'll
delight in the world of the gods.
Overcoming the other gods,
he will exercise rulership. (19) [3695]

He thereafter having gone forth,
incited by [his] wholesome roots,
will go forth in the Blessed One
Gotama's dispensation. (20) [3696]

Going forth, having avoided
bad actions[3355] [done] with his body,
destroying all [his] defilements,
he'll reach nirvana,[3356] undefiled." (21) [3697]

"Just like a cloud, which thundering,
satiates this world [wanting rain],
so indeed did you, Great Hero,
satiate me [with] your thunder." (22) [3698]

Praising morality, wisdom,
the Teaching and the World's Leader,
I attained the ultimate peace,
nirvana, the unshaking state. (23) [3699]

So now indeed the Blessed One,
the Eyeful One, should long remain;
[people][3357] should learn what [now] is known,[3358]

[3355] *pāpakammaŋ*
[3356] *nibbāyissati*
[3357] in the BJTS reading which guides me here, the last two feet of this verse have an implied, 3rd person plural subject.
[3358] reading *aññātañca vijāneyyuṃ* with BJTS for PTS *aññātañca vijāneyyaŋ* ("I should learn")

and [they] should reach the deathless state.[3359] (24) [3700]

This is my last going around;
all [new] existence is destroyed.
Knowing well all the defilements,
I [now] am living, undefiled. (25) [3701]

In the hundred thousand aeons
since I praised the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of praising [Buddhas]. (26) [3702]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (27) [3703]

My being in Buddha's presence[3360]
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (28) [3704]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [3705]

Thus indeed Venerable Sabbakittika Thera spoke these verses.

The legend of Sabbakittika Thera is finished.

[391. {394.}[3361] Madhudāyaka[3362]]

I had a well-made hermitage,
on the banks of River Indus.
There[3363] I am instructing students
in history and [reading] signs. (1) [3706]

[3359] reading *phuseyyuṃ amataṃ padaṃ* for PTS *phasseyyam amataŋ padaŋ* ("I should touch the deathless path"). *Phassati* is related to *phuseti* and in fact can stand for it, but the latter carries the applied meaning "reach" or "achieve" (an exalted religious state), and the first person makes no sense in context.

[3360] here too BJTS agrees with the PTS variant reading of this foot

[3361] *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.

[3362] "Honey Donor"

[3363] reading *tattha* with BJTS for PTS *tassa*, "his"

They lived on the Indus' slopes,
desiring teachings,[3364] learned folks,[3365]
masters in Vedic sciences,[3366]
wanting to hear good instruction.[3367] (2) [3707]

They were skilled in interpreting[3368]
omens as well as [reading] signs.[3369]
Searching for ultimate meaning,
they then dwelt within the forest. (3) [3708]

The Sambuddha named Sumedha
arose in the world at that time.
Being [filled] with pity for us,
the [Buddha, the] Guide,[3370] approached [us]. (4) [3709]

Fashioning a mat out of grass[3371]
for Sumedha, the World's Leader,
the Great Hero who had approached,
I gave [it] to the World's Best One. (5) [3710]

Taking honey from the forest,
I gave [it] to the Best Buddha.
The Sambuddha, having consumed
[it], spoke these words [to us back then]: (6) [3711]

"He who gave this honey to me,
[feeling well-] pleased by [his] own hands,

[3364] *dhammakāmā*. BJTS gloss just gives *dharmakāmī*. I do not capitalize "teachings" because I assume the term is used more generically to mean doctrines, rather than *the* Dhamma.

[3365] *vinītā*

[3366] *chalaṅge*, lit., "six branches" of Vedic science. RD, S.V.: "the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236."

[3367] reading *susāsanaṃ sotukāmā* with BJTS for PTS *sotukāmā pi sāsanaŋ*, "also wanting to hear instructions." BJTS gloss gives *anuśāsanaya asanu kämättā*, "desiring to listen to instructions," and I follow suit in the generic translation here, rather than understand the term as *the* "Sasana," the Buddha's "dispensation"

[3368] *uppādāgamane*, lit., "coming on of omens (RD: *uppāda* 1, BJTS gloss *utpāta*)" or "arrival of omens." BJTS glosses *°āgamane* as *śāstrayehi*, "traditional learning" (about omens), apparently conflating the term with *āgama*, which can mean the scriptures of manuals of particular religious groups, or more generally "meaning, understanding," likewise a meaning of the root *ā + gam*. BJTS explains this *utpātaśāstra* as "declaring [omens] good or bad (*śubhāśubha*) having looked at/with an eye toward unnatural changes connected with ghosts (*bhūtayan piḷibanda asvābhāvika venasvīm balā*)

[3369] BJTS gloss takes this *lakṣaṇaśāstra* as involving the signs on the body/science of interpreting bodily marks.

[3370] *vināyako*

[3371] *tīṇisantharakaŋ katvā*

I shall relate details of him;
[all of] you listen to my words: (7) [3712]

Because of this honey-giving,
and because of the mat of grass,
for thirty thousand aeons he
will delight in the world of gods. (8) [3713]

[After] thirty thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [3714]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (10) [3715]

Coming here from the world of gods,
[when I] approached [my] mother's womb,
there then rained a rain of honey;[3372]
the earth was covered with honey.[3373] (11) [3716]

When I was coming out from the
womb, as though very unhappily,[3374]
there again a rain of honey
is raining for me constantly. (12) [3717]

Having departed from the house,
I went forth into homelessness.
I am receiving[3375] food [and] drink:
that's the fruit of giving honey. (13) [3718]

[Whether] born human [or] divine,
I succeed in all [my] wishes.
Just because of that honey-gift,
I attained [my] arahantship.[3376] (14) [3719]

When the god is raining, I am always living

[3372] *madhuvasso* (BJTS reads *madhuvassaṃ*) *pavassittha*
[3373] *chādayaŋ madhunā mahiŋ*
[3374] reading *kucchiyā va suduttaraṃ* (lit., "as though very hard to cross over from the womb") with BJTS for PTS *kumbiyā vasuduttaraŋ* ("from a pot over the earth" ?). I follow BJTS gloss in translating this BJTS reading.
[3375] lit., "I am a receiver of"
[3376] lit., "I attained the destruction of the outflows" (*āsavakkhayaŋ*). This has to be read as a reference to the much later (present) life, for if he had become an arahant in the time of Sikhi Buddha he would not have been reborn during the time of the present (Gotama) Buddha.

undefiled [and] happy, on grass four fingers [high],
or[3377] covered[3378] by a tree [bursting forth] in full bloom,[3379]
in an empty house, a pavilion, [or] tree root.[3380] (15-16) [3720][3381]

I've overcome all existence,
great [or] small [or] in the middle.[3382]
Today I'm free of defilements;
now there will be no more rebirth. (17) [3721]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
that's the fruit of giving honey. (18) [3722]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (19) [3723]

My being in Buddha's presence[3383]
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (20) [3724]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3725]

Thus indeed Venerable Madhudāyaka Thera spoke these verses.

The legend of Madhudāyaka Thera is finished.

[3377]lit., "and," *ca*
[3378]reading *sañchanne* with BJTS for PTS *ca chappade* ("and with six feet"?)
[3379]reading *sampupphite* with BJTS for PTS *samphīte*
[3380]reading *mūlake* with PTS (and BJTS alt.) as preferable to BTJTS *mūle*, which would make this line (only) an eleven-syllable foot.
[3381]PTS treats this as two four-footed verses with six- (rather than eight-) syllable feet; BJTS treats it as a singe verse with twelve-syllable feet. Except the divergences indicated, the Pāli is the same in both.
[3382]reading *majjhe mahante hīne* with BJTS for PTS *majjhe mayhaŋ bhāvā*, "my existences in the middle."
[3383]here too BJTS and PTS agree in presenting the variant reading

[392. {395.}[3384] Padumakūṭāgāriya[3385]]

Piyadassi, the Blessed One,
the Self-Become One, World-Leader,
Solitude-Lover, Sambuddha,
Skilled in Meditation, was Sage. (1) [3726]

Entering[3386] a grove in the woods,
Piyadassi, the Sage So Great,
spreading out [his] robe made of rags,
sat down, the Ultimate Person. (2) [3727]

I was a deer-hunter back then,
within a grove in the forest.[3387]
I was wandering around[3388] back
then, searching for a spotted[3389] deer. (3) [3728]

[Then] I saw the Sambuddha there,
Flood-Crosser, the Undefiled One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun]. (4) [3729]

Having seen [him], the God of Gods,
Piyadassi, the Great-Famed One,
entering a natural lake,
I brought [some] lotuses back then. (5) [3730]

After bringing [those] lotuses,
hundred-petaled [and] beautiful,
having built a gabled hut, I
[then] covered [it] with lotuses. (6) [3731]

Pitier, Compassionate One,
Piyadassi, the Sage So Great,
seven nights and days the Buddha,
Victor, dwelt in [that] gabled hut. (7) [3732]

Throwing out the old [lotuses,]
I covered it with new ones [then].

[3384] *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.
[3385] "Pink Lotus Gabled-Hut-er"
[3386] taking *samogayha* as grnd. of *samugaṇhāti*, should be *samuggayha*, BJTS glosses *pavisi*, "he entered," and I follow suit, unclear how "seized" or "taken" would apply here.
[3387] reading *vipine* with BJTS for PTS *iriṇe* ('in the desert")
[3388] reading *āhiṇḍāmi* with BJTS for PTS *ahiṇḍāmi*, "not wandering about"
[3389] *pasadaŋ* = *pasataŋ* (RD *pasata* 1)

I stood [there] for that entire time,
hands pressed together [in worship]. (8) [3733]

RIsing up from meditation,
Piyadassi, the Sage So Great,
looking out in [all] directions
the Leader of the World sat down. (9) [3734]

At that time Sudassana[3390] was
[Buddha's] powerful attendant.
Knowing the thoughts of the Buddha,
of Piyadassi, the Teacher,
surrounded by [accomplished] monks
[whose number was] eighty thousand,
he went up to the World-Leader,
seated happily in the woods.[3391] (10-11) [3735-3736]

All the gods who were residing
throughout [that] grove in the forest,
knowing the thoughts of the Buddha,
then assembled together [there]. (12) [3737]

When the spirits,[3392] the *kumbhaṇḍas*
and the demons[3393] came together,
and the monks' Assembly arrived,
the Victor uttered [these] verses: (13) [3738]

"He who worshipped[3394] me for a week
and made a residence for me,
I shall relate details of him;
[all of] you listen to my words: (14) [3739]

I shall relate through [my] knowledge
what's very hard to point out, deep,
very subtle and well-explained;
[all of] you listen to my words: (15) [3740]

For fourteen aeons [this one] will
exercise rule over the gods.
They will carry up in the sky
a lofty gabled hut for him,
[well-]covered with lotus flowers:

[3390] "Good to Look At." lit., "the one named Sudassana"
[3391] *vanante*, "within the forest"
[3392] *yakkhesu*
[3393] *rakkhase*
[3394] lit., "did *pūjā*"

that's the fruit of former karma. (16) [3741][3395]

For twenty-four hundred[3396] aeons
he will transmigrate here and there.[3397]
A flying mansion[3398] made of blooms[3399]
will be carried in the sky there. (17) [3742]

Just as water does not stick to
[the surface] of a lotus-leaf,
so defilements do not stick to
[a possessor] of this knowledge. (18) [3743]

This one, after shattering[3400] the
five obstacles[3401] with [his own] mind,
giving birth to the intention,[3402]
setting out from home he'll renounce;
after that the floral mansion
will set forth [too], being carried. (18e-f, 19) [3744][3403]
When [he's] dwelling beneath a tree,
[or] when his mindfulness is sharp,[3404]
there [that] mansion made of flowers
will be carried over [his] head. (20) [3745]

Having given robes and alms-food,
requisites and dwelling places
to the Assembly of the monks,[3405]
he'll reach nirvana, undefiled." (21) [3746]

[3395] PTS and BJTS agree in presenting this as a six-footed verse

[3396] the figure should be eighteen hundred aeons, as Piyadassi is stated below to have lived eighteen hundred aeons ago. I don't know how to make sense of this prediction of a future of twenty-four hundred aeons for the protagonist, since the point of the poem is that eighteen hundred aeons after Piyadassi he became an arahant (in the dispensation of Gotama Buddha). But the Pāli is clear, so I leave the discrepancy to stand. The protagonist does after all admit that the kalpas he's lived are "innumerable by counting."

[3397] *vokiṇṇaŋ*, lit., "strewn about." I follow BJTS Sinhala gloss (*oba moba*) in this translation

[3398] *vyaṁham*

[3399] *pupphamayaŋ*

[3400] *vivaṭṭetvā*, "causing to be turn away," "destroying"

[3401] *pañcanivāraṇe*. five obstacles to arahantship. RD: "kāmacchanda, abhijjhā-vyāpāda, thīnamiddha, uddhacca-kukkucca, vicikicchā," i.e., attraction to sense pleasures, acting badly due to covetousness, sloth and torpor, flurry and worry, doubt.

[3402] lit., "thought," "mind," *cittaŋ janetvā*

[3403] PTS connects the first two feet of this verse with the previous one, which it (unlike BJTS) presents as six-footed, BJTS makes these the first two feet of the present, six-footed verse. I follow BJTS here.

[3404] *nipakassa satīmato*

[3405] *bhikkhusaṅghassa*

Through actions[3406] with the gabled hut,
I went forth to ordination;[3407]
when [I'm] dwelling beneath a tree,
the gabled hut's carried [for me]. (22) [3747]

Intentions don't exist in me
[for getting] robes or[3408] food as alms.
In connection with [my] karma,[3409]
I get [both] already prepared. (23) [3748]

I've lived[3410] many million[3411] aeons,
innumerable by counting.
They've elapsed [for me] emptily;[3412]
the World-Leaders have been set free.[3413] (24) [3749]

Eighteen hundred aeons [ago]
[lived] the Guide named Piyadassi.
Having served him attentively,[3414]
I came into this [present] womb. (25) [3750]

Here[3415] I saw[3416] Sambuddha named
Anoma,[3417] the One with [Five] Eyes.
Having [then] gone up to him, I
went forth into the homeless life. (26) [3751]

The Buddha, Ender of Dis-ease,[3418]
the Victor preached the path to me.
Having listened to his Teaching,
I realized the deathless state. (27) [3752]

Having pleased [him], the Sambuddha,
Gotama, Bull of the Śākyas,

[3406] *caraṇā*, BJTS *caratā*
[3407] *pabbajjaŋ abhinikkhamiŋ*
[3408] lit., "and," *ca*
[3409] lit., "with [my] meritorious karma"
[3410] lit., "to me [there have been]"
[3411] lit., "many ten million," i.e., "many koṭis"
[3412] *rittikā te atikkantā*
[3413] reading *pamuttā* with BJTS (and PTS alt.) for PTS *pavuttā*. The sense of the verse — which I admit to finding cryptic — seems to be, as BJTS gloss gives it, that this vast expanse of time was empty in the absence of Buddhas, who in achieving nirvana let go of (were not present in) the world.
[3414] *tam ahaŋ payirūpāsitvā*
[3415] reading *idha°* with BJTS for PTS *tam*
[3416] *addassāsiŋ*, BJTS reads *addasāsiṃ*
[3417] read "Gotama," as below? Or read *Anomaŋ nāma* as "certainly Supreme/Not Inferior" rather than "named Anoma"? The latter is however the BJTS gloss, and I translate accordingly.
[3418] *dukkhass' antakaro Buddho*

knowing well all the defilements,
I am [now] living, undefiled. [3753]

In the eighteen hundred aeons
since I worshipped[3419] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (29) [3754]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (30) [3755]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (31) [3756]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (32) [3757]

Thus indeed Venerable Padumakūṭāgāriya Thera spoke these verses.

The legend of Padumakūṭāgāriya Thera is finished.

[393. {396.}[3420] Bakkula[3421]]

In the Himalayan region,
there's a mountain named Sobhita.
My well-constructed hermitage
was built by [my] own students [there]. (1) [3758]

There were many canopies there,[3422]

[3419] lit., "did *pūjā*"

[3420] *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.

[3421] "Two-families Bi-Kin" (see DPPN II:261). Also spelled Bākula, Vakkula. A historical monk, renounced at the age of eighty and attained arahantship on the eighth day. As a child, swallowed by a fish and later recovered from its belly. Remembered for providing medicines to Buddhas and monks in previous lifetimes; named the best in good health by the Buddha of this era. Also remembered as a monk who practiced asceticism without preaching it to others. Subject of the *Bakkula-sutta* (M.iii.124ff), in which he describes his eighty years as a monk (he dies at the age of 160).

[3422] reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

and flowering Chinese chaste trees.[3423]
There were many wood-apple[3424] trees,[3425]
and *jīvajīvakas*[3426] in bloom. (2) [3759]

There were many *niggunḍi*[3427] trees,[3428]
jujube,[3429] also gooseberry,[3430]
phārusaka[3431] and bottle-gourds[3432]
and white lotus[3433] flowers in bloom. (3) [3760]

There was *āḷakā* and bel[3434] there,
plantain,[3435] and also citron[3436] trees;
there was lots of sugarcane[3437] there,
arjuna[3438] and *piyaṅguka*.[3439] (4) [3761]

Neem,[3440] *salalā*,[3441] yellow

[3423]*sindhuvārita*, Vitex negundo, a.k.a. Horshoe vitex, Five-leaved chaste tree
[3424]reading *kapitthā* with BJTS for PTS *kapiṭṭhaŋ*, Feronia elephantum, Sinh. *divul*
[3425]lit., "trees there," reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)
[3426]at [3321] BJTS treats this as the name of a special type of jak-fruit. It means, "life-lifer," also (as *jivaṃjīvaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound "*jīvaṃ jīvaṃ*."
[3427]a kind of tree, *Vitex nigunda*. Sinh: *nika*
[3428]lit., "trees there," reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)
[3429]*badarā*, Zizyphus jujuba. RD: "not unlike a crabapple in appearance & taste, very astringent, used for medicine A i.130=Pug 32; A iii.76; Vin iv.76; J iii.21; DhsA 320 (cited among examples of acrid flavours); VvA 186."
[3430]reading *badarāmalakāni* with BJTS for PTS *badarā malakāni*. *Āmalaka* = Sinhala *nelli*, phyllanthus emblica, emblic myrobalan, Indian gooseberry.
[3431]Sinh. *boraḷu damanu*, a species of Eugenia.
[3432]*alābū* = Sinh. *puhul* (ash-pumpkin) or *labu* (gourd). Cone specifies that it is bottle-gourd, Lagenaria vulgaris. Also spelt *alāpū*
[3433]*puṇḍarīkā*
[3434]*beluvā* = Aegle marmelos, *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; *billā*
[3435]*kadali*
[3436]*mātuluṅgakā*, elsewhere *mātuluṅgiya*
[3437]*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, Saccharum officinarum (*Gram.*)
[3438]*ajjuṇā* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes. PTS spells the term *ajjunā*.
[3439]*piyaṅgukā*. RD: "[cp. Vedic priyangu] 1. panic seed, Panicum Italicum Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J i.419. See also kangu. — 2. a medicinal plant, Priyangu J v.420. BJTS glosses it *puvaṅgu*, Botanical dictionary = *priyaṅgu* = *ruk gasa*, Myristica Hersfieldia (*Myris.*), "a lofty tree…It produces fragrant flowers and seeds from its trunk."
[3440]PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*; BJTS Sinh. gloss here = *kohomba*, neem or margosa tree, Azadirachta indica
[3441]PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)

cheesewoods,[3442] banyan,[3443] wood-apple trees,[3444]
my hermitage was one like that;
I lived [there] with [my] students then. (5) [3762]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,
[then] came up to my hermitage. (6) [3763]

When the Great Hero had approached,[3445]
Anomadassi of Great Fame,
suddenly [some] internal pain,[3446]
arose for the Lord of the World. (7) [3764]

Wandering in the hermitage,
I saw the Leader of the World.
Having approached the Sambuddha,
the Eyeful One, he of Great Fame,
and having seen his deportment,[3447]
I diagnosed him at that time:
"without a doubt [some] illness has
been born [inside] of the Buddha." (8-9) [3765-3766]
Wishing to practice medicine,
I ran back[3448] to the hermitage.
In the presence of my students,
I then addressed [all my] students. (10) [3767]

All the students were respectful;
having listened to what I said,
they assembled in one group for
me, who respected the Teacher. (11) [3768]

Having quickly scaled a mountain,

[3442] *nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

[3443] *nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, Ficus Indica; Bot. dict.: milky fig tree, Ficus altissima (*Urti.*)

[3444] *kapitthanā* = *kapittha*, *kapiṭṭha* (already mentioned in v. 2 [3759] above), Feronia elephantum, Sinh. *divul*

[3445] reading *upetamhi mahāvīre anomadassimahāyase*, gen. abs. construction, with BJTS, for PTS *upetañca mahāvīram Anomadassi-mahāyasaŋ* (accusatives, unclear how the grammar would then work unless we assume an accusative absolute construction)

[3446] *vātābādho*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.

[3447] *iriyañ cāpi disvāna*

[3448] *khippam assamam āgacchiŋ*, lit., "quickly I came to the hermitage"

I fetched[3449] all of the healing herbs.[3450]
Making [them] into a liquid,[3451]
I gave [it] to the Best Buddha. (12) [3769]

When the Great Hero consumed[3452] [it],
the Omniscient One, World-Leader,
quickly [that] illness[3453] was suppressed[3454]
for the Well-Gone-One, the Great Sage. (13) [3770]

Having seen [his] distress relieved,[3455]
Anomadassi of Great Fame,
after sitting on his own seat,
spoke these verses [to us back then]: (14) [3771]

"This one who gave me medicine
and [thereby] relieved my disease,
I shall relate details of him;
[all of] you listen to my words: (15) [3772]

For one hundred thousand aeons
he'll delight in the world of gods.
When instruments[3456] are sounded there,
this one constantly will be thrilled. (16) [3773]

Coming to the world of humans,
incited by [his] wholesome roots,
a thousand times he'll be a king,
a king who turns the wheel [of law]. (17) [3774]

In the fifty-fifth aeon [hence]
he'll be the king[3457] named Anoma,[3458]

[3449]reading *ahās' ahaṃ* (" I fetched, gathered, took, killed," *ahāsi* =1st person sing. aorist of *harati*) with BJTS for PTS *akās' ahaŋ*, "I did," "I made"
[3450]*sabbosadham*. Though not stipulated, the sense may be "all the medicinal herbs required for the medicine I wished to make for the Buddha," rather than every medicinal herb that exists, though either interpretation is possible and I have tried to leave the translation as open as the Pāli.
[3451]*pānīyayogaŋ katvāna*, lit., something like "having prepared them through liquifaction" or "making them drinkable." He takes the herbs and prepares them into a liquid medicine for the Buddha (presumably by cleaning, chopping, boiling, squeezing then filtering them).
[3452]*paribhutte*, "was one who made use of," i.e., who took the medicine.
[3453]*vāto*, lit., "wind". The term invokes the illness itself, "a disease of the wind," which would involve an imbalance (usually an excess) of that humor over the other two (bile and phlegm). The cure would thus involve eliminating or "suppressing" *vāta* to restore the healthy balance of the three humors.
[3454]*vūpasami* (fr. *vūpasammati*)
[3455]PTS reads *passaddhadarathaŋ disvā*, BJTS reads *passaddhaṃ darathaṃ disvā*
[3456]*turiye*, musical instruments
[3457]lit., "kṣatriyan"
[3458]"Not Inferior," "Superior One"

lord of the grove of rose-apples,[3459]
victorious on [all] four sides.[3460] (18) [3775]

A wheel-turning king with great strength,
possessor of the seven gems,
he will exercise sovereignty,
making even the heavens shake.[3461] (19) [3776]

[Whether] born human or divine,
he'll be one with little disease.
Throwing away [his] possessions,[3462]
he'll transcend[3463] illness in the world. (20) [3777]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3778]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (22) [3779]

Burning up [all his] defilements
he will cross the flood of clinging.
He'll be the Teacher's follower,
[the monk] whose name is Bakkula. (23) [3780]

Having come to know all of this,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place [him] in that foremost place."[3464] (24) [3781]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,

[3459] *jambusaṇḍa* = *jambudīpa* = India, the South Asian continent
[3460] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[3461] reading *tāvatiṃse pi khobetvā* (lit., "having shaken the thirty-three gods/[those in] the *tāvatiṃsa* heaven") with BJTS for PTS *tāvatiŋse 'to khobetvā* (having shaken from [a starting point?] in Tāvatiŋsa")
[3462] *pariggahaŋ vivajjetvā*. *Pariggaha* can include, or specifically mean, not only his wealth, but also his wife.
[3463] *tarissati*, lit., "get through" "overcome" "cross beyond"
[3464] Bakkula was foremost among those of good health (DPPN II: 262, citing A.1.25; "for a problem connected with this, see Mil. 215ff.), and this verse apparently refers to that. Thus the "all of that" discerned by Gotama would be "all of that experience with medicine;" the "foremost place" would be "foremost among those of good health"

came to my hermitage [back then]. (25) [3782]

With all the healing herbs I served
the Great Hero who had approached,
Omniscient One, the World-Leader,
[feeling well-]pleased by [my] own hands. (26) [3783]

I can't even [start] to spend the
harvest[3465] of that seed well-planted,[3466]
that karma I did well for him,
well done by me so long ago.[3467] (27) [3784]

My gains were well-obtained be me
who saw the Leader [of the World];
through the remainder of that deed,
I realized the deathless state. (28) [3785]

Having come to know all of that,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
[has] placed in that foremost place. (29) [3786]

In the vast number of aeons
since I did that karma back then,
I've come to know no bad rebirth:
that is the fruit of medicine. (30) [3787]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (31) [3788]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (32) [3789]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [3790]

Thus indeed Venerable Bakkula Thera spoke these verses.

The legend of Bakkula Thera is finished.

[3465]lit., "success," "achievement,"result"
[3466]lit., "[planted] in a good field," *sukhette bījasampadā*
[3467]*tadā*, lit., "at that time"

[394. {397.}[3468] Girimānanda[3469]]

My wife had passed away, my son
had gone to the cemetery;
on a single pyre I had burned
[my] mother, father, and brothers. (1) [3791]

I was consumed due to that grief,
I had become haggard and pale
and I was mentally deranged,[3470]
greatly pained[3471] because of that grief. (2) [3792]

Wounded[3472] by the arrow of grief,
I went up to the forest's edge.
Eating [only] wild fruits [I found],
I dwelt at the foot of a tree. (3) [3793]

The Sambuddha named Sumedha,
the Victor, Ender of Dis-ease,
with a desire to lift me up,
did come into my presence [then]. (4) [3794]

Having heard the sound of the feet
of Sumedha, the Sage So Great,
I having lifted up [my] head
did gaze[3473] upon [him], the Great Sage.[3474] (5) [3795]

[When he], the Great Hero, approached,
[then] joy did get produced for me.
Having seen him, the World-Leader,
my mind [at last] was put at ease. (6) [3796]

Having recovered consciousness,[3475]
I gave [him] a handful of leaves.
The Blessed One [then] sat down there,
out of compassion, Eyeful One. (7) [3797]

Sitting down there, the Blessed One,

[3468] *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.
[3469] "Joy for the Mountains," a historical monk, the son of King Bimbisāra's chaplain who entered the order at Rajgir. See DPPN I: 770-771
[3470] *cittakkhepañ ca me āsi*, lit., "there was mental derangement for me"
[3471] reading *aṭṭito* with BJTS for PTS *cakkhumā*, "one with eyes"
[3472] °*pareto*, lit., "overcome," "affected"
[3473] reading *ullokesiṃ* with BJTS (and PTS alt.) for PTS *ullokesi*, "he looked upon"
[3474] reading *mahāmuniṃ* with BJTS for PTS *mahāmuni*
[3475] *satiŋ paṭilabhitvāna*, lit., "having received alertness/mindfulness"

Sumedha, Leader of the World,
Buddha preached to me the Teaching
that removes the arrows of grief: (8) [3798]

"Uninvited[3476] [they've][3477] come[3478] from there;
not taking leave[3479] [they've] gone from here.
As [they] have come, so [they] have gone;
what [good] is wailing about that?[3480] (9) [3799]

Just as, when rain is raining down,
people[3481] traveling on the road,[3482]
taking their goods,[3483] are going to
[a place where] the rain's not falling, (10) [3800]

and when the rain[3484] has ceased [to fall,]
they carry on[3485] as they had planned;[3486]
thus your mother [and] father [too]:[3487]
what [good] is wailing about that? (11) [3801]

[We're all] visiting strangers, guests,
wavering, driven on, shaken.
Thus your mother [and] father [too]:
what [good] is wailing about that? (12) [3802]

Just as a serpent[3488] slithers on,[3489]
abandoning its worn-out skin,[3490]
thus your mother [and] father [too]:
their bodies[3491] are abandoned here." (13) [3803]

Understanding the Buddha's words,

[3476] *anavhātā*
[3477] BJTS Sinhala gloss takes the implied (3rd person plural) subject here to be "the brothers, etc." who have died
[3478] *āguŋ*
[3479] *ananuññātā*
[3480] *tattha kā paridevanā*, lit., "what is the lamentation there?" RD (*tattha*, s.v.) gives "why sorrow for this?"
[3481] *sattā*, lit., "beings". BJTS glosses °*janayo*, "people"
[3482] *pathikā*, BJTS glosses *magī*°
[3483] *sabhaṇḍā*, lit., "together with their goods"
[3484] reading *vasse ca te oramite* with BJTS for PTS *vasse ete oramite*
[3485] or proceed, keep going: *sampayanti*
[3486] or "according to their wishes"
[3487] i.e., they were here for temporary shelter, and now that the rain (= their lifespan) has ceased, they've continued on in their journey.
[3488] *urago*, "stomach-goer"
[3489] *gacchati*, lit., "goes"
[3490] reading *santacaṃ* with BJTS for PTS *santanuŋ*, "its body"
[3491] the Pāli is singular, *santanuṃ*

I removed[3492] the arrow of grief.
Generating happiness, I
worshipped the Best of the Buddhas. (14) [3804]

Worshipping the Great Elephant,[3493]
I offered[3494] Sumedha, Leader
of the World, a stalk of flowers[3495]
endowed with a heavenly scent. (15) [3805]

Having worshipped[3496] the Sambuddha,
pressing my hands upon [my] head,
calling to mind [his] chief virtues,
I praised the Leader of the World: (16) [3806]

"Great Hero, you're the One Who's Crossed,[3497]
Omniscient One, the World-Leader.
You are lifting up all creatures
with [your] knowledge, O Sage So Great. (17) [3807]

You cut off all perplexity
and also doubt, O Sage So Great.
You're imparting the path[3498] to me
through your knowledge, O Eyeful One. (18) [3808]

Arahants with the goal attained,[3499]
six-knowledge-holders, powerful,[3500]
wise ones who travel in the sky,
are surrounding you all the time. (19) [3809]

[Your] followers are bearing fruit,[3501]

[3492] *vivajjayiŋ*, lit., "forsook" "abandoned"
[3493] *mahāgaŋ*, i.e., the Buddha
[3494] lit., "did *pūjā* with"
[3495] the text is corrupt as regards the object given, apparently an attempt at explaining the "Giri" part of the protagonist's name. I follow BJTS (and PTS alt) in reading *girimañjariṃ apūjayiṃ*, "I did *pūjā* with a stalk of *giri* [flowers]," even though it breaks meter (BJTS corrects to *pūjayiṃ girimañjariṃ*). BJTS glosses *giri* as *girinil mal*, on which see note to [2256]. *Giri* means "mountain," so perhaps the reference is to a stalk of flowers (*mañjarī*) growing on a mountain? PTS reads *girapañjaliŋ* ("pressing together of the hands in honor of his words"?) offering alternatives *giramañchira* (?) and *giripañjariŋ* (fr. *pañjara*, a cage?), none of which satisfyingly corresponds to the adjective supplied this offering, "endowed with a heavenly scent."
[3496] lit., "done *pūjā* to"
[3497] reading *nittiṇṇo* with BJTS for PTS *nitthiṇṇo*
[3498] *maggaŋ*
[3499] *siddhipattā*
[3500] *chaḷabhiññā mahiddhikā*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power."
[3501] *phalaṭṭhā*, lit., "stationed in fruition" (RD), "fixed in the fruits [of the path]," i.e., on the way to nirvana

those attained[3502] and those being trained;[3503]
your followers are blossoming
like lotus [flowers] at sunrise.[3504] (20) [3810]

As the ocean[3505] is unperturbed,
unequaled, difficult to cross,
thus [too] are you, O Eyeful One,
Endowed with Knowledge, Infinite." (21) [3811]

Having worshipped the World's Victor,[3506]
the Eyeful One, he of Great Fame,
praising each of the directions,
crouched over[3507] I went off [from there]. (22) [3812]

Falling from the world of the gods,[3508]
transmigrating from birth to birth,
I came out of [my] mother's womb,
attentive [and] remembering. (23) [3813]

Having departed from the house,
I went forth into homelessness.
Zealous,[3509] also intelligent,
I pastured in meditation.[3510] (24) [3814]

Having put forth [great] exertion,[3511]
having gladdened the Sage So Great,
I thereafter am wandering,
like the moon freed from a cloud-bank.[3512] (25) [3815]

I'm [now] intent on seclusion,[3513]
calmed,[3514] devoid of grounds for rebirth;[3515]
knowing well all the defilements,
I am [now] living, undefiled. (26) [3816]

[3502] *paṭipannā*, i.e., arahants
[3503] *sekhā*, i.e., those still in training
[3504] *sūrodaye va padumā*
[3505] reading *yathā samuddo* with BJTS for PTS *mahāsamuddo*
[3506] *lokajinaŋ*
[3507] taking *paṭikuṭiko* (BJTS reads *pati*°) as fr. *paṭikuṭati* "to crouch," "to bend over". This may mean that he went off still bowing in reverence, or else that he went off on all fours. Here BJTS leaves the term unglossed
[3508] where he presumably went after the lifetime just recounted
[3509] *ātāpī*, lit.,. "burning"
[3510] *paṭisallāna-gocaro*, "I sustained myself/fed one retirement into solitude for meditation"
[3511] *padhānaŋ padahitvāna*, lit., "having exerted [myself] in exertion
[3512] *cando v'abbhaghanā mutto*
[3513] *vivekaŋ anuyutto*
[3514] *upasanto*
[3515] *nirūpadhi*

In the thirty thousand aeons
since I worshipped[3516] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (27) [3817]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (28) [3818]

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! (29) [3819]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [3820]

Thus indeed Venerable Girimānanda Thera spoke these verses.

The legend of Girimānanda Thera is finished.

[395. {398.}[3517] Salaḷamaṇḍapiya[3518]]

When Kakusandha passed away,[3519]
the Brahmin, the Perfected One,[3520]
gathering *salaḷa*[3521] flowers,[3522]
I constructed a pavilion.[3523] (1) [3821]

Having gone to Tāvatiṃsa,
I received a supreme mansion.

[3516]lit., "did *pūjā*"

[3517]*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.

[3518]"*Salaḷa*-Pavilion-er". BJTS spells the name (and the term, a type of flower) *salala*. This same *apadāna* is presented below, almost verbatim (there the more typical form of the first verse of the concluding refrain "Like elephants…" replaces the less typical "All defilements are…." found here), as #{554}. There it is ascribed to Kimbila Thera, a historical monk.

[3519]lit., "reached nirvana"

[3520]*vusīmati*, loc. of *vusīmant* = *vusitavant*, "one who has reached perfection" "the Master"

[3521]PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)

[3522]reading *mālaṃ* with BJTS for PTS *māḷaŋ*, "pavilion" "ritual marker"

[3523]lit., "I caused a pavilion (*maṇḍapa*) to be constructed," caus. of *karoti*

I surpassed [all] the other gods:
that is the fruit of good karma. (2) [3822]

Whether it's the day or the night,
walking back and forth or[3524] standing,
I'm covered with *salaḷa* blooms:
that is the fruit of good karma. (3) [3823]

Within just this [present] aeon[3525]
since I [thus] worshipped[3526] the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [3824]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (5) [3825]

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! (6) [3826]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3827]

Thus indeed Venerable Salaḷamaṇḍapiya Thera spoke these verses.

The legend of Salaḷamaṇḍapiya Thera is finished.

[3524]lit., "and," *ca*
[3525]Kakusandha Buddha lived at an earlier time in the present aeon, one of five Buddhas said to have done so. The author demonstrates awareness of the little wrinkle this creates in applying this typical summary verse, which had been modified accordingly
[3526]lit., "did *pūjā*"

[396. {399.}[3527] Sabbadāyaka[3528]]

Floating in[3529] the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,[3530] (1) [3828]

covered with *mandālaka*[3531] blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,[3532]
with various birds[3533] spread about,[3534]
noisy with peacocks[3535] [and] herons,[3536]
[and] the [calls of birds] like cuckoos.[3537] (3) [3830]

Pigeons[3538] [and] *ravi*-swans[3539] [as well],
ruddy geese[3540] and *nadīcaras*,
lapwings[3541] [and] mynah birds[3542] are here,

[3527] *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.

[3528] "Everything Donor." This same *apadāna* is repeated below as #{551} (BJTS only), ascribed there to Yasa Thera, with the slight difference that the first verse of the concluding refrain there follows the more typical pattern "Like elephants…"

[3529] *ogayha*, "submerged in" "plunged into." BJTS normalizes this by glossing "in the vicinity of the great ocean," but I take it more literally, and assume that the protagonist is a supernatural being for whom this *is* normal.

[3530] PTS *cakkavākā pakūjitā* ; BJTS *cakkavākūpakūjitā*

[3531] RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. No BJTS gloss here. BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, Nymphaea Lotus.

[3532] *maccha-kacchapa-sañchannā*

[3533] reading *nānādija*° ("various birds") with BJTS for PTS *nānāmiga*°. The poem continues by listing types of birds, so the BJTS reading seems preferable, even though the PTS reading is also certainly possible.

[3534] *samotthatā*, lit., "strewn about," "spread out over"

[3535] *mayura*°

[3536] °*koñca*°

[3537] *kokilādīhi vagguhi*, lit., "and with the lovely [cries] of cuckoos, etc."

[3538] *parevatā*

[3539] *ravihaŋsā*

[3540] *cakkavākā*

[3541] *dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay"

[3542] *sāḷikā*, RD: maina (= mynah) birds

small monkeys,[3543] *jīvajīvakas*.[3544] (4) [3831]

[It] resounds with swans and herons,
owls and many *piṅgalas*.
The sand contains the seven gems,
[strewn with] jewels [and costly] pearls. (5) [3832]

All of the trees, made out[3545] of gold,
pervaded by various scents,
are lighting up my palace [there],
by day and night, all of the time. (6) [3833]

Sixty thousand instruments are
being played morning and evening.
Sixteen thousand women [as well]
are waiting on me constantly. (7) [3834]

Happy, with pleasure in [my] heart,
having departed [my] palace,
I worshipped that Greatly Famed One,
Sumedha, Leader of the World. (8) [3835]

Having greeted the Sambuddha,
inviting him [and] Assembly,[3546]
that Wise One[3547] then agreed [to come],
Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me,[3548]
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. (10) [3837]

I summoned [all] the people[3549] there:
"All of you gather together.
In the first part of the day,
the Buddha will come to the palace." (11) [3838]

"We dwelling near you[3550] have received

[3543]*pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.
[3544]a type of pheasant
[3545]reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*
[3546]reading *sasaṅghaṃ* with BJTS for PTS *sasissaŋ* ("with his students")
[3547]reading *dhīro* with BJTS (and PTS alt.) for PTS *vīro* ("Hero")
[3548]lit., "having done a *dhamma*-talk for me"
[3549]*parijana* (for *parijjanaṃ*), "the people around there," "retinue"
[3550]reading *ye vasāma tavantike* with BJTS for PTS *y 'esāma tava santike*, "we who come into your presence"

something that's well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas." (12) [3839]

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.[3551] (13) [3840]

I went to meet[3552] [him] with the five[3553]
musical instruments [sounding].
The Supreme Person[3554] sat down on
a chair made out of solid gold.[3555] (14) [3841]

I placed[3556] a canopy[3557] above,
which was made out of solid gold;[3558]
Fans are then diffusing [perfumes][3559]
within the Assembly of monks. (15) [3842]

I regaled the monks' Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth[3560] to the monks' Assembly. (16) [3843]

The one whom they called Sumedha,
Object of the World's Oblations,[3561]
sitting in the monks' Assembly,
spoke these [six] verses [at that time]: (17) [3844]

"This one who [gave] me food and drink

[3551] *vasīsatasahassehi*, that is, masters of the Teaching, arahants.
[3552] *paccuggaman akās' ahaŋ*, lit., "I did a going out to meet [him]." Here BJTS reads *paccuggamanam akās' ahaṃ*, breaking meter, but in the repetition of this *apadāna* as #{551}, below, it agrees with the PTS reading *paccugamam*
[3553] reading *pañcaṅgikehi* ("the five types") with BJTS for PTS *sataṅgikehi* ("the hundred types")
[3554] *purisuttamo*
[3555] *sabbasovaṇṇaye pīṭhe*, lit., "a chair [made] of all gold". BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamaye pīṭhe*
[3556] lit., "I made" "I did"
[3557] PTS reads *uparichannam*, "I made it covered above;" BJTS reads more correctly *uparichadanam*, "a covering (or canopy) above," but breaks the meter in order to do so. The intent is clear enough in either case.
[3558] *sabbasovaṇṇayaŋ* lit., "[made] of all gold". BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamayaṃ*.
[3559] reading *vījaniyo pavāyanti* with BJTS for PTS *vījanīyā pavāyanti*, "[perfumes] are being diffused by fans"
[3560] *pacceka-dussa-yugale*
[3561] *lokāhutipaṭiggahaŋ*, lit., "Recipient of the Sacrifices of the World"

and fed[3562] the Assembly with it,
I shall relate details of him;
[all of] you listen to my words: (18) [3845]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (19) [3846]

In whichever womb he's reborn,
[whether] it's human or divine,
a canopy of solid gold
will always[3563] be carried [for him]. (20) [3847]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3848]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (22) [3849]

Sitting in the monks' Assembly,
he will [then] roar the lion's roar.[3564]
On [his] pyre an umbrella's borne;[3565]
beneath it[3566] he is cremated." (23) [3850]

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. (24) [3851]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. (25) [3852]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[3562]*tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ca* ("and all of these [monks]") for PTS *saṅgham etena*
[3563]lit., "every day"
[3564]i.e., announce his arahantship
[3565]i.e., to honor his lofty status
[3566]lit., "beneath the umbrella"

All defilements are exhausted;
now there will be no more rebirth. (26) [3853]

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! (27) [3854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3855]

Thus indeed Venerable Sabbadāyaka Thera spoke these verses.

The legend of Sabbadāyaka Thera is finished.

[397. {400.}[3567] Ajita[3568]]

The Victor,[3569] Padumuttara,
was the Master of Everything.[3570]
Plunged into the Himalayas,
the Leader of the World sat down. (1) [3856]

I did not see the Sambuddha,
I also did not hear [his] sound.
Searching for food for me to eat,
I was wandering in the woods. (2) [3857]

There I did see the Sambuddha,
Bearing the Thirty-two Great Marks.[3571]
Seeing [the Buddha] made me think,[3572]
"what sort of[3573] being[3574] might this be?" (3) [3858]

Examining [his body's] marks,
I recalled my [studies of] lore,

[3567] *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.
[3568] "Unconquered"
[3569] lit., "the Victor named Padumuttara"
[3570] lit., "master of all things (*dhamma*)" (or "Master of All Teachings")
[3571] on the bodies of those destined to become a wheel-turning monarch or a Buddha
[3572] *cittam āpajjiŋxi*, lit., "I produced the thought"
[3573] *ko nāma*
[3574] or "person," "living being," "creature:" *satto*

the good words which I [once] had heard,
from[3575] elderly[3576] men of wisdom:[3577] (4) [3859]

"According to that word of theirs,
this [person] will be a Buddha;
well then I ought to honor [him];
it will purify my station."[3578] (5) [3860]

Quickly coming to [my] ashram,
I grabbed[3579] [some] buffalo ghee,[3580] and
taking a pot [to carry it,]
I approached [him], the Bull of Men.[3581] (6) [3861]

Taking a three-legged [stool],[3582] I
stood it [up] in an open space.
Lighting a lamp [placed on that stool,]
I worshipped [the Buddha] eight times. (7) [3862]

Seven nights and days the Buddha,
sat [there], the Ultimate Person.
Then at the end of the [last] night,[3583]
[Buddha] stood up, the World-Leader. [3863]

Happy, with pleasure in [my] heart,
for seven nights and days I lit
[that] lamp for the [seated] Buddha,
[feeling well-]pleased by my own hands. [3864]

All the good scents of the forests[3584]
on Gandhamādana Mountain,

[3575]lit., "of" (gen. case)
[3576]reading *vuddhānaṃ* with BJTS for PTS *Buddhānaŋ*
[3577]*paṇḍitānaŋ*
[3578]*gatiŋ me sodhayissati*, i.e., "it will clean up my karma;" "it will get me a better rebirth"
[3579]*gahim*
[3580]reading *madhutelaṃ* (Sinhala gloss: *mītel*) with BJTS for PTS *dumatelaŋ* ("tree oil"). The term could also be read as a compound, "honey and oil;" the PTS reading could be sustained by taking *mītel* as the tree oil of that name, which is produced from the seeds of the *mī* tree, Bassia longifolia (*Sapot.*). Indeed, *madhu* ("honey") can also refer to this oil. However, buffalo ghee would be a more likely oil for lamp-lighting than *mī* oil (which is used primarily in the making of medicines), so I have followed the BJTS reading here, leaving open these other possibilities.
[3581]reading *narāsabhaṃ* with BJTS for PTS (and BJTS alt.) *vināyakaŋ* ("Guide")
[3582]*tindaṇḍake*, lit., "three-sticked". BJTS glosses the term as *pirivājipuṭuwa*, "the stool (or chair) [used by] ascetics"
[3583]*ratyā vivasāne*, read *ratyā vivasane*, "at the end of the night," a stock phrase.
[3584]*sabbe vanā gandhamayā*, lit., "all the forests made of good scents." I am assuming that despite the Buddha's magical power, the trees themselves did not come to him, though that is the Pāli (and BJTS glosses in Sinhala accordingly). Rather, I take the meaning to be that the scents of those forests came to him.

by means of Buddha's majesty[3585]
then went up to [him], the Victor. [3865]

[All of] the trees [were then] in bloom.
By means of Buddha's majesty
all of the floral scents produced,[3586]
assembled into one right then. [3866]

Throughout the Himalayas, both
the snake-gods and the *garuḷas*,
desiring to hear the Teaching,
came into the Buddha's presence. [3867]

The monk whose name was Devala
was the Buddha's chief attendant.
With one hundred thousand masters,
he [also] approached the Buddha.[3587] [3868]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
[then] spoke these verses [about me]: [3869]

"He who has lit a lamp for me,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: [3870]

For sixty thousand aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. [3871]

Thirty-six times lord of the gods,
he will exercise divine rule.
Seven hundred [times][3588] on the earth,
he'll rule an extensive kingdom,[3589]
[and he will have] much local rule,
innumerable by counting. [3872][3590]

Because of this lamp-offering,
he will develop "divine eye."

[3585] *anubhāvena*, BJTS notes that all the texts give *ānubhāvena*
[3586] *pupphagandhāse*, following BJTS Sinhala gloss here
[3587] lit., "went up to the Buddha's presence"
[3588] following BJTS Sinhala gloss: *satsiya varak*
[3589] *vipulaṃ rajjaṃ karissati*, following BJTS Sinhala gloss
[3590] PTS and BJTS agree in presenting this as a six-footed verse.

This one is always going to see
eight *kosas*[3591] in all directions.[3592] [3873]

Fallen from the world of the gods,
when this person has been reborn,
whether by day or else by night,
a lamp will be carried [for him]. [3874]

When this person's[3593] being reborn,
a possessor of good karma,
he will illuminate [the world]
throughout the city [where] he is. [3875]

In whichever womb he's reborn,
[whether] it's human or divine,
because of his lamp-offering,
due to the fruit of [those] eight lamps,
people will not surpass this one:
that is the fruit of giving lamps. [3876]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. [3877]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. [3878]

Having pleased [him], the Sambuddha,
Gotama, Bull of the Śākyas,
he'll be the Teacher's follower,
[and his] name [will be] Ajita." [3879]

For sixty thousand aeons I
delighted in the world of gods.
In that place too my hundred lamps
are burning [brightly] all the time.[3594] [3880]

In the gods' world or that of men,
my [own] effulgence[3595] is diffused.

[3591]BJTS understands this as a measure of distance, *krōśa* = 500 bow-lengths, 80 bull-lengths, 8000 *riyan* (*Śri Sumaṅgala Śabdakoṣaya*, s.v.)
[3592]*samantato*, "on all sides" "everywhere"
[3593]*sattassa*, also "being" "creature" (gen. abs. construction)
[3594]lit., "every day"
[3595]*prabhā*

Remembering the Best Buddha,
I generate enormous mirth. [3881]

Falling from Tusitā heaven,
I came out of a mother's womb.
While that person[3596] was being born,
there was [always] a lot of light. [3882]

Having departed from the house,
I went forth into homelessness.
Having gone up to Bāvarī,
I agreed to be his student.[3597] [3883]

Living in the Himalayas,
I heard [about][3598] the World-Leader.
Searching for ultimate meaning,
I approached [the Buddha], the Guide.[3599] [3884]

The Tame One, Buddha, He who Tames,
the Flood-Crosser, Beyond Rebirth,[3600]
the Buddha spoke of nirvana,
liberation from all dis-ease. [3885]

His coming to me succeeded;
I entertained [him], the Great Sage.
Attaining the three knowledges,
[I have] done what the Buddha taught! [3886]

In the hundred thousand aeons
since I gave [him] that lamp back then,
I've come to know no bad rebirth:
that's the fruit of giving lamps. [3887]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3888]

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! (27) [3889]

[3596] *sattassa* (gen. abs. construction)
[3597] *sissattaṃ ajjupāgamiṃ*
[3598] following the BJTS Sinhala gloss "(*geṇa*)"
[3599] *vināyakaṃ*
[3600] *nirūpadhi*, i.e., "devoid of the ground for rebirth," "free of the *upadhis*"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3890]

Thus indeed Venerable Ajita Thera spoke these verses.

The legend of Ajita Thera is finished.

The summary:

Pilindavaccha[3601] and Sela,
Sabbakitti, Madundada,
Kūṭāgārī and Bakkula,
Giri, Salaḷasavhaya,[3602]
Sabbada and Ajita too:
the verses here are counted at
one hundred and five verses and
twenty more beyond that [number].

The Pilindavaccha[3603] Chapter, the Fortieth.

Then there is the Summary of Chapters:

Paduma and Ārakkhada,
Ummā and Gandhodakena,
Ekapadama, Saddasaññi,
Mandāraṃ, Bodhiavandaka,
Avaṇṭa and Pilindi [too].
And these verses are counted too,
seventy-four verses [beyond]
eleven hundred [verses here].

The Ten Chapters[3604] called Paduma.

The Fourth Hundred[3605] is finished.

[3601]BJTS: Piḷindavaccha
[3602]BJTS: Salala°
[3603]BJTS: Piḷindavaccha
[3604]*vaggadasakaŋ*
[3605]*Sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

Metteyya Chapter, the Forty-First

[398. {401.}[3606] Tissametteyya[3607]]

The ascetic named Sobhita
was living amidst the mountains,
near the top of a mountain slope,
eating [only] wild fruits [he found]. (1) [3891]

After bringing [some] fire [and] wood,
I am causing it to blaze up,
seeking the ultimate goal of
being reborn in Brahma's world. (2) [3892]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
did come into my presence [then]. (3) [3893]

[Padumuttara Buddha]:
"Why are you working, merit-filled
one? Give the fire [and] wood to me.
I will worship[3608] the fire [and] then
it will be[3609] purity for me." (4) [3894]

[Protagonist]:
"You are very fortunate, Sir,[3610]
you understand, O divine one.[3611]
You attend to[3612] the fire [for me];
here then is the fire [and] the wood." (5) [3895]

After that, taking the firewood,
the Victor caused the fire to blaze
without burning[3613] the firewood there:
a marvel [wrought] by the Great Sage. (6) [3896]

[Padumuttara Buddha]:

[3606] *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.
[3607] BJTS reads *Tissa-metteyya*. He was a historical monk to whom the *Tissa-metteyya-sutta* of SN was preached.
[3608] *paricare*
[3609] *hehi*, (future 3rd sing. of *bhavati*)
[3610] *manuja* ("Man"), BJTS reads *manuje* (also, presumably, a vocative)
[3611] reading *devate* with BJTS for PTS *deva te*
[3612] *paricara*
[3613] lit., "he did not burn"

"[This] fire of yours is not burning;
your oblation does not exist;
[this] vow of yours is meaningless;
you should worship [this] fire of mine." (7) [3897]

[Protagonist]:
"What sort of fire, O Great Hero,
is that one that you speak about?
You should tell that to me as well;
we'll both worship that [fire of yours]." (8) [3898]

[Padumuttara Buddha]:
"Cessation of things with causes,
the burning up of defilements,
and giving up anger and hate:
those three things are my oblations." (9) [3899]

[Protagonist]:
"What sort are you, O Great Hero?
What is your clan, O Happy One?
Your procedure for practicing
is extremely pleasing to me." (10) [3900]

[Padumuttara Buddha]:
"I'm born in a warrior[3614] clan,
master of special knowledges.
All defilements are exhausted;
now there will be no more rebirth." (11) [3901]

[Protagonist]:
"If you're a Buddha, All-Knower,[3615]
Light-Maker,[3616] Darkness-Dispeller,[3617]
[then] I shall praise[3618] you, Divine One;[3619]
you are the Ender of Dis-ease." (12) [3902]

Spreading out [my] deer-leather [robe,]
I gave [a place] for [him] to sit.
"Please sit there, O Omniscient One;
[and] I shall [then] attend on you." (13) [3903]

The Blessed One did sit down there,

[3614] lit., "kṣatriyan"
[3615] *sabbaññu*, "Omniscient One"
[3616] *pabhaṅkara*
[3617] *tamonuda*
[3618] *namassissāmi*
[3619] *deva*

on [that] deer-leather, well spread out.
Inviting [him], the Sambuddha,
I [then] went [into] the mountains. (14) [3904]

Having filled up a shoulder-bag,[3620]
I brought [some] wild mangosteen[3621] fruit.
Having mixed [it] up with honey,
I gave [that] fruit to the Buddha. (15) [3905]

While I meditated [on him,]
the Victor then consumed [that fruit].
I brought pleasure to [my] heart [there],
gazing upon the World-Leader. (16) [3906]

Padumuttara, World-Knower,
Sacrificial Recipient,
[still] sitting in my hermitage,
[then] spoke these verses [about me]: (17) [3907]

[Padumuttara Buddha]:
"He who regaled me with [this fruit],
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (18) [3908]

Twenty-five times [in the future,]
he will exercise divine rule.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (19) [3909]

For him, endowed with past karma,
discerning what he is thinking,
there will be food and drink and clothes
and beds which are very costly. (20) [3910]

He will be reborn all the time
conforming with [his] good karma;[3622]
this one is going to be happy
and always free of affliction. (21) [3911]

In whichever womb he's reborn,
[whether] it's human or divine,
being happy in every place,
he will attain[3623] the human state. (22) [3912]

[3620] *khāribhārañ*
[3621] *tindukaŋ phalaŋ = timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen
[3622] *puññakammena saŋyuttā*, lit., "with [his] meritorious karma"
[3623] lit., "will become"

A scholar [and] mantra-knower,[3624]
a master of the three Vedas,
having approached the Sambuddha,
he's going to become an arahant." (23) [3913]

[Protagonist]:
As far as I recall my lives,
as long as I have had knowledge,
there is no lack of wealth for me:
that is the fruit of giving fruit. (24) [3914]

Attaining the supreme Teaching,
I slew [all my] lust and hatred;
all defilements are exhausted;
now there will be no more rebirth. (25) [3915]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (26) [3916]

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! (27) [3917]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3918]

Thus indeed Venerable Tissa-metteyya Thera spoke these verses.

The legend of Tissa-metteyya Thera is finished.

[399. {402.}[3625] Puṇṇaka[3626]]

The Self-Become, Unconquered One,
the Buddha, who had an illness,

[3624]lit., "bearing"

[3625]*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.

[3626]"Full One," a historical monk, to whom the *Puṇṇovāda Sutta* (M. iii. 267ff.;S. iv. 60 ff) was preached. Cty (p. 484) says he was the leader of an army of yakkhas, but I do not see that detail in the extant text.

was living amidst the mountains,
near the top of a mountain slope. (1) [3919]

All around my hermitage [there,]
when Buddha was passing away,[3627]
there was shouting out all the time,
there was [brilliant] light all the time. (2) [3920]

Throughout that forest grove all the
bears[3628] and wolves,[3629] *kara bānā* bears,[3630]
the tigers[3631] and the lions too,
are roaring loudly all the time. (3) [3921]

After seeing those strange omens[3632]
I ascended[3633] the mountain slope.
There I saw [him], the Sambuddha,
passed away,[3634] the Unconquered One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun],
aglow like charcoal [that's still hot],
passed away,[3635] the Unconquered One. (4-5) [3922-3923]

Making it full of grass and sticks,
I [then] made a pyre [for him] there.
Having made [that] well-fashioned pyre,
I cremated [the Buddha's] corpse. (6) [3924]

After I'd cremated [his] corpse,
I sprinkled scented water [there].
A spirit[3636] standing in the sky
fixed a name for me for all time: (7) [3925]

"That[3637] duty was fulfilled by you
for the Great Sage, the Self-Become.

[3627] *buddhe nibbāyamānamhi* (loc. abs. construction)
[3628] *accha°*, Sinh. gloss *valassu*
[3629] *koka*, etymological cousin of *vāka*, *vṛka*, above, see RD
[3630] *taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)
[3631] reading *vyagghā* with BJTS for PTS *vālā* (= *vāḷā*, snakes?)
[3632] *uppādaṃ taṃ...disvā*, lit., "after seeing that strange omen," but the plural is obviously implied as three strange omens have been mentioned.
[3633] lit., "went"
[3634] *nibbutaṃ*
[3635] *nibbutaṃ*
[3636] *yakkho*
[3637] BJTS reads *yaṃ* ("which") for PTS (and BJTS alt.) *taṃ*

O sage you're always going to be
named "the full one"[3638] [in each lifetime]." (8) [3926]

After falling from that body,
I went to the world of the gods.
There a divinely-made perfume[3639]
is [then] exuded in the sky. (9) [3927]

Even in that [world of gods] the
name assigned me was "the full one."[3640]
[Whether] born human or divine,
I fulfill [all] my intentions. (10) [3928]

This is the final time for me;
[my] last rebirth is proceeding.[3641]
And here as well "the full one" is
the name assigned me [that's] well known. (11) [3929]

Having regaled the Sambuddha,
Gotama, Bull of the Śākyas,
knowing well all the defilements,
I am [now] living, undefiled. (12) [3930]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of duties for the corpse. (13) [3931]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am [now] living, undefiled. (14) [3932]

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! (15) [3933]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [3934]

Thus indeed Venerable Puṇṇaka Thera spoke these verses.

[3638] *puṇṇako*
[3639] *divyamayo* (BJTS and PTS alt. read *dibbamayo*) *gandho*
[3640] *puṇṇako*
[3641] *carimo vattate bhavo*

The legend of Puṇṇaka Thera is finished.

[400. {403.}[3642] Mettagu[3643]]

In the Himalayan region,
there's a mountain named Asoka.[3644]
In that place was my hermitage,
constructed by Vissakamma.[3645] (1) [3935]

The Sambuddha named Sumedha,
Chief,[3646] Compassionate One,[3647] the Sage,[3648]
dressing himself in the morning,
approached me [begging] for alms food. (2) [3936]

[Seeing] the Great Hero who'd come,[3649]
Sumedha, Leader of the World,
taking a good alms-bowl, I
filled it with clarified butter.[3650] (3) [3937]

Giving it to[3651] the Best Buddha,
Sumedha, Leader of the World,
pressing both my hands together,
I brought pleasure to [my] heart [there]. (4) [3938]

Because of this ghee-offering,
[made] with intention and resolve,
[whether] born human or divine,
I obtain enormous comfort. (5) [3940]

Avoiding states of suffering,[3652]
I transmigrate from birth to birth.
Having resolved [my] heart on it,[3653]
I'm obtaining the deathless state. (6) [3941]

[3642] *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.
[3643] "Perfected in Loving-kindness"
[3644] "Griefless." This is the only reference to the mountain recorded in DPPN (I:220)
[3645] Vishwakarma, "the divine architect"
[3646] *aggo*
[3647] *kāruṇiko*
[3648] *muni*
[3649] *upāgataŋ*, lit., "approached"
[3650] *sappitelaŋ*, i.e., ghee
[3651] lit., "for," the expected datives here appear in the locative, presumably *metri causa*
[3652] *vinipātaŋ*
[3653] *tattha cittaŋ paṇidhitvā*, also "having aspired," "having wished," "having intended"

"This gain for you is well-received,
which is that you saw me, brahmin.
Having arrived to look at me,
you're going to be an arahant. (7) [3942]

Be confident [and] have no fear,
after finding the Great-Famed One.
Having given [this] ghee to me,
you will be freed from being born. (8) [3943]

Because of this ghee-offering
and practicing with loving heart,[3654]
for eighteen hundred aeons you
will delight in the world of gods. (9) [3944]

And eighteen times you [also] will
become the king of [all] the gods,
[and you will have] much local rule,
innumerable by counting. (10) [3945]

And fifty-one times you will be
a king who turns the wheel [of law],
lord of the grove of rose-apples,[3655]
victorious on [all] four sides.[3656] (11) [3946]

Unperturbed like the great ocean,
as hard to carry as the earth,
in just that way your possessions
are going to be immeasurable."[3657] (12) [3947]

I went forth after giving [up]
six hundred million [worth] of gold.
Seeking after what is wholesome,
I [first] went up to Bāvarī. (13) [3948]

[While] I studied the mantras there,
Vedic science[3658] and [reading] marks,
you arose [in the world], Great Sage,

[3654] *mettacittavatāya ca*
[3655] *jambusaṇḍa* = *jambudīpa* = India, the South Asian continent
[3656] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[3657] contract to "immeas'rable" for chanting, to preserve the meter.
[3658] *chalaṅgaŋ*, lit., "the six branches." RD: "the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236." BJTS understand this as an adjective modifying "[reading] marks," i.e., "the six branches of the science (*śāstraya*) of marks," but given the use of the term to refer to the six branches of Vedic science above ([3605] = Sela (#389 {392}), v. 24,

destroying that bewilderment.[3659] (14) [3949]

Having a desire to see you,
I came [up to you], O Great Sage.
Having listened to your Teaching,
I [then] attained the deathless state. (15) [3950]

Thirty thousand aeons [ago]
I gave that ghee to the Buddha.
In the interval[3660] I don't know
[any] begging of ghee[3661] by me. (16) [3951]

My intentions being discerned,
what I wish for [then] arises.
My heart discerned [I am] reborn,
[and] I gratify everyone. (17) [3952]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
After giving a bit of ghee,
I receive immeasurably. (18) [3953]

The water in the great ocean,
the extent of Mt. Meru's slope,
would not be[3662] one half a quarter[3663]
of the ghee arising for me. (19) [3954]

The universe's full extent,
made into a [gigantic] pile
would not be able[3664] [to fill the]
space of the clothing worn by me. (20) [3955]

Himalaya, king of mountains,
although it is the best mountain,
is not [even] comparable
to the perfumes anointing me. (21) [3956]

Clothes and perfumes and ghee and food,
or [everything] that's in the world,
and nirvana, unconditioned:[3665]

[3659] *andhakāra*, lit., "blinder," "[studies] that blind"
[3660] *etthantare*, lit., "in the interval [up to] here"
[3661] *sappiŋ viññāpitaŋ mayā*, lit., "ghee instructions from me" or (as in BJTS Sinhala gloss,) "not even a word about ghee"
[3662] BJTS reads *phassati*, "would not touch"
[3663] *kalabhāgaŋ*, i.e., a thirty-second part (this follows BJTS)
[3664] *na sammati*, following BJTS gloss *no pohotē = no häki*
[3665] *asaṅkhataŋ ca nibbānaŋ*

that is the fruit of giving ghee. (22) [3957]

[My] couch today is mindfulness,[3666]
[my] pasture's meditative states,[3667]
[my] food is wisdom's [seven] parts:[3668]
that is the fruit of giving ghee. (23) [3958]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am [now] living, undefiled. (24) [3959]

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! (25) [3960]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [3961]

Thus indeed Venerable Mettagu Thera spoke these verses.

The legend of Mettagu Thera is finished.

[401. {404.}[3669] Dhotaka[3670]]

The River named Bhāgīrathī[3671]
is fed by the Himalayas.
It is always flowing along,
past[3672] the gate of Haṃsavatī. (1) [3962]

The hermitage named Sobhita,[3673]
well-built, is on the river's slopes.
The Buddha, Padumuttara,
the World's Leader, was dwelling there. (2) [3963]

[3666] *sati paṭṭhānasayano*
[3667] lit., "*samādhi* [and] *jhāna*," meditative awareness and higher levels of consciousness"
[3668] reading *bojjhaṅga-bhojano* with BJTS for PTS (typo) *bhojjaṅgabhojano*
[3669] *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.
[3670] "Wash-er"
[3671] This is the BJTS spelling; PTS gives *Bhāgīrasī*
[3672] or through? *dvārena*
[3673] "beautiful"

He was honored the people,
like Indra by the thirty [gods].
The Blessed One was seated[3674] there
fearlessly [just] like a lion. (3) [3964]

I was a brahmin living in
the city of Haṃsavatī.
My name [back then] was Chalaṇga,[3675]
named thus [because] I was a sage. (4) [3965]

One thousand eight hundred[3676] students
were surrounding me at that time.
Joined together[3677] with those students,
I went up to the riverbank. (5) [3966]

At that place I saw [Buddhist] monks,
without deceit,[3678] cleansed of evil,[3679]
crossing Bhāgīrathī [River].
At that time I reflected thus: (6) [3967]

"These sons of Buddha, of great fame,
are crossing evening and morning;
they are being troubled themselves,
[and] their things[3680] are getting ruined. (7) [3968]

The Buddha's said to be the Chief
of the world including the gods.
I have not [yet] made donations[3681]
that would cleanse [my] road to rebirth. (8) [3969]

Why then don't I get a bridge built
on the river for Best Buddha?
Causing that work to be done,[3682] I'll
transmigrate in this existence." (9) [3970]

Donating a hundred thousand
I had a bridge built [for him there],

[3674] lit., "sat down"
[3675] "Six Limbs" or "Six Branches," as in the six branches of Vedic science. BJTS spells the name *Chaḷanga*
[3676] lit., "eighteen hundred"
[3677] *samito*, lit., "assembled" (also pacified, calmed)
[3678] *nikkuhe*
[3679] *dhotapāpake*
[3680] *attā*, "things in hand"
[3681] lit., "there has not been doing of donations (*dakkhiṇe*) by me"
[3682] *kārāpetvā imaŋ kammaŋ*

trusting that "doing this deed[3683] will
be of great [advantage] to me.[3684]" (10) [3971]

Having caused [that] bridge to be built,
I went up to the World-Leader.
Hands pressed together on [my] head,
I spoke these words [to him back then]: (11) [3972]

"Donating[3685] one hundred thousand,
I've caused this magnificent[3686] bridge
to be constructed for your sake;
please accept [it], O Sage So Great." (12) [3973]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (13) [3974]

"He who had [this] bridge built for me,
[feeling well-]pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (14) [3975]

Fallen into[3687] a cave[3688] or from
[the top of] a mountain or tree,
even dying[3689] he will get caught:[3690]
that's the fruit of giving bridges. (15) [3976]

As the wind[3691] [does not disturb] a
banyan[3692] spreading [its] growing roots,[3693]
enemies[3694] will not defeat[3695] [him]:

[3683]*kāraŋ*

[3684]I BJTS follow BJTS's treatment of *kataŋ kāraŋ vipulam me bhavissati* as a saying in which the protagonist cultivates trust.

[3685]lit., doing, *katvā*, BJTS alt. corrects to *datvā*

[3686]*mahā°*

[3687]lit., "from"

[3688]reading *darito* with BJTS for PTS *dalito* "broken off" (but cf. RD, *darī* s.v., *dal* is alt. for *dar* in derivatives of this noun.

[3689]*cuto*, which literally means "fallen" as well, paralleling the actual "falling" (*patito*) governing the first two feet of the verse with a metaphorical one ("fallen from life") governing the third foot.

[3690]*lacchati ṭṭhānaŋ*, lit., "he will receive a support/place/stand

[3691]*māluto*, abl. case

[3692]*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, Ficus Indica; Bot. dict.: milky fig tree, Ficus altissima (*Urti.*)

[3693]lit., "as a banyan…[is not disturbed] because of the wind." Banyan trees drop new roots from their spreading branches, the image invoked in *virūḷha-mūla-santānaŋ*

[3694]*amittā*, "non-friends"

[3695]PTS read *sahissanti*, BJTS (and PTS alt.) reads *pasahanti*; though the latter is in the present

that's the fruit of giving bridges. (16) [3977]

No thieves are going to defeat[3696] him[3697]
and the king[3698] will not despise [him].
He'll surpass all [his] enemies:[3699]
that's the fruit of giving bridges. (17) [3978]

[Even] in an unsheltered space,
being scorched by the [sun's] harsh heat,
conforming with [his] good karma,[3700]
he won't feel any discomfort.[3701] (18) [3979]

In the world of gods or of men,
a well-built elephant-carriage
all of the time will come to be,
discerning what he is thinking. (19) [3980]

A thousand fast carriages with
Sindh horses as quick as the wind
will come to [him] evening and morning:
that's the fruit of giving bridges. (20) [3981]

Having come to the human state,
this one is going to be happy;
here too for [this] very man the
elephant-carriage will appear.[3702] (21) [3982]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (22) [3983]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements
he'll reach nirvana, undefiled." (23) [3984]

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indicative it can also be read as a future-tense verb, hence the two readings produce the same meaning.

[3696] PTS read *sahissanti*, BJTS (and PTS alt.) reads *pasahanti*; though the latter is in the present indicative it can also be read as a future-tense verb, hence the two readings produce the same meaning.

[3697] lit., "of him," i.e., "bring about the defeat of him"

[3698] *khattiyo*, lit., " the warrior (kṣatriyan)." BJTS (and PTS alt.) read this in the plural: *nâti-maññanti khattiyā*, in which case read "kings" or else "noblemen".

[3699] *amitte*, "non-friends"

[3700] *puññakammena saŋyuttā*, lit., "with [his] meritorious karma"

[3701] *na bhavissati vedanā*, lit., "there will not be feelings"

[3702] *bhavissati*, lit., "will become," "will come to be," "will exist"

O! that karma well-done by me
for him whose name is "Best Lotus.[3703]"
Having done that deed[3704] [for him] there,
I attained [my] arahantship.[3705] (24) [3985]

Having put forth exertion,[3706] I'm
calmed,[3707] devoid of grounds for rebirth;[3708]
like elephants with broken chains,
I am living without constraint. (25) [3986]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3988][3709]
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! (27) [3987]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3989]

Thus indeed Venerable Dhotaka Thera spoke these verses.

The legend of Dhotaka Thera is finished.

[402. {405.}[3710] Upasīva[3711]]

In the Himalayan region,
there's a mountain named Anoma.
My well-made hermitage [is there],
[with] halls well-constructed of leaves. (1) [3990]

[3703]*jaladuttamanāmake*, i.e., Padmuttara (also "Best Lotus")
[3704]*kāraŋ*
[3705]lit., "I attained the destruction of the outflows"
[3706]*padhānaŋ padahitvāna*, lit., "having exerted [myself] in exertion
[3707]*upasanto*
[3708]*nirūpadhi*
[3709]note that BJTS inverts the first and second verses of the three-verse concluding refrain.
[3710]*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.
[3711]BJTS reads *Upasiva*, "Extremely Blessed" or "Very Fortunate One," but Upasīva is a historical monk and PTS follows the spelling of the earlier record of him, the *Upasīvamāṇavapucchā* of SN (v. 1069-1076; sixth *sutta* of the *Parāyanavagga*). There, but not in *Apadāna*, he is said to have been a follower of Bāvarī prior to joining the Buddhists.

And a river is flowing there,
beautiful, with excellent banks,
[and] along [those] banks[3712] are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then,
covered with fish and tortoises,
sheatfish,[3713] *pāvusa*,[3714] *valaja*,[3715]
reed-fish,[3716] red-fish[3717] [and] *maggura*.[3718] (3) [3992]

Timira [trees] are blooming there,
ashoka,[3719] *khuddamālaka*,[3720]
laurel,[3721] and mountain laurel[3722] trees
are perfuming my hermitage. (4) [3993]

Winter cherry[3723] is blooming there,
and forests of Arab jasmine;[3724]
sal[3725] and *salalā*[3726] [trees] are there,
and lots of blooming *campaka*.[3727] (5) [3994]

[3712] PTS reads *anūpa-titthe* ("on a watery bank"), BJTS reads *anupatitthe* (and glosses accordingly *kuḍā toṭuvala*, "on the small bank")

[3713] read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[3714] *pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

[3715] reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[3716] *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[3717] *rohita*, BJTS glosses *reheru*

[3718] reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence "pretty fish"?)

[3719] Jonesia Asoka, *Saraca asoca*; a large, flowering tree

[3720] "little-flowers," BJTS implies it could be the name of a specific tree or a generic description, "trees with small flowers"

[3721] *punnāga* = Sinhala *domba*, Alexandrian laurel, Calophyllum inophyllum

[3722] *giripunnāga*

[3723] *kuṭaja*, Nerium antidysenterica (used for diarrhea, as its name implies), aka Arctic Snow, winter cherry, Wrightia antidysenterica, Wrightia zeylanica, nerium zeylanica, Sinhala *kelinda*

[3724] *tiṇasūlavanāni* = "Arabian jasmine," Sinhala *bōlidda*

[3725] *shorea robusta*

[3726] PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.)

[3727] The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

Arjuna [trees][3728] and hiptage vines,[3729]
and sugarcane[3730] are blossoming;
silver greywood,[3731] *madhugandhi*,[3732]
blossoming in my hermitage. (6) [3995]

Half a league on every side is
covered with *bimbijālika*,[3733]
golden shower,[3734] trumpet-flower,[3735]
jasmine,[3736] also *piyaṅguka*.[3737] (7) [3996]

Mātaṅgava and *sattali*[3738]
trumpet-flower,[3739] Chinese chaste tree,[3740]
much sage-leaf alangium[3741] there,
[and] *tālakūṭa*[3742] blossoming. (8) [3997]

There is much *sāleyyaka*[3743] there,
blossoming in my hermitage.
Many trees are beautiful when
they are bursting into flower.

[3728]*kakudha* (a.k.a. *ajjuṇa*, Sinhala *kumbuk gasa, kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

[3729]*atimutta* = *atimuttaka*? RD: a plant, Gaertnera Racemosa = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu väla = yon tumba*, an annual creeper, Trichodesma zeylanicum).

[3730]*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, Saccharum officinarum (*Gram.*)

[3731]*asana*, Pentaptera tomentosa, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa = bakmī* = Sarcocephalus cordatus *(Rubi.)*

[3732]"honey-scented"

[3733]or Bimbajāla, a flowering tree, Sinh. *rat karavū*, Phyllanthus indicus (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

[3734]*uddālaka* = Cassia fistula, Sinh. *äsaḷa*

[3735]*pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

[3736]*yūthikā* = Sinh. *sīnidda = jasminum auriculatum*

[3737]*piyaṅgukā*. RD: "[cp. Vedic priyangu] 1. panic seed, Panicum Italicum Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J i.419. See also kangu. — 2. a medicinal plant, Priyangu J v.420. BJTS glosses it *puvaṅgu*, Botanical dictionary = *priyaṅgu = ruk gasa*, Myristica Hersfieldia (*Myris.*), "a lofty tree…It produces fragrant flowers and seeds from its trunk."

[3738]BJTS glosses as *satpeti däsaman* = "hundred-petaled" *saman picca mal*, a fragrant species of jasmine, Jasminum sambac. Note that at [3432] BJTS says *vassika* is (regular) *däsaman*.

[3739]*pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

[3740]*sindhuvārita*,Vitex negunda, a.k.a. Horshoe vitex, Five-leaved chaste tree, Sinh. *nika*

[3741]*aṅkolaka, aṅkola*, Alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

[3742]this is the BJTS spelling (no Sinhala gloss on the species). PTS (and BJTS alt.) reads *tālakuṭṭhā*

[3743]BJTS glosses *galmal*, "flowers growing on the rocks"

On every side the scents of that
are wafting through my hermitage. (9-10a-b) [3998][3744]

Myrobalan[3745] [and] gooseberry,[3746]
mango,[3747] rose-apple,[3748] bahera,[3749]
jujube,[3750] markingnut,[3751] [and] bel,[3752]
as well as *phārusaka*[3753] fruits, (10c-d, 11a-b) [3999]

wild mangosteen,[3754] chirauli-nut,[3755]
mahuwa[3756] and *kāsumārī*,[3757]
breadfruit[3758] [and] jak[3759] [are growing] there,
bananas[3760] [and] jujube fruits,[3761] (11c-d, 12a-b) [4000]

large quantities of hog-plum[3762] there,

[3744]BJTS treats this as a six-footed verse, and doing so makes for much more coherent individual verses in the long list of plants which follows (this is true of the present verse, too; feet e-f refer back to a-d. I therefore follow the BJTS reading, and indicate the corresponding PTS verse numbers accordingly.

[3745]Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; Terminalia chebula. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

[3746]Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; Phyllanthus emblica

[3747]*amba*, Magnifera indica

[3748]Sinh. *damba*, *jambu*, Syzygium samarangense

[3749]*vibhīṭaka*, Sinh. *buḷu*, Terminalia bellirica (sic bellerica), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberrry).

[3750]*kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zizyphus Jujuba (*Rham.*), Indian jujube or Chinese apple.

[3751]*bhallātakā*, *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

[3752]*billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

[3753]a fruit from which a drink is made, Sinh. *boraḷu-damunu*. BJTS equates it with *ugurässa*, Flacourtia Ramontchi, sweet lovi lovi, but RD says it is a bitter fruit. Bot. Dictionary says that *boraḷu-damunu* is a species of Eugenia.

[3754]*tinduka* = *timbiri*, diospyros embryopteris, a.k.a. Indian persimmon

[3755]*piyal* = buchanania latifolia

[3756]*madhuka* reading *madhuk' ekā* ; *madhuka* = mī gasa, bassia latifolia

[3757]BJTS glosses as Sinh. *ät demaṭa*, Bot. Dict: "a small timber tree that bears yellow flowers, Gmelina arborea (*Verb.*)

[3758]*labuja* = Artocarpus lacucha or incisa; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

[3759]*panasa* (Sinh. *panā , kos*) is the jak-fruit tree, Artocarpus integrifolia (*Urti.*)

[3760]*kaḍalī*, Sinh. *kesel*

[3761]reading *badarī* with BJTS, Sinh. gloss is *ḍebara* (= *kola?*). PTS reads *candarī*° (?), alt. *mandari* (?)

[3762]*ambāṭakā*, RD: "the hog-plum, Spondias Mangifera (a kind of mango), Vin ii.17 (°vana), DA i.271

as well as *vallikāra*[3763] fruits,
citron[3764] and *sapāriya*[3765] [trees]
are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,[3766]
after that lots of *moda*-fruit;[3767]
all around,[3768] heavy with ripe fruit,[3769]
are wave-leafed[3770] and glomerous[3771] figs. (13c-d, 14a-b) [4002]

Pepper,[3772] and black peppercorns[3773] there,
banyan,[3774] also wood-apple trees,[3775]
a lot of glomerous fig trees,[3776]
kaṇḍapakka and *pārī* [trees]. (14c-d, 15a-b) [4003]

These and many other trees too
are fruiting in my hermitage.
Also many flowering trees,
flowering in my hermitage. (15c-d, 16a-b) [4004]

Titan arum,[3777] also bindweed,[3778]
bilāni, *takkaḷāni* [bulbs],
ālaka and *tālaka* [too]

(°rukkha)." BJTS gloss *ämbarälla*, *ämbärälla*, a small, sour, mango-like fruit cooked as a curry.

[3763]= *vallikā* (?), Sinh. *hīrässa, sivräs, sivrässa*, Bot. Dict.: "a climbing plant edible when tender, having four winged stems and bearing red berries, Vitis quadrangularis (*Ampel.*)" Cf. RD *vallī*, s.v., "a climbing plant, a creeper, Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?)."

[3764]reading *bījapura*° (Sinh. gloss *lapnāraṅga* [= *lapnāram*], Bot. Dict. citron, Citrus medica) with BJTS for PTS *viṭapā*, "having branches," a generic word for "tree"

[3765]this is the BJTS reading; PTS reads *sapākā* (RD: "dog-cooker, an outcaste")

[3766]BJTS glosses *vanamuŋ* (jungle/wild mung)

[3767]this is the BJTS reading, for PTS *cora*°. I don't find either term in the dictionaries.

[3768]following BJTS reading of *avaṭā* (*hātpasa*, all around)

[3769]*pakkabharitā*

[3770]*pilakkhā*, the wave-leaved or wave-leafed fig tree, Ficus infectoria; (Bot. Dict. gives Ficus Arnottiana (*Urti.*)), Sinh. *pulila*

[3771]*udumbara*, the glomerous fig tree, Ficus Glomerata, Sinh. *dimbul*

[3772]*pipphalī*, Sinh. *pippali mūl*, the root of the long pepper, Piper longum, used in medicines.

[3773]*maricā*, black pepper, allowed as medicine for the monks,

[3774]*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, Ficus Indica; Bot. dict.: milky fig tree, Ficus altissima (*Urti.*)

[3775]*kapitthanā* = *kapittha*, *kapiṭṭha* (already mentioned in v. 2 [3759] above), Feronia elephantum, Sinh. *divul*

[3776]*udumbara*, the glomerous fig tree, Ficus Glomerata, Sinh. *dimbul*

[3777]RD equates *āluva* with *ālupa* or *āluka*, "edible root of Amorphophallus Campanulatus," fr. Skt. *ālu*, *āluka*: a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy), cognate with alium, good possibility is amorphophallus titanum, "titan arum"

[3778]*kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = convulvulus repens, bindweed, but there are other possibilities including a tree menispermum columba (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss here) Anthocephalus Cadamba (*Rub.*), Sinh. *kalamba*

are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to[3779] that hermitage of mine,
there was a large natural lake.
[It was] beautiful, with good banks,
cool water, [crystal-]clear water. (17c-d, 18a-b) [4006]

Many pink and blue lotuses
are mixed with white lotuses there;
covered with *mandālaka*[3780] blooms,
it's full of various [good] scents. (18c-d, 19a-b) [4007]

Pink lotuses germinate there;
others, flowering, make pollen.
Many pink lotus buds [and] leaves
[and] pericarps[3781] float[3782] [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems[3783]
[and] milk [and] ghee[3784] from lotus roots.[3785]
On all sides, with the scent of that,
it's full of various [good] scents. (20c-d, 21a-b) [4009]

White lotuses,[3786] *ambagandhī*,
and many *nayita* are seen;
as befits a natural lake,
there's a lot of screw-pine[3787] in bloom. (21c-d, 22a-b) [4010]

Bandhujīva[3788] in full flower,
sweetly-scented[3789] *setavārī*,[3790]

[3779] *avidūre*, lit., "not far from"
[3780] RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses it as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees. Elsewhere BJTS gives different glosses: BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, Nymphaea Lotus.
[3781] *paduma-kiṇṇikā*
[3782] *tiṭṭhanti*, lit., "stand," "remain"
[3783] *bhisamhā*
[3784] *sappi*
[3785] *muḷālibhi*
[3786] *kumudā*
[3787] *ketakā*, Pandanus odoratissima, Sinhala *väṭakē* or *väṭakeyiyā*.
[3788] Sinhala *banduvada*, Latin *pentapetes phoenicea*
[3789] *sugandhikā*, lit., "good-scented"
[3790] "white-water," RD = name of a plant or tree. BJTS gives no Sinhala equivalent.

crocodiles[3791] and alligators[3792]
[and other] fierce beasts[3793] are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*[3794] [and] pythons[3795]
[live] there in [that] natural lake;
sheatfish,[3796] *pāvusa*,[3797] *valaja*,[3798]
reed-fish,[3799] red-fish[3800] [and] *maggura*.[3801] (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,[3802]
also with small, tailless monkeys;[3803]
pigeons[3804] and *ravi*-swans[3805] [as well],
wild jungle fowl,[3806] *nadīcaras*, (24c-d, 25a-b) [4013]

wattled lapwings[3807] and ruddy geese,[3808]
campakas[3809] as well as pheasants,[3810]

[3791]*kumbhīlā*
[3792]*suṃsumārā*, lit., "child-killing," is actually a different sort of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the term "alligator," a species not actually found in this region.
[3793]*gahakā*, lit., "seizers." BJTS glosses this as a third type of crocodile (*gäṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.
[3794]*uggāhaka*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? PTS spells the term *ogaha* (BJTS *oguha*) above, *Sariputta-apadāna* v. 19 = BJTS [158]
[3795]*ajagarā*. RD says "a large snake...a Boa Constrictor"
[3796]read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*
[3797]*pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*
[3798]reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".
[3799]*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"
[3800]*rohita*, BJTS glosses *reheru*
[3801]reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence "pretty fish"?)
[3802]or tortoises, *maccha-kacchapa-sañchannā*
[3803]reading *pampaṭakehi* with BJTS for PTS gives *pappaṭakehi*. BJTS Sinhala gloss *huṇapupuḷangen* (Sorata = *uṇahapuḷu*, "a small creature belonging to the *vānara* [monkey, ape] group"); a tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra. These monkeys presumably "cover" the lake in the trees that overhang it.
[3804]*parevatā*
[3805]*ravihaŋsā*
[3806]reading *kukutthā* with BJTS, which here glosses "that type of bird" but in gloss on [160] gives Sinh. *valikukuḷō*; PTS read *kutthakā*
[3807]reading *dindibhā* with BJTS (PTS: *tiṭibhā*), Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay" (doubtful)
[3808]*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btahmany kite, haliastur indus
[3809]BJTS reads *campakā*, without an explanation. I follow PTS here, though I understand the term on the basis of the BJTS gloss
[3810]*jīvajīva*, Sinh-Eng dict: *äṭikukuḷa*

squirrels,[3811] [also] osprey[3812] [and] hawks,[3813]
[and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,[3814] Ceylon lorikeets,[3815]
crabs[3816] and many yak-oxen[3817] [too],
kāreṇiyas[3818] and *tilakas*
are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,
bears[3819] [and] wolves,[3820] *kara bānā* bears,[3821]
monkeys,[3822] also even centaurs[3823]
are seen inside my hermitage. (27c-d, 28a-b) [4016]

Smelling those [sweetly-perfumed] scents,
feeding myself upon [those] fruits,
drinking perfumed water, I am
living [there] in my hermitage. (28c-d, 29a-b) [4017]

Eṇi-deer[3824] as well as wild boar,[3825]
spotted deer,[3826] [also] smaller breeds,[3827]
and *aggikas* [and] *jotikas*[3828]
are living in my hermitage. (29c-d, 30a-b) [4018]

[3811] *kalandakā*, Sinh. gloss *lehenu*, pl. of *lēnā*

[3812] *ukkusa*, RD. gives "osprey," Sinh. gloss "the type of *kabarässa* [osprey] named "Ukkusa"".

[3813] *senakā* = *sena*, RD. "hawk". SInh. gloss "the type of *ukussa* [hawk] named "Senaka""

[3814] *koṭṭhakā*, identification from RD, s.v.

[3815] reading *sukapotā* with BJTS for PTS *sukkapotā* (alt. *suggapotā*). BJTS takes *sukapotā* as *suvapota*, Sinh. gloss (on v. [160], above) = *girāmalittō* (= *girāmalicciyā*), Ceylon lorikeet, loriculus indicus

[3816] *kuḷīrā*, Sinh. gloss *kakuḷuvō*

[3817] *camarā*

[3818] this is the BJTS reading for PTS *kāreriyo*

[3819] *accha°*, Sinh. gloss *valassu*

[3820] *koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

[3821] *taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)

[3822] *vānarā*

[3823] *kinnarā*

[3824] reading *enimigā* with BJTS for PTS *enī migā* ("those deer/beasts"). PSI dict. defines *eṇi* as "a type of antelope" (Sinh. *muva vargayak*, "a type of deer"); RD, *eṇi*, s.v.: "a kind of antelope," "°miga, the eṇi deer"

[3825] *varāhā*, Sinh. gloss *hūrō* = *ūrō*

[3826] *pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

[3827] *khuddarūpakā*, lit., "those that have small bodies" (in comparison with the three beasts already named, according to BJTS Sinh. gloss)

[3828] BJTS treats these as types of animals (*sattvayō*) without identifying them. *Aggika* means "one who worships the fire," and *jotika* could be taken as people concerned with "illuminating" (workers who light lamps? some other sort of worshippers, say of the sun?); thus it is possible that these should be read as referring to two types of people living in the hermitage, rather than additional wild animals.

Swans[3829] [and] curlews[3830] and peacocks[3831] too,
mynah birds[3832] and also cuckoos;[3833]
there are many *mañjarikas*,[3834]
owls[3835] and *poṭṭhasīsas*[3836] there. (30c-d, 31a-b) [4019]

There are goblins,[3837] also titans,[3838]
many fairies,[3839] [also] demons,[3840]
garuḷas, also snake-demons,[3841]
living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,[3842]
peaceful-hearted [and] attentive,
holding long-spouted waterpots,[3843]
all wearing robes of deer-leather,
wearing braids and [carrying] weights,[3844]
are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,[3845]
clever [and] living peacefully,
happy if receiving or not,
they're living in my hermitage. (34) [4022]

Throwing off [their] clothes made of bark,
rattling [their] deer-leather [robes],
supported by [just their] own strength,
they are then flying[3846] through the sky. (35) [4023]

They are not carrying water,

[3829] *haŋsā*
[3830] *koñcā*, Sinh. *kosvā lihiṇiyō*
[3831] *mayurā*
[3832] reading °*sālikā* with BJTS for PTS °*sahitā*. *Sāḷlka* (Skt. *śārika*) = Sinh. *säḷalihiṇiyō*, Indian mynah birds
[3833] *kokilā*
[3834] the term means "flower-stalk," but I follow BJTS in treating it as the name of another type of creature.
[3835] *kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*
[3836] BJTS treats this as a type of bird
[3837] *pisācā*
[3838] *dānavā*
[3839] *kumbhaṇḍā*
[3840] *rakkhasā* = *rākṣasā*
[3841] *pannagā*
[3842] *mahānubhāvā isayo*
[3843] *kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.
[3844] *jaṭā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".
[3845] *yugamattañ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them
[3846] *gacchanti*, lit., "going"

nor branches nor wood for the fire;
[those things] are supplied by themselves:[3847]
that's the fruit of a miracle.[3848] (36) [4024]

Taking a tub made of iron,[3849]
they're living inside the forest;[3850]
even elephants, great cobras
and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna,
others to Pubbavideha,
and some to Utturukuru,
depending on[3851] [just their] own strength;
carrying [their] alms food from there,
they are eating [it] together. (38, 39a-b) [4026]

When all of [those] fierce ascetics,[3852]
[those] neutral ones, were taking off,
the forest is then noisy with
the flapping[3853] of deer-leather robes. (39c-d, 40a-b) [4027]

Of that sort were those great heroes,
[those] fierce ascetics, my students;
[always] surrounded by them, I
am living in my hermitage. (40c-d, 41a-b) [4028]

Satisfied through [their] own karma,
educated,[3854] come together,
morally-upright [and] clever,
skillful in the [four] boundless states,[3855]
wishing[3856] [to boost their] own karma,
they are propitiating me. (41c-d, 42) [4029]

Padumuttara, World-Knower,
Sacrificial Recipient,
recognizing the proper time,[3857]

[3847] reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* ("and this is supplied"
[3848] *pāṭihīrass' idaŋ phalaŋ*
[3849] *lohadoṇiŋ gahetvāna*
[3850] *vanamajjhe*, lit., "in the middle of the forest"
[3851] PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.
[3852] reading *uggatejāna* with BJTS for PTS *uggatejana*
[3853] °*saddena*, lit., "with the sound"
[3854] or "trained:" *vinītā*
[3855] *appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.
[3856] reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, "obtaining"
[3857] *samayaŋ saŋviditvāna*

the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha,
the Zealous One,[3858] Clever, the Sage,
the Sambuddha, taking [his] bowl,
approached me [begging] for alms food. (44) [4031]

Spreading out a mat made of grass
[for] the Great Hero who'd approached,
the one whose name was "Best Lotus,"
I showered [him] with *sal* flowers. (45) [4032]

Having the Sambuddha sit down,
my mind [stirred up] with emotion,[3859]
quickly ascending a mountain,
I brought [some fragrant] aloe wood.[3860] (46) [4033]

Taking a divinely-scented
jak fruit[3861] big as a water-jug,[3862]
hoisting it up on [my] shoulder,
I went up to [him], the Leader. (47) [4034]

Giving the fruit to the Buddha,
I anointed [him] with aloe.
Happy, with pleasure in my heart,
I worshipped [him], the Best Buddha. (48) [4035]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated amidst [those great] sages,
[then] spoke these verses [about me]: (49) [4036]

"He who gave me fruit and aloe,
and [also a place] to sit down,
I shall relate details of him;
[all of] you listen to my words: (50) [4037]

In a village or a forest,
atop mountains or inside caves,
recognizing this man's wishes,[3863]
food will come into existence. (51) [4038]

[3858] *ātāpī*, lit., "burning"
[3859] *saŋviggamānaso*
[3860] *agalum*, Sinh. *agil, agaru, aguru*
[3861] reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaŋ* ("scented in the forest grove")
[3862] or "as large as an elephant's frontal lobe:" *kumbhamattaŋ*
[3863] *cittaŋ*, lit., "thoughts" or "mind"

[Whether] born in the world of gods
or in that of men, this person
will satisfy his retinue
with food and [also] with clothing. (52) [4039]

In whatever womb [he's] reborn,
[whether] it's human or divine,
having[3864] inexhaustible[3865] food,
this person's going to transmigrate. (53) [4040]

For thirty thousand aeons he'll
delight in the world of the gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (54) [4041]

Seventy-one [different] times
he will exercise divine rule,
[and he will have] much local rule,
innumerable by counting. (55) [4042]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (56) [4043]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (57) [4044]

The gain for me was well-received,
which is that I saw the Leader.
Obtaining the three knowledges,
[I have] done what the Buddha taught! (58) [4045]

In a village or a forest,
atop mountains or inside caves,
recognizing what I'm wishing,
food is always coming to[3866] me. (59) [4046]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (60) [4047]

[3864]lit., "having become one who has"
[3865]lit., "unshaken" "imperturbable"
[3866]lit., "coming into existence for"

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! (61) [4048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (62) [4049]

Thus indeed Venerable Upasīva Thera spoke these verses.

The legend of Upasīva Thera is finished.

[403. {406.}[3867] Nanda[3868]]

I was a deer-hunter back then,
within a grove in the forest.
[While] searching after[3869] spotted deer,
I saw the Self-Become One [there]. (1) [4050]

The Sambuddha named Anuraddha,[3870]
the Self-Become, Unconquered One,
Seclusion-Lover, the Wise One,[3871]
plunged into the forest[3872] back then. (2) [4051]

Having gathered four sticks of wood,
I placed them in four [corner-]spots.
Building a well-built pavilion,
I covered [it] with lotus blooms.[3873] (3) [4052]

Having covered the pavilion,
I greeted the Self-Become One.

[3867] *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.
[3868] "Joy". BJTS reads *Nandaka*
[3869] PTS reads *pasadamigaŋ gavesanto*; BJTS reads *pasadaṃ migam esanto*. The two readings have virtually the same meaning; unlike the PTS reading, however, the BJTS reading keeps the meter
[3870] PTS and BJTS agree on this reading, even though it breaks meter; following the text, this first foot contains nine syllable. One would prefer "the Buddha named Anuruddha" (*anuruddho nāma buddho*, eight syllables) to keep the meter, but as many of the other Buddhas have three-syllable names, the pattern is "*X nāma Sambuddho*" and here the manuscripts (and the authors?) have followed suit.
[3871] reading *so dhīro* with BJTS for PTS *so vīro*, "the Hero"
[3872] *vanamajjh'*, lit., "in the middle of the forest"
[3873] *padumapupphehi*, lit., "with pink lotus flowers"

Laying aside my bow right there,
I went forth into homelessness. (4) [4053]

A short time after going forth,
I was afflicted with illness.[3874]
Transmigrating through past karma,
I passed away [right then and] there. (5) [4054]

Bound up with [my] former karma,
I went to Tusitā heaven.
There a mansion made out of gold[3875]
is produced according to wish. (6) [4055]

[My] divine carriage stands in wait,
a thousand-horse-yoked vehicle.
Ascending into that carriage,
I travel according to wish. (7) [4056]

When I am going out[3876] from there,
having been reborn as a god,[3877]
a pavilion's held up for me
a hundred leagues on every side. (8) [4057]

I [always] nestle[3878] on a bed
that's constantly strewn with flowers.
And from the sky, pink lotuses
are raining [on me] all the time. (9) [4058]

When the rays of light are throbbing,
and the sun's heat scorches [the world],
the heat is not oppressing me:
that's the fruit of a pavilion. (10) [4059]

I pass beyond [all] bad rebirth;
the states of woe[3879] are closed to me.
In a pavilion or tree-root,
burning heat is not known by me. (11) [4060]

Fixing perception on the earth,[3880]

[3874] *vyādhi me udapajjatha* (BJTS reads *upapajjatha*), lit "illness came into existence for me"
[3875] BJTS reads *sovaṇṇamayaṃ* for PTS *sovaṇṇayaŋ*, thereby breaking meter.
[3876] BJTS reads *niyamāna* for PTS *niyyamāna*, to the same end ("[the one] taking that carriage and going")
[3877] *devabhūtassa me sato*, lit., "when I am being born as a god"
[3878] reading *tuvaṭṭāmi* with BJTS (and PTS alt.) for PTS *tuvaṭṭhāmi*. The term means to share with, cuddle, snuggle up; BJTS provides the less evocative gloss "I sleep" (*nidimi*)
[3879] *apāyā*, "hells," reckoned as four: hell proper (*niraya*) and rebirth as an animal, a ghost (*peta*), or a titan (*asura*).
[3880] *mahīsaññam adhiṭṭhāya*, lit., "having fixed [my] mind (or concentrating) on perception of the

I cross over the [great] ocean.[3881]
That's my well-done karma, the fruit
of [doing] that Buddha-*pūjā*. (12) [4061]

Making roads, even with no road,
I am traveling[3882] in the sky.
O! that karma well-done by me:
that's the fruit of Buddha-*pūjā*. (13) [4062]

I know former existences,
the "divine eye" is purified,
my defilements are [all] destroyed:
that's the fruit of Buddha-*pūjā*. (14) [4063]

Buddha's legitimate offspring,
worthy heir to the Great Teaching,
I've renounced my earlier birth:
that's the fruit of Buddha-*pūjā*. (15) [4064]

I'm one who pleased the Well-Gone-One,
Gotama, Bull of the Śākyas,
the *Dhamma*'s heir, I bear its flag:[3883]
that's the fruit of Buddha-*pūjā*. (16) [4065]

After serving the Sambuddha,
Gotama, Bull of the Śākyas,
I asked the Leader of the World
[about] the path that goes beyond.[3884] (17) [4066]

Being asked, the Buddha [then] told
the deep and subtle state [beyond].
Having heard that Teaching of his,
I attained [my] arahantship.[3885] (18) [4067]

O! that karma well-done by me!
I'm fully freed from being born;
I have destroyed all defilements;
now there will be no more rebirth. (19) [4068]

My defilements are [now] burnt up;
all [new] existence is destroyed.

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earth"

[3881] *loṇatoyaŋ*, lit., "the salt water". This interpretation follows BJTS

[3882] lit., "going"

[3883] *dhammaddhajo dhammadāyādo*, lit., "[I am] one who possesses the flag (or banner) of the Teaching, worthy heir of the Teaching"

[3884] *pāraṅgamaniyaŋ maggaŋ*

[3885] lit., "I attained the destruction of the outflows"

Like elephants with broken chains,
I am living without constraint. (20) [4069]

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! (21) [4070]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4071]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[404. {407.}[3886] Hemaka[3887]]

Near the top of a mountain slope,
the ascetic named Anoma,
making a well-built hermitage,
dwelt in a hall made of leaves then. (1) [4072]

His practices[3888] were successful;
the goal attained[3889] by[3890] [his] own strength.[3891]
Heroic in [his] own monkhood,
[he] was zealous, clever, a sage. (2) [4073]

Confident in his religion,[3892]
he was skilled in others' doctrines,[3893]
expert[3894] and skillful [in reading]
omens[3895] on earth and in the sky. (3) [4074]

Meditating, trance-loving sage,

[3886] *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.
[3887] "Gold-er"
[3888] *tapokammaŋ*, lit., "his ascetic practices"
[3889] *siddhipattto*
[3890] lit., "in"
[3891] reading *sake bale* with BJTS (and PTS alt.) for PTS *sake phale*, "in his own fruit"
[3892] *sasamaye*, his own crowd, multitude, assembly; also season, tradition, religion
[3893] *paravāde*
[3894] *paṭṭho*, lit., "established." BJTS Sinh. gloss here: *prakaṭa*
[3895] *uppādamhi*, BJTS gloss *utpāta śāstrayehi dakṣayeka*

he did not covet,[3896] was grief-free,[3897]
happy if receiving or not,
ate little food,[3898] did not kill beasts.[3899] (4) [4075]

Piyadassi, the Sambuddha,
Chief,[3900] Compassionate One, the Sage,
wishing to help beings across,[3901]
spread[3902] [the Teaching] with compassion.[3903] (5) [4076]

Piyadassi, the Sage So Great,
seeing folks who could understand,[3904]
having gone is exhorting [them,]
in a thousand universes.[3905] (6) [4077]

With a desire to lift me up,
he [then] approached my hermitage.
I had not formerly seen [him,][3906]
nor heard of him from anyone. (7) [4078]

Omens, dreams [and] auspicious marks
were very clear to me [back then],
an expert, skilled in horoscopes,[3907]
[both] on the earth and in the sky. (8) [4079]

After hearing of the Buddha,
I gladdened [my] heart over him.[3908]
Whether eating or sitting down,
I remember [him] all the time. (9) [4080]

When I was thus remembering,
the Blessed One thought [of me] too.
Joy arose in me all the time,
when I thought about the Buddha. (10) [4081]

Returning at a later time,

[3896] *alolupo*
[3897] *vītasoko*
[3898] *appāhāro*
[3899] *nirārambho*, lit., "without objects [of sacrifice]," one who does not kill animals in sacrifice
[3900] *aggo*
[3901] BJTS gloss: across the ocean of *saṃsāra*
[3902] *pharī*, "spread abroad" BJTS Sinh. gloss *pätira vī ya*; the term also means "thrilled [others]"
[3903] lit., "...with compassion at that time"
[3904] or "capable of being enlightened," *bodhaneyyaŋ pajaŋ*, BJTS reads *bodhaneyyaṃ janaṃ*, "people who could understand"
[3905] *cakkavāḷasahassamhi*, i.e., in a thousand spheres of cosmic mountains that define a world
[3906] lit., "had not formerly seen the Victor"
[3907] *nakkhattapada*, lit., "[reading] constellations"
[3908] lit., "I brought pleasure to my heart with regard to that/him"

the Sage So Great came up to me.
When he arrived[3909] I did not know
that he's the Buddha, the Great Sage. (11) [4082]

Full of Pity, Compassionate,
Piyadassi, the Sage So Great,
[then] introduced himself [to me]:
"I am the Buddha in the world."[3910] (12) [4083]

Coming to know the Sambuddha,
Piyadassi, the Sage So Great,
[filling my] own heart with pleasure,
I spoke these words [to him back then]: (13) [4084]

"You are sitting down on other
chairs and palanquins and deck-chairs,
but[3911] you, the Seer of All Things,
should sit[3912] upon a gem-set throne.[3913] (14) [4085]

At that time [someone][3914] created[3915]
a chair made out of all the gems,
a magically-created[3916] seat
for Piyadassi, the Great Sage. (15) [4086]

Then I gave a rose-apple fruit,[3917]
as big as a jug of water,[3918]
to [Buddha] seated on [that] chair
magically-fashioned out of gems. (16) [4087]

[At that time] the Great Sage ate [it],
generating [great] mirth[3919] for me.
Then bringing pleasure to [my] heart,
I saluted [him], the Teacher. (17) [4088]

But Piyadassi, Blessed One,
the World's Best One, the Bull of Men,

[3909] reading *sampatte pi* with BJTS (and PTS alt.) for PTS *sampatto pi*, "though I had arrived"
[3910] *sadevake*, lit., "in [the world together] with the gods"
[3911] reading *pi* with BJTS (and PTS alt.) for PTS *'si*, "you are"
[3912] lit., "sit!" (imperative, *nidisa*)
[3913] *ratanāsane*
[3914] this follows the BJTS Sinhala gloss
[3915] *nimminitvāna*, lit., "having created"
[3916] *iddhinimmittaŋ*, lit., "created by *iddhi* powers"
[3917] *jambuphalaŋ*
[3918] or "as large as an elephant's frontal lobe:" *kumbhamattaŋ*. Rose-apple is typically at most only about the size of a golf ball
[3919] or laughter, *hāsaŋ janetvāna*

sitting upon [that] gem-set throne,
spoke these verses [about me then]: (18) [4089]

"He who gave me [this] gem-set chair
and [also this] ambrosial[3920] fruit,
I shall relate details of him;
[all of] you listen to my words: (19) [4090]

"For seventy-seven aeons
he'll delight in the world of gods,
and fifty-seven times he'll be
a king who turns the wheel [of law]. (20) [4091]

Thirty-two times the lord of gods,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (21) [4092]

He will receive seats made of gems
and also made out of rubies,
[and] many palanquins well-made
out of gold[3921] [and] out of silver.[3922] (22) [4093]

Even when walking back and forth,
palanquins of different sorts,
all the time will wait upon
[this] man possessing good[3923] karma. (23) [4094]

Huts with gables and palaces,
and beds which are very costly,
all of the time will come to be,
discerning what he is thinking. (24) [4095]

[And] sixty thousand elephants,
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in hand,[3924]
are going to wait on this [man]:
that's the fruit of a gem-set chair. (25-26) [4096-4097]

Sixty thousand horses [as well],

[3920] *amataŋ*
[3921] here as elsewhere BJTS corrects PTS *sovaṇṇayaŋ* to *sovaṇṇamayaṃ*, despite breaking meter.
[3922] *rūpimayaŋ = rūpiya-mayaŋ*
[3923] *puñña*, lit., "meritorious"
[3924] *tomaraṅkusapāṇihi*

decked out in all the ornaments,
thoroughbreds of good pedigree,[3925]
horses from Sindh, fast vehicles,
mounted by trainers of horses[3926]
wearing armor with bows in hand,
are going to wait on this [man]:
that's the fruit of a gem-set chair. (27-28) [4098-4099]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in[3927] the skins of leopards
and likewise tigers,[3928] flags hoisted,
mounted by animal-trainers[3929]
wearing armor with bows in hand,
will constantly wait on this [man]:
that's the fruit of a gem-set chair. (29-30) [4100-4101]

Sixty thousand milch-cows [as well,]
red in color,[3930] best of the best,[3931]

[3925]*jātiyā*, lit., "well-born" or simply "excellent," the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for "those fast like the wind" (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])

[3926]*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes "horse-trainer" a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of "elephants, etc." (*ätun ādīn puhuṇu karana ācāryyaya*), allowing for the extended meaning in this context.

[3927]*sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

[3928]*dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the "and also too" (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

[3929]*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but as noted in the note on v. [4099], above, the meaning is more elastic to include other animals too. Here I opt for the most open translation, given the possibility that at least horses in addition to elephants would have been imagined pulling the 60,000 chariots. It is even possible that the poet imagines the chariots as pulled by leopards and tigers, rather than merely covered in their hides, in which case "big-cat-trainers" would be the best translation here.

[3930]*rohaññā*, a common epithet of cows. BJTS however reads *dohaññā*, apparently fr. *doha*, milking.

[3931]the text reads *puṅgavusabhā*, "bulls among bulls," which would seem odd as an epithet of cows except that both terms are used regularly in the sense of "best". I follow BJTS (*atiśreṣṭha*) in this reading, though one is tempted to take the second foot as implying that there were (actually male) "bulls" together with the cows.

will give birth to [many good] calves:
that's the fruit of a gem-set chair. (31) [4102]

Sixty thousand women [as well],
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems,
with long eyelashes, lovely smiles[3932]
and slim waists, pleasant to look at,[3933]
constantly will wait on this [man]:
that's the fruit of a gem-set chair. (32-33) [4103-4104]

Eighteen hundred aeons [from now,]
the Eyeful One named Gotama,
doing away with the darkness,
will be the Buddha in the world. (34) [4105]

Coming to look at him, [this man]
will go forth having nothing.
Satisfying the Teacher, he'll
delight in the dispensation. (35) [4106]

Having listened to his Teaching,
he will destroy the defilements.
Knowing well all the defilements,
he'll reach nirvana, undefiled. (36) [4107]

Vigorous effort's the yoked ox
carrying perfect peace for me.[3934]
Wishing for ultimate meaning,
I dwell in the dispensation. (37) [4108]

This is the final time for me;
[my] last rebirth is proceeding.[3935]
All defilements are exhausted;
now there will be no more rebirth. (38) [4109]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (39) [4110]

Being in Best Buddha's presence

[3932]hasulā = ?
[3933]RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS
[3934]*viriyam me dhurodhayhaŋ yogakkhemādhivāhanaŋ*, cf. SN 79
[3935]*carimo vattate bhavo*

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (40) [4111]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (41) [4112]

Thus indeed Venerable Hemaka Thera spoke these verses.

The legend of Hemaka Thera is finished.

[405. {408.}[3936] Todeyya[3937]]

In Ketumati, best city,
there was a king named Vijaya,[3938]
a hero, endowed with great strength,[3939]
inhabiting [that] city then. (1) [4113]

Because of that king's indolence,
wild men of the forest[3940] rose up.
They were spies,[3941] and men with foul mouths;[3942]
they laid waste to the country then. (2) [4114]

When the borderlands angered [him],
the king[3943] then quickly assembled
[his] dependents[3944] and officers,[3945]

[3936] *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.

[3937] a historical monk, follower of Bāvarī whose questions to the Buddha, and his answers, are recorded as the *Todeyya-māṇava-pucchā*. See SN v. 1006, 1088-1091; cf. DPPN I:1038 (read SN. for S. in the references)

[3938] "Conqueror," reading the name with BJTS (and PTS alt., and Cty) for PTS Ajitañjaya, "Unconquered Vanquisher".

[3939] *sūro vikkamasampanno*

[3940] *aṭaviyo*

[3941] PTS *ocarā*, BJTS (and PTS alt.) *otārā*, both meaning someone who seeks out or investigates in a bad way, people who pry or spy; BJTS gloss = "searching for holes". The implication is that they violate others, perhaps as thieves who steal what they discover.

[3942] *tuṇḍikā* from *ṭuṇḍa*, "beak," RD: "peckers" and cf. *ahituṇḍika*, snake charmer. BJTS gloss: *mukharayō*, bold speakers, noisy, foul-mouthed. The implication, whatever the exact meaning, is certainly that they were louts.

[3943] *arindamo*, lit., "tamer of enemies"

[3944] *bhate*

[3945] all the mss. apparently read *balatthe* for *balaṭṭhe*, military officers, royal guard; BJTS glosses the term as *balasenaṅga*, "the officers' branch of the army"

to restrain[3946] [all those] enemies. (3) [4115]

Elephant-riders,[3947] sentinels,[3948]
champions,[3949] shield-bearing soldiers,[3950]
archers[3951] and mighty noblemen:[3952]
they all assembled at that time. (4) [4116]

The cooks[3953] [and] those who dress the hair,[3954]
the bath boys,[3955] the garland-makers,[3956]
heroes[3957] [and] conquering soldiers:[3958]
they all assembled at that time. (5) [4117]

The swordsmen[3959] as well as the waiters,[3960]
bowmen and people in armor,
hunters[3961] and conquering soldiers:[3962]
they all assembled at that time. (6) [4118]

Mātaṅgas[3963] rutting in three ways[3964]
[and] tuskers sixty years of age,
adorned with headdresses of gold:
they all assembled at that time. (7) [4119]

The soldiers[3965] who have done the job,[3966]

[3946] reading *niggāhayī* with BJTS for PTS *niggāhayiṇ*, "I restrained". The verb means "to hold back," "restrain" "control" "censure" "rebuke" or "rebuff"
[3947] PTS *hatthārūḷhā*, BJTS (and PTS alt.) *hatthārohā*
[3948] *anīkaṭṭhā*
[3949] or "heroes:" *sūrā*
[3950] *cammayodhino*, RD: "soldiers in cuirass"
[3951] *dhanuggahā*
[3952] *uggā*
[3953] *āḷārikā*
[3954] *kappakā*
[3955] *nahāpakā*
[3956] *mālakārakā*
[3957] *sūrā*
[3958] *vijitasaṅgāmā*
[3959] or "sword-bearers": *khaggahatthā*, lit., "those with swords in [their] hands"
[3960] *purisā*. BJTS takes this with *khaggahatthā*, swordsmen, but the "*ca*" as well as the list-like structure of the whole passage lead me to take these as referring to two different classes of people who assembled, in this case swordsmen and "men," that is (acc. to RD) attendants or waiters.
[3961] or "tribals," *luddā*, BJTS gloss *väddō*
[3962] *vijitasaṅgāmā*. The repetition of the term opens the possibility that in this verse and the previous one it is used as a qualifier of "hero" and "hunter," but I follow BJTS Sinhala gloss in treating them as separate classes of people.
[3963] see n. to #1, v. 25 [164].
[3964] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.
[3965] *yodhājīvā*, lit., "those who live as warriors"
[3966] *katakammā*

enduring[3967] cold [as well as] heat,
also excrement-removal:[3968]
they all assembled at that time. (8) [4120]

The sound of conchs, the sound of drums,
and thus the sound of trumpets;[3969]
they being gladded by those [sounds]
did all assemble at that time. (9) [4121]

Those who crush and those who injure[3970]
with tridents[3971] [and] knives[3972] [and] mantras,[3973]
suits of armor, also lances:
they all assembled at that time. (10) [4122]

Dressing in a suit of armor[3974]
that king, victory-less victor,[3975]
impaled on tridents at that time
sixty thousand living beings. (11) [4123]

The people then let out the cry,[3976]
"Alas! the king is unrighteous.
When will there [ever] be an end
for one who is roasting in hell?"[3977] (12) [4124]

On the bed I then tossed and turned,[3978]

[3967] *khamā*

[3968] PTS *ukkārūharaṇassa*, BJTS *ukkaraharaṇassa*, both with the same meaning. I suppose this refers to latrine duty in army camps, or else those who clean up animal feces, but is open to a variety of interpretations (and livelier translations, e.g., "and even shoveling up shit")

[3969] PTS *uddhavasaddakaŋ*, "the sound of upper [pitches?]," BJTS reads *udhamasaddakaṃ* (?) and glosses the term *kālam haḍa*, "the sound of trumpets," which I follow here. Cone says this reading is "probably wrong" and suggests the possibility that the correct reading is *uddhaka*, which RD (and *Abhidānappadiīkā*) defines as a sort of drum

[3970] reading *koṭṭayantā nipātentā* with BJTS for PTS *koṭṭentānaŋ nivattantā*, "turning back of the crushers (?)"?

[3971] *trisūla°*

[3972] *°konti°*

[3973] *°mantehi*. Cone, following RD (whose uncertain entry would yield "leather shields"), treats *kontimantehi* as a *tatpurusa* rather than *danda* compound, taking the term as "leather-worker's sharp knife". I follow BJTS in seeing "mantra" as a kind of injurious weapon, too.

[3974] BJTS reading is considerably different: *kimevāt' nisāmetvā*, "having observed 'what now?" (?), a reading it glosses, "having asked, 'what punishment is appropriate (according to the law)?' "

[3975] reading *ajitaṃ jino* with BJTS for PTS Ajitañjayo, "that king [named] Ajitañjaya," which as noted in the note to v. 1 [4113], above, BJTS rejects (giving Vijaya as the king's name). But these first two feet are in any event confused and problematic).

[3976] reading *saddaṃ mānusakā' kaṃsu* with BJTS (and PTS alt.) for PTS *saddam amānus' âkāsuŋ*, "non-humans made (*sic*, taking *akāsuŋ* as 3rd pl. aor. of *karoti* on the model of *akāsi*, 3rd sing. aor; it would more likely come fr. *ākāsati*, i.e., "shined") the sound"

[3977] *niraye paccamānassa*

[3978] *tuvaṭṭento*, causative, lit., "being made to turn" (as opposed to the indicative sense of the same

[as though][3979] I'm lying down[3980] in hell:[3981]
I do not sleep by day and night;
they torture me with a trident. (13) [4125]

"What good is[3982] [this] careless kingship,
[these] vehicles [or this] army?
They aren't able to support [me];
they terrify me all the time. (14) [4126]

What good are [these] sons [and these] wives,
[as well as this] entire kingship?
Well then why don't I [now] go forth?
I will cleanse the road to rebirth. (15) [4127]

Disregarding [all my] wealth [and]
fighting battles I abandoned
[my] sixty thousand elephants
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in [their] hands.[3983]
Frightened by [my] own [bad] karma,
I went out into homelessness. (16-18a-b) [4128-4129][3984]

[My] sixty thousand horses [too],
decked out in all the ornaments,
thoroughbreds of good pedigree,[3985]
horses from Sindh, fast vehicles,
mounted by trainers of horses[3986]
wearing armor with bows in hand —
having abandoned all of them,

---

verb, translated at [1487], [1597] as "snuggle" and at [4058] as "nestle")

[3979]this follows the BJTS gloss "(*men*)"

[3980]reading *sayāmi* ("I lie down") with BJTS (and PTS alt.) for PTS *vasāmi* ("I am living"). PTS also offers *passāmi* ("I am seeing") as another alt.

[3981]*vasāmi niraye*

[3982]lit., "what [for me] with…?"

[3983]*tomaraṅkusapāṇihi*

[3984]BJTS presents [4129] as a six-footed verses; PTS includes the last two feet of the verse [4129e-f] as the first two feet of v. 18 (a-b).

[3985]*jātiyā, lit.*, "well-born" or simply "excellent," the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for "those fast like the wind" (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])

[3986]*gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes "horse-trainer" a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of "elephants, etc." (*ätun ādīn puhuṇu karana ācāryyaya*), allowing for the extended meaning in this context.

I went out into homelessness. (18c-d-20a-b) [4130-4131]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in[3987] the skins of leopards
and likewise tigers,[3988] flags hoisted —
having abandoned all of them,
I went forth into homelessness. (20c-d-21) [4132][3989]

Sixty thousand milch-cows [as well],
[and] all the metal pails for milk[3990] —
eliminating even them,
I went forth into homelessness. (22) [4133]

[My] sixty thousand women [too],
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems,
with long eyelashes, lovely smiles[3991]
and slim waists, pleasant to look at[3992] —
abandoning them as they wept,
I went forth into homelessness. (23-24) [4134-4135]

[And] sixty thousand villages,
completely full in all regards —
throwing away that [whole] kingship,
I went forth into homelessness. (25) [4136]

Having gone out from the city,
I approached the Himalayas.
On Bhāgīrathī[3993] River's banks,

[3987] *sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

[3988] *dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the "and also too" (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

[3989] BJTS presents this as a six-footed verse; it spans two verses in BJTS

[3990] *sabbā kaŋsūpadhāraṇā*

[3991] hasulā = ?

[3992] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

[3993] this is the BJTS spelling (here as *Bhāgirathi*, sic). PTS reads *Bhāgirasī*

I constructed a hermitage. (26) [4137]

Having built a hall out of leaves
I made [myself] a heated room;[3994]
bent on exertion,[3995] resolute,[3996]
I'm living in my hermitage. (27) [4138]

Terror does not arise in me;
I don't see frights or fearful [things]
when meditating under trees,
in pavilions[3997] or empty homes. (28) [4139]

The Sambuddha named Sumedha,
Chief, Compassionate One, the Sage,
blazing with the light of knowledge,
arose in the world at that time. (29) [4140]

There was a powerful spirit[3998]
living near my hermitage [then].
When the Best Buddha came to be,
he then announced [that fact] to me: (30) [4141]

"A Buddha's risen in the world,
an Eyeful One named Sumedha;
he's [helping] all the folk to cross;
he will ferry you across too." (31) [4142]

After hearing the spirit's words,
all the time I was[3999] deeply moved;[4000]
thinking, "A Buddha! A Buddha!"
I made my hermitage ready. (32) [4143]

After chopping wood for the fire
and smoothing out [my] sleeping mat,
having worshipped my hermitage,
I went out from the forest [then]. (33) [4144]

Taking sandalwood from village
to village, city to city,
searching for [him], the God of Gods,
I then came up to [him], the Guide. (34) [4145]

[3994] PTS *agyāgāraŋ*, BJTS *aggyāgāraṃ*
[3995] *āraddhaviriyo*
[3996] *pahitatto*
[3997] *maṇḍape*
[3998] *yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"
[3999] *āsi*, lit., "there was [for me]"
[4000] *saŋviggo*, fr. *saṃvega*

At that moment, the Blessed One,
Sumedha, Leader of the World,
was preaching the Four [Noble] Truths,
enlightening the people then. (35) [4146]

Pressing both my hands together
with[4001] the sandalwood on my head,
having greeted the Sambuddha,
I spoke these verses [to him then]: (36) [4147]

"When jasmine trees[4002] are flowering
[their] scents are diffused around them;[4003]
Hero, with the scent of virtue you
permeate every[4004] direction. (37) [4148]

When the *sal* trees[4005] are flowering,
champak,[4006] ironwood,[4007] *vanika*,[4008]
hiptage vines,[4009] and and [also] screw-pine,[4010]
[their scents] get diffused with the wind. (38) [4149]

Having smelled your [perfume-like] scent,
I came here from Himalaya.
I worship you,[4011] O Sage So Great,
World's Best One, O One of Great Fame." (39) [4150]

I anointed the World-Leader,
Sumedha, with good sandalwood.
Bringing pleasure to [my] own heart

[4001] lit., "making" "placing"
[4002] *vassike*
[4003] *santike*, i.e., in their immediate vicinity
[4004] contract to ev'ry when chanting, to keep the meter
[4005] *sālesu*, shorea robusta
[4006] the *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[4007] *nāga* = Sinhala *nā*, ironwood, Mesua Ferrea Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.
[4008] *vanike*, Sinh. gloss *kōmbu*. RD: *vanika* = *vanaka*, of the forest, only in the cpd. *nāgavanika*, = "of the elephant forest," = a hunter. BJTS glosses *nāga*° as *nā* (ironwood), so *vanika* here must refer to another kind of flowering plant.
[4009] *atimuttaka*. RD: a plant, Gaertnera Racemosa = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu väla* = *yon tumba*, an annual creeper, Trichodesma zeylanicum).
[4010] *ketaka*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.
[4011] lit., "I do *pūjā*"

I stood silently at that time. (40) [4151]

The Blessed One named Sumedha,
the World's Best One, the Bull of Men,
seated in the monks' Assembly
spoke these verses [about me then]: (41) [4152]

"This one who praised my virtues and
who worshipped me[4012] with sandalwood,
I shall relate details of him;
[all of] you listen to my words: (42) [4153]

For twenty-five aeons he is
going to be a handsome man
who speaks welcome words, pious[4013]
[and] upright, full of great power.[4014] (43) [4154]

In the twenty-sixth aeon he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (44) [4155]

Thirty-three times the lord of gods,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (45) [4156]

Being fallen from there, this man
will go on to the human state.
Bound up with [his] good[4015] karma he's
going to be Brahma's kinsman.[4016] (46) [4157]

Learned, knowing[4017] [all] the mantras,
a master of the three Vedas,
endowed with three auspicious marks
[will be] the brahmin, Bāvarī. (47) [4158]

Having become that man's student,
he'll be a master of mantras.
Going up to the Sambuddha,
Gotama, Bull of the Śākyas,
having asked [him] subtle questions,

[4012] lit., "did *pūjā*"
[4013] *brahmā* (III)
[4014] °*patāpavā*
[4015] *puñña*, lit., "meritorious"
[4016] i.e., a brahmin by caste
[4017] lit., "bearing," °*dharo*

cultivating the straight [path, he]
knowing well all the defilements,
will reach nirvana, undefiled." (48-49) [4159-4160]

The three fires[4018] are blown out in me;
all [new] existence is destroyed;
knowing well all the defilements,
I am [now] living, undefiled. (50) [4161]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (51) [4162]

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! (52) [4163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (53) [4164]

Thus indeed Venerable Todeyya Thera spoke these verses.

The legend of Todeyya Thera is finished.

[406. {409.}[4019] Jatukaṇṇika[4020]]

In the city, Haṃsavatī,
I was the son of a rich man.[4021]
I amuse myself all the time,
endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three[4022]

[4018] the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)
[4019] *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.
[4020] a historical monk, another of Bāvarī's students whose questions put to the Buddha, and his answer, are contained in the *Jatukaṇṇi Sutta* (a.k.a. *Jatukaṇṇimāṇavapucchā)* of SN (vv. 1096-1100; the eleventh *sutta* of the *Parāyana Vagga*). BJTS reads *Jatukaṇṇi*.
[4021] *seṭṭhiputto*, "a millionaire's son"
[4022] reading *tayo* with BJTS (and PTS alt.) for PTS *tato*, "then" "after that" "from that"

raised up[4023] [for me by] architects,[4024]
I amuse myself constantly
with dancing and with singing there. (2) [4166]

Musical instruments[4025] played[4026] for
me, keep up the right melody.[4027]
All of the women are dancing;
they're carrying my mind away. (3) [4167]

Head-twisters,[4028] tiny dwarf-dancers,[4029]
bower-crouchers,[4030] in-the-middlers,[4031]
leapers[4032] and comedy-dancers[4033]
are always entertaining me. (4) [4168]

Cymbal-beaters,[4034] *kumbhathūn*-ers,[4035]

[4023]*ubbiddhā*, Skt. *udviddha*, a rare term outside *Apadāna* (and J) meaning (according to Cone) "high, elevated." BJTS glosses it as a verb rather than an adjective (which would produce "tall architects"), "constructed [a building]" (*goḍanäguha*). I follow BJTS in making sense of this verse.
[4024]*gehalañchakā*, lit., "those who know [make, do] the marks of houses;" BJTS Sinh. gloss is just that: *geval lakuṇu dannō*. Lilley says all the mss give *lañjaka*, but variants are not noted by BJTS (°*lañchakā*)
[4025]*turiyā*
[4026]lit., "beaten," "struck:" *āhaṭā*
[4027]reading *samma-tāla-samāhitā* with BJTS for PTS *sāma-tāla-samāhitā* ("keep up [be attentive to, stay fixed on, put down] the same melody"). The difference is slight — the point is that they are played well — but BJTS is (like Indian classical music) open to a wider range of "proper" performances (harmonics) than all instruments playing the same melody, so I prefer its reading; in this context "proper" is not necessarily synonymous with "the same."
[4028]reading *velāpikā* with BJTS (and PTS alt) for PTS *velāmikā* (RD: "some sort of servants, especially in demand for a noble's retinue"); BJTS gloss *piḷi hisa sisārannō*, "people who twirl around their heads completely"
[4029]*vāmanikā*, read fr. *vāmanaka*, dwarfish, *vāmana*, a dwarf. BJTS (and PTS alt.) read *lāmaṇikā*, BJTS gloss for this is also *aṅguṭumiṭi*° = "extremely small dwarf" + °*nätum naṭannō*, "-dance-dancers"
[4030]reading *kuñjavāsī* ("dwelling in a bower," "living in a place covered with vines") with BJTS for PTS *kujjā vā sīhi*. BJTS glosses: *kudu vūven men naṭannō*, "those who dance as though they have become small," crouched up (as though they are under a bower or in a place covered over with vines).
[4031]reading *timajjhikā* ("third in the middle-ers") with BJTS for PTS *sīhi-majjhikā* ("in the middle of lionnesses"), though BJTS gloss *sihadenakagē men mäda pedesa penvamin naṭannō* ("dancers who put on a show like they are in the area between two lions") preserves the meaning of the latter
[4032]*laṅghikā*, lit., "deer-like-[dancers]" (fr. *laṅghi*); BJTS gloss *uḍaṭa matuvemin naṭannō* ("dancers who rise upwards"), figuratively "leaping like a deer"
[4033]*sokajjhāyī*, lit., "sorrow-destroyers". BJTS gloss *usuḷu-visuḷu pāmin naṭannō* ("dancers who present absurdities and fooleries")
[4034]*vetālino*, according to RD practitioners of a (forbidden) art which was already not understand in the commentaries, Bdgh. def. "cymbal beating which some take to be raising the dead by magic" (cf. *vetāla*, ghost); RD: chanting of bards for a king. BJTS gloss *ghanatālampoṭa gasannō* ("people who play the Tamil cymbal [Sinh-Eng dict: *tālampaṭaya*, played along with tambourine and dancing]")
[4035]*kumbhathūnī*, BJTS gloss "those who play a certain kind of instrument strapped to the face,"

many dancers,[4036] puppet-masters;[4037]
[those] dancers and puppet-masters
are always entertaining me. (5) [4169]

Bath boys[4038] [and] those who dress the hair,[4039]
cooks,[4040] garland-makers,[4041] dice-players,[4042]
all the boxers[4043] [and] the wrestlers[4044]
are always entertaining me. (6) [4170]

When those well-trained[4045] professionals[4046]
are playing at those [different[4047] arts],
I do not know the night from day,
like Indra[4048] with the thirty gods.[4049] (7) [4171]

Wayfarers,[4050] people on the road,[4051]
beggars[4052] and many travelers,[4053]
they are always approaching [me,]
[and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,
the unexcelled fields[4054] for merit,
working to increase[4055] my merit
are [also] coming to my house. (9) [4173]

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apparently a sort of drum.

[4036] *naccakā*, which like the *naṭa* (see next note) can refer to dancers, mimes, actors, etc.

[4037] *naṭā*, BJTS gloss *rūkaḍa naṭavannō* ("people who make puppets dance")

[4038] *nahāpakā*, BJTS gloss *diyavaḍannō* ("those who bring the water")

[4039] *kappakā*, RD barber, hairdresser, bath attendant; BJTS gloss *karaṇuvāmiyo* ("barbers")

[4040] *sūdā*, BJTS gloss *arakkämiyo* ("cooks")

[4041] *mālakārakā*

[4042] *sumāpakā*, following BJTS Sinh. gloss *mänavin pasäṭa* (= *pasa äṭaya*) *keḷinnō* ("people who play dice well")

[4043] *jallā*, RD: athlete, acrobat; BJTS Sinh. gloss *pora badannō* ("people who box")

[4044] reading *mallāni* with BJTS (and PTS alt.) for PTS *mallā ti* (" 'wrestlers' ")

[4045] *sikkhite*

[4046] *katupāsane*, lit., "those who have done the practice" (or read, as RD directs, "skilled archers?," "those who have done archery"? The more general meaning follows BJTS Sinh. gloss *palapurudukam äti*

[4047] contract to diff'rent in chanting, *metri causa*

[4048] *Indo*, king of the gods, = Indra, Sakka, Śakra

[4049] *tidasa-gaṇe*, lit., "in the company of the thirty [for thirty-three] gods," BJTS Sinh gloss "in the highest heaven of happiness (Tusitā)."

[4050] reading *addhikā* with BJTS (and PTS alt.) for PTS *aṭṭhikā* ("those with bones" or "those with kernels" or "eightfold"?)

[4051] *pathikā*

[4052] *yācaka*

[4053] *carakā*

[4054] pronounce as two syllables to keep meter when chanting

[4055] *vaḍḍhayantā*

All the Jains: the *Padakas*[4056] the
Laṭakas,[4057] *Pupphasāṭakas*,[4058]
Tedaṇḍakas,[4059] *Ekasikhas*[4060]
are [also] coming to my house. (10) [4174]

Ājīvikas: the *Godhammas*,[4061]
Viluttāvīs,[4062] *Devadhammis*,[4063]
[and the] *Rajojalladharas*,[4064]
are [also] coming to my house. (11) [4175]

Ascetics and forest dwellers:
Parivattakas,[4065] *Siddhipattas*[4066]

[4056]BJTS reads *paṭakas* ("clothed"?). I follow BJTS in treating the following list as a series of designations of specific groups of ascetics, though most of these names/descriptors have intelligible meanings which could be construed as so many characteristics of the groups mentioned. For example: "All of the Jains who wear clothing/are dressed in vines [or just] flowers/[who] own three sticks and their top-knots/are coming to my house//[4174] The Ājīvikas, taught by cows/plundered, with teachings [based on] gods/dressed in [robes smeared with] muddy dirt/are [also] coming to my house." [4175] Ascetics and forest dwellers/who whirl 'round [then say] that's the goal/lots with fam'lies [and] private [things]/are [also] coming to my house// [4176]." The context might support such a reading. Each verse is structured around a large designation of an actual group (e.g., "Jains"), and the verses which follow these (i.e., (13-19) [4177-4183]) certainly refer to actual (political, geographical) groups of people. However, the verse which precedes those in question (i.e., (9) [4173]) is similarly-structured but includes (only) a series of epithets that are certainly descriptive of all Buddhists and brahmins, rather than being names of separate groups. Similarly, *rajojalladharā* (see 4175]) is used below [4321], and elsewhere in the early texts, as a general adjective rather than the name of a specific group. While I find the possibilities here intriguing and worthy of further thought, given these reservations I have adopted the BJTS readings and followed the BJTS gloss here.

[4057]BJTS reads *laṭakas* ("[dressed] in creepers," fr. *latā*?)

[4058]"flower-robed," i.e. naked, a play on the Jain distinction of "sky clad" (*digambara*) from "wearing white" (*śvetambara*)?

[4059]"three sticks," i.e. "who possess only three sticks"? or "three-punishments," who undertake three (excessive) forms of asceticism? The Jaine and Ājīvikas, not to mention the schools of Brahmanical renouncers, were of course famously the rivals of the Buddha and the Buddhists; these terms may be neither names of sects nor characteristics of those in the groups described

[4060]"one top-knot" (or "one peacock crest" "one flame" etc.). Might calling the Jains "people who own [only] three sticks and their top-knots" poke fun at specific aspects of Jain practice? Jain renunciants can use walking sticks, and have whisks to gently clear their paths; what might the third "stick" be"? They famously rip out their hair with their own hands, making rather ironic the reference to their top-knots. Or perhaps they are pointing to Jain non-renouncers wearing top-knots like brahmins, a different kind of poke at a different segment of the Jain population?

[4061]"cow-teachings". This is the BJTS reading; PTS reads *Gotamā* (= Gautamas?)

[4062]"plundered" "robbed" "stripped"

[4063]texts read *devadhammikā*, "god-teaching-ers" or perhaps"teachings [for] the king"

[4064]"dust-and-dirt wearers," BJTS Sinh gloss "(having robes) that are soiled with filth [*rajo* = *rajas*] and sand (*däli*)," RD *rajo* s.v., "dust and (wet) dirt, muddy dirt." Elsewhere in *Apadāna* [e.g., 3463, 3521, 5322] being *not* covered in *rajojalla* is a fruit of previous-life merit.

[4065]"turning around"

[4066]"goal-attainers". Note that both editions of the text — and the mss. — give a nine-syllable foot

many *Koṇḍas*,[4067] *Puggalikas*,[4068]
are [also] coming to my house. (12) [4176]

Oḍḍakas,[4069] also *Damiḷas*,[4070]
Sākulas,[4071] *Malayāḷakas*,[4072]
Sabaras,[4073] and *Yonakas*[4074] too
are [also] coming to my house. (13) [4177]

Andhakas,[4075] all the *Muṇḍakas*,[4076]
Kolakas,[4077] *Sānuvindakas*,[4078]
and *Ārāvacīnaraṭṭhas*[4079]
are [also] coming to my house. (14) [4178]

Alasandakas,[4080] *Pallavakas*,[4081]
Babbaras,[4082] *Bhagga-kārusas*,[4083]
Rohitas[4084] and *Cetaputtas*,[4085]
are [also] coming to my house. (15) [4179]

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here; I do too, mostly out of necessity: these names of groups of ascetics and forest dwellers do not lend themselves to eight-syllable feet

[4067]Rd would lead us to look fr. *kuṇḍa*, "bent" "crooked" or *kuṇḍi*, pot? PSI does not give "crooked" as a meaning of *kuṇḍa*, but rather "pot" (*säḷiya*) or "iguana" (*talagoyā*), either of which could evoke something specific about the group in question, is RD is right to derive the word this way. PSI also gives a defn for *koṇḍa* (which I follow in the mock-translation in the fn on v. (10) [4174] above), "having a family," Sinh. "being a family man connected with having a wife"

[4068]"Individuals" "private ones"

[4069]DPPN I:464 says "the name of a tribe" and cites this list

[4070]Tamils

[4071]DPPN II:1084 "A tribe mentioned in a nominal list," citing this text

[4072]Malalyalis

[4073]DPPN II: 1032, 1029, equates with *Sapara* and *Savara*, people from Sabaragamuwa Province in Sri Lanka, Veddas.

[4074]Greeks

[4075]Andhrans

[4076]DPPN II: 641: "Name of a tribe, mentioned in a nominal list," citing this text

[4077]DPPN II: 688: "Mentioned in a list of tribes," citing this text

[4078]cf. *Sānupabbata*, in the Himalayas (DPPN II: 1096)

[4079]PTS treats this as two separate groups: *Āras* and *Cīnaraṭṭhas*, Chinese-countries

[4080]Alexandrians

[4081]= Pallavas? Note that both editions of the text — and the mss. — give a nine-syllable foot here; I do too, mostly out of necessity: these names of tribes or peoples do not lend themselves to eight-syllable feet

[4082]DPPN II: 268, "Name of a tribe," citing this list

[4083]DPPN I:571, cites this text for *Kārusā*. DPPN II:345, *Bhaggā*, s.v.: "The name of a tribe and a country, the capital of which was Suṃsumāraglri (q.v)"

[4084]reading with BJTS; PTS gives *bahikā*

[4085]DPPN I:910: "The name of a tribe given in a nominal list [citing this text]; probably the inhabitants of Ceta."

Madhurakas,[4086] *Kosalakas*,[4087]
Kāsikas,[4088] *Hatthiporakas*,[4089]
Isiṇḍas,[4090] and *Matthalas*[4091] [too]
are [also] coming to my house. (16) [4180]

Velāvakas[4092] and *Arammas*,[4093]
Okkalas,[4094] many *Mekalas*,[4095]
Khuddakas[4096] and *Suddakas*[4097] [too]
are [also] coming to my house. (17) [4181]

Rohanas,[4098] also *Sindhavas*,[4099]
Cittas[4100] [and] *Ekakaṇṇikas*,[4101]
Suraṭṭhas[4102] and *Aparantas*[4103]
are [also] coming to my house. (18) [4182]

Suppārikas,[4104] *Kikumāras*[4105]
Malayas,[4106] *Soṇṇabhūmakas*,[4107]

[4086]people from Madhura
[4087]people from Kosala
[4088]people from Kāsi, Benares
[4089]people from Hastipura?
[4090]DPPN I:320, citing only this text
[4091]DPPN II:432, citing only this text
[4092]not in DPPN
[4093]not in DPPN
[4094]DPPN I:460: "Okkalā.—The people of Okkalajanapada [MA ii.894]; mentioned also in the Apadāna in a list of tribes [citing this text]." Cf. I:330: "Ukkalā.—A district (janapada) in the region identified with modern Orissa.' The merchants Tapassu and Bhalluka were on the way from Ukkalā...Ukkulas are mentioned in lists of people at several points in Mhb"
[4095]DPPN II:651, mentions only this text, and says the readinig is "very uncertain."
[4096]DPPN I: 722, citing only this text
[4097]not in DPPN
[4098]DPPN II:760, citing only this text
[4099]DPPN II:1137 connects this reference with the people of Sindhu, a reasonable connection
[4100]Not in DPPN
[4101]Not in DPPN but cf. I:451, the two monks named Ekasaññaka known (only) in *Apadāna*
[4102]not in DPPN but cf. II:1253 Suraṭṭha, s.v., "The country is identified with modern Kathiawad"
[4103]DPPN I:118 citing only this text, but cf. I:117-118 on Aparānta, "The country comprises the territory of Northern Gujarat, Kāthiāwar, Kachch and Sindh."
[4104]DPPN II:1241, citing only this text
[4105]DPPN I:596, citing only this text
[4106]not in DPPN but cf. II:449-450, three locales called Malaya, mountainous districts in South India, Sri Lanka and Burma.
[4107]= *Suvaṇṇabhūmi*, Burma (?). Cf. DPPN II:1263, "Suvaṇṇabhūmi is generally identified with Lower Burma, probably the Pagan and Moulmein districts. It probably included the coast from Rangoon to Singapore. The chief place in Suvaṇṇabhūmi was Sudham¬ managara—i.e., Thaton—at the mouth of the Sittaung River.' Fleet suggests.' however, that it might be the district in Bengal called by Hiouen Thsang " Ka-lo-na-su-fa-la-na" (Karṇasuvarṇa), or else the country along the river Son in Central India, a tributary of the Ganges, on the right bank of the river which is also called Hiraṇyavāha. The probability is that there were two places of the same name, one originally

Vajjihāras[4108] too, all of them
are [also] coming to my house. (19) [4183]

Basket-makers,[4109] also weavers,[4110]
leather workers[4111] and carpenters,[4112]
metal-smiths[4113] as well as potters[4114]
are [also] coming to my house. (20) [4184]

Gem-sellers[4115] and bronze-purveyors,[4116]
workers in gold[4117] and cloth-merchants,[4118]
and those who work in tin, they all
are [also] coming to my house. (21) [4185]

Fletchers[4119] and the makers of bows,[4120]
weavers[4121] and makers of perfumes,[4122]
as well as tailors,[4123] all of them
are [also] coming to my house. (22) [4186]

Oil-handlers[4124] and wood-gatherers,[4125]
water-carriers[4126] and servants,
cooks[4127] and those who protect the soup[4128]
are [also] coming to my house. (23) [4187]

Gate-keepers[4129] and sentinels,[4130]

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in India itself and the other in Further India."

[4108] DPPN II:813, citing only this text, but should it be connected with Vajji, s.v. (II:813-815)?

[4109] reading *naḷakārā* with BJTS (and PTS alternate reading) for PTS *nalakārā*

[4110] *pesakārā*

[4111] *cammikā*

[4112] *tacchakārā*

[4113] *kammārā*

[4114] *kumbhakārā*, lit., "wate-jug-makers"

[4115] *maṇikārā*

[4116] *lohakārā*

[4117] *soṇṇakārā*. Could also mean sellers of gold

[4118] *dussikā*

[4119] *usukārā*, arrow-makers

[4120] *cāpakārā*. BJTS reads *bhamakārā* (?)

[4121] *pesakārā*

[4122] *gandhikā*

[4123] *tunnavāyā*, lit., "needle-weavers"

[4124] *telikā*, perhaps oil-pressers, or oil-sellers

[4125] *kaṭṭhahārā*

[4126] *udahārā*

[4127] *sūpikā*

[4128] reading *supa [read* sūpa *with gloss] rakkhā* ("soup-guards") with BJTS for PTS *rūdasakkā* (?)

[4129] *dovārika* fr. *dvāra*.

[4130] *anīkaṭṭhā*, BJTS reads *anīkaṭṭhā* and glosses "those who protect the army camp (*bala-äṇi raknō*)"

eulogizers,[4131] flower-pluckers,
elephant riders[4132] and keepers[4133]
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent
Maharaja [named] Ānanda,
covering[4134] his deficiency
with gems of the seven colors. (25) [4189]

I satisfied with gemstones all
those people who were praised by me,
the multi-colored populace,
discerning what they were thinking. (26) [4190]

When the lovely words were spoken,
when the drums were being sounded,
when the conch-shells were being blown,
I'm delighting in [my] own house. (27) [4191]

The Buddha[4135] in that period
was Leader Padumuttara.
He was with one hundred thousand
whose defilements were [now] extinct.[4136] (28) [4192]

The Eyeful One had gone onto
the road, together with the monks.
Lighting up Every[4137] Direction,
he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on[4138] [their] drums
for the traveling World-Leader.
His [brilliant] light is being shed,
like the sun [when it] has risen. (30) [4194]

Even behind[4139] paneled windows
not penetrated by its rays,
all the time, inside the houses,
there was an enormous brilliance. (31) [4195]

[4131]reading *vandikā* with BJTS (gloss *tuti pävasum karaṇa*, "makers of pleasing recitations") for PTS *sandhikā* ("people who join things together," welders?)
[4132]*hatth'ārūḷhā*, those mounted on elephants
[4133]*hatthipālā*, keepers or guardians or protectors
[4134]*pūrayām' ahaŋ*, lit., "I fulfilled," "I filled in for" "I filled up"
[4135]lit., "the Blessed One"
[4136]i.e., he was with 100,000 perfected arahants.
[4137]contract as ev'ry (two syllables) for chanting, to keep the meter
[4138]*vajjanti*, lit., "sounding"
[4139]lit., "in the inside of"

After seeing the Buddha's light,
I said to the assemblymen,
"Without a doubt the Best Buddha
is this one going on the road." (32) [4196]

Having come down from the palace,
I quickly went to the bazaar.
Having greeted the Sambuddha,
I spoke these words [to him back then]: (33) [4197]

"O may the Buddha pity me,
the Leader [named] Supreme Lotus."
The Sage [then] consented [to come],
with the hundred thousand masters. (34) [4198]

[Thus] inviting the Sambuddha,
I led him to [my] own [great] house.
There I satisfied the Great Sage
with food [to eat] and drinks [to drink]. (35) [4199]

Knowing it grew too late to eat
for the Best Buddha, Neutral One,
I served the Best Buddha with a
hundred musical instruments. (36) [4200]

Padumuttara, World-Knower,
Sacrificial Recipient,
sitting down inside [my own] house,
spoke these verses [about me then]: (37) [4201]

"He who served me with instruments,
and who gave me [alms] food and drink,
I shall relate details of him;
[all of] you listen to my words: (38) [4202]

This man is going to make the [whole]
world[4140] into a single kingdom.
Possessing gold, possessing wealth,
he'll be one with abundant food. (39) [4203]

Undertaking the five precepts,[4141]
[and] then the ten ways of acting;[4142]

[4140] *catuddīpe*, lit., "the four great islands" "all the continents"

[4141] *pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

[4142] *dasakammapathe*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammapathas*), speech (4 *kammapathas*) and mind (3 *kammapathas*), for a total of ten.

undertaking, making progress,
he will [then] train his retinue. (40) [4204]

Sixty thousand instruments [and]
women who are all-adorned
will play for this one constantly:
that is the fruit of attendance. (41) [4205]

For thirty thousand aeons he
will delight in the world of gods.
Sixty-four times the lord of gods,
he will exercise divine rule. (42) [4206]

And seventy-four times he'll be
a king who turns the wheel [of law],
[and there will be] much local rule,
innumerable by counting. (43) [4207]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (44) [4208]

In whichever womb he's reborn,
[whether] it's human or divine,
being one with no lack of wealth,
he will go to the human state. (45) [4209]

Having become a learned man,
a master of the three Vedas,
this one will wander the [whole] earth,
searching for ultimate meaning. (46) [4210]

And afterwards he will go forth,
incited by his wholesome roots.
He'll thrill in the dispensation
of Gotama, the Blessed One. (47) [4211]

After pleasing the Sambuddha,
Gotama, Bull of the Śākyas,
having burnt up [his] defilements,
this one will become an arahant." (48) [4212]

Like a tiger-king in the woods,
like a lion, king of the beasts,
today I'm living without fear
in the Buddha's[4143] dispensation. (49) [4213]

[4143]lit., "the Son of the Śākyas"'

I do not see me being born
in want or in a bad rebirth
in the world of gods or people:
that is the fruit of attendance. (50) [4213]

I'm [now] intent on seclusion,[4144]
calmed,[4145] devoid of grounds for rebirth;[4146]
like elephants with broken chains,
I am living without constraint. (51) [4215]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [4216]

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! (53) [4217]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [4218]

Thus indeed Venerable Jatukaṇṇika Thera spoke these verses.

The legend of Jatukaṇṇika Thera is finished.

[407. {410.}[4147] Udena[4148]]

In the Himalayan region,
there's a mountain named Paduma.[4149]
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4219]

The rivers that are flowing there
have good banks and are beautiful,
with clear water, water that's cool;
[those] rivers are always lovely. (2) [4220]

[4144] *vivekaŋ anuyutto*
[4145] *upasanto*
[4146] *nirūpadhi*
[4147] *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.
[4148] "Coming Up" (?)
[4149] "Pink Lotus"

There are sheatfish,[4150] *pāvusa*[4151] fish,
valaja,[4152] reed-fish[4153] [and] red-fish.[4154]
They are shining[4155] in the river;
the rivers always transport [them].[4156](3) [4221]

They're veiled[4157] in mango,[4158] rose-apple,[4159]
kareri[4160] [and] coral-bean tree,[4161]
golden shower,[4162] trumpet-flower,[4163]
beautifying my hermitage. (4) [4222]

Alangium,[4164] red *bimbijāl*,[4165]
and *māyākārī*[4166] [trees] in bloom
are diffusing perfumes [there],
beautifying my hermitage. (5) [4223]

Hiptage vines[4167] and *sattalika*,[4168]

[4150]read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[4151]*pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

[4152]reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[4153]*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[4154]*rohita*, BJTS glosses *reheru*

[4155]reading *sobhentā* with BJTS for PTS *sobhanti* ("they are beautifying")

[4156]*vahanti* ("proceeding," "carrying [them in the current]," PTS alt. is savanti ("flowing")

[4157]*sañchannā*, lit., "covered;" the f. pl. presumably fixes these as modifiers of "the rivers," the unspecified "they" which is the subject of the first foot.

[4158]*amba*

[4159]*jambu*

[4160]a small tree, Crataeva Roxburghii (*Cappar.*), Sinh. *luṇuvaraṇa*

[4161]*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, kolkriki

[4162]*uddālaka* = Cassia fistula, Sinh. *äsaḷa*

[4163]*pāṭali* is Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

[4164]reading *aṅkolaka* with BJTS (and PTS alt.) for PTS *Ākolakā*. The plant in question is alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

[4165]*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, momordica monadelpha

[4166]this is the BJTS spelling, PTS reads *māyācārā*. Cf. *māyākāra*, "magician, conjuror"?

[4167]*atimuttaka*. RD: a plant, Gaertnera Racemosa = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu väla* = *yon tumba*, an annual creeper, Trichodesma zeylanicum).

[4168]BJTS glosses as *satpeti däsaman* = "hundred-petaled" *saman picca mal*, a fragrant species of jasmine, Jasminum sambac. Note that at [3432] BJTS says *vassika* is (regular) *däsaman*.

ironwood[4169] [and] *sal*[4170] in flower
are wafting divine fragrances,
beautifying my hermitage. (6) [4224]

Neem,[4171] *salalā*,[4172] yellow cheesewood[4173]
and *aṭṭhaṅga*[4174] [trees] in full bloom,
are wafting divine fragrances,
beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit:
myrobalan[4175] [and] gooseberry,[4176]
mango,[4177] rose-apple,[4178] bahera,[4179]
jujube,[4180] markingnut,[4181] bel.[4182] (8) [4226]

There kadam[4183] and banana [trees]
are flowering in my hermitage.
Wafting divine fragrances, they're
beautifying my hermitage. (9) [4227]

Asokapiṇḍī,[4184] *cavarī*,[4185]
and yellow cheesewood[4186] [trees] in bloom,

[4169] *nāgā*
[4170] *sāla*, shorea robusta
[4171] PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - Sinh. *kohomba*, neem or margosa tree, Azadirachta indica
[4172] PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus *(Dipterocarp.)*" (Bot. dict.)
[4173] *nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree
[4174] "eight-limbed," BJTS takes this as the name of another type of tree, rather than an adjective
[4175] *harītakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; Terminalia chebula.
[4176] *āmalāka*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; Phyllanthus emblica
[4177] *ambā*, Magnifera indica
[4178] *jambū*, Sinh. *damba*, *jambu*, Syzygium samarangense
[4179] *vibhīṭakā*, Sinh. *buḷu*, Terminalia bellirica (sic bellerica), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry *(nelli)*, bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberrry).
[4180] *kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zyzyphus Jujuba, Indian jujube or Chinese apple.
[4181] *bhallātakā, bhallī, badulla* = semecarpus anacardium, Sinh. *badulu*
[4182] *bellā, billaŋ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā, beluvā*
[4183] *kadamba* (Sinh. *koḷom*) is Nauclea cordifolia = Neolamarckia cadamba, with orange-colored, fragrant blossoms
[4184] "round-mass Asoka" (?)
[4185] this reading follows BJTS for PTS *ca vārī* (alt. °*bari*) but cf. *setavārī* at v. [4011], above.
[4186] *nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

are wafting divine fragrances,
beautifying my hermitage. (10) [4228]

Laurel[4187] [and] mountain laurel[4188] [trees]
[and] *timira* [trees] in bloom there,
are wafting divine fragrances,
beautifying my hermitage. (11) [4229]

Niggunḍi,[4189] *siriniggunḍi*[4190]
and champak trees[4191] which are in bloom,
are wafting divine fragrances,
beautifying my hermitage. (12) [4230]

Near [the hermitage] there's a pond,
[full of] the songs of ruddy geese,[4192]
covered with *mandālaka* blooms[4193]
and with pink and blue lotuses.[4194] (13) [4231]

It has clear water, cool water,
good bathing-fords[4195] which are lovely.
It is clear, the same as crystal,
beautifying my hermitage. (14) [4232]

Pink lotuses are blooming there,
and white and blue lotuses [too].
It's covered in *mandālaka*,[4196]

[4187]*punnāga* = Sinhala *domba*, Alexandrian laurel, Calophyllum inophyllum
[4188]*giripunnāga*
[4189]a kind of medicinal tree or shrub, *Vitex nigunda*. Sinh: *nika*
[4190]= "resplendent *niggunḍi*," Sinh. gloss *sirinika*
[4191]*camparukkh' ettha*. The *campa* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[4192]*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, brahmany kite, haliastur indus
[4193]RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here (and at [4233], [4313]) BJTS glosses *helmällen nohot diyakandarayen*, "if not *helmälla* then *diyakandara*." *Heḷmäli* = edible white water-lily, Nymphaea Lotus. I don't find *diyakandaraya* in the dictionaries. BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*. At [4313], [6332] BJTS gloss is likewise *helmällen* (= *heḷmäli*)
[4194]reading *padumuppalakehi ca* with BJTS for PTS *padumapphalakehi ca* ("and with pink lotuses and fruit" or "and with pink lotus fruits".
[4195]*supatitthā*, following BJTS gloss here (elsewhere "good banks"). Should I do the same elsewhere?
[4196]RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss suggests *helmäliyen* = *heḷmäli*, also the (or a) gloss at [4231], [4313], [6332] = edible white water-lily, Nymphaea Lotus. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it

beautifying my hermitage. (15) [4233]

Sheatfish[4197] [also] *pāvusa*[4198] fish,
valaja,[4199] reed-fish[4200] [and] red-fish[4201]
are swimming around[4202] in that [pond],[4203]
beautifying my hermitage. (16) [4234]

Crocodiles[4204] and alligators,[4205]
tortoises and [other] fierce beasts,[4206]
ogāhas,[4207] [and] pythons[4208] [too are]
beautifying my hermitage. (17) [4235]

Pigeons[4209] and *ravi*-swans[4210] as well,
ruddy geese[4211] and *nadīcaras*,
lapwings,[4212] [also] mynah birds[4213] are
beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,

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as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga = sevela*.

[4197] read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[4198] *pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

[4199] reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[4200] *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[4201] *rohita*, BJTS glosses *reheru*

[4202] *vicarantā*, moving around, traveling about

[4203] *tattha*, lit., "there"

[4204] *kumbhīlā*

[4205] *suṃsumārā*, lit., "child-killing," is actually a different sort of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the term "alligator," a species not actually found in this region.

[4206] *gahā*, lit., "seizers." BJTS glosses this above (at [4011]) as a third type of crocodile (*gäṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

[4207] *oguhā*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes?

[4208] *ajagarā*. RD says "a large snake...a Boa Constrictor"

[4209] *parevatā*

[4210] *ravihaŋsā*

[4211] *cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō = cakravākayā*, an aquatic bird, brahminy goose, btahmany kite, haliastur indus

[4212] *dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay"

[4213] reading °*sālikā* with BJTS for PTS °*sāḷi ca*. *Sāḷlka* (Skt. *śārika*) = Sinh. *säḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

and screw-pine[4214] are blossoming there,
wafting [their] divine fragrances,
beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,
bears[4215] [and] wolves,[4216] *kara bānā* bears[4217]
are roaming about in the woods,
beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,[4218]
who wear deer-leather outer robes,
are roaming about in the woods,
beautifying my hermitage. (21) [4239]

Those [hermits] wearing deer-leather
are clever, living peacefully,
and they're all eating little food,
beautifying my hermitage. (22) [4240]

Carrying their[4219] shoulder yokes,[4220]
plunging into the forest then,
eating [only] roots and [wild] fruits,
[they] live in the hermitage then.[4221] (23) [4241]

They do not carry wood for fires
nor water for washing [their] feet;
through their collective majesty,[4222]
[that all] gets carried by itself. (24) [4242]

Those eighty-four thousand sages
gathered together in that place;
all practice meditation[4223] and

[4214]*ketaka*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.
[4215]*accha°*, Sinh. gloss *valassu*
[4216]*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD
[4217]*taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara bāna valasā*, s.v.)
[4218]*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)
[4219]that is, ascetics, who carry around all their possessions, limited to the basic necessities they require. Cty: *khāribhāran ti : udañcanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.
[4220]*khāribhāriŋ* (BJTS reads *khāribhāraṃ*) *gahetvāna*. These are specified as ascetics who carry all their requisites, which are few, on their persons.
[4221]in this verse BJTS reads *sadā* ("always" "all the time") for PTS *tadā*, "then," but agrees with the latter in subsequent repetitions of this foot.
[4222]*sabbesam anubhāvena*, lit., "through the majestic (or even magical) powers of all of them." The point here is that their power is so great that they do not need to perform mundane chores; those chores perform themselves, as it were.
[4223]*jhāyino*

are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,
reproving,[4224] with vows for fixed minds[4225]
and able to fly through the sky;[4226]
[they] live in the hermitage then. (26) [4244]

For five days they would congregate,
tranquil [and] living peacefully,
[then] worshipping one another,
they're departing the way they face.[4227] (27) [4245]

The Victor, Padumuttara,
was the Master of Everything.[4228]
Doing away with the darkness,
the Victor arose at that time. (28) [4246]

There was a powerful spirit[4229]
[then,] living near my hermitage.
He praised[4230] the Sambuddha to me,
the one named "Ultimate Lotus."[4231] (29) [4247]

"It is a Buddha who arose,
the Great Sage, Padumuttara;
having gone quickly, Sir,[4232] you now
should visit [him], the Sambuddha."[4233] (30) [4248]

After hearing the spirit's words,
with a mind that was very clear,
having shored up[4234] the hermitage;
I then set out from the forest. (31) [4249]

[4224] or "exhorting," "questioning," "criticizing," "reprimanding," "accusing," reading *codentā* with BJTS for PTS *codito*, "reproved" (etc.)

[4225] *appanā* [BJTS reads *appaṇā*] *vate*, Sinh. gloss *arpaṇāvratayehi yodunā vu*. *Appanā* is fixing the mind on its object (the *samādhis* or the Path), that conception itself, ecstasy. In Sinhala this implies "giving up," "renunciation," of other objects of thought

[4226] *ambarā +avacarā*, lit., "[people who are] possessed of wandering in the sky"

[4227] *pakkamanti disāmukhā*, lit., "they are going out with faces toward a direction," i.e., they went according to their inclinations

[4228] lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")

[4229] *yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"

[4230] PTS *pasaŋsi*, BJTS *saṃsittha*, both past tense, 3rd singl. forms of verbs from the same root, with a similar range of meanings: praise, announce, commend

[4231] i.e., Padumuttara

[4232] *mārisa*,BJTS glosses *nidukāneni* ("O one without suffering")

[4233] though the meaning of both is about the same, there is considerable variation between the readings of the final foot in BJTS (*payirupāsaya mārisa*), which I follow, and PTS (*payirupāsassu tam muni*), which I find garbled.

[4234] *saṃsāmetvāna*, "smooth out," "roll up [one's bed mat]" "leave"

As though [my] clothes were now in flames,[4235]
quickly leaving the hermitage,
staying over a single night,[4236]
I came up to [Buddha], the Guide. (32) [4250]

Padumuttara, World-Knower,
Sacrificial Recipient,
explaining the Four Noble Truths,
was declaring the deathless path. (33) [4251]

Taking a pink lotus in bloom,[4237]
I went up to the Sage So Great.
Happy, with pleasure in [my] heart,
I offered it to the Buddha. (34) [4252]

Having worshipped[4238] the Sambuddha
whose name was "Ultimate Lotus,"
placing deer-hide on one shoulder,
I praised the Leader of the World: (35) [2453]

"That knowledge by which the Buddha
[now] dwells here without defilements,
I shall eulogize that knowledge;
[all of] you listen to my words. (36) [2454]

Blocking the stream of existence,[4239]
you ferry all creatures across.
Having listened to your Teaching,
they're crossing the stream of craving.[4240] (37) [2455]

You're the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,[4241] the Best of Bipeds. (38) [2456]

The heads of groups[4242] throughout the world
are said to be leading teachers.[4243]

[4235] *cele* (BJTS *ceḷe*) *va ḍayhamānamhi*, BJTS gloss, "like at the time when [one's] clothes were burning." This seems to be idiomatic, and to express haste, cf. "pants on fire"
[4236] *ekarattiŋ vasitvā*, lit., "having dwelt [out somewhere on the road] for one night [only]"
[4237] lit., "in full bloom"
[4238] lit., "done *pūjā*"
[4239] *saŋsārasotaŋ chinditvā*
[4240] or "the stream of clinging," *tanhāsotaŋ*
[4241] or "lamp," *dīpo*
[4242] *gaṇino*, leaders or teachers who have large followings
[4243] *satthavāhā*, more typically translated as "caravan leaders" or even "merchants," but here the "teacher" aspect seems especially significant, as these are heads or teachers of groups of followers.

You are the Chief, Omniscient One;
they [have all] come into your fold.[4244] (39) [4257]

Through your knowledge, Omniscient One,[4245]
you ferry many folks across.
Coming to take a look at you,
they make an end to suffering. (40) [4258]

Whatever perfumes are produced,
waft through this world, O Eyeful One.
None is equal to your [sweet] scent,
O Field of Merit, O Great Sage. (41) [4259]

O Eyeful One, you liberate
from woeful states,[4246] [and] wombs of beasts.[4247]
O Great Sage, you are explaining
the unconditioned path of peace." (42) [4260]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (43) [4261]

"He who [thus] worshipped[4248] my knowledge,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (44) [4262]

For thirty thousand aeons he
will delight in the world of gods.
A thousand time's he'll be a king,
a king who turns the wheel [of law]." (45) [4263]

The gain for me was well-received,
having pleased [him], the Sambuddha.
Knowing well all the defilements,
I am [now] living, undefiled. (46) [4264]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (47) [4265]

[4244] *tava antogadhā va te*, or perhaps "they are all now under you" or "they're all encompassed by you"
[4245] reading *sabbaññū* with BJTS for PTS *sapaññ̃o* ("the one who has wisdom")
[4246] *nirayaŋ*
[4247] *tiracchayoniŋ*, i.e., rebirth as an animal
[4248] lit., "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! (48) [4266]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (49) [4267]

Thus indeed Venerable Udena Thera spoke these verses.

The legend of Udena Thera is finished.

The Summary:

Metteyya, Puṇṇaka Thera,
Mettagu, and Dhovaka too,[4249]
Upasīva, also Nanda,
and Hemaka seventh from there.
Todeyya and Jatukaṇṇi,
and Udena, greatly famed one.
There are three hundred verses here,
plus eighty-three beyond that [count].

The Metteyya Chapter, the Forty-First

Bhaddāli Chapter, the Forty-Second

[408. {411.}[4250] Bhaddāli[4251]]

The Sambuddha named Sumedha,
Chief, Compassionate One, the Sage,
the World's Chief, Seclusion-Lover,
came up to the Himalayas. (1) [4268]

Plunged[4252] into the Himalayas,

[4249] BJTS (and PTS alt.) read *Dhotaka*

[4250] *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. In the printed work, the BJTS numbering "114" for "411" in the Pali text is obvious a typographical error.

[4251] "Embankment of Good Fortune". A historical monk, to whom the *Bhaddali-sutta* (M.i.437ff.) was preached after he confessed to avoiding the Buddha for three months in disagreement with the *vinaya* ruling on eating meals after noon. See DPPN II:357

[4252] *ajjhogahetvā*, lit., "plunging"

Sumedha, Leader of the World,
the Ultimate Person, sat down,
getting into lotus posture.[4253] (2) [4269]

Sumedha, Leader of the World,
his meditative state attained,[4254]
the Ultimate Person, Buddha,
sat [there] for seven nights [and] days. (3) [4270]

Taking a carrying pole-load,[4255]
I [too] plunged into the forest.[4256]
There I saw [him], the Sambuddha,
Flood-Crosser, the Undefiled One. (4) [4271]

After having picked up a broom,
I [then] swept out the hermitage.
Fixing sticks in the four [corners,]
I made [him] a pavilion then. (5) [4272]

Bringing flowers from a *sal* [tree,]
I [then] covered the pavilion.
Happy, with pleasure in [my] heart,
I worshipped [him], the Thus-Gone-One. (6) [4273]

The one whom they call "Sumedha,"[4257]
Very Wise[4258] [and] Intelligent,[4259]
seated in the monks' Assembly,
spoke these verses [about me then]: (7) [4274]

Knowing that Buddha would speak,[4260] the
gods all came together, [thinking],
"the Best Buddha, the Eyeful One,
will doubtlessly preach the *Dhamma*."[4261] (8) [4275]

The Sambuddha named Sumedha,
Sacrificial Recipient,

[4253]lit "crouching with [his] legs crossed"
[4254]*samādhiŋ so samāpanno*
[4255]*khārikājaŋ gahetvāna*, lit., "taking a *khāri* [a unit of weight, perhaps of grain] on a carrying pole;" RD: "a *khāri*-load"
[4256]lit., "into the middle of the forest"
[4257]the name of this Buddha means "very clever" (*su-medha*), so the line could also be translated, "The one whom they call 'the Wise One' "
[4258]*bhūripaññaŋ*
[4259]*sumedhasaŋ*, "he with good intelligence," a play on the Buddha's name
[4260]lit., "recognizing [that there would be] speech of the Buddha"
[4261]I take *asaŋsayaŋ* adverbially, but it could also be read as an adjective modifying *dhammaŋ*, i.e., "will preaching the Teaching which is without doubt" or "which engenders no doubt"

seated in the gods' assembly,
spoke these verses [about me then]: (9) [4276]

"Who for a week did bear for me
a *sal*-bloom-covered pavilion,
I shall relate details of him;
[all of] you listen to my words: (10) [4277]

Born as a god or as a man,
he will be the color of gold.
Being one with abundant wealth,
he'll feast on sensual pleasures.[4262] (11) [4278]

[Then] sixty thousand elephants,
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold, (12) [4279]

mounted by elephant-trainers
with lances and goads in hand,[4263]
will come to [be owned by] this man,
and attend him evening and morn.[4264]
Surrounded by those elephants,
this man will delight [in the world]. (13) [4280][4265]

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,[4266]
horses from Sindh, fast vehicles, (14) [4281]

mounted by trainers of horses[4267]
carrying bows and one-edged swords,[4268]
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (15) [4282]

Sixty thousand chariots [too],

[4262] *kāmabhogī bhavissati*, lit., "he will be one who enjoys/eats/possesses sensual pleasures"
[4263] *tomaraṅkusapāṇihi*
[4264] *sāyapāto*, BJTS reads *sāyaṃpāto*, lit., "in the evening and in the morning"
[4265] PTS and BJTS agree in reading this as a six-footed verse.
[4266] *jātiyā*, lit., "well-born" or simply "excellent," the term connotes lineage, genealogy, caste, breed. Here it seems to substitute for "those fast like the wind" (*vātajavā*) in parallel lists (see above, [1293], [2692], [3981])
[4267] *gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but here the context makes "horse-trainer" a more suitable translation, so I have taken the same liberty taken by the poet in treating the term that way. PSI indicates that these are trainers of "elephants, etc." (*ätun ādīn puhuṇu karana ācāryyaya*), allowing for the extended meaning in this context.
[4268] *illiyā cāpadhārīhi*

decked out in all the ornaments,
covered in[4269] the skins of leopards
and likewise tigers,[4270] flags hoisted, (16) [4283]

mounted by animal-trainers[4271]
wearing armor with bows in hand,
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (17) [4284]

[And] sixty thousand villages,
completely full in all regards,
rich in grain and abundant wealth,[4272]
altogether magnificent,[4273]
will appear [for him] all the time:
that's the fruit of Buddha-*pūjā*. (18) [4285][4274]
The four-part army: elephant,
horse, chariot and foot-soldier,
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (19) [4286]

For eighteen hundred aeons he
will delight in the world of gods.
A[4275] thousand times he'll be a king,
a king who turns the wheel [of law]. (20) [4287]

[4269] *sannaddhā*, RD: fastened, bound; put on, clothed (with), armed, accoutred. The term has a wide enough range to leave open the possibility that rather than covered in the hides of these big cats, the poet imagines the chariots pulled by leopards and tigers, which would make sense of the specification below that they are also mounted by animal-trainers, in this case perhaps leopard- and tiger-trainers, paralleling the elephant-trainers who mount the elephants and the horse-trainers who mount the horses.

[4270] *dīpā*, fr. *dīpī*, leopard. Both RD and PSI give cart covered with a tiger skin as one of the meanings of *dīpā*, and the same (i.e., covered with a tiger skin) for *veyyagghā*, but here the "and also too" (*atho pi*) connecting the two terms clearly indicates that they are not simple synonyms, but rather two types of decorated or armored carts: those covered with leopard skins (*dīpā*) and those covered with tiger skins (*veyyagghā*).

[4271] *gāmaṇīya* usually means elephant-trainers, as in v. 26 [4097], above, but as noted in the note on v. [4099], above, the meaning is more elastic to include other animals too. Here I opt for the most open translation, given the possibility that at least horses in addition to elephants would have been imagined pulling the 60,000 chariots. It is even possible that the poet imagines the chariots as pulled by leopards and tigers, rather than merely covered in their hides, in which case "big-cat-trainers" would be the best translation here.

[4272] *pahūtadhanadhaññāni*, taking the compound as a *dvandva*, see RD, *dhana* s.v. for a discussion of the options here. Because the subject is "villages," it seems to me appropriate to maintain the underlying meaning of both *dhana* and *dhañña*, namely "grain," but this is a stock phrase which means "rich in abundant treasures"

[4273] *susamiddhāni sabbaso*, "thoroughly very magnificent/rich/prosperous

[4274] PTS and BJTS agree in reading this as a six-footed verse.

[4275] omitting *ca*, "and"

[During that time] three hundred times
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (21) [4288]

[After] thirty thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (22) [4289]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (23) [4290]

Thirty thousand aeons [ago]
I saw the Leader of the World.
In all the time from then to now,[4276]
I was seeking the deathless state. (24) [4291]

The gain for me was well-received,
that I knew the dispensation.
The three knowledges are attained;
[I have] done what the Buddha taught! (25) [4292]

Praise to you, O Well-Bred Person![4277]
Praise to you, Ultimate Person!
After having praised your knowledge,
I've now attained the deathless state. (26) [4293]

In whichever womb I'm reborn,
[whether] it's human or divine,
I am happy in every place,
the fruit of my praising knowledge. (27) [4294]

This is the final time for me;
[my] last rebirth is proceeding.[4278]
Like elephants with broken chains,
I am living without constraint. (28) [4295]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [4296]

[4276] *etthantaram upādāya*, lit., "for as long as the interval [up to] now (or here)"
[4277] *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"
[4278] *carimo vattate bhavo*

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! (30) [4297]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [4298]

Thus indeed Venerable Bhaddāli Thera spoke these verses.

The legend of Bhaddāli Thera is finished.

[409. {412.}[4279] Ekachattiya[4280]]

On Candabhāgā River's bank,
I had a well-made hermitage.
It was strewn with very white sand,
[and] furnished with halls made of leaves. (1) [4299]

The river [there] was beautiful,
with flat banks [and] good bathing-fords.
It was full of fish and turtles;
crocodiles resorted [to it]. (2) [4300]

[There were] bears, peacocks and leopards,
Indian[4281] cuckoos and mynah birds;
always chirping and growling,[4282] they're
beautifying my hermitage. (3) [4301]

Cuckoos[4283] with their lovely voices
and swans[4284] with their honey-sweet tones
are [always] singing their songs[4285] there,
beautifying my hermitage. (4) [4302]

Lions, tigers and wild boars [too],

[4279] *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.
[4280] "One Umbrella-er"
[4281] pronounce as two syllables for chanting, to keep the meter
[4282] *kujanti*, lit., "they are making [their animal] sounds"
[4283] *kokilā*
[4284] *haŋsā*
[4285] *abhikūjanti*

wolves,[4286] [more] wolves,[4287] *kara bānā* bears,[4288]
roar[4289] even on bad mountain roads,[4290]
beautifying my hermitage. (5) [4303]

Eṇi-deer[4291] and *sarabha*-deer,[4292]
jackals[4293] and many hogs[4294] [as well],
cry[4295] even on bad mountain roads,[4296]
beautifying my hermitage. (6) [4304]

Golden shower[4297] and champak [trees],[4298]
trumpet-flower,[4299] Chinese chaste trees,[4300]
hiptage[4301] vines and ashoka trees[4302]
are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,[4303] jasmine,[4304]
sattali,[4305] *bimbijālika*,[4306]
kaṇṇikā and dinner-plate trees[4307]

[4286]*vakā*, Sinh. gloss *vṛkayō*, cognate with "wolf"
[4287]*koka°*, etymological cousin of *vāka*, *vṛka*, above, see RD
[4288]*°taracchayo*, BJTS *°taracchakā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu,*
[4289]*nādenti*, lit., "make sounds"
[4290]lit., "on a bad mountain road"
[4291]reading *enimigā* with BJTS for PTS *enī migā* ("those deer/beasts"). PSI dict. defines *eṇi* as "a type of antelope" (Sinh. *muva vargayak*, "a type of deer"); RD, *eṇi*, s.v.: "a kind of antelope," "°miga, the eṇi deer"
[4292]*sarabhā*, RD "a type of deer"
[4293]*bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*
[4294]*sūkarā*
[4295]*nādenti*, lit., "make sounds"
[4296]lit., "on a bad mountain road"
[4297]*Uddālaka* = Cassia fistula, Sinh. *äsaḷa*
[4298]the *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.
[4299]*pāṭali*, Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.
[4300]*sindhuvārita*,Vitex negundo, a.k.a. Horshoe vitex, Five-leaved chaste tree
[4301]*atimutta* = *atimuttaka*? RD: a plant, Gaertnera Racemosa = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu väla* = *yon tumba*, an annual creeper, Trichodesma zeylanicum).
[4302]Jonesia Asoka, *Saraca asoca*, Sinh. *diyaratmal*
[4303]*aṅkolaka*, *aṅkola*, Alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*
[4304]*yūthikā* = Sinh. *sīnidda* = *jasminum auriculatum*
[4305]BJTS glosses as *satpeti däsaman* = "hundred-petaled" *saman picca mal*, a fragrant species of jasmine, Jasminum sambac. Note that at [3432] BJTS says *vassika* is (regular) *däsaman*.
[4306]or Bimbajāla, a flowering tree, Sinh. *rat karavū*, Phyllanthus indicus (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha
[4307]*kaṇṇikāra, kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass

are blooming in my hermitage. (8) [4306]

Ironwood,[4308] *sal*[4309] and *salalā*,[4310]
white lotuses in bloom are here;
wafting divine fragrances, they're
beautifying my hermitage. (9) [4307]

Arjuna[4311] and silver greywood,[4312]
flowering sugarcane[4313] is here,
sal[4314] and *kaṅgu*[4315]-flowers [too, are]
beautifying my hermitage. (10) [4308]

Mango,[4316] rose-apple,[4317] coral-bean
tree,[4318] neem,[4319] and *sāla-kalyāṇi*,[4320]
wafting divine fragrances are
beautifying my hermitage. (11) [4309]

Ashoka[4321] and wood-apple[4322] [trees],

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of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[4308]*nāga* = Sinhala *nā*, ironwood, Mesua Ferrea Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

[4309]*sālā*, shorea robusta

[4310]PTS *salaḷā*, BJTS *saḷalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)" (Bot. dict.). RD says this is a tree with fragrant blossoms (which was the Bodhi Tree of Padumuttara Buddha, cf. above, #177, v. 1 [2133]). RD notes references to this tree atJ v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184, and says it is Pinus Longiflis (now more commonly Pinus Longifolia), Indian Pine, indigenous to northern India, Pakistan, Himalayas, bearing brilliant clustered flowers in blue and other colors, with edible seeds.

[4311]*Ajjuna* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

[4312]*asana*, Pentaptera tomentosa = a.k.a. crocodile-bark tree, Indian Laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = Sarcocephalus cordatus (*Rubi.*)

[4313]*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, Saccharum officinarum (*Gram.*)

[4314]*sālā*, shorea robusta

[4315]BJTS Sinhala gloss = *puwaṅgu* = *rukgasa*, Bot. Dict. "C. En [Ceylon endemic], a lofty tree, Myristica Horsfieldia (*Myris.*). It produces fragrant flowers and seeds from its trunk"

[4316]*ambā*, Magnifera indica

[4317]*jambū*, Sinh. *damba*, *jambu*, Syzygium samarangense

[4318]*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, kolkriki

[4319]reading *nimbā* with BJTS (and PTS alt) for PTS *nīpā*, yellow cheesewood. *Nimba* (a.k.a. *kosambha*) is the neem or margosa tree, Azadirachta indica

[4320]BJTS gloss *sal-kalaṇa*, "beautiful *sal*"

[4321]*asokā*, Jonesia Asoka, Saraca asoca. Here BJTS glosses *hō-palu*, Bot Dict the name of several plants

[4322]*kapitthā*, Feronia elephantum, Sinh. *divul*, *givul*

blooming *bhaginimāla* here,
wafting divine fragrances are
beautifying my hermitage. (12) [4310]

Kadam[4323] and banana[4324] [trees] and
isimugga[4325] are planted [there].
They bear fruit continuously,
beautifying my hermitage. (13) [4311]

Myrobalan[4326] [and] gooseberry,[4327]
mango,[4328] rose-apple,[4329] bahera,[4330]
jujube,[4331] markingnut,[4332] bel[4333]
are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond,
with good bathing-fords, beautiful,
covered with *mandālaka* blooms[4334]
and with pink and blue lotuses.[4335] (15) [4313]

[4323]*kadamba* (Sinh. *koḷom*) is Nauclea cordifolia = Neolamarckia cadamba, with orange-colored, fragrant blossoms

[4324]*kaḍalī*, Sinh. *kesel*

[4325]BJTS glosses *vanamuŋ* (jungle/wild mung) above; here the gloss is "the variety of grain called *ṛṣimudga* (*khodahamu*)"

[4326]*harītakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; Terminalia chebula. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

[4327]*āmalakā*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; Phyllanthus emblica

[4328]*ambā*, Magnifera indica

[4329]*jamnū*, Sinh. *damba*, *jambu*, Syzygium samarangense

[4330]*vibhīṭakā*, Sinh. *buḷu*, Terminalia bellirica (sic bellerica), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry *(nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberrry).

[4331]*kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zyzyphus Jujuba, Indian jujube or Chinese apple.

[4332]*bhallātakā, bhallī, badulla* = semecarpus anacardium, Sinh. *badulu*

[4333]*bellā, billaŋ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

[4334]RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses *helmällen nohot diyakandarayen*, "if not *helmälla* then *diyakandara*." *Helmälla* = *heḷmäli*. This is also the gloss at [4231] andt [4313]; at [6332] the gloss is a straightforward *helmäli* = edible white water-lily, Nymphaea Lotus. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is "a water-born plant named *Mandālā*". At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*.

[4335]reading *padumuppalakehi ca* with BJTS for PTS *padumapphalakehi ca* ("and with pink lotuses

Pink lotuses germinate there;
others, flowering, make pollen.
Kaṇṇika trees with fallen leaves[4336]
are blooming in my hermitage. (16) [4314]

Sheatfish,[4337] [also] *pāvusa*[4338] fish,
valaja,[4339] reed-fish[4340] [and] red-fish[4341]
are swimming[4342] in the clear water,
beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,
and screw-pine,[4343] suited [to water],
wafting divine fragrances are
beautifying my hermitage. (18) [4316]

Honey is flowing from the roots
[and] milk [and] oil[4344] [flow] from the stems;
wafting divine fragrances, they're
beautifying my hermitage. (19) [4317]

The sand that's there is beautiful,
strewn about beside the water.[4345]
Young buds[4346] are[4347] [always] blossoming,
beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,[4348]
who wear deer-leather outer robes,
dressed in garments made of bark, are
beautifying my hermitage. (21) [4319]

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and fruit" or "and with pink lotus fruits".

[4336] *opatta-kaṇṇikā*

[4337] read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

[4338] *pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

[4339] reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

[4340] *muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

[4341] *rohita*, BJTS glosses *reheru*

[4342] *vicaraŋ*, moving around, traveling about

[4343] *ketaka*, Pandanus odoratissima, Sinhala *väṭakē* or *väṭakeyiyā*.

[4344] *sappi*, lit., ghee, clarified butter (*gī tel*)

[4345] *jalasevitā*, lit., "associating with water" "resorting to water". Perhaps, "mixed with the water"? I take the meaning to be that the [white] sand is beautiful in juxtaposition with the [blue, clear] water.

[4346] reading *opupphā* with BJTS (and PTS alt.) for PTS *opaṭṭā*, for *opattā* ("with fallen leaves")?

[4347] *santi*. BJTS reads *senti* ("are lying down" "are sleeping" "are behaving")

[4348] *jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

Looking but a plough's length ahead,[4349]
clever [and] living peacefully,
not looking to indulge[4350] in lust,
they're living in my hermitage. (22) [4320]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt,
all dressed in muddy dirt-smeared robes,[4351]
they're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,[4352]
they [all] can travel in the air.
They're rising up into the sky,
beautifying my hermitage. (24) [4322]

Surrounded by those students, I
am living in the forest then.
I do not know the day from night,
always doing meditation.[4353] (25) [4323]

The Buddha[4354] in that period
was Atthadassi, the Great Sage.
Doing away with the darkness,
the Leader of the World arose. (26) [4324]

At that time a certain student
arrived [there] at my hermitage,[4355]
wanting to ask for secret spells,[4356]
the six branches, [reading of] marks. (27) [4325]

"A Buddha's[4357] risen in the world,
the Great Sage [named] Atthadassi;
explaining the Four Noble Truths,
he's declaring the deathless path." (28) [4326]

Thrilled, [my] hair on end in delight,[4358]

[4349] *yugamattañ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them
[4350] reading *kāmabhoge anapekhā* with BJTS (and PTS alt.) for PTS *kāmagedhe anapekhā*, "not looking at craving lust"
[4351] *rajojalladharā*, cf. above [4175], especially the note, and cf. the long note on [4174].
[4352] *abhiññāpāramīpattā*, lit., "attainers of perfection of the special knowledges"
[4353] *sadā jhānasamappito*,lit., "always endowed with meditative states or trances (*jhānas*)
[4354] lit., "the Blessed One"
[4355] lit., "came into my presence"
[4356] lit., "wanting to ask for the mantras"
[4357] reading *Buddho* with BJTS for the obvious typo in PTS, *Būddho*
[4358] *tuṭṭhahaṭṭho*, horripilating with delight

hoping to enter[4359] the Teaching,
going out from the hermitage,
I spoke these words [to my students]: (29) [4327]

"A Buddha's risen in the world,
Bearing the Thirty-two Great Marks.
Come, all of you, let us [now] go
into the Great Sambuddha's midst." (30) [4328]

They [all then] followed [my] advice,
perfected in the great Teaching.
Seekers of ultimate meaning,
they agreed, saying, "Excellent!" (31) [4329]

Those bearing weights of matted hair,[4360]
wearing deer-leather outer robes,
searching for ultimate meaning,
then departed from the forest. (32) [4330]

The Buddha[4361] in that period
was Atthadassi, of Great Fame.
Explaining the Four Noble Truths,
he's declaring the deathless path. (33) [4331]

Taking a white umbrella, I
carried it for the Best Buddha.
Carrying it for one [whole] day,
I [then] worshipped the Best Buddha. (34) [4332]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
spoke these verses [about me then]: (35) [4333]

"Who bore this umbrella for me,
[feeling well-]pleased by his own hands,
I shall relate details of him:
[all of] you listen to my words: (36) [4334]

When[ever] this one is reborn,
[whether] as a god or human,
umbrellas[4362] will be borne for him:
the fruit of giving umbrellas. (37) [4335]

[4359]lit., "hoping to go into," °*antaragatāsayo*
[4360]*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)
[4361]lit., "the Blessed One"
[4362]lit., "umbrella"

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (38) [4336]

Seventy-seven times as well,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (39) [4337]

Eighteen hundred aeons [from now,]
Gotama, Bull of the Śākyas,
doing away with the darkness,
will arise, the One with [Five] Eyes. (40) [4338]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (41) [4339]

Since I was that karma-doer,
bearing the Buddha's umbrella,
[right] up to now I do not know
a white umbrella not carried. (42) [4340]

This is the final time for me;
[my] last rebirth is proceeding;[4363]
today umbrella-carrying
is happening all of the time. (43) [4341]

O! My karma was well-done for
Atthadassi, the Neutral One.
All defilements are exhausted;
now there will be no more rebirth. (44) [4342]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (45) [4343]

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! (46) [4344]

The four analytical modes,
and these eight deliverances,

[4363] *carimo vattate bhavo*

six special knowledges mastered,
[I have] done what the Buddha taught! (47) [4345]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

[410. {413.}[4364] Tiṇasūlakachādaniya[4365]]

At that time I contemplated
birth and decrepitude [and] death.
Going out [from the home] alone,[4366]
I went forth into homelessness. (1) [4346]

In the course of wandering, I
came to[4367] the banks of a river.[4368]
There on the riverbank I saw
[a piece of] earth in all fullness.[4369] (2) [4347]

Fashioning a hermitage there,
I'm living in the hermitage.
My walkway is well-constructed,
housing[4370] flocks[4371] of various birds.[4372] (3) [4348]

Trustingly they come up to me,
and sing[4373] [their] lovely [songs to me].
Delighting[4374] [there] along with them,
I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were
wild beasts of four [different] kinds,

[4364] *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.
[4365] "Arabian-Jasmine-Flower-Coverer," BJTS reads *Tiṇasūlakachadaniya*, with the same meaning. DPPN I:1008 leaves *Tiṇasūla* untranslated; BJTS Sinhala gloss is *bōlidda*, Arabian Jasmine, a fragrant small white flower (°*idda*) which flowers in ball-like (*bōl*°) clusters.
[4366] *ekato* is the ablative form of *eka*, the number "one" which also functions as an indefinite article. I am reading it here as though it were *ekatta* ("alone") following the BJTS Sinh. gloss (*ekalāva* = alone, singly) rather than, as is the more common Pāli usage, "together".
[4367] *upāgamin*, "went up to" "approached"
[4368] or "the banks of the Ganges," *gaṅgātīram*
[4369] *paṭhaviṇ...supaṇṇataṇ*, I suppose "fullness of flora and fauna," given the subsequent verses.
[4370] °*āyuto*, lit., "connected with" "furnished with" "endowed with" "possessing"
[4371] °*gaṇa*°, "groups".
[4372] *nānādija*°
[4373] *kūjanti*
[4374] reading *ramamāno* with BJTS for PTS *ramamāṇo*

who came out of their[4375] [forest] haunts
and roared [for me] like the thunder. (5) [4350]

When those wild beasts were making sounds,
[great] mirth was [then] produced in me.
[While] searching for [those] animals,[4376]
I saw the Leader of the World. (6) [4351]

[Then] having seen the God of Gods,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered[4377] ironwood pollen.[4378] (7) [4352]

I praised the Leader of the World,
like the sun [when it] is rising,
like a regal *sal* tree in bloom,
shining forth like the morning star:[4379] (8) [4353]

"Omniscient One, with your knowledge,
you light up this [world] with [its] gods.
After having made you happy,
they're liberated from rebirth. (9) [4354]

Omniscient One, through not seeing
the[4380] Buddhas who see everything,
those obstructed by lust [and] hate
descend[4381] into *avīci* hell.[4382] (10) [4355]

Coming to take a look at you,
Omniscient One, O World-Leader,
they are freed from all existence,
[and] realize[4383] the deathless state. (11) [4356]

When the Buddhas, the Eyeful Ones,
the Light-Bringers are arising,
they display the light [of the truth],
burning up [all the] defilements." (12) [4357]

[4375] I take the 3rd sing. *so* (and the declension of the verb, *gajji*, "it roared") apposite "four kinds" (*catukamo*), so translate in the plural even though the pronoun and verb are singular.
[4376] lit., "for those wild beasts"
[4377] lit., "did *pūjā*"
[4378] *nāgakesaraŋ*, BJTS gloss specifies that the meaning is "pollen of ironwood (*nā, nāga*) flowers."
[4379] *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as "Venus" and others as the morning star.
[4380] lit., "of," gen. case, "not-seeing of Buddhas"
[4381] *patantya<patanti*, note the Sanskritic *sandhi* here
[4382] *avīcinirayaŋ*, a particularly oppressive hell-state
[4383] *phusanti*

After praising the Sambuddha,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered[4384] Arab jasmine[4385] blooms. (13) [4358]

Discerning what I was thinking,
Tissa, Chief Leader of the World,
sitting down [there] on [his] own seat,
spoke these verses [about me then]: (14) [4359]

"He who covered me with flowers,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (15) [4360]

Twenty-five times he's going to
exercise rule over the gods,
and seventy-five times he'll be
a king who turns the wheel [of law]. (16) [4361]

[And there will be] much local rule,
innumerable by counting,
as a result of his karma
of doing *pūjā* with[4386] flowers. (17) [4362]

When this person has bathed his head,
if[4387] he wishes for a flower,
[then] bound up with his good[4388] karma,
[it] will appear in front of [him]. (18) [4363]

Whatever's wished for through desires,
that all is going to appear.
Having fulfilled [his] intentions,
he'll reach nirvana, undefiled. (19) [4364]

The eighteenth recitation portion
Having burnt up the defilements,
attentive and intelligent,
sitting down on a single seat,
he will attain arahantship." (20) [4365]

Walking back and forth, lying down,
sitting down or else standing up,

[4384]lit., "did *pūjā*"
[4385]*tiṇasūlaŋ*, Sinh. *bōlidda*
[4386]lit., "of"
[4387]reading *yadi* with BJTS for the second *ayaŋ* in PTS
[4388]lit., "meritorious"

remembering the Best Buddha,
I am living all of the time.[4389] (21) [4366]

There's no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat:[4390]
that's the fruit of Buddha-*pūjā*. (22) [4367]

Now deathlessness has been attained,
the unsurpassed [great] state of peace.
Knowing well all the defilements,
I am living without constraint.[4391] (23) [4368]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (24) [4369]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [4370]

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! (26) [4371]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [4372]

Thus indeed Venerable Tiṇasūlakachādaniya[4392] Thera spoke these verses.

The legend of Tiṇasūlakachādaniya[4393] Thera is finished.

[4389] reading *sadā* ("always" "all the time") with BJTS for PTS *tadā* ("then")
[4390] or "residence"
[4391] or "free of the outflows," "undefiled," *anāsavo*
[4392] BJTS reads *Tiṇasūlakachadaniya*
[4393] BJTS reads *Tiṇasūlakachadaniya*

[411. {414.}[4394] Madhumaŋsadāyaka[4395]]

In the city, Bandhumatī,
I was a pork-seller[4396] [back then].
Having cooked the spleen and lungs,[4397]
I poured honey over [that] meat.[4398] (1) [4373]

Having gone to a gathering,[4399]
I took hold of a single bowl.
Filling up that bowl [with meat], I
gave it to the monks' Assembly. (2) [4374]

The monk there who was most senior
then assigned[4400] [the merit] to me:
"due to filling this bowl [with meat],
he will receive great happiness. (3) [4375]

Receiving[4401] the two attainments,[4402]
incited by [his] wholesome roots,
during [his] last going around,
he will destroy the defilements." (4) [4376]

Bringing pleasure to [my] heart there,
I [then] went to Tāvatiṃsa.
Eating as well as drinking there,
I do receive great happiness. (5) [4377]

In a pavilion or tree-root,
recalling previous karma,
a downpour of [both] food and drink
is raining on me all the time. (6) [4378]

This is the final time for me;
[my] last rebirth is proceeding.[4403]

[4394] *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.
[4395] "Honey-Meat-Donor"
[4396] *sūkariko*, Cty: *sūkaramaṃsaṃ vikkiṇitvā jīvitaṃ kappento*, "earning a living by selling hog-flesh"
[4397] *ukkoṭakaŋ randhayitvā*, following the cty: *pihaka-papphāsa-maṃsaṃ pacitvā*. BJTS gloss: *kävatū papumas pisa*, 'having cooked the liver and heart meat." The intent is clearly "cooking the pig innards" or "cooking the pluck"
[4398] reading *madhu maṃsamhi okiriŋ* with BJTS (and PTS alt., and cty.) for PTS: *madhusappimhi ākiriŋ*, "I sprinkled honey on the ghee"
[4399] *sannipātam ahaŋ gantvā*
[4400] reading *niyyādesi* with BJTS for PTS *niyyātesi*. BJTS Sinhala gloss: *maṭa pin dunnē ya*
[4401] *bhutvā*, lit., "becoming"
[4402] *dve sampattiyo*, i.e., birth as a human and birth as a god
[4403] *carimo vattate bhavo*

Even here [both] food and drink are[4404]
raining on me all of the time. (7) [4379]

Because of having given meat,
transmigrating in existence,
knowing well all the defilements,
I am living without constraint.[4405] (8) [4380]

In the ninety-one aeons since
I gave that offering back then,
I've come to know no bad rebirth:
that is the fruit of giving meat. (9) [4381]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4382]

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! (11) [4383]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4384]

Thus indeed Venerable Madhumaŋsadāyaka Thera spoke these verses.

The legend of Madhumaŋsadāyaka Thera is finished.

[412. {415.}[4406] Nāgapallavaka[4407]]

In the city, Bandhumatī,
I lived in the royal garden.
[At that time], near my hermitage,
the Leader of the World sat down. (1) [4385]

Taking a sprout of ironwood,
I offered it to the Buddha.

[4404]lit., "is," with "food-and-drink" being taken as a singular noun.
[4405]or "free of the outflows," "undefiled," *anāsavo*
[4406]*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.
[4407]"Ironwood-Sprout-er"

Happy, with pleasure in [my] heart,
I saluted the Well-Gone-One. (2) [4386]

In the ninety-one aeons since
I offered[4408] [that] sprout [at that time],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4387]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4388]

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) [4389]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4390]

Thus indeed Venerable Nāgapallavaka Thera spoke these verses.

The legend of Nāgapallavaka Thera is finished.

[413. {416.}[4409] Ekadīpiya[4410]]

When the Well-Gone-One passed away,[4411]
Siddhattha, Leader of the World,
all the gods and human beings
are worshipping[4412] the Best Biped. (1) [4391]

And when a shrine[4413] had been set up
for Siddhattha, the World-Leader,
they're worshipping the Teacher's shrine
as vigorously as [each] could. (2) [4392]

[4408] lit., "did *pūjā*"
[4409] *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.
[4410] "Single-Lamp-er"
[4411] lit., "reached nirvana"
[4412] *pūjenti*, "doing *pūjā*"
[4413] or stupa: *citake*, Sinh. *caitya*

In the shrine's vicinity, I
lit a lamp [for the Buddha].
I kept my lamp lit [the whole night,]
until the sun rose [the next day]. (3) [4393]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (4) [4394]

There my well-constructed mansion
was known [by the name] "Single Lamp."
One hundred thousand lamps [always]
are lit for me in the mansion. (5) [4395]

Like the sun [when it] is rising,
my body is always shining.
There is light for me all the time
through all the light of my body. (6) [4396]

[Right] through walls, [also right] through rocks,
[and] passing over mountain[-top]s,[4414]
I am seeing, with [my own] eyes,
[even] one hundred leagues [distant]. (7) [4397]

And seventy-seven times I
delighted in the world of gods.
And thirty-one [different] times,
I exercised divine rule [there]. (8) [4398]

And [then] twenty-eight times I was
a king who turns the wheel [of law].
There was [also] much local rule,
innumerable by counting. (9) [4399]

Falling from the world of the gods,
I was born in a mother's womb.
Even inside[4415] [my] mother's womb,
[one of my] eyes remains open.[4416] (10) [4400]

I went forth into homelessness
when I was [only] four years [old].
When eight months still had not elapsed,
I attained [my] arahantship. (11) [4401]

[4414]lit., "having passed over a mountain"
[4415]lit., "gone to"
[4416]*na nimīlati*, lit., "is not shutting"

I purified [my] "divine eye;"
all [new] existence is destroyed.
Every defilement is cut off:
that's the fruit of a single lamp. (12) [4402]

[Right] through walls, [also right] through rocks;
I am seeing, passing over
even entire mountain[-top]s:[4417]
that's the fruit of a single lamp. (13) [4403]

Uneven spots are even for
me; darkness is not [ever] known;
I don't see [anything] darkly:
that's the fruit of a single lamp. (14) [4404]

In the ninety-four aeons since
I gave [Buddha] a lamp back then,
I've come to know no bad rebirth:
that's the fruit of a single lamp. (15) [4405]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [4406]

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! (17) [4407]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [4408]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

[414. {417.}[4418] Ucchaṅgapupphiya[4419]]

In the city, Bandhumatī,
I was a gardener back then.

[4417] lit., "having passed over a mountain"

[4418] *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.

[4419] "Lapful-of-Flowers-er"

Having filled [my] lap[4420] [with flowers,]
I went[4421] to the bazaar [with them]. (1) [4409]

The Buddha[4422] in that period,
Honored by the monks' Assembly,
the World-Leader, was going by,[4423]
through [his] enormous majesty.[4424] (2) [4410]

Having seen the Lamp of the World,
Vipassi, Crosser of the World,
taking a flower from my lap,
I offered[4425] [it] to Best Buddha. (3) [4411]

In the ninety-one aeons since
I offered[4426] a flower [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4412]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4413]

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! (6) [4414]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4415]

Thus indeed Venerable Ucchaṅgapupphiya Thera spoke these verses.

The legend of Ucchaṅgapupphiya Thera is finished.

[4420] BJTS Sinhala gloss suggests the meaning is "[my] lap-pocket (*Oḍokkuwa*), formed in the fold in the waist-garment (e.g., sarong, dhoti).
[4421] reading *agamaŋ* with BJTS (and PTS alt.) for PTS *āgamaŋ* ("I came")
[4422] lit., "the Blessed One"
[4423] *niyyāti*, or "going out" "getting out"
[4424] *mahatā ānubhāvena*
[4425] lit., "did *pūjā*"
[4426] lit., "did *pūjā*"

[415. {418.}[4427] Yāgudāyaka[4428]]

Taking someone unknown to me,[4429]
I went[4430] to a village back then.
Seeing a very full river,
I approached a monastery.[4431] (1) [4416]

Forest-dwellers,[4432] punctilious,[4433]
meditators,[4434] [clad in] coarse[4435] robes,
wise, lovers of seclusion, were
living in [that] monastery. (2) [4417]

Their destinies[4436] had been cut off,
well-liberated, neutral ones;
they did not go begging for alms
if the river obstructed [them].[4437] (3) [4418]

Happy, with pleasure in [my] heart,
awe-struck,[4438] with hands pressed together,
taking [some] rice-grain that I had,[4439]
I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,[4440]
[feeling well-]pleased by [my] own hands,
satisfied with [my] own karma,
I went to Tāvatiṃsa then. (5) [4420]

[4427] *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.
[4428] "Gruel Donor"
[4429] *atithiŋ me gahetvā*, lit., "taking [someone who was] a stranger to me" or "taking a stranger with me." Cone, s.v., reads this usage of *atithiŋ* within the common meaning of that term, "stranger" or "newcomer," and I follow suit. BJTS says an *atithi* is some sort of "instrument for the road," presumably a type of vehicle, or a walking stick, or what have you; that would result in a translation like "taking my *aitithi*, I..." As becomes clear below (v. 11; [4426]), the protagonist is a merchant, traveling for the purpose of trade. Thus *atithi* might also refer to the merchandise he takes to sell or exchange.
[4430] reading *agacchiṃ* with BJTS for PTS *āgacchiŋ*, "I came"
[4431] *saṅghārāmam upāgamiŋ*, lit., "I approached a residence [or "garden"] for the Sangha [or "assembly of monks"]"
[4432] *āraññakā*
[4433] *dhūtavādā*, lit., "inculcators of punctiliousnes"
[4434] *jhāyino*
[4435] reading *lūkha*° with BJTS for PTS *lukha*°
[4436] *gatī*, i.e., liability for rebirth
[4437] *oruddhanadikā yadi*. BJTS reads *oruddhanadikāya hi*, "because of the river obstructing [them]"
[4438] *vedajāto*
[4439] lit., "of mine"
[4440] *pacannaŋ yāguŋ datvāna*, lit., "having given the fifth gruel[-donation]"

A mansion made of gems was born
for me in the group of thirty.[4441]
I joyed with a group of women
in that superb mansion [of mine]. (6) [4421]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Thirty times a wheel-turning king,
I exercised overlordship.[4442] (7) [4422]

There was [also] much local rule,
innumerable by counting.
In the world of gods or humans,
I [always] enjoyed [great] fame. (8) [4423]

When [my] last rebirth was attained,
I went forth into homelessness.
As soon as[4443] [my] hair was cut off,
I realized[4444] complete success.[4445] (9) [4424]

Due to decay, due to old age,[4446]
contemplating[4447] this corpse[4448] [of mine],
before the training rules were taught,[4449]
I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;
[my] trade[4450] was very well-applied.[4451]
Because of that very gruel-gift,
I've attained the unshaking state. (11) [4426]

I have no experience of[4452]
sorrow [and] wailing [and] illness,
[nor] distress that torments the mind:

[4441] *tidase gaṇe*, i.e. "among the thirty[-three] gods," "in Tāvatiṃsa heaven"
[4442] *mahārajjam*, lit., "great sovereignty" or "maharajah-ship"
[4443] lit., "when," loc. abs. construction
[4444] lit., "pierced," "struck" "hit"
[4445] *sabbasampatti*°, lit., "all the attainments," i.e., "I reached nirvana, I became an arahant"
[4446] omitting *cāpi*, "and also"
[4447] *sammasanto* (fr. *sammasati*), "thinking about" "meditating upon" "thoroughly understanding"
[4448] *kalebaraŋ*, "body," especially "dead body".
[4449] reading *pure sikkhāpadā dānā* with BJTS for PTS *pure sikkhāpadādāne*; lit., "before the training rules were given"
[4450] reading *vāṇijjaṃ* (trade, trading, i.e., his work as a traveling merchant) with BJTS for PTS *vāni-jjaŋ*
[4451] or, "was a very good business" or "was well-directed:" *suppayojitaŋ*
[4452] *nâbhijānāmi uppanna*, lit., "I do not know through experience the arising [of]" or "I am not conscious of the arising [of]"

that is the fruit of giving gruel. (12) [4427]

O! [that] gruel was very well spent!
Giving the monks' Assembly gruel,
in the unsurpassed merit-field,
I enjoy [these] five good results: (13) [4428]

I don't get ill, I'm beautiful,
the Teaching quickly is observed,
I receive [lots of] food [and] drink,
and [my long] lifespan is the fifth. (14) [4429]

Whoever struck by awe would give
gruel to the Assembly of monks,
that wise person would [also] get
these five [most welcome] benefits.[4453] (15) [4430]

What should be done has all been done;
I have put an end to rebirths.[4454]
All defilements are exhausted;
now there will be no more rebirth. (16)[4455]

I am wandering from village
to village, city to city,
extolling [him], the Sambuddha,
and [Buddha's] virtuous Teaching. (17)[4456]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
that is the fruit of giving gruel. (18) [4431]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [4432]

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! (20) [4433]

The four analytical modes,
and these eight deliverances,

[4453] *imāni pañcaṭhānāni*, lit., "these five conditions" "these five states of being"
[4454] *bhavā ugghāṭitā mayā*, lit., "rebirths have been eliminated by me"
[4455] this verse does not appear in BJTS
[4456] this verse does not appear in BJTS

six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4434]

Thus indeed Venerable Yāgudāyaka Thera spoke these verses.

The legend of Yāgudāyaka Thera is finished.

[416. {419.}[4457] Patthodanadāyaka[4458]]

Back then I traveled the forest,
doing regular forest work.[4459]
Taking half a pint of cooked rice,[4460]
I went to work[in the forest]. (1) [4435]

There I saw [him], the Sambuddha,
the Self-Become, Unconquered One,
gone out from the forest for alms.
Having seen [him, my] heart was pleased. (2) [4436]

"I'm bound to working for others,[4461]
and no merit exists for me.
I have this half-pint of cooked rice;
I will feed [it] to the [Great] Sage." (3) [4437]

Taking that half-pint of rice, I
gave it to the Self-Become One.
While I meditated [on him],
the Sage then consumed [that cooked rice]. (4) [4438]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [4439]

Thirty-six times the lord of gods,
I exercised divine rule [there].
Thirty-three times I was a king,
a king who turns the wheel [of law]. (6) [4440]

[4457] *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.
[4458] "Half-Pint of Cooked Rice-er"
[4459] *satataŋ vanakammiko*, lit., "continually a forest-worker"
[4460] *pattha* (a unit for measure, = 1/4 of a quart; 1/2 of a pint) + *odanaṃ*; BJTS Sinh gloss *(sahal) pataka batak*, "cooked rice [boiled from] a half pint (of uncooked rice)"
[4461] *parakammāyane yutto*, lit., "yoked to going for the work of others," i.e., doing coolie labor, being an intinerant worker, being a servant

There was [also] much local rule,
innumerable by counting.
I'm [always] happy and famous:
the fruit of half a pint of rice. (7) [4441]

Transmigrating from birth to birth,
I receive wealth without limit.
I have no lack of possessions:
the fruit of half a pint of rice. (8) [4442]

Possessions come to be for me,
resembling a river stream;[4462]
I cannot [even] measure them:
the fruit of half a pint of rice. (9) [4443]

[People say,] "Eat this," "enjoy this,"
"lit down [to sleep] in this [good] bed."
Due to that I'm [always] happy:
the fruit of half a pint of rice. (10) [4444]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of half a pint of rice. (11) [4445]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4446]

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! (13) [4447]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4448]

Thus indeed Venerable Patthodanadāyaka Thera spoke these verses.

The legend of Patthodanadāyaka Thera is finished.

[4462] we might say, "a flood of possessions"

[417. {420.}[4463] Mañcadāyaka[4464]]

When Siddhattha reached nirvana,
Compassionate One, World-Leader,
[and] spread throughout the [entire] world,[4465]
gods and men were honoring [him,] (1) [4449]

I was a low-born person[4466] there,
a maker of long-chairs and stools.
I [earn my] living through that work,
[and] through it I feed [my] children. (2) [4450]

Having made a well-made long-chair,
[feeling well-]pleased by [my] own hands,
approaching by myself, I [then]
gave [it] to the monks' Assembly. (3) [4451]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (4) [4452]

Being gone to the world of gods,
I joy in the group of thirty.[4467]
Very expensive beds come to
be, according to [my] wishes. (5) [4453]

Fifty times the lord of the gods,
I exercised divine rule [there].
And eighty times I was a king,
a king who turns the wheel [of law]. (6) [4454]

There was [also] much local rule,
innumerable by counting.
I'm [always] happy and famous:
that's the fruit of giving a bed. (7) [4455]

If, falling from the world of gods,
I come into the human state,
very costly, excellent beds
come to be for me by themselves. (8) [4456]

[4463] *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.
[4464] "Couch Donor" "Bed Donor"
[4465] i.e., his corporeal relics had been spread out (in stupas)
[4466] *caṇḍālo*, a person of low status, an outcaste
[4467] or "among the thirty[-three] gods," "in Tāvatiṃsa heaven"

This is the final time for me;
[my] last rebirth is proceeding.[4468]
Even now, when it's time to lie
down, a bed is waiting for me. (9) [4457]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of giving a bed. (10) [4458]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4459]

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! (12) [4460]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4461]

Thus indeed Venerable Mañcadāyaka Thera spoke these verses.

The legend of Mañcadāyaka Thera is finished.

The Summary:

Bhaddāli and Ekacchatta,
Tiṇasūla and Maŋsada.
Nāgapalllavika, Dīpi,
Ucchaṅgī, Yāgudāyaka,
Patthodanī, Mañcadada:
the verses that are counted here
number two hundred verses and
one verse more than [those two hundred].

The Bhaddāli Chapter, the Forty-Second

[4468] *carimo vattate bhavo*

Sakiŋsammajjaka Chapter, the Forty-Third

[418. {421.}[4469] Sakiŋsammajjaka[4470]]

Having seen the chief of [all] trees,
the trumpet-flower[4471] Bodhi tree
of Vipassi, the Blessed One,
I brought pleasure to [my] heart there. (1) [4462]

Having taken a broom [with me,]
I always swept that Bodhi tree.
After sweeping that Bodhi tree,
I worshipped the trumpet-flower. (2) [4463]

Bringing pleasure to [my] heart there,
hands pressed together on [my] head,
praising [that] Bodhi tree I [then,]
crouched over,[4472] departed [from there]. (3) [4464]

Going along a walking path,[4473]
remembering the supreme tree,[4474]
[at that time] a python[4475] crushed me,
of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,[4476]
being near death[4477] I was happy.
[The python] swallowed my body;[4478]
I delighted in the gods' world. (5) [4466]

My mind is always undisturbed,
well-purified and very clear.[4479]

[4469] *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.

[4470] "Once-Sweeper"

[4471] *pāṭali*, Sinh. *paḷol*, Bignonia suaveolens, sterospermum suaveolens (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

[4472] taking *paṭikuṭim* (BJTS reads *paṭikūṭī*°) as fr. *paṭikuṭati* "to crouch," "to bend over." BJTS gloss here (*gauravayen nämunem*, "bending over (in reverence)"

[4473] reading *cārimaggena* with BJTS (and PTS alt) for PTS *cārima-maggena*, which breaks the meter

[4474] lit., "remembering the supreme (or ultimate) Bodhi tree

[4475] *ajagarā*. RD says "a large snake…a Boa Constrictor"

[4476] lit., "the karma done by me"

[4477] *āsanne*, BJTS gloss *maraṇasannayehi*, which in Sinhala anyway is one of the senses of *āsanna* (lit., "near")

[4478] *kalebaraŋ* (BJTS *kaḷebaraṃ*) *me*

[4479] *visuddhaŋ paṇḍaraŋ*

I do not know arrows of grief,
[nor any] torment in my heart. (6) [4467]

I do not get the itch,[4480] ringworm,[4481]
rashes,[4482] abscesses,[4483] leprosy,[4484]
epilepsy[4485] [and] scabies[4486] [too]:
that is the fruit of sweeping [up]. (7) [4468]

Grief as well as lamentation
are[4487] not known in [this] heart of mine.
My mind's upright and unattached:[4488]
that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling
when in the meditative states.[4489]
Whichever of those states[4490] I want,
it [always] comes to be for me. (9) [4470]

I'm not attached to lustful [ways]
and also [not to] hateful [ones];
not bewildered in ignorance:
that is the fruit of sweeping [up]. (10) [4471]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that is the fruit of sweeping [up]. (11) [4472]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4473]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;

[4480] *kaṇḍu*. BJTS reads *kacchu*, with the same meaning.
[4481] *daddu*
[4482] *kuṭṭha*
[4483] *gaṇḍa*
[4484] *kilāsa*
[4485] *apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.
[4486] *vitacchikā*
[4487] lit., "is," singular
[4488] *asattaŋ*. BJTS reads *abhantaṃ*, "not swerving," "not careening out of control"
[4489] *samādhisu* (reading *samādhsu* with BJTS)
[4490] lit., "whichever *samādhi*"

[I have] done what the Buddha taught! (13) [4474]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4475]

Thus indeed Venerable Sakiṇsammajjaka Thera spoke these verses.

The legend of Sakiṇsammajjaka Thera is finished.

[419. {422.}[4491] Ekadussadāyaka[4492]]

In the City, Haṃsavatī,
I was a grass-carrier [then].
I [earn my] living hauling grass,
[and] through it I feed [my] children. (1) [4476]

The Victor, Padumuttara,
was the Master of Everything.[4493]
Doing away with the darkness,
the World-Leader arose back then. (2) [4477]

[While] sitting down in [my] own house,
this is what I thought at that time:
"The Buddha's risen in the world,
[but] I lack anything to give. (3) [4478]

I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;[4494]
I will [now] plant a donation." (4) [4479]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. (5) [4480]

Having given [that] single cloth,
I gave rise to [great] shouts of joy,

[4491] *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.
[4492] "One-Cloth-Donor" This same *apadāna* appears as #{334}, above (BJTS only), presumably (as I speculate in the notes there) in order to fill a gap in the mss. tradition.
[4493] lit., "master of all things (*dhamma*)" (or "Master of All Teachings")
[4494] *niraya-samphassa*, lit., "contact with hell" "touching of hell" "experience of hell"

"If you are a Buddha, Wise One,
carry me across, O Great Sage." (6) [4481]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: (7) [4482]

"Because of this single cloak[-gift,]
[done] with intention and resolve,
he will not go to a bad place
for one hundred thousand[4495] aeons. (8) [4483]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he'll become
a king who turns the wheel [of law]. (9) [4484]

There will be much regional rule,
incalculable by counting.
In the world of gods or of men,
you'll transmigrate in existence. (10) [4485]

Good-looking and full of virtue,
with a body that's not surpassed,
you'll obtain, whenever you wish,
unwavering limitless cloth." (11) [4486]

When he had said this, the Buddha
known by the name Supreme Lotus,[4496]
the Hero[4497] rose into the sky,
just like a swan-king in the air. (12) [4487]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that's the fruit of a single cloth. (13) [4488]

With every footstep [that I take],[4498]
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. (14) [4489]

[4495] amending *kappasatahassāni* to *kappasatasahassāni*, which keeps the meter.
[4496] *jalajuttamanāmaka*
[4497] BJTS (and PTS alt.) reads *dhīro* ("the wise one")
[4498] lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduplicated to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.

[And] today I [still] am wishing
that I could cover with [some] cloth
even the [whole] universe
with [its] forests [and its] mountains. (15) [4490]

Just because of that single cloth,
transmigrating from birth to birth,
I was[4499] one of golden color,
transmigrating from birth to birth.[4500] (16) [4491]

[One] result of that single cloth:
no ruination anywhere.[4501]
This one [will be my] final life;
[that] now is bearing fruit for me. (17) [4492]

In the hundred thousand aeons
since I gave that cloth at that time,
I've come to know no bad rebirth:
that's the fruit of a single cloth. (18) [4493]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [4494]

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! (20) [4495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4496]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[4499]lit., "having been"
[4500]the repetition of the second foot as the fourth foot does not seem to be intentional, as it carries no poetic force and cries out for an indicative verb. I suspect it is a mistake, but an early one as it seems to be in all the manuscript traditions.
[4501]lit., "not going up into destruction anywhere"

[420. {423.}[4502] Ekâsanadāyaka[4503]]

In the Himalayan region,
there's a mountain named Kosika.
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4497]

My name [back then] was Nārada,
[and] I was known as Kassapa.
I'm living on Kosika then,
seeking the path of purity.[4504] (2) [4498]

The Victor, Padumuttara,
the [Great] Master of Everything,
Solitude-Lover, Sambuddha,
came [there] in the path of the wind. (3) [4499]

Seeing the rays of the Great Sage,
flying[4505] over the forest[4506] [then],
I prepared a couch out of sticks,
and spread [my] leather robe[4507] [on it]. (4) [4500]

After preparing [him that] seat,
hands pressed together on [my] head,
declaring [my] great state of mind,
I spoke these words [to him back then]: (5) [4501]

"[You are][4508] the Surgeon,[4509] [Great] Hero,
the Physician[4510] for the diseased.
O Guide, give your healing [to me],
one who's afflicted with disease. (6) [4502]

O Sage, those seeking what is right[4511]
who see you, O Best of Buddhas,

[4502] *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.
[4503] "One-Seat-Donor"
[4504] *suddhimaggaŋ gavesanto*
[4505] lit., "going"
[4506] *vanagge*, lit., "on the top of the forest"
[4507] *ajinaŋ*, lit., "deer-leather [robe]"
[4508] BJTS omits PTS *tuvaŋ* and gives *mahāvīra* for PTS *vīra*, keeping the meter. This translation preserves both the *tuvaŋ* of PTS and the *mahā°* of BJTS, but also indicates their absence in the respective other texts by including them in square brackets
[4509] *sallakatto*, lit., "one who works on the (poison) arrow," a doctor who does surgery.
[4510] *tikicchako*
[4511] reading *kalla-atthikā* with BJTS for PTS *kallaṭṭhikā*. BJTS glosses *kalla* ("what is fitting") as "nirvana" (*nivan kämmätt yamkenek*)

always gain success in their goal:[4512]
existence is shattered for them.[4513] (7) [4503]

There's nothing for me to give you;
I [live] eating [only] wild fruits.
[But] I do have this seat [to give;]
sit down on this couch made of sticks." (8) [4504]

The Blessed One did sit down there,
unfrightened like a lion[-king].
After spending a moment [there,]
he spoke these words [to me back then]: (9) [4505]

"Be confident, don't be afraid;
you have obtained a wishing stone.[4514]
Everything which you have wished for
will be fulfilled in the future. (10) [4506]

It is no trifle, what you've done,
in the unexcelled merit-field.
Self-lifting up is possible
for one whose mind is [well-]controlled. (11) [4507]

Because of this gift of a seat,
[done] with intention and resolve,
for one hundred thousand aeons
you won't fall[4515] into suffering.[4516] (12) [4508]

Fifty times the lord of the gods,
you will exercise divine rule,
and eighty times you'll be a king,
a king who turns the wheel [of law]. (13) [4509]

[And there will be] much local rule,
innumerable by counting.
Being happy in every place,
you'll transmigrate in existence." (14) [4510]

Having said this, the Sambuddha,
the Leader, Ultimate Lotus,
the Hero[4517] rose into the sky,

[4512]reading *dhuvatthasiddiŋ* with BJTS for PTS *dhuvaŋ ti siddhiŋ*, "their goal called permanence" or "their goal called nirvana" (following PSI for the latter definition).
[4513]*etesaŋ jajjaro bhavo*, following BJTS gloss (= "comes to an end")
[4514]*jotiraso*
[4515]lit., "go"
[4516]*vinipātaŋ*, lit., "a state of suffering" or "ruination"
[4517]BJTS reads *dhīro* ("the wise one")

just like a swan-king in the air. (15) [4511]

Elephant- [and] horse-vehicles,
with chariots and palanquins —
I am obtaining all of them:
that's the fruit of a single seat. (16) [4512]

Even having entered the woods,
whenever I wish for a seat,
discerning what I am thinking,
a palanquin's waiting on me. (17) [4513]

Being gone into the water[4518]
whenever I wish for a seat,
discerning what I am thinking,
a palanquin's waiting on me. (18) [4514]

In whichever womb I'm reborn,
[whether] it's human or divine,
a hundred thousand palanquins
are waiting on me all the time. (19) [4515]

I transmigrate in [just] two states:
that of a god, or of a man.
[When human] I'm born in two clans:
the kṣatriyan or the brahmin. (20) [4516]

Having given a single seat
in the unexcelled merit-field,
taking the Teaching-palanquin,
I'm living without defilements. (21) [4517]

In the hundred thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
that's the fruit of a single seat. (22) [4518]

[My] defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [4519]

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! (24) [4520]

[4518]lit., "in the middle of water"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [4521]

Thus indeed Venerable Ekâsanadāyaka Thera spoke these verses.

The legend of Ekâsanadāyaka Thera is finished.

[421. {424.}[4519] Sattakadambapupphiya[4520]]

In the Himalayan region,
there's a mountain named Kadamba.[4521]
There were seven Buddhas living
[there] on the side of the mountain. (1) [4522]

Seeing a kadam[4522] [tree] in bloom,
pressing both my hands together,
taking seven of [its] flowers,
I placed them, thinking of merit.[4523] (2) [4523]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [4524]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4525]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4526]

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! (6) [4527]

[4519] *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.
[4520] "Seven-Kadam-Flower-er"
[4521] the name of the tree from which the protagonist offers flowers
[4522] *kadamba* (Sinh. *koḷom*) is Nauclea cordifolia = Neolamarckia cadamba, with orange-colored, fragrant blossoms
[4523] or "with a heart/mind [set on] merit"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4528]

Thus indeed Venerable Sattakadambapupphiya Thera spoke these verses.

The legend of Sattakadambapupphiya Thera is finished.

[422. {425.}[4524] Koraṇḍapupphiya[4525]]

I was then a forest-worker,[4526]
as were[4527] father and grandfathers.[4528]
[Earning] my living killing beasts,[4529]
no wholesomeness[4530] exists for me. (1) [4529]

In the area where I lived,
Tissa, Chief Leader of the World,
Eyeful One, compassionately
showed [me] three [of his own] footsteps. (2) [4530]

And having seen the stepping feet
of the Teacher known as[4531] Tissa,
happy, [and] with a happy heart,
I pleased my heart [about his] feet. (3) [4531]

Seeing a *koraṇḍa*[4532] in bloom,
foot-drinker growing in the earth,[4533]

[4524] *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.
[4525] "Koraṇḍa-Flower-er"
[4526] BJTS gloss: a hunter
[4527] lit., "by means of," "through". We might say "by birth" or "in the family business"
[4528] BJTS reads *pitumātumaten' ahaṃ* ("with the consent of father and mother") for PTS *pitupetāmahen' ahaŋ*. I follow the latter reading here, noting that at [2986] these same two feet are repeated; there, BJTS agrees with PTS, leading me to suspect that in the present case BJTS' mss. are corrupt. But both readings make the same point: the protagonist did his work as a hunter/animal killer as a family-approved business, not behind his parents' backs.
[4529] reading BJTS *pasumārena* (lit., "by" or "through" killing wild animals) for PTS *pararuhirena* ("through the blood of others")
[4530] *kusalaŋ*
[4531] lit., "named"
[4532] Sinh. *kaṭukoraṇḍu*, Barberia prionitis (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)
[4533] this foot consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

taking a sprig with [flowers,] I
did *pūja* to [those] best of feet. (4) [4532]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [4533]

In whichever womb I'm reborn,
[whether] it's human or divine,
I'm the color of *koraṇḍa*,
[and] radiantly beautiful.[4534] (6) [4534]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of worshipping[4535] feet. (7) [4535]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [4536]

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! (9) [4537]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [4538]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

[4534] *sappabhāso*, "a shining beauty"
[4535] lit., "doing *pūjā*"

[423. {426.}[4536] Ghatamaṇḍadāyaka[4537]]

Seeing the Blessed One, Well-Thought,[4538]
the World's Best One, the Bull of Men,
entered into the great forest,
tormented by internal pain,[4539]
bringing pleasure to [my own] heart,
I presented cream from some ghee.[4540] (1) [4539][4541]

From doing and heaping [that] up,[4542]
the river [named] Bhāgīrathī,[4543]
[and] even the four great oceans
are supplying [ghee-]cream to me. (2) [4540]

And even this [whole] awful earth,
beyond measure, beyond counting,
discerning what I am thinking,
turns into honey and sugar.[4544] (3) [4541]

These trees on [all] four continents,
foot-drinkers growing in the earth,[4545]
discerning what I am thinking,
turn into[4546] wishing-trees [for me]. (4) [4542]

Fifty times the lord of the gods,
I exercised divine rule [there].
And fifty-one times I was [then]
a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (5) [4543][4547]

[4536] *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.
[4537] "Cream-of-Ghee Donor." This *apadāna* is repeated verbatim below, with the same name, as #493 {496}.
[4538] *sucintitaŋ*
[4539] *vātābādhena*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.
[4540] *ghata* (cream, scum) + *maṇḍa* (clarified butter, ghee), i.e., the best part of the ghee, the purest oil skimmed off the top of a pot of ghee.
[4541] PTS and BJTS agree in presenting this as a six-footed verse.
[4542] *katattā ācitattā ca*, lit., "because of the doing, and because of the heaping up [of that karma]"
[4543] This is the BJTS spelling; PTS gives *Bhāgīrasī*
[4544] *bhavate madhusakkarā*
[4545] this foot (as elsewhere) consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".
[4546] *bhavanti*, become
[4547] PTS and BJTS agree in presenting this as a six-footed verse.

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [4544]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4545]

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! (8) [4546]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4547]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[424. {427.}[4548] Ekadhammasavanīya[4549]]

The Victor, Padumuttara,
was the Master of Everything.
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [4548]

A matted-haired ascetic[4550] then,
I practiced fierce austerities.[4551]
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [4549]

I am not [then] able[4552] to go
over [him,] the Best of Buddhas.

[4548] *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.
[4549] "One-Teaching-Hearer." BJTS spells the name *Ekadammasavaṇīya*
[4550] *jaṭila*, an ascetic who wears his hair in a matted braid (*jaṭā*)
[4551] lit., "I was one who practices fierce austerities," reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, "rising over the bazaar"
[4552] *na gantuŋ visahām' ahaŋ*

Like a bird that has struck a rock,
I am unable to proceed.[4553] (3) [4550]

Having walked[4554] upon the water,
so I am flying through the sky.
Previously my behavior
never had been interrupted. (4) [4551]

"Well now I'll investigate that.
I might get some small benefit."
Descending from the sky I then
heard the [sweet] sound of the Teacher,
who was preaching impermanence
with a voice that was enticing,
good to listen to, beautiful.
I took up that [Teaching] back then. (5-6) [4552-4553]

Having perceived impermanence,[4555]
I went [back] to my hermitage.
Remaining as long as I lived,
I [later] passed away [right] there. (7) [4554]

In subsequent existences,
I recalled hearing the Teaching.[4556]
Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [4555][4557]

For thirty thousand aeons I
delighted in the world of gods,
and fifty-one times [while there], I
exercised rule over the gods. (9) [4556]

And twenty-one times I was [then]
a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (10) [4557]

I enjoyed [my] own good karma,[4558]
being happy from birth to birth.

[4553]lit., "I do not receive going"
[4554]reading *'vokammitvāna* ("set out") with BJTS for PTS *vomisitvāna* (?).
[4555]lit., "taking the perception of impermanence"
[4556]lit., "the Good Teaching," *saddhamma°*
[4557]PTS and BJTS agree in presenting this as a six-footed verse.
[4558]lit., "merit," *sakaŋ puññaŋ*

Recalling that perception, I
transmigrated from birth to birth.
I do not comprehend the end,[4559]
nirvana, the eternal state. (11) [4558][4560]

Sitting down in my father's house,
a monk with senses [well-]controlled
was [then] explaining this sermon,[4561]
spoken about impermanence:[4562] (12) [4559]

"In flux indeed is all that is;
things that arise and [then] decline
are being born [and then] dying;
happy is the relief from them." (13) [4560]

Right after having heard [that] verse,
I recalled my past perception.
Sitting down on a single seat,
I attained [my] arahantship. (14) [4561]

When [only] seven years of age,
I attained [my] arahantship.
The Buddha [himself] ordained me:
the fruit of hearing the Teaching. (15) [4562]

In the hundred thousand aeons
since I heard the Teaching back then,
I've come to know no bad rebirth:
the fruit of hearing the Teaching. (16) [4563]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (17) [4564]

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! (18) [4565]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [4566]

[4559] *na koṭi paṭivijjhāmi*
[4560] PTS and BJTS agree in presenting this as a six-footed verse.
[4561] *kathāyaŋ* (BJTS reads *kath' ayaṃ*)
[4562] reading *aniccatam udāhari*

Thus indeed Venerable Ekadhammasavanīya Thera spoke these verses.

The legend of Ekadhammasavanīya Thera is finished.

[425. {428.}[4563] Sucintita[4564]]

In the city, Haṃsavatī,
I was a cultivator then.
I [earn my] living by farming,
[and] through it I feed [my] children. (1) [4567]

[My] field back then was bountiful,
[and] my grain was producing seed;[4565]
when the fruit-bearing time arrived,
I then thought [about it] like this: (2) [4568]

"It's not right, it is not fitting
for one who knows what's virtuous,[4566]
that without giving to the monks,[4567]
I should consume the best of this. (3) [4569]

This Buddha's the Impartial One,[4568]
Bearing the Thirty-two Great Marks;
reared[4569] by him, the monks' Assembly
is the unsurpassed merit-field. (4) [4570]

I shall give a donation there,
the first of each of the new crop."[4570]
Thinking about [it] like that, I
was happy, with a gladdened mind.[4571] (5) [4571]

[Then] carrying grain from [my] field,
I went up to the Sambuddha.
Having approached the Sambuddha,
the World's Best One, the Bull of Men,

[4563] *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.
[4564] "Well-Thought-Out." #66 and #92 are *apadānas* of apparently different monks bearing this name.
[4565] lit., "fruited," *phalitaŋ*
[4566] *janantassa guṇāguṇaŋ*, lit., "for who knows virtue and non-virtue"
[4567] *saṅghe*, lit., "for the assembly of monks"
[4568] *asamasamo*
[4569] *pabhāvita*, BJTS gloss *prabhūta*, lit., "become" "produced" "increased" "furthered"
[4570] *navasassaŋ pure pure*, BJTS Sinh. gloss *paḷamu paḷamu...navaśasyadānaya*," "a donation of the new crop, the first the first [fruits]"
[4571] *haṭṭho pīṇitamānaso*

[and] worshipping the Teacher's feet,
I spoke these words [to the Buddha]: (6) [4572][4572]

"The new crop [of grain] has prospered;
you're[4573] the Recipient of Gifts.[4574]
O Sage, showing [me] compassion,
please accept it, O Eyeful One."[4575] (7) [4573]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking,
spoke these words [to me at that time]: (8) [4574]

"Four have entered [into the path];
four are established in [its] fruit.[4576]
This monks' Assembly is upright,
settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths
of people doing rituals,[4577]
beings looking [to earn] merit,
gifted for the monks,[4578] bears great fruit. (10) [4576]

The new crop, so too more than that,
is to be given to these monks.[4579]
Proposing [it], lead monks from the
Assembly to that house [of yours].
What has been prepared in your house,
give that to the monks' Assembly." (11) [4577][4580]

Proposing [it], leading monks, from the
Assembly to that house [of mine],
what had been prepared in my house,
I gave to the monks' Assembly. (12) [4578]

Due to that karma done very well,
with intention and [firm] resolve,

[4572]PTS and BJTS agree in presenting this as a six-footed verse.
[4573]reading *tvaṃ* with BJTS (and PTS alt.) for PTS *taŋ*
[4574]*āyāgo*. The term can refer to the recipient of sacrificial gifts, or to the gifts themselves. PTS seems to assume the latter meaning in reading *taŋ* for *tvaṃ*
[4575]reading *cakkhuma* (voc.) with BJTS for PTS *cakkhumā* (nom.)
[4576]BJTS glosses "stream-enterers, etc.," that is, the four who have entered the path and are established in its fruit are stream-enterers, once-returners, non-returners and arahants.
[4577]or "sacrifices," *yajantānaŋ manussānaŋ*
[4578]lit., "for the monks' Assembly," *saṅghe*
[4579]lit., "for this assembly of monks," *tasmin saṅghe*
[4580]PTS and BJTS agree in presenting this as a six-footed verse.

discarding [my] human body,
I went to Tāvatiṃsa [then]. (13) [4579]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height,]
[and it] was thirty leagues in width. (14) [4580]

The nineteenth recitation portion.
That palace of mine was crowded,
filled with [varied] groups of women.
Eating and [also] drinking there,
I live among the thirty gods.[4581] (15) [4581]

And three times in succession I
exercised divine rule [back then],
and five times in succession I
was a monarch who turns the wheel,
[and I enjoyed] much local rule,
innumerable by counting. (16) [4582][4582]

Transmigrating from birth to birth,
I receive unlimited wealth.
I have no lack of possessions:
that is the fruit of a new crop. (17) [4583]

Elephant- [and] horse-vehicles,
palanquins, also chariots —
I am obtaining all of them:
that is the fruit of a new crop. (18) [4584]

New clothing [and likewise] new fruit,
new food which has the best flavor —
I am obtaining all of them:
that is the fruit of a new crop. (19) [4585]

Silk cloth[4583] and woolen blankets[4584] too,
khoma and also cotton cloth[4585] —
I am obtaining all of them:
that is the fruit of a new crop. (20) [4586]

Groups of slave-women, groups of slaves,
and women who are all decked out —

[4581] i.e., in the Tāvatiṃsa heaven
[4582] PTS and BJTS agree in presenting this as a six-footed verse.
[4583] *koseyya*
[4584] *kambala*
[4585] *kappāsika*

I am obtaining all of them:
that is the fruit of a new crop. (21) [4587]

I am not cold, I am not hot;
burning fever does not exist.
And also mental suffering[4586]
is non-existent in my mind. (22) [4588]

[People say,] "Eat this," "enjoy this,"
"lit down [to sleep] in this [good] bed."
I am obtaining all of that:
that is the fruit of a new crop. (23) [4589]

Now is the final time for me;
[my] last rebirth is proceeding.[4587]
Today the fruit which I donated[4588]
is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,[4589]
I experience eight results,[4590]
in accordance with my karma. (25) [4591]

I'm handsome and I'm famous [too],
very wealthy[4591] and free from harm;
always in the majority,[4592]
my retinue has no factions.
They all are giving me respect,
whomever on earth I mix with.
And whatever gifts[4593] there [may] be,
I [always] get the first of each.[4594] (26-27) [4592-4593]

In the middle of the monks[4595] or

[4586]reading *dukkhaṃ* with BJTS for PTS *dukkaŋ*, an obvious typographical error
[4587]*carimo vattate bhavo*
[4588]reading *deyyadhammo…phalaṃ* with BJTS for PTS *deyyadhamme…phalaŋ* ("the fruit in [= of?] my donation")
[4589]lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"
[4590]*aṭṭhānisaŋse*. I count the eight here as (1) being handsome, (2) be famous, (3) being wealthy, (4) being free from harm, (5) always being in the majority, (6) having a united retinue, (7) respected by everyone, (8) always being the first to receive gifts
[4591]*mahābhogo*, lit., "one with many possessions"
[4592]*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"
[4593]*deyyadhammā*, that is, religious gifts presented to the brahmins officiating at a sacrifice, or the monks being honored in an almsgiving, or other religious adepts at a festival, etc.
[4594]*pure pure*
[4595]*bhikkhusaṅghassa…majjhe*

face-to-face with the Best Buddha,
passing over all the [others],
the donors are giving to me. (28) [4594]

Having given the first new crop,
for the monks of splendid virtue,[4596]
I am enjoying these results:
that is the fruit of a new crop. (29) [4595]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of a new crop. (30) [4596]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [4597]

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! (32) [4598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [4599]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

[426. {429.}[4597] Sovaṇṇakiṅkhaniya[4598]]

Having departed [home] with faith,
I went forth into homelessness.
Wearing robes made out of bark, I
placed [my] trust in asceticism.[4599] (1) [4600]

[4596] lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

[4597] *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.

[4598] "Gold *Kiṅkhani* Flower-er." BJTS spells the name "Soṇṇakiṅkhaṇiya"

[4599] *tapokammaṃ apassito*.

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
came to be in that period,
ferrying many folks across. (2) [4601]

[All] my strength was [then] exhausted,
due to a serious[4600] illness.
Remembering the Best Buddha,
making an excellent stupa
of sand, with a happy heart I
scattered golden *kiṅkhani* blooms,
by the thousands, [on that stupa,]
my mind [full of] exultation.[4601] (3-4) [4602-4603]

As though facing[4602] the Sambuddha,
I attended on that stupa
with mental pleasure about [him],
Atthadassi, the Neutral One. (5) [4604]

Reborn in[4603] the world of the gods,
I'm obtaining great happiness.
There I was the color of gold:
that's the fruit of Buddha-*pūjā*. (6) [4605]

[There] I had eight hundred million
women dressed in their ornaments.[4604]
They're waiting on me all the time:
that's the fruit of Buddha-*pūjā*. (7) [4606]

There sixty thousand instruments,
bhera-drums[4605] and *paṇava*-drums,[4606]
conch-shells and *deṇḍima*-drums[4607] [too,]
speaking the lovely sound of drums.[4608] (8) [4607]

[And also] eighty-four thousand
elephants all-ornamented,

[4600]*paramena*, "superior" "best." BJTS Sinhala gloss: *däḍi*, "strong"
[4601]reading *udaggamānaso* ("thrilled mind") with BJTS for PTS *uddaggamānaso* ("a mind on top of water")
[4602]or "face to face with"
[4603]lit., "being gone to"
[4604]*samalaṅkatā*, lit., "well-ornamented," "together with their ornaments," "all decked out"
[4605]*bheriyo*, "kettle-drums," BJTS Sinh. gloss *gäṭabera*
[4606]*paṇavāni*, "a kind of small drum or cymbal," BJTS Sinh. gloss *paṇā* [read *panā*] *bera*
[4607]*deṇḍimā*, "a kind of kettle-drum"
[4608]*vaggu* [BJTS *vagguṃ*] *vadati dundubhi* (BJTS, "speaking beautifully the sound of drums")

mātaṅgas[4609] rutting in three ways[4610]
[and] tuskers sixty years of age,
covered over with nets of gold,
[always] are attending[4611] on me,
and elephants equipped for war,[4612]
are not [ever] lacking for me.[4613] (9-10) [4608-4609]

I am enjoying the result
of golden *kiṅkhani*[4614] flowers.
Fifty-eight times I exercised
sovereignty over [all] the gods. (11) [4610]

And seventy-one times I was
a king who turns the wheel [of law].
On earth, a hundred and one times,
I exercised world-rulership. (12) [4611]

That one has now gained deathlessness,
unconditioned, hard to perceive.
The fetters have [all] been destroyed;
now there will be no more rebirth. (13) [4612]

In the eighteen hundred aeons
since I presented that flower,
I've come to know no bad rebirth:
that is the fruit of Buddha-*pūjā*. (14) [4613]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (15) [4614]

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! (16) [4615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [4616]

[4609] see n. to #1, v. 25 [164]. Or glossary?
[4610] i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.
[4611] lit., "are doing attendance"
[4612] *balakāye gaje c'eva*, lit., "and also army elephants" or "also elephants army troops" or "also cavalry elephants"
[4613] lit., "a lack…does not exist for me"
[4614] BJTS reads °*kiṅkhaṇi*°

Thus indeed Venerable Sovaṇṇakiṅkhaniya Thera spoke these verses.

The legend of Sovaṇṇakiṅkhaniya Thera is finished.

[427. {430.}[4615] Sovaṇṇakattarika[4616]]

The Self-Composed One,[4617] the Buddha,
the Self-Tamer,[4618] Attentive One,[4619]
Wandering the Path of Brahmā,[4620]
Delighting in Mental Relief,[4621] (1) [4617]

the Flood-Crosser,[4622] the Sambuddha,
Who Loves Meditation [and] Trance,[4623]
the Sage, the Seated One,[4624] Attainer,[4625]
Brilliant as Blue Lotus Petals:[4626] (2) [4618]

I approached [him,] the Best Buddha,
taking a gourd[4627] to hold water.
After washing the Buddha's feet,
I gave that [water-]gourd [to him]. (3) [4619]

The Sambuddha [then] had [it] fetched,
the Leader, Padumuttara,
"Bringing [more] water with this [gourd,]
place it at the soles of my feet." (4) [4620]

Agreeing, saying, "Excellent,"
and with respect for the Teacher,
carrying water with the gourd,[4628]
I brought it to the Best Buddha. (5) [4621]

[4615] *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.
[4616] "Golden Scissors" or "Golden Walking-stick-er" or (following BJTS, and preferred) "Golden Water-jug-er". BJTS (and PTS alt) reads the name *Soṇṇakontarika*, see below, n. to [4624]
[4617] reading *manobhāvanīyaṃ* with BJTS for PTS *manobhāvaniyaŋ*; BJTS Sinhala gloss *sambhāvanīya vū*
[4618] *attadantaŋ*
[4619] *samāhitaŋ*
[4620] *iriyamānam brahmapathe*. RD: "the path to the Br. world or the way to the highest good"
[4621] *citta-vūpasame rataŋ*
[4622] *oghatiṇṇaŋ*
[4623] *jhāyi-jhana-rata*
[4624] *upaviṭṭhaṃ*
[4625] *samāpannaŋ*
[4626] *indīvara-dala-pabhaŋ*
[4627] *alābu* RD: "a long white gourd, Curcurbita Lagenaris"
[4628] reading *alābunā 'hatvā* with BJTS for PTS *lābun'āhatvā*

The Great Hero gave thanks [for that,]
quenching [the anguish in] my heart,
"Because of giving [me] this gourd,
let what you think be accomplished." (6) [4622]

For fifteen[4629] aeons [after that,]
I delighted in the gods' world,
and thirty times I was a king,
a king who turns the wheel [of law]. (7) [4623]

Whether by day or else by night,
walking back and forth or standing,
a water pot[4630] made out of gold
is standing [right] in front of me. (8) [4624]

Giving a gourd to the Buddha,
I receive a gold water-pot:
the deed done with little trouble[4631]
becomes huge like that [later on]. (9) [4625]

In the hundred thousand aeons
since I gave [him] that gourd back then,
I've come to know no bad rebirth:
that's the fruit of [giving] a gourd. (10) [4626]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4627]

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! (12) [4628]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4629]

[4629] reading *paṇṇarasasu* with BJTS for PTS *pannarasesu*

[4630] reading *kontaraṃ* with BJTS (and PTS alt.) for PTS *kattara* in [4624], [4625]. *Kattara* is a knife or a walking stick; *kattarikā* a pair of scissors; *konta* (RD) "a pennant or standard". BJTS gloss on *kontaraṃ* is *keṇḍiyak*, a pot or jar, ewer or can (with a spout). Cone guesses "a lance?" for this passage (see *kontara*, s.v.), but I take the BJTS reading (even though I do not find any warrant for it beyond the context), given the correspondence between the gift (a water-gourd) and the result (a water-pot made of gold).

[4631] *appakampi kataṃ kāraṃ*, lit., "the deed done with little quaking,"

Thus indeed Venerable Sovaṇṇakattarika[4632] Thera spoke these verses.

The legend of Sovaṇṇakattarika[4633] Thera is finished.

The Summary:

Sakiṇsammajjaka Thera,
Ekadussī, thus Āsanī,
then Kadamba [and] Koraṇḍa,
Ghataṇ, also Savanika,
Sucintita, Kiṇkhanika,
and Soṇṇa-Kattarika[4634] too:
there are a hundred verses here
plus seventy-one [more verses]

The Sakiṇsammajjaka Chapter, the Forty-Third

Ekavihāriya Chapter, the Forty-Fourth

[428. {431.}[4635] Ekavihāriya[4636]]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,[4637]
Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,[4638] Unsupported,[4639]
Whose Mind is as Level as Space,[4640]
Very Empty,[4641] Neutral,[4642] Not Fond
of Appearances,[4643] the Master,[4644] (2) [4631]

[4632]BJTS reads *Soṇṇakontarika*
[4633]BJTS reads *Soṇṇakontarika*
[4634]BJTS (and PTS alt.) *Soṇṇakontarika*
[4635]*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.
[4636]""One Condition-er"
[4637]*gottena*
[4638]*nippapañca*, lit., "One who Lacks the Delays," i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.
[4639]*nirālambo*
[4640]*ākāsa-sama-mānaso*, following BJTS gloss (*no gāṭena*)
[4641]lit., "possessing much emptiness," reading *suññatā* with BJTS (and PTS alt.) for PTS *puññatā* ("much merit-ness," *sic*)
[4642]*tadī*
[4643]*animittarato*
[4644]*vasī*

Heart Unattached,[4645] Defilement-Free,[4646]
Not Mixing in the clan [and] group,[4647]
Greatly Compassionate, Hero,
Skilled in means of disciplining,[4648] (3) [4632]

Active in duties to others,[4649]
Training [the whole world] with [its] gods,[4650]
Drying Up the muddiness on
road that leads to nirvana —
undying, supreme enjoyment,[4651]
obstacle to old age and death[4652] —
the One Who Helps the World Across[4653]
was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,[4654] with the Voice of a Cuckoo,[4655]
the Sound of Brahmā,[4656] Thus-Gone-One,[4657]
Lifting [those on] very bad roads[4658]
who are lost[4659] without a Leader,[4660] (6) [4635]

preaching the stainless Teaching [then,]
the World-Leader was seen by me.
Having listened to his Teaching,
I went forth into homelessness. (7) [4636]

Going forth, I was then thinking
of the Victor's dispensation;
weighed down by associations,
I lived alone in lovely woods. (8) [4637]

Physical solitude became

[4645] *asaṅga-citto*
[4646] nikleso
[4647] *asaŋsaṭṭho kule gaṇe*
[4648] *vinayopāyakovido* (cf. Skt. *upāya kauśālya*)
[4649] *uyyutto parakiccesu*
[4650] *vinayanto sadevake*
[4651] *param-assāda*, BJTS Sinhala gloss *paramāśvādaya*
[4652] *jarāmaccunivāraṇaŋ*
[4653] *lokatārano*
[4654] *nātho*
[4655] *karavīikarudo* (BJTS [and PTS alt.] corrects to *karavīika-ruto*). RD *Karavīika* = the Indian cuckoo
[4656] *brahmaghoso*
[4657] *tathāgato*
[4658] *uddharanto mahāduggā*; I follow BJTS gloss in supplying "people" as the object of the verbal noun.
[4659] *vipannaṭṭhe* (PTS), *vipannaddhe* (BJTS)
[4660] *anāyake*

the great condition[4661] [then] for me,
possessed of mental solitude,
looking at meetings fearfully.[4662] (9) [4638]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4639]

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! (11) [4640]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4641]

Thus indeed Venerable Ekavihāriya Thera spoke these verses.

The legend of Ekavihāriya Thera is finished.

[429. {432.}[4663] Ekasaṅkhiya[4664]]

There was a large festival for
Vipassi Buddha's[4665] Bodhi [tree].
The populace came together,
worshipping[4666] [that] superb Bodhi. (1) [4642]

"Surely he's no inferior,
the one whose Bodhi [tree] this is;
this will be a Best of Buddhas;"
the Teacher's [tree] should be worshipped."[4667] (2) [4643]

After that, taking a conch shell,
I attended [that] Bodhi tree.

[4661] *hetubhūto*, i.e., the condition suitable to his attaining arahantship
[4662] reading *sakāyavūpakasso* [corrected in BJTS alt. to *vūpakāso*] *me hetubhūto mahābhavi* with BJTS for PTS *svakāūpakaṭṭho me hetubhūto mam āgami* ("physical solitude came to me become the condition for me")
[4663] *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.
[4664] "One Conch-er"
[4665] lit., "Blessed One's"
[4666] lit., "doing *pūjā*"
[4667] lit., "given *pūjā*

Blowing [that conch shell] every day,
I worshipped the supreme Bodhi. (3) [4644]

Doing that karma when near death,
I attained the world of the gods.
[When] my [human] body fell down,
I delighted in the gods' world. (4) [4645]

Thrilled, happy, overjoyed, [playing][4668]
sixty thousand instruments [they]
give service to me all the time:
that's the fruit of Buddha-*pūjā*, (5) [4646]

I was[4669] seventy one kings [named]
Sudassana[4670] in this aeon,
lords of the grove of rose-apples,[4671]
victorious on [all] four sides.[4672] (6) [4647]

The hundred types[4673] of instruments
are waiting on me all the time.
I'm enjoying [my] own karma:
that is the fruit of attendance. (7) [4648]

In whichever womb I'm reborn,
[whether] it's human or divine,
drums are always sounding for me,
even [while] in [my] mother's womb. (8) [4649]

After serving the Sambuddha,
after enjoying [all that] bliss,[4674]
[now] I've attained the deathless state,
auspicious, peaceful, unshaking. (9) [4650]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (10) [4651]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[4668] I follow BJTS Sinhala gloss in specifying the implied subject here
[4669] reading *āsiṃ* with BJTS for PTS *āsi* ("there were")
[4670] "Good to Look At"
[4671] *jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent
[4672] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[4673] *aṅgasatā*
[4674] *anubhotvāna sampadā*

Like elephants with broken chains,
I am living without constraint. (11) [4652]

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! (12) [4653]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4654]

Thus indeed Venerable Ekasaṅkhiya Thera spoke these verses.

The legend of Ekasaṅkhiya Thera is finished.

[430. {433.}[4675] Pāṭihīrasaññaka[4676]]

The Victor, Padumuttara,
Sacrificial Recipient,
entered the city at that time,
with a hundred thousand masters.[4677] (1) [4655]

When the Very Peaceful One, the
Neutral One, entered the city,
[many] gems shone brilliantly, [and]
there was a loud noise all the time. (2) [4656]

Through the Buddha's [great] majesty,[4678]
drums were being played and beaten;
the lutes[4679] were played all by themselves,
when Buddha entered the city. (3) [4657]

I'm honoring[4680] the Best Buddha,
Padumuttara, Great Sage;
after seeing the miracle,
I pleased [my own] heart [over it]. (4) [4658]

[4675] *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.
[4676] "Miracle-Perceiver." This is the BJTS (and correct) spelling; PTS reads *Pātihīra*°
[4677] *vasī* = arahants
[4678] *ānubhāvena*
[4679] *vīnā*, the Indian lute, mandolin, veena
[4680] *namassāmi*, paying honor to, giving homage to, venerating

"O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Through no [one's] will, the instruments
are being played all by themselves!" (5) [4659]

In the hundred thousand aeons
since I obtained that perception,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (6) [4660]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4661]

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! (8) [4662]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4663]

Thus indeed Venerable Pāṭihīrasaññaka Thera spoke these verses.

The legend of Pāṭihīrasaññaka Thera is finished.

[431. {434.}[4681] Ñāṇathavika[4682]]

I saw the Ultimate Biped,
shining like a dinner-plate tree,[4683]
blazing forth like a tree of lamps,
glittering as though [made of] gold. (1) [4664]

Putting aside [my] water-pot,[4684]
[my] robes of bark and [my] ewer,[4685]

[4681] *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.
[4682] "Knowledge-Praiser"
[4683] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[4684] *kamaṇḍaluŋ*, a long-spouted jar for carrying water used by non-Buddhist ascetics
[4685] *kuṇḍikaŋ*, also a pot used for water, sometimes synonymous with a *kamaṇḍalu* but here distinguished as a separate type.

placing deer-hide on one shoulder,
I [then] praised [him,] the Best Buddha: (2) [4665]

"Great Sage, shedding[4686] the knowledge-light,[4687]
which dispels confusion-darkness
[produced by] the delusion-web,
you're the One who has Crossed Over. (3) [4666]

O Unexcelled One,[4688] you lift up
this world in its entirety;[4689]
there is not in its whole extent[4690]
a simile[4691] for your knowledge. (4) [4667]

Due to that knowledge, the Buddha[4692]
is known as[4693] "the Omniscient One."[4694]
Great Hero, I'm worshipping him,
the Unobstructed,[4695] All-Knower."[4696] (5) [4668]

In the hundred thousand aeons
since I praised the Best of Buddhas,
I've come to know no bad rebirth:
that's the fruit of praising knowledge. (6) [4669]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4670]

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! (8) [4671]

The four analytical modes,
and these eight deliverances,

[4686] *dassayitvā*, lit., "having shown" "havig displayed" "having diffused"
[4687] reading *ñāṇālokaṃ* with BJTS for PTS *ñāṇalokaŋ* ("the world of knowledge")
[4688] reading *anuttara* (voc.) with BJTS for PTS *anuttaraŋ* (acc.). The BJTS reading has the adjective modify "you" (Buddha); the PTS reading has it modify "world"
[4689] *sabbāvantaŋ*, fr. *sabbāvant*, "all, entire;" BJTS gloss *siyalu sattvayan sahita* ("with all its creatures")
[4690] *yāvatā ca gato gati*, lit., "as far as going goes," BJTS Sinh. gloss *yāmtāk da ētāk* ("however far, to that extent")
[4691] *upamā n'atthi*, "analogy" "metaphor" "likeness"
[4692] reading *buddho* with BJTS for PTS *bhotvā* (= *hutvā* ?)
[4693] *pavuccati*, lit., "is called" "is said to be" "is pronounced"
[4694] *sabbaññū ti*
[4695] reading *anāvaraṃ* with BJTS (and PTS alt.) for PTS *anāsavaŋ* ("Undefiled")
[4696] *sabbaññutaŋ*

six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4672]

Thus indeed Venerable Ñāṇathavika Thera spoke these verses.

The legend of Ñāṇathavika Thera is finished.

[432. {435.}[4697] Ucchukaṇḍika[4698]]

In the city, Bandhumatī,
I was a gate-keeper [back then].
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [4673]

Happy, with pleasure in [my] heart,
bringing a stalk of sugarcane,[4699]
I gave it to [him,] the Best Buddha,
the Great Sage [known as] Vipassi. (2) [4674]

In the ninety-one aeons since
I gave [the Buddha] sugar-cane,
I've come to know no bad rebirth:
the fruit of a sugar-cane stalk. (3) [4675]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4676]

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) [4677]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4678]

[4697] *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.
[4698] "Stalk of Sugarcane-er" BJTS reads *Ucchukhaṇḍika* ("Broken Bit/Stick of Sugarcane")
[4699] *ucchu* + *kaṇḍika*, fr. *kaṇḍa*, a reed or stalk or arrow shaft (or the entire arrow). BJTS reads *ucchu* + *khaṇḍaka*, with much the same meaning. Sugar-cane grows like bamboo, shooting up discrete stalks or canes (hence the name) which are then chewed raw, or boiled and processed into granulated sugar.

Thus indeed Venerable Ucchukaṇḍika[4700] Thera spoke these verses.

The legend of Ucchukaṇḍika[4701] Thera is finished.

[433. {436.}[4702] Kalambadāyaka[4703]]

The Sambuddha[4704] named Romasa[4705]
was living on a mountainside.
I gave bindweed[4706] to that [Buddha],
[feeling well-]pleased by [my] own hands. (1) [4679]

In the ninety-four aeons since
I gave that donation back then,
I've come to know no bad rebirth:
that's the fruit of [giving] bindweed. (2) [4680]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4681]

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! (4) [4682]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4683]

Thus indeed Venerable Kalambadāyaka Thera spoke these verses.

[4700] BJTS reads Ucchukhaṇḍika°

[4701] BJTS reads Ucchukhaṇḍika°

[4702] *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.

[4703] "Stalk of Sugar-Cane-er" BJTS reads *Ucchukhaṇḍika* ("a broken bit/a stick of sugar-cane")

[4704] BJTS takes him as a Lonely (*pacceka*, Sinh. *pasē*) Buddha, even though the text is unambiguous in labelling him a Sambuddha.

[4705] see above, note to #226, v. 4 (BJTS v. 2404) for a discussion of possible meanings and details of the use of this name elsewhere in *Apadāna*.

[4706] *kalamba*, RD draws attention to Skt. *kalambika*, *kalambuka* = convulvulus repens, bindweed, but there are other possibilities including the tree menispermum calumba (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss on [169] and [4005]) Anthocephalus Cadamba (*Rub.*), Sinh. *kalamba*. BJTS Sinh. gloss here is *vilapalā*, "edible greens from a lake[side]," which accords with the context whatever the actual plant was (or would be called in English). An alternative, and reasonable translation might be "wild greens" or "edible greens"

The legend of Kalambadāyaka Thera is finished.

[434. {437.}[4707] Ambāṭaka[4708]]

Seeing the Buddha in the woods,
the Self-Become, Unconquered One,
having taken a hog-plum,[4709] I
gave [it] to the Self-Become One. (1) [4684]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [4685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4686]

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! (4) [4687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4688]

Thus indeed Venerable Ambāṭaka Thera spoke these verses.

The legend of Ambāṭaka Thera is finished.

[4707] *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.
[4708] "Hog-Plum"
[4709] *ambāṭakā*, RD: "the hog-plum, Spondias Mangifera (a kind of mango), Vin ii.17 (°vana), DA i.271 (°rukkha)." BJTS gloss *ämbarälla*, *ämbäräla*, a small, sour, mango-like fruit which is cooked as a curry.

[435. {438.}[4710] Harīṭakadāyaka[4711]]

Myrobalan[4712] and gooseberry,[4713]
mango, rose-apple,[4714] bahera,[4715]
jujube,[4716] markingnut,[4717] bel[4718] —
I'm carrying [that] by myself. (1) [4689]

Seeing a Meditator, Sage,
Trance-Lover, on a [mountain] slope,
a Great Sage [dwelling there] alone,
who was tormented by disease,
taking a myrobalan, I
gave [it] to the Self-Become One.
When the medicine was eaten,[4719]
it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,
the Buddha [then] expressed [his] thanks:[4720]
"Due to this gift of medicine
and the allaying[4721] of illness,
being divine or human, or
born in another existence,[4722]
may you be happy everywhere,
and may illness not come to you." (4-5) [4692-4693]

Having said this, the Sambuddha,
the Self-Become One, the Great Sage,
the Hero,[4723] rose into the sky,
just like a swan-king in the air. (6) [4694]

[4710] *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.

[4711] "Myrobalan Donor"

[4712] *harīṭakaŋ* = Sinhala *araḷu*, yellow myrobalan, terminalia chebula

[4713] *āmalakaŋ* = Sinhala *nelli*, phyllanthus emblica, emblic myrobalan, Indian gooseberry

[4714] fruit of the eugenia, *damba*, *jambu*

[4715] *vibhīṭakaŋ*, Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*

[4716] *kolaŋ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

[4717] *bhallātakaŋ bhallī, badulla* = semecarpus anacardium, Sinh. *badulu*

[4718] *bellaŋ, billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

[4719] *khādamattamhi bhesajje*, lit., "as soon as the medicine was eaten." BJTS reads *katamattamhi bhesajje* ("right when the medicine was done [or made]")

[4720] *anumodianiyaŋ akā*, lit., "made an expression of thanks." Both PTS and BJTS record an alternate reading which is more straightforward: *anumodaŋ akāsi me*, "expressed [his] thanks to me"

[4721] reading °*vūpasamena* with BJTS for PTS °*vupasamena*

[4722] *jāto vā aññajātiyā*, lit.,(following BJTS gloss) "or born in some other birth-state"

[4723] BJTS (and PTS alt.) reads *dhīro* ("the wise one")

From when I gave myrobalan
to the Great Sage, the Self-Become,
until this [present] birth [of mine,]
illness did not arise for me. (7) [4695]

This is the final time for me;
[my] last rebirth is proceeding.[4724]
The three knowledges are attained;
[I have] done what the Buddha taught! (8) [4696]

In the ninety-four aeons since
I gave [him] medicine back then,
I've come to know no bad rebirth:
that is the fruit of medicine. (9) [4697]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4698]

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! (11) [4699]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4700]

Thus indeed Venerable Harīṭakadāyaka Thera spoke these verses.

The legend of Harīṭakadāyaka Thera is finished.

[436. {439.}[4725] Ambapiṇḍiya[4726]]

I was then an elephant-king,
with tusks like plough-poles, fully grown.
Wandering in a large forest,[4727]
I saw the Leader of the World. (1) [4701]

[4724] *carimo vattate bhavo*

[4725] *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.

[4726] "Mango-Cluster-er"

[4727] reading *brahāraññe* with BJTS (and PTS alt.) for PTS *Brahmāraññe* ("Brahmā's forest")

Taking a cluster of mangoes,[4728]
I gave [them] to [him,] the Teacher.
The Great Hero accepted them,
Siddhattha, Leader of the World. (2) [4702]

While I[4729] meditated [on him],
the Victor then consumed [that fruit].
Bringing pleasure to [my] heart there,
I was reborn in Tusitā.[4730] (3) [4703]

After falling down from there, I
was a monarch who turns the wheel.
[Then] through that very method, I,
having enjoyed [great] good fortune,[4731]
being one bent on exertion,
calmed,[4732] devoid of grounds for rebirth,[4733]
knowing well all the defilements,
am living [here now,] undefiled. (4-5) [4704-4705]

In the ninety-four aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (6) [4706]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4707]

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! (8) [4708]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4709]

[4728] *ambapiṇḍi*. The term can mean "lump"or "round mass" too, but it's not clear how an elephant would get or make a lump or ball of mango to present a Buddha; "mango-cud" seems unlikely. Wild elephants eat by breaking branches, fronds or stems off trees and shrubs with their trunks, and the image here seems to be along those lines: mangoes fruit in clusters along branches, and the protagonist has apparently broken off such a branch, clustered with mangoes, to give the Buddha.
[4729] reading *mama* with BJTS (and PTS. alt.; gen. abs. construction) for PTS *mamaŋ* (acc.)
[4730] the heaven of happiness
[4731] *sampadā*, [good] achievements, etc.
[4732] *upasanto*
[4733] *nirūpadhi*

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

[437. {440.}[4734] Jambuphaliya[4735]]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame, (1) [4710]

taking the best [rose-apple][4736] fruit,
with a mind that was very clear,
I gave [it] to the Teacher, the
Hero, the One Deserving Gifts. (2) [4711]

O Biped-Lord,[4737] O World's Best One,
Bull of Men, due to that karma,
I've attained the unshaking place
beyond [all] conquest and defeat. (3) [4712]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. (4) [4713]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4714]

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! (6) [4715]

[4734] *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.

[4735] "Rose-apple-Fruit-er." Virtually the same *apadāna* is repeated below as #{552} (BJTS only), ascribed to Nadīkassapa Thera. Lacking the name "Rose-apple Fruit-er" there it leaves the type of fruit donated ambiguous, as does the Pāḷi

[4736] *jambu*. BJTS Sinhala gloss suggests this interpolation, presumably based on the name of the protagonist (which appears in the colophon), but the Pāli of the poem itself does not specify what *kind* of fruit this one was the best of.

[4737] I read this and the following two epithets in the vocative, in keeping with PTS, though BJTS reads them as nominatives, continuing the preceding verse, here and in the repeated version (#{552}). See the latter for the treatment of them as nominatives.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4716]

Thus indeed Venerable Jambuphaliya Thera spoke these verses.

The legend of Jambuphaliya Thera is finished.

The Summary:

Ekavihārī Thera and
Saṅkhika, Pāṭihīraka,
Thavika and Ucchukaṇḍī[4738]
Kalamb', Ambāṭakapadā,[4739]
Harīṭak', and Ambapiṇḍī,
Jambuda goes as the tenth [poem].
There are eighty-six verses [here],
which are counted by those who know.

The Ekavihāriya Chapter, the Forty-Fourth

Vibhīṭaki[4740] Chapter, the Forty-Fifth

[438. {441.}[4741] Vibhīṭakamiñjaya[4742]]

Kakusandha, the Great Hero,
was a Master of Everything.
Alienated [4743] from the group,
he went into the forest [then]. (1) [4717]

Having gathered numerous seeds,[4744]

[4738] BJTS reads *Ucchukhaṇḍi*
[4739] BJTS reads *Ambāṭakappadā*
[4740] BJTS reads *Vibhīṭaka*
[4741] *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.
[4742] "*Bahera*-nut-er"
[4743] reading *vūpakaṭṭho* with BJTS for PTS *vupakaṭṭho*
[4744] *bījabījaŋ*, taking the reduplication as indicative of a large number, "seeds and seeds." BJTS Sinhala gloss interpolates "*bulu*" (*bahera*, "bastard myrobolan," *vibhītaka*), identifying the type of seed on the basis of the protagonist's name (as it appears in the colophon), even though the Pali does not specify it. Cty (p. 487) eliminates even the clue in the name, calling this monk *Bījabījadāyaka* ("Numerous Seeds Donor") after this distinctive term in the text. However, cty proceeds to specify, like BJTS, that these were *vibhīṭaka* [Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*] seeds and even to explain that "the meaning is: 'having allowed *vibhīṭaka* fruits to

I strung them on a [piece of] vine.
At that time the Blessed One was
meditating on a mountain. (2) [4718]

Having seen the God of Gods, I,
with a mind that was very clear,
presented [all those] seeds to [him],
the Hero, Deserving of Gifts. (3) [4719]

Within the [present] aeon, since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that's the fruit of numerous seeds. (4) [4720]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4721]

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! (6) [4722]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4723]

Thus indeed Venerable Vibhīṭakamiñjaya Thera spoke these verses.

The legend of Vibhīṭakamiñjaya Thera is finished.

[439. {442.}[4745] Koladāyaka[4746]]

I was dressed in[4747] deer-leather [then,]
wearing garments made out of bark.
Carrying a *khāri* load, I

mature, taking the seeds [that is] the kernels, mixing [them] with honey [and] sugar, I gave them to Kakusandha, the Blessed One' "

[4745] *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.

[4746] "Jujube Donor." Virtually the same *apadāna* is repeated below as #{553}, where it is ascribed to the historical monk Gayākassapa.

[4747] lit., "with"

brought jujubes[4748] to the ashram. (1) [4724]

At that time the Buddha, Sikhi,
was alone with nobody else.[4749]
He [then] approached my hermitage,
shining brightly all of the time. (2) [4725]

Bringing pleasure to [my] own heart,
worshipping[4750] the Compliant One,[4751]
taking [them] with both of my hands
I gave the Buddha jujubes. (3) [4726]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
the fruit of giving jujubes. (4) [4727]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4728]

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! (6) [4729]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4730]

Thus indeed Venerable Koladāyaka Thera spoke these verses.

The legend of Koladāyaka Thera is finished.

[4748] *kolaŋ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.
[4749] lit., "without a second"
[4750] lit., "and worshipping"
[4751] *subbataŋ*

[440. {443.}[4752] Billaphaliya[4753]]

On Candabhāgā River's bank,
my well-constructed hermitage
was served by varied [types] of trees,
[and] strewn with *bel* trees [full of fruit.] (1) [4731]

Seeing a fragrant *bel* tree,[4754] I,
remembering the Best Buddha,
having filled up a *khāri* load,
thrilled, mind [stirred up] with emotion,
having approached Kakusandha,
with a mind that was very clear,
I gave [that] *bel* fruit [I had brought]
to [him,] the Hero, Merit-Field. (2-3) [4732-4733]

Within the [present] aeon, since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [4734]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4735]

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! (6) [4736]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4737]

Thus indeed Venerable Billaphaliya Thera spoke these verses.

The legend of Billaphaliya Thera is finished.

[4752] *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.

[4753] "*Bel*-Fruit-er"

[4754] *bellaŋ, billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

[441. {444.}[4755] Bhallāṭakadāyaka[4756]]

Spreading out a rug made of grass[4757]
for the Gold-Colored Sambuddha,
Bearing the Thirty-two Great Marks,
flying[4758] along the forest[4759] top,
like a regal *sal* tree in bloom,
I asked [him,] the Best of Buddhas:
"let the Buddha show me mercy;
I would like to give [you] alms food." (1-2) [4738-4739]

Merciful, Compassionate One,
Atthadassi, Greatly Famed One,
discerning what I was thinking,
descended to my hermitage. (3) [4740]

Descending, the Sambuddha then
sat down on [that] mat made of leaves.[4760]
Having taken some markingnut,[4761]
I gave [it] to the Best Buddha. (4) [4741]

While I meditated [on him],
the Victor then consumed [that fruit].
Bringing pleasure to [my] heart there,
I then worshipped [him,] the Victor. (5) [4742]

In the eighteen hundred aeons
since I gave [him] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (6) [4743]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4744]

Being in Best Buddha's presence
was a very good thing for me.

[4755] *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.
[4756] "Markingnut Fruit-er"
[4757] *tiṇattharaŋ*
[4758] lit., "going"
[4759] *pavana*°. Despite RD's qualms (*pavana*, s.v.) I follow the tradition in reading this as "forest, woods" rather than "the side of a mountain." Note BJTS alt. *vipina*°.
[4760] *paṇṇasanthare*, presumably the "rug made of grass" mentioned in v. 2
[4761] *bhallātakaŋ bhallī, badulla* = semecarpus anacardium, Sinh. *badulu*

The three knowledges are attained;
[I have] done what the Buddha taught! (8) [4745]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4746]

Thus indeed Venerable Bhallāṭakadāyaka Thera spoke these verses.

The legend of Bhallāṭakadāyaka Thera is finished.

[442. {445.}[4762] Utuḷhipupphiya[4763]]

Taking an *utuḷhi* flower,
I offered it to the Bodhi,
when [that] banyan[4764] tree had grown large,
in the golden-colored sunlight.[4765] (1) [4747]

Within the [present] aeon, since
I offered a flower back then,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [4748]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4749]

Being in Best Buddha's presence
was a very good thing for me.

[4762] *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.

[4763] "*Utuḷhi*-Flower-er." BJTS reads *Uttalipupphiya*, "*Uttali*-Flower-er."

[4764] *nigrodhe, nigrodha* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, Ficus Indica; Bot. dict.: milky fig tree, Ficus altissima (*Urti.*) The banyan was the Bodhi tree only of Kassapa Buddha, the twenty-third Buddha of *Buddhavaṃsa* and third of the five Buddhas of the present "auspicious" or "lucky" (*bhadda*) aeon (Gotama is the fourth, Maitreya will be the fifth); thus the text inadvertently indicates that this offering was made in the Kassapa Buddha-era.

[4765] I take *haritobhāsa* as *haritā* + *obhāsa*, but it could also be *harita* + *obhāsa* = splendorous pale green, modifying the tree, which seems to be BJTS' preferred reading (gloss: *nil-pähä äti*, "having blue color"). I also take the string of locatives as an absolute construction ("when…") whereas BJTS treats them as straightforward locatives, with the protagonist taking a flower *on* the banyan tree. BJTS seems to misunderstand *nigrodha*, glossing it *nāgabodhirukṣayehi*, "on the ironwood bodhi tree." Ironwood was the Bodhi tree of four previous Buddhas (Maṅgala, Sumana, Revata and Sobhita) but all of them lived before the present aeon.

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [4750]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4751]

Thus indeed Venerable Utuḷhipupphiya[4766] Thera spoke these verses.

The legend of Utuḷhipupphiya[4767] Thera is finished.

[443. {446.}[4768] Ambāṭakiya[4769]]

Vessabhū, the Sage, having plunged
into a *sal*-forest in bloom,
sat down on a bad mountain road
like a lion, the Well-Born-One.[4770] (1) [4752]

Happy, with pleasure in [my] heart,
I presented[4771] hog-plum[4772] [to him],
the Merit-Field, the Great Hero,
[feeling well-]pleased by my own hands. (2) [4753]

In the thirty-one aeons since
I offered[4773] that flower[4774] [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4754]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
I am living without constraint. (4) [4755]

[4766] BJTS reads *Uttalipupphiya*, "*Uttali*-Flower-er."
[4767] BJTS reads *Uttalipupphiya*, "*Uttali*-Flower-er."
[4768] *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.
[4769] "Hog-Plum-er"
[4770] *abhijāto*
[4771] lit., "did *pūjā* to"
[4772] *ambāṭakā*, RD: "the hog-plum, Spondias Mangifera (a kind of mango)." BJTS gloss *ämbarälla*, *ämbäräḷḷa*, a small, sour, mango-like fruit which is cooked as a curry. Here the protagonist apparently offered hog-plum flowers rather than fruits (see v. 3, below)
[4773] *abhiropayiŋ*
[4774] though "hog-plum" evokes the small sour fruit, in the present instance the protagonist apparently offers flowers from that tree

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) [4756]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4757]

Thus indeed Venerable Ambāṭakiya Thera spoke these verses.

The legend of Ambāṭakiya Thera is finished.

[444. {447.}[4775] Sīhāsanika[4776]]

Happy, with pleasure in [my] heart,
I gave a lion-throne [to him,]
Padumuttara, Blessed One,
the Well-Wisher of All Creatures.[4777] (1) [4758]

In the world of gods or of men,
wherever I am living [then],
I'm receiving a huge mansion:
that's the fruit of a lion-throne. (2) [4759]

Many couches[4778] made out of gold,
made of silver, made of rubies,
made of gemstones, made of crystal,
are produced for me all the time. (3) [4760]

Making a seat for the Bodhi
of the [Buddha] named "Best Lotus,"
I'm born in an exalted clan;
O! the Teaching's propriety![4779] (4) [4761]

In the hundred thousand aeons
since I made [him that] lion-throne,

[4775] *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.
[4776] "Lion-throne-er." Cf. #11, #175, above, for two monks with a similar name/seed karma ("Sīhāsanadāyaka"). In addition to those two, many additional monks offered lion-thrones as their seed karmas, e.g., #20, #33, #39, #108, #327, #328, above, and #445 {448}, #450 {453}, below.
[4777] *sabbabhūtahitesino*
[4778] *bahū…pallaṅkā*
[4779] *aho dhammasudhammatā*, BJTS gloss "the propriety of the Dharma is amazing!"

I've come to know no bad rebirth:
that's the fruit of a lion-throne. (5) [4762]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4763]

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! (7) [4764]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4765]

Thus indeed Venerable Sīhāsanika Thera spoke these verses.

The legend of Sīhāsanika Thera is finished.

[445. {448.}[4780] Pādapīṭhiya[4781]]

The Sambuddha named Sumedha,
the Chief, Compassionate, the Sage,
causing many beings to cross,
[then] reached nirvana, Great-Famed One. (1) [4766]

Happy, with pleasure in [my] heart,
I had a stool for the feet made
close to the lion-throne of him,
of Sumedha, the Sage So Great. (2) [4767]

Doing that wholesome karma which
bears fruit and leads to happiness,[4782]
conforming to [my] good[4783] karma,
I [then] went to Tāvatiṃsa. (3) [4768]

[4780] *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.
[4781] "Footstool-er"
[4782] *sukhapākaŋ sukhūdāyaŋ*, 'whose fruit is happiness, which leads to happiness." Not that I accept the BJTS reading *sukhūdāyaṃ* ("leading to happiness") for PTS *sukhindriyaŋ*, "wwith happy senses ith happy senses," though the latter could appropriately be taken as an adverb qualifying *katvāna*, i.e., "doing wholsesome karma"
[4783] lit., "meritorious"

When I was living in that [world,]
being endowed with good[4784] karma,
when lifting up [my] feet a gold
footstool [then] comes to be for me. (4) [4769]

The gain for them is well-received,
who are getting a listening;
serving[4785] [Buddha] in nirvana,[4786]
they're receiving huge happiness. (5) [4770]

My karma too was so well done,
[carefully] employing merchants.
After having a footstool made,
I'm receiving a chair of gold. (6) [4771]

Whichever direction I go,[4787]
for any reason at all, I'm
stepping on a stool of gold:
that is the fruit of good[4788] karma. (7) [4772]

In the thirty thousand aeons
since I did that karma back then,
I've come to know no bad rebirth:
that is the fruit of a footstool. (8) [4773]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [4774]

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! (10) [4775]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [4776]

Thus indeed Venerable Pādapīṭhiya Thera spoke these verses.

The legend of Pādapīṭhiya Thera is finished.

[4784] lit., "meritorious"
[4785] *kāraŋ katvāna*, lit., "doing deeds for"
[4786] *nibbute*, lit., "with regard to one who has reached nirvana"
[4787] *pakkāmi*
[4788] lit., "meritorious"

[446. {449.}[4789] Vedikāraka[4790]]

Making a well-made railing for
the foot of the superb Bodhi[4791]
of Padumuttara Buddha,
I brought pleasure to [my] own heart. (1) [4777]

Really excellent[4792] merchandise,[4793]
[things] man-made and [things] not man-made,[4794]
are raining [on me] from the sky:
that is the fruit of a railing. (2) [4778]

Being jumped on from both [sides] when
threatening armies are massing,[4795]
I am not seeing frights or fears:
that is the fruit of a railing. (3) [4779]

Discerning what I am thinking,
a good mansion gets made[4796] [for me]
[with] many very costly beds:
that is the fruit of a railing. (4) [4780]

In the hundred thousand aeons
since I had that railing made [then],
I've come to know no bad rebirth:
that is the fruit of a railing. (5) [4781]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4782]

Being in Best Buddha's presence

[4789] *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.
[4790] "Railing-Maker." Cf. #143, above, for another monk with the same name/seed karma.
[4791] i.e., at the base of his Bodhi tree, which was a *salala* tree.
[4792] reading *atolārṇi* (PTS) or *athoḷārāṇṇi* (BJTS) as *ati-uḷārāṇi*, "excessively lofty" "very superior"
[4793] *bhaṇḍāni*, "things," "articles," "stock in trade," "goods," "property;" BJTS Sinh. goss *bhāṇḍayō*
[4794] *katāni akatāni ca*, or "manufactured and natural"
[4795] *ubhato byūḷhasaṇgame* (BJTS *vyūḷḷhasaṅgame*)/*pakkhadanto bhayānake*, following the first suggestion for interpreting this difficult half-verse in BJTS Sinhala gloss, which takes the first compound as *v[i]yūḷha + saṅgame*, lit., "the meeting of a mass of troops" (Sinhala gloss: "being sprung upon from two sides by a frightful army"). The other suggestion, also possible, takes *vyūḷḷhasaṅgame* in the sense of "meeting that has arisen" (but also "intention," "plan," "design:" *aramuṇak*) to produce "[when] springing forward into dangerous situations" (or "an intention to spring forward into imminent danger")
[4796] lit., "is produced" "is born" "comes into existence"

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (7) [4783]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4784]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[447. {450.}[4797] Bodhighariya[4798]]

Happy, with pleasure in [my] heart,
I had a Bodhi-tree shrine[4799] made
for Siddhattha, the Blessed One,
the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,[4800]
I live in a house [made of] gems.
There's neither cold nor hot for me;
the wind does not touch my body. (2) [4786]

In the fifty-sixth aeon hence
I was a wheel-turning monarch;
my city known as Kāsika,[4801]
constructed by Vissakamma,[4802]
was spread out for ten leagues [in length,]
[and it measured] eight leagues in width.
No[thing] in that city was [made
of][4803] sticks [or of] vines [or of] clay. (3-4) [4787-4788]

[4797] *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.
[4798] "Bodhi Tree Shrine-er"
[4799] *bodhigharam*, lit., "bodhi [tree] house," an enclosure surrounding a Bodhi tree which functions both as shrine and as protection for the tree. Siddhattha Buddha's Bodhi tree was a *kaṇikāra*, "dinner-plate tree"
[4800] the heaven of happiness
[4801] "in the Benares Country"," cf. Kāsi, Benares, where many of the *Jātaka* stories are set.
[4802] Vishwakarma, "the divine architect"
[4803] I follow BJTS Sinhala gloss in interpolating "thing" as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*n'atthi*, "do not exist") in that city.

[My] palace known as Maṅgala,[4804]
constructed by Vissakamma,
[measured] a league across [in length,]
and it was a half a league wide. (5) [4789]

[Its] eighty-four thousand pillars
were [all made out of solid] gold;
the pinnacles were made of gems,
and the roofs were [made of] silver. (6) [4790]

That house all made of [solid] gold,
constructed by Vissakamma,
was occupied by me [back then]:
that's the fruit of giving a shrine.[4805] (7) [4791]

After enjoying all of that,
in the world[4806] of gods [and of] men,
today I have reached nirvana,
the peaceful state that's unexcelled. (8) [4792]

In the ninety-four aeons since
I had that Bodhi[-tree-]shrine made,
I've come to know no bad rebirth:
that's the fruit of giving a shrine. (9) [4793]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4794]

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! (11) [4795]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4796]

Thus indeed Venerable Bodhighariya Thera spoke these verses.

The legend of Bodhighariya Thera is finished.

The Summary:

[4804]"Auspicious" "Festival"
[4805]lit., "of giving a [Bodhi tree] house"
[4806]or "state" "existence": *bhave* rather than *loke*

Vibhīṭakī,[4807] Kolaphalī,
Billa-Bhallāṭakappada,
Nigrodha[4808] and Ambāṭakī,
Āsanī, Pādapīṭhaka,
Vedika, Bodhigharika:
the verses that are counted here,
which are declared in this chapter,
all[-told] are one less than eighty.

The Vibhīṭaki Chapter, the Forty-Fifth

Jagatidāyaka Chapter, the Forty-Sixth

[448. {451.}[4809] Jagatidāyaka[4810]]

Happy, with pleasure in [my] heart,
I had the spot of earth[4811] cleared for
the foot of the superb Bodhi[4812]
of Dhammadassi [Buddha], Sage. (1) [4797]

From a cliff or from a mountain,
[when] I have fallen from a tree,
I get support [to break] the fall:
that's the fruit of a spot of earth. (2) [4798]

Thieves are not harassing me [and]
rulers[4813] don't despise me [either];
I am surpassing all my friends:
that's the fruit of a spot of earth. (3) [4799]

In whichever womb I'm reborn,
[whether] it's human or divine,
everywhere I'm being worshipped:[4814]
that's the fruit of a spot of earth. (4) [4800]

[4807] BJTS *Viṭabhīkī* is an obvious typographical error here
[4808] BJTS reads Uttal'
[4809] *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.
[4810] "Spot of Earth Donor"
[4811] *jagati*, lit., "earth" "the ground"
[4812] i.e., at the base of his Bodhi tree, which was a *bimbijāla* tree, .
[4813] kṣatriyans, *khattiyo*
[4814] *sabbattha pūjito homi*

In the eighteen hundred aeons
[since] I prepared that spot of earth,
I've come to know no bad rebirth:
that's the fruit of a spot of earth. (5) [4801]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4802]

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! (7) [4803]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4804]

Thus indeed Venerable Jagatidāyaka Thera spoke these verses.

The legend of Jagatidāyaka Thera is finished.

[449. {452.}[4815] Morahatthiya[4816]]

Collecting [some] peacock feathers,
I [then] approached the World-Leader.
Happy, with pleasure in [my] heart,
I gave [him those] peacock feathers. (1) [4805]

Through those[4817] peacock feathers, [given]
with intention and [firm] resolve,
the three fires[4818] are blown out in me;
I'm receiving huge happiness. (2) [4806]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Having given peacock feathers,
I'm receiving huge happiness. (3) [4807]

[4815] *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.
[4816] "Peacock Feather-er"
[4817] lit., "these"
[4818] The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

The three fires[4819] are blown out in me;
all [new] existence is destroyed;
all the defilements are exhausted,
I am [now] living, undefiled. (4) [4808]

In the thirty-one aeons since
I gave [him] that donation then,
I've come to know no bad rebirth:
that's the fruit of peacock feathers. (5) [4809]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4810]

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! (7) [4811]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4812]

Thus indeed Venerable Morahatthiya Thera spoke these verses.

The legend of Morahatthiya Thera is finished.

[450. {453.}[4820] Sīhāsanavījanīya[4821]]

I worshipped the Bodhi tree of
Tissa [Buddha], the Blessed One.
Having taken up a fan there,
I fanned the [Bodhi's] lion-throne. (1) [4813]

In the ninety-two aeons since
I fanned that lion-throne back then,
I've come to know no bad rebirth:
that is the fruit of fanning [it]. (2) [4814]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[4819] The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)
[4820] *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.
[4821] "Lion-Throne Fan-er"

Like elephants with broken chains,
I am living without constraint. (3) [4815]

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! (4) [4816]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4817]

Thus indeed Venerable Sīhāsanavījanīya Thera spoke these verses.

The legend of Sīhāsanavījanīya Thera is finished.

[451. {454.}[4822] Tiṇukkadhāriya[4823]]

Happy, with pleasure in [my] heart,
I carried three [grass] torches at
the foot of the superb Bodhi[4824]
of Padumuttara Buddha. (1) [4818]

In the hundred thousand aeons
since I carried those torches [then],
I've come to know no bad rebirth:
that's the fruit of giving torches. (2) [4819]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4820]

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! (4) [4821]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4822]

[4822] *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.
[4823] "Grass-Torch-Bearer," BJTS reads less ambiguously *Tiṇukkādhāraka*°
[4824] i.e., at the base of his Bodhi tree, which was a *salala* tree.

Thus indeed Venerable Tiṇukkadhāriya Thera spoke these verses.

The legend of Tiṇukkadhāriya Thera is finished.

[452. {455.}[4825] Akkamanadāyaka[4826]]

I gave a [plank for][4827] stepping on
to Kakusandha, the [Great] Sage,
the Brahmin, the Perfected One,[4828]
going during the siesta. (1) [4823]

Within the [present] aeon, since
I gave [him] that donation then,
I've come to know no bad rebirth:
that is the fruit of a foot-plank. (2) [4824]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4825]

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! (4) [4826]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4827]

Thus indeed Venerable Akkamanadāyaka Thera spoke these verses.

The legend of Akkamanadāyaka Thera is finished.

[4825] *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.

[4826] "Foot-Plank Donor"

[4827] I follow BJTS gloss in taking "a stepping-upon-er" as a "plank for the feet" (*pā - puvaravak* [= *lälla*]

[4828] *vusīmato<vusīmant, vusitavant*. perfected or accomplished, especially with regard to *brahmacariya* (celibacy)

[453. {456.}[4829] Vanakoraṇḍiya[4830]]

Taking wild *koraṇḍa* [flowers,][4831]
I offered [them] to the Buddha
[named] Siddhattha, the Blessed One,
the World's Best One, the Neutral One. (1) [4828]

In the ninety-four aeons since
I offered [him] that flower [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [4829]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4830]

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! (4) [4831]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4832]

Thus indeed Venerable Vanakoraṇḍiya Thera spoke these verses.

The legend of Vanakoraṇḍiya Thera is finished.

[454. {457.}[4832] Ekachattiya[4833]]

The world had turned to [burning] coal,
the earth was mixed with hot embers.[4834]

[4829] *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.
[4830] "Wild *Koraṇḍa*-er"
[4831] *vanakoraṇḍam*, presumably a wild-growing (lit., "forest") variety of *koraṇḍa*, Sinh. *kaṭukoraṇḍu*, Barberia prionitis (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD); here BJTS gloss is *vanakaraṇḍa*, which I do not find in the dictionaries (a different species from *kaṭukoraṇḍa*?)
[4832] *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.
[4833] "One Umbrella-er." #409 {412} above is the *apadāna* of a monk bearing this same name.
[4834] *kakkulānugatā mahī*

Padumuttara, Blessed One,
walked back and forth in open air. (1) [4833]

Carrying a white umbrella,
I proceeded along a road.
Having seen the Sambuddha there,
I experienced happiness. (2) [4834]

"The ground is full of [the sun's] rays;
this earth is like [burning] charcoal.
The gusty winds[4835] that are blowing
deplete the breath of the body.[4836] (3) [4835]

Please accept this, [my] umbrella,
which blocks the [sun's] heat [and] the winds,
killing[4837] [both] the heat and the cold;
[through it] I will touch nirvana." (4) [4836]

Merciful, Compassionate One,
Padumuttara, Greatly Famed,
discerning what I was thinking,
the Victor then accepted [it]. (5) [4837]

Lord of gods for thirty aeons,
I exercised divine rule [then,]
and five hundred [different] times,
I was a king who turns the wheel. (6) [4838]

[There was also] much local rule,
innumerable by counting.
I'm enjoying my own karma,
formerly well-done by myself. (7) [4839]

This is the final time for me;
[my] last rebirth is proceeding.[4838]
Even now[4839] a white umbrella
is carried for me all the time. (8) [4840]

In the hundred thousand aeons
since I gave that umbrella then,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (9) [4841]

[4835] *mahāvātā*
[4836] reading *sarirāsukhepanā* with BJTS (and PTS alt.,; see Cone, asu-1, s.v. for a discussion of this very passage, reading *sarirassa-asu-khepana*) for PTS *sarirass' ānukhepanā*
[4837] reading *vihanantaṃ* with BJTS for PTS *viharanti* ("they are dwelling")
[4838] *carimo vattate bhavo*
[4839] lit., "even today"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4842]

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! (11) [4843]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4844]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

[455. {458.}[4840] Jātipupphiya[4841]]

When the Blessed One passed away,[4842]
Padumuttara, Greatly Famed,
putting flowers into a box,[4843]
I offered them to the relics.[4844] (1) [4845]

Bringing pleasure to [my] heart there,
I went to Nimmāna [heaven].[4845]
Residing in[4846] the world of gods,
I remembered [my] good[4847] karma. (2) [4846]

From the sky a rain of flowers
is raining on me all the time.
Transmigrating[4848] among humans,
I was a king who had great fame. (3) [4847]

[4840] *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.
[4841] "Some Kind (*jāti*°) of Flower-er"
[4842] lit., "reached nirvana"
[4843] *caṅgoṭake*. BJTS gloss, straying from the text, gives "a flower bouquet (*mal-kaḍak*) of jasmine flowers (*dasamanmalin*) for the top (*mudun*, of the stupa)"
[4844] or "the body:" *sarīram*
[4845] Nirmāṇarati, a heaven wherein, as its name implies, one delights in form.
[4846] lit., "gone to"
[4847] lit., "meritorious"
[4848] *saŋsarāmi…ce*, lit., "if I am transmigrating"

In that place a rain of flowers
is raining on me every day,
due to that flower-offering[4849]
to the One Who Sees Everything. (4) [4848]

This is the final time for me;
[my] last rebirth is proceeding.[4850]
Even today, a flower-rain
is raining on me every day. (5) [4849]

In the hundred thousand aeons
since I presented that flower,
I've come to know no bad rebirth:
that's the fruit of relic-worship.[4851] (6) [4850]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4851]

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! (8) [4852]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4853]

Thus indeed Venerable Jātipupphiya Thera spoke these verses.

The legend of Jātipupphiya Thera is finished.

[456. {459.}[4852] Paṭṭipupphiya[4853]]

When the relics were carried off,
when the drums were being beaten,

[4849] lit., "flower-*pūjā*"
[4850] *carimo vattate bhavo*
[4851] lit., "doing *pūjā* to the body"
[4852] *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.
[4853] "Red Lodh Flower-er." This is the BJTS reading for PTS *Sattipaṇṇiya*, "Satti-Leaf-er". I do not find *satti* in the dictionaries as the name of a type of flower. BJTS chapter summary confirms its reading, but so does the PTS summary (see below), leaving the correct reading something of a mystery. I take the BJTS reading here because at least it has a meaning.

happy, with pleasure in [my] heart,
I offered[4854] a red lodh[4855] flower. (1) [4854]

In the hundred thousand aeons
since I offered[4856] that flower [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship.[4857] (2) [4855]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4856]

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! (4) [4857]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4858]

Thus indeed Venerable Paṭṭipupphiya[4858] Thera spoke these verses.

The legend of Paṭṭipupphiya[4859] Thera is finished.

[457. {460.}[4860] Gandhapūjaka[4861]]

When the pyres were constructed
various scents[4862] were [then] gathered.
Happy, with pleasure in [my] heart,
I offered[4863] a handful of scents. (1) [4859]

[4854]lit., "did *pūjā*"
[4855]*paṭṭipuppham*, Sinh. *rat lot* or *ratu lot gasa*, Engl. red lodh tree, the bark of which is used in dying. PTS reads *sattipuppham* ("a *satti* flower")
[4856]lit., "did *pūjā*"
[4857]lit., "doing *pūjā* to the body"
[4858]PTS reads *Sattipaṇṇiyo*°
[4859]PTS reads *Sattipaṇṇiyo*°
[4860]*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.
[4861]"Scent-Offerer"
[4862]i.e., perfumes, incense. Because the offering is of "a handful," I take the "scent" in question to be some sort of scented resin akin to Sinh. *dummala* or frankincense, both of which come in the form of small pebbles.
[4863]lit., "did *pūjā*"

In the hundred thousand aeons
since I worshipped that pyre [back then],
I've come to know no bad rebirth:
that's the fruit of worshipping[4864] pyres. (2) [4860]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4861]

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! (4) [4862]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4863]

Thus indeed Venerable Gandhapūjaka Thera spoke these verses.

The legend of Gandhapūjaka Thera is finished.

The Summary:

Jagatī and[4865] Morahatthī,
Āsanī, Ukkadhāraka,
Akkamī, Vanakoraṇḍī,
Chattada, Jātipūjaka,
and the elder Paṭṭipupphī,[4866]
the tenth is Gandhapūjaka.
There are sixty-seven verses
which are counted by those who know.

The Jagatidāyaka Chapter, the Forty-Sixth

[4864] lit., "dong *pūjā*"
[4865] BJTS omits *ca*
[4866] PTS reads *Sattipaṇṇī*

Sālakusumiya Chapter, the Forty-Seventh

[458. {461.}[4867] Sālakusumiya[4868]]

When the Blessed One passed away —
the one whose name was "Best Lotus" —
when the funeral pyre was raised,
I offered[4869] a *sal*-flower[4870] there. (1) [4864]

In the hundred thousand aeons
since I presented that flower,
I've come to know no bad rebirth:
that's the fruit of worshipping[4871] pyres. (2) [4865]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am living without constraint. (3) [4866]

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! (4) [4867]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4868]

Thus indeed Venerable Sālakusumiya Thera spoke these verses.

The legend of Sālakusumiya Thera is finished.

[4867] *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.
[4868] "*Sal*-Flower-er"
[4869] lit., "did *pūjā*"
[4870] shorea robusta
[4871] lit., "dong *pūjā*"

[459. {462.}[4872] Citapūjaka[4873]]

When the Buddha[4874] was being burned,
Sikhi, the Kinsman of the World,
I offered the funeral pyre
eight [sweet-smelling] champak flowers. (1) [4869]

In the thirty-one aeons since
I presented that flower [then],
I've come to know no bad rebirth:
that's the fruit of worshipping[4875] pyres. (2) [4870]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4871]

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! (4) [4872]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4873]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[460. {463.}[4876] Citakanibbāpaka[4877]]

When the corpse was being burnt of
Vessabhu [Buddha], the Great Sage,
taking [sweetly-]scented water,
I put out the funeral pyre. (1) [4874]

[4872] *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.
[4873] "Pyre-Worshipper"
[4874] lit., "the Blessed One"
[4875] lit., "dong *pūjā*"
[4876] *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.
[4877] "Pyre-Extinguisher"

In the thirty-one aeons since
I put out that funeral pyre,
I've come to know no bad rebirth:
that's the fruit of scented water. (2) [4875]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4876]

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! (4) [4877]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4878]

Thus indeed Venerable Citakanibbāpaka Thera spoke these verses.

The legend of Citakanibbāpaka Thera is finished.

[461. {464.}[4878] Setudāyaka[4879]]

Happy, with pleasure in [my] heart,
I had a causeway constructed,
near the [meditation] walkway
of Vipassi, the Blessed One. (1) [4879]

In the ninety-one aeons since
I had that causeway made [back then],
I've come to know no bad rebirth:
that is the fruit of a causeway. (2) [4880]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4881]

Being in Best Buddha's presence
was a very good thing for me.

[4878] *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.
[4879] "Causeway Donor"

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [4882]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4883]

Thus indeed Venerable Setudāyaka Thera spoke these verses.

The legend of Setudāyaka Thera is finished.

[462. {465.}[4880] Sumanatālavaṇṭiya[4881]]

I gave a fan of palmyra,[4882]
covered with jasmine flowers, to
Siddhattha, the Blessed One, [and]
bore it [for] the Greatly Famed One. (1) [4884]

In the ninety-four aeons since
I gave that palmyra fan then,
I've come to know no bad rebirth:
that's the fruit of palmyra fans. (2) [4885]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4886]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [4887]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4888]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

The legend of Sumanatālavaṇṭiya Thera is finished.

[4880] *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.
[4881] "Jasmine-Palmyra-Fan-er." This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, under the same name, as #375 [378]
[4882] the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is Borassus flabelliformis

[463. {466.}[4883] Avaṇṭaphaliya[4884]]

The Blessed One, Hundred-Rayed One,[4885]
the Self-Become, Unconquered One,
Seclusion-Lover,[4886] Sambuddha,
went forth in order to seek food. (1) [4889]

[Holding] fruit in [my] hand I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [4890]

In the ninety-four 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) [4891]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4892]

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) [4893]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4894]

Thus indeed Venerable Avaṇṭaphaliya[4887] Thera spoke these verses.

The legend of Avaṇṭaphaliya[4888] Thera is finished.

[4883] *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.
[4884] this is the BJTS spelling; PTS reads *Avaṭaphaliya*. This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, titled *Avaṇṭaphaladāyaka-apadāna*, as #378 [381], and also below, #501 {504}, titled *Avaṭaphaliya-apadāna*. With the name *Tālaphaliya°*, and only a slight change, it also appears as #506 {509} The meaning is "Stemless Fruit-er"
[4885] *sataraŋsi*, i.e., "the Sun"
[4886] *viveka-kāma*
[4887] this is the BJTS spelling; PTS reads *Avaṭaphaliya*. Cone (s.v.) accepts the spelling *avaṭa* but indicates the possibility that it might be a mistake for *avaṇṭa*. Though she recognizes the literal meaning of the latter ("stemless"), she treats these *Apadāna* passages as references to a type of fruit by that name.
[4888] this is the BJTS spelling; PTS reads *Avaṭaphaliya*.

[464. {467.}[4889] Labujadāyaka[4890]]

In the city, Bandhumatī,
I worked in a hermitage then.[4891]
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [4895]

Taking fruit of a breadfruit[4892] [tree,]
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it].
With a mind that was very clear,
having given Buddha that fruit,
productive of delight for me,
bringing happiness in this world,
I then came to possess great joy
and vast, ultimate happiness.
A gem was truly produced for
[me,] being reborn here and there.[4893] (2-3) [4896-4898][4894]

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [4899]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4900]

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! (6) [4901]

[4889] *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.
[4890] "Breadfruit Donor." This same *apadāna* (with the slight difference that the fifth and sixth verses are inverted there) appears above, with the same title in BJTS (PTS gives Labujaphal-adāyaka), as #379 [382], above. It also appears below, titled *Nāḷikeradāyaka*°, with the slight change of the first foot of the second verse to read "coconut" rather than "breadfruit"
[4891] *ārāmika*, lit., "hermitage attendant" or "hermitage dweller"
[4892] Artocarpus lacucha or incisa; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.
[4893] lit., "from where to there" (*yahiŋ tahiŋ*, PTS) or "from there to there" (*tahiṃ tahiṃ*, BJTS and PTS alt.)
[4894] PTS treats these as two verses of six feet each; BJTS treats them as three typical four-footed verses. BJTS is presumably correct, since the parallel *apadāna*,

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4902]

Thus indeed Venerable Labujadāyaka Thera spoke these verses.

The legend of Labujadāyaka Thera is finished.

[465. {468.}[4895] Pilakkhaphaladāyaka[4896]]

Seeing Buddha in the forest,[4897]
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leafed fig[4898] fruit [to him]. (1) [4903]

In the eighteen hundred aeons
since I gave fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [4904]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4905]

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! (4) [4906]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4907]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

[4895] *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.
[4896] "Wave-leafed Fig Fruit Donor." This is the BJTS spelling for PTS *Pilakkhuphaladāyaka*. This same *apadāna* (with the slight difference that the third and fourth verses are inverted there) appears above, with this spelling in both BJTS and PTS, as #381 [384]
[4897] *vanante*, in the forest or at the edge/border of the forest
[4898] *pilakkha*, the wave — leaved or wave-leafed fig tree, Ficus infectoria; (Bot. Dict. gives Ficus Arnottiana (*Urti.*), Sinh. *pulila*

[466. {469.}[4899] Sayampaṭibhāṇiya[4900]]

"Who is not pleased after seeing
the God of Gods, the Bull of Men,
shining like a dinner-plate tree,
[when he's] going along the road? (1) [4908]

Who is not pleased after seeing
him shining the light of knowledge,
driving away [all] the darkness,
ferrying many folks across? (2) [4909]

Who is not pleased after seeing
the Leader of the World going
with one hundred thousand masters,
[and] lifting up many beings? (3) [4910]

Who is not pleased after seeing
[him] beat the drum of the Teaching,
sounding[4901] the roar of a lion,
crushing groups of ford-worshippers?[4902] (4) [4911]

Who is not pleased after seeing
[all the gods] including Brahmā
come all the way from Brahmā's world,
asking [Buddha] subtle questions? (5) [4912]

Who is not pleased after seeing
[the world] with [its] gods imploring,
[both] hands pressed together for him,
enjoying merit due to that? (6) [4913]

Who is not pleased after seeing
all the people come together,
attending on[4903] the Eyeful One?
Invited,[4904] he does not waver. (7) [4914]

Who is not pleased after seeing
numerous drums bellowing, [and]

[4899] *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.
[4900] "Understanding [or Illumination, Ready Wit, Confident Speech, etc.] by Himself-er." Compare #64, the *apadāna* of Parappasādaka ("Other-Pleaser"), for a different *apadāna* employing a parallel grammatical construction
[4901] reading *vinadantaṃ* with BJTS (and PTS alt.) for PTS *vināda ntaŋ*
[4902] or "the groups of heretics," *titthiye gaṇe*
[4903] *sampavārenti*, lit., "doing service with [each other]" or "doing service together"
[4904] BJTS reads this to mean that one who is invited to join in would not hesitate to do so.

rutting elephants trumpeting,
when he's entering the city? (8) [4915]

Who is not pleased after seeing
the All-Bright One[4905] always shining,
[and] raised spots[4906] becoming level,
when he is going on the road?[4907] (9) [4916]

Who is not pleased after seeing
[him] instructing every being,
being heard throughout the cosmos,[4908]
when the Blessed One[4909] is speaking?" (10) [4917]

In the hundred thousand aeons
since I praised the Buddha [like that],
I've come to know no bad rebirth:
that is the fruit of praising [him]. (11) [4918]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4919]

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! (13) [4920]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4921]

Thus indeed Venerable Sayampaṭibhāṇiya Thera spoke these verses.

The legend of Sayampaṭibhāṇiya Thera is finished.

[4905] *sabbabhā*, note the singular verb; I follow BJTS Sinh. gloss in treating this as an epithet referring to the BUddha.
[4906] *abbhuṇṇatā*, BJTS reads *abbhunnatā*, both spellings are witnessed elsewhere in the Pāli.
[4907] *vīthiyā*; BJTS (and PTS alt.) read *rathiyā*, both terms means "road" (in the locative, or else the instrumental "along the road").
[4908] lit., "within the universe," *cakkavāḷamhi*
[4909] lit., "the Buddha"

[467. {470.}[4910] Nimittavyākaraṇiya[4911]]

Plunged into the Himalayas,
I'm reciting mantras back the,
[and] fifty-four thousand students
attended on me [in that place]. (1) [4922]

They all learned by heart,[4912] true knowers,[4913]
were masters of Vedic science;[4914]
having come of their own accord,[4915]
they dwelt in the Himalayas. (2) [4923]

The Son of a God, Greatly Famed,
falling from Tusitā [heaven],[4916]
was reborn in a mother's womb,
attentive [and] remembering. (3) [4924]

When the Buddha[4917] was being born,
the ten-thousand world-system quaked,
[and] those who were blind obtained[4918] eyes,[4919]
when the Leader was being born. (4) [4925]

This entire [great bountiful][4920] earth
quaked in every manner.[4921]
Having heard the sound of shouting,
the populace was frightened [then]. (5) [4926]

All the people came together,
and they came into my presence.

[4910] *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.
[4911] "Explanation of the Signs-er" or "Explanation of Omens-er"
[4912] *adhītā* fr. *adhīyati*
[4913] *vedagū*, i.e., those who have the higher or highest knowledges (*veda*) *as opposed to* (acc. to RD) those who are masters of "the Vedas". The protagonist, in this case, is both.
[4914] *chalaṅgaŋ*, lit., "the six branches." RD: "the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti-sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 6316; Pv ii.613; Miln 178, 236." BJTS understand this as an adjective modifying "[reading] marks," i.e., "the six branches of the science (*śāstraya*) of marks," but given the use of the term to refer to the six branches of Vedic science above ([3605] = Sela (#389 {392}), v. 24,
[4915] *sakavijjāh'*
[4916] lit., "body," *kāyā*, i.e., the body he was born in and bore in Tusitā heaven, a "happy body"
[4917] lit., "the Sambuddha"
[4918] *alatthiŋsu*, PTS alt. *aladdhiŋsu*, BJTS *alabhiṃsu* all to *labhati*
[4919] or "vision," *cakkhuŋ*
[4920] the lit. meaning of the term used here for "earth," *vasudhā*
[4921] reading *sabbākāraṃ* with BJTS (and PTS alt as *sabbakāraŋ*, sic) for PTS *chabbikāraŋ*, ("six circumstances")

"The [great bountiful] earth has quaked,
what will this be the result of?" (6) [4927]

I answered them, "Don't be frightened;
there is nothing for you to fear.
Let all of you be confident;
this omen portends happiness. (7) [4928]

[This great bountiful] earth quakes through
contact[4922] with [one of] eight causes.
Likewise [this] sign is [also] seen:
there's a huge effulgence [of light]. (8) [4929]

Without a doubt a Best Buddha,
an Eyeful One, will [soon] be born!"
Having [thus] informed the people,
I spoke about the five precepts.[4923] (9) [4930]

Hearing of the five precepts,[4924] and
a Buddha's birth, hard to obtain,
happy [and] full of excitement,[4925]
their hair stood on end in delight.[4926] (10) [4931]

In the ninety-two aeons since
I explained the signs [at that time],
I've come to know no bad rebirth:
that is the fruit of explaining. (11) [4932]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4933]

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! (13) [4934]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4935]

[4922]PTS *samphassa*, BJTS *samphussa*, "touching on"
[4923]*pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.
[4924]*pañcasīlāni*
[4925]*ubbegajātā sumanā*, lit., "excitement-born [and] good-minded"
[4926]*tuṭṭhahaṭṭhā āsiṃsu te*, lit., "they were all horripilating with delight"

Thus indeed Venerable Nimittavyākaraṇiya Thera spoke these verses.

The legend of Nimittavyākaraṇiya Thera is finished.

The Summary:

Sālakusumiya Thera,[4927]
Pūjā and Nibbāpaka [too],
Setuda and Tālavaṇṭī,
Avaṇṭa,[4928] Labuja-ppada,
Pilakkha[4929] and Paṭibhāṇī,
brahmin Veyyakaraṇaka:
exactly two hundred verses
are counted [here] by those who know.

The Sālakusumiya Chapter, the Forty-Seventh

Naḷamāli Chapter, the Forty-Eighth

[468. {471.}[4930] Naḷamāliya[4931]]

I saw the Leader of the World,
the Golden-Colored Sambuddha,
Sacrificial Recipient,
flying[4932] along the forest top. (1) [4936]

Having taken a reed-flower,[4933]
I am setting out all the time.
There I saw [him], the Sambuddha,
the Flood-Crosser, Undefiled One. (2) [4937]

Happy, with pleasure in [my] heart,
I offered[4934] that reed-flower to
the Great Hero, Worthy of Gifts,[4935]

[4927] reading *sālakusumiya thero* with BJTS; PTS gives *Sālapupphī ca yo thero*
[4928] PTS reads *Avaṭa*
[4929] PTS reads *Pilakkhu*
[4930] *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.
[4931] "Reed-Flower-er"
[4932] lit., "going"
[4933] BJTS Sinh. gloss on "reed" (*naḷa*) is *baṭa* = "reed, a small species of bamboo, *ochlanda stridula*" (Bot. Dict.)
[4934] lit., "did *pūjā*"
[4935] *dakkhineyyaŋ*

the Pitier of the Whole World.[4936] (3) [4938]

In the thirty-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4939]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4940]

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! (6) [4941]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4942]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[469. {472.}[4937] Maṇipūjaka[4938]]

The Victor, Padumuttara,
was a Master of Everything,
Seclusion-Lover, the Sambuddha
was flying[4939] through the sky [back then]. (1) [4943]

In the Himalayan region,
there was a large natural lake.
My palace was [located] there,
bound up with [my] good[4940] karma. (2) [4944]

Having gone out from the palace,
I saw the Leader of the World,

[4936] *sabbalokānukampakaŋ*
[4937] *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.
[4938] "Gem-Offerer"
[4939] lit., "going"
[4940] lit., "meritorious"

bright like a blue water lily,[4941]
blazing up like a fire-altar. (3) [4945]

[Thinking,] "I'll worship[4942] the Leader,"
[though] I searched[4943] I saw no flower.
Bringing pleasure to [my] own heart,
I worshipped [him], the Teacher, [then]. (4) [4946]

With the gem [I had] on my head,[4944]
I worshipped[4945] [him], the World-Leader:
"Let there be a lucky result
of this offering[4946] of a gem." (5) [4947]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
spoke this verse [about me then]: (6) [4948]

"Let your thought have a good result;
let you receive huge happiness.
Because of offering[4947] this gem,
let you experience great fame." (7) [4949]

Having said this, the Blessed One,
the one whose name was "Best Lotus,"
the Best Buddha [then] flew away,[4948]
to where [his] mind directed [him]. (8) [4950]

Sixty aeons the lord of gods,
I exercised divine rule.
And another hundred times I
was a monarch who turns the wheel. (9) [4951]

When I had become a god who
remembered [his] former karma,
a gemstone comes to be for me,
[which functioned as] my source of light.[4949] (10) [4952]

Eighty-six thousand women [then]

[4941] *indīvaraŋ, Cassia fistula*
[4942] lit., "do *pūjā*"
[4943] *vicinaŋ*, lit., "searching," "investigating"
[4944] presumably a gem on a turban of some sort
[4945] lit., "did *pūjā*"
[4946] lit., "*pūjā*"
[4947] lit., "doing *pūjā*"
[4948] lit., "went"
[4949] *ālokākaraṇo mama* (BJTS reads *mamaŋ*, "providing me light")

were [married to me as] my wives,
with varied clothes and jewelry
and wearing earrings made of gems,
with long eyelashes, lovely smiles[4950]
and slim waists, pleasant to look at.[4951]
[They're] constantly waiting on me:
that's the fruit of offering gems. (11-12) [4953-4954]

Well-made[4952] things to adorn [myself]
are [coming] to me as I wish,
made of gold and made of gemstones,
[and] likewise made out of rubies. (13) [4955]

Delightful gabled huts and caves,
and beds that are very costly,
discerning what I am thinking,
are produced according to wish. (14) [4956]

The gain for them is well-received
who get to listen [to Buddha,]
the Merit-Field for humankind,
the Medicine for all that breathe. (15) [4957]

My karma too was [so] well done,
which is that I saw the Leader.
I am freed from [all] suffering;[4953]
[I've] attained the unshaking state. (16) [4958]

In whichever womb I'm reborn,
[whether] it's human or divine,
on all sides are the seven gems;
there is light for me all the time. (17) [4959]

Because of that gem-offering,[4954]
having enjoyed [great] good fortune,[4955]
the knowledge-light is seen by me;
I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons
since I offered[4956] that gem [to him],

[4950] hasulā = ?
[4951] RD gives "good hips," referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS
[4952] reading *sukatā* with BJTS for *katākatā* ("man-made and natural")
[4953] *vinīpātā*
[4954] lit., "gem-*pūjā*"
[4955] *sampadā*, [good] achievements, etc.
[4956] lit., "did *pūjā*"

I've come to know no bad rebirth:
that's the fruit of offering gems.[4957] (19) [4961]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [4962]

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! (21) [4963]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4964]

Thus indeed Venerable Maṇipūjaka Thera spoke these verses.

The legend of Maṇipūjaka Thera is finished.

[470. {473.}[4958] Ukkāsatika[4959]]

The Blessed One named Kosika,
Meditator, Trance-Loving One,
Buddha, Seclusion-Lover, Sage,
lived on Cittakūṭa[4960] back then. (1) [4965]

Plunged[4961] into the Himalayas,
attended by troops of women,
I saw [him], Kosika Buddha,
like the moon on the fifteenth day.[4962] (2) [4966]

With[4963] a hundred flaming[-torches,][4964]

[4957] lit., "of gem-*pūjā*"
[4958] *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.
[4959] "Hundred-Flame-er"
[4960] = Citrakūṭa, a mountain in the Himalayas, one of five said to surround Lake Anottata (Anavatapta), composed of all precious metals and famed for golden swans living in a golden cave. DPPN I:869: "It is generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"
[4961] lit., "plunging"
[4962] i.e., when it is full, *puṇṇamāse va candimā*
[4963] *gahetvā*, lit., "taking"
[4964] following BJTS in understanding these "flames" as "torches with flames"

I waited on [him] at that time.
Remaining seven nights and days,
on the eighth [day] I departed.[4965] (3) [4967]

With a pleased heart, having worshipped
the Self-Become, Unconquered One,
Kosika Buddha, [when] he rose,
I [also] gave one meal [to him]. (4) [4968]

Through that karma for the World's Best,
the Biped-Lord, the Bull of Men,
I was reborn in Tusitā:[4966]
that is the fruit of [that] one meal. (5) [4969]

During the day and also at
night, there is always light for me;
on all sides for a hundred leagues,
I am permeated by light. (6) [4970]

In the fifty-fifth aeon hence
I was a king who turns the wheel,
lord of the grove of rose-apples,[4967]
victorious on [all] four sides.[4968] (7) [4971]

My city at that time was rich,
prosperous and well-constructed.
[It measured] thirty leagues in length,
and [it was] twenty leagues in width. (8) [4972]

[My] city was named Sobhana;[4969]
[it] was built by Vissakamma.
[It] did not lack for the ten sounds,[4970]
well-accompanied by cymbals.[4971] (9) [4973]

No[thing] in that city was [made
of][4972] sticks [or of] vines [or of] clay.
Everything was made out of gold,
[and] it was shining all the time. (10) [4974]

[4965] *agamas'*, lit., "I left" "I went [away]"
[4966] *tusite kāye*, lit., "in a Tusitā body" or "in the Tusitā group"
[4967] *jambusaṇḍa* = *jambudīpa* = India, the South Asian continent
[4968] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[4969] "beautiful"
[4970] reading *dasasadda* + *a* + *vivittantaṃ* with BJTS for PTS *dasasaddâvivittan taŋ*.
[4971] reading *sammatāḷa*° (BJTS) for *samatāḷa*° (PTS).
[4972] I follow BJTS Sinhala gloss in interpolating "thing" as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*n'atthi*, "do not exist") in that city.

Four rampart walls surrounded [it];
they were constructed out of gems.
In the middle, a palmyra
pond[4973] was made by Vissakamma. (11) [4975]

[There were] ten thousand ponds [as well],
covered with pink and blue lotus,
covered with white lotuses [too],
[all] exuding varied perfumes. (12) [4976]

In the ninety-four aeons since
I carried those torches[4974] [for him],
I've come to know no bad rebirth:
the fruit of carrying torches. (13) [4977]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [4978]

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! (15) [4979]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [4980]

Thus indeed Venerable Ukkāsatika Thera spoke these verses.

The legend of Ukkāsatika Thera is finished.

[471. {474.}[4975] Sumanavījaniya[4976]]

With[4977] a fan [covered in] jasmine,
I fanned the superb Bodhi at

[4973] *tālapattī*, BJTS gloss *tālapaṅkhatīhu*
[4974] lit., "that," but given that the torches numbered one hundred, I translate it as the plural pronoun
[4975] *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.
[4976] "Jasmine-Fan-er". Cf. #375 {378} and #462 {465} above for *apadānas* ascribed to monks with a similar name (in translation then name is the same, but in Pāli it is altogether different, and these are separate *apadānas*)
[4977] *gayha*

the foot of the superb Bodhi[4978]
of Vipassi, the Blessed One. (1) [4981]

In the eleven aeons since
I fanned that superb Bodhi [tree],
I've come to know no bad rebirth:
that is the fruit of a fanning. (2) [4982]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4983]

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! (4) [4984]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4985]

Thus indeed Venerable Sumanavījaniya Thera spoke these verses.

The legend of Sumanavījaniya Thera is finished.

[472. {475.}[4979] Kummāsadāyaka[4980]]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.[4981] (1) [4986]

In the ninety-one aeons since
I gave that alms food at that time,

[4978] i.e., at the base of his Bodhi tree, which was a *pāṭali* (trumpet-flower) tree.

[4979] *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.

[4980] "Barley-Porridge Donor." This same *apadāna* is repeated below as #{559}, verbatim. There it is ascribed to the historical monk Sīvaka.

[4981] *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or jgruel (PSI *yavayen kaḷ 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.

I've come to know no bad rebirth:
that's the fruit of barley porridge. (2) [4987]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4988]

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! (4) [4989]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4990]

Thus indeed Venerable Kummāsadāyaka Thera spoke these verses.

The legend of Kummāsadāyaka Thera is finished.

[473. {476.}[4982] Kusaṭṭhakadāyaka[4983]]

Happy, with pleasure in my heart,
I gave eight tickets for alms food[4984]
to Kassapa, the Blessed One,
the Brahmin, the Perfected One.[4985] (1) [4991]

Within the [present] aeon, since
I gave those eight meal-tickets [then],
I've come to know no bad rebirth:
that's the fruit of eight meal-tickets. (2) [4992]

[4982] *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.

[4983] "Eight Meal Ticket-er"

[4984] *kusa* [Skt. *kuśa*, i.e. a type of sharp grass] + *aṭṭhaka*, "an octave" "eight in number". Cone explains this very passage as "(food) for eight tickets," following Cty (p. 487: "the meaning is: 'I gave eight meals-by-ticket [*aṭṭha-salākaka-bhattaṃ*] which are to be given on the basis of blades of *kusa* [grass, the actual "tickets" or "markers"] for [types of] meals-by-ticket [including] "meals within a fortnight" [*pakkhika-bhatta*°], "meals on lunar sabbaths" [*uposathikabhatta*], "regular meals" [*dhura-bhatta*], etc.' "), as does BJTS Sinhala gloss (*lahabat aṭak*). However, unlike BJTS and cty, Cone's translation could be read to mean that the gift was of food for eight tickets; I suggest, conversely, that the gift was of eight tickets for food. In other words, the presentation of the blades of *kusa* grass was an invitation to eight different meals.

[4985] *vusīmato<vusīmant*, *vusitavant*, perfected or accomplished, especially with regard to *brahmacariya* (celibacy)

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4993]

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! (4) [4994]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4995]

Thus indeed Venerable Kusaṭṭhakadāyaka Thera spoke these verses.

The legend of Kusaṭṭhakadāyaka Thera is finished.

[474. {477.}[4986] Giripunnāgiya[4987]]

The Blessed One named Sobhita
lived on Cittakūṭa[4988] back then.
Taking [some] mountain laurel[4989] [fruit,]
I worshipped[4990] the Self-Become One. (1) [4996]

In the ninety-four aeons since
I worshipped[4991] the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [4997]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4998]

[4986] *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.
[4987] "Mountain-Laurel-er"
[4988] = Citrakūṭa, a mountain in the Himalayas, one of five said to surround Lake Anottata (Anavatapta), composed of all precious metals and famed for golden swans living in a golden cave. DPPN I:869: "It is generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"
[4989] *giripunnāga*, "mountain (or wild) *punnāga* (Sinh. domba), presumably a wild fruit to eat.
[4990] lit., "did *pūjā*"
[4991] lit., "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! (4) [4999]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5000]

Thus indeed Venerable Giripunnāgiya Thera spoke these verses.

The legend of Giripunnāgiya Thera is finished.

[475. {478.}[4992] Vallikāraphaladāyaka[4993]]

The Sambuddha named Sumana
lived in Takkarā[4994] at that time.
Taking [some] *vallikāra*[4995] fruit,
I gave [it] to the Self-Become. (1) [5001]

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. (2) [5002]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5003]

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! (4) [5004]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5005]

[4992] *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.

[4993] "*Vallikāra*-Fruit Donor." This is the BJTS spelling; PTS gives *Vallikara*°

[4994] a city or country, known only from this passage (see DPPN I:981)

[4995] = *vallikā* (?), Sinh. *hīrässa*, *sivräs*, *sivrässa*, Bot. Dict.: "a climbing plant edible when tender, having four winged stems and bearing red berries, Vitis quadrangularis (*Ampel.*)" Cf. RD *vallī*, s.v., "a climbing plant, a creeper, Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?)."

Thus indeed Venerable Vallikāraphaladāyaka[4996] Thera spoke these verses.

The legend of Vallikāraphaladāyaka[4997] Thera is finished.

[476. {479.}[4998] Pānadhidāyaka[4999]]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
gone out during the siesta,
got on the road, the Eyeful One. (1) [5006]

Taking a well-made pair of shoes,
I [also] went along the road.
There I saw [him], the Sambuddha,
Carrying a Bowl,[5000] Good-Looking.[5001] (2) [5007]

Bringing pleasure to [my] own heart,
taking out[5002] those shoes [that I had],
placing them at the [Buddha's] feet,
I spoke these words [to him back then]: (3) [5008]

"Put on[5003] [these shoes], O Sage So Great,
O Well-Gone-One, O Lord, O Guide.
I will receive the fruit from this;
let the purpose succeed for me!" (4) [5009]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
after having put on [those] shoes,
spoke these words [about me back then]: (5) [5010]

"This one who gave [these] shoes to me,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words:" (6) [5011]

[4996] PTS reads *Vallikara°*
[4997] PTS reads *Vallikara°*
[4998] *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.
[4999] "Sandal Donor," taking *panidha* as *pavahanak* following BJTS Sinhala gloss. See above, #212, for a different *apadāna* of a monk with the same name.
[5000] *pattikañ*
[5001] *carudassanaŋ*
[5002] *nīharitvā*, taking out, throw away, driving out; "taking off?" Should we imagine that he is wearing, rather than carrying, the shoes?
[5003] lit., "ascend onto" "get into"

Knowing that Buddha would speak,[5004] the
gods all came together [there then],
happy, stirred up with emotion,
thrilled, with their hands together. (7) [5012]

"Due to [this] offering of shoes,
this one is going to be happy,
and fifty-five [different] times,
he will exercise divine rule. (8) [5013]

A thousand times he'll be a king,
a king who turns the wheel [of law],
[And there will be] much local rule,
innumerable by counting. (9) [5014]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [5015]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (11) [5016]

Merit-filled, he'll be reborn in
the world of the gods or of men;
he will receive vehicles, which
resemble divine vehicles." (12) [5017]

My palaces and palanquins,
ornamented elephants and
chariots yoked with thoroughbreds
are always appearing for me. (13) [5018]

[When] I'm departing from the house,
I depart on[5005] a chariot.
When my hair was being cut off,
I attained [my] arahantship. (14) [5019]

The gain for me was well-received,
that [carefully] hiring merchants,
[then] giving [just] one [pair of] shoes,
I've attained the unshaking state. (15) [5020]

During aeons beyond measure

[5004]lit., "recognizing [that there would be] speech of the Buddha"
[5005]lit., "with," "by"

since I gave [those] shoes [at that time],
I've come to know no bad rebirth:
that's the fruit of [a pair of] shoes. (16) [5021]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (17) [5022]

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! (18) [5023]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [5024]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished.

[477. {480.}[5006] Pulinacaṅkamiya[5007]]

In the past, in a forest grove,
I was a man who hunted deer.
Searching after a *vāta*-deer,[5008]
I saw [the Buddha's] walkway [there]. (1) [5025]

Happy, with pleasure in my heart,
taking sand in [my] lap-pocket,
I sprinkled [it] on the walkway
of the Well-Gone One, Splendid One.[5009] (2) [5026]

In the thirty-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (3) [5027]

[5006] *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.
[5007] "Sand Walkway-er"
[5008] lit., "wind-deer," *Śrīsumaṅgala-Śabdakoṣaya*, s.v. explains this as "a type of deer with a super-abundance of swiftness"
[5009] *sugatassa sirīmato*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5028]

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) [5029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5030]

Thus indeed Venerable Pulinacaṅkamiya Thera spoke these verses.

The legend of Pulinacaṅkamiya Thera is finished.

The Summary:

Naḷamālī, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusaṭṭha [too],
also Giripunnāgiya,
Vallikāra,[5010] Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

Paŋsukūla Chapter, the Forty-Ninth

[478. {481.}[5011] Paŋsukūlasaññika[5012]]

The Blessed One named Tissa was
a Self-Become One, Foremost Man.[5013]

[5010] PTS reads *valliṅkara*, I follow BJTS here
[5011] *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.
[5012] "Rag-robe Perceiver"
[5013] *aggapuggalo*

Leaving [behind] his robe of rags,
the Victor entered [his] dwelling.[5014] (1) [5031]

Taking [my] bow which had been stretched,[5015]
wandering for the sake of food,[5016]
with[5017] a circular sword[5018] [as well,]
I entered into the grove [then]. (2) [5032]

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.[5019]
Throwing down the bow right there,
having pressed my hands on [my] head, (3) [5033]

happy, with pleasure in [my] heart,
and with a huge [amount of] joy,
remembering the Best Buddha,
I worshipped [his] robe of rags [then].
In the ninety-two aeons since
I worshipped that rag-robe [back then,]
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [5034-5035][5020]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5036]

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! (6) [5037]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5038]

[5014] or, "the monastery": *vihāraŋ*
[5015] reading *vitataṃ* with BJTS for PTS *tiyantaŋ* ('with three strings" [?])
[5016] reading *bhakkhatthāaya cariṃ ahaṃ* with BJTS for PTS *akkhitto yamaliŋ ahaŋ* ("struck by a pair")
[5017] *gahetvāna*, lit., "taking"
[5018] *maṇḍalaggaŋ*
[5019] I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma + agge*. It would also be possible to take it as *du + magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.
[5020] PTS omits the first two feet of [5035] ("In the ninety-two aeons since/I worshipped that rag-robe [back then,") and adds the second two feet of it to [5034], treating its v. 4 as a six-footed verse.

Thus indeed Venerable Paŋsukūlasañña Thera spoke these verses.

The legend of Paŋsukūlasañña Thera is finished.

[479. {482.}[5021] Buddhasañña[5022]]

In [reading] marks[5023] and history,[5024]
with glosses[5025] [and] ritual law,
[I was] learned, mantra-knowing,[5026]
a master of the three Vedas. (1) [5039]

[Many] students came to me then,
resembling a river stream.
I am teaching mantras to them,
night and day, [I am] not lazy. (2) [5040]

The Sambuddha named Siddhattha
arose in the world at that time.
Having driven out the darkness,
he displayed the light of knowledge. (3) [5041]

A certain one of my students
conversed with[5027] my [other] students;
having heard the fact [he discussed],
they then announced [the fact] to me: (4) [5042]

"A Buddha's risen in the world,
an Omniscient One, World-Leader.
The people are turning to him;
we're not going to get [anything]."[5028] (5) [5043]

"Buddhas are Born Spontaneously,[5029]
[those] Eyeful Ones, Greatly Famed Ones.
Why then don't I also [go] see
the Best Buddha, the World-Leader?"[5030] (6) [5044]

[5021] *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.
[5022] "Buddha Perceiver"
[5023] *lakkhaṇe*
[5024] *itihāse*
[5025] *sa-nighaṇḍu*
[5026] lit., "mantra-bearer"
[5027] lit., "to"
[5028] *lābho amhaŋ na hessati*, lit., "there will not be receiving for us"
[5029] pronounce as spontan'yasly (4 syllable) to keep the meter
[5030] this verse is presumably thought by the protagonist upon hearing the worries of his students.

Having taken my deer-leather,
[my] robes of bark, [and] water-pot,[5031]
departing from [my] hermitage,
I advised [my] students [like this]: (7) [5045]

"Like a glomerous fig tree bloom,[5032]
[and] like the rabbit in the moon,[5033]
[and] like the [mother's] milk of crows,[5034]
a World-Leader's hard to obtain. (8) [5046]

A Buddha's risen in the world!
Even human birth's hard to get,
and hearing's[5035] very hard to get,
when both of them occur [at once]. (9) [5047]

A Buddha's risen in the world!
We'll get to see [him in] our lives.[5036]
Come, we will [now] all go into
the Sammāsambuddha's presence." (10) [5048]

They all were holding water-pots,
[and] dressed in rough [bark and] deer-hide.
They,[5037] bearing weights of matted hair,[5038]
then departed from the forest. (11) [5049]

Looking but a plough's length ahead,[5039]
searching for ultimate meaning,
coming like baby elephants,
[they were] without fear, like lions. (12) [5050]

Free of cares and unwavering,[5040]
clever and living peacefully,

[5031]like the deer-leather (*ajina*) and bark-robes (*vākacīraŋ*), the water-pot (*kamaṇḍalu*, a long-spouted jar for carrying water) is a distinctive possession, and signifier of non-Buddhist ascetics
[5032]*odumbarakapupphaŋ va*. *Odumbaraka* (BJTS *odumbarika*) means "related to the *udumbara* tree, which is Ficus Gomerata, Sinh. *dimbul*.
[5033]*candamhi sasakaŋ yathā*
[5034]cty (p. 488) explains, ""as milk is hard to obtain for (or of) crows due to their being oppressed by [having] little, day and night"
[5035]i.e., hearing the Buddha, "a listening" (*savanaŋ*)
[5036]lit., "we will receive eyes/vision our life". BJTS gloss is weak here:
[5037]PTS *Je* is obviously a typographical mistake for *Te* (BJTS' reading)
[5038]*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)
[5039]*yugamattañ pekkhamānā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them
[5040]reading *appakiccā aloluppā* with BJTS for PTS *appabhāsā alīlatā*, "saying little and having no playfulness (or very serious)," a possible but unusual reading; both terms of the BJTS reading, unlike those of the PTS reading, have solid witness in other texts.

wandering about for gleaning,[5041]
they approached the Best of Buddhas. (13) [5051]

When a league and a half was left[5042]
[to go], illness arose in me.
Remembering the Best Buddha,
I passed away [right] on the spot. (14) [5052]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (15) [5053]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [5054]

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! (17) [5055]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [5056]

Thus indeed Venerable Buddhasaññaka Thera spoke these verses.

The legend of Buddhasaññaka Thera is finished.

[480. {483.}[5043] Bhisadāyaka[5044]]

I, having plunged into a pond,
served by various elephants,
am pulling up lotus root there,
because [they're what] I'm eating then. (1) [5057]

[5041] *uñchāya caramānā*

[5042] *diyaḍḍhayojane sese*, lit., "when a half less than two leagues remained," following BJTS Sinhala gloss

[5043] *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.

[5044] "Lotus-Root Donor." This same *apadāna* is repeated below, virtually verbatim (see note there for slight variations), as #{558}. There it is ascribed to the historical monk Bhaddajī

The Buddha[5045] in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,[5046] the Buddha
is traveling[5047] through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking[5048] upward [at the sky,]
I saw the Leader of the World. (2-3) [5058-5059]

Remaining in that very place,
I invited the World-Leader:
"Honey is flowing from the roots
[and] milk [and] oil[5049] [flow] from the stems;
let the Buddha, the Eyeful One,
with pity accept [some] from me."
Then the Teacher, Compassionate,
the Greatly Famed One, descended. (4-5a-b) [5060-5061][5050]

The Eyeful One, with pity then,
accepted [that] alms food of mine.
Accepting [it], the Sambuddha
expressed [his] thanks to me [like this]: (5c-d, 6a-b) [5062]

"Be happy, O merit-filled one;
let your rebirth be accomplished.
Due to this gift of lotus root,
may you receive huge happiness." (6c-f) [5063]

Having said that, the Sambuddha,
the one whose name was "Best Lotus,"
the Sambuddha, taking [that] food,
the Victor flew off[5051] through the sky. (7) [5064]

Having taken [more] lotus root,
I came [back] to my hermitage.
Hanging that root up in a tree,
I remembered my offering. (8) [5065]

[5045]lit., "the Blessed One"
[5046]*rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.
[5047]lit., "going," elsewhere translated as "flying" given the context
[5048]*nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*
[5049]*sappi*, lit., ghee, clarified butter (*gī tel*)
[5050]PTS treats [5060-5061a-b] as a six-footed verse,
[5051]lit., "went"

A massive wind[-storm] then arose:
it agitated[5052] the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,]
struck[5053] [me right] on [top of] my head.
[Because of that,] sitting down,
I passed away [right] on the spot. (10) [5067]

[Then] bound up with my good[5054] karma,
I was reborn in Tusitā.
[When] my [human] body fell down,
I delighted in the gods' world. (11) [5068]

Eighty-six thousand women [then,]
decked out [in fine clothes and jewelry,]
wait on me evening and morning:
the fruit of giving lotus root. (12) [5069]

Having come to a human womb,
I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. (13) [5070]

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. (14) [5071]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. (15) [5072]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [5073]

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! (17) [5074]

[5052]reading *sañcālesi* with BJTS for PTS *sañjālesi*
[5053]lit., "fell down"
[5054]lit., "meritorious"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [5075]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[481. {484.}[5055] Ñāṇatthavika[5056]]

My well-made hermitage was [there,]
in the southern Himalayas.
Searching for ultimate meaning,
I'm then living in the forest. (1) [5076]

Satisfied with roots and with fruit,
whether [I] receive [them] or not,
searching for a [proper] teacher,[5057]
I am living alone [just then]. (2) [5077]

The Sambuddha named Sumedha
arose in the world at that time.
[While] preaching the Four Noble Truths;
he ferried many folks across. (3) [5078]

I did not hear of the Buddha,[5058]
and no one told me [about him].
When the eighth year had elapsed, I
heard [of] the Leader of the World. (4) [5079]

After bringing wood for the fire,
having swept out the hermitage,
having taken [my] shoulder yoke,[5059]
I set out from the forest [then]. (5) [5080]

Staying over a single night[5060]
in villages and [also] towns,

[5055] *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.
[5056] "Knowledge-Praiser"
[5057] reading *anvesanto ācariyaṃ* with BJTS for PTS *anomasanto cariyaŋ* ("being perfect [in my] wanderings")
[5058] lit., "the Sambuddha"
[5059] *khāribhāraṃ gahetvāna*, that is, "all the [little] that I owned, borne on my shoulder" or "a *khāri*-load"
[5060] *ekarattiŋ vasanto*, lit., "having dwelt [out somewhere on the road] for one night [only]"

little by little I approached
the [city named] Candavatī.[5061] (6) [5081]

The Buddha[5062] in that period
was Sumedha, the World-Leader.
Preaching the state of deathlessness,
he's lifting up many beings. (7) [5082]

Stepping past the mass of people,
worshipping the dispensation,[5063]
placing deer-hide on one shoulder
I praised the Leader of the World: (8) [5083]

"You're the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,[5064] the Best of Bipeds. (9) [5084]

The twenty-first Recitation Portion
Sharp in philosophy,[5065] Hero,
you ferry the people across.
There's no other star in the world
that is higher [than you,] O Sage. (10) [5085]

It is possible to measure
the ocean[5066] with a blade of grass,[5067]
but not ever could one measure
your knowledge, O Omniscient One. (11) [5086]

It's possible to lift the earth
onto a comparable sphere,
but not ever could one measure
your wisdom, O Omniscient One. (12) [5087]

It's possible to measure [all]
space with a rope or by the inch,

[5061] see DPPN I:851; the city is only "known" to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha). This present passage is taken there as evidence that "[i]t existed also in the time of Sumedha Buddha"
[5062] lit., "the Blessed One"
[5063] *jinsāsanaŋ*, lit., "the Victor's dispensation." BJTS (and PTS alt.) offer an alternative reading: *jitasāgaraṃ* (PTS alt. is apparently read as *jina*°), "He by Whom the Ocean is Conquered" (or "Ocean of the Victor"). BJTS Sinh. gloss explains its reading as "the one who had conquered his senses, who was an ocean of virtue.
[5064] or "lamp," *dīpo*
[5065] *nepuññho dassane*
[5066] lit., "the unsurpassed ocean," *sāgaruttamo*
[5067] *kusaggena*, lit., "with a *kusa*-grass-point," i.e., with the tip of a blade of *kusa*-grass

but not ever could one measure
your good conduct, Omniscient One. (13) [5088]

The water in the great ocean,
[and] space of this [bountiful] earth,
are [both things] that can be measured;
you're beyond measure, Eyeful One." (14) [5089]

With [those] six verses having praised
the Greatly Famed, Omniscient One,
having pressed [both] hands together,
I then remained [there] silently. (15) [5090]

The one whom they call "Sumedha,"[5068]
Very Wise[5069] [and] Intelligent,[5070]
seated in the monks' Assembly,
spoke these verses [about me then]: (16) [5091]

"This one who has praised my knowledge,
[feeling-]well pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (17) [5092]

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (18) [5093]

Also, a different hundred times,
he'll be a king who turns the wheel.
[And there will be] much local rule,
innumerable by counting. (19) [5094]

[Whether] born human or divine,
being fitted with good[5071] karma,
with intentions not lacking thought,
he will be one with sharp wisdom. (20) [5095]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [5096]

[5068] the name of this Buddha means "very clever" (*su-medha*), so the line could also be translated, "The one whom they call 'the Wise One' "
[5069] *bhūripaññaŋ*
[5070] *sumedhasaŋ*, "he with good intelligence," a play on the Buddha's name
[5071] lit., "meritorious"

Having departed from the house,
he will go forth, having nothing.
Being [only] seven years old,
he will attain[5072] arahantship." (22) [5097]

As far back as I remember,[5073]
ever since I reached discretion,[5074]
in the interval[5075] I don't know
any thinking that's not lovely. (23) [5098]

Transmigrating, in every life,
I experience good fortune.
I have no lack of possessions:
[that's] the fruit in praising knowledge. (24) [5099]

The three fires[5076] are blown out in me;
all [new] existence is destroyed;
knowing well all the defilements,
I am [now] dwelling undefiled. (25) [5100]

In the thirty thousand aeons
since I praised [the Buddha's] knowledge,
I've come to know no bad rebirth:
[that's] the fruit in praising knowledge. (26) [5101]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5102]

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! (28) [5103]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5104]

Thus indeed Venerable Ñāṇatthavika Thera spoke these verses.

[5072] lit., "touch," *phusissati*
[5073] *yato sarāmi attānaŋ*, lit., "starting from when I remember myself"
[5074] or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty"
[5075] *etthantare*, lit., "in the interval [up to] here"
[5076] the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

The legend of Ñāṇatthavika Thera is finished.

[482. {485.}[5077] Candanamāliya[5078]]

Giving up the five sense pleasures,[5079]
forms which are dear and delightful;
giving up eight hundred million,
I went forth into homelessness. (1) [5105]

After going forth I gave up
bad karma[5080] [done] with the body.
Giving up bad conduct through words,
I dwelt upon a river's banks. (2) [5106]

[Then] the Best Buddha approached me,
living alone[5081] [near that river].
I did not know, "he's the Buddha;"
I gave [him] a friendly welcome.[5082] (3) [5107]

Giving [him that] friendly welcome,
I [then] asked [him] his name and clan:
"Are you a god, a music-nymph,
or[5083] [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?
[Like] God Himself[5084] has come here [now],
you're shining in all directions,
like the sun [when it is] rising. (5) [5109]

[Marks of] wheels with one thousand spokes
are seen on your foot, happy one.[5085]
Who then are you? The son of whom?

[5077] *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.

[5078] "Sandalwood and Flowers-er"

[5079] *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

[5080] *pāpakammaṇ vivajjayiṇ*

[5081] reading *ekakaṃ maṃ viharantaṃ* with BJTS for the garbled PTS *ekakammaṇ vihāraṇ taṇ* ("that monastery, the single karma" [?])

[5082] *akāsiṇ paṭisantharaṇ*

[5083] BJTS (and acc. to PTS note on p. 423 all the mss.) read *ādu*, but I follow PTS in translating the more straightforward *uda* in its stead.

[5084] *mahābrahmā*, "the great Brahmā". For an argument that "God" is the appropriate translation, see my and Gunapala Dharmasiri's entry on "God" in Malalasekera et al, eds., *Encyclopedia of Buddhism* (Colombo), Volume 5, Fascicle 2 (1991):345-47

[5085] *mārisa*, BJTS gloss *nidukāṇeni* ("O you without suffering")

How [then] can we [come to] know that?
Please declare [your] name and [your] clan;
please [do] relieve [me] of my doubts!" (6) [5110][5086]

"I'm not a god, a music-nymph,
nor [even] generous Indra,
and I do not exist as God:
I am superior to them. (7) [5111]

In the past I burst asunder
their sphere, the chains of sense pleasures;[5087]
having destroyed all defilements,
the best Awakening's attained.[5088] (8) [5112]

After hearing those words of his,
I spoke these words [to him back then]:
"If you're a Buddha, O Great Sage,
please sit down [here], Omniscient One.
I am going to worship[5089] you;
you're the Ender of Suffering. (9) [5113][5090]

Spreading out my deer-hide leather,
I gave it to the Teacher [then].
The Blessed One sat down there like
a lion in a mountain cave. (10) [5114]

Quickly ascending a mountain,
I gathered a mango [tree]'s fruit,
a beautiful *sal* flower and
[some] very costly sandalwood. (11) [5115]

Quickly taking all of that, I
approached the Leader of the World.
Giving the fruit to the Buddha,
I offered [him that] *sal*-flower. (12) [5116]

Anointing [him with] sandalwood,[5091]
I then worshipped [him], the Teacher,
happy, with pleasure in [my] heart,
[and] with a huge [amount of] joy. (13) [5117]

Seated on [my] deer-leather [robe],

[5086] PTS and BJTS agree in presenting this as a six-footed verse
[5087] *Atīto visayaŋ tesaŋ dālayin kāmabandhanaŋ*
[5088] *patto sambodhim uttamaŋ*
[5089] lit., "do *pūjā*"
[5090] PTS and BJTS agree in presenting this as a six-footed verse
[5091] presumably sandalwood which has been prepared into a paste, as *prasāda*

Sumedha, Leader of the World,
[then] praised my karma at that time,
causing me to smile[5092] [about that]: (14) [5118]

"Due to this gift of [mango] fruit,
[and] of both perfume [and] flowers,
for twenty-five hundred aeons
he will delight in the gods' world.
With intentions not lacking thought,[5093]
he will be very powerful.[5094] (15) [5119][5095]

For twenty-six hundred aeons
he will delight in the gods' world.
He'll be a king who turns the wheel,
victorious on [all] four sides.[5096] (16) [5120]

The City known as Vebhāra,
constructed by Vissakamma,
will be entirely made of gold,
adorned with various gemstones. (17) [5121]

By means of that very method,
he'll transmigrate judiciously.
Being happy in every place,
[whether] as a god or human,
when he obtains [his] last rebirth,
he will be [born as] a brahmin. (18) [5122][5097]

Having departed from the house
he will be one without a home.
Mastering special knowledges,[5098]
he'll reach nirvana, undefiled." (19) [5123]

Having said that, that Sambuddha,
Sumedha, Leader of the World,
while I meditated [on him,]
[then] departed into the sky. (20) [5124]

Due to that karma done very well,
with intention and [firm] resolve,

[5092] or "to laugh"
[5093] reading *anūnamattasaṅkappo*, as above, with BJTS for PTS *anunamanasaṅkappo*
[5094] *vasavatti bhavissati*.
[5095] PTS and BJTS agree in presenting this as a six-footed verse
[5096] *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord
[5097] PTS and BJTS agree in presenting this as a six-footed verse
[5098] reading *abhiññāpāragū hutvā* with BJTS for PTS *aviññattipaccayo*, "one whose support is not known"

discarding [my] human body,
I went to Tāvatiṃsa [then]. [5125][5099]

Having fallen from Tusitā,
I was born in a mother's womb.
There is no lack of possessions,
[even] when I am in the womb. (21) [5126]

Food and [also] drink are enjoyed,
even when I'm in mother's womb;
due to my desire they're produced
for [my] mother as [she] wishes. (22) [5127]

When I was [only] five years old,
I went forth into homelessness.
I attained [my] arahantship
while [my] hair was being cut off. (23) [5128]

Searching out [my] former karma,
I did not see [it] like a child;[5100]
I remembered karma for
[the whole] thirty thousand aeons. (24) [5129]

"Praise to you, O Well-Bred Person![5101]
Praise to you, Ultimate Person!
Coming in your dispensation,
I've attained the unshaking state. (25) [5130]

In the thirty thousand aeons
since I worshipped[5102] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (26) [5131]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5132]

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! (28) [5133]

[5099] this verse does not appear in PTS
[5100] *orena nâddasaŋ ahaŋ*, following BJTS Sinhala gloss *lamusē no diṭimi*
[5101] *purisājaññā*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"
[5102] lit., "did *pūjā*"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5134]

Thus indeed Venerable Candanamāliya Thera spoke these verses.

The legend of Candanamāliya Thera is finished.

[483. {486.}[5103] Dhātupūjaka[5104]]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped[5105] [that Buddha's] relics. (1) [5135]

In the ninety-four aeons since
I worshipped[5106] [those] relics [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship. (2) [5136]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5137]

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! (4) [5138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5139]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

[5103] *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.
[5104] "Relic-Worshipper." This same *apadāna* is repeated below, verbatim, as #{557}, ascribed there to the historical monk Uttara (as "A Different Uttara").
[5105] lit., "did *pūjā*"
[5106] lit., "did *pūjā*"

[484. {487.}[5107] Puḷinuppādaka[5108]]

On a Himalayan mountain,
[I'm] Devala the ascetic.
My meditation walkway there
was made by non-human beings.[5109] (1) [5140]

Bearing a weight of matted hair,
carrying a water-pot then,
searching for ultimate meaning,
I departed from the forest. (2) [5141]

Eighty-six thousand students [there,]
waited upon me at that time.
Well-known together with their deeds,[5110]
they are living in the forest. (3) [5142]

Going out from the hermitage,
I made a stupa out of sand.
Assembling various flowers,
I worshipped[5111] that stupa then. (4) [5143]

Bringing pleasure to [my] heart there,
I [re-]entered the hermitage.
All [my] students, come together,
questioned me [about] what that meant:[5112] (5) [5144]

"[All of] us would like to find out
which deity you're honoring
[at that] stupa made out of sand:
being asked, please tell [that] to us."[5113] (6) [5145]

"The Eyeful Ones, Greatly Famed Ones,
have no views[5114] [and] no magic spells;[5115]
they're the ones I am honoring,
the Best Buddhas, Greatly Famed Ones." (7) [5146]

[5107] *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.
[5108] "Sand-Generator". BTS reads *Pulin°*
[5109] reading *amānussehi māpito* with BJTS for PTS *amānussikamāpito* (roughly the same meaning: "non-human-made")
[5110] *sahakammāni*
[5111] lit., "did *pūjā*"
[5112] lit., "asked me that meaning"
[5113] reading *no* with BJTS for PTS *me*
[5114] *niddiṭṭhā*
[5115] *no mantapade*

"In what way are they Great Heroes,
Omniscient Ones, Lords of the World?
What do they look like?[5116] What conduct?
In what way are they Greatly Famed?" (8) [5147]

"Buddhas have thirty-two great marks,
and also forty [adult] teeth.[5117]
Their eyes with heifer-eyelashes[5118]
resemble wild licorice fruits.[5119] (9) [5148]

And when those Buddhas are walking,[5120]
they look but a plough's length ahead.[5121]
They do not have a person's voice;[5122]
their euphonic sound[5123] is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk,
they lift up [one foot at a time],[5124]
[always] starting [with] the right foot:
that is the nature of Buddhas. (11) [5150]

And those Buddhas are not afraid,
[just] like lions, the kings of beasts.
They do not [ever] praise themselves,
and don't revile living beings. (12) [5151]

They are free of pride and contempt,
the same for all living beings.
Buddhas [only] praise selflessly:
that is the nature of Buddhas. (13) [5152]

And [when] Buddhas are being born,
they radiate light [from themselves],
[and] in six [different] ways[5125] they cause

[5116] or "what caste are they?," *kathaŋ vaṇṇa°* (BJTS reads, more correctly, *kathaṃ vaṇṇā*)

[5117] *cattārīsa-ddijāpi ca* (PTS), *°dvijāpi ca* (BJTS), following BJTS Sinh. gloss in understanding *dvija* as "tooth" ("twice born," hence the adult teeth).

[5118] reading *nettā gopa[k]khumā* with BJTS for PTS *gopamukhā* ("face to face with a cow")

[5119] *jiñjukaphalasannibhā*. The *jiñjuka* (also known as *guñja* in Pāli) shrub, Sinh. *huninda* (BJTS gloss) or *olinda* is Abrus pracatorius (*Legum.*). It bears distinctive, small red or black berries which serve as the smallest jeweller's weight and are used in a traditional Sri Lankan board game; the present epithet presumably refers to the (very) black berries borne by this plant.

[5120] lit., "going"

[5121] *yugamattañ ca pekkhare* lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

[5122] lit., "there is not to them a person-speaking"

[5123] *sandhisaddo*

[5124] lit., "they go lifting up"

[5125] *chabbikāraŋ* (PTS), *chappakāraṃ* (BJTS)

this whole [bountiful] earth to quake. (14) [5153]

And they are [able to] see hell,
and hell is cooled off at that time.
A massive cloud rains forth [as well]:
that is the nature of Buddhas. (15) [5154]

Such-like are those Great Elephants,
Incomparable,[5126] of Great Fame;
in beauty they are unsurpassed,[5127]
the Thus-Gone-Ones, Beyond Measure." (16) [5155]

All of [my] students, respectful,
[then] expressed [their] thanks for my speech,
and[5128] likewise went along [with me,]
as far as they could [and] had strength. (17) [5156]

Wishing for [their] own [good] karma,
they're worshipping [that] sand [stupa].
Having faith in that speech [of mine],
their minds drifted[5129] to Buddhahood. (18) [5157]

Then a God's Son, Greatly Famous,
fell down from Tusitā heaven.
He was born in a mother's womb,
making the ten-thousand [worlds] quake. (19) [5158]

I stood on the walkway which was
near [my] hermitage [at that time].
All [my] students, having gathered,
came into my presence [just then]. (20) [5159]

"The earth, bull-like, is bellowing;
it's roaring like the king of beasts.
It's shaking[5130] like a crocodile;
what will this be the result of?" (21) [5160]

"The Buddha[5131] I detailed [for you,]
close to the stupa made of sand,
the Blessed One, the Teacher, now
has been born in a mother's womb." (22) [5161]

[5126] *atulyā*

[5127] *vaṇṇato anatikkantā*, following BJTS Sinhala gloss: *rūpakāya sampattiyen no ikmavanu häkkō ya*, "it is not possible to surpass them in good fortune as regards [their] form-bodies.

[5128] reading *ca* with BJTS (and PTS alt.) fr PTS *va*

[5129] lit., "are gone"

[5130] reading *salati* with BJTS for PTS *saddati*

[5131] lit., "Sambuddha"

Discussing the Teaching for them,
[and] having detailed the Great Sage,
exhorting [my] own students [there],
I sat in lotus position. (23) [5162]

[All] my strength was [then] exhausted,
due to a serious[5132] illness.
Remembering the Best Buddha,
I passed away [right] on the spot. (24) [5163]

All [of my] students assembled;
they made [me] a pyre at that time,
and taking my mortal remains,[5133]
they lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,
hands pressed together on [their] heads,
wounded[5134] by the arrows of grief,
come together they lamented. (26) [5165]

While they were wailing [uselessly,][5135]
I [then] came [back] to the pyre [there].
"I am your [dead] teacher, wise ones;
do not lament [my passing on]. (27) [5166]

Endeavor for the highest good,
night and day not being lazy.
Don't be negligent, all of you;
your moment[5136] is offered to you." (28) [5167]

Exhorting [my] own students [thus],
I returned to the world of gods.
For eighteen aeons [after that]
I delighted in the gods' world. (29) [5168]

And [then] a hundred times I was

[5132] *paramena*, "superior" "best." BJTS Sinhala gloss: *däḍi*, "strong"

[5133] *kalebaraŋ*, lit., "corpse" or "body"

[5134] °*pareta*, lit., "overcome by" "afflicted with"

[5135] *tesaŋ lālappamānaŋ* (gen. abs. construction). *Lālappati* means "lament, wail" as well as "to talk too much," "to talk silly," the intensive of *lapati*, "to mutter, talk, prattle". I have interpolated "[uselessly]" *metri causa*, but in doing so convey the connotation of the term (and the subsequent speech by the ghost of the teacher) that their wailing was excessive or pointless.

[5136] BJTS Sinh gloss: "the birth of a Buddha, which frees [one] from the eight evil moments [Sinh dict. i.e., (1) birth in hell, (2) birth as an animal, (3) birth as a demon, (4) birth in the two Brahma worlds where neither body nor mind exists, (5) birth in a foreign country devoid of the Buddha's Teaching, (6) birth with the five senses confused or perverted, (7) birth as a non-religious person, and (8) birth in a Buddha-less age]"

a king who turns the wheel [of law].
Also another hundred times,
I was a king who turns the wheel.
Also another hundred times
I [then] exercised divine rule. (30) [5169][5137]
In the remaining aeons I
transmigrated as god or man.[5138]
I've come to know no bad rebirth:
that's the fruit of generating.[5139] (31) [5170]

As in the month of Kattikā,[5140]
many trees are in full flower,
likewise in that very season,
I have flowered as a great sage. (32) [5171]

Vigorous effort's the yoked ox,
carrying perfect peace for me.[5141]
Like elephants with broken chains
I am dwelling without constraint. (33) [5172]

In the hundred thousand aeons
since I praised the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of praising [Buddhas]. (34) [5173]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [5174]

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) [5175]

The four analytical modes,
and these eight deliverances,

[5137]PTS presents this as a six-footed verse, in an apparently mistaken (and redundant) repetition of the first two feet (a-b) as c-d. BJTS presents a standard four-footed verse, omitting PTS 30c-d (i.e., corresponding to PTS 30a-b and 30e-f).

[5138]*vokiṇṇo* (BJTS and PTS alt. reads *vokiṇṇaŋ*), lit., "mixed". I follow BJTS in taking the term to refer to a mix of births as a god and births as a human.

[5139]*uppādassa*. The term (as too in the name ascribed to this monk) apparently refers to the "generating" (or "producing") of the stupa made of sand.

[5140]the name of a lunar month, Skt. *Kṛttikā*, BSkt *Karthikā*, Sinh. *il*, corresponding to October-November

[5141]*viriyam me dhurodhayhaŋ yogakkhemādhivāhanaŋ*, cf. SN 79

six special knowledges mastered,
[I have] done what the Buddha taught! (37) [5176]

Thus indeed Venerable Puḷinuppādaka Thera spoke these verses.

The legend of Puḷinuppādaka Thera is finished.

[485. {488.}[5142] Taraṇiya[5143]]

Atthadassi, the Blessed One,
the Self-Become One, World-Leader,
the Thus-Gone-One then came up to
the banks of river Vinatā.[5144] (1) [5177]

A water-dwelling[5145] tortoise then,
[I had] come out from the water.
I went up to the World-Leader,
the Buddha; he desired to cross. (2) [5178]

"Let the Buddha climb onto me,
O Atthadassi, O Great Sage;
I will carry you across; you
are the Ender of Suffering." (3) [5179]

Discerning what I was thinking,
Atthadassi, the Greatly Famed,
after climbing onto my back,
stood [there], the Leader of the World. (4) [5180]

As far back as I remember,[5146]
ever since I reached discretion,[5147]
I have not had such happiness
as when his soles [then] touched[5148] [my back]. (5) [5181]

After crossing, the Sambuddha,
Atthadassi, the Greatly Famed,

[5142] *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.
[5143] "Ferryman". Cf. #204, #270, #280 for parallel *apadānas* of monks with this name.
[5144] PTS reads *Cinatā*. BJTS reads *Vinaka*°, PTS alt. *Vinatā* is the spelling preferred by DPPN (see II:883), and used without divergence between PTS and BJTS in #380 {383}, v. 1 = [3292]; cf. also #511 {514} v. 1 = [5473], below.. Malalasekera says it was presumably in the Himalayas.
[5145] *kacchapo vārigocaro*
[5146] *yato sarāmi attānaŋ*, lit., "starting from when I remember myself"
[5147] or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty;"
[5148] reading *phuṭṭhe pādatale yathā* with BJTS for PTS *yathā pādatale muni*

remaining on the river bank,
spoke these verses [about me then]: (6) [5182]

"Just as I ferry folks across
the stream of doubt which is the mind,
this turtle king, full of merit,
ferries me across [the river]. (7) [5183]

Through this Buddha-ferrying and
practice of loving-heartedness,
for eighteen hundred aeons he
will delight in the world of gods. (8) [5184]

Coming [back] here from the gods' world,
incited by [his] wholesome roots,
sitting down on a single seat,
he'll cross over the stream of doubt. (9) [5185]

As with a seed which is planted,
in a field which is bountiful:[5149]
when it rains,[5150] with proper support,[5151]
fruit pleases the cultivator;
so too [within] this Buddha-field,
preached by the Sammāsambuddha:
when it rains,[5152] with proper support,
the fruit will be pleasing to me." (10-11) [5186-5187]

I am one bent on exertion,
calmed,[5153] devoid of grounds for rebirth,[5154]
knowing well all the defilements,
I am [now] living, undefiled. (12) [5188]

In the eighteen hundred aeons
since I did that karma back then,
I've come to know no bad rebirth:
that is the fruit of ferrying. (13) [5189]

[5149] *bhaddake*, or "lucky" "fortunate" etc

[5150] BJTS *pavacchante* (cf. *pavecchante*, the reading in [5004] below, note *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down") for PTS *pavassante*, more straightforwardly "when raining"

[5151] *sammādhāre* (loc. abs. construction)

[5152] here PTS also reads *pavecchante*, which may exploit the more literal meaning of that term (acc. to RD), give, bestow; "when proper support is provided". However, in the parallel verses below (5-6 of #499, Ekapattadāyaka, PTS reads *pavassante*). "Raining" is a frequent metaphor for *Dhamma*-preaching, and it would be possible to construe the second *pāda* that way, "when it rains the preaching of the Sammāsambuddha, with proper support…"

[5153] *upasanto*

[5154] *nirūpadhi*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [5190]

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! (15) [5191]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [5192]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[486. {489.}[5155] Dhammarucī[5156]]

When Dipaṅkara was Buddha,
the Victor said of Sumedha:
"Aeons beyond measure from now,
this one will become a Buddha. (1) [5193]

The one named Māyā's going to be
the birth-mother of this [person];
Suddhodhana the father's name;
this one will be [named] Gotama. (2) [5194]

Being one bent on exertion,
having practiced austerities,
the Sambuddha will awaken[5157]
Great Famed, at the Bodhi tree's roots.[5158] (3) [5195]

Upatissa[5159] and Kolita[5160]
will be the [two] chief followers;[5161]

[5155] *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.
[5156] "Splendor of the Teaching".
[5157] *bujjhissati*, from the same root as Buddha (lit., "Awakened")
[5158] lit., "of an *asattha* tree." The *asattha* (Skt. *aśvattha*) tree, ficus religiosa, is the Bodhi tree of Gotama Buddha (Sinh. *bō gasa*)
[5159] i.e., Sāriputta (*Thera-apadāna* #1)
[5160] i.e., Mahā-Moggallāna (*Thera-apadāna* #2)
[5161] *sāvakā*, "voice-hearers," accompished arahant monks

the one whose name is Ānanda
will attend upon this Victor. (4) [5196]

Khemā and Uppalavaṇṇā
will be chief female followers;[5162]
Citta and Ālavaka will
be the chief pious laymen.[5163] (5) [5197]

Khujjuttarā, Nandamātā
will be chief pious laywomen;[5164]
the Bodhi tree of this Hero
is known as the Aśvattha tree."[5165] (6) [5198]

After having heard those words of
the Great Sage, the Unequaled One,[5166]
overjoyed, [both] gods[5167] and men, are
praising [him], hands pressed together. (7) [5199]

At that time I was a young man,
well-educated, named Megha.[5168]
Having heard [that] best prophesy
for Sumedha, [then] a great sage,
cultivating confidence in
Sumedha, font[5169] of compassion,
[when] that hero renounced the world,[5170]
I renounced right along with [him]. (8-9) [5200-5201]

Restrained[5171] in the monastic rules,[5172]
and [also] in the five senses,
he lived pure, mindful, a hero,
doer of what the Victor taught.[5173] (10) [5202]

[While] I was living in that way,

[5162] *sāvikā*
[5163] *upāsakā*, devout laymen who observe eight precepts, more monk-like than ordinary Buddhists who observe the five precepts.
[5164] *upāsikā*
[5165] The *asattha* (Skt. *aśvattha*) tree is ficus religiosa (Sinh. *bō gasa*)
[5166] *asamassa*
[5167] °*marū*, in the more general sense of "gods" (as opposed, I suppose, to the *maruts* of Vedic mythology to which the term most directly applies
[5168] "Cloud"
[5169] *āsaya*, lit., "abode" "haunt" "support for" "vessel of"
[5170] or "went forth"
[5171] *saŋvuto*
[5172] lit., "in the recitation," "in the *Pātimokkha*," the (in the Pāli *vinaya*, 227) rules recited at monthly *uposatha* gatherings of Buddhist monks, ideally encapsulating the whole of monastic law.
[5173] *jinasāsanakārako*

I strayed away[5174] from the good road,
urged into bad behavior by
a certain evil friend [of mine]. (11) [5203]

Having been controlled by reason,[5175]
I fell from the dispensation;[5176]
afterward, by that bad friend, the
murder of [my] mother was schemed. (12) [5204]

I did no-interval karma,[5177]
and I killed with an evil mind;
I fell from there [right into] hell,[5178]
born in a very cruel [place]. (13) [5205]

Being gone to that woeful state,[5179]
I long transmigrated in pain,[5180]
not seeing the Hero again,
Sumedha, the Bull among Men. (14) [5206]

In this aeon, in the ocean,
I was a *timiṅgala* fish.[5181]
Having seen a ship in the sea,
I approached it looking for food. (15) [5207]

Seeing me, the traders, afraid,
remembered the Best of Buddhas;
I heard a huge sound shouted out,
"Gotama!" [they cried in terror]. (16) [5208]

Recalling the past perception,
I passed away [right] on the spot.
I was reborn in Śrāvasti,
a brahmin in a high-ranked clan. (17) [5209]

My name was Dhammarucī [then],
a loather of every evil.
Having seen the Lamp of the World,

[5174] or "was lost," *paridhaŋsito*
[5175] or thinking, *vitakka-vasa-go* (BJTS *vitakka-vasīko*)
[5176] *sāsanato*, lit., "from the dispensation"
[5177] *anantariyañ*, a deed whose result is immediate descent into the lowest Avīci ("no interval"? "no pleasure"?) hell, "a deadly sin," of which there are five: patricide, matricide, killing an arahant, shedding the blood of a Buddha (it is impossible to kill one), and dissension in the Sangha (monks' Assembly).
[5178] lit., "into *avīci*, which is particularly gruesome. See DPPN I:199ff.
[5179] or "suffering," *vinīpatagato*
[5180] or "suffering," *dukkhito*
[5181] of mythical proportions, the largest fish in the sea, maybe even "sea monster"

being [only] seven years old, (18) [5210]

I went to great Jetavana,[5182]
[and] went forth into homelessness.
I approach the Buddha three times
[every] night, also [every] day. (19) [5211]

Seeing [me], seeing [me,] the Sage
called [me] "long time Dhammarucī."
After that I told the Buddha
[how my] past karma had progressed: (20) [5212]

Very long, marked with hundreds of good deeds,[5183]
conditions [then] gradually[5184] purified.
Today I am looking closely indeed,
I am seeing your body without compare. (21) [5213][5185]

Very long, darkness is destroyed by it.[5186]
Through guarding[5187] purity, the stream[5188] has been cleansed.
Very long, [now] purified without fault,
is the eye made out of knowledge, O Great Sage. (22) [5214]

A long time, [now] come together with you;
not destroyed, again the interval was long;
today, again come together with you,
O Gotama, deeds do not [just] disappear. (23) [5215]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (24) [5216]

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! (25) [5217]

[5182]the "Jeta Grove" in which Anāthapiṇḍika built the famous hermitage for the Buddha, the location of many of the *suttas*.
[5183]lit., "merits," °*puññā*°
[5184]reading *patipubbena* with BJTS for PTS *patipubbe na* ("in the past, not…")
[5185]PTS and BJTS agree in presenting this and the following two verses in a different, more complex meter than the rest of the poem (and indeed, different from the meter in the vast majority of the whole *Apadāna* collection), with 10-11-10-11 syllable counts per quatrain (10-11-10-12 in the present instance, perhaps due to the superfluous *'haŋ*). I have translated accordingly.
[5186]reading *tayā* with BJTS (and PTS alts.) for PTS *mayā* ("by me")
[5187]*suci-rakkhena*, a play on words that echoes the "very long [time]" (*su-ciraṃ*) governing these verses. Or is this *sucira* + *akkhena*, "by the eye for very long," picking up the "eye" (*nayana*) reference in the fourth foot?
[5188]or river (*nadī*) of existence, or of doubt (as in #485 {488} above, v. 7 = [5183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [5218]

Thus indeed Venerable Dhammarucī Thera spoke these verses.

The legend of Dhammarucī Thera is finished.

[487. {490.}[5189] Sālamaṇḍapiya[5190]]

Plunged into a *sal* [tree] forest,
I had a well-made hermitage,
which was covered with *sal* flowers;
I live in the woods at that time. (1) [5219]

The Blessed One, Piyadassi,
Self-Become One, the Chief Person,
Seclusion-Lover, Sambuddha,
came into the *sal*-forest then. (2) [5220]

Departing from the hermitage,
I went into the forest [then].
Searching for roots and fruit [to eat],
I'm roaming in the forest then. (3) [5221]

There I saw [him], the Sambuddha,
Piyadassi, Greatly Famed One,
well-seated, attaining [the goal],
shining [light] in the great forest. (4) [5222]

Having placed four sticks of wood [there],
building a well-made pavilion
above the Buddha [at that time,]
I covered [it] with *sal* flowers. (5) [5223]

For seven days I held up [that]
sal-flower-covered pavilion.
Bringing pleasure to [my] heart there,
I worshipped [him], the Best Buddha. (6) [5224]

At that time the Blessed One [then]
rose up from [his] meditation.[5191]

[5189] *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.
[5190] "*Sal*-Pavilion-er"
[5191] lit., "from *samādhi*"

Looking but a plough's length ahead,[5192]
the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower
of Piyadassi, the Teacher,
with one hundred thousand masters,[5193]
then approached the Guide, [the Buddha]. (8) [5226]

Piyadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
the Victor then displayed a smile.[5194] (9) [5227]

Anuruddha, the attendant,
of Piyadassi, the Teacher,
placed his robe on one shoulder,
[then] asked [this] of [him], the Great Sage: (10) [5228]

"What is the cause, O Blessed One,
of the smiling of the Teacher?
When what reason was being known
did you display that, O Teacher?" (11) [5229]

"This young man who held for me a
floral canopy for a week:
having remembered his karma,
I displayed [that] smile [at that time]. (12) [5230]

"I do not see [sufficient] space
for that good karma[5195] to ripen.
In the world of gods or men
there is not [found] sufficient space. (13) [5231]

When [this] good-karma[5196] possessor
is living in the world of gods,
as far as his [whole] retinue,
there will be a *sal* canopy. (14) [5232]

As befits [this one's] good karma,[5197]
being [there] he'll be delighted

[5192] *yugamattañ pekkhamāno*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping his eyes on the ground in front of him
[5193] i.e., arahants
[5194] *sitaŋ pātukarī jino*
[5195] *puñña*, lit., "merit"
[5196] *puññakamma*°, lit., "meritorious-karma"
[5197] *puññakamma*°, lit., "meritorious karma"

by dances which are [all] divine,
and by songs [and] speeches [as well]. (15) [5233]

As far as his [whole] retinue,
there will be many[5198] [fine] perfumes,
and a rain [made of] *sal* flowers
will be raining all the time [there]. (16) [5234]

When this man has fallen from there,
he will go to the human state.
Here too a floral canopy
will be carried all of the time. (17) [5235]

And here [too] dance as well as song,
well-accompanied by cymbals,[5199]
will attend on him constantly:
that's the fruit of Buddha-*pūjā*. (18) [5236]

Also, when the sun is rising,
a downpour of *sal* will rain forth.
Connected with [his] good karma,[5200]
[that rain] will rain all of the time. (19) [5237]

[After] eighteen hundred aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (20) [5238]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (21) [5239]

There will be a *sal* canopy
for this one who grasps the Teaching,
[and] that [*sal*] canopy will be there
for him being burnt on a pyre." (22) [5240]

Detailing the result [for me],
Piyadassi [Buddha], Great Sage,
preached Dharma to [my] retinue,
refreshing [them] with Dharma-rain. (23) [5241]

For thirty aeons among the

[5198] *gandhagandhī*, taking the repetition as intensifying, but this could also be translated "perfumes and incense" or "scents and incense"
[5199] reading *sammatāḷa*° (BJTS) for *samatāḷa*° (PTS).
[5200] lit., "his meritorious karma"

gods, I exercised divine rule,
and sixty plus four times I was
a king who turns the wheel [of law]. (24) [5242]

Coming here from the world of gods,
I'm receiving huge happiness.
Here too [there's] a *sal* canopy:
that's the fruit of a canopy.[5201] (25) [5243]

This is the final time for me;
[my] last rebirth is proceeding.[5202]
Even here a *sal* canopy
exists [for me] all of the time. (26) [5203]

Having pleased [him], the Sage So Great,
Gotama, Bull of the Śākyas,
I've attained the unshaking state,
beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons
since I worshipped[5204] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (28) [5245]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5246]

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! (30) [5247]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [5248]

Thus indeed Venerable Sālamaṇḍapiya Thera spoke these verses.

The legend of Sālamaṇḍapiya Thera is finished.

The Summary:

[5201]BJTS reads *hessati sabbakālikaŋ* ("it will be all the time" "exists [for me] all the time"), a foot which PTS includes in the following verse, absent from BJTS
[5202]*carimo vattate bhavo*
[5203]This verse does not appear in BJTS
[5204]lit., "did *pūjā*"

Naḷamālī, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusaṭṭha [too],
also Giripunnāgiya,
Vallikāra,[5205] Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Paṃsukūla Chapter, the Forty-Ninth

Kiṅkhanipupphiya[5206] Chapter, the Fiftieth

[488. {491.}[5207] Tīṇikiṅkhanipupphiya[5208]]

I saw the Buddha, Stainless One,
Vipassi, Leader of the World,
shining like a dinner-plate tree,
sitting on a mountainside. (1) [5249]

Taking three *kiṅkhani*[5209] flowers,
I offered [them to the Buddha].
Having worshipped[5210] the Sambuddha,
I went off, my face to the south. (2) [5250]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5251]

In the ninety-one aeons since
I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5252]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[5205] PTS reads *valliṅkara*, I follow BJTS here
[5206] BJTS reads *Tikiṅkaṇipupphiya*
[5207] *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.
[5208] "Three *kiṅkhani* Flower-er." BJTS reads *Tikiṅkaṇipupphiya*. Cf. *#498*, ascribed to a monk with the same name
[5209] BJTS reads *kiṅkaṇi*°
[5210] lit., "done *pūjā*"

Like elephants with broken chains,
I am living without constraint. (5) [5253]

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! (6) [5254]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5255]

Thus indeed Venerable Tīṇikiṅkhanipupphiya[5211] Thera spoke these verses.

The legend of Tīṇikiṅkhanipupphiya[5212] Thera is finished.

[489. {492.}[5213] Paŋsukūlapūjaka[5214]]

In the Himalayan region,
there's a mountain named Udaka.[5215]
There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.[5216] (1) [5256]

Plucking three *kiṅkhani*[5217] flowers,
[that were growing there] at that time,
happy, [and] with a happy heart,
I offered [them] to [that] rag-robe. (2) [5257]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5258]

In the ninety-one aeons since

[5211]" BJTS reads *Tikiṅkaṇipupphiya*.
[5212]BJTS reads *Tikiṅkaṇipupphiya*.
[5213]*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.
[5214]"Rag-Robe Worshipper"
[5215]"Water". BJTS (and PTS alt.) read *Uddhangaṇo* ("High Clearing"), but this breaks the meter so I stick with the PTS reading of this (anyway likely mythical) name
[5216]I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.
[5217]here as elsewhere, BJTS reads *kiṅkaṇi*°

I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5259]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5260]

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! (6) [5261]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5262]

Thus indeed Venerable Paŋsukūlapūjaka Thera spoke these verses.

The legend of Paŋsukūlapūjaka Thera is finished.

[490. {493.}[5218] Koraṇḍapupphiya[5219]]

I was then a forest-worker,[5220]
as were[5221] father and grandfathers.[5222]
[Earning] my living killing beasts,[5223]
no wholesomeness[5224] exists for me. (1) [5263]

In the area where I lived,
Tissa, Chief Leader of the World,

[5218] *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.
[5219] "Koraṇḍa-Flower-er." See #208 for a (different) *apadāna* ascribed to a monk of this name. #422 {425} is likewise ascribed to a monk of this name, and save a slight difference in v. 6 [5268], substituting "°*cchavī* ("skin") for *vaṇṇo* ("color"), it is identical to this one.
[5220] BJTS gloss: a hunter
[5221] lit., "by means of," "through". We might say "by birth" or "in the family business"
[5222] BJTS reads *pitumātumaten' ahaṃ* ("with the consent of father and mother") for PTS *pitupetāmahen' ahaŋ*. I follow the latter reading here, noting that at [2986] these same two feet are repeated; there, BJTS agrees with PTS, leading me to suspect that in the present case BJTS' mss. are corrupt. But both readings make the same point: the protagonist did his work as a hunter/animal killer as a family-approved business, not behind his parents' backs.
[5223] reading BJTS *pasumārena* (lit., "by" or "through" killing wild animals) for PTS *pararuhirena* ("through the blood of others")
[5224] *kusalaŋ*

Eyeful One, compassionately
showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet
of the Teacher known as[5225] Tissa,
happy, [and] with a happy heart,
I pleased my heart [about his] feet. (3) [5265]

Seeing a *koraṇḍa*[5226] in bloom,
foot-drinker growing in the earth,[5227]
taking a sprig with [flowers,] I
did *pūja* to [those] best of feet. (4) [5266]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [5267]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have[5228] *koraṇḍa*-colored skin;
I'm radiantly beautiful.[5229] (6) [5268]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of worshipping[5230] feet. (7) [5269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5270]

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! (9) [5271]

The four analytical modes,

[5225]lit., "named"
[5226]Sinh. *kaṭukoraṇḍu*, Barberia prionitis (*Acanth.*), cf. *koraṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)
[5227]this foot consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".
[5228]lit., "I am [one who has]"
[5229]*sappabhāso*, "a shining beauty"
[5230]lit., "doing *pūjā*"

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5272]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

[491. {494.}[5231] Kiṇsukapupphiya[5232]]

Seeing a pulas tree[5233] in bloom,
stretching out hands pressed together,
recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [5273]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (2) [5274]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5275]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5276]

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) [5277]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5278]

Thus indeed Venerable Kiṇsukapupphiya Thera spoke these verses.

[5231] *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.
[5232] "Pulas-Tree-Flower-er." Cf. #350 for an *apadāna* ascribed to a monk with a similar name, and containing the same first verse (though the remainder is different).
[5233] *kiṇsukaṇ*; the *kiṇsuka* ("what is it" "strange") tree is Butea frondosa, Sinh. *kāla* or *gaskāla*, *ātkan*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.

The legend of Kiṃsukapupphiya Thera is finished.

[492. {495.}[5234] Upaḍḍhadussadāyaka[5235]]

Named Sujāta, the follower
of Padumuttara Buddha,[5236]
searching for a robe made of rags,
is always[5237] going[5238] [through] the trash. (1) [5279]

In the city, Haṃsavatī,
I was the hireling of others.
Having given [him] half a cloth,
I saluted [him] with my head. (2) [5280]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5281]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Seventy-seven times I was
a king who turns the wheel [of law]. (4) [5282]

[There was also] much local rule,
innumerable by counting.
Because of giving half a cloth,
I rejoice with nothing to fear.[5239] (5) [5283]

And today [if] I am wishing,
[in] the woods or [on] a mountain,
I am covered in *khoma*-cloth:
that is the fruit of half a cloth. (6) [5284]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of half a cloth. (7) [5285]

[5234] *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.
[5235] "Half-Cloth Offerer"
[5236] lit., "Blessed One"
[5237] BJTS reads *tadā*, "then"
[5238] BJTS reads *caratī* with the same meaning
[5239] *akutobhayo*, lit., "with fear from nowhere"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5286]

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! (9) [5287]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5288]

Thus indeed Venerable Upaḍḍhadussadāyaka Thera spoke these verses.

The legend of Upaḍḍhadussadāyaka Thera is finished.

[493. {496.}[5240] Ghatamaṇḍadāyaka[5241]]

Seeing the Blessed One, Well-Thought,[5242]
the World's Best One, the Bull of Men,
entered into the great forest,
tormented by internal pain,[5243]
bringing pleasure to [my own] heart,
I presented cream from some ghee.[5244] (1) [5289][5245]

From doing and heaping [that] up,[5246]
the river [named] Bhāgīrathī,[5247]
[and] even the four great oceans
are supplying [ghee-]cream to me. (2) [5290]

And even this [whole] awful earth,
beyond measure, beyond counting,

[5240] *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.
[5241] "Cream-of-Ghee Donor." This *apadāna* is included verbatim above, with the same name, as #423 {426}.
[5242] *sucintitaŋ*
[5243] *vātābādhena*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.
[5244] *ghata* (cream, scum) + *maṇḍa* (clarified butter, ghee), i.e., the best part of the ghee, the purest oil skimmed off the top of a pot of ghee.
[5245] PTS and BJTS agree in presenting this as a six-footed verse.
[5246] *katattā ācitattā ca*, lit., "because of the doing, and because of the heaping up [of that karma]"
[5247] this is the BJTS spelling; PTS gives *Bhāgīrasī*

discerning what I am thinking,
turns into honey and sugar.[5248] (3) [5291]

These trees on [all] four continents,
foot-drinkers growing in the earth,[5249]
discerning what I am thinking,
turn into[5250] wishing-trees [for me]. (4) [5292]

Fifty times the lord of the gods,
I exercised divine rule [there].
And fifty-one times I was [then]
a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (5) [5293][5251]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [5294]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5295]

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! (8) [5296]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5297]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[5248] *bhavate madhusakkarā*
[5249] this foot consists of two different words for" tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".
[5250] *bhavanti*, become
[5251] PTS and BJTS agree in presenting this as a six-footed verse.

[494. {497.}[5252] Udakadāyaka[5253]]

Happy, with pleasure in [my] heart,
I filled the drinking-water jug
for the superb monks' Assembly
of Padumuttara Buddha. (1) [5298]

On a mountain top or bad road[5254]
or in [any] space on the earth,
if I wish for drinking water,
quickly it is produced for me. (2) [5299]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving water. (3) [5300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5301]

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) [5302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5303]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

[5252] *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.

[5253] "Water Donor." See #206, above, for a (different) *apadāna* ascribed to a monk with this same name.

[5254] *dumagge*, could also be "top of a tree" (as in many *apadānas* about rag-robe), but here "bad road" seems more likely to me.

[495. {498.}[5255] Puḷinathūpiya[5256]]

In the Himalayan region,
there's a mountain named Samaṅga.[5257]
I had a well-built hermitage
furnished with halls of leaves [there then]. (1) [5304]

Named Nārada, with matted hair,
[I] practiced fierce austerities.
Fourteen thousand[5258] students [back then]
are worshipping[5259] me [in that place]. (2) [5305]

Being off in solitude [then,]
I contemplated [in this way]:
"All of the people worship[5260] me
[but] I don't worship anyone. (3) [5306]

I do not have an advisor;
there is no one who speaks to me;
no teacher [and no] preceptor,
I come to a home in the woods. (4) [5307]

There is not a teacher for me
whom I am giving honor to,
and serving with respectful heart;
my forest-dwelling's meaningless. (5) [5308]

I'll search for one to give gifts to,
and to be respected [by me];
I will live [enjoying] his help,
whom no one will find blameworthy.[5261] (6) [5309]

[Very] near my hermitage,
there was a river with high banks,
with good slopes, which was beautiful
[and] strewn about with pure white sand. (7) [5310]

Having approached it at that time,
the river named named Amarika,

[5255] *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.
[5256] "Sand-Stupa-er." BJTS reads *Pulina*°
[5257] BJTS reads *Yamako*
[5258] reading *catuddasasahassāni* with BJTS (and PTS alt.) for PTS *catuddasaŋ sahassānaŋ* ("of fourteenth thousand")
[5259] *paricaranti*
[5260] lit., "do *pūjā*"
[5261] *no koci garahissati*

after piling up [some] sand, I
built a stupa [out of that] sand. (8) [5311]

"Those [men] who were the Sambuddhas,
Enders of Becoming, Sages,
I'll make [this] with the marks of a
stupa such-like [those built] for them." (9) [5312]

Having built [my] stupa of sand,
[as though] I made it out of gold,
I covered [it][5262] with[5263] three thousand
gold-colored *kiṅkhani*[5264] flowers. (10) [5313]

I am praising evening and morn,
filled with joy, hands pressed together.
As though facing the Sambuddha,
I worshipped [that] stupa of sand. (11) [5314]

When defilements get produced[5265] [or]
pre-occupations with the house,[5266]
I recall [that] well-made[5267] stupa,
and always look at [them like this]: (12) [5315]

"Living[5268] having depended on
the Meaning-Conveyor,[5269] the Guide,[5270]
it's not appropriate for you
to live with[5271] defilements, Good Sir.[5272] (13) [5316]

When I bend down at the stupa,
then respect arises in me;
I drive out bad reflections[5273] like
an elephant pained[5274] by the goad. (14) [5317]

[5262]lit., "I did *pūjā* [to it]"
[5263]lit., "of"
[5264]BJTS reads *kiṅkaṇi°*
[5265]reading *jāyanti* with BJTS for PTS *jhāyanti* ("are meditating")
[5266]*vitakkā gehanissitā*, lit., "initial reflections connected with the house," i.e., domestic concerns, perseveration about things of the lay world; BJTS Sinh. gloss is *kāmaniḥśrita* ("connected with lust/sense-pleasures")
[5267]BJTS (and PTS alt.) read *sugataṃ* ("the Well-Gone-One") for PTS *sukataŋ*. BJTS Sinhala gloss then treats it adjectivally, *sarvajñastupaya* ("the stupa of the Omniscient One")
[5268]*viharam*, fr. *viharati*.
[5269]*sātthavāhaŋ*
[5270]*vināyakaŋ*
[5271]*saŋvaseyyāsi*, lit., "were you to live with" or "that you should live with"
[5272]*mārisa*, BJTS glosses *nidukāṇeni* ("O you without suffering")
[5273]reading *kuvitakke* (pl.) with BJTS for PTS *kuvitakkaŋ* (sing., "bad reflection" or, following the translation in the preceeding verse, "bad pre-occupation")
[5274]BJTS reads *tuttāṭṭito*, the more correct (acc. to RD) spelling of PTS *°addito*

The King of Death[5275] [then] trampled me,
conducting [my] life[5276] in that way.
Passing away[5277] [right] on the spot,
I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan,[5278]
I was born among the thirty.[5279]
Eighty times the lord of the gods,
I exercised divine rule [there]. (16) [5319]

And [then] three hundred times I was
a king who turns the wheel [of law],
[and I enjoyed] much local rule,
innumerable by counting. (17) [5320]

I'm enjoying the results of
three [thousand] *kiṅkhani*[5280] flowers.
Twenty-two thousand [people are]
waiting on me in [every] life. (18) [5321]

Due to worshipping[5281] the stupa,
I am not soiled with dirt and dust;[5282]
my limbs are not exuding sweat;
I'm radiantly beautiful. (19) [5322]

O! the stupa well-made by me;
Amarika River's well-seen!
Having built a stupa of[5283] sand,
I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distingished]
by a person seeking the pith,[5284]
who desires to do wholesome deeds;
[his] practice is [thus] accomplished.[5285] (21) [5324]

Just as a person with great strength

[5275] *maccurājā* = Māra
[5276] *vharamānaŋ maŋ*
[5277] *kālakato santo*, lit., "being passed away"
[5278] *yavatāyuŋ*, lit., "for as long as the lifespan [in the Brahmā world]," which is very extensive
[5279] i.e., the thirty[-three] gods, in Tāvatiṃsa heaven
[5280] BJTS reads *kiṅkaṇi*
[5281] *pariciṇṇattā*
[5282] lit., "dirt and dust are not smeared [on me]"
[5283] lit., "in"
[5284] reading *sāragāhinā* (BJTS understands *sāra*, "the pith," as nirvana) for PTS *pāragāminā* ("who has gone to the opposite shore), though the meaning of the latter is close to that of the former.
[5285] reading *sādhaka* with BJTS for PTS *sārikā* (= "pithy"? PTS alt. are *sāraṇā* ["remembered"] and *sārakā* ["pithy"])

is able to cross a river;[5286]
carrying a protective stick,
he would spring across a large lake,
so I, depending on this stick,
will cross the great sea [of being]:
through [his] effort and energy
a man would cross over the sea. (22-23) [5325-5326]

And so too the karma I did,
which was [my] little protection;[5287]
depending on [that] karma done,
I crossed over re-becoming.[5288] (24) [5327]

When [my] last rebirth was attained,
incited by [my] wholesome roots,
I am reborn in Śrāvasti,[5289]
in a wealthy [clan] with big halls.[5290] (25) [5328]

My mother and father had faith,
gone to the Buddha for refuge;
they had both seen the [deathless] state,
turning to the dispensation. (26) [5329]

Taking bark[5291] from the Bodhi [tree]
they built a stupa [made of] gold.
They're praising it evening and morn,
face to face with the Śākyas' Son. (27) [5330]

They passed three watches of the night,
praising the Buddha's appearance,
outside[5292] the stupa made of gold,
on a day when the moon was full.[5293] (28) [5331]

I, having seen the [gold] stupa,
remembered the stupa of sand.
Sitting down on a single seat,
I attained [my] arahantship. (29) [5332]

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[5286] or "flood," *aṇṇavaŋ*
[5287] reading *thokakañ ca yaṃ* with BJTS for PTS *thokakañcanaŋ* ("a little gold")
[5288] *saŋsāraŋ*, frequently described as "an ocean"
[5289] lit., "in the city, Śrāvasti,"
[5290] *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")
[5291] or a sprout: *papaṭikaŋ*
[5292] *vinīharuŋ*, lit., "they went out of," "they threw away". BJTS Sinhala gloss *bähäraṭa gat ha*
[5293] lit., "on an *uposatha* day"

Searching for him, the [Great] Hero,
I saw the *Dhamma*'s general.[5294]
Having departed from the house,
I went forth in that one's presence. (30) [5333]

Being [only] seven years old,
I attained [my] arahantship.
Knowing [my] virtue, the Buddha,
the Eyeful One, [then] ordained [me]. (31) [5334]

The work has been completed by
me, even when [I] was a child;
what's to be done was done by me,
in the Buddha's[5295] dispensation. (32) [5336][5296]
All hate [and] fear is in the past;
all bonds overcome, [I'm] a sage.
I'm you're follower, Great Hero:
the fruit of a golden stupa.[5297] (33) [5337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5338]

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) [5339]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5340]

Thus indeed Venerable Puḷinathūpiya[5298] Thera spoke these verses.

The legend of Puḷinathūpiya[5299] Thera is finished.

[5294] *dhammasenāpat'*, i.e., Sāriputta. Cf. *Sāriputta-apadāna* (#1), v. 210, v. 229 (= [349], [368]) and *Upāli-apadāna* (#6), v. 99 (= [544])
[5295] lit., "in the Śākyas' Son's"
[5296] BJTS jumps from [5334] to [5336] here, inadvertently (I assume) omitting [5335] from its numbering.
[5297] BJTS reads *soṇṇapuphass'idaṃ phalaṃ*, "that is the fruit of a gold-colored flower," referring back to the *kiṅkaṇi* (PTS: *kiṅkhani*) flowers offered to the sand-stupa (see above, v. 10 [5313], cf. v. 18 [5321])
[5298] BJTS reads *Pulina°*
[5299] BJTS reads *Pulina°*

[496. {499.}[5300] Naḷakuṭikadāyaka[5301]]

In the Himalayan region,
there's a mountain named Bhārika.[5302]
The Self-Become One, Nārada,
dwelt at the roots of a tree then. (1) [5341]

Having fashioned a house of reeds,
I covered it with grass [as thatch],
[and] clearing a walkway I [then]
gave [them] to the Self-Become One. (2) [5342]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5343]

There my well-constructed mansion,
fashioned as a little reed hut,
[measured] sixty leagues in length, [and]
[it measured] thirty leagues in width. (4) [5344]

I delighted in the gods' world
throughout fourteen aeons [back then],
and [later] seventy-one times,
I exercised divine rule [there]. (5) [5345]

And thirty-four times [after that,]
I was a king who turns the wheel.
[There was also] much local rule,
innumerable by counting. (6) [5346]

Ascending the Teaching-palace,
in all ways a fine metaphor,[5303]
I would live [there where I'm] wishing,
in the Buddha's[5304] dispensation. (7) [5347]

In the thirty-one aeons since

[5300] *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.
[5301] "Little Reed Hut Donor"
[5302] BJTS reads *bhārito*, Bhārita; PTS alts. are *Hāriko*, Hārika, and *Hiriko*, Hirika. DPPN II:1324 goes with Hārita. Cf. #342 {345}, above, for the parallel *apadāna* of Nalāgārika (BJTS Naḷāgārika), which shares the first two verses with this one.
[5303] reading *sabbākāravarūpamaṃ* with BJTS (and PTS alt.) for PTS *sabbāgarāvarūpamaŋ* ("excellent metaphor for all houses"); BJTS Sinhala gloss *siyalu ākārayen utum upamā äti dharma-nämäti prasādayṭa nägī*
[5304] lit., "in the Śākyas' Son's"

I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of a little reed hut. (8) [5348]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [5349]

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! (10) [5351]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [5352]

Thus indeed Venerable Naḷakuṭikadāyaka Thera spoke these verses.

The legend of Naḷakuṭikadāyaka Thera is finished.

[497. {500.}[5305] Piyālaphaladāyaka[5306]]

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]

[5305] *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.
[5306] "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.

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 Piyālaphaladāyaka Thera spoke these verses.

The legend of Piyālaphaladāyaka Thera is finished.

The summary:
Kiṅkhani[5307] and Paŋsukūla,
Koraṇḍapupphi,[5308] Kiŋsuka,
Upaḍḍhadussī, Ghatada,
Udaka, Thūpakāraka,
Naḷāgārī is the ninth one,
Piyālaphaladāyaka.
There are one hundred verses [here],
and nine [verses] more than that [too].

The Kiṅkhanipupphiya Chapter, the Fiftieth.[5309]

Then there is the Summary of Chapters:

Metteyya Chapter, Bhaddāli,[5310]
and Sakiŋsammajjaka too;
one chapter [called] Vibheṭakī,
Jagatī, Sālapupphiya,
Naḷamāla, Paŋsukūla,
and thus[5311] Kiṅkhaṇipupphiya.[5312]
There are eighty-two verses [here]
and also fourteen hundred [more].

[5307] BJTS reads *kiṅkaṇi*
[5308] BJTS reads *koraṇḍamatha*, "and then Koraṇḍ"
[5309] BJTS places this line before, rather than after the summary.
[5310] this is the BJTS reading for PTS "Metteyya, Bhaddāli Chapter"
[5311] reading *tathā* with BJTS (and PTS alts.) for PTS *tadā* ("then" "back then" "at that time")
[5312] BJTS reads *kiṅkaṇi*

The Ten Chapters[5313] called Metteyya.[5314]

The Fifth Hundred[5315] is finished.[5316]

Kaṇikāra Chapter, the Fifty-First

[498. {501.}[5317] Tīṇikaṇikārapupphiya[5318]]

The Sambuddha named Sumedha,
Bearing the Thirty-two Great Marks,
Seclusion-Lover, Sambuddha,
came up to the Himalayas. (1) [5359]

Plunged into the Himalayas,
the Chief, Compassionate, the Sage,
getting into lotus posture,[5319]
sat down, the Ultimate Person. (2) [5360]

I was a sorcerer[5320] back then,
[one who could] travel through the sky;
taking my well-made trident I
was going through the sky [right there]. (3) [5361]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,[5321]
the Buddha blazed forth in the woods,
like a regal *sal* tree in bloom. (4) [5362]

Coming down from atop the woods,
the Buddha's rays filled [all of] space,[5322]
with the color of a reed-fire.[5323]
Seeing [that], I pleased [my own] heart. (5) [5362]

[5313] *vaggadasakaŋ*
[5314] not in PTS
[5315] *sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.
[5316] not in PTS
[5317] *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.
[5318] "Three *Kaṇikāra* Flowers-er." WIth minor changes noted there, this same *apadāna* appears below as #{556}, ascribed to the historical monk Uttara.
[5319] lit "crouching with his legs crossed"
[5320] *vijjādharo*, "spell-knower"
[5321] i.e., when it is full, *puṇṇamāse va candimā*
[5322] reading *buddharaṃsī vidhāvare* with BJTS for PTS *Buddharaŋs' ābhidhāvare*
[5323] lit., "similar to the color of a reed-fire"

Wandering, I saw a flower,
a dinner-plate[5324] with divine scent.
Carrying three [of those] flowers
I offered[5325] [them] to the Buddha.[5326] (6) [5363]

Through Buddha's majestic power,
[just] then those three flowers of mine,
stems turned upward, petals downward,
they're making shade for the Teacher. (7) [5364]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [5365]

There my well-constructed mansion
was known [by the name] "Dinner-Plate."[5327]
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,
a mil-*kaṇḍa*[5328] cent-*bheṇḍu*[5329] [large],
made of gold, covered in flags,
appeared for me on that mansion. (10) [5367]

Palanquins made out of crystal,
made of gold [or] made of gemstones,
and also made out of rubies,
go where I wish[5330] if I should wish. (11) [5368]

And there was an expensive bed,
which had an assembled[5331] mattress,

[5324] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[5325] lit., "did *pūjā*"

[5326] lit. "to the Best Buddha"

[5327] *kaṇikārîti ñāyati*

[5328] here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

[5329] following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

[5330] *yenicchakā*, following BJTS Sinhala gloss *kämäti tänaka*

[5331] °*vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

with a wool blanket[5332] on one end,
and furnished with [lots of] pillows. (12) [5369]

Going out from the palace, I'm
wandering in divine travels,
going according to [my] wish,
honored by the gods' assembly. (13) [5370]

I stand on flowers[5333] underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].[5334] (14) [5371]

[There] sixty thousand instruments
wait on me evening and morning.
They're attending me constantly,
by night and day they're not lazy. (15) [5372]

I delight in play and pleasures;[5335]
desiring desires, I rejoice
due to the dances and singing,
the percussion and speeches there. (16) [5373]

Eating and drinking there I'm then
rejoicing among the thirty,[5336]
together with troops of women
I rejoice in [my] great mansion.[5337] (17) [5374]

And five hundred [different] times,
I exercised divine rule [there].
And three hundred [different] times,
I was a king who turns the wheel.
[And I enjoyed] much local rule,
innumerable by counting. (18) [5375][5338]

Transmigrating from birth to birth,
I receive many possessions.
I have no lack of possessions:
that's the fruit of Buddha-*pūjā*. (19) [5376]

[5332] reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)
[5333] lit., "on a flower"
[5334] or perhaps flowers? Or both, i.e. trees in bloom?
[5335] *khiḍḍāratiyā*
[5336] *tidase*, i.e., in Tāvatiṃsa heaven
[5337] *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"
[5338] PTS and BJTS agree in presenting this as a six-footed verse

I transmigrate in [just] two states:
that of a god, or of a man.
I know no other rebirth [state]:
that's the fruit of Buddha-*pūjā*. (20) [5377]

I am born in the two [high] clans,
kṣatriyan and also brahmin.
I don't get born in lesser clans:
that's the fruit of Buddha-*pūjā*. (21) [5378]

Elephant- [and] horse-vehicles,
palanquins [and] chariots [too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (22) [5379]

Troops of slaves [and] troops of slave-girls,
and women who are all decked out,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (23) [5380]

Silk material, woolen stuff,
khoma cloth and cotton [goods too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (24) [5381]

New clothing and fruit which is fresh,
pure[5339] food of foremost tastiness,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (25) [5382]

[People saying,] "eat this, enjoy
this, please lie down on this [fine] bed,"
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (26) [5383]

Everywhere I'm given honor[5340]
[and] I have very lofty fame,
always in the majority,[5341]
my retinue has no factions.
I'm the best of [my] relatives:
that's the fruit of Buddha-*pūjā*. (27) [5384][5342]

I'm not aware of[5343] cold [nor] heat,

[5339]*nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot
[5340]lit., "*pūjā*"
[5341]*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"
[5342]PTS and BJTS agree in presenting this as a six-footed verse
[5343]or "I do not know," *na jānāmi*

[and] burning fever[5344] is not known.
Likewise there is not found in me,
suffering of the mind [or] heart. (28) [5385]

Having been the color of gold,
I transmigrate from birth to birth.
I do not know a bad color:
that's the fruit of Buddha-*pūjā*. (29) [5386]

Falling down from the world of gods,
incited by [my] wholesome roots,
I am reborn in Śrāvasti,[5345]
in a wealthy [clan] with big halls.[5346] (30) [5387]

Giving up the five sense pleasures,[5347]
I went forth into homelessness.
Being [only] seven years old,
I attained [my] arahantship. (31) [5388]

Knowing [my] virtue, the Buddha,
the Eyeful One, [then] ordained [me].
A young boy worthy of honor:
that's the fruit of Buddha-*pūjā*. (32) [5389]

The "divine eye" is purified;
I'm skilled in meditative states.[5348]
Special knowledges perfected:
that's the fruit of Buddha-*pūjā*. (33) [5390]

Analytical modes attained,
skilled in the magical powers,[5349]
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. (34) [5391]

In the thirty thousand aeons
since I worshipped[5350] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5392]

[5344] *pariḷāho*
[5345] lit., "in the city, Śrāvasti,"
[5346] *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")
[5347] *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses
[5348] *samādhikusalo ahaŋ*
[5349] *iddhipādesu kovido*
[5350] lit., "did *pūjā*"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (36) [5393]

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! (37) [5394]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (38) [5395]

Thus indeed Venerable Tīṇikaṇikārapupphiya Thera spoke these verses.

The legend of Tīṇikaṇikārapupphiya Thera is finished.

[499. {502.}[5351] Ekapattadāyaka[5352]]

In the city, Haṃsavatī,
I was a potter [at that time].
I saw the Buddha, Stainless One,
the Flood-Crosser, Undefiled One. (1) [5396]

I gave to [him,] the Best Buddha,
a well-fashioned bowl made of clay.
Giving [that] bowl to the Buddha,[5353]
the Honest One,[5354] the Neutral One, (2) [5397]

being reborn in existence,
I'm receiving plates[5355] made of gold,
and flat bowls[5356] made of silver, gold,
and also [some] made out of gems; (3) [5398]

I'm enjoying [all these] dishes:[5357]
that is the fruit of good[5358] karma.

[5351] *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.
[5352] "One Bowl Donor"
[5353] lit., "the Blessed One"
[5354] *ujubhūtassa*
[5355] °*thāle*
[5356] *taṭṭake*, bowls for eating food, flat bowls, porringers, salvers
[5357] *pātiyo*, fr. *pātī*, the f. of *patta* (Skt. *pātra*, *pātrī*)
[5358] lit., "meritorious"

I am [the owner of][5359] bowls made
for the famous and the wealthy. (4) [5399]

As with a seed which is planted,
in a field which is bountiful:[5360]
when it rains,[5361] with proper support,[5362]
fruit pleases the cultivator;
so too is this bowl-donation,
[well-]planted in the Buddha-field:
when it rains the joy-bringing [rain,][5363]
the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —
even the Assemblies[5364] and groups[5365] —
the Buddha-field has no equal,[5366]
giving [great] happiness[5367] to all.[5368] (7) [5402]

Praise to you, O Well-Bred Person![5369]
Praise to you, Ultimate Person!
After giving a single bowl,
I've attained the unshaking state. (8) [5403]

In the ninety-one aeons since
I gave [him] that bowl at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (9) [5404]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5405]

[5359] following BJTS Sinh. gloss: *pātra (himi) vuyem vemi*

[5360] *bhaddake*, or "lucky" "fortunate" etc

[5361] PTS *pavecchante*, BJTS *pavacchante* (cf. *pavecchante*, the reading in [5004] below, cf. also *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down")

[5362] *sammādhāre* (loc. abs. construction)

[5363] both PTS and BJTS read *pītidhāre pavassante*

[5364] *saṅghāpi*

[5365] *gaṇāpi*; *gaṇa* is an early structure in Assembly organization, also used interchangeably in *Apadāna* with "guild," an important form of lay social organization for group merit-making activities

[5366] *buddhakhettasamo n'atthi*, lit., "there is not an equal to the Buddha-field"

[5367] reading *sukhado sabbapāṇinaṃ* with BJTS for PTS *sukhadānattha pāṇinaŋ* ("place of giving happiness [in the voc.?] to beings")

[5368] lit., "to all living beings" "to all that breathe"

[5369] *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"

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! (11) [5406]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5407]

Thus indeed Venerable Ekapattadāyaka Thera spoke these verses.

The legend of Ekapattadāyaka Thera is finished.

[500. {503.}[5370] Kāsumāriphaladāyaka[5371]]

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,
shining like a dinner-plate tree.[5372] (1) [5408]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*[5373] fruit,
I gave [it] to the Best Buddha. (2) [5409]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5410]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5411]

[5370] *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.

[5371] "Kāsumāri (Sinh. *āt dämaṭa*) Fruit Donor" The same *apadāna*, with the same name, appears verbatim as #377 {380} above, with the slight difference that the first and second verses of the standard three-verse concluding refrain are inverted (second first, first second)

[5372] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

[5373] *kāsumārī* (Skt. *kāśmarī*) is a small timber tree, Gmelina arborea (*Verb.*), which is called *āt demaṭa* in Sinhala. It also bears yellow flowers.

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) [5412]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5413]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

[501. {504.}[5374] Avaṭaphaliya[5375]]

The Blessed One, Hundred-Rayed One,[5376]
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. (1) [5414]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [5415]

In the ninety-four 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) [5416]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[5374] *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.
[5375] here BJTS and PTS agree on the spelling. The meaning is "Stemless Fruit-er." This same *apadāna* (with only very slight differences) appears above, titled *Avaṇṭaphaladāyaka-apadāna*, as #378 [381], and titled *Avaṇṭaphaliya*° (there PTS *Avaṭaphaliya*°), as #463 {466}. In the present *apadāna* the order of the refrain verses matches #463 {466} but is inverted from #378 {381}; and the third foot of the first verse varies from that in both of the parallel first verses. Virtually the same *apadāna* is also presented as #506 {509}, below, with the title *Tālaphaliya*. It varies from the present one only in the fourth foot of the second verse, where "with stems removed" is replaced by "palmyra". It is repeated again as {555}, below, and ascribed to the historical monk Vajjīputta. Note Lilley's note on PTS colophonic title here, not only that its own alt. S-1 reads *Avaṇṭa*° but also "*The following* apadāna *is missing in G., and the* Thera's *name is attached to this* apadāna*."
[5376] *sataraṃsi*, i.e., "the Sun"

Like elephants with broken chains,
I am living without constraint. (4) [5417]

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) [5418]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5419]

Thus indeed Venerable Avaṭaphaliya Thera spoke these verses.

The legend of Avaṭaphaliya Thera is finished.

[502. {505.}[5377] Pāraphaliya[5378]]

I saw the golden Sambuddha,
Sacrificial Recipient,
who had entered onto the road,
shining like a dinner-plate tree. (1) [5420]

In the ninety-one aeons since
I gave [him] *pāra*-fruit[5379] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5421]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5422]

Being in Best Buddha's presence
was a very good thing for me.

[5377] *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.
[5378] "*Pāra* Fruit-er". BJTS reads *Vāra*°, both cite *Pāda*° as alt., but none of these is an identifiable fruit. BJTS Sinh. gloss just gives the Pāli *as* Sinhala, *vāraphalayak* ("a fruit [called] *vāra*). The lack of care/the disagreement about the name of the fruit (and hence of the monk) suggests, as does the poem itself, just a few strung-together repeating feet from the main text, that this is a "filler". Cf. in this regard on the note on the name of the previous *apadāna*, #501 {504}, that the present one is omitted in at least one mss. with its name supplied to the content of the previous one (which content is filled, in turn, with an *apadāna* already presented twice in the main text above!)
[5379] BJTS reads "*vāra* fruit"

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [5423]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5424]

Thus indeed Venerable Pāraphaliya[5380] Thera spoke these verses.

The legend of Pāraphaliya[5381] Thera is finished.

[503. {506.}[5382] Mātuluṅgaphaladāyaka[5383]]

I saw the Leader of the World,
shining like a dinner-plate tree,[5384]
like the moon on the fifteenth day,[5385]
blazing forth like a tree of lamps. (1) [5425]

Having taken a citron fruit
I [then] gave it to the Teacher,
he Worthy of Gifts,[5386] the Hero,
[feeling well-] pleased by [my] own hands. (2) [5426]

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) [5427]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5428]

Being in Best Buddha's presence
was a very good thing for me.

[5380] BJTS reads *Vāra*°
[5381] BJTS reads *Vāra*°
[5382] *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.
[5383] "Citron Fruit Donor"
[5384] *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.
[5385] i.e., when it is full, *puṇṇamāse va candimā*
[5386] *dakkhiṇeyyassa*, elsewhere "Worthy of Homage" "Worthy of Respect"

The three knowledges are attained;
[I have] done what the Buddha taught! (5) [5429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5430]

Thus indeed Venerable Mātuluṅgaphaladāyaka Thera spoke these verses.

The legend of Mātuluṅgaphaladāyaka Thera is finished.

[504. {507.}[5387] Ajelaphaladāyaka[5388]]

The Sambuddha named Ajjuna[5389]
lived in the Himalayas then,
he Endowed with Good Behavior,
Skilled in Meditation,[5390] the Sage. (1) [5431]

Taking a water-jug's worth[5391] of
ajela,[5392] *jīvajīvaka*,
[and] taking umbrella-leaves [too],[5393]
I gave [them] to the Teacher [then]. (2) [5432]

In the ninety-four 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) [5433]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[5387] *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.
[5388] "*Ajela*-Fruit Donor." BJTS reads *ageliphala*°.
[5389] Arjuna
[5390] lit., "skilled in *samādhis*"
[5391] or "as large as an elephant's frontal lobe:" *kumbhamattaŋ*
[5392] BJTS reads *ajeliṃ*
[5393] or, "umbrella-leaf" (plant). Both BJTS and PTS place *ajela* or *ajeli* in apposition to *jīvajīvakaŋ*, which elsewhere in the text refers to a type of jak fruit, and to a type of pheasant, as well as to *chattapaṇṇaŋ* ("leaves [lit., "leaf"] for an umbrella"). BJTS Sinh gloss treats these as three separate items and infers "ands" connecting them; I follow its lead here. However, as all three terms are ambiguous (Cone cites only this passage for the term, with a question mark that it is some sort of plant or fruit), the translation must remain so as well, pending better identification of the three terms; the meaning may be "*ajela* [type of] *jīvajīvaka* [jak?] fruit [and] leaves for an umbrella" or "*ajela* fruit and *jīvajīvaka* leaves for an umbrella," and so forth.

Like elephants with broken chains,
I am living without constraint. (4) [5434]

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) [5435]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5436]

Thus indeed Venerable Ajelaphaladāyaka[5394] Thera spoke these verses.

The legend of Ajelaphaladāyaka[5395] Thera is finished.

[505. {508.}[5396] Amoraphaliya[5397]]

I gave a fruit [called] *amora*[5398]
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5437]

In the ninety-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. (2) [5438]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5439]

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! (4) [5440]

[5394] BJTS reads *ageliphala*°.
[5395] BJTS reads *ageliphala*°.
[5396] *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.
[5397] "*Amora*-Fruit Donor." BJTS reads *amodaphala*°. The same *apadāna* is presented below as #509 {512} woth the slight difference that the name of the fruit in v. 1, and hence of the donor, is *kapittha/Kapitthaphaladāyaka* rather than *amora/Amoraphaliya*
[5398] BJTS reads *amoda*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5441]

Thus indeed Venerable Amoraphaliya[5399] Thera spoke these verses.

The legend of Amoraphaliya[5400] Thera is finished.

[506. {509.}[5401] Tālaphaliya[5402]]

The Blessed One, Hundred-Rayed One,[5403]
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. (1) [5442]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] a palmyra fruit. (2) [5443]

In the ninety-four 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) [5444]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5445]

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) [5446]

The four analytical modes,
and these eight deliverances,

[5399] BJTS reads *amodaphala°*.
[5400] BJTS reads *amodaphala°*.
[5401] *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.
[5402] "Palmyra-Fruit-er." the fruit is a purple-colored, and something like a small coconut. When the top of cut off it contains three refreshing bits of fruit which are scooped out with the finger and eaten fresh.
[5403] *sataraŋsi*, i.e., "the Sun"

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5447]

Thus indeed Venerable Tālaphaliya Thera spoke these verses.

The legend of Tālaphaliya Thera is finished.

[507. {510.}[5404] Nāḷikeradāyaka[5405]]

In the city, Bandhumatī,
I worked in a hermitage then.[5406]
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [5448]

Having taken a coconut,
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it]. (2) [5449]

With a mind that was very clear,
having given Buddha that fruit,
productive of delight for me,
bringing happiness in this world,
I then came to possess great joy
and vast, ultimate happiness.
A gem was truly produced for
[me,] being reborn here and there.[5407] (3-4) [5450-5451]

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (5) [5452]

The divine eye is purified;
I'm skilled in meditative states.[5408]
Special knowledges perfected:
that is the fruit of giving fruit. (6) [5453]

[5404] *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.
[5405] "Coconut Donor". This same *apadāna* is presented above as #379 {382}, and as #464 {467}, above, with different titles reflecting the slight change of the first foot of the second verse from "coconut" to "breadfruit"
[5406] *ārāmiko*, lit., "hermitage attendant" or "hermitage dweller"
[5407] lit., "from where to there" (*yahiŋ tahiŋ*, PTS) or "from there to there" (*tahiṃ tahiṃ*, BJTS and PTS alt.)
[5408] *samādhikusalo ahaŋ*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5454]

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! (8) [5455]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5456]

Thus indeed Venerable Nāḷikeradāyaka Thera spoke these verses.

The legend of Nāḷikeradāyaka Thera is finished.

The Summary:

Kaṇikār',and Ekapatta,
Kāsumārī, thus Āvaṭa,
Pāra[5409] and Mātuluṅga [too],
Ajela, also Amora,[5410]
Tāla and thus Nāḷikera:
the verses that are counted here
[number just] one hundred verses,
avoiding [any] less or more.[5411]

The Kaṇikāra Chapter, the Fifty-First[5412]

[5409] BJTS reads *Vārañca*, "*Vāra*"
[5410] BJTS read *Amodam eva*, "also Amoda"
[5411] *ūnādhika-vivajjitaṃ*. BJTS Sinhala gloss adds an asterisked note: "here there are seen 99 verses"
[5412] BJTS places this line before, rather than after the summary.

Kureñjiyaphaladāyaka[5413] Chapter, the Fifty-Second

[508. {511.}[5414] Kureñjiyaphaladāyaka[5415]]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5457]

Carrying *kureñjiya*[5416] fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5458]

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) [5459]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5460]

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) [5461]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5462]

Thus indeed Venerable Kureñjiyaphaladāyaka[5417] Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka[5418] Thera is finished.

[5413] BJTS reads simply *Phaladāyaka*°

[5414] *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.

[5415] "*Kureñjiya* Fruit Donor". BJTS reads *Kurañjiya*. Cone, s.v., "the name of a plant or tree," citing this passage. This same *apadāna* is presented above as #497. {500.}, the only difference being the name of the fruit given, in v. 2., and hence the name of the donor.

[5416] BJTS reads *kurañjiyaphalaṃ*

[5417] BJTS reads *Kurañjiya*°

[5418] BJTS reads *Kurañjiya*°

[509. {512.}[5419] Kapitthaphaladāyaka[5420]]

I gave a fruit [called] wood-apple[5421]
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5463]

In the ninety-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. (2) [5464]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5465]

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! (4) [5466]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5467]

Thus indeed Venerable Kapitthaphaladāyaka Thera spoke these verses.

The legend of Kapitthaphaladāyaka Thera is finished.

[510. {513.}[5422] Kosumbhaphaliya[5423]]

I gave a margosa[5424] [fruit] to
the Golden-Colored Sambuddha,

[5419] *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.
[5420] "Wood-Apple Fruit Donor." Virtually the same *apadāna* appears above as #505 {508}, with the slight difference that the name of the fruit in v. 1 is *amora* rather than *kapittha*, and that the name of the donor (*Amoraphaliya*) varies accordingly.
[5421] *kapitthā*, Feronia elephantum, Sinh. *divul*, *givul*
[5422] *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.
[5423] "*Kosumba* (PTS *Kosumba*°) Fruit-er". PTS gets the spelling right in v. 1.
[5424] *kosumbhaŋ*, also spelt *kosambhā*, - (acc. to BJTS Sinh. gloss on [3762]) Sinh. *kohomba*, neem or margosa tree, Azadirachta indica, though Cone says "a kind of shrub or plant"

the God of Gods, the Bull of Men,
who had entered onto the road. (1) [5468]

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. (2) [5469]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5470]

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! (4) [5471]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5472]

Thus indeed Venerable Kosumbhaphaliya[5425] Thera spoke these verses.

The legend of Kosumbhaphaliya[5426] Thera is finished.

[511. {514.}[5427] Ketakapupphiya[5428]]

The Ultimate Person dwelt on
the banks of Vinatā[5429] River.
I saw the Buddha, Stainless One,
the Calm One,[5430] Very Composed One.[5431] (1) [5473]

Happy, with pleasure in [my] heart,
I [then] worshipped[5432] the Best Buddha

[5425] PTS reads *Kosumba°*
[5426] PTS reads *Kosumba°*
[5427] *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.
[5428] "Screw-pine Flower-er"
[5429] the BJTS spelling; PTS reads *VItthāya*, alts. *Vittāya*, *Cittāya*. Cf. #380 {383}, v. 1 = [3292], above, where BJTS and PTS agree on the spelling accepted from BJTS here; but cf. also #485 {488} above, v. 1 = [5177], where I also accept the BJTS reading amidst considerable variation
[5430] *ekaggaŋ*
[5431] *susamāhitaŋ*
[5432] lit., "did *pūjā*"

with a flower of the screw-pine,[5433]
with a honey[-scented] fragrance. (2) [5474]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5475]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5476]

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) [5477]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5478]

Thus indeed Venerable Ketakapupphiya Thera spoke these verses.

The legend of Ketakapupphiya Thera is finished.

[512. {515.}[5434] Nāgapupphiya[5435]]

I gave an ironwood[5436] flower
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5479]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5480]

[5433] *ketakassa*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.
[5434] *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.
[5435] "Ironwood Flower-er" For a different *apadāna* ascribed to a monk of the same name, see #158, above.
[5436] *nāga* = Sinhala *nā*, ironwood, Mesua Ferrea Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5481]

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! (4) [5482]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5483]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

[513. {516.}[5437] Ajjunapupphiya[5438]]

On Candabhāgā River's bank,
I was a *kinnara*[5439] back then.
I saw the Buddha, Stainless One,
the Self-Become, Unconquered One. (1) [5484]

Happy, with pleasure in [my] heart,
awe-struck,[5440] with hands pressed together,
taking an arjuna[5441] flower,
I worshipped[5442] the Self-Become One. (2) [5485]

Due to that karma done very well,
with intention and [firm] resolve,
leaving my *kinnara* body,
I went to Tāvatiṃsa [then]. (3) [5486]

Thirty-four times the lord of gods,
I exercised divine rule [there].

[5437] *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.
[5438] "Arjuna Flower-er"
[5439] reading BJTS for the correct spelling for *kiṇṇara* (PTS). The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".
[5440] *vedajāto*
[5441] *ajjuna* (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, Terminalia arjuna) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.
[5442] lit., "did *pūjā*"

And ten times a wheel-turning king,
I exercised overlordship.[5443] (4) [5487]

[There was also] much local rule,
innumerable by counting.
[Like] a seed sown[5444] in a good field
is mine in the Self-Become One. (5) [5488]

Wholesome [karma] exists for me;
I went forth into homelessness.
Today I'm worthy of homage
in the Buddha's[5445] dispensation. (6) [5489]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5490]

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! (8) [5491]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5492]

Thus indeed Venerable Ajjunapupphiya Thera spoke these verses.

The legend of Ajjunapupphiya Thera is finished.

[514. {517.}[5446] Kuṭajapupphiya[5447]]

In the Himalayan region,
there's a mountain named Cāvala.[5448]

[5443] *mahārajjam*, lit., "great sovereignty" or "maharajah-ship"
[5444] reading *vapitaṃ* with BJTS for PTS *va phītaŋ* ("like opulent")
[5445] lit., "in the Śākyas' Son's"
[5446] *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.
[5447] "Arctic-Snow-Flower-er". Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, nerium antidysenterica, as its name implies used for dysentery. See above, #181, for a different *apadāna* ascribed to a monk of the same name. Cf. also #343 {346}, above, for a very similar *apadāna* ascribed to a monk of a different name.
[5448] perhaps "Falling Away" or "Disappearing," from *cavati*. Also appears in v. 1 of #343 {346}, above.

The Buddha named Sudassana
was living on the mountainside. (1) [5493]

Taking Himalayan flowers,
I traveled through the sky [back then].
I saw the Buddha, Stainless One,
the Flood-Crosser,[5449] the Undefiled.[5450] (2) [5494]

Taking a winter-cherry bloom,
I placed it on [his] head [just] then.
I offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [5495]

In the thirty-one aeons since
I offered[5451] [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5496]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5497]

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! (6) [5498]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5499]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[515. {518.}[5452] Ghosasaññaka[5453]]

I was a deer-hunter back then,
within a grove in the forest.

[5449] *oghatiṇṇa*
[5450] *anāsava*
[5451] lit., "did *pūjā*"
[5452] *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.
[5453] "Sound-Perceiver"

I saw the Buddha, Stainless One,
honored by the gods' assembly.[5454] (1) [5500]

Explaining the Four Noble Truths,
he was preaching the deathless state.
I heard the honey[-sweet] Teaching
of Sikhi, Kinsman of the World. (2) [5501]

I pleased [my] heart in the sound of
the Unequaled, the Peerless One.[5455]
After having pleased [my] heart there,
I crossed existence, hard to cross. (3) [5502]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving sound. (4) [5503]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5504]

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! (6) [5505]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5504 (5506)][5456]

Thus indeed Venerable Ghosasaññaka Thera spoke these verses.

The legend of Ghosasaññaka Thera is finished.

[5454] *devasaṅghapurakkhataṃ*

[5455] reading *asamappaṭipuggale* with BJTS for PTS *asamappaṭipuggalaṃ* (in which case the epithet stands in apposition to "heart" or "difficult to cross"

[5456] Here a piece of broken type make the "6" in "5506" appear as a "4", which unfortunately seems to have affected the subsequent numbering, beginning the next *apadāna* with 5505 (actually, 5555) rather than 5507. I have stuck with the BJTS numbering despite this error, which leaves us with two verses numbers 5504 and two verses number 5505.

[516. {519.}[5457] Sabbaphaladāyaka[5458]]

[My] name [back then] was Varuṇa,
a brahmin master of mantras.
After throwing away[5459] ten sons,[5460]
I plunged into the forest then. (1) [5505]

Making a well-built hermitage,
well-proportioned [and] beautiful,
constructing a hall of leaves [there],
I am living in the forest. (2) [5506]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
[then] came up to my hermitage. (3) [5507]

Throughout that forest grove, there was
a huge effulgence [of his light].
By the Buddha's special powers[5461]
he lit up the forest back then. (4) [5508]

After seeing that[5462] miracle
of the Best Buddha, Neutral One,
taking a satchel made of leaves,[5463]
I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,
I gave [him the fruit] with the bag.[5464]
The Buddha, with pity for me,
spoke these words [to me at that time]: (6) [5510]

"After bringing a *khārī* -load,[5465]
you, come along behind me [now],
and when the Assembly eats[5466] it,

[5457] *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.
[5458] "Every Fruit Donor"
[5459] *chaḍetvā*, "excreting" "separating"
[5460] note the odd plural *puttāni*, also witnessed (says RD) in Pv, J.
[5461] *ānubhāvena*, elsewhere "majesty"
[5462] reading *taṃ* with BJTS (and PTS alt.) for PTS *ahaŋ* ("I")
[5463] *pattapuṭaŋ*, BJTS Sinh. gloss *koḷagoṭuwak*
[5464] reading *sahakhārim* with BJTS (lit., "with the *khārī* [measure]," following BJTS Sinh. gloss *koḷa goṭuva sahitava ma* ("together with the satchel made of leaves") for PTS *sākhārikaŋ* (?)
[5465] *khāribhāraŋ*, also "shoulder yoke," perhaps "load in a *khārī*". BJTS Sinh gloss understands the term to mean the load, a *khārī* heavy, within the satchel made of leaves.
[5466] *paribhutte*, lit., "uses"

there will be good karma[5467] for you. (7) [5511]

Taking that satchel [of leaves],[5468] I
gave [it] to the monks' Assembly.
After having pleased [my] heart there,
I was reborn in Tusitā. (8) [5512]

There, bound up with [my] good[5469] karma,
I am enjoying, all the time,
dances and songs [performed for me],
also speeches which are divine. (9) [5513]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that is the fruit of giving fruit. (10) [5514]

Having given the Buddha fruit,[5470]
I am exercising lordship
through the four great continents,
including oceans and mountains. (11) [5515]

As far as they, the flocks of birds,
are flying across the sky, they
too obey[5471] my authority:
that is the fruit of giving fruit. (12) [5516]

[All] the spirits,[5472] ghosts,[5473] and demons,
the *kumbhaṇḍas* and *garuḷas*,
throughout [that] grove in the forest,
approach [in order to] serve me. (13) [5517]

Turtles [and] dogs[5474] [and] honey-bees,
both gadflies[5475] and mosquitos;[5476] they
too obey[5477] my authority:
that is the fruit of giving fruit. (14) [5518]

[5467] *puññaŋ*, lit., "merit"
[5468] reading *puṭakaṃ taṃ* with BJTS for PTS *puṭikantaŋ* ("pleasant satchel)
[5469] lit., "meritorious"
[5470] lit., "having given fruit to the Buddha"
[5471] *anventi*, lit., "are following" "are looking to"
[5472] *yakkhā*
[5473] reading *bhūtā* with BJTS for PTS *bhutā*, "become"
[5474] reading *kummā soṇā* with BJTS for PTS *Kumbhasoṇā* ("water-jug [sized] dogs"?)
[5475] *ḍaŋsā*
[5476] *makasā*
[5477] *anventi*, lit., "are following" "are looking to"

The birds that are called Suparṇas[5478]
born to birds [but] having great strength,
they too go to me for refuge:
that is the fruit of giving fruit. (15) [5519]

Cobra-gods who have long lives,
superpowers, [also] great fame; they
too obey my authority:
that is the fruit of giving fruit. (16) [5520]

Lions and tigers and leopards,
bears,[5479] wolves,[5480] *kara bānā* bears;[5481] they
too obey my authority:
that is the fruit of giving fruit. (17) [5521]

Those who live in herbs[5482] and in grass,[5483]
also those who live in the sky;
they all go to me for refuge:
that is the fruit of giving fruit. (18) [5522]

Hard to see[5484] [and] very subtle,
deep, very well explicated;
having seen [that Teaching] I dwell:
that is the fruit of giving fruit. (19) [5523]

The eight deliverances seen,
I am [now] dwelling, undefiled;
energetic, intelligent:
that is the fruit of giving fruit. (20) [5524]

Those Buddha's sons, with the eight fruits,
free of flaws [and] very famous,
I am [now also] one of them:
that is the fruit of giving fruit. (21) [5525]

Mastering special knowledges,
incited by [my] wholesome roots,
knowing well all the defilements,
I am [now] living, undefiled. (22) [5526]

[5478] that is, *garuḷas*

[5479] *accha°*, Sinh. gloss *valassu*

[5480] *koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

[5481] *taracchā*, Sinh. gloss *kara bānā* ('submissive" "bent over") *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara baāna valasā*, s.v.)

[5482] *osadhī = osadha*, (medicinal) herbs, medicinal ingredients, plants

[5483] *tiṇa*. BJTS takes the compound to imply "in trees, etc.," i.e., beings who live in plants in general.

[5484] *sududdasaŋ*, lit., "very hard to see"

Three knowledges, powers[5485] attained,
are Buddha's sons, the greatly famed,
who are endowed with "divine ear":
I am [now also] one of them. (23) [5527]

In the hundred thousand aeons,
since I gave [him] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (24) [5528]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5529]

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! (26) [5530]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5531]

Thus indeed Venerable Sabbaphaladāyaka Thera spoke these verses.

The legend of Sabbaphaladāyaka Thera is finished.

[517. {520.}[5486] Padumadhāriya[5487]]

Close to the Himalayan range,
there's a mountain named Romasa.[5488]
The Buddha known as Sambhava
then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,

[5485] *iddhi*, lit., "magical" or "super powers"

[5486] *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.

[5487] "Pink Lotus Bearer" Virtually the same *apadāna* ascribed to a monk with a similar name (*Padumapūjaka* = "Pink Lotus Offerer") and differing only in giving ninety-one rather than thirty-one as the number of aeons ago when the good karma was done, and providing only the third verse of the three-verse concluding refrain, is presented above as #344 {347}

[5488] I am unclear about the meaning of this name, which is virtually unique to, and with different referents recurs in, *Apadāna*

I brought[5489] [him] a lotus [flower].
Having brought a single one,
I went forward into rebirth. (2) [5533]

In the thirty-one aeons since
I offered[5490] [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5534]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5535]

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) [5536]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5537]

Thus indeed Venerable Padumadhāriya Thera spoke these verses.

The legend of Padumadhāriya Thera is finished.

The Summary:

Kureñjiya and Kapittha,
Kosumbha, also Ketaka,
Nāgapupph', also Ajjuna,
Kuṭajī, Ghosasañña,
and Sabbaphalada Thera,
then Padumadhārika [tenth]:
there are eighty verses here, plus
three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second[5491]

[5489] *dhārayim*, "carried," "brought," "had"
[5490] lit., "did *pūjā*"
[5491] BJTS places this line before, rather than after the summary.

Tiṇadāyaka[5492] Chapter, the Fifty-Third

[518. {521.}[5493] Tiṇamuṭhidāyaka[5494]]

In the Himalayan region,
there's a mountain named Lambaka.[5495]
The Sambuddha, Upatissa,
walked back and forth in open air. (1) [5538]

I was a deer-hunter back then,
within a grove in the forest.
Having seen that God among Gods,
I then gave a handful of grass. (2) [5539]

Giving [it] to the Buddha to
sit on, I pleased [my own] heart [there].
Saluting the Sambuddha, I
[then] departed, facing the north. (3) [5540]

Not long after, a king of beasts[5496]
injured me where I had traveled.[5497]
Being brought down by [that] lion,
I passed away [right] on the spot. (4) [5541]

Near [when] I did that karma for
the Best Buddha, the Undefiled,[5498]
quick like[5499] an arrow [just] released,
I went to the world of the gods. (5) [5542]

[My] lovely sacrificial post[5500]
created by good[5501] karma there

[5492]BJTS reads simply *Phaladāyaka*°

[5493]*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.

[5494]"Handful of Grass Donor." Virtually the same *apadāna* (with four extra feet among the first verses, and eliding the first two verses of the three-verse concluding refrain), with the same title, is presented above as #345 {348}

[5495]perhaps fr. *lambati*, to hand down, "Pendulous". #1, #122 also take place on this mountain.

[5496]*migarājā*, a lion

[5497]lit., "at the distance I had gone"

[5498]*anāsava*

[5499]reading *va* with BJTS (and PTS alternative) for PTS *ca*, "and"

[5500]*yūpa*. The description which proceeds in the next verse seems to refer to the whole palace, not just the sacrificial post.

[5501]lit., "meritorious," *puññakammâbhinimmita*

was mil-*kaṇḍa*[5502] cent-*bheṇḍu*[5503] [large]
made out of gold, covered in flags. (6) [5543]

Radiating its brilliant light,
like the risen hundred-rayed [sun],
it's crowded with divine maidens.
I [greatly] enjoyed [myself there]. (7) [5544]

Falling from the world of the gods,
incited by [my] wholesome roots,
coming back to the human state,
I attained [my] arahantship.[5504] (8) [5545]

In the ninety-four aeons since
I gave [him a place to] sit down,
I've come to know no bad rebirth:
the fruit of a handful of grass. (9) [5546]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5547]

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! (11) [5548]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5549]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

[5502]here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]…sacrificial post" .
[5503]following BJTS; PTS reads *geṇḍu*, in multiple variations (could this be related to *geṇḍuka*, a small ball?). At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.
[5504]lit., "I attained the destruction of the outflows" (*āsavakkhayaŋ*)

[519. {522.}[5505] Pecchadāyaka[5506]]

I gifted one [thing called] *peccha*,[5507]
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [5550]

Elephant [and] horse vehicles,
divine vehicles are obtained;
due to that gift of a *peccha*,
I attained [my] arahantship. (2) [5551]

In the ninety-one aeons since
I gave [him] that *peccha* back then,
I've come to know no bad rebirth:
the fruit of giving a *peccha*. (3) [5552]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5553]

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! (11) [5554]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5555]

Thus indeed Venerable Pecchadāyaka[5508] Thera spoke these verses.

[5505] *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.
[5506] "Bed Donor." This is the BJTS reading; PTS reads *Pecchadāyaka*° and also *ekapecchaŋ* in v. 1.
[5507] the transmission of this *apadāna* is quite inconsistent with regard to the type of gift, and by extension the name of the arahant. BJTS reads "a single bed" (*mañca*). PTS *Peccha* is of uncertain meaning. The cty provides no comment, and the references to the gift in subsequent verses, and the name in the colophons, vary from manuscript to manuscript depending upon the term supplied in this verse by the various editors, so there is really no way to suss out a "correct" reading. The same *apadāna* is repeated verbatim (except for the elision of the first two verses of the standard three-verse concluding refrain) above as #355 {358}, where PTS reads *Sajjhadāyaka* ("Piece of Silver Donor") and "one piece of silver" (*ekaŋ saŋjjhaŋ*) in v 1; BJTS again gives *Mañcadāyaka* there. I follow PTS in both instances because it is the default text employed in this translation, but any of these is possible (is BJTS more likely for its consistency and intelligibility?), and something different still is perhaps preferable, given that the intermediate fruit is stated to be receipt of various sorts of vehicles.
[5508] BJTS reads *Mañcadāyaka*

The legend of Pecchadāyaka[5509] Thera is finished.

[520. {523.}[5510] Saraṇāgamaniya[5511]]

We boarded a boat at that time,
monk and I,[5512] an *ajīvaka*.
When the boat was broken [to bits,]
that Buddhist monk gave me refuge. (1) [5556]

In the thirty-one aeons since
he gave refuge to me [back then],
I've come to know no bad rebirth:
the fruit of going for refuge. (2) [5557]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5558]

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! (4) [5559]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5560]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[5509] BJTS reads *Mañcadāyaka*

[5510] *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.

[5511] "Refuge-Goer," cf. #23, #113, #298; the same text is repeated verbatim (except for the elision of the first two verses of the standard three-verse concluding refrain, included here), with the same title, as #356 {359}, above.

[5512] BJTS reads *vahaṃ* ("the current")

[521. {524.}[5513] Abbhañjanadāyaka[5514]]

In the city, Bandhumatī,
I lived in the royal garden.
I was then clothed in deer-leather,[5515]
carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,
the Self-Become, Unconquered One,
Energetic,[5516] Meditator,
Lover of Trances, the Master,[5517]
Successful in All the Pleasures,
Flood-Crosser, the Undefiled One.
Having seen [him,] pleased and happy,
I gave some unguent[5518] [to him.] (2-3) [5562-5563]

In the ninety-four aeons since
I gave [him] that unguent then,
I've come to know no bad rebirth:
that is the fruit of unguent. (4) [5564]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5565]

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! (6) [5566]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5567]

[5513] *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.

[5514] "Unguent Donor." Cf. #274, above, for a different *apadāna* ascribed to a monk with the same name.

[5515] reading *cammavāsī* with BJTS (and PTS alt.) for PTS *dhammavādī* ("a speaker of the truth" or "a speaker of the Teaching" [or perhaps, more appropriately, "a debater of doctrines"?]). The latter — or the alt. reading *cammavāsī* — is preferable given the other epithet applied to the protagonist here, "carrier of a water-pot (*kamaṇḍaludharo*)," which like the deer-leather robe is a distinctive mark of non-Buddhist adepts.

[5516] *padhānapahitattaŋ*

[5517] *vasiŋ*

[5518] *abbhañjanam*, BJTS Sinh. gloss *äṅga galvana telak* ("an oil for rubbing on the body")

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

[522. {525.}[5519] Supaṭadāyaka[5520]]

Vipassi, Leader of the World,
was rising from [his] siesta.
Giving a good piece of light cloth,[5521]
I [then] delighted in heaven. (1) [5568]

In the ninety-one aeons since
I gave [him] that good piece of cloth,[5522]
I've come to know no bad rebirth:
the fruit of a good piece of cloth.[5523] (2) [5569]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5570]

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! (4) [5571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5572]

Thus indeed Venerable Supaṭadāyaka[5524] Thera spoke these verses.

The legend of Supaṭadāyaka[5525] Thera is finished.

[5519] *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.
[5520] "Good-Cloth Donor." This is the BJTS reading for PTS *pūpapavaŋ* ("wheaten cake [*pūpa*] + ?)
[5521] reading *lahuṃ supaṭakaṃ* with BJTS for PTS *lahupūpapavaŋ* ("a light wheaten cake + ?)
[5522] reading *supaṭakaṃ* with BJTS for PTS *pūpapavaŋ*
[5523] reading *supaṭassa* with BJTS for PTS *pūpapavass'*
[5524] PTS reads *Pūpapavadāyaka*
[5525] PTS reads *Pūpapavadāyaka*

[523. {526.}[5526] Daṇḍadāyaka[5527]]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,[5528]
I gave it to the Assembly.[5529] (1) [5573]

Due to the pleasure in [my] heart,
honored with, "happiness to you!,"
having given that walking stick,
I departed, facing the north. (2) [5574]

In the ninety-four aeons since
I gave [the monks] that stick back then,
I've come to know no bad rebirth:
that's the fruit of giving a stick. (3) [5575]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5576]

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) [5577]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5578]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

[5526] *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.

[5527] "Stick Donor." This same *apadāna* (save for the elision of the first two verses of the standard three-verse concluding refrain, which are included here) is presented above, with the same title, as #352 {355}

[5528] *ālambana* or *ālamba*, lit., "hang onto," is anything to hang onto or which provides support. I understand it as a cane for walking, a typical accoutrement of peripatetic Buddhist monks.

[5529] *saṅghassa*, i.e., the Assembly of monks

[524. {527.}[5530] Girinelapūjaka[5531]]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5579]

Happy, with pleasure in [my] heart,
I offered[5532] a *girinil*[5533] bloom
for the Compassionate One, the
Delighter,[5534] Friend of All Beings.[5535] (2) [5580]

In the thirty-one aeons since
I offered[5536] [him] that flower then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5581]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5582]

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) [5583]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5584]

Thus indeed Venerable Girinelapūjaka Thera spoke these verses.

The legend of Girinelapūjaka Thera is finished.

[5530] *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.

[5531] "*Girinil* Offerer"

[5532] lit., "did *pūjā*"

[5533] here "a *nela* flower." *Girinela* = Sinh. *girinil mal*, *girinilla*, *ginihiriya* = *kaṭaropha* (durian fruit tree = *Durio Zibethinus* (*Bombaceae*)) = *ginnēriya*; Sri Sumangala: "a variety of vine used in medicine"
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[5534] *rate*

[5535] *sabbasattahite*

[5536] lit., "did *pūjā*"

[525. {528.}[5537] Bodhisammajjaka[5538]]

Formerly I took Bodhi leaves,
fallen in the stupa-courtyard,
and [having swept,] threw [them] away.
I [then] obtained twenty virtues:[5539] (1) [5585]

Through the power of that karma,
transmigrating from birth to birth,
I transmigrate in [just] two states:
that of a god, or of a man. (2) [5586]

Falling from the world of the gods,
having come to the human state,
I'm being born in [just] two clans:
the kṣatriyan and the brahmin. (3) [5587]

I possess perfected limbs, [with
proper] length and circumference;
I'm very handsome [and] splendid,
[with] complete limbs, no[thing] lacking. (4) [5588]

In the world of gods or of men,
in whichever place I'm reborn,
I am golden-colored for life,
to be compared with molten gold.[5540] (5) [5589]

Due to[5541] well-thrown-out Bodhi leaves,
all of the time my outer skin
is pliable [and] soft [and] smooth,[5542]
[and] fine like a very young boy's.[5543] (6) [5590]

[5537] *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.
[5538] "Bodhi [Tree] Sweeper"
[5539] *guṇe*. I count the twenty here as: (1) always a god or a human, (2) as a human, always a kṣatriyan or a brahmin, (3) perfected limbs, (4) golden-colored, (5) great skin, (6) unsullied by dirt, (7) untroubled by heat and sweat, (8) free of skin diseases, (9) free of all diseases, (10) no mental torment, (11) no enemies, (12) no lack of possessions, (13) no fear of water, fire, kings and thieves, (14) slaves and slave-girls serve of their own accord, (15) live the full lifespan, (16) folks in his city and country are dedicated to god, (17) wealthy, famous, resplendent, on the side of relatives, no fear of ghosts, (18) protected by all sort of supernatural beings, (19) fame, (20) nirvana.
[5540] *uttattakanakūpamo*, lit., "in a simile to molten gold"
[5541] lit., "in" or "when", following BJTS gloss "through the merit of..."
[5542] reading *siniddha* (which has a wide range of meanings that could refer to beautiful skin, depending on the standard for or imagination of beauty: wet, moist, oily, greasy, fatty. smooth, glossy, resplendent, charming, pliable) with BJTS for PTs *niddhā* (?)
[5543] BJTS reads *sukumārikā* ("like a very young girl's) for PTS *sukumārakā*

When my body has arisen
in whatever state of rebirth,[5544]
I am not soiled with dirt and dust:[5545]
the result of[5546] thrown-away leaves. (7) [5591]

When there is heat or burning wind,
[or] through the heat of fire on it,
on my body no sweat's released:
the result of thrown-away leaves. (8) [5592]

On [my] body there's no ringworm,[5547]
rashes,[5548] abscesses,[5549] leprosy,[5550]
and likewise [neither] moles[5551] [nor] boils:[5552]
the result of thrown-away leaves. (9) [5593]

And it has another virtue,
being reborn life after life;
in [my] body there's no disease:[5553]
the result of thrown-away leaves. (10) [5594]

And it has another virtue,
being reborn life after life;
there's no torment born of the mind:
the result of thrown-away leaves. (11) [5595]

And it has another virtue,
being reborn life after life;
for it there are no enemies:[5554]
the result of thrown-away leaves. (12) [5596]

And it has another virtue,
being reborn life after life;
there is no lack of possessions:
the result of thrown-away leaves. (13) [5597]

And it has another virtue,

[5544] reading *yato kutoci gatisu* with BJTS for PTS *yato kuto ca*, and following BJTS Sinhala gloss *yamkisi gatiyaka*
[5545] lit., "dirt and dust are not smeared [on me]"
[5546] lit., "in"
[5547] *dadduñ*
[5548] *kuṭṭha*
[5549] *gaṇḍo*
[5550] *kilāso*
[5551] *tilakā*
[5552] *pilakā*
[5553] lit., "there are no diseases"
[5554] *āmittā*, lit., "not-friends"

being reborn life after life;
there is no fear in the water,
nor from[5555] fire, from kings, [and] from thieves. (14) [5598]

And it has another virtue,
being reborn life after life;
slaves [and] slave-girls are serving [me,]
in accordance with [their own] hearts.[5556] (15) [5599]

When he's[5557] born in a human state,
with whatever measure lifespan,
that lifespan does not then decline,
it lasts the lifespan's full extent. (16) [5600]

Moving about inside and out,
those from [my] city and country,
are all engaged[5558] all of the time,
wishing to grow and be happy.[5559] (17) [5601]

I'm wealthy, famous, splendorous;
on the side of my relatives.
Free of trembling and fear of ghosts,[5560]
from every life [to each new] life. (18) [5602]

Gods [and] men [and] titans[5561] [as well],
music-nymphs, spirits[5562] [and] demons;[5563]
they are protecting [me] always,
transmigrating in existence. (19) [5603]

Having enjoyed both [kinds of] fame,
in the world of gods and of men,
at the end I have [now] attained
peaceful, unsurpassed nirvana. (20) [5604]

For a rich man making[5564] merit,
specifying the Sambuddha,
or the Bodhi of the Teacher,

[5555]lit., "by" "through"
[5556]i.e., because they want to
[5557]*jāyate*. The use of the third person is odd; *apadāna* typically uses the first person for describing one's *anisaṃsas*.
[5558]*anuyuttā*, lit., "applying themselves" "dedicated to" "practicing"
[5559]lit., "desiring increase and wishing for happiness"
[5560]*apetabhayasantāso*
[5561]*asurā*
[5562]*yakkhā*
[5563]*rakkhasā*
[5564]*pasave*, lit., "who would produce" "who is begetting"

what is there that's hard to obtain? [5605][5565]

Being better than the others
in path-fruit in the religion,
in trance, special knowledge, virtue;
I reach nirvana, undefiled. (21) [5606]

Formerly, with a happy mind,
I threw away [those] Bodhi leaves;[5566]
endowed with these twenty [virtues][5567]
I am existing all the time. (22) [5607]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [5608]

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! (24) [5609]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [5610]

Thus indeed Venerable Bodhisammajjaka Thera spoke these verses.

The legend of Bodhisammajjaka Thera is finished.

[526. {529.}[5568] Āmaṇḍaphaladāyaka[5569]]

The Victor, Padumuttara,
was a Master of Everything.
RIsing up from meditation,[5570]
the World-Leader walked back and forth. (1) [5611]

[5565]PTS omits this verse. BJTS reads *sabuddhamuddisitvāna/bodhiṃ vā tassa satthuno/yo puññaṃ pasave poso/tassa kiṃ nāma dullabhaṃ//*
[5566]lit., "leaf"
[5567]lit., "limbs" "parts" °*aṅgehiṅ*
[5568]*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.
[5569]"*Āmaṇḍa*-Fruit Donor"
[5570]lit., "from *samādhi*"

Having taken a *khāri*-load,
I was carrying fruit [just] then.
I saw the Buddha, Stainless One,
the Great Sage, walking back and forth. (2) [5612]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
saluting [him], the Sambuddha,
I gave [him] a castor-oil fruit.[5571] (3) [5613]

In the hundred thousand aeons,
since I gave that fruit at that time,
I've come to know no bad rebirth:
that's the fruit of castor-oil [fruit]. (4) [5614]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5615]

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! (6) [5616]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5617]

Thus indeed Venerable Āmaṇḍaphaladāyaka Thera spoke these verses.

The legend of Āmaṇḍaphaladāyaka Thera is finished.

[527. {530.}[5572] Sugandha[5573]]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,

[5571] *āmaṇḍaṃ*, which PSI defines as "a kind of plant, *Palma Christi*," Sinhala *eraṇḍu*. The latter (also *ēraṇḍu*, Pāli *eraṇḍa*) = *datti*, croton, i.e., (see Cone, s.v.) the castor oil plant (Ricinus communis, the seeds of which are used to make an oil). BJTS gloss gives *kaekiri* on v. [1187], which is something like a cucumber (genera Cucumis), which I suspect is wrong; here a footnote on the Sinh. gloss of v. [5613] questions *mas komaḍu*? *eraṇḍu*? ("watermelon? castor oil plant?"). Whatever the identity of the fruit, the point is that the protagonist gave the Buddha one of the fruits he was carrying.

[5572] *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.

[5573] "Good Smell"

named Kassapa through [his] lineage,[5574]
Best Debater,[5575] [Buddha] arose. (1) [5617][5576]

Possessing Eighty Lesser Marks,
Bearing the Thirty-Two Great Marks,
Having[5577] a Fathom-Wide Aura,
Gone into a Net of Light-Rays,[5578] (2) [5618]

as Comforting[5579] 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) [5619]

Through morals like earth; through wisdom
like the sky; through meditation[5580]
like Himalaya; like the wind
[he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great,
Confident among Multitudes,[5581]
is explaining the [Noble] Truths,
[and] lifting up the populace. (5) [5621]

I was then a millionaire's son
in Benares, very famous.
Back then I was the master[5582] of
considerable wealth and grain. (6) [5622]

[While] wandering about on foot,
I came up to the "Deer-Park"[5583] [grove].
There I saw the such-like Buddha,
[who was] preaching the deathless state,
in distinct [and] delightful words,
with the [sweet] tone of a cuckoo,
with the noise of a swan [or] drum,
making the people understand. (7-8) [5623-5624]

[5574] *gottena*
[5575] *vadataŋ varo*
[5576] Here BJTS inadvertently repeats the number 5617, so that there are two verses numbered as such
[5577] lit., "Surrounded by"
[5578] *raŋsijālasamosaṭo*
[5579] *assāsetā*
[5580] lit., *samādhi*
[5581] *parisāsu visārado*
[5582] *pahū*, BJTS Sinh. gloss *prabhū*
[5583] PTS and BJTS agree in treating this as a proper name, *Migadāya*

Having seen that God Above Gods,
and hearing his honey[-sweet] words,
having abandoned no small wealth,
I went forth into homelessness. (9) [5625]

Thus gone forth, in not a long time,
being a very learned [monk],
I became a *Dhamma*-preacher,
having diverse intelligence. (10) [5626]

Amidst large multitudes I [then],
happy-hearted, repeatedly,[5584]
extolled the Buddha's gold color,
skilled at extolling [his] beauty:[5585] (11) [5627]

"This is Buddha, the Undefiled,[5586]
Unconfused One,[5587] With Doubt Cut Out,[5588]
he whose Karma is All Destroyed,[5589]
Freed in the End of Conditions.[5590] (12) [5628]

This is Buddha, the Blessed One;
he's the Unsurpassed, the Lion,
the Turner of the Brahma-wheel[5591]
for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,
the Appeaser,[5592] Blown Out,[5593] the Sage,[5594]
the Quencher[5595] and the Comforted,[5596]
the Comforter[5597] of the people; (14) [5630]

The Hero, the God, the Wise One,

[5584]lit., "again and again"
[5585]this verse plays on the word "color" (*vaṇṇa*), which also means "beauty" (and caste, appearance, quality, etc.) and is the root of the word translated here as "extolled" (*vaṇṇayiṃ*) and "extolling" (*vaṇṇa°*)
[5586]*khīṇâsavo*, lit., "He Whose Defilements (or Outflows) are Destroyed"
[5587]*anīgho*
[5588]*chinnasaŋsayo*
[5589]*sabbakammakhayan patto*, lit., "attainer of the destruction of all karma"
[5590]reading *vimuttopadhisaṅkhaye* with BJTS for PTS *vimutto saṭisaṅkhaye*. *Upadhi* = a condition or ground for rebirth
[5591]*brahmacakkappavattako*. BJTS and PTS agree on this reading, where one would expect *dhammacakka°*
[5592]*sametā*, fr. *sameti*
[5593]*nibbuto*
[5594]*isi*
[5595]*nibbāpetā*
[5596]*assattho*. Could also be, "The Bodhi (*asvattha*) Tree"
[5597]*assāsetā*

Wisdom, Compassionate, Master,
the Conqueror, and the Victor,
Not Being Reborn,[5598] Homeless One;[5599] (15) [5631]

Lust-less One,[5600] Unshaking, Smart One,[5601]
Undeluded, Unequaled,[5602] Sage,[5603]
Yoke-Bearer,[5604] Bull, the Elephant,
Lion, Indra[5605] among gurus; (16) [5632]

Passionless One,[5606] Stainless One,[5607] God,[5608]
God of Speakers,[5609] Fault-Renouncer,[5610]
Unobstructed[5611] and Free of Grief,[5612]
Unequaled,[5613] Restrained,[5614] the Pure One;[5615] (17) [5633]

the Brahmin,[5616] the Monk[5617] [and] the Lord,[5618]
the Physician[5619] [and] the Surgeon,[5620]
Warrior,[5621] Buddha, Sacred Lore,[5622]
Unshaking,[5623] the Glad One,[5624] the Free;[5625] (18) [5634]

[5598] *apagabbho*, "not returning to the womb"
[5599] *anālayo*, lit., "lair-less one"
[5600] *anejo*
[5601] *dhīmā*, BJTS gloss *nuvanätiyē ya*
[5602] *asamo*
[5603] *muni*
[5604] *dhorayho*
[5605] *sakko*
[5606] *virāgo*
[5607] *vimalo*
[5608] *brahmā*
[5609] *vādisuro*
[5610] *raṇañjaho*, or "battle-renouncer" "sin-renouncer" "fault-abandoner"
[5611] *akhilo*
[5612] *visallo*
[5613] *asamo*
[5614] *payato*
[5615] *suci*
[5616] *brāhmaṇo*
[5617] *samaṇo*
[5618] *nātho*
[5619] *bhisakko*
[5620] *sallakattako*, "the one who works on the (poison) arrow."
[5621] *yodho*
[5622] or "the Son," *suto*, Skt. *śruti*
[5623] *acalo*
[5624] *mudito*
[5625] *asito*. BJTS reads *adito* (?), gloss *utgataya* (?)

Upholder,[5626] Ready,[5627] the Slayer,[5628]
the Doer,[5629] the Guide,[5630] Explainer,[5631]
the Gladdener,[5632] the Enjoyer,[5633]
the Cutter,[5634] the Hearer,[5635] the Praised;[5636] (19) [5635]

Unobstructed[5637] and Extensive,[5638]
Unconfused One,[5639] Not Uncertain,[5640]
Lust-less,[5641] Unstained,[5642] the Companion,[5643]
Goer,[5644] the Speaker,[5645] Explainer;[5646] (20) [5636]

the Crosser,[5647] the Meaning-Maker,[5648]
the Builder,[5649] [also] the Tearer,[5650]
Attainer,[5651] Bearer,[5652] Beloved,[5653]
Slayer,[5654] Energetic,[5655] Ascetic,[5656] (21) [5637]

[5626]reading *dhātā* with BJTS for PTS *tātā* ("the Protector" "the Savior")
[5627]reading *dhatā* with BJTS for PTS *tantā* ("the Thread")
[5628]*hantā*
[5629]*kattā*
[5630]*netā*
[5631]*paksitā*
[5632]*sampahaŋsitā*
[5633]*bhottā*, BJTS reads *bhettā* ("the Breaker")
[5634]*chettā*
[5635]*sotā*
[5636]*pasaŋsitā*
[5637]*akhilo*
[5638]*visālo*. BJTS reads *visallo* ("Free of Pain")
[5639]*anīgho*
[5640]*akathaṅkathī*, ilt."not saying, 'why'?"
[5641]*anejo*
[5642]*virajo*
[5643]*khattā*. BJTS reads *khantā* ("Meek" "Docile")
[5644]reading *gantā* with BJTS for PTS *gandhā* ("Scented")
[5645]reading *vattā* with BJTS for PTS *mettā* ("Love")
[5646]*pakāsitā*
[5647]*tāretā*
[5648]reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")
[5649]*kāretā*
[5650]*sampadāletā*, BJTS *sampadālitā*
[5651]*pāpetā*
[5652]*sahitā*, or "Endurer"
[5653]reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse
[5654]*hantā*
[5655]reading *ātāpī* with BJTS for PTS *tātâpi* ("also the Protector")
[5656]*tāpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer" into "slair"

Even-Minded[5657] [and] Impartial,[5658]
Self-Dependent,[5659] Home of Kindness,[5660]
Wonderfully Peaceful,[5661] Honest,[5662]
Doer of the Deed,[5663] Seventh Sage;[5664] (22) [5638]

Crossed Beyond Doubt,[5665] Free of Conceit,[5666]
the Boundless One,[5667] Beyond Compare,[5668]
Traveled the Roads of All Sayings,[5669]
Attained the Truth to Know,[5670] Victor.[5671] (23) [5639]

[Buddha's] palace brings deathlessness
in the best hardwood of beings;[5672]
the powerful have faith in the
Buddha, Teaching and Assembly." (24) [5640]

By means of virtues such as these,
I did [my] preaching of *Dhamma*,[5673]
praising amidst the multitudes
the Three Worlds' Unsurpassed Refuge. (25) [5641]

Falling from there, in Tusitā,
having enjoyed great happiness,
falling from there, among people,
I'm born with a very good scent. (26) [5642]

My wind,[5674] the fragrance of my mouth,

[5657] *samacitto*
[5658] *'samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"
[5659] *asahāyo*, lit., "Friendless"
[5660] reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")
[5661] *accherasanto*
[5662] *akuho*, lit., "free of deceit" "upright"
[5663] *katāvī*, i.e. an arahant, one who has done what should be done
[5664] *isisattamo*
[5665] *nittiṇṇakaṅkho*
[5666] *nimmāno*
[5667] *appameyya*, lit., "not to be measured"
[5668] *anupama*, lit., "he for whom there is no metaphor"
[5669] *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"
[5670] *saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"
[5671] *jino*
[5672] *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra°* as a Buddha-epithet in v. [5887] and [6287]
[5673] reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaŋ dhammakathaŋ ahaŋ* ("I *Dhamma*-preaching I")
[5674] *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

likewise too [my] body odor,
and the scent of [my] sweat, always
surpasses[5675] all [other] perfumes. (27) [5643]

My mouth-fragrance always is of
pink [and] blue lotus and jasmine.
And so too my body[-odor],
always blowing very calmly.[5676] (28) [5644]

All of you, minds concentrated,
listen to my [words], I'll extol
all of that most amazing fruit
for one who [praised] virtue's value.[5677] (29) [5645]

Having told the Buddha's virtues
with kindness when people gather,
bound up with a honey-sweet sound,[5678]
I am happy in every place, (30) [5646]

famous, happy, [also] held dear,
splendorous, lovely to look at,
a speaker, not disregarded,
free of faults and also [most] wise. (31) [5647]

When life ends,[5679] nirvana's easy
to reach for Buddha's devotees.
I'm telling the cause of their [ease];
listen to that[5680] [now] truthfully: (32) [5648]

I saluted in due form the
Blessed One's fame for peacefulness.
Because of that I am famous[5681]
[when] I am reborn here and there. (33) [5649]

[5675] reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents' ") and following BJTS SInhala gloss

[5676] BJTS reads *ādisanto* ("announcing") for *atisanto*

[5677] reading *guṇatthavassa sabbaṃ taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavas-sapupphan tan phalan tu param abbhutaŋ* ("that fruit which is extremely miraculous flowering in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakitiyāge ē siyalu vipāka atiśaya vismayajanaka ya*.

[5678] the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasad-dhovisamāyuto*, "bound up with the pure taste." BJTS reads (typographical error?) *saradvad-hanisamāyuto* (= *rasadhvanisaāmyuto* ?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *madhura svaradhvani yukta vūyem* (- *mihirihaddha ättem*), "i becoming bound with the sweet sound (I have a sweet sound)"

[5679] reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

[5680] lit., "all of you listen to that" (2nd pers. pl. imp.)

[5681] *yasassī*

[I] am happy because[5682] I praised
the Buddha who ends suffering,[5683]
[and] peaceful, unconditioned Truth,[5684]
giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue,
bound up with joy in the Buddha,
I made[5685] [him] dear to self and to
others; therefore I am held dear. (35) [5651]

Overcoming evil rivals[5686]
in the rival-strewn[5687] people-flood,
praising[5688] virtue I lit up the
Leader; therefore I'm splendorous. (36) [5652]

Telling[5689] the Sambuddha's virtue,
I made him lovely to people,[5690]
as is the moon in the autumn;[5691]
therefore I'm[5692] lovely to look at. (37) [5653]

With all [my] words I praised Buddha,[5693]
to the extent [I] was able;[5694]
therefore I speak eloquently,[5695]
[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained
those fools who, afflicted with doubt,[5696]
treat the Sage So Great with contempt;
therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,

[5682]lit., "therefore [I] am happy"
[5683]*dukkhantakaraṇaŋ Buddhaŋ*, lit "the Buddha who makes an end to suffering"
[5684]*dhammaŋ*, or "Teaching"
[5685]*janayaŋ*, lit., "I produced"
[5686]or "heretics": *kutitthiye*
[5687]reading *titthikākiṇṇe* with BJTS for PTS *titthikâkiṇṇo* ("I am strewn with rivals")
[5688]*vadanto*, lit., "saying," "telling"
[5689]reading *vadaṃ* with BJTS (and PTS alt.) for PTS *varaŋ* ("excellent")
[5690]reading *janassa* with BJTS (and PTS alts.) for PTS °*jinassa* ("of the Victor")
[5691]reading *sarado va sasaṅko 'haṃ* with BJTS for PTS *saraŋ divasasanko 'haŋ* ("I am the moon in the day for a lake" [?])
[5692]lit., "I was"
[5693]lit., "the Well-Gone-One," *sugataŋ*
[5694]*yathāsattivasena*
[5695]*vāgīso*, "[I am one] with mastery of speech"
[5696]reading *vimatippattā* with BJTS for PTS *vimatiŋ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

I drove[5697] out beings' defilements.
I am [now] free of defilements,
as a result of that karma. (40) [5656]

A preacher who recalls Buddha,
I brought Buddha to listeners.
Therefore I'm endowed with wisdom,
contemplating subtle meanings. (41) [5657]

All [my] defilements are destroyed;
[I've] crossed the ocean of being.[5698]
Like fire, [I] have no attachments;
I will realize nirvana. (42) [5658]

Within just this [present] aeon
since I [thus] praised [him], the Buddha,
I've come to know no bad rebirth:
that's the fruit of praising Buddhas. (43) [5659]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [5660]

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! (45) [5661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [5662]

Thus indeed Venerable Sugandha Thera spoke these verses.

The legend of Sugandha Thera is finished.

The Summary:

Tiṇada and Pecchada[5699] too,
Saraṇ', Abbhañjanappada,
Pūpatī[5700] and Daṇḍadāyī,
and likewise tooNelapūjī,

[5697] reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniŋ* (same meaning, fr. *apaneti*)
[5698] *tiṇṇasamsārasāgaro*
[5699] BJTS reads *mañcado* ("Mañcada")
[5700] BJTS reads *supaṭo* ("Supaṭa")

Bodhisammajak',[5701] Āmaṇḍa,
and tenth Sugandha, a brahmin.
Altogether counted here are
one hundred twenty-three verses.

The Tiṇadāyaka Chapter, the Fifty-Third

Kaccāna Chapter, the Fifty-Fourth

[528. {531.}[5702] Mahākaccāna[5703]]

The Victor, Padumuttara,
Lust-less,[5704] Unconquered Vanquisher,[5705]
the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,[5706]
with a Mouth as Pure as the Moon,[5707]
Shining like a Mountain of Gold,[5708]
Bright as the Sun when it's Blazing,[5709] (2) [5664]

Transporting Beings' Eyes [and] Minds,[5710]
Adorned with the Excellent Marks,[5711]
Traveled the Roads of All Sayings,[5712]
Honored by People and the Gods,[5713] (3) [5665]

Sambuddha, waking beings up,[5714]

[5701] this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")
[5702] *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.
[5703] "The Great Golden One" = Kaccāyana, a historical monk, one of the chief followers of the Buddha. See DPPN II: 468ff. Cf. also #33, above, another *apadāna* with varying details which is ascribed to this famous monk.
[5704] *anejo*
[5705] *ajitañjayo*
[5706] *kamalapattakkho*
[5707] *sasaṅkavimalānano*
[5708] *kanakācalasaṅkāso*, following BJTS Sinhala gloss *kanakaparvatayak men babalannā*
[5709] reading *ravi-ditti-samappabho* with BJTS for PTS *ravidittihiruppabho* ("with Sunlight like the Sun when it's Blazing")
[5710] *sattanettamanohārī*
[5711] *varalakkhaṇabhūsito*
[5712] *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"
[5713] *manujāmarasakkato*
[5714] *bodhayan satte*

Eloquent One,[5715] Sweet-Sounding One,[5716]
Compassion's Continuous Nest,[5717]
Confident among Multitudes,
is preaching the sweet Teaching [there],
taking up the Four Noble Truths.[5718]
He is lifting up those with breath,
when they're sunk in delusion's muck. (4-5) [5666-5667]

Being an ascetic, alone,
[my] home was Himalaya then.
I saw the Victor, traveling[5719]
the world of humans through the sky. (6) [5668]

Having gone into his presence,
I [then] heard [him] preaching *Dhamma*
[and] praising the great virtue of
one of that Hero's followers: (7) [5669]

"Whereby[5720] this [monk] Kaccāyana[5721]
provides lengthy[5722] explanations
of what's been said by me[5723] in brief,
he gladdens multitudes, and me.
I see no other follower
[or] anyone [preaching] this way.
Thus he's top, in that foremost place;[5724]
so should you consider[5725] [him], monks." (8-9) [5670-5671]

At that time, being astonished,
having heard that lovely speaking,
going to the Himalayas,

[5715] *vāgīso*

[5716] *madhurassaro*

[5717] *karuṇāniḍḍhasantāno*. BJTS reads *karuṇānibaddhasantāno* ("Continuously Fixed on [stable, bound down to] Compassion"), and notes alt. reading °*nibandha* for *niḍḍha*, as does PTS; BJTS Sinh.gloss *karuṇāven bändunu sit attā vū* ("being one whose mind/heart is bound to compassion"). However, the extra syllable in these readings breaks the meter, and PTS alts. also include other attempts at making sense of *niḍḍha* (or *niddha*?) in the received Pāli. *Niḍḍha* (nest, seat, abode, from *ni* + *sad*, "seat") not only works best in terms of meter, it also brings out a bird-related reading of the entire birth, likening the Buddha to a song-bird.

[5718] *catusaccupasaṅhitaŋ*

[5719] lit., "going"

[5720] *yathā*, "just as" "to the extent that" "in the way that"

[5721] i.e., the Kaccāyana who was a chief follower of Padumuttara Buddha's, after whom the (present protagonist) Kaccāyana models himself during a previous life.

[5722] lit., "spread out" "having length"

[5723] i.e., Padumuttara Buddha, the speaker of this verse

[5724] *tadagge es' aggo*, lit., "he's top in the top point [of the category, "explains the Teaching at length"]

[5725] *dhāretha*, lit., "carry" "recall" "remember" "regard"

bringing back a heap of flowers,
having worshipped[5726] the World's-Refuge,[5727]
I aspired [to attain] that place.
At that time, discerning my wish,
the Refuge-less One[5728] prophesied: (10-11) [5672-5673]

"All of you, look at this great sage,[5729]
skin the color of polished gold,
hair growing upward, broad-shouldered,[5730]
standing steadfast,[5731] hands together,[5732]
with eyes which are full of laughter,
at home in praising the Buddha,[5733]
grasping the Teaching superbly,[5734]
resembling sprinkled ambrosia.[5735] (12-13) [5673-5674][5736]

Hearing [of] Kaccāna's virtue,
he stands [there] wishing for that place.
When very far in the future,
the Sage So Great is Gotama,
Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
[this one] will be that Teacher's follower;
his name will be Kaccāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge,
clever at conclusions,[5737] a sage,
he will attain that [wished-for] place,
as this has been foretold[5738] by me." (16) [5677]

In the hundred thousand aeons
since I did that karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (17) [5678]

[5726] lit., "done *pūjā*"
[5727] *lokasaraṇaṃ*
[5728] *saraṇañjaho*, he by whom refuge is abandoned, playing on the epithet "World-Refuge" in the first foot: the Buddha is the refuge for others, but has (relies on, needs) no refuge himself.
[5729] *isivaraṃ*, lit., "excellent sage"
[5730] lit., "fat-shoulders". BJTS reads *pīṇ°* but understands the adjective in the same way: "having shoulders whihc are full (covered with meat)
[5731] *acalaṃ*
[5732] that is, doing *añjali*, "hands pressed together"
[5733] *Buddhavaṇṇagatāsayaṃ*
[5734] *dhammapaṭiggahavaraṃ*, "with an excellent grasp of the *Dhamma*"
[5735] *amatāsittasannibhaṃ*
[5736] here BJTS uses [5673] to number two verses
[5737] *adhippāyavidū*
[5738] or "prophesied," *vyākato*

I transmigrate in [just] two states:
that of a god, or of a man.
I don't go to other rebirths:
that's the fruit of Buddha-*pūjā*. (18) [5679]

[When human] I'm born in two clans:
the kṣatriyan or the brahmin.
I don't get born in lesser clans:
that's the fruit of Buddha-*pūjā*. (19) [5680]

Now, in [my] final existence,
I was born in Ujjain city,[5739]
sharp, a master of the Vedas,
the son of Tiriṭivaccha,[5740]
who was the brahmin counsellor[5741]
of the [king], Pajjota Caṇḍa;[5742]
my mother's Candapaduma;[5743]
[I'm] Kaccāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector[5744]
to [go and] invite the Buddha,
having seen the Heap of Virtue,
Leader, Door to Freedom City,[5745]
and having heard his flawless speech
which cleanses the muck of rebirth,
I attained deathless peacefulness,
with five hundred [associates]. (22-23) [5683-5684]

Clever at conclusions by birth,
very wealthy and good-looking,
I was placed in that foremost place
of the Well-Gone-One, the Wise One.[5746] (24) [5685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5686]

Being in Best Buddha's presence

[5739] *ujjeniye pure*
[5740] BJTS reads *tiriṭavacchassa*
[5741] *purohitadijā°*
[5742] "Fierce Luster." BJTS Sinh. gloss Sanskritizes the name as "Caṇḍapradyota"
[5743] "Sandalwood [and] Pink Lotus"
[5744] *bhūmipālena*, "by the king"
[5745] *mokkha-pura-dvāraŋ*
[5746] *mahāmate* (fr. *mahāmati*)

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (26) [5687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5688]

Thus indeed Venerable Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finished.

[529. {532.}[5747] Vakkali[5748]]

One hundred thousand aeons hence
a Leader arose [in the world],
Superior-Named,[5749] Boundless One,[5750]
whose name was Padumuttara. (1) [5689]

[His] speech had lotus-attributes,[5751]
skin[5752] was stainless like a lotus;[5753]
[Buddha was] Unsoiled by the World,
like a pink lotus by water. (2) [5690]

Wise One,[5754] with eyes like lotus leaves,[5755]
Beloved as is a lotus,[5756]
he had a superb lotus scent;[5757]

[5747] *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.
[5748] "Bark-Clad". A historical monk, foremost among those intention upon faith (*saddhādhimuttānaṃ*), famous for never tiring of looking at the Buddha. See DPPN II:799ff.
[5749] reading *anomanāmo* (lit., "having a name which was not inferior") with BJTS for PTS *Anomā nāmo* (named "Anomā")
[5750] *amito*
[5751] *padumākāravadano*, lit., "he whose speech had the attributes of a lotus;" the epithet does not specify which "attributes" (*ākāra*) are shared by his speech and a lotus, but presumably the intention is "beautiful speech" "fragrant speech" "flawless speech," and so forth. Cty (p. 493): *supuphiya-padumasassirīkamukho*, "having a mouth with the resplendence of a good lotus flower"
[5752] lit., "good skin"
[5753] *padumāmalasucchavi*
[5754] BJTS reads *vīro* for PTS *dhīro*, a common confusion given the similarity of the Sinhala letters "vī" and "dhī," though typically BJTS reads *dhīro* for PTS *vīro*. It is not clear to me how either epithet relates to lotuses.
[5755] *padumapattakkho*
[5756] *kanto va padumaŋ yathā*
[5757] *padumuttaragandho*

therefore his [name was] "Best Lotus."[5758] (3) [5691]

The World's Best One, Free of Conceit,[5759]
proverbial[5760] Eyes for the Blind,[5761]
Virtue-Treasure,[5762] the Mask of Peace,[5763]
Ocean of Compassionate Thoughts,[5764] (4) [5692]

Praised by Brahmā, titans [and] gods,[5765]
the Great Hero, the Best Person,[5766]
Crowded by Men Along with Gods,[5767]
once, dwelling among people,[5768] he (5) [5693]

delighted the whole multitude
with [his] very fragrant speaking
and [with his] voice, [sweet as] honey,
[while] praising [his] own follower: (6) [5694]

"Intent on faith, with a good mind,
[and] greedy for my appearance,[5769]
there's no other as [much] like that
as is this monk [named] Vakkali."[5770] (7) [5695]

Back then I was a brahmin's son,
in the city, Haṃsavatī.
After hearing [the Buddha's] speech,
I longed [to have] that place [myself]. (8) [5696]

Inviting the Stainless One, the
Thus-Gone-One, with [his] followers,

[5758] i.e., "Padumuttara," lit., "Ultimate Lotus"
[5759] *nimmāno*
[5760] °*upamo*, lit., "simile" "metaphor" "comparison"
[5761] *andhānaŋ nayan*°
[5762] *guṇanidhi*
[5763] *santaveso*, BJTS Sinh. gloss *śānta veśa äti*
[5764] *karuṇā-mati-sāgaro*
[5765] reading *brahmāsuresuraccito* with BJTS (and PTS alt.) for PTS *brahmāmarasuraccito* ("Praised by Brahmā and the Deathless Gods" or "Praised by Brahmā the God and the Gods"
[5766] *januttamo*
[5767] *sadevamanujâkiṇṇo*. BJTS notes alt. that reads this as °*âkiṇṇe* and takes it as modifying *janamajjhe*, but accepts the reading °*âkiṇṇo* which makes it an epithet of the Buddha.
[5768] *kadāci…janamajjhe*, following BJTS Sinh. gloss
[5769] *mama dassanalālaso*, lit., "fervently desirous of my look" or "of a vision (cf. Skt. *darśan*) of me". PSI *lālasā = adhika tṛṣṇāva*, ardent desire, BJTS Sinh. gloss *lol vu* (desiring, attached to, greedy for, eager), fr. *luḷati*, to be stirred up, agitated
[5770] as with Mahākaccāna (see v. [5670-5671], above), the protagonist emulates a monk during his past life who has the same name which he will have as a monk in his future life during the time of Gotama Buddha. In other words, the monk named Vakkali referred to by Padumuttara is emulated and imitated by the later follower of Gotama Buddha even to the extent of having the same name.

after feeding [them] for a week,
I covered [them] with [new] cloth [robes]. (9) [5697]

Bowing [my] head to the [Buddha],
sunk in [his] limitless ocean
of virtue, overflowing with joy,
I spoke these words [to him just then]: (10) [5698]

"O [Great] Sage, seven days ago,
you praised the one who is foremost
among the monks possessing faith;
I'll [someday] be the same as [him]." (11) [5699]

When that was said, the Great Hero,
whose Vision is Unobstructed,
the Sage So Great uttered this speech
to the [assembled] multitude: (12) [5700]

"All of you, look at this young man,
clothed in polished gold[-colored clothes],[5771]
gold brahmin's cord[5772] on [his] torso,
transporting people's eyes [and] minds. (13) [5701]

Very far into the future,
this one will be the follower
of Gotama [Buddha], Great Sage,
foremost of those intent on faith. (14) [5702]

[Whether] born human or divine,
avoiding every torment [there],
furnished with every possession,
he will transmigrate happily. (15) [5703]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [5704]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Vakkali
will be the Teacher's follower. (17) [5705]

[5771] or "whose clothes are (or whose dwelling place is) made of gold." I follow BJTS Sinh. gloss *kahavat handanā vū* ("dressed in yellow cloth")

[5772] reading *hemayaññopavītaṅgaṃ* with BJTS for PTS *hemayaññopacitaṅgaŋ* ("body heaped up with sacrifices of gold"?). The *yaññopavīta* (or more correctly *yaññopanīta*), lit., "sacrificial cord," is a distinctive accoutrement of brahmin dress; the protagonist's was gold-colored or made or gold. BJTS Sinh. gloss suggests the latter: *ranvan pūnanūlak därā siruru*

Due to that karma's excellence,[5773]
and [my] intention and resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (18) [5706]

Transmigrating from birth to birth,
being happy in every place,
I was born in a certain[5774] clan,
in the city of Śrāvasti. (19) [5707]

At the feet of the Great Sage, [my
parents], frightened by goblin-fears,[5775]
wretched-minded laid me down [there],
sleeping stretched out flat [on my back],
as tender as fresh butter is,
soft like a [new-]born lotus sprout.
"O Lord, we're giving you this [boy];
please support him,[5776] O [World-]Leader." (20-21) [5708-5709]

Refuge for those who are frightened,
the [Great] Sage then accepted me
with his hand, soft as a lotus,
which was webbed and marked with conch shells. (22) [5710]

Since that time I was [then] guarded
by him who's Guarded by No One;[5777]
freed from all grounds for rebirth,[5778] I
[am] reared up with [great] happiness. (23) [5711]

[Each] moment I'm deprived of [him],
the Well-Gone-One, I long [for him];
[being only] seven years old,
I went forth into homelessness. (24) [5712]

Dissatisfied, I'm longing for
his form possessing all good [traits],[5779]
produced by all the perfections,[5780]
the highest home of good fortune.[5781] (25) [5713]

[5773] or "distinction:" *tena kammavisesana*, a variant (and metrical improvement) on the common first foot in parallel verses, i.e., *tena kammena sukatena*
[5774] here as esewhere in *Apadāna*, *aññatare* implies "undistinguished" or even "base"
[5775] *pisācabhayatajjitā*
[5776] *saraṇaṃ hohi*, lit., "be a refuge"
[5777] *tenâhaṃ ārakheyyena rakkhito*
[5778] *sabbupadhivinimmutto*
[5779] *rupaṃ sabbasubhâkiṇṇaṃ*
[5780] *sabbapārami-sambhūtaṃ*
[5781] reading *lakkhīnilayanaṃ paraṃ* with BJTS (and PTS alt.) for PTS *nīlakkhinayanaṃ* (having eyes

Knowing my love for Buddha's form,
the Victor then admonished me:
"Enough, Vakkali! Why delight
in form, rejoiced over by fools? (26) [5714]

The one who sees the great Teaching,
that man who's wise is seeing me;
[but] not seeing the great Teaching,
he also is not seeing me. (27) [5715]

Endless danger is the body,
likened to a poisonous tree;
the abode of every disease,
it's just a heap of suffering. (28) [5716]

Tiring of form, seeing [it as]
the rising and falling of parts,[5782]
happily, one is going to reach
the end of all the defilements." (29) [5717]

Being thus instructed by him,
by the Leader, the Friendly Sage,
having ascended Vulture's Peak,[5783]
I meditated in a cave.[5784] (30) [5718]

The Great Sage, standing at the foot
of the mountain, [then] said to me,
"O Vakkali," [and] being thrilled,
hearing the word[5785] of the Victor,
I leapt right off that mountainside,
varied hundreds of man-lengths [high],
then through the Buddha's majesty,
I reached the ground, comfortably. (31-32) [5719-5720]

Once again he preached the *Dhamma*,
the rising and falling of parts;
[and this time,] grasping the Teaching,
I attained [my] arahantship. (33) [5721]

Then amidst a great multitude,
the One Gone to the End of Death,

---

which are blue eyes")

[5782] *khandhānaŋ udayabbayaŋ*

[5783] *Gijjhakūṭaŋ*, one of the mountains near Rajgir frequented by Gotama Buddha.

[5784] lit., "in a mountain cave" (or "grotto" "crag") reading *giri-kandare* with BJTS (and PTS alt.) for PTS *giri-niddare*, alt. *giri-niddhare* (= mountain + ?)

[5785] or "speech," *vācaŋ*

Great-Minded One, appointed me
foremost of those intent on faith. (34) [5722]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5723]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (36) [5724]

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! (37) [5725]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (38) [5726]

Thus indeed Venerable Vakkali Thera spoke these verses.

The legend of Vakkali Thera is finished.

[530. {533.}[5786] Mahākappina[5787]]

The Victor, Padumuttara,
was a Master of Everything.
He rose in the space of the world,[5788]
like the sun in the autumn sky. (1) [5727]

With [his] word-rays he awakens
the lotuses [called] things to know.
With his thought-rays the Leader cleans
the muck [known as] the defilements. (2) [5728]

The fame of the rivals is slain,

[5786] *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.

[5787] A historical monk, foremost among those who instruct (admonish, teach) the monks (*bhikkhuovādakānaṃ*) (and the nuns: see DPPN II:473-475, which uncharacteristically does not mention *Apadāna*).

[5788] reading *jagadākāse* with BJTS (and PTS alt.) for PTS *jaladākāse* ("in the space of a rain-cloud")

like firefly-light[5789] [by] the sun;
he sheds the light of truthfulness[5790]
like a gem [reflects] the sunlight. (3) [5729]

Like the ocean for gems, he is
the future for the virtuous;
like a rain-cloud for living things,
he rains by the cloud of Teaching. (4) [5730]

I was a magistrate[5791] back then,
in the city named "Haṃsa;"[5792]
approaching I heard the Teaching,
of the one named "Superb Lotus,"[5793]
who was purifying[5794] my mind
[while] explaining the virtue of
a follower who'd done the deed,[5795]
the admonisher of the monks. (5-6) [5731-5732]

Delighted,[5796] happy,[5797] having heard,
[then] inviting the Thus-Gone-One,
having fed [him] with his students,
I aspired [to attain] that place. (7) [5733]

Then the Greatly Fortunate One,
loudly as a swan or drum, said,[5798]
"look at him, a great minister,
skilled in examining [cases],
fallen down in front of my feet,
his body hair[5799] growing upward,
rain-cloud-colored[5800] [and] broad-shouldered,[5801]
with pleasant[-looking] eyes [and] face, (8-9) [5734-5735]

[5789] see Cone s.v. for *khajjota-ābhā*
[5790] reading *saccatthābhaṃ pakāseti* for *sabbatthaŋ*
[5791] *akkhadasso*, RD "one who examines the dice, an upmire, a judge" Cone s.v. a judge, a magistrate, very clear in the commentarial passage she cites; "assessor" is Malalasekara's translation
[5792] "Swan," i.e., Haṃsavatī
[5793] *jalajuttamanāmino*, i.e. Padumuttara Buddha
[5794] or "perfuming," "cleaning," *vāsayantassa*
[5795] *katāvino*, i.e., an arahant
[5796] *patīto*
[5797] *sumano*
[5798] reading BJTS *tadāhāsi mahābhāgo haṃsadundubhisussaro* with BJTS for PTS' garbled *tadā haŋsasamābhāgo haŋsadundubhinīvaco*
[5799] °*tanūruhaŋ*, see Buddhadatta *Pāli-Sinhala Akārādiya*, s.v.
[5800] PTS *jimuttavaṇṇaŋ*, BJTS *jīmūtavaṇṇaṃ*, read *jīmutavaṇṇaṃ* and see see Buddhadatta *Pāli-Sinhala Akārādiya*, *jīmuta*, s.v. BJTS Sinhala gloss concurs: *meghavarṇa vū*
[5801] lit., "fat-shoulders". BJTS reads *pīṇ*° but understands the adjective in the same way: "having shoulders whihc are full (covered with meat)

with an extensive entourage,
bound for kingship, very famous.
With kindliness[5802] he is wishing
for the place of this deed-doer.[5803] (10) [5736]

Because of this alms-giving[5804] [done]
with intention and [firm] resolve,[5805]
for one hundred thousand aeons
he won't be born in a bad state.[5806] (11) [5737]

Divine fortune[5807] among the gods;
greatness [when born] among humans:
having enjoyed that, through the rest,[5808]
he will attain [his] nirvana. (12) [5738]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [5739]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Kappina
will be the Teacher's follower." (14) [5740]

And so, having performed good deeds,
in the Victor's dispensation,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (15) [5741]

Having commanded righteously[5809]
[both] divine and human kingdoms,
I was born close to Benares,
in a clan of servants who weave.[5810] (16) [5742]

[5802]*muditāya*, "with disinterested love"
[5803]*katāvino*, i.e., arahant.
[5804]reading *piṇḍapātena* with BJTS (and PTS alt.) for PTS *paṇipātena* ("because of this prostration" "because of this adoration")
[5805]reading *cetanāpaṇidhīhi ca* with BJTS (and this is a recurring foot throughout *Apadāna*) for PTS *cāgena paṇidhīhi ca* ("with generosity and resolve")
[5806]or "he won't be reborn in a bad rebirth" (*n'upapajjati duggatiŋ*)
[5807]PTS *sobhāgyaŋ*, BJTS *sobhaggaṃ*
[5808]i.e., through the remainder of the good karma
[5809]*sutaso anusāsiya*, following cty (p. 504: "the meaning is: having commanded righteously with equal words and on the basis of reasons"). BJTS reads *sataso* and takes it (in the gloss) as *siyavarak* ("a hundred times") though it also includes the commentarial gloss "righteously and slowly" (*dähämin semin*)
[5810]*jāto keniyajātiyā*. Malalasekera takes this as a mistake for *koliyajātiyā* (in a Koiiyan clan), the

With a following of thousands,
together with [my] chief queen, I
[then] attended on five hundred
Buddhas enlightened by themselves.[5811] (17) [5743]

Having fed [them] for three months, we[5812]
afterward gave [them] the three robes.
Fallen from there we all of us
arose among the thirty [gods].[5813] (18) [5744]

Fallen from there we all came back
to human existence again.
We're born[5814] in Kukkuṭa city,
to the side of Himalaya. (19) [5745]

My name [at birth] was Kappina;
son of the king, very famous.
The rest were born in a clan of
ministers; they waited on me. (20) [5746]

The comfort of kingship[5815] attained,
I was rich in every pleasure.
Told by merchants, I got to know,[5816]
that the Buddha had arisen: (21) [5747]

"A Buddha's risen in the world;
Unequaled,[5817] the Single Person,[5818]
he's declaring the great Teaching:
ultimate, deathless comfort. (22) [5748]

And his students are well-engaged,
well-liberated, undefiled."
After hearing that good word, [and]
paying respect to the merchants, (23) [5749]

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corresponding reading in ThagA, but cty. explains the term as *tantavāyajātiyā pesakārakūla* ("in a weaver's cast, a clan of servants"); BJTS Sinh. gloss and Cone, s.v., adopt the latter reading, though PTS apparently treats this as a proper name (perhaps recalling the use of this as a proper name in #389 {392}, v. 26 [3607] et passim). The context suggests that in this birth he was a king, so this would be an instance of lower caste kingship if the cty. reading is accepted.

[5811] *pañcapaccekabuddhānaŋ satāni*

[5812] reading *adamha* with BJTS for PTS *dammi*

[5813] *tidasūpagā*, i.e the thirty-three gods, in Tāvatiṃsa heaven

[5814] reading *jātā* with BJTS for PTS *jāto* ("I was born")

[5815] *mahārajjaŋ*, lit., "of overlordship," "of powerful kingship" "of being a maharajah"

[5816] *apāpuṇiŋ*. BJTS reads *ahaṃ suṇiṃ*, "I heard"

[5817] *asamo*

[5818] *ekapuggalo*

quitting[5819] kingship, with ministers,
I left, devoted to Buddha.[5820]
Seeing the great Canda River[5821] —
full [of water] with level banks,
a little rough, without supports,
a rushing current hard to cross —
recalling the Buddha's virtue,
I got across [it] in safety. (24-25) [5750-5751]

"If [he] Crossed the stream of being,
Buddha, Knower, World's-End-Goer,
due to the truthfulness of that,
let my journey be a success! (26) [5752]

If the Path is going to peace,
and release is peaceful comfort,
due to the truthfulness of that,
let my journey be a success! (27) [5753]

If the monks[5822] have crossed the wasteland,
the unsurpassed field of merit,
due to the truthfulness of that,
let my journey be a success!" (28) [5754]

When that truth-wish[5823] had been performed,
the water went off from the road.
Thus in safety I crossed over
to the river's beautiful bank. (29) [5755]

I saw the Buddha sitting down,
like the sun [when it] is rising,
blazing like a mountain of gold,
shining forth like a tree of lamps, (30) [5756]

surrounded by [his] followers
like the moon along with the stars,
like the king of gods[5824] raining forth
the gladdening sermon-water. (31) [5757]

Worshipping with the ministers,
I went up to [him] on one side,

[5819] reading *pahāya* with BJTS for PTS *vihāya* ("having worked")
[5820] *buddhamāmaka*, lit., "taking Buddha as 'mine' "
[5821] that is, the Candabhāgā
[5822] lit., "if the assembly (*saṅgha*)"
[5823] *saccavare*, "wish [because of] truth," cf. *saccakiriya*, "act of truth"
[5824] *vāsavaŋ viya*, = Sakka, Indra

[and] then, discerning [what] we wished,
the Buddha preached the *Dhamma* [there]. (32) [5758]

Having heard the stainless Teaching,
we [then] said [this] to the Victor:
"O Great Sage, please [now] ordain [us],
we're disgusted with existence." (33) [5759]

"Well-preached, O monks, is the *Dhamma*,
for you to make suffering end;
wander forth in celibacy,"
thus [indeed] spoke the Seventh Sage. (34) [5760]

When that was spoken, all of us
took on the appearance of monks;
we were [all then] fully ordained
stream-enterers in the teachings.[5825] (35) [5761]

Then going to Jetavana,
the Guide gave instruction [to us].
[Thus] instructed by the Victor,
I attained [my] arahantship. (36) [5762]

Thereafter I admonished them,[5826]
the thousand monks [along with me].
[Then], because of my instruction,
they too were freed from defilements.[5827] (37) [5763]

The Victor, pleased[5828] by[5829] that virtue,
[then] placed in that foremost place,
"Among the monk-admonishers,
Kappina's top," [he told] the folk. (38) [5764]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (39) [5765]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [5766]

[5825] *sotāpaṇṇā ca sāsane*, lit., "and stream-enterers in the dispensation"
[5826] lit., "it," singular, standing in for "the [group] of a thousand monks"
[5827] *te pi āsuŋ anāsavā*
[5828] *tuṭṭho*, lit "happy" "delighted"
[5829] lit."in"

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! (41) [5767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [5768]

Thus indeed Venerable Mahākappina Thera spoke these verses.

The legend of Mahākappina Thera is finished.

[531. {534.}[5830] Dabbamalla[5831]]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5769]

The Admonisher,[5832] Instructor,[5833]
Crosser-Over[5834] of all that breathe,
Skilled at Preaching,[5835] [he], the Buddha,
caused many folks to cross [the flood]. (2) [5770]

Merciful,[5836] Compassionate One,[5837]
Well-Wisher[5838] of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5771]

[5830] *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.
[5831] BJTS reads *Dabba*. In the colophon both PTS and BJTS give "Dabbamallaputta," "Dabba the son of the Mallians". A historical monk, famous as the foremost among those who assigned lodgings (*senāsanapaññāpakānaṃ*, lit., "beds and chairs"), see DPPN I:1059-1060. "He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (*dabbatthambhe*)" I translate this term (*dabbapuñjamhi*) more literally as "pile of wood." The name Dabba means "wood".
[5832] *ovādako*
[5833] *viññāpako*
[5834] *tārako*
[5835] *desanākusalo*
[5836] *anukampako*
[5837] *kāruṇiko*
[5838] *hitesi*

In this way he was Unconfused[5839]
and Very Well-Known[5840] by rivals,
Ornamented[5841] by arahants
who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great
rose up fifty-eight cubits[5842] [tall];
he was Valuable Like Gold,[5843]
Bearing the Thirty-Two Great Marks. (5) [5773]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5774]

I was then a millionaire's son
in Haṃsavatī, of great fame.
Approaching the Lamp of the World,[5844]
I heard the preaching of *Dhamma*. (7) [5775]

I was happy after hearing
the words of [the Buddha] praising
his follower, the [monk who was]
appointing lodgings[5845] for the monks. (8) [5776]

[My] head bowed at the feet of the
Great Sage, I aspired to attain
that place, [foremost] among those who
do the Assembly's management. (9) [5777]

At that time the Great Hero spoke;[5846]
he praised my karma [in this way]:
"Who fed the Leader of the World,
with the Assembly, for a week, (10) [5778]

whose eyes are [just like] lotus leaves,
lion-shouldered, with golden skin;

[5839] *nirākulaŋ*
[5840] *suññataŋ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*
[5841] *vicittaŋ*
[5842] *ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was about 1044 inches (or 87 feet) tall.
[5843] *kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"
[5844] *lokapajjotaŋ*
[5845] lit., "beds [and] chairs" or "beds and food"
[5846] reading *tadā 'bhāsi mahāvīro* with BJTS for PTS *tadahaŋ sa mahāvīro*

fallen down in front of my feet,
he has wished for that [foremost] place. (11) [5779]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [5780]

That Buddha's follower [will be]
well-known by the name of Dabba.
This one is going to be the top
assigner of the lodgings then." (13) [5781]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (14) [5782]

Three hundred times [the lord of gods,]
I exercised divine rule [there],
and [then] five hundred times I was
a king who turns the wheel [of law]. (15) [5783]

[There was also] much local rule,
innumerable by counting.
Through the power of that karma,
I was happy in every place. (16) [5784]

The Leader known as Vipassi,
with Insight into Everything,[5847]
Charming-Eyed One, arose in the
world, ninety-one aeons ago. (17) [5785]

Evil-minded, I reproached a
follower of that Neutral One
who had destroyed all defilements,
despite having known, "he is pure." (18) [5786]

Having provided meal-tickets,[5848]
I offered rice [well-cooked] in milk
to great sages, the followers
of that very Hero of Men.[5849] (19) [5787]

During this auspicious aeon
Brahmā's Kinsman, Greatly Famed One,

[5847] *sabbadhammavipassako*
[5848] or "counting sticks:" *salākaŋ*
[5849] *tasseva naravīrassa*

named Kassapa through [his] lineage,[5850]
Best Debater,[5851] [Buddha,] arose. (20) [5788]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,[5852] with followers.[5853] (21) [5789]

Hair-loosened, teary-faced, the gods,
were moved [and] they wept when the Lord
and students reached nirvana, [his]
dispensation reaching[5854] [its] goal: (22) [5790]

"Alas! We have little merit.
The *Dhamma*-Eye passes away.[5855]
We'll not see the compliant ones,
we will not hear the great Teaching." (23) [5791]

[Just] then the whole of this [great] earth,
which is unshaking, shook with shakes,
and the ocean, as though in grief,[5856]
was crying a piteous song. (24) [5792]

[And] drums in [all] four directions,
were played by non-human beings;
lightening burst out[5857] from everywhere,
frightening[5858] [beings who were there]. (25) [5793]

Meteors[5859] fell down from the sky,
and he whose flag is smoke[5860] was[5861] seen.
The wild beasts roared piteously,

[5850] reading *gottena* with BJTS for PTS *nāmena* ("named" "known as")
[5851] *vadataŋvaro*
[5852] *nibbuto*
[5853] *sasāvako*, or perhaps, taking this as an epithet, "He with Followers passed away." But the following verse reinforces the reading that his nirvana was itself a corporate event, occurring simultaneously with the nirvana-realizations of his followers (*sāvaka*, "listeners") or students (*sissa*).
[5854] *entamhi*, fr. *eti*, loc. abs. construction
[5855] *nibbāyissati dhammakkho* (BJTS reads °*akho*), lit., "the eye of *Dhamma* will reach nirvana"
[5856] *sāgaro ca sasoko va*
[5857] reading *phaliṃsu* with BJTS for PTS *patiŋsu*, fell down, avoiding the redundancy with the next verse in keeping with the eloquence of this passage.
[5858] lit., "carrying fear to"
[5859] *ukkā*, "fiery things". Elsewhere the term more directly refers to fire or a firebrand itself, but this meaning of the term is appropriate here both because these "fires" fall from the sky and because the following miracle, distinguished with an "and" (*ca*), specifies fire as such. Cty (p. 506) gives *aggikhandhā*, "great masses of fire"
[5860] *dhūmaketu*, that is, "fire"
[5861] lit., "is"

and all the creatures born on earth. (26) [5794]

Seeing fierce omens[5862] marking[5863] the
setting of the dispensation,[5864]
moved, we monks who [still remained] there,
then thought [about it in this way]: (27) [5795]

"[Now], without our[5865] dispensation,
enough with life [itself for us].
Entering the forest we'll strive
in the Victor's dispensation." (28) [5796]

We saw a tall, superb mountain
[there] in the forest at that time.
Ascending by a flight of stairs,[5866]
we fell down[5867] on the flight of stairs. (29) [5797]

Then an elder[5868] admonished us:
"A Buddha's rising's hard to get;
well-got for you is getting faith,
the dispensation's small remnant.
Fallen down they're missing [their] chance,
in the endless suffering-sea.
Therefore strong effort should be made
while the Sage's thought remains." (30-31) [5798-5799]

That elder was an arahant,
a non-returner followed him.[5869]
Fixed in good morality, the
rest [of us] went to the gods' world. (32) [5800]

In the pure abode that one [monk][5870]
reached nirvana, crossed existence;[5871]
[but] I and Pukkusāti [too],
Sabhiya, likewise Bāhiya,
so too Kumāra-Kassapa,

[5862] *uppāde dāruṇe*
[5863] *sūvake*, lit., "making manifest" "indicating," see Buddhadatta *Pāli-Sinhala Akārādiya*, s.v.
[5864] "setting" as in the setting of the sun, reading *sāsanatthagama-suvake* (read *sūvake*) with BJTS for PTS *sāsanatthañ ca sūcakaŋ*
[5865] reading *sāsanena vināmhākaṃ* with BJTS for PTS *sāsanena vinā sammā*
[5866] reading *nisseṇiyā* with BJTS for PTS *nisseniyā*
[5867] reading *pātayimhase* with BJTS for PTS *pātayiṃhase*
[5868] *thero*
[5869] i.e., to nirvana, as opposed (and superior) to heaven or "the gods' world"
[5870] i.e., the "non-returner" accompanying the arahant (who went nowhere at all, i.e., who had no more rebirth in any abode)
[5871] *nibbuto tiṇṇasaŋsāro*

reborn here and there we are [now][5872]
freed from the bonds of existence,
pitied by Gotama [Buddha]. (33-34) [5801-5802]

Born a Kusināran Malla,
even in the womb I'm conscious.
Dead mother[5873] raised up on a pyre;
I was [one who] fell out[5874] from that. (35) [5803]

I landed[5875] on a pile of wood;[5876]
therefore I was known as "Dabba."[5877]
Through the strength of holy living,[5878]
I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,[5879]
I'm endowed with the five fine traits;[5880]
due to reproaching the pure monk,[5881]
I was urged by many bad folks.[5882] (37) [5805]

Now I am one who's passed beyond
both merit and evil [karma].
Attaining supreme peacefulness,
I am [now] living, undefiled. (38) [5806]

Making the compliant ones laugh,
I appointed lodgings [for them].
The Victor, pleased by[5883] that virtue,
[then] placed me in that foremost place. (39) [5807]

[5872]lit., "went up to," following BJTS Sinh. gloss and reading with BJTS *tattha tatthupagā mayaṃ* for PTS *tattha tatth' upagāmiyaŋ* ("he went up to here and there")
[5873]reading *matā mātā* with BJTS (and PTS alt. cited as *mātā mātā*?) for PTS *mātā pitā* ("mother and father")
[5874]reading *nippatito* with BJTS (and PTS alt.) for PTS *nibbattito*, "produced" "brought forth"
[5875]lit., "fallen"
[5876]*dabba-puñjamhi*
[5877]"Wood"
[5878]or "of celibacy", reading *brahmacāribalena* with BJTS (and cf. PTS alt. *brahmacara*) for PTS *brahmaceraphalena* ("through the fruit of Brahma-[]?")
[5879]see above, v. 19 [5797]; this was a pious act done by the protagonist during the time of Vipassi Buddha
[5880]*pañcaṅgehi upāgato*. RD, the "five gentlemanly qualities" of a king or brahmin are *sujāta* (good birth), *ajjhāyaka* (education, learning in the Vedas), *abhirūpa* (handsomeness), *sīlavā* (moral conduct) and *paṇḍita* (wisdom)
[5881]lit., "the one whose defilements are destroyed," i.e., "the arahant". BJTS reads *khīṇāsavopavādena* for PTS' misleading ungrammatical *khīṇāsavo pavādena* ("because of the arahant reproaching" rather than "because of reproaching the arahant")
[5882]*pāpehi bahu codito*
[5883]lit., "in"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [5808]

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! (41) [5809]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [5810]

Thus indeed Venerable Dabbamallaputta Thera spoke these verses.

The legend of Dabbamallaputta Thera is finished.

[532. {535.}[5884] Kumāra-Kassapa[5885]]

One hundred thousand aeons hence
the Leader arose [in the world],
the Hero, Friend of Every World,[5886]
who name was Padumuttara. (1) [5811]

Being a brahmin at that time,
distinguished,[5887] a Vedic master,
wandering during siesta,
I saw the Leader of the World,
explaining the Four [Noble] Truths,
awakening the world with gods,
praising in the multitude the
top of those with varied discourse. (2-3) [5812-5813]

At that time, with a gladdened heart,
inviting [him], the Thus-Gone-One,
decorating a pavilion
with [bolts] of cloth diversely dyed,
lit up by various gemstones,

[5884] *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.
[5885] "Boy-Kassapa"
[5886] *sabbalokahito*, or "Friendly to All Worlds"
[5887] reading *vissuto* with BJTS for PTS *va sato*

I fed [him] with the monks[5888] [in it].
Having fed [them all] for a week
diverse, foremost [and] tasty food,
worshipping[5889] [him] and followers
with flowers of various hues,
falling down in front of [his] feet,
I aspired [to attain] that place. (4-6) [5814-5816]

Then the Excellent Sage,[5890] Sole Hoard
of the Taste of Compassion,[5891] said:
"Look at that excellent brahmin,
[with] face and eyes [like] lotuses,
possessing much joy and delight,
[his] body hair growing upward,
[his] large eyes extremely mirthful,
greedy for my dispensation,
fallen down in front of my feet,
happily turned toward one [purpose:][5892]
he's wishing for that [foremost] place
[of preachers with] varied discourse.[5893] (7-9) [5617-5819]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [5820]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
named Kumāra-Kassapa, he
will be the Teacher's follower. (11) [5821]

Through the power of that cloth with
varied flowers and gems [as well],
he will attain the foremost [place]
of [preachers] with varied discourse." (12) [5822]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,

[5888] *sasaṅghaŋ*, lit., "with the assembly [of monks]"
[5889] lit., "doing *pūjā*
[5890] *munivaro*
[5891] *karuṇekarasāsayo*, BJTS Sinhala gloss: *karuṇā rasaṭa eka ma nidhāna vū* ("who was the one [and only] treasure-trove for the taste of compassion")
[5892] *ekāvatta-sumānasaŋ*
[5893] reading *vicittakathikattanaṃ* (lit., "varied-discourse-ness") with BJTS for PTS *vicittakathikatthadaŋ* ("of giving meaning through varied discourse")

I went to Tāvatiṃsa [then]. (13) [5823]

Touring[5894] the space of existence
like an actor upon the stage,[5895]
the son of a deer [named] Sākhā,[5896]
I entered the womb of a doe. (14) [5824]

[And] then while I was in the womb,
[my mother's] turn to die stood nigh.[5897]
Turned out[5898] by Sākhā, my mother
went to Nigrodha for refuge. (15) [5825]

By that deer-king [Nigrodha], she
was released from [her pending] death.
Sacrificing his life [instead],
[Nigrodha] then advised me thus: (16) [5826]

"Only Nigrodha should be served;
don't keep company with Sākhā.[5899]
Better death in Nirodha['s care]
than life in [the care of] Sākhā." (17) [5827]

Instructed by that advice of the deer[-king],
my mother and I, because of his advice,
to the delightful Tusitā heaven came[5900]
as though [we] had gone abroad, taking [our] house. (18-19) [5828][5901]

Again, when Hero Kassapa's
dispensation had reached [its] goal,
ascending to a mountain-top
engaged in the Victor's teachings,[5902] (20) [5829]

now, in Rājagaha[5903] [city],
I was born in a wealthy[5904] clan.

[5894] *paribbhamaŋ bhavākāse*
[5895] *raṅgamajjhe yathā naṭo*
[5896] "Branch". RD says "branch-deer" (*sākhā-miga*) signifies a monkey at J ii.73; the compound translated here (*sākhāmigatrajo*) thus can also be read to mean "son of a monkey," but the following lines make clear that the figures here are deer.
[5897] reading *vajjhavāro upatiṭṭho* with BJTS ("the turn to die for was looked after"[or "was served"]) for PTS *vajjavāraŋ upatiṭhā* ("she looked after [etc.] the time to die").
[5898] reading *vattā* with BJTS for PTS *cattā*
[5899] lit., "one should not keep company with Sākhā
[5900] *āgamma*, lit., "having come"
[5901] PTS treats this as two short verses; BJTS as a single verse in more elaborate metre (with 11-syllable feet rather than half-verses); I follow BJTS's reading.
[5902] *jinasāsanaŋ*, lit., "the Victor's dispensation"
[5903] modern Rajgir, in Bihar.
[5904] *seṭṭhi°*, "a millionaire's"

My mother, with [me in her] womb,
had gone[5905] forth into homelessness. (21) [5830]

Finding out that [she] was pregnant,
they approached Devadatta[5906] then.
He said, "let all of you banish[5907]
this Buddhist nun[5908] who is evil." (22) [5831]

Now [she] too being shown mercy
by the Lord of Sages,[5909] Victor,
my mother's [living] happily
in a convent for Buddhist nuns. (23) [5832]

Finding that out, the Kosala
earth-protector supported me,
with the care given to a prince,[5910]
and by name I was "Kassapa." (24) [5833]

Because there was "Great Kassapa,"
I [was known as] "Boy Kassapa."
Hearing Buddha's preaching that the
body's the same as an anthill,[5911]
because of that my mind was freed
from attachment altogether.
After taming King Pāyāsi,[5912]
I [then] attained that foremost place. (25-26) [5834-5835]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5836]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;

[5905] lit., "went forth." We are to understand that she did this unintentionally, i.e., unaware she was pregnant

[5906] the Buddha's cousin, who tries to rival the Buddha with increasing virulence and hatred until he is finally sucked into *avīci* hell. See #387 {390}, above.

[5907] *vināsetha*, 2nd pers. pl., also "destroy" "ruin" "kill"

[5908] *bhikkhuniŋ*

[5909] *munindena*

[5910] or "to the prince," his own son?

[5911] in the *Vammikasutta*, M i. 142ff, which is centered on Kumāra-Kassapa. A certain deity appears and tells him a riddle about a burning anthill; he reports this to the Buddha who solves the riddle by equating the anthill with the body. See DPPN II:832-833

[5912] who maintained that karma bears no fruit. His famous dialogue about rebirth with Kumārakassapa is recounted in the *Pāyāsisutta*, D. ii. 316ff. See DPPN II:187-188

[I have] done what the Buddha taught! (28) [5837]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5838]

Thus indeed Venerable Kumāra-Kassapa Thera spoke these verses.

The legend of Kumāra-Kassapa Thera is finished.

[533. {536.}[5913] Bāhiya[5914]]

One hundred thousand aeons hence
the Leader arose [in the world],
the Great Light,[5915] Chief of the Three Worlds,[5916]
who name was Padumuttara. (1) [5839]

My mind thrilled, having heard the Sage,
praising the virtue of a monk
who had instant comprehension;[5917]
doing a deed for the Great Sage,
having given alms for a week
to the Sage with [his] students, I
saluting [him], the Sambuddha,
then aspired [to attain] that place. (2-3) [5840-5841]

The Buddha[5918] prophesied [of] me:
"All of you look at this brahmin,
fallen down in front of my feet,
broad-shouldered, contemplating [me],
gold brahmin's cord[5919] on [his] torso,

[5913] *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.

[5914] "Outsider" or "Foreigner," the literal meaning (fr. *bāhira*, "outside") of a given name which is played on below (see v. 40 [5874]). A historic monk, famous for being foremost among those who immediately comprehend the Dhamma (or quick at the special powers: *khippābhiññā*. "Bāhiya" was his given name; he was called "Bāhiya the Bark-Clad" (see v. 38 [5872] below) as a result of his experiences after the shipwreck (see v. 16 [5854], below). See DPPN II:281-282

[5915] *mahāppabho*

[5916] *tilokaggo*

[5917] *khippābhiñassa*, lit., "who quickly grasped the special knowledges"

[5918] lit., "then the Buddha..."

[5919] reading *hemayaññopavītaṅgaṃ* with BJTS for PTS *hemayaññopacitaṅgaŋ* ("body heaped up with sacrifices of gold"?). The *yaññopavīta* (or more correctly *yaññopanīta*), lit., "sacrificial cord," is a distinctive accoutrement of brahmin dress; the protagonist's was gold-colored or made of gold. In the gloss on this passage BJTS does not venture a guess which, but elsewhere (see the gloss on

skin that's white upon his body,
who has pouty,[5920] copper-red lips,
teeth that are white, sharp and even,
with the utmost strength of virtue,
[his] body hair growing upward,
with senses flooded by virtue,[5921]
with a face blossoming in joy,
wishing for the place of the monk
who has instant comprehension.
In the future, a Great Hero
will come to be, named Gotama. (4-7) [5842-5845]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Bāhiya
will be the Teacher's follower." (8) [5846]

Then very happy, being roused,
for as long as [I] lived, doing
deeds for the Sage, fallen, I went
to heaven, as though my own home. (9) [5847]

Born as a god or as a man,
because of the power of that
karma, transmigrating I [then]
enjoyed good fortune [everywhere]. (10) [5848]

Again, when Hero Kassapa's
dispensation had reached [its] goal,
ascending to a mountain-top,
engaged in the Victor's teachings,[5922] (11) [5849]

of pure morals, wise, doers
of the Victor's dispensation,
fallen from there, [we] five people,[5923]
[then] went to the world of the gods. (12) [5850]

Then I was born as Bāhiya,[5924]

[5701]) prefers the latter reading
[5920] *palimba°*, lit., "hanging down"
[5921] reading *guṇoghāyataībhūtaṃ* with BJTS for PTS *guṇe kāyatanībhūtaŋ* ("in virtue the body []"?)
[5922] *jinasāsanaŋ*, lit., "the Victor's dispensation"
[5923] i.e., Bāhiya together with Dabbamalla, Sabhiya, Kumāra-Kassapa and Pukkusāti; see above, v. [5801]-[5802]. Reading the adjectives in this verse as plurals (to agree with *pañcajanā*) with BJTS, for PTS singulars.
[5924] reading *bāhiyo* with BJTS for PTS *bāhiko*

in Bhārukaccha,[5925] best city.
From there by boat I venture forth
on the ocean full of danger.[5926] (13) [5851]

After going for a few days
from there, the boat was broken up;[5927]
then I fell into[5928] [the ocean],
awful, fearful, sea-monster-mine.[5929] (14) [5852]

At that time, after [much] struggling,
having crossed over the ocean,
disoriented,[5930] I arrived
at the good seaport Suppāra.[5931] (15) [5853]

Having dressed[5932] in robes made of bark,
I entered the village for alms.
Then a man [there], delighted, said,
"This is an arahant who's come;[5933]
honoring him[5934] with food [and] drink,
with clothes and [also] with a bed,
and [furthermore] with medicine,
we'll be happy [through that karma]." (16-17) [5854-5855]

Receiving [that], then going back,
[thus] honored and worshipped by them,[5935]
wrongly I gave rise to the thought
[that] "this one is an arahant." (18) [5856]

Afterward, discerning my mind,

[5925] = Bharukaccha, a seaport from which merchants traveled abroad, modern Broach in Kathiawar. See DPPN II: 365

[5926] *appasiddhiyaŋ*, one BJTS alt. reads more correctly *appasiddhikaṃ*, "of little welfare" = "dangerous"

[5927] following BJTS Sinhala gloss, which apparently takes *abhijjhittha* (for PTS *abhijjhiṭṭha*) as aor. of *bhijjati*, passive form if *bhindati*, to break, i.e., be broken up.

[5928] lit., "was fallen into"

[5929] *bhiŋsanake ghore...makarākare*

[5930] reading *mandamedhiko* with BJTS (and PTS alt.) for PTS *mandavedhito* ("stupid [or slow or lazy] and trembling" "a little trembling"). BJTS Sinh. gloss *manda vū väṭahīm nuvaṇa ättem*, lit., "with intelligence in application (or intelligibility) that was slow (or lazy, or stupid)" and adds that this was due to the struggling in the ocean

[5931] *suppārapaṭṭanam varaŋ*. Suppāra or Suppāraka (Skt. Sūrpāraka) is identified with the modern town of Sopāra in the Thāna district, to the north of Bombay, and figured in many Pāli texts, especially with regard to sea-crossings. See DPPN II: 1222-1223.

[5932] because he lost his clothes in the shipwreck and subsequent travails

[5933] *idhâgato*, lit., "who has come here"

[5934] lit., "this one"

[5935] *tehi sakkatapūjitaŋ*

the non-returner god[5936] reproached:[5937]
"You don't know the path, the method;[5938]
how could you be an arahant?" (19) [5857]

Reproached by him I was then moved;
I questioned him back [in this way]:
"Who, or where in the world are they,
[those] supreme men, the arahants?" (20) [5858]

"Of Vast Wisdom,[5939] Greatly Very Wise,[5940] the
Victor, in Śrāvasti, in Kosala's palace,
the Śākyas' Son, the Arahant, Undefiled One
is preaching *Dhamma* for reaching arahantship." (21-22) [5859][5941]

Then having heard [that] word of him [I was] well-gladdened,
very astonished like a pauper finding treasure,
mind thrilled [for] ultimate arahantship, [and] to
know[5942] the Good-Looking One,[5943] the Limitless Pasture.[5944] (23-24) [5860]

Delighting at that time, departing for the Teacher,[5945]
always I see the Victor whose Face is Stainless.[5946]
Approaching the delightful grove named Vijita,[5947]
I questioned brahmins, "Where is the World's Delighter?"[5948] (25-26) [5861]

Then they replied, "the One Worshipped by Men [and] Gods[5949]

[5936] *pubbadevatā*, lit., "a former god," which acc. to RD means an *asura*, "a titan," but I follow BJTS Sinh. gloss in taking this to be the former monastic companion who had become a non-returner, coming down from the world of Brahmā to chastise his former companion, an allusion back to v. [5800] and [5801] in the parallel *apadāna* of Dabbamalla Thera (#531 {534}, vv. 32, 33)
[5937] lit., "having reproached" "reproaching"
[5938] or "the path to the method," or "the path of expedient means" *na tvaŋ upāyamaggaññu*, lit., "you are not a knower of the path, the method."
[5939] *pahūtapaññho*
[5940] reading *varabhūrimedhaso* with BJTS for PTS *varabhurimedhaso*
[5941] PTS construes (and numbers) the deity's answer and subsequent reflection by the protagonist and his inquiring of Brahmins the location of the Buddha as eight verses with feet of six syllables; BJTS (correctly I think) construes (and numbers) this passage as four verses with feet of twelve syllables, recognizing that they are composed in a more elaborate and noticeably different meter, which I've tried to emulate here.
[5942] lit., "see," etymological cousin of *sudassanaŋ* ("Good-Looking"); "to see the one who's good to see". Here I am reading BJTS *daṭṭhum anantagocaraṃ* (and following BJTS Sinh. gloss) for PTS *duṭṭhamanantagocaraŋ* ("pasture at the end of evil minds")
[5943] *sudassanaŋ*, i.e "the Buddha"
[5944] *anatagocaraŋ*
[5945] PTS *satthuno* (dative), BJTS *satthāraṃ* (accusative)
[5946] *vimalânanaŋ*
[5947] "Victory"
[5948] *lokanandano*
[5949] *naradevavandito*

has entered the city wishing to eat some food;[5950]
very quickly indeed,[5951] zealous to see the Sage,
approach and worship him, the Foremost of People.[5952] (27-28) [5862]

[And] then, having gone speedily
to Śrāvasti, the best city,
I saw the [Buddha] wandering
for alms, without greed or desire,
bowl in hand, eyes undistracted,
as though dividing ambrosia,[5953]
like the abode of good fortune,[5954]
face bearing the blaze of the sun. (29-30) [5863-5864]

Coming together, bowing down,
I [then] spoke these words to him [there]:
"O Gotama, be the refuge
for one who's lost on the wrong road." (31) [5865]

The Seventh Sage said this [to me]:
"I'm wandering on [my] alms-round
to help living beings cross; not
the time to tell you the *Dhamma*." (32) [5866]

Again [and] again I asked the
Buddha, being greedy for *Dhamma*.
He then preached the *Dhamma* to me,
the state that is deep and empty. (33) [5867]

Hearing his Teaching, I attained
the destruction of the outflows,[5955]
[my] lifespan obliterated.
O![5956] the Teacher's mercifulness![5957] (34) [5868]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [5869]

[5950]reading *asanesanāsayo* (*asana-esana-āsayo*), lit., "he who has a wish to eat [some] food" with BJTS for PTS (and BJTS alt.) *asanesanāya so* ("he in order to eat some food")
[5951]reading *sa ve hi khippaṃ* with BJTS for PTS *saso va khippaŋ* ("quick as a rabbit")
[5952]*aggapuggalaŋ*
[5953]reading *bhājayantaṃ viyāmataṃ* with BJTS for PTS *bhājayantaŋ idhāmataŋ* ("dividing ambrosia here")
[5954]*sirinilayasaṅkāsañ*
[5955]*āsavakkhayaŋ*, i.e., arahantship
[5956]reading *aho* with BJTS for PTS *atho*
[5957]reading *anukampako* with BJTS for PTS *anukampito*

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) [5870]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (37) [5871]

Thus[5958] prophesied the elder [named]
Bāhiya Dārucīriya.[5959]
He fell down on a garbage heap[5960]
when he had been gored[5961] by a cow. (38) [5872]

Having detailed his own former
conduct, he who was very wise,
that hero fully passed away[5962]
in Śrāvasti, supreme city. (39) [5873]

[Then] departing from the city,
the Seventh Sage, having seen him —
the wise one who wore robes of wood,
outsider come to the outside,[5963]
now fallen onto the safe ground,[5964]
like the fallen flag of Indra,
lifespan gone, defilements gone,[5965] a
doer of the Victor's teachings[5966] — (40-41) [5874-5875]

the Teacher said to followers
who delighted in the teachings:[5967]
"get, and having taken [it] burn,
the body of your fellow monk.[5968] (42) [5876]

[5958]This eulogy of Bāhiya, spoken by the Buddha after the former's refrain (and *parinibbāna*) is unusual, though not unique, in *Apadāna*; cf. *Gotamī-therī-apadāna*, below (#17 of *Therī-apadāna*)
[5959]"Bāhiya the Bark-Clad" (or "Wood-Clad")
[5960]he was searching for a rag-robe at the time
[5961]reading *bhūtāviṭṭhāya* (= °*āviddhāya*) with BJTS for PTS °*adhiṭṭhāya* ("while standing on")
[5962]*parinibbāyi*
[5963]*bāhiyaŋ bāhitāgamaŋ*, or "Bāhiya come from the outside," or "Bāhiya come to the outside," a play on the literal meaning of the monk's name, reduplicating the alliteration of the previous foot (*dārucīradharaŋ dhīraŋ*)
[5964]reading *bhūmiyan patitaŋ dantaŋ* with BJTS for PTS *bhumiyaŋ*. *Danta-bhūmi*, "the safe ground" or "the place which is (or for) the tamed," refers to nirvana; see RD s.v.
[5965]*gatāyusaŋ gataklesaŋ*; note the Skt. spelling of *kilesa*, in both BJTS and PTS
[5966]*jinasāsanakārakaŋ*, lit., "a doer of the Victor's dispensation"
[5967]*sāvake sāsane rate*
[5968]*sabrahmacārino*, lit., "of he who lived the holy life [with you]" or "of your fellow celibate"

Build a stupa [and] worship[5969] it;
this great wise one reached nirvana,
foremost in[5970] instant comprehension,
follower who heeded my words. (43) [5877]

One word in a verse, hearing which,
one becomes calm, is better than
even a thousand verses, if
they possess words without meaning.[5971] (44) [5878]

Where the waters and the earth, the
fire and the wind have no footing,
there the stars are not shining, [and]
the sun [remains] invisible;
the moon does not shed light there, [and]
darkness is not to be found there. (45, 46a-b) [5879][5972]

And when one knows [that place] oneself,
a sage, a brahmin with wisdom,
he's freed from form and formlessness,
from happiness and suffering."
Thus [he] spoke, [the Buddha], the Lord,
the Sage, Refuge of the Three Worlds. (46c-d, 47) [5880]

Thus indeed Venerable Bāhiya Thera spoke these verses.

The legend of Bāhiya Thera is finished.

[534. {537.}[5973] Mahākoṭṭhika[5974]]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5881][5975]

[5969]lit., "do *pūjā*"
[5970]lit "of those who possess...."
[5971]or "without profit," *anatthapadasaŋhitā*. This is *Dhammapada*, v. 101
[5972]the first two feet here = D.1.223 = S. i.15. BJTS treats this and the following as two verses with six feet each (as are the corresponding verses in D. and S.); PTS treats them as three verses with four feet each.
[5973]*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.
[5974]BJTS reads *Koṭṭhita*
[5975]this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774])

The Admonisher,[5976] Instructor,[5977]
Crosser-Over[5978] of all that breathe,
Skilled at Preaching,[5979] [he], the Buddha,
caused many folks to cross [the flood]. (2) [5882]

Merciful,[5980] Compassionate One,[5981]
Well-Wisher[5982] of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5883]

In this way he was Unconfused[5983]
and Very Well-Known[5984] by rivals,
Ornamented[5985] by arahants
who were masters [and] neutral ones. (4) [5884]

The [body of the] Sage So Great
rose up fifty-eight cubits[5986] [tall];
he was Valuable Like Gold,[5987]
Bearing the Thirty-Two Great Marks. (5) [5885]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5886]

I then [lived] in Haṃsavatī,
brahmin master of the Vedas.
Approaching Beings' Best Hardwood,[5988]
I heard the preaching of *Dhamma*. (7) [5887]

Then [Buddha] placed a follower,

[5976] *ovādako*
[5977] *viññāpako*
[5978] *tārako*
[5979] *desanākusalo*
[5980] *anukampako*
[5981] *kāruṇiko*
[5982] *hitesi*
[5983] *nirākulaŋ*
[5984] *suññña*taŋ, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*
[5985] *vicittaŋ*
[5986] *ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.
[5987] *kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"
[5988] reading *sattasāraggaṃ* with BJTS for PTS *sattapāraṅgaŋ* ("going beyond [or crossing, surmounting] beings")

who pastured in developed thought,[5989]
skilled in meaning and the Teaching,
etymology and preaching,
a hero, in that foremost place.
After hearing that, I was thrilled;
then for a week I fed [him], the
Best Victor,[5990] with [his] followers. (8-9) [5888-5889]

Having covered with [new] cloth [robes]
the Wisdom-Sea[5991] with [his] students,
bowing down in front of [his] feet,
I aspired [to attain] that place. (10) [5890]

Afterward the World-Chief said [this]:
"Look at that excellent brahmin,
[now] bent down in front of my feet,
with lotus-belly radiance.[5992] (11) [5891]

This one's aspiring to the place
of the monk of the Best Buddha.
Through that faith, generosity,
and [his] hearing of the Teaching,
he'll transmigrate from birth to birth,
being happy in every place;
very far into the future,
he'll receive that delightful [place]. (12-13) [5892-5893]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [5894]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Koṭṭhita
will be the Teacher's follower." (15) [5895]

After hearing that I was thrilled,
[and] then for as long as [I] lived,
mindful, loving-hearted [and] wise,
I waited on[5993] [him], the Victor. (16) [5896]

[5989] *pabhinnamatigocaraŋ*, lit., "he whose pasturage was developed thought"
[5990] *jinavaraŋ*
[5991] reading *buddhisāgaraṃ* with BJTS (and PTS alt.) for PTS *buddhasāgaraŋ* ("Ocean of Buddhas" or "Buddha-Ocean")
[5992] *kamalodarasappabhaŋ*
[5993] *paricariŋ*, "waited on" "attended to"

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (17) [5897]

Three hundred times [the lord of gods,]
I exercised divine rule [there],
and [then] five hundred times I was
a king who turns the wheel [of law]. (18) [5898]

[There was also] much local rule,
innumerable by counting.
Through the power of that karma,
I was happy in every place. (19) [5899]

I transmigrate in [just] two states:
that of a god, or of a man.
I don't go to other rebirths:
that's the fruit of good practice.[5994] (20) [5900]

I am born in the two [high] clans,
kṣatriyan and also brahmin.
I don't get born in lesser clans:
that's the fruit of good practice. (21) [5901]

When [my] last rebirth was attained
I was a kinsman of Brahmā,[5995]
reborn [then] in a brahmin clan[5996]
in Śrāvasti, very wealthy. (22) [5902]

Mother was named Candavatī;
my father Assalāyana.
When with all intelligence the
Buddha instructed my father,
being pleased with[5997] the Well-Gone-One,
I went forth into homelessness.
Moggallāna[5998] was my teacher;
Sāri's child[5999] was my preceptor. (23-24) [5903-5904]

When my hair was being cut off,
views were cut off [too], with their roots.

[5994] *suciṇṇassa idaŋ phalaŋ*
[5995] i.e., a brahmin
[5996] *vippakule*
[5997] lit., in"
[5998] i.e., Mahāmoggallāna (*Therāpadāna* #2)
[5999] i.e., Sāriputta (*Therāpadāna* #1), reading *sārisambhavo* with BJTS for PTS *Sari°*

[While] living in the saffron robes,
I attained [my] arahantship. (25) [5905]

Because my thought was developed
[well] in meaning and the Teaching,
etymology and preaching,
the World-Chief placed me in that place.[6000] (26) [5906]

Questioned by Upatissa,[6001] I
explained[6002] with no[thing] indistinct.
Thus in analytical modes,
I'm foremost in the religion.[6003] (27) [5907]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [5908]

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! (29) [5909]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [5910]

Thus indeed Venerable Mahākoṭṭhika Thera spoke these verses.

The legend of Mahākoṭṭhika Thera is finished.

[535. {538.}[6004] Uruvelakassapa[6005]]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose

[6000]lit., "in that foremost place"
[6001]i.e., Sāriputta (*Thera-apadāna* #1)
[6002]*viyākāsiŋ*, elsewhere "prophesied"
[6003]lit., "in the dispensation of the Sambuddha"
[6004]*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.
[6005]"Kassapa of Uruvela," a historical monk famous for having the foremost place among monks with large retinues. See DPPN 1:432-434

a hundred thousand aeons hence. (1) [5911][6006]
The Admonisher,[6007] Instructor,[6008]
Crosser-Over[6009] of all that breathe,
Skilled at Preaching,[6010] [he], the Buddha,
caused many folks to cross [the flood]. (2) [5912]

Merciful,[6011] Compassionate One,[6012]
Well-Wisher[6013] of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5913]

In this way he was Unconfused[6014]
and Very Well-Known[6015] by rivals,
Ornamented[6016] by arahants
who were masters [and] neutral ones. (4) [5914]

The [body of the] Sage So Great
rose up fifty-eight cubits[6017] [tall];
he was Valuable Like Gold,[6018]
Bearing the Thirty-Two Great Marks. (5) [5915]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5916]

I then [lived] in Haṃsavatī,
A brahmin held in high regard.
Approaching the Torch for the World,[6019]
I heard the preaching of *Dhamma*. (7) [5917]

[6006]this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita's *apadāna* (#534 {537}, above; [5881]-[5886])

[6007]*ovādako*

[6008]*viññāpako*

[6009]*tārako*

[6010]*desanākusalo*

[6011]*anukampako*

[6012]*kāruṇiko*

[6013]*hitesi*

[6014]*nirākulaŋ*

[6015]*suññññataŋ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*

[6016]*vicittaŋ*

[6017]*ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

[6018]*kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

[6019]*lokapajjtotaŋ*

[One] of the Great Man's[6020] followers
had an extensive retinue.
I was thrilled after hearing [him]
being placed in that foremost place. (8) [5918]

Inviting [him], the Great Victor,[6021]
I gave an almsgiving [to him],
along with [my][6022] large entourage,
including a thousand brahmins. (9) [5919]

Giving a massive almsgiving,
having saluted the Leader,
happy, standing off at one side,
I spoke these words [to him just then]: (10) [5920]

"Hero, due to my faith in you
and by virtue of serving [you],
let [me] have[6023] a large retinue
[while] transmigrating here and there." (11) [5921]

[Buddha], the Cuckoo-Voiced[6024] Teacher,
Elephant-Trumpet-Sounding One,[6025]
spoke to the retinue [just] then:
"All of you look at this brahmin,
with big arms, the color of gold,
[with] face and eyes [like] lotuses,
[his] body hair growing upward,
happy, with faith in my virtue.[6026] (12-13) [5922-5923]

This one's aspiring to the place
of the monk with a lion's roar.[6027]
Very far into the future,
he'll receive that delightful [place]. (14) [5924]

[6020] *mahāpurisa°*
[6021] *mahājinaŋ*
[6022] following BJTS Sinh gloss in taking *mahatā parivārena* with *saha dānaŋ ahaŋ adaŋ* rather than with *mahāŋjina*, though the latter is also a possible reading.
[6023] *parisā mahatī hotu*, lit., "let there be [to me]". This translation follows BJTS Sinhala gloss (*ē ē tanhi upadinnā vū maṭa mahat vū piris äti wēwā*, "let there be a large retinue for me being reborn in this and that place"), but the construction is elastic enough to allow for other readings that would better emphasize the "sociokarmic" dimension here, that is, that an entire group of people both make and experience this karma, e.g., "let this retinue be great as [it] transmigrates here and there" or even "let this be a great retinue transmigrating here and there".
[6024] *karavīkarudo*, "he with the sound of a cuckoo"
[6025] *gajagajjitassusaro*
[6026] reading *saddhāvantaṃ guṇe mama* with BJTS for PTS *sandhāvantaguṇaŋ mamaŋ*
[6027] *sīhaghosassa*, lit., "of the one who has a lion's sound"

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (15) [5925]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Kassapa
will be the Teacher's follower." (16) [5926]

[Then] ninety-two aeons ago,
there was a Teacher, Unsurpassed,[6028]
Beyond Compare,[6029] Unrivaled One:[6030]
Phussa, Chief Leader of the World. (17) [5927]

That one, having slain all darkness,
untangling the great tangle,[6031]
rained forth the rain of deathlessness,
refreshing the [world] with [its] gods. (18) [5928]

In [the city of] Benares,
[reborn] the king's sons[6032] at that time,
we were three brothers, all of us,
in the confidence of the king. (19) [5929]

Strong, with heroic limbs [and] looks,[6033]
[we're] undefeated in battle.
Then troubled in the borderlands,
the lord of the earth said to us: (20) [5930]

"Come, going to the borderlands,
cleaning up that forest army,[6034]
having pacified my kingdom,
come back again," [is what] he said. (21) [5931]

Afterward we said [to the king]:
"If you'll give [leave] to us to serve

[6028] *anuttaro*
[6029] *anupamo*
[6030] *asadiso*
[6031] *vijaṭetvā mahājaṭaŋ*. *Jaṭa* literally means he braid of a "matted hair ascetic" or a tangle of tree branches (a thicket), but figuratively refers to the great tangle of desire. The verb, *vjaṭeti*, means "untangle" but has the connotation, as does the English equivalent, of explaining or unraveling.
[6032] reading *rājāpaccā* (lit., "children of the king") with BJTS for PTS *rājāmaccā* ("royal ministers")
[6033] *vīraṅgarūpā*, lit., "with the appearance/form and limbs/body of a hero
[6034] reading *sodhetvā aṭavībalaṃ* with BJTS for PTS *sodhetvā avidhībalaŋ* ("cleaning up that army without a method"). BJTS understands this as a [rebel] army which is hiding in the forest; it could also be read to mean "army of forest people," the so-called "tribals" on the borderlands of India.

the [Buddha], Leader [of the World],
then we'll clean up your[6035] [enemies]." (22) [5932]

Then we, having obtained our wish,
sent out by the earth's protector,
making the borderlands weapon-
free, we came up to him again. (23) [5933]

Having asked the king [to let us]
serve the Teacher, the World-Leader,
getting the Excellent Sage,[6036] we
worshipped[6037] him as long as [we] lived. (24) [5934]

Giving very expensive cloth,
and abundant[6038] tasty [alms food],
and lodgings[6039] [which were] delightful,
and beneficial[6040] medicines
to the Sage with the monks,[6041] neutral
toward birth because of the Teaching,
We, moral [and] compassionate,
minds engaged in meditation,
with loving hearts, having waited
on the [World-]Leader all the time,
when the World-Chief reached nirvana,
worshipping[6042] with all of [our] strength,[6043] (25-27) [5935-5937]

fallen from there, gone to heaven,[6044]
all [three] of us experienced
great happiness [when] in that place:
that's the fruit of Buddha-*pūjā*. (28) [5938]

Like an illusionist on stage[6045]
showing [himself as] very large,
thus touring[6046] in existence I
became the king of Videha.[6047] (29) [5939]

[6035]BJTS reads *vo* (pl) for PTS *te* (sing.), perhaps assuming a "royal we"?
[6036]*munivaraŋ*
[6037]reading *yajimha* with BJTS for PTS *adimha* ("we gave")
[6038]*paṇītāni*
[6039]lit., "bed [and] chair" (or "bed [and] food")
[6040]*hitāni*
[6041]lit., "with the Assembly"
[6042]lit., "doing *pūjā*"
[6043]*yathābalaŋ*, lit., "to the extent of strength"
[6044]*santusitaŋ gatā*, lit., "gone to Tusitā"
[6045]reading *raṅge* with BJTS for PTS *laddho* (I received")
[6046]reading *bhamanto* with BJTS for PTS *bhavanto* ("existing")
[6047]the following story refers — quite obliquely — to the *Mahānāradakassapajātaka* (No. 544), told

At the word of naked[6048] Guṇa,[6049]
become[6050] dependent on wrong views,[6051]
I got onto an evil path.
Not heeding[6052] the advice [given]
by my daughter [known as] Rujā,[6053]
I [later] being much-advised
by the brahmin [named] Nārada,[6054]
giving up [Guṇa's] evil views,
having fulfilled with distinction
the[6055] ten [wholesome] ways of acting,[6056]
abandoning [my] body, I
went to heaven with a palace. (30-32) [5940-5942]

When [my] last rebirth was attained,
I was a kinsman of Brahmā,
born in Benares with great wealth,[6057]
in a large brahmin family.[6058] (33) [5943]

Fearing death, illness [and] old age,
and abandoning [my] great wealth,
seeking the path to nirvana,
I went forth as a Jaṭila.[6059] (34) [5944]

[And] then those two brothers of mine
[also] went forth along with me.
Having built in Uruvelā
a hermitage, I [then] lived there. (35) [5945]

Named "Kassapa" through [my] lineage,

---

in the context of Uruvela Kassapa's conversion. See DPPN II: 518-519. In the story, he is born as Aṅgati, king of Mithilā in Videha.

[6048] i.e., the naked ascetic

[6049] "Virtue." In *Mahānāradakassapajātaka* he is depicted as preaching that there is no future life, and advocating that one therefore should indulge in only pleasures during the present one.

[6050] lit "gone into dependence on," reading °*gatāsayo* with BJTS for PTS *hatāsayo*

[6051] In *Mahānāradakassapajātaka* he proceeds to spend two weeks in the palace, indulging himself.

[6052] lit., "disregarding," *nādayitvāna*

[6053] "Pain". *Mahānāradakassapajātaka* explains that at the end of two weeks she requested her father for 1000 (units of money) to make offerings to monks, and to keep the fast. That text maintains that in a future life she was born as Ānanda

[6054] the Bodhisatta

[6055] lit., "of the"

[6056] reading *dasakammapathāna* (gen.) with BJTS for PTS *dasakammapathena* (acc.); these are three ways of acting in body, four ways of acting in speech, and three ways of acting in mind, totaling ten.

[6057] reading *phītāyaṃ* with BJTS for PTS *pi tāyaŋ*

[6058] or "clan": *vippamahākule*

[6059] lit., "among the Jaṭilas, "matted-hair ascetics"

since I dwelt in Uruvelā,
I was therefore known [by the name]
of "Uruvela Kassapa."[6060] (36) [5946]

My brother [lived] near the river;[6061]
he was named "Nadī Kassapa."
[The other lived] close to Gāyā;
by name he's "Gāyā Kassapa". (37) [5947]

Two hundred for Nadīkassapa,
[and] three for the middle brother.
No less than five hundred for me,
students who all [then] followed me. (38) [5948]

Then the Buddha, approaching me,
the World-Chief, Charioteer of Men,
doing various miracles,
he led me [on the correct path]. (39) [5949]

I was [ordained], "come monk," along
with a lakh [in my] retinue;
I attained [my] arahantship,
together with all of them [too]. (40) [5950]

They and also many others
were students attending on me.
I was able to instruct [them,]
as the Seventh Sage [advised] me. (41) [5951]

He placed me in the foremost place
[of those with a] large retinue.
O! the deed done for the Buddha
[certainly] bore [its] fruit for me. (42) [5952]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (43) [5953]

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! (44) [5954]

The four analytical modes,

[6060] reading *uruvelakassapo iti* with BJTS for PTS *Uruvelāsu Kassapo* ("Kassapa among the Uruvelans")
[6061] the Nerañjarā River (*nadī*)

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (45) [5955]

Thus indeed Venerable Uruvelakassapa Thera spoke these verses.

The legend of Uruvelakassapa Thera is finished.

[536. {539.}[6062] Rādha[6063]]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5956][6064]
The Admonisher,[6065] Instructor,[6066]
Crosser-Over[6067] of all that breathe,
Skilled at Preaching,[6068] [he], the Buddha,
caused many folks to cross [the flood]. (2) [5957]

Merciful,[6069] Compassionate One,[6070]
Well-Wisher[6071] of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5958]

In this way he was Unconfused[6072]
and Very Well-Known[6073] by rivals,
Ornamented[6074] by arahants
who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great

[6062] *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.
[6063] a historical monk, see DPPN II: 730-731
[6064] this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita's *apadāna* (#534 {537}, above; [5881]-[5886]), and also of Uruvela-Kassapa's *apadāna* (#535 {538}, above; [5911]-[5916])
[6065] *ovādako*
[6066] *viññāpako*
[6067] *tārako*
[6068] *desanākusalo*
[6069] *anukampako*
[6070] *kāruṇiko*
[6071] *hitesi*
[6072] *nirākulaŋ*
[6073] *suññataŋ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*
[6074] *vicittaŋ*

rose up fifty-eight cubits[6075] [tall];
he was Valuable Like Gold,[6076]
Bearing the Thirty-Two Great Marks. (5) [5960]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5961]

I then [lived] in Haṃsavatī,
brahmin master of the mantras.
Approaching the Excellent Man,[6077]
I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader,
Confident among Multitudes,[6078]
appointing[6079] a monk with quick wit,[6080]
in that [quality's] foremost place. (8) [5963]

After doing deeds at that time
for the Leader and Assembly,
having bowed [my] head at [his] feet,
I aspired [to attain] that place. (9) [5964]

With his lovely voice[6081] conveying
away [all] defilements [and] stains,
he as Shiny as Gold Ingots,[6082]
the Blessed One then said to me,
"May you be happy and long-lived;
your intention is accomplished.
Hugely[6083] [fruitful] for you [will be]
[this] deed done for the monks[6084] and me. (10-11) [5965-5966]

In one hundred thousand aeons,

[6075] *ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.
[6076] *kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"
[6077] *naravaraŋ*
[6078] *parisāsu visārado*
[6079] *paññāpentaŋ*
[6080] *paṭṭibhāneyyakaŋ bhikkhuŋ*
[6081] or "sound": *sarena*
[6082] *siṅgīnikkhasamappabho*. °*Nikkha*° can mean gold coins, or a particular weight of gold, cf. *nekkha*. "Gold Ingots" similarly evokes both the weight of the gold and the [minted] coin or bar that contains that weight
[6083] *atīva vipulaŋ*
[6084] lit., "with the Assembly"

arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [5967]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one given the name Rādha
will be the Teacher's follower." (13) [5968]

Glad by reason of your virtue,[6085]
the Śākyas' Son, the Bull of Men,
the Leader's going to appoint [you]
foremost of those who have quick wit." (14) [5969]

After hearing that I was thrilled,
[and] then for as long as [I] lived,
mindful, loving-hearted [and] wise,
I waited on[6086] [him], the Victor. (15) [5970]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [5971]

Three hundred times [the lord of gods,]
I exercised divine rule [there],
and [then] five hundred times I was
a king who turns the wheel [of law]. (17) [5972]

[There was also] much local rule,
innumerable by counting.
Through the power of that karma,
I was happy in every place. (18) [5973]

When [my] last rebirth was attained,
I was born in a brahmin clan,
poor,[6087] [and] wanting for clothes and food,
in Rajgir, ultimate city.[6088] (19) [5974]

I gave a ladle's worth of food
to Sāriputta, neutral one,

[6085] reading *sa te hetuguṇe tuṭṭho* with BJTS for PTS *sake hetuguṇe tuṭṭho* (which could be "happy by reason of [his] own virtue")
[6086] *paricariṇ*, "waited on" "attended to"
[6087] PTS reads *vippakule n'iddhe*; BJTS reads *vippakule 'niddhe*; both convey the same meaning.
[6088] *giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)

when [I] was old and decrepit,
and I came to [his] hermitage. (20) [5975]

Nobody was ordaining[6089] me,
being old [and] of failing strength;[6090]
due to that, old and discolored,
I was sorrow[ful] at that time. (21) [5976]

Having seen me, Great Compassion,[6091]
the Sage So Great said [this] to me:
"What meaning has this sorrow, son?
Tell me of your mental anguish." (22) [5977]

"I'm not getting ordained, Hero,
in your well-preached dispensation;
thus I'm miserable with grief;
be [my] refuge, O Leader." (23) [5978]

Then calling the monks together,
the Seventh Sage questioned [them thus]:
"Let them speak, those who remember
the service of this one [for us]." (24) [5979]

Sāriputta spoke at that time:
"I remember his deed [for us].
He gave a ladleful of food
to me [then] wandering for alms." (25) [5980]

Excellent, Excellent, grateful
Sāriputta! [Now] you ordain
this [man, an] elderly brahmin;
he's going to be a thoroughbred.[6092] (26) [5981]

Then [I] got to go forth [and got]
ordained with proper ritual.[6093]
In a short time [I then] attained
destruction of the defilements.[6094] (27) [5982]

Thrilled [and] mindful, I'm listening
carefully to the Sage's words.
Then the Victor placed me in the
foremost place of those with quick wit. (28) [5983]

[6089] *pabbajenti*, lit., "giving me the 'going forth' "
[6090] *dubbalathāmakaŋ*, lit., "of bad strength [and] vigor"
[6091] *mahākāruṇiko*
[6092] *hessat' ājāniyo ayaŋ*
[6093] *kammavācupsampadaŋ*, "higher ordination according to monastic rites"
[6094] or of the outflows, *āsavakkhayaŋ*, i.e., "I attained my arahantship"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5984]

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! (30) [5985]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [5986]

Thus indeed Venerable Rādha Thera spoke these verses.

The legend of Rādha Thera is finished.

[537. {540.}[6095] Mogharāja[6096]]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5987][6097]
The Admonisher,[6098] Instructor,[6099]
Crosser-Over[6100] of all that breathe,
Skilled at Preaching,[6101] [he], the Buddha,
caused many folks to cross [the flood]. (2) [5988]

Merciful,[6102] Compassionate One,[6103]
Well-Wisher[6104] of all that breathe, he

[6095] *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.
[6096] a historical monk. See DPPN II: 669-670
[6097] this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita's *apadāna* (#534 {537}; [5881]-[5886]), and Uruvela-Kassapa's *apadāna* (#535 {538}; [5911]-[5916]), and Rādhas *apadāna* (#536 {539}; [5956]-[5961])
[6098] *ovādako*
[6099] *viññāpako*
[6100] *tārako*
[6101] *desanākusalo*
[6102] *anukampako*
[6103] *kāruṇiko*
[6104] *hitesi*

established in the five precepts
all the rivals who had arrived. (3) [5989]

In this way he was Unconfused[6105]
and Very Well-Known[6106] by rivals,
Ornamented[6107] by arahants
who were masters [and] neutral ones. (4) [5990]

The [body of the] Sage So Great
rose up fifty-eight cubits[6108] [tall];
he was Valuable Like Gold,[6109]
Bearing the Thirty-Two Great Marks. (5) [5991]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5992]

I was then in Haṃsavatī;
I was [born] in a certain[6110] clan.
Bound to working for others,[6111] I
did not have any possessions. (7) [5993]

Living on the unfinished floor[6112]
of a storeroom for special seats,[6113]
I lit a fire there [on that floor];
the earth became hard [and] blackened. (8) [5994]

Then the Lord, explaining the Four

[6105] *nirākulaŋ*

[6106] *suññataŋ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*

[6107] *vicittaŋ*

[6108] *ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

[6109] *kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

[6110] *aññatare* implies "undistinguished" here

[6111] i.e., an itinerant worker or a servant

[6112] BJTS Sinh. gloss (*piriyam no kaḷa bimhi*) seems to take the Pāli as *vasanto 'katabhūmiyaṃ* ("on an unfinished floor") rather than (as both editions have it), *vasanto katabhūmiyan*, which means the opposite ("on a finished floor"). The reference to "the earth" (*mahī*) in the final foot may be why the BJTS editor reads it this way, and I follow suit, though it is unclear to me why blackening an unfinished floor would be problematic enough to cause the terrible consequences it does for the protagonist.

[6113] *paṭikkamanasālāyaŋ*, following RD. The sense is of a building whose purpose is keeping the chairs, cushions, mats or what have you that are appointed for distinguished visitors. As the Buddha and monks would have been among the latter, the sooting up of the floor seems to have been especially grave.

Noble Truths to the retinue,
lavished praise on a follower
who wore inferior cloth robes.[6114] (9) [5995]

[Then] thrilled at that virtue of his,
falling before the Thus-Gone-One,
I aspired to that supreme place,
foremost among those with rough robes. (10) [5996]

Then Buddha Padumuttara
said this to [all his] followers:
"All of you look at that person,
with bad clothes, a skinny body,
with joy [and] pleasure in [his] face,
possessing a great wealth of faith,
happy, body hair grown upward,
steadfast, eating food in a hall.[6115] (11-12) [5997-5998]

He's wishing to [attain] the place
of [this] monk [named] Saccasena;[6116]
his hope's for the appearance of
this [monk] wearing robes of rough cloth." (13) [5999]

After hearing that,[6117] being thrilled,
bowing [my] head to the Victor,
doing good karma my whole life[6118]
in the Victor's dispensation,
due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I was gone to Tāvatiṃsa. (14-15) [6000-6001]

Through the deed of burning the floor
in the storeroom for special seats,
for all of a thousand [years,] I
burned in hell, remaining in pain. (16) [6002]

Due to that karma's remainder,
I had five hundred [more] rebirths,
being born in a human clan,

[6114] *lūkhacīvaradhārakaŋ*. *Lūkha*° refers to rough, inferior cloth discarded by tailors
[6115] *sālapiṇḍitaŋ*, BJTS Sinh. gloss "who has *sālapiṇḍa* ("a lump of food in a hall" "a lump of *sal* "
[6116] "Truth-Army"
[6117] oddly, here the Buddha does not draw the conclusion that the protagonist will indeed attain that foremost place; perhaps a verse or two has been lost?
[6118] lit., "for as long as [I] lived"

[and] marked with the marks of [my] caste.[6119] (17) [6003]

For those same five hundred rebirths,
I'm afflicted with skin disease,
I underwent great suffering,
through the power of that karma. (18) [6004]

In this [present] lucky aeon,
having a mind [full] of pleasure,
I entertained with begged alms food
Upariṭṭha, the Famous One.[6120] (19) [6005]

Through the rest of the deed[6121] I did,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [6006]

When [my] last[6122] rebirth was attained,
I'm born in a warrior[6123] clan.
After the death of my father,
I possessed a large kingdom [then]. (21) [6007]

Afflicted with a skin disease,
I get no comfort in the night.
Due to useless royal comfort,[6124]
I was then called "King of Useless."[6125]
Seeing the flaws of the body,
I went forth into homelessness.
I entered in the studentship
of Bāvarī, the chief brahmin. (23) [6009]

With an enormous retinue,
approaching the Leader of Men,[6126]
I asked a subtle question of
the Hero, Debater-Crusher.[6127] (24) [6010]

[6119] reading *jātiyā lakkhaṇaṅkito* with BJTS for PTS *tatiyākāraṇ' aṅkita* ("marked in the third mine"?)

[6120] BJTS gloss explains that he was a *paccekabuddha* or "Lonely Buddha" who realizes nirvana without teaching the path (as does a Sammāsambuddha). Reading *upariṭṭhaṃ yasassinaṃ* with BJTS for PTS *upaṭṭhitaŋ yasassinaŋ* ("I waited on the famous")

[6121] lit., "the karma"

[6122] taking BJTS *macchime* (for *pacchime*) as a typographical error

[6123] lit., "kṣatriyan"

[6124] *mogharajjasukhan yasmā*

[6125] *Mogharājā*

[6126] *naranāyakaŋ*

[6127] reading *taṃ vīraṃ vādisūdanaṃ* with BJTS for PTS *vāhisaŋ vādisūdanaŋ* ("Lord of Speech, Debater-Crusher) and following BJTS Sinh. gloss on *sūdanaṃ* (*maḍinnā*, "Crusher")

"[In] this world [or in] the next world
[or] in Brahma's world with [its] gods,
[might] he not know the sight of you,[6128]
of Gotama, the Famous One? (25) [6011]

Thus one with excellent knowledge[6129]
comes to the point through the question,
[while] looking upon what world, [then],
does the King of Death not see [him]?" (26) [6012]

The Physician for all Disease,[6130]
the Buddha answered[6131] [this] to me:
"Look upon the world as empty,[6132]
Mogharāja;[6133] always mindful,
[and] uprooting his own [false] views,[6134]
[in this way] he'd cross beyond death.
Thusly looking upon the world,
the King of Death does not see [him]." (27-28) [6013-6014]

And the conclusion of that verse,
cutting off [my] hair and [my] beard,
putting on saffron-colored robes,
I became an arahant monk. (29) [6015]

Oppressed by illness I don't live
in Assembly monasteries.
"Don't offend the monastery" —
by that word I'm extra-oppressed. (30) [6016]

Taking [cloth] atop rubbish heaps,
from charnel field, on carriage roads,
having made[6135] [my] robe out of that,
I am wearing a rough-cloth robe. (31) [6017]

Pleased about[6136] that virtue of mine,
the Great Physician,[6137] the Leader,

[6128] reading *diṭṭhiṃ te nābhijānāti* with BJTS for PTS *diṭṭhi no nâbhijānāmi*, and following BJTS Sinh. gloss.
[6129] or "excellent knowledge," see under RD *abhikkanta*, s.v. (°*dassāvin*)
[6130] *sabbarogatikicchako*
[6131] *abhaṇī* lit., "said"
[6132] *suññato*
[6133] reading *mogharāja* (voc.) with BJTS for PTS *Mogharājā* (nom.)
[6134] *attānudiṭṭhiŋ uhacca*
[6135] reading *katvā* with BJTS for PTS *hutvā* ("having become")
[6136] lit., "in"
[6137] *mahā-bhisakko*

[then] placed me in the foremost place
of those who wear robes of rough cloth. (32) [6018]

Merit and evil are all destroyed;
every illness is driven out.
Like fire, [I] have no attachments;
I will realize nirvana. (33) [6019]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (34) [6020]

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! (35) [6021]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (36) [6022]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

The Summary:

Kaccāna, Vakkalī Thera,
the one named Mahākappina,
Dabba, and he named Kumāra,
Bāhiya, Master Koṭṭhita,
Uruvelakassapa, Rādha,
and Mogharājā the pundit.
There are three hundred verses here,
piled on another sixty-two.

The Kaccāna Chapter, the Fifty-Fourth[6138]

[6138] BJTS places this statement above the summary, rather than after it

Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}[6139] Lakuṇṭakabhaddiya[6140]]

The Victor, Padumuttara,
the One with Eyes for everything,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [6023]

I then [lived] in Haṃsavatī,
a millionaire's son, very rich.
[While] wandering about on foot,
I went to the monks' hermitage.[6141] (2) [6024]

At that time, the Torch for the World,
the Leader was preaching[6142] *Dhamma*.
He heaped praised on a follower,
distinguished among the sweet-voiced. (3) [6025]

After hearing that, being thrilled,
I did a deed for the Great Sage.
Having worshipped the Teacher's feet,
I aspired [to attain] that place. (4) [6026]

Then amidst the monks' Assembly,
the Buddha, the Guide,[6143] prophesied:
"Very far into the future,
he'll receive that delightful [place]. (5) [6027]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (6) [6028]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Bhaddiya
will be the Teacher's follower." (7) [6029]

[6139] *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.
[6140] "Bhaddiya the Dwarf," a historical monk. "Bhaddiya" means "Lucky One," so the full name could be translated "Lucky, the Dwarf". See DPPN II: 764-766
[6141] lit., "the Assembly's hermitage"
[6142] lit., "preached"
[6143] *vināyako*

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [6030]

[Then] ninety-two aeons ago,
the Leader [named] Phussa arose,
Hard to Approach,[6144] Hard to Subdue,[6145]
Supreme in All Worlds,[6146] the Victor. (9) [6031]

He was Endowed with Good Conduct,[6147]
Lofty,[6148] Upright [and] Majestic,[6149]
Wishing Well for every being,[6150]
he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,[6151]
in his fine hermitage, "Nanda."[6152]
I'm living in a mango tree,
near [Phussa Buddha's] perfumed hut.[6153] (11) [6033]

Having seen the Supreme Victor,[6154]
Worthy of Gifts,[6155] going for alms,
bringing pleasure to [my own] heart,
I cried out with a sweet tone then. (12) [6034]

Then going to the royal park,
taking a cluster of mangoes,
very ripe, with gold[-colored] skin,
I brought [them] to the Sambuddha. (13) [6035]

Then knowing my heart, the Victor,
with Great Compassion, the Leader,
took [his] bowl [for accepting alms]

[6144] *durāsado*
[6145] *duppasaho*
[6146] *sabbalokuttamo*
[6147] *caraṇena sampanno*
[6148] *brahā*
[6149] *ujupatāpavā*
[6150] *hitesi* [read *hitesī* with BJTS] *sabbasattānaŋ*
[6151] *phussakokilo*. BJTS takes *phussa* ("speckled" "gaily colored") as a proper name, "the cuckoo named Phussa". While "Phussa" is indeed a proper name for the Buddha of the era in question, I follow RD in taking it here as a particular type of cuckoo. Be that as it may, there is a play on the name of the Buddha in that same age, Phussa
[6152] "Joy"
[6153] *gandhakuṭi-samāsanne*, lit., "in the same vicinity as the perfumed hut…"
[6154] *junuttamaŋ*
[6155] *dakkhineyyaŋ*

from the hand of [his] attendant.[6156] (14) [6036]

"Happy-hearted I'm giving the
Great Sage[6157] a mango-cluster placed
in the bowl with [both] my wings pressed
[in praise,"] I cried[6158] with a sweet tone,
a sound delightful [to the ears],
worth hearing, [very] beautiful,
for the sake of Buddha-*pūjā*,
[then] going to [my] nest[6159] laid down. (15-16) [6037-6038]

Then a hawk[6160] with an evil mind,[6161]
after flying up[6162] slaughtered me,
loving-kindness in [my] heart, [my]
wishes turned[6163] to love of Buddha. (17) [6039]

Fallen from there, in Tusitā,
having enjoyed great happiness,
I came into a human womb ,
through the power of that karma. (18) [6040]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,[6164]
Best Debater,[6165] [Buddha,] arose. (19) [6041]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,[6166] with followers.[6167] (20) [6042]

When the World-Chief reached nirvana,
a numerous multitude, pleased,
are building the Teacher's stupa,

[6156] reading *upaṭṭhākassa* with BJTS for PTS *uppaṭṭhākassa* (presumably a typographical error)
[6157] lit., "for the Great Sage" (voc)
[6158] *vassanto*, lit., "uttering a bird-cry
[6159] reading *niḷaṃ* with BJTS for PTS *nihhaŋ*
[6160] *sakuṇagghi*, a particular kind of hawk (BJTS Sinh. gloss and PSI dict. give *ukussā*, Sinh-Eng Dict: kite, hawk, goshawk, harrier. The term lit., means "bird-killer"
[6161] reading *duṭṭhamānaso* with BJTS (and PTS alt.) for PTS *duṭṭhamānasā* (instr. would translate the same, "with an evil mind" but would have to function adverbially in the Pāli
[6162] *upagantvā*, lit., "having approached"
[6163] °*gata*°, lit., "gone"
[6164] *gottena*
[6165] *vadataŋ varo*
[6166] *nibbuto*
[6167] *sasāvako*

in order to worship[6168] Buddha. (21) [6043]

They counseled [one another] thus:
"Let's build for [him], the Sage So Great,
a stupa that's seven leagues [tall],
adorned with [all] the seven gems." (22) [6044]

As[6169] the leader of the army
of the king of Kāsi,[6170] Kiki,
I spoke of a trifling measure,
as the measure of[6171] the stupa. (23) [6045]

At that time, because of my word,
they built a stupa one league [tall]
for [him] the Hero among Men,[6172]
[which was] adorned with varied gems. (24) [6046]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6047]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in the great city, Śrāvasti. (26) [6048]

At the city's entrance seeing
the Buddha,[6173] [my] mind astonished,
going forth, in not a long time,
I attained [my] arahantship. (27) [6049]

Due to the karma of making
the stupa's measure [smaller],
I'm born with a dwarfish body,
which is worthy of disrespect. (28) [6050]

Having worshipped[6174] the Seventh Sage
with a sound which was honey[-sweet],
I attained the top place among
the monks with voices that are sweet. (29) [6051]

[6168]lit., "do *pūjā*"
[6169]*hutvā*, lit., "being"
[6170]i.e., Benares
[6171]lit., "in" "for"
[6172]*naravīrassa*
[6173]lit., "the Well-Gone-One"
[6174]lit., "done *pūjā*"

Due to giving the Buddha fruit,
and [my] conforming with virtue,
endowed with the fruit of monkhood,
I am [now] living, undefiled. (30) [6052]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [6053]

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! (32) [6054]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [6055]

Thus indeed Venerable Lakuṇṭakabhaddiya Thera spoke these verses.

The legend of Lakuṇṭakabhaddiya Thera is finished.

[539. {542.}[6175] Kaṅkha-Revata[6176]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6056]

Lion-Jawed[6177] and Brahmā-Voiced,[6178] his
sound[6179] was [like] a swan's [or] a drum's;

[6175] *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.

[6176] "Troubled Revata," a historical monk so-named due to his scrupulosity about the Vinaya rules prior to attaining his arahantship. He was known as the foremost among those who are proficient in the trance-like meditative states called *jhanas*. See DPPN I: 474-475

[6177] *sīhahanu*. BJTS Sinh. gloss on this curious epithet is *siṃhayakugē haṇu banda piruṇu haṇu ättē ya* ("he has a full jaw like the jaw of a lion")

[6178] *brahmagiro*

[6179] the final component of this compound varies considerably in the texts; all the alternatives seem to indicate "sound" or "noise," paralleling other forms of this adjective (e.g., [5624], [5734]) . PTS reads *haŋsadundrabhinisvano*, which is garbled; BJTS reads *haṃsadundubhibissaro*. I follow BJTS and BJTS Sinh. gloss *haḍḍa*. Presumably the meaning is that his voice was loud or resonated well. BJTS takes the first two components of the compound, *haṃsa* + *dundubhi*, as the name of a particular type of drum, "Swan-drum" (*hasbera*), though I find no indication of such an instru-

gait heroic [like] a tusker's,[6180]
very bright [like] the moon [or] sun, (2) [6057]

Very Wise,[6181] the Great Hero, the
Great Meditator, the Great Friend,[6182]
Greatly Compassionate,[6183] the Lord,
Dispeller of the Great Darkness,[6184] (3) [6058]

the Three Worlds' Chief,[6185] the Sambuddha,
Sage, Knower of Beings' Wishes,[6186]
leading many who can be led[6187]
whenever he preaches *Dhamma*, (4) [6059]

the Victor delighted[6188] people,
praising amidst [his] retinue
a hero, meditator, calm
[and] undisturbed trance-loving [monk]. (5) [6060]

I then [lived] in Haṃsavatī,
brahmin master of the Vedas.
Hearing the Teaching, being thrilled,
I aspired [to attain] that place. (6) [6061]

Then the Victor prophesied, the
Leader, amidst the Assembly,
"O brahmin, you [should] be[6189] thrilled, [for]
you'll attain that delightful [place]. (7) [6062]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [6063]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Revata

---

ment in the dictionaries and so find more likely the translation here, that the Buddha's sound was resounding like that of a swan or a drum — loud but pleasant.

[6180] *nāgavikkantagamano*
[6181] *mahāmati*
[6182] *mahāhito*. BJTS reads *mahābalo* ("Very Strong")
[6183] *mahākāruṇiko*
[6184] *mahātamanisūdano* (BJTS reads, more coherently, *mahātamapanūdano*)
[6185] *tilokaggo*
[6186] *sattâsayavidū*
[6187] *veneyyavinayaŋ bahuŋ*; BJTS tries to clean up the grammar with *vineyye vinayaṃ bahuṃ*
[6188] *toseti*, lit., "is delighting"
[6189] lit., "be" (imperative)

will be the Teacher's follower." (9) [6064]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [6065]

And now, in [my] final rebirth,
I'm born in Koliya city,
in a well-off kṣatriyan clan,
rich, prosperous, very wealthy. (11) [6066]

When the Buddha preached the *Dhamma*
in Kapilavastu [city],
being pleased[6190] in the Well-Gone-One,
I went forth into homelessness. (12) [6067]

I had lots of doubts, here and there,
[what is] proper, [what's] improper;[6191]
[while] preaching the supreme *Dhamma*,
the Buddha resolved[6192] all of that. (13) [6068]

After that I crossed existence,
then fond of the pleasure in trance
I lived. At that time, seeing me,
the Buddha said this [about me]: (14) [6069]

"Which doubts exist in this world or the other,[6193]
[whether] known by oneself or else known by another,
those who are meditators give up all that,
living the holy life,[6194] energetically."[6195] (15) [6070][6196]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (16) [6071]

Then the World-Surpasser,[6197] the Sage,

[6190] *tadā pasanno*, lit., "then being pleased"
[6191] *kappākappe*, or "permitted…prohibited" or "the rule…not the rule" or "suitable…not suitable"
[6192] *vinayī*, both "removed" and "instructed"
[6193] *idha vā huraŋ vā*, cf. RD, s.v. and his references to re-use of the phrase in poetry: S.i.12; DH 20; Sn 224 = J. i.96.
[6194] or "wandering in celibacy": *brahmacariyan carantā*
[6195] pronounce all six syllables when chanting, or else read "[most] energetically," to keep the meter.
[6196] This verse is in a more complex 11-12-11-12 meter named xxx (reading *ye jhāyino tā* with BJTS for PTS *jhāyino tā* in the third foot, thereby preserving both meter and grammar.
[6197] *lokantagū*, lit., "who has gone to the ends of the world" (understood by BJTS to refer to *bhavot-*

after seeing my love of trance,
the Great Sage then appointed me:
"foremost of monks who meditate." (17) [6072]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [6073]

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! (19) [6074]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [6075]

Thus indeed Venerable Kaṅkha-Revata Thera spoke these verses.

The legend of Kaṅkha-Revata Thera is finished.

[540. {543.}[6198] Sīvali[6199]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6076]

His morals could not be measured,
meditative states like lightening,[6200]
vast[6201] knowledge could not be measured,
and freedom unlike anything.[6202] (2) [6077]

The Leader preached the *Dhamma* to

pattiya, the process of rebirth or re-existence itself)

[6198] *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.

[6199] a historical monk, famous (and still tapped for power today) as foremost among the recipients of gifts. See DPPN II:1163-1164Small images, pictures and *yantras* of Sīvali are common good-luck-charms throughout the Theravāda Buddhist world

[6200] lit., "*samādhi* whose metaphor is lightening"

[6201] °*varaŋ*, lit., "excellent" "fine"

[6202] *anupamo*, lit., "which has no metaphor," referencing back to the second foot as does the third foot to the first.

the men, the gods,[6203] the snake-gods [and]
the Brahmās [all] come together,
mixed with [Buddhist] monks and brahmins. (3) [6078]

Confident among Multitudes,[6204]
the [Buddha] placed a merit-filled,
much-receiving [and] gift-worthy
follower in that foremost place. (4) [6079]

I was a kṣatriyan back then,
in the city named "Haṃsa;"[6205]
hearing the Victor's words [about]
the follower's virtuousness,[6206] (5) [6080]

inviting [Buddha], for a week
I fed [him] with [his] followers.
Giving a massive alms-giving,
I aspired [to attain] that place. (6) [6081]

Then [he], the Bull Among People,
seeing me bowing[6207] at [his] feet,
the Great Hero, in [his] good voice,
uttered these words [concerning me]: (7) [6082]

Then the multitude, desiring
to hear the words of the Victor,
the gods, titans, musical nymphs,
the greatly powerful Brahmās,[6208]
and the [Buddhist] monks, and brahmins,
praised [him] with hands pressed together:
"Praise to you, O Well-Bred Person![6209]
Praise to you, Ultimate Person!
For a week [this] kṣatriyan gave
a massive alms-giving to you.[6210]
[We] wish to hear the fruit for him;
prophesy [that], O Sage So Great." (8-10) [6083-6085]

After that, the Blessed One said,

[6203] *amarā*, or "the immortals"
[6204] *parisāsu visārado*
[6205] "Swan," i.e., Haṃsavatī
[6206] lit., "that the virtue of the follower was much"
[6207] or "bent": *vinataŋ*
[6208] reading *brāhmaṇo* with BJTS (and PTS alt.) for PTS *brāhmaṇā* ("the Brahmins")
[6209] *purisājaññа*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājānīya*, "almost exclusively used to donate a thoroughbred horse"
[6210] reading *hi vo* with BJTS for PTS *vibho* (= "the Wise One" ?)

"[All of] you listen to my words:
Who can tell the [fruit of the] gift[6211]
well-established for the Buddha
[or] Assembly, beyond measure?
It will bear fruit beyond measure.
This rich man is truly wishing
[to attain] that ultimate place. (11-12) [6086-6087]

He'll be a getter of huge wealth,
just like the monk Sudassana,[6212]
[and] also just like me [as well];
he'll receive that in the future. (13) [6088]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [6089]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Sīvali
will be the Teacher's follower." (15) [6090]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [6091]

[Then] ninety-one aeons ago,
the World-Leader [named] Vipassi
arose, the One with Lovely Eyes,[6213]
with Insight into Everything.[6214] (17) [6092]

Then I [lived] in Bandhumatī,
[a member] of a certain clan;[6215]
I was[6216] pitied and sought after,
one intent on ending karma.[6217] (18) [6093]

[6211] reading *dakkhiṇā tāya ko vattā* with BJTS for PTS *dakkhiṇādāya kho-v-attaŋ*, ("the value of giving a gift indeed" ?)
[6212] "Good-Looking," presumably the proper name of the monk who held the foremost place among receivers of gifts during the era of Padumuttara Buddha.
[6213] *cārunayano*, or "lovely to the eyes" (?)
[6214] *sabbadhammavipassaka*, a play on that Buddha's name
[6215] the connotation is: "of a certain poor/lowly clan"
[6216] reading *āsiṃ* with BJTS for PTS *āsi* ("he was")
[6217] or, "one longing for the end of work"

Then a certain corporation[6218]
constructed a monastic school[6219]
for the Great Sage [named] Vipassi,
which was large and widely renowned. (19) [6094]

Searching for new curds and honey
to give along with solid food[6220]
at the end of the great alms-gift,
they did not find[6221] [any to give]. (20) [6095]

Then having taken [some] of that,[6222]
new curds and also honey too,
I went to the overseer's house,[6223]
and seeking that they saw me.[6224] (21) [6096]

Even offering a thousand,
they did not obtain those two [things].[6225]
I thought [about it] then like this:
"That [price] would not be too little.
As far as all these people are
honoring [him], the Thus-Gone-One,
I too will do a [pious] deed,
for the World-Lord with Assembly." (22-23) [6097-6098]

Then having thought [it out] like that,
mixing together the curds and
the honey, I gave [them] to the
Lord of the World with Assembly. (24) [6099]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6100]

Again, in Benares, being
a king [who was] very famous,

[6218] or "guild": *aññataro pūgo*
[6219] *pariveṇaŋ*
[6220] reading *khajjaka-sāhitaṃ* with BJTS for PTS *khajjakasaññutaŋ*
[6221] lit., "see"
[6222] reading *tadāhaṃ taṃ gahetvāna* with BJTS (and PTS alt.) for PTS *tadā bhattaŋ gahetvāna* ("then having taken cooked rice")
[6223] *kammasāmigharaŋ*
[6224] reading *tamesantā mam' addasuṃ* with BJTS for PTS *tamesantaŋ tamaddasaŋ* ("searching for that I saw that")
[6225] reading *taṃ dvayaṃ* with BJTS for PTS *sat' anvayaŋ* ("conforming with [their] mindfulness"). BJTS gloss understands the intention to be, "did not obtain those two things from me," i.e., "I would not sell those two things"i

enraged[6226] at an enemy [then,]
I caused the gateway to be blocked. (26) [6101]

Then, obstructing ascetics[6227] [too],
[it] was guarded thus for a week.[6228]
Therefore, as the result of that
karma, I fell hard into hell.[6229] (27) [6102]

And now in [my] final rebirth,
due to the kṣatriyan's good deeds,[6230]
I'm born in Koliya city;
my mother was Suppavāsā,[6231]
father Mahāli Licchavi.[6232]
Because of obstructing the gate,
I gestated for seven years,
suffering in [my] mother's womb. (28-29) [6103-6104]

One week breached in the birth canal,[6233]
I'm endowed with great suffering.
Because she gave approval [then],
my mother suffered greatly [now].[6234] (30) [6105]

Departing from Śrāvasti, I
was pitied by [him], the Buddha;
on the very day I set out,
I went forth into homelessness. (31) [6106]

My preceptor: Sāriputta;
powerful[6235] Moggallāna, the
wise, instructed me [as teacher]
[while he was] removing my hair. (32) [6107]

[6226]reading *ruṭṭho* with BJTS for PTS *Buddho* ("the Buddha")
[6227]BJTS reads *sapattino* ("[kings] with co-wives" ?) though it recognizes *tapassino* (the PTS readings) as an alt.
[6228]reading *sattāhaṃ* with BJTS for PTS *ekāhaŋ* ("one day"), cf. v. 30 below where like BJTS, PTS indicates "seven days" rather than "one day"
[6229]reading *papatiṃ nirayaṃ bhusaṃ* with BJTS for PTS *pāpattaŋ nirayan bhusaŋ* ("evilness hell vehemently")
[6230]lit., "meritorious karma;" I follow BJTS Sinhala gloss (and the context) in construing this foot with the previous verse, rather than (and indeed in juxtaposition) with what follows in the present one.
[6231]"Good Sojourner"
[6232]"Big Fish [*mahā* + *āli* ?] the Licchavi"
[6233]lit., "gone astray at the gate [to the birth canal]"
[6234]BJTS Sinh. gloss clarifies that she gave approval of the gate-obstruction during the previous life; therefore reborn in the present she suffered this obstruction in her "gate" (*dvāra*)
[6235]*mahiddhiko*, usually translated "greatly powerful," i.e., a possessor of the *iddhi* ("magical") superpowers

While my hair was being cut off,
I attained [my] arahantship.
Gods, snake-gods and human beings
are bringing me the requisites.[6236] (33) [6108]

Because, delighted, I worshipped[6237]
[Buddha] named Padumuttara
and the Guide, Vipassi [Buddha],
I'm distinguished with requisites. (34) [6109]

Due to the distinction of those
deeds, I'm receiving everywhere
enormous [and] ultimate wealth,
in woods, village, water [and] land. (35) [6110]

When the Guide is traveling for
the sake of seeing Revata,
the World's Chief Leader together
with thirty times a thousand monks,
the Great Wise One,[6238] the Great Hero,
the World's Chief Leader with the monks,[6239]
the Buddha's then served by me with
requisites the gods bring for me;
having gone he saw[6240] Revata,
then going to Jetavana,
[he] placed me in that foremost place. (36-38) [6111-6113]

The Teacher, Friend of Every World,[6241]
praised me amidst the multitude:
"O monks, Sīvali's the foremost
receiver among my students." (39) [6114]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [6115]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;

[6236] i.e., the things allowed a Buddhist monk, usually summarized as four: robes, alms-food, a dwelling-place, and medicines.
[6237] lit., "did *pūjā*"
[6238] *mahāmati*
[6239] *sasagho*, lit., "with the Assembly"
[6240] reading *addasa* with BJTS for PTS *addasaŋ* ("I saw")
[6241] *sabbalokahito*

[I have] done what the Buddha taught! (41) [6116]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [6117]

Thus indeed Venerable Sīvali Thera spoke these verses.

The legend of Sīvali Thera is finished.

[541. {544.}[6242] Vaṅgīsa[6243]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6118]

Just like the waves on the ocean,
[and just] like the stars in the sky,
thus the word of the [Sambuddha,]
is thought out by the arahants. (2) [6119]

The Supreme Victor, in a crowd
mixed with [Buddhist] monks and brahmins,
is honored by people along
with the gods, titans and snake-gods. (3) [6120]

The Victor, the World-Surpasser,[6244]
illuminates[6245] the world with rays,
causing to open[6246] through his words
the tractable lotus[-people].[6247] (4) [6121]

[6242] *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.

[6243] a historical monk, famous as a poet and foremost among those with ready expressions (*paṭṭibhānavataŋ*). See DPPN II: 802-803. The text understands the meaning of his name as both "Lord froṅm Vaṅga" and "Lord of Speakers" (see v. 27 [6144], below)

[6244] *lokantagū*, lit., "who has gone to the ends of the world" (understood by BJTS to refer to *bhavotpattiya*, the process of rebirth or re-existence itself)

[6245] or "is coloring": *anurañjanto*

[6246] *vibodhento*, BJTS Sinh. gloss *pobayamin*, which refers to the "opening" of both minds (i.e., "enlightening" "teaching") and of flowers ("en-lightening" like the sun, to whose rays lotuses open)

[6247] *veneyyapadumāni*, lit., "lotuses that can be taught" or "lotuses that can be led". I follow BJTS Sinh. gloss in taking the term to refer to people. I have explored a developed use of this metaphor in the introduction to *Vaṃsatthappakāsini*, in my "Buddhist History: The Sri Lankan Pāli Vaṃsas and their Commentary," in Inden, Walters and Ali, *Querying the Medieval* (Oxford, 2000):126ff.

The Supreme Person, Endowed with
the Four Perfect Confidences,[6248]
Fear [and] Timidness Abandoned,[6249]
is Confident,[6250] with Peace Attained.[6251] (5) [6122]

The World-Chief is acknowledged as
the entire sphere of Buddhahood,[6252]
[which is] the Excellent Bull's place;[6253]
there is no one who refutes [that]. (6) [6123]

When the Neutral One, [the Buddha],
fearlessly roars[6254] [his] lion's roar,
no god nor man nor God Himself[6255]
exists who contradicts [his words]. (7) [6124]

Preaching the excellent *Dhamma*,
ferrying [the world] with [its] gods,
Confident among Multitudes,
he's turning the wheel of *Dhamma*. (8) [6125]

Praising the lofty virtue of
a well-regarded follower,
foremost among eloquent[6256] [monks],
he placed him in that foremost place. (9) [6126]

I then [lived] in Haṃsavatī,
a brahmin [likewise] well-regarded,
born knowing all of the Vedas,
lord of speech,[6257] debater-crusher.[6258] (10) [6127]

Approaching him, the Great Hero,
having heard that *Dhamma*-preaching,
I obtained overwhelming joy,[6259]
loving the follower's virtue. (11) [6128]

Inviting [him], the Well-Gone-One,

[6248] *vesārajjehi sampanno catuhi*
[6249] *pahīna-bhaya-sārajjo*, lit., "with fear and timidity abandoned"
[6250] *visārado*
[6251] *khemappatto*. BJTS Sinh. gloss takes "peace" to mean nirvana, and its attainment to be the very nature of the confidence of boldness exhibited by the Buddha.
[6252] *buddhabhumiṃ ca kevalaṃ*
[6253] *āsabhaṃ pavaraṃ ṭhānaṃ*, i.e., "the excellent best place"
[6254] *nadato*
[6255] *brahmā*
[6256] *paṭibhānavataṃ*, lit., "possessing ready expression"
[6257] *vāgīso*
[6258] *vādisūdano*
[6259] *pītivaraṃ paṭilabhiṃ*

World's Delighter, with Assembly,
I served [them] food[6260] for seven days,
[and] then I covered [them] with cloth.[6261] (12) [6129]

Bowing with [my] head at [his] feet,
granted leave, hands pressed together,
happy, standing [off to] one side,
I praised the Ultimate Victor: (13) [6130]

"Praise to you, Leopard of Sages![6262]
Praise to you, O Best of People!
Praise to you, Chief of Every World!
Praise to you, Fearlessness-Maker![6263] (14) [6131]

Praise to you, Confuser of Death![6264]
Praise to you, Crusher of [False] Views![6265]
Praise to you, Peaceful Comforter![6266]
Praise to you, Gone Beyond Refuge![6267] (15) [6132]

Revered One:[6268] Lord for the lordless,
Courage-Giver[6269] for the frightened,
Resting Place for the exhausted,[6270]
Refuge for those seeking refuge." (16) [6133]

Praising the One of Great Virtue,[6271]
the Sambuddha, in such-like ways,
I said to the God of Speakers:[6272]

[6260] or "fed [them]"

[6261] i.e., "I gave robes to each of them"

[6262] reading *isisaddula* [°*saddūla*] with PTS alt. for PTS *vālisaddūla* ("Furry Leopard") and BJTS *vādisaddūla* ("Leopard among Debaters") and BJTS alt. *vādimaddana* ("Debater-Crusher"), though any of these might indicate the original meaning (or not), and all of them (plus perhaps others, at least in the minds of audiences) have witness in the manuscripts, i.e., have been "the" meaning at least for some Buddhists through the generations.

[6263] *abhayaṅkara*

[6264] *māramathana*

[6265] *diṭṭhisūdana*

[6266] *santisukhada*, lit "Giver of Peaceful Comfort" or "Giver of Peace and Comfort" or "Giver of Peace and Happiness"

[6267] *saraṇantaga*, lit., "Gone to the End of Refuge"

[6268] *bhavan*, BJTS reads *bhavaṃ*. This could be a nom. sing. or a voc. sing.; "The Revered One" or "O Revered One.

[6269] *abhayappado*

[6270] reading *vissāmabhūmi santānaṃ* with BJTS for PTS *vissāna* [=gift?] *bhūmisantānam* ("Land of Gifts for the lineage" or "in continuity" ?); BJTS alt. *vissāsabhūmi*, "place of confidence" "place to breathe easy"

[6271] *mahāguṇaŋ*

[6272] *vādisurassa*, or "God of Debaters". *Sura* is a word for "god" which invokes the cosmic battle with the titans ("not *suras*," *asuras*), "The [Conquering] God"

"I'm attaining that monk's station."[6273] (17) [6134]

He of Limitless Eloquence,[6274]
the Blessed One, said at that time:
"This one who worshipped[6275] the Buddha
with followers for a week, and
uttered praises of my virtue,
[feeling well-]pleased by [his] own hands,
is wishing [to attain] the place
of the monk who's god of speakers. (18-19) [6135-6136]

Very far into the future,
he'll receive that delightful [place,]
enjoying, with nothing lacking,
happiness[6276] among gods [and] men. (20) [6137]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [6138]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Vaṅgīsa
will be the Teacher's follower." (22) [6139]

After hearing that I was thrilled,
[and] then for as long as [I] lived ,
loving-hearted, I provided
the Thus-Gone-One with requisites. (23) [6140]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (24) [6141]

And now, in [my] final rebirth,
I'm born in a mendicant clan.
Birth was behind [me] when I was
[only] seven years past [my] birth. (25) [6142]

I'm born knowing all the Vedas,
confident among speech-teachers,

[6273] *gatim pappomi*
[6274] *anantapaṭibhānavā*
[6275] lit., "did *pūjā*"
[6276] or "fortune": *sampattiŋ*

lovely-sounding, varied speaker,
trampling out other speeches. (26) [6143]

Born in Vaṅga, I'm "Vaṅga Lord,"[6277]
or [I'm known as] "the lord of words;"[6278]
"Vaṅgīsa" [thus] became my name,
which is honored throughout the world. (27) [6144]

When I had attained discretion,
still[6279] in the first stage[6280] of [my] youth,
then in lovely Rajgir [city]
I saw [the monk] Sāriputta, (28) [6145]

The Twenty-Fifth Recitation Portion
wandering about for alms food,
bowl in hand, very self-composed,
eyes undistracted, of few words,[6281]
not looking [beyond] a plough's length.[6282] (29) [6146]

Having seen him, being awestruck,
I spoke as was fitting for me,
[in eloquent] verses and feet,
free of spots of [mere] fleeting thoughts.[6283] (30) [6147]

Then he, the wise one, the hero,
spoke back [thus] to me in response:
"The one described my Teacher,
the Sambuddha, the World's Leader." (31a-b) [6148][6284]

[He then] made an impassioned speech,
hard to encounter,[6285] ultimate.

[6277] *Vaṅgīsa*, the protagonist's name.
[6278] *vacane issaro ti vā*, a second etymology for his name
[6279] *ṭhito*, lit., "remaining," "standing" "fixed"
[6280] or "prime" or "first bloom": *paṭhamayobbane*
[6281] *mitabhāsiṃ*, lit., "of limited speaking"
[6282] *yugamattañ nirikkitaṃ* [BJTS reads *nirikkhakaṃ*], both variants on the typical construction with *pekkhati* rather than *ikkhati*), lit., "looking ahead the extent of a plough," i.e., just a little, keeping his eyes on the ground in front of him
[6283] reading *kaṇikaṃ ṭhānaracitaṃ* with BJTS for PTS *kaṇṇikāraparicitaṃ* ("heaping up [metaphors of?] dinner-plate [trees]"), though it is tempting to read in the latter a mild criticism of the frequency of such metaphors in earlier poems by the appropriately, and especially skilled poet of the present *apadāna*
[6284] here PTS seems to omit the first two feet of the verse, provided in BJTS: *ācikkhi so me satthāraṃ/Sambuṃddha lokanāyakaṃ*. PTS provides BJTS [6148c-d] as its (31a-b); it then makes BJTS [6149a-b] into its (30c-d). BJTS presents the subsequent verse as a six-footed one, making up the difference, but the problem recurs below
[6285] lit., "hard to see," reading *duddasaṃ* with BJTS (and PTS alt.) for PTS *uddayaṃ* ("profit" ?)

Pleased by[6286] [that] colorful[6287] speaking
by the neutral [Sāriputta],
bowing with [my] head at [his] feet,
I said, "give me[6288] ordination." (31c-d, 32) [6149][6289]

Then he, the one of great wisdom,
led me to the Best of Buddhas.
Bowing with [my] head at [his] feet,
I sat in the Teacher's presence. (33a-b) [6150][6290]

The Best Debater[6291] said to me,
"Vaṅgīsa, do you know any
art at all?" I spoke about it
and [then] I said [to him] "I know". (33c-d) [6151][6292]

"Through your distinction in knowledge,
if you can, [then now] speak about
a dead skull thrown out in the woods,
even [after] twelve years [have passed]." (34) [6152]

When I agreed [saying], "Yes, [Sir,]"
he showed three [such dead] skulls [to me].
I said[6293] that they were [now] reborn
in hell, as a man,[6294] with the gods. (35) [6153]

At that time the Leader showed [me]
the skull of a Lonely Buddha.
After that, without a basis,[6295]
I requested ordination. (36) [6154]

After going forth, I praised the
Well-Gone-One in this [and] that place.[6296]

[6286] lit., "in"
[6287] or "varied": *vicitta*
[6288] reading *maṃ* with BJTS for PTS *c'*
[6289] BJTS presents this as a six-footed verse; PTS breaks it into one and a half verses, probably misled by the omitted line (see the note on the previous verse numbers)
[6290] here too PTS seems to omit a line, which BJTS reads as: *nipacca sirasā pade/nisīdiŋ satthu santike*.
[6291] *vadataŋ seṭṭho*. I read *kacci vaṅgīsa jānasi* with BJTS for PTS (and BJTS alt.) *saccaŋ Vaṅgīsa kacci te* ("O Vaṅgīsa, what is the truth"?), though both versions convey a similar sense to the Buddha's rhetorical question
[6292] here too PTS seems to omit a line, which BJTS reads as: *kiñci sippan ti tassāhaṃ/jānāmi ti ca abraviṃ*. I follow BJTS Sinh. gloss in parsing the grammar here.
[6293] reading *avācayiṃ* with BJTS for PTS *avācayi* ("he said")
[6294] reading *nara* with BJTS for PTS *atho* ("then")
[6295] *vigatārambho*. BJTS (and PTS alt.) reads *vihat*° ("being one with basis destroyed"). The point is that despite his great wisdom, Vaṅgīsa cannot see where the Lonely Buddha has gone, since he (the Lonely Buddha) has not been reborn anywhere
[6296] or "here [and] there": *yahiŋ tahiŋ*

Therefore the monks became annoyed
at me, "he has a poet's mind." (37) [6155]

Therefore in order to test [me],
the Guide, the Buddha said to me:
"Are these verses thoughtful figures,[6297]
or are they spoken groundlessly?" (38) [6156]

"Hero, I'm not poet-minded;
they are spoken by me with grounds."
"In that case, [then,] O Vaṅgīsa,
you sing your praises of me now."[6298] (39) [6157]

At that time I praised the Hero,
the Seventh Sage, with [my] verses.
Then at once, [becoming] happy,
the Victor placed me as foremost. (40) [6158]

Through [my] speaking and through [my] mind
I then despised [some] others who
were well-behaved.[6299] Stirred up[6300] by that,
I attained [my] arahantship. (41) [6159]

"No other one at all is found who's
foremost among the eloquent
as is this monk [named] Vaṅgīsa;
so should you consider[6301] [him], monks." (42) [6160]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (43) [6161]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [6162]

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! (45) [6163]

[6297] reading *takkitā patimā gāthā* with BJTS for PTS *takkitānam imā gāthā* ("are these verses of thinkers"?]
[6298] reading *tena hi dāni* with BJTS for PTS *tena dānena* ("through that alms-giving")
[6299] reading *pesale tena* with BJTS for PTS *pesal' etena*
[6300] *saŋviggo*
[6301] *dhāretha*, lit., "carry" "recall" "remember" "regard"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [6164]

Thus indeed Venerable Vaṅgīsa Thera spoke these verses.

The legend of Vaṅgīsa Thera is finished.

[542. {545.}[6302] Nandaka[6303]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6165]

Out of friendship for all beings,
for [their] happiness and profit,
the Best Debater, Well-Bred Man,
practiced[6304] in [the world] with [its] gods. (2) [6166]

Who Reached the Height of Fame,[6305] Splendrous,[6306]
Supported by Praise,[6307] the Victor,
the Worshipped One[6308] of every world,
Well-Known[6309] in all directions, (3) [6167]

who Crossed Over Perplexity,[6310]
who Moved Beyond Saying "How? How?,"[6311]
whose Mind's Intentions are Fulfilled,[6312]
Attained supreme Awakening.[6313] (4) [6168]

The Ultimate Man, Producer[6314]

[6302] *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.
[6303] a historical monk, famous as foremost among the exhorters of nuns. See DPPN II: 17-18. His name means "Joyful" or "Joy-er"
[6304] or "observed": *paṭipanno*
[6305] *yasaggapatto*
[6306] *sirimā*
[6307] *kittivaṇṇabhato*, lit., "Feeding (°*bhato*) on Praise (*kittivaṇṇa*°)"
[6308] lit., "*pūjā* -recipient" (*pūjito*)
[6309] *suvissuto*
[6310] *utiṇṇavicikiccho*
[6311] *vītivatta-kathaŋkatho*
[6312] *paripuṇṇa-mana-saṅkappo*
[6313] *patto sambodhiŋ uttamaŋ*
[6314] *uppādetā*

of the road to non-production,[6315]
declared what had not been declared
and gave birth to what was unborn. (5) [6169]

Road-Knower,[6316] Road-Discerner,[6317] he's
the Road-Teller,[6318] the Bull of Men.
Skilled[6319] on[6320] the road, the Teacher is
the Ultimate Best[6321] of drivers.[6322] (6) [6170]

Then the Great Compassionate One,
the Leader is preaching *Dhamma*,
lifting up beings who are stuck
on the road [known as] delusion. (7) [6171]

The Great Sage praised a follower
who was regarded as the best
in exhorting of [Buddhist] nuns,
[and] placed[6323] [him] in that foremost place. (8) [6172]

After hearing that I was thrilled.
Inviting [him], the Thus-Gone-One,
having fed [him] with Assembly,
I aspired to that supreme place. (9) [6173]

At that time, the Lord, [also] thrilled,
the Great Sage said [these words] to me:
"Be happy, O long-lived one; you
will receive that beautiful [place]. (10) [6174]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [6175]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Nandaka
will be the Teacher's follower." (12) [6176]

[6315] *anuppannassa maggassa*
[6316] *maggaññū*
[6317] *maggavidū*
[6318] *maggakkhāyī*
[6319] *kusalo*
[6320] lit., "of"
[6321] *varuttamo*
[6322] *sārathīnaŋ*, lit., "charioteers" "coachmen"
[6323] lit., "appointed"

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I was gone to Tāvatiṃsa. (13) [6177]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in the great city, Śrāvasti. (14) [6178]

Seeing the Well-Gone-One at the
city gate, I was astonished;[6324]
when [he] got Jeta Hermitage,[6325]
I went forth into homelessness. (15) [6179]

After not a very long time,
I attained [my] arahantship.
Then I'm one who's crossed existence,
instructed by the All-Seer.[6326] (16) [6180]

I preached *Dhamma* to the nuns [and]
performed the question and answer.
Instructed by me, all of them
became [arahants], undefiled. (17) [6181]

Five hundred [of them], none lacking;
the Great Friend,[6327] gladdened at that time,
placed me in the foremost place of
those who give instruction to nuns. (18) [6182]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (19) [6183]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [6184]

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! (21) [6185]

[6324] lit., "I had an astonished mind"
[6325] *jetārāmapaṭiggahe*, i.e., when Anāthapiṇḍika gave him the Jetavana grove as his hermitage
[6326] *sabbadassinā*
[6327] *mahāhito*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [6186]

Thus indeed Venerable Nandaka Thera spoke these verses.

The legend of Nandaka Thera is finished.

[543. {546.}[6328] Kāḷudāyi[6329]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6187]

The Teacher, Best among Leaders,[6330]
Victor, Knower of Right from Wrong,[6331]
Grateful,[6332] Mindful of Benefits,[6333]
urges on those[6334] at the crossing.[6335] (2) [6188]

Home of Kindness,[6336] examining
[things] with [his] omniscient knowledge,
the Limitless Heap of Virtue[6337]
is preaching [his] superb *Dhamma*. (3) [6189]

At one time he, the Great Hero,
assembled with limitless folks,[6338]

[6328] *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.
[6329] a historical monk, famous as foremost among the pleasers of clans, and also for bringing the Buddha back to Kapilavastu after his Awakening. See DPPN I: 589-590
[6330] *nāyakānaŋ varo satthā*
[6331] or "virtue from ignomy": reading *guṇāguṇavidū* with BJTS for PTS *guṇāguṇe vidū*
[6332] *kataññū*
[6333] *katavedī*
[6334] lit., "beings"
[6335] or "ford": *titthe*
[6336] *dayāsayo*
[6337] *anantaguṇasañcayo*
[6338] reading *anantajanasaṃsadī* with BJTS (taking it fr. *saṃsandati*, "to flow together" "to associate with;" BJTS Sinh. gloss *anantajanayā gen yut sabamäda*, "in the midst of an assembly made fixed by getting of endless people;") for PTS *anantajanataŋ sarī* ("remembering an endless populace"). Other alts. include (PTS) *anantajinasaŋsariŋ* ("I transmigrated with the endless Victor [or endless Victors]") and (BJTS) *anantajinasaṃsarī* ("he who Transmigrates with Endless Victors" or "Who Transmigrates As the Endless Victor") and *anantajanasaṃsudhī* ("Purifier of Limitless People"). The accepted BJTS reading could (should?) also be taken as an epithet, "Assembled with Limitless Folks"

is preaching the honeyed *Dhamma*,
along with the Four [Noble] Truths. (4) [6190]

Having heard the superb Teaching,
pure in beginning, middle, end,
there was *Dhamma*-penetration[6339]
for one hundred thousand beings. (5) [6191]

At that time the earth sounded forth
and the clouds [began their] growling;
the gods, Brahmā, men [and] titans
continued[6340] saying "Excellent!" (6) [6192]

"O! The Compassionate Teacher!
O! Preaching of the great *Dhamma*!
O! The Victor lifts up those sunk
in the ocean of existence." (7) [6193]

When Brahmā with the gods [and] men
were thus stirred up with emotion,[6341]
the Victor praised a follower,
foremost of pleasers[6342] of the clans. (8) [6194]

I then [lived] in Haṃsavatī,
born in a clan of ministers.
Comfortable[6343] and good-looking,
I was rich, with abundant wealth. (9) [6195]

Having approached Swan Hermitage,[6344]
worshipping him, the Thus-Gone-One,
hearing [his] honey[-sweet] *Dhamma*,
having served[6345] the Neutral One, (10) [6196]

bowing down before [his] feet, I
spoke these words [to him at that time]:
"O Sage, he who was praised by you,
foremost of the pleasers of clans,
I will be like him, O Hero,

[6339] *dhammābhisamayo*
[6340] *pavattiŋsu*
[6341] *saŋvegajātesu*, lit., "had produced emotion" "were moved"
[6342] *kulappasādakāna°*. *Pasādakas* or "pleasers," those who produce emotion (*saṃvega*) and pleasure (*pasāda*) by preaching the *Dhamma*, have long been taken (incorrectly, I believe) as "Buddhist missionaries"
[6343] *pāsādiko*
[6344] *haṃsârāmam* appears to be a proper name, though it could also be taken as "the hermitage in [my hometown] Haṃsavatī"
[6345] *kāraŋ katvā*, lit., "having done a deed"

in a Buddha's[6346] dispensation." (11) [6197, 6198a-b][6347]

Then the Great Compassionate One
said to me as though sprinkling me
with ambrosia,[6348] "Son, striving one,
you'll attain that beautiful [place].
Doing a deed for the Victor,
how could it then be without fruit? (12) [6198c-d, 6199]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [6200]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Udāyi
will be the Teacher's follower." (14) [6201]

After hearing that I was thrilled,
[and] then for as long as [I] lived,
loving-hearted, I served the Guide,
the Victor, with the requisites. (15) [6202]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [6203]

And now in [my] final rebirth,
in lovely Kapilavastu,
I'm born in a minister's clan,
with Suddhodana[6349] as [our] king. (17) [6204]

When in lovely Lumbini grove,
Siddhartha, the Bull among Men,
was born for the well-being and
the happiness of every world, (18) [6205]

on that same day, I [too] was born,
[and] I grew up along with him,

[6346]lit., "in a Best Buddha's"
[6347]here PTS presents as two six-footed verses material that BJTS presents as three four-footed ones. The PTS reading seems on the mark here, as it contains the two speeches in single verses. Indeed, BJTS Sinh. gloss has to take all three verses [6197-6199] as a single unit in order to convey the grammar correctly.
[6348]*siñcanto vāmatena maŋ*
[6349]the Buddha's father

beloved, friendly, [and] held dear,
confident [and] skilled in the law. (19) [6206]

At the age of twenty-nine [years,]
departing [from there] he went forth.
Contorting [himself] for six years,
he [then] was the Buddha, the Guide. (20) [6207]

Conquering Death [and] his army,
casting out [all the] defilements,
crossing the flood of existence,
he [then] was Buddha in the world.[6350] (21) [6208]

Going to the [place] named Isi[6351]
he instructed the group of five;[6352]
then the Blessed One instructed
[folks], going, going here [and] there. (22) [6209]

Instructing those who could be led,
assisting [the world] with [its] gods,
approaching Maṅgalā mountain,[6353]
the Victor then dwelt [in that place]. (23) [6210]

Then sent by Suddhodana, the
earth's protector,[6354] going, seeing
the Ten-Powered One,[6355] going forth,
I [too] became an arahant. (24) [6211]

Then asking [it of] the Great Sage,
I brought [him back] to Kapila.[6356]
Then having gone [back there] again
I'm bringing the great clan pleasure.[6357] (25) [6212]

The Victor, glad at that virtue,
the Bull of People spoke to me.

[6350] *sadevake*, lit., "in [the world] with [its] gods"

[6351] i.e., the Isipatana, an open space near Benares (Sārnāth) which was the home of the Deer Park where he preached the first sermon, the *Dhammacakkappavattanasutta*

[6352] i.e., the five monks who had been his compatriots while practicing austerities ("contortion") for six years, to whom he preached the first sermon, making them the first followers (and the first arahants, after himself)

[6353] this account is apparently the only classical reference to the mountain (or hill, *giri*), see DPPN II:411 (where the spelling is *Maṅgalagiri*, sic)

[6354] i.r., "the king"

[6355] *dasabalaŋ*

[6356] lit., "to the [place] named Kapila," i.e., to Kapilavastu, home city of both the protagonist and of the Buddha

[6357] *pasādemi*

The Guide appointed me foremost
among the pleasers of the clans. (26) [6213]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [6214]

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! (28) [6215]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [6216]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

[544. {547.}[6358] Abhaya[6359]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6217]

The Thus-Gone-One exhorts someone
in the going for refuge, [and]
he exhorts someone in morals,
in the supreme ten ways to act.[6360] (2) [6218]

The Hero gives to somebody
the ultimate fruit of monkhood,
[and] likewise the eight attainments;[6361]
he bestows the three knowledges. (3) [6219]

[6358] *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.

[6359] "Fearless," a historical monk, commonly known as Abhayarājakumāra, "Abhaya the Royal Prince," because he was the son of King Bimbisāra of Rajgir. See DPPN I:127-128.

[6360] *dasakammapathuttame*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammapathas*), speech (4 *kammapathas*) and mind (3 *kammapathas*), for a total of ten.

[6361] namely the four *jhanas* and the four formless realms (of infinite space, infinite consciousness, nothingness, and neither consciousness nor unconsciousness)

Supreme Man[6362] urges some being
in the six special knowledges,
[and] the Lord gives to somebody
the four analytical modes. (4) [6220]

Seeing folks to be awakened,
[across] leagues that can't be counted,
in no time having approached [them],
the Charioteer of Men exhorts. (5) [6221]

I then [lived] in Haṃsavatī;
I was the son of a brahmin,
a master of all the Vedas,
revered as a grammarian,
skillful in etymology,
confident in definitions,
verse-knower,[6363] ritual-knower,[6364]
[also] clever at prosody.[6365] (6-7) [6222-6223]

[While] wandering about on foot,
having approached Swan Hermitage,[6366]
I saw [him], the Best Debater,[6367]
Honored by the Great Populace,[6368] (8) [6224]

preaching the *Dhamma* without stain.
I, with contrary ideas,
after having gone up to [him],
after hearing his stainless words, (9) [6225]

[looking for a word] of the Sage
which was incorrect, repeated,
or[6369] thrown-off or without meaning,
I saw none; therefore I went forth. (10) [6226]

After not a long time, being
confident among all teachers,
I am taken as an expert[6370]
in the subtle words of Buddha. (11) [6227]

[6362] *naruttamo*
[6363] *padako*, i.e. knowing the lines and feet of the Vedic poems
[6364] *keṭubhavidū*
[6365] *chandovicitikovido*
[6366] *haṃsârāmam* appears to be a proper name, though it also could be taken as "the hermitage in [my hometown] Haṃsavatī"
[6367] *vadataŋ seṭṭhaŋ*
[6368] *mahājana-purakkhataŋ*
[6369] reading *vā* with BJTS for PTS *ca* ("and")
[6370] *gaṇi°*, lit., "one who has a group [of followers]," "a teacher"

After having put together[6371]
four well-written[6372] verses [for him],
praising the Chief of the Three Worlds,
I had [them] preached[6373] from day to day. (12) [6228]

"In [this] frightful existence you
are Free from Passion,[6374] Great Hero;[6375]
out of compassion, you don't die,[6376]
thus [you're] 'the Compassionate Sage.' (13) [6229]

Someone who's[6377] a common person
not overwhelmed by defilements,
[would be] attentive[6378] and mindful;[6379]
thus [Buddha's] inconceivable. (14) [6230]

These are not destroyed by themselves,
[even] someone's weak defilements,
consumed in the fire of knowledge.
It [would be] a marvel [if so]. (15) [6231]

He who's the Teacher of All Worlds:[6380]
for him the world's thus a teacher;
he's thus [known as] 'the World-Teacher'[6381]
[and] the world is following him." (16) [6232]

With [fine verses] like those, I praised
the Sambuddha,[6382] *Dhamma*-preacher;[6383]
doing so as long as [I] lived,
after death[6384] I went to heaven.[6385] (17) [6233]

In the hundred thousand aeons
since I praised the Buddha [like that],

[6371] reading *ganthayitvā* with BJTS for PTS *ganthavitvā*
[6372] *suvyañjanaŋ* ("with good characteristics" "good in the letter [as opposed to the meaning]")
[6373] *desayissaŋ*
[6374] *viratto*
[6375] reading *mahāvra* (voc.) with BJTS for PTS *mahāvīro* (nom).
[6376] *na nibbāyi*, lit., "did not die" or "did not reach full nirvana (*parinibbāna*)"
[6377] reading *santo* with BJTS (and PTS alt.) for PTS *satto* ("a creature")
[6378] *sampajāno*
[6379] *satiyutto*
[6380] *sabbalokassa guru* (BJTS reads *garu*, the older form, but glosses *guru*). I follow BJTS Sinh. gloss in taking this as referring specifically to a Buddha, hence capitalize it as a Buddha-epithet.
[6381] reading *lokcāriyo* with BJTS for PTS *lokacariyā* (sic).
[6382] reading *sambuddhaṃ* with BJTS for PTS *yaŋ Budhhaŋ* ("which Buddha")
[6383] PTS *dhammadesakaŋ;* BJTS *dhammadesataṃ*
[6384] *tato cuto*, lit., "fallen from there"
[6385] *gato saggaŋ*

I've come to know no bad rebirth:
that's the fruit of praising [Buddha]. (18) [6234]

I experienced a lot of
great kingship in the world of gods,
and local kingship [here on earth,]
[and] wheel-turning kingship [as well]. (19) [6235]

I transmigrate in [just] two states:
that of a god, or of a man.
I do not know other rebirths;
that's the fruit of praising [Buddha]. (20) [6236]

[When human] I'm born in two clans:
the kṣatriyan or the brahmin.
I don't get born[6386] in lesser clans:
that's the fruit of praising [Buddha]. (21) [6237]

Now, in [my] final existence,
in Rajgir, ultimate city,[6387]
I am King Bimbisāra's son,
and [my given] name's Abhaya. (22) [6238]

Influenced[6388] by an evil friend,[6389]
I was bewildered by a Jain.
Sent by the leader of the Jains,[6390]
I approached the Best of Buddhas. (23) [6239]

Having asked a subtle question,
hearing [Buddha's] supreme response,
going forth, in not a long time,
I attained [my] arahantship. (24) [6240]

After praising the Best Victor,[6391]
I [myself] am praised all the time.
With good-scented body and mouth,
I am endowed with happiness. (25) [6241]

Thus indeed I am greatly wise,

[6386] reading *jāyāmi* with BJTS for PTS *jānāmi* ("know")
[6387] *giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)
[6388] °*vasaŋ gantvā*, lit., "having gone under the power of"
[6389] *pāpamitta*°, a friend who enjoins one to evil deeds, as contrasted with a "beautiful friend" (*kalyānamitta*) who enjoins one to do good.
[6390] lit., "sent by Nāṭaputta," the typical Pāli designation of Vardhamāna Mahāvīra, the Jina. (BJTS reads *nātaputtena*). For details about him as depicted in the Pāli texts see DPPN II: 61-64. The protagonist is "sent" by the Jina in order to spy on or refute the Buddha.
[6391] *jinavaraŋ*

with sharp, clever [and] quick wisdom,
and I [speak] with varied discourse,
through the power of that karma. (26) [6242]

With pleasure in [my] heart, praising the Worthy,[6392]
the Unmatched,[6393] Self-Become[6394] Padumuttara,
as the fruit of that, to a place [full] of woe,
for a [whole] lakh[6395] of aeons, I did not go. (27) [6243][6396]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [6244]

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! (29) [6245]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [6246]

Thus indeed Venerable Abhaya Thera spoke these verses.

The legend of Abhaya Thera is finished.

[545. {548.}[6397] Lomasakaṅgiya[6398]]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,[6399]
Best Debater,[6400] [Buddha,] arose. (1) [6247]

[6392] *arahaŋ*, i.e., "the arahant"
[6393] *asamaŋ*
[6394] *sayambhuŋ*
[6395] i.e., for one hundred thousand aeons
[6396] this verse is in the more complex xxx meter, with eleven-syllable feet.
[6397] *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.
[6398] "Hair on his own Body," a historical monk so-named for the delicate hair on the soles of his feet (and general lack of hair elsewhere on his body). See DPPN II: 789-790
[6399] One BJTS alt. reads *gottena*, "by lineage"
[6400] *vadataŋ varo*

Back then [both] Candana and I,
gone forth[6401] in the dispensation,
fulfilling *Dhamma* to the end
of life in the dispensation, (2) [6248]

fallen from there were both reborn
[as gods] in Tusitā heaven.
Having surpassed the others[6402] there,
through dances which were divine, and
through songs [and] through speeches and the
ten attainments starting with looks,
living [our] lifespan's [full] extent,
we're enjoying great happiness. (3-4) [6249-6250]

Falling from there, Candana was
reborn among the thirty [gods];
I was a son of the Śākyas,[6403]
in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader,
asked by the Elder, Udāyi,[6404]
with compassion for the Śākyas
returned[6405] to Kapilavastu, (6) [6252]

the proud among the Śākyans then,
not knowing the Buddha's virtue,
aren't bowing to the Sambuddha,
caste-conceited,[6406] disrespectful.[6407] (7) [6253]

Discerning what they were thinking,
walking back and forth in the sky,
the Victor rained like the Rain-God,[6408]
[and] blazed forth like the God of Fire.[6409] (8) [6254]

Displaying his unequaled form,
he made [it] disappear again.
Having been one, he was many,
[and then] again he was alone. (9) [6255]

[6401] *pabbajitvāna*, lit., "going forth" "having gone forth" "after having gone forth"
[6402] lit., "the rest" "the remainder"
[6403] i.e., a kinsman of the Buddha's, born in the same (Sākiya = Śākya) clan as the Buddha
[6404] that is, Kāḷudāyi, #543 {546}, above, v. 25 [6212]
[6405] *upesi*, lit., "came up to"
[6406] *jātitthaddhā*
[6407] *anādarā*
[6408] *pajjunno viya*, = Parjanya, Vedic God of Rain (also "rain-cloud")
[6409] *pajjalittha yathā sikhī*, a Vedic name for Agni, the Fire (also "fire")

He showed [himself] in varied forms,
in darkness as well as bright light.
Having performed that miracle,
the Sage instructed [his] kinsmen. (10) [6256]

A huge cloud four continents[-wide]
rained forth [on the world] all the time.
Then the Buddha preached [to them all]
the *Vessantara Jātaka*.[6410] (11) [6257]

At that time all those kṣatriyans,
having slain [their] caste-born conceit,
approached the Buddha for refuge.
Then [King] Suddhodana[6411] said this: (12) [6258]

"O Very Wise One[6412] this is the third time I'm
worshipping your feet, One with Eyes on All Sides;[6413]
[the first time was] when [your] birth caused the earth to quake,
[next] when the rose-apple's shade did not leave you."[6414] (13) [6259][6415]

Seeing the Buddha's majestic
power,[6416] I [too] was astonished.[6417]
Having gone forth right on that spot,
I dwelt, worshipped by [my] mother.[6418] (14) [6260]

Candana, [now] son of a god,
approached me, then examined[6419] [me]
on the *Bhaddekaratta Sutta*,[6420]

[6410]the bodhisatta's final human rebirth precursor, prior to being born as Siddhattha, recorded in the *Jātaka* or "Book of Past Lives" of the Buddha (which parallels and is closely alligned with *Apadāna*), recounting how in his boundless generosity, being requested, the Bodhisatta gave away his wealth, his kingdom, his children, and his wife.

[6411]the Buddha's father

[6412]*bhūripaññā*

[6413]*samantacakkhu*. or "All-Seeing One" or "Far-Seeing One"

[6414]this refers to a moment in the Buddha's early life when the bodhisatta was left beneath a rose-apple *(jambu)* tree during a festival. His nurses returned to find him sitting cross-legged, having attained the first *jhana*, upon which the shade of the tree stood still, shading him as long as he remained there (see DPPN I: 789).

[6415]both BJTS and PTS present this as a verse in the more complex xxx meter, with eleven-syllable feet, and both have a (flawed?) third foot with twelve syllables, making the verse as it stands 11-11-12-11

[6416]*buddhānubhāvan taŋ*

[6417]lit., "had an astonished mind"

[6418]this sets the stage for his mother's initial reluctance to see him enter the forest life, fearing for his health.

[6419]reading *'upagantvāna pucchatha* with BJTS for PTS *upagantvā 'nurañjatha* ("having approached lit up [the place]")

[6420]or *Ānanda-bhaddekaratta-sutta*, M.iii.187ff. Lomasakaṅgiya and Candana vowed during their

in abridged [and] extended forms.[6421] (15) [6261]

Then being incited by him,
I approached the Leader of Men.[6422]
Hearing the *Bhaddekaratta*,
moved,[6423] I longed for the forest[-life]. (16) [6262]

Then I asked [my] mother [about]
going alone to the forest.
My mother said, "You're Delicate.
Refrain from that [course]."[6424] Then I said: (17) [6263]

"[When] I'm practicing solitude,[6425]
I will push away with [my] chest
sacrificial grass[6426] [and] cane grass,[6427]
cuscus grass,[6428] tender grass,[6429] coarse grass.[6430] (18) [6264]

Gone into the woods, recalling
the Victor's dispensation, the
advice [in] *Bhaddekaratta*,
I attained [my] arahantship. (19) [6265]

The past is not to be pursued;
the future's not to be longed for.
What is past has been left behind,
and the future is unattained. (20) [6266]

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previous life as monks together that in the future Candana would ask Lomasakaṅgiya about this particular *sutta*, and that Lomasakagiya would then explain it to him. The account of this encounter is called *Lomasakaṅgiya-Bhaddekaratta-sutta*, M.iii.199ff. See DPPN II: 359-360, for details and a summary of the text

[6421] reading *saṅkhepavitthāranayaŋ* with BJTS for PTS *saṅkhepaŋ vitthāraŋ naraŋ* ("the abridged [and] extended man")

[6422] *naranāyakaŋ*

[6423] *saŋviggo*, or "stirred up" "shaken up"

[6424] reading *vārayi taṃ* with BJTS (and PTS alt.) for PTS *dhārayiŋ te* ("I carried you")

[6425] *vivekam anubrūhayam*. BJTS Sinh. gloss says this means doing meditation in the three postures of sitting, standing and walking back and forth

[6426] *dabbhaŋ kusaŋ* = the kind of *kusa* grass or "sacrificial grass" known as *dabbha*, a sweet-smelling grass, Sinh. *kusa taṇa*, *kuśa tṛṇa* (Bot. Dict. = arrow grass, Paspalum sanguinale (*Gram.*); note: Bot. Dict. also gives Sinh. *ītaṇa*, Andropogon contortus (*Gram.*) as arrow grass, and says *kuśa* also can mean *iḷuk*, Imperata arundinacea (*Gram.*))

[6427] *poṭakilam* = a kind of grass, Saccharum spontaneum, Sinh. *väluk*, "vining sugarcane," which Bot. Dict. identifies as Phragmites karka (*Gram.*), a reed growing in marshes and near rivers which resembles sugar cane.

[6428] *usīraŋ*, RD: the fragrant root of Andropogon Muricatum, Sinh. *sävänna*, *babus taṇa mul*, Bot. Dict. gives Andropogon squarrosus (*Gram.*), called cuscus grass

[6429] *muñja*°, a kind of grass, Sing. *mudu taṇa* (= *mṛdu taṇa*, "tender grass")

[6430] °*babbajaŋ*, a sort of coarse grass, *babus taṇa*. RD: used to make slippers, etc.

Everywhere[6431] he who sees clearly
a thing which arises [then falls],
that wise one[6432] fosters[6433] [nirvana],
unconquerable [and] steady. (21) [6267]

[Now,] today[6434] effort should be made;[6435]
who knows[6436] [if there's] death tomorrow?
There exists no contract for us[6437]
with the massive army of Death. (22) [6268]

"Living thus, making great effort,
day and night, without laziness,
that indeed's *Bhaddekaratto*,"
[so] says[6438] the Sage, the Peaceful One."[6439] (23) [6269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (24) [6270]

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! (25) [6271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [6272]

Thus indeed Venerable Lomasakaṅgiya Thera spoke these verses.

The legend of Lomasakaṅgiya Thera is finished.

[6431] *tattha tattha*
[6432] reading *vidvā* with BJTS for PTS *saŋviggam* ("emotion")
[6433] *anubrūhaye*, or "is devoted" "practices"
[6434] *ajjeva*, lit., "even today" or "today itself", "today" with emphasis.
[6435] reading *kicca ātappaṃ* with BJTS (and PTS alt.) for PTS *kicca kātabbaŋ* ("what should be done should be done")
[6436] reading *jaññu* with BJTS for PTS *jaññā*
[6437] reading *na hi no saṅgaraṃ tena* with BJTS for PTS *na hi tosaŋ karontena* ("there is no making satisfaction" ?)
[6438] reading *ācikkhate* with BJTS for PTS *ācikkate*
[6439] *santo*

[546. {549.}[6440] Vanavaccha[6441]]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,[6442]
Best Debater,[6443] [Buddha,] arose. (1) [6273]

Then I, after having gone forth
in the Buddha's dispensation,
wandering in the holy life[6444]
as long as [I] lived, fell from there.[6445] (2) [6274]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [6275]

Fallen from there, in a forest,
I was [then born as] a pigeon.[6446]
A Buddhist monk[6447] [was] living there,
always delighting in trances,[6448]
loving-hearted, compassionate,
with a face always greatly pleased,[6449]
even-minded, a great hero,
learned in the [four] boundless [states].[6450] (4-5) [6276-6277]

In not a long time I trusted
that follower of the Buddha,[6451]

[6440] *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.
[6441] "Forest Vaccha," a historical monk (and one of many from the Vaccha clan). See DPPN II: 828
[6442] One BJTS alt. reads *gottena*, "by lineage"
[6443] *vadataŋ varo*
[6444] or "in celibacy": reading *bhramacariyaṃ* with BJTS (PTS alt. *brahmacārī*, "being celibate") for PTS *brahmaceraŋ* ("brahmā-[]?)
[6445] or "died," "passed away"
[6446] or dove, *kapoto*, BJTS Sinh. gloss *paraviyak*
[6447] *bhikkhu*
[6448] *jhānarato sadā*
[6449] *pamuditānano*. The Pāli is unambiguous and neither edition provides alt. readings, but one would expect a reading involving *muditā* ("sympathetic joy" or "joy in the joy of others," the third of the four "boundless states") given the reference to them in the final foot, and given that the other three are clearly designated here. Perhaps "always having a greatly pleased face" is to be taken as indicative of being characterized by sympathetic joy (*muditā*).
[6450] also known as *brahmavihāras*: love, pity or compassion, sympathetic joy and even-mindedness or equanimity. I follow BJTS Sinh. gloss in understanding "boundless" (*appamaññāsu kovido*) in this way, and in construing v. [6277] as a continuation of [6276].
[6451] *vissattho nacirenāsiṃ tasmiṃ sugatasāvake*, lit., "I was trusting in [that] follower of the Well-

whose thoughts were without obstructions,
friendly toward all living beings. (6) [6278]

Then whenever [I] approached[6452] him,
every day he preached the *Dhamma*,
and gave [a little of his] food
to me, seated before [his] feet. (7) [6279]

After living [like that] back then,
with great love for the Victor's son,
having died[6453] I went[6454] to heaven,
like home [after] being abroad.[6455] (8) [6280]

Fallen from heaven I'm reborn
as human due to good karma.
Throwing away [life in] the house,
I [then] went forth repeatedly.[6456] (9) [6281]

As monk, ascetic [or] brahmin,
I was thus one who had gone forth,
becoming a forest-dweller
[in] various hundreds [of lives]. (10) [6282]

And now in [my] final rebirth,
a brahmin [named] Vacchagotta
in lovely Kapilavastu,
I set forth along with [my] wife.[6457] (11) [6283]

My mother's pregnancy craving
[when she was] close to giving birth,
resolved [her] to live in the woods,
when [I] had come out of [her] womb. (12) [6284]

[My] mother then gave birth to me
within a beautiful forest.
As I departed from her womb,
they swaddled me in saffron [cloth].[6458] (13) [6285]

Gone-One" (reading °*āsiṃ* with BJTS for PTS *asmiṃ*, "in that")

[6452]lit., "having approached"

[6453]lit., "fallen from there"

[6454]*gato*, lit., "am gone"

[6455]BJTS reads *pavāsā* for PTS (and BJTS alt.) *pavāso*; accepting that reading, and taking it as an ablative, "after" would not require the square brackets

[6456]*bahuso*. BJTS reads *lahuso* ("quickly"). Especially given the following verse, I see no reason to change, and indeed prefer the PTS reading

[6457]reading *vacchagotta dvijo tassa jāyāya* for PTS *Vacchagotto ti Jotissa jāyāya* (" 'Vacchagotta' with [my] wife [named] Jotissa")

[6458]*kāsāyena*, or more specifically, "in a saffron [monk's robe]". Saffron robes (whose origin is

After that Prince Siddhartha was
born, Banner of the Śākyan Clan.[6459]
I became his beloved friend,
held in confidence and honored. (14) [6286]

When Beings' Hardwood[6460] departed,
renouncing [all of his] vast fame,
after having gone forth as well,
I went to the Himalayas. (15) [6287]

Seeing respected Kassapa,
preacher of rigor, in the woods,[6461]
hearing the Victor'd arisen,
I approached the Coachman of Men.[6462] (16) [6288]

He [then] preached the *Dhamma* to me,
with all of the meanings explained.
Then, going forth [under Buddha,]
I went to the forest again. (17) [6289]

Zealously living there I [then]
learned[6463] the six special knowledges.
O! I have obtained a good gain,
being pitied by [my] good friend. (18) [6290]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [6291]

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! (20) [6292]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [6293]

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in the turmeric-soaked shrouds of ancient Indian corpses) were and are used by renouncers of various stripes, though for Buddhist hearers the word certainly invokes (and means) a specifically Buddhist monk's robe.

[6459] *śākyakuladdhajo*

[6460] reading *sattasāre hi nikkhante* (loc. abs. construction) with BJTS (and PTS alt , reading °*sāre hi* for *sārebhi*, sic) for PTS *sārehi nikkhanto* ("departed with hardwoods")

[6461] lit., "in a haunt in the woods"

[6462] *narasrathiŋ*

[6463] *apassayin*, or "saw" "realized"

Thus indeed Venerable Vanavaccha Thera spoke these verses.

The legend of Vanavaccha Thera is finished.

[547. {550.}[6464] Cūlasugandha[6465]]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,[6466]
Best Debater,[6467] [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,[6468]
Bearing the Thirty-Two Great Marks,[6469]
Having[6470] a Fathom-Wide Aura,
Gone into a Net of Light-Rays,[6471] (2) [6295]

as Comforting[6472] 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 meditation[6473]
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,[6474]
with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was

[6464] *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.
[6465] "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
[6466] One BJTS alt. reads *gottena*, "by lineage"
[6467] *vadataŋ varo*
[6468] *anuvyañjanasampanno*
[6469] *dvattiŋsavaralakkhaṇo*
[6470] lit., "Surrounded by"
[6471] *raŋsijālasamosaṭo*
[6472] *assāsetā*
[6473] lit., *samādhi*
[6474] *pahūtadhanadhaññasmiŋ* 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"

seated with a large retinue,
I heard [him preaching] the *Dhamma*,
undying, delighting the mind.[6475] (6) [6299]

Bearing the Thirty-Two Marks[6476] like
the moon with the constellations,
Possessing Eighty Lesser Marks,[6477]
like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays,[6478]
like a shining mountain of gold,[6479]
Having[6480] a Fathom-Wide Aura,
like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced[6481] Victor,
like a mountain [made] of gemstones,
with a Heart Full of Compassion,[6482]
like the ocean through [his] virtue.[6483] (9) [6302]

The Ultimate Man, like Mt. Meru,
[his] Praises are Famous World-wide;[6484]
Widespread with Fame,[6485] the [Great] Hero,
the Sage, who is the Same as Space,[6486] (10) [6303]

Heart Unattached[6487] in every place,
the Leader is [thus] like the wind;
Support[6488] for all living beings,
the Seventh Sage is like the earth. (11) [6304]

[Kassapa,] Unsoiled by the World
like a pink lotus by water,
shines forth like a mountain of fire
Burning the Bad-Speech Undergrowth.[6489] (12) [6305]

[6475] *amataŋ ca manoharaŋ*
[6476] *dvattiŋsalakkhaṇadharo*
[6477] *anuvyañjanasampanno*
[6478] *raŋsijālaparikkhitto*
[6479] *ditto va kanakācalo*
[6480] lit., "Surrounded by"
[6481] *soṇṇānano*
[6482] *karuṇāpuṇṇahadayo*
[6483] reading *guṇena* with BJTS (and PTS alt., also alt. *guṇe*, "in virtue") for PTS *vivaddho* ("without aging"?)
[6484] *lokavissutakittī*
[6485] *yasasā vitato*
[6486] *ākāsasadiso*
[6487] *asaṅga-citto*
[6488] *patiṭṭhā*, support, resting place
[6489] reading *kuvāda*° with BJTS (and PTS alt.) for PTS *kupāda*°. PTS reads the second component

Everywhere, like an antidote,[6490]
he Destroys the Defilement-Poison,[6491]
Adorned with the Scent of Virtue,[6492]
like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues[6493]
like the ocean [is] of gemstones;
Thoroughbred Man[6494] like a Sindh horse,
he Carries Off Defilement's Filth.[6495] (14) [6307]

Like a champion great soldier,
he Crushes the Army of Death;[6496]
he is like a wheel-turning king,
Lord of Wisdom's [Seven] Gems.[6497] (15) [6308]

Just like a man of medicine,[6498]
he Doctors the Illness [called] Faults;[6499]
just like the very best surgeon,
he Drains[6500] the Abscess [called False] Views.[6501] (16) [6309]

At that time, the Torch of the World,[6502]
Honored by Gods along with Men,[6503]
the Sun among Men,[6504] the Victor,
preached *Dhamma* to[6505] his retinue. (17) [6310]

"Giving alms [one becomes] wealthy,
through morals one gains[6506] well-being,

---

of the compound as °*kaccha* ("reed," "marshy land") and BJTS reads it as *gaccha* ("shrub" "small plant"); "undergrowth" attempts to capture both meanings.

[6490] *agado viya*, "counter-poison" "medicine"

[6491] reading *kilesavisanāsako* with BJTS for PTS °*nāyako* ("he is the Leader of poison of the defilements")

[6492] *guṇagandhavibhūsito*

[6493] *guṇānaŋ ākaro*

[6494] *narājaññho*

[6495] *kilesamalahārako*, or "defilement's stains"

[6496] *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

[6497] *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

[6498] *mahābhisakkasaṅkāso*

[6499] *dosavyādhitikicchako*

[6500] °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

[6501] *diṭṭhigaṇḍa*°

[6502] *lokapajjoto*

[6503] *sanarāmarasakkato*

[6504] *narādicco*

[6505] lit., "in"

[6506] *sugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well-Gone-One

through meditation, nirvana:"[6507]
thus indeed he gave instruction. (18) [6311]

Everyone in the retinue
hears that, [his] very sweet[6508] preaching,
pure in beginning, middle, end,
very tasty,[6509] like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching,
pleased in Victor's dispensation,
going to Buddha[6510] for refuge,
I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,[6511]
I covered over the ground of
the perfumed hut [where lived] the Sage
with the four types of fragrant [things],
out of my wish[6512] 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,[6513]
this man will be one who has a
good-smelling body everywhere.
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 Tāvatiṃsa [then]. (25) [6318]

And now in my final rebirth,
I'm born in a clan of brahmins.
When I was dwelling in the womb,

[6507] *nibbāti*, or "he cools off"
[6508] *mahāssādaŋ*
[6509] *mahārasaŋ*
[6510] lit., "to the Well-Gone-One
[6511] reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*
[6512] *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*
[6513] PTS *yahiŋ tahiŋ;* BJTS *tahiṃ tahiṃ*

my mother's body was fragrant.[6514] (26) [6319]

And when I was departing from
[my] mother's womb, then the city,
Śrāvasti, 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 Sela[6515] with retinue. (30) [6323]

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

Morals, meditation, wisdom
and the freedom that's unsurpassed;
cultivating [those] four things,[6516]
I attained [my] arahantship.[6517] (32) [6325]

And when I was a renouncer,[6518]
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][6519]

[6514] lit., "my mother was fragrant through her body"
[6515] #389 {392}, above, esp. vv.66-71 [3648-3653]
[6516] or "cultivating [those] four in the Teaching"
[6517] lit., "destruction of the outflows"
[6518] or "one who had gone forth": *pabbajito*
[6519] this verse is in a more complex meter, with twelve-syllable feet.

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 Cūlasugandha Thera spoke these verses.

The legend of Cūlasugandha Thera is finished.

The Summary:

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

Then there is the Summary of Chapters:

The chapter called Kaṇikāra,
Phalada, Tiṇadāyaka,
Kaccāna, Bhaddiya chapter;
the verses that are counted here
are nine hundred in this[6520] [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, Paccekabuddhāpadāna and Therāpadāna* are fin-

[6520] lit., "here"

ished. Let it be the basis for nirvana![6521]

The Bhaddiya Chapter, the Fifty-Fifth[6522]

Yasa Chapter, the Fifty-Sixth[6523]

[{551.}[6524] Yasa[6525]]

Floating in[6526] the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,[6527] [6331]

covered with *mandālaka*[6528] blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, [6332]

[6521]BJTS 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 (*sātakaṃ*).

[6522]BJTS places this statement above the summary, rather than after it

[6523]PTS ends with its #547 (BJTS {550}), and contains only fifty-five chapters. BJTS concludes with an additional nine *apadānas*, numbered {551} - {559}, and comprising this fifty-sixth chapter.

[6524]*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.

[6525]"Famous," a historical monk, who was truly famous for being among the first sixty arahant monks with the Buddha at the first *pavāraṇā* ceremony when the Buddha sent them wandering with his so-called "Great Commission" (which I call "the Great Dismissal"). On Yasa, see DPPN II: 685-687. This same *apadāna* appears above as #396 {399}, ascribed to a monk named "Sabbadāyaka" (in keeping with v. [6355] = [3852]), verbatim except for a slight change in the first verse of the three-verse concluding refrain,a minor variation in the epithet "Sacrificial Recipient" at [6347] (cf. [3844]), and consistency with BJTS rather than PTS readings in #396. This and the following eight *apadānas* are all ascribed to historical monks seemingly not included in the earlier parts of the text, who thereby are revealed to be in the earlier parts of the text after all, named for their original pious deeds rather than by their own names.

[6526]*ogayha*, "submerged in" "plunged into." BJTS normalizes this by glossing "in the vicinity of the great ocean," but I take it more literally, and assume that the protagonist is a supernatural being for whom this *is* normal.

[6527]PTS *cakkavākā pakūjitā;* BJTS *cakkavākūpakūjitā*

[6528]RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS gloss is *helmällen*, *heḷmäli* = edible white water-lily, Nymphaea Lotus, also the (or a) gloss at [4231], [4233], [4313]. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, Bauhinia purpurea (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is "a water-born plant named *Mandālā"*. At [171] BJTS Sinh. gloss is *taḍāgayangen*, "from the moss," following its reading of [170] "well fixed [in the mosses]". Bot. Dict. *taḍāga* = *sevela*.

covered with fish and tortoises,[6529]
with various birds spread about,[6530]
noisy with peacocks[6531] [and] herons,[6532]
[and] the [calls of birds] like cuckoos.[6533] [6333]

Pigeons[6534] [and] *ravi*-swans[6535] [as well],
ruddy geese[6536] and *nadīcaras*,
lapwings[6537] [and] mynah birds[6538] are here,
small monkeys,[6539] *jīvajīvakas*.[6540] [6334]

[It] resounds with swans and herons,
owls and many *piṅgalas*.
The sand contains the seven gems,
[strewn with] jewels [and costly] pearls. [6335]

All of the trees, made out[6541] of gold,
pervaded by various scents,
are lighting up my palace [there],
by day and night, all of the time. [6336]

Sixty thousand instruments are
being played morning and evening.
Sixteen thousand women [as well]
are waiting on me constantly. [6337]

Happy, with pleasure in [my] heart,
having departed [my] palace,
I worshipped that Greatly Famed One,
Sumedha, Leader of the World. [6338]

Having greeted the Sambuddha,
inviting him [and] Assembly,

[6529] *maccha-kacchapa-sañchannā*
[6530] *samotthatā*, lit., "strewn about," "spread out over"
[6531] *mayura°*
[6532] *°koñca°*
[6533] *kokilādīhi vagguhi*, lit., "and with the lovely [cries] of cuckoos, etc."
[6534] *parevatā*
[6535] *ravihaŋsā*
[6536] *cakkavākā*
[6537] *dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives "bluejay"
[6538] *sāḷikā*, RD: maina (= mynah) birds
[6539] *pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.
[6540] a type of pheasant
[6541] reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*

that Wise One then agreed [to come],
Sumedha, Leader of the World. [6339]

Having preached the *Dhamma* to me,[6542]
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. [6340]

I summoned [all] the people[6543] there:
"All of you gather together.
In the first part of the day,
the Buddha will come to the palace." [6341]

"We dwelling near you have received
something that's well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas." [6342]

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.[6544] [6343]

I went to meet [him] with the five
musical instruments [sounding].
The Supreme Person[6545] sat down on
a chair made out of solid gold. [6344]

I placed[6546] a canopy above,
which was made out of solid gold;
fans are then diffusing [perfumes]
within the Assembly of monks. [6345]

I regaled the monks' Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth[6547] to the monks' Assembly. [6346]

The one whom they called Sumedha,
Sacrificial Recipient,[6548]

[6542]lit., "having done a *dhamma*-talk for me"
[6543]*parijana* (for *parijjanaṃ*), "the people around there," "retinue"
[6544]*vasīsatasahassehi*, that is, masters of the Teaching, arahants.
[6545]*purisuttamo*
[6546]lit., "I made" "I did"
[6547]*pacceka-dussa-yugale*
[6548]*āhutīnaṃ paṭiggaho*

sitting in the monks' Assembly,
spoke these [six] verses [at that time]: [6347]

"This one who [gave] me food and drink
and fed[6549] all of these [monks] with it,
I shall relate details of him;
[all of] you listen to my words: [6348]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. [6349]

In whichever womb he's reborn,
[whether] it's human or divine,
a canopy of solid gold
will always[6550] be carried [for him]. [6350]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. [6351]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. [6352]

Sitting in the monks' Assembly
he will [then] roar the lion's roar.[6551]
On [his] pyre an umbrella's borne;[6552]
beneath it[6553] he is cremated." [6353]

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. [6354]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. [6355]

[6549]*tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ca* ("and all of these [monks]") for PTS *saṅgham etena*
[6550]lit., "every day"
[6551]i.e., announce his arahantship
[6552]i.e., to honor his lofty status
[6553]lit., "beneath the umbrella"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6356]

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! [6357]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6358]

Thus indeed Venerable Yasa Thera spoke these verses.

The legend of Yasa Thera, the first.

[{552.}[6554] Nadī-Kassapa[6555]]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame,
taking the best fruit [of some sort],
I gave [it] to [him], the Teacher, [6359]

The Biped-Lord,[6556] the World's Best One,
Bull of Men. Due to that karma,
I've attained the unshaking state
beyond [all] conquest and defeat. [6360]

In the hundred thousand aeons
since I gave that donation then,

[6554] *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.

[6555] "Kassapa by the River," a historical monk, brother of Uruvela-Kassapa (see v. 36-38 of Uruvela-Kassapa's *apadāna*, [5946]-[5948], above); cf. DPPN II:10. This same *apadāna*, with minor changes (the first two verses are conflated here, and one line is missing), appears above as #437 {440}. There it is ascribed to a monk named Jambuphaliya, "Rose-apple Fruit-er," and on the basis of that ascription BJTS Sinh. gloss says the type of "best fruit" referred to in the first (there second) verse was a rose-apple (*jambu*) fruit. Here, lacking that ascription, BJTS Sinh. gloss is silent as regards the type of fruit that was donated.

[6556] I read this and the following two epithets in the vocative, in keeping with PTS, though BJTS reads them as nominatives, continuing the preceding verse, here and in the repeated version (#{552}). See the latter for the treatment of them as nominatives.

I've come to know no bad rebirth:
that's the fruit of giving the best. [6361]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6362]

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! [6363]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6364]

Thus indeed Venerable Nadīkassapa Thera spoke these verses.

The legend of Nadīkassapa Thera, the second.

[{553.}[6557] Gayā-Kassapa[6558]]

I was dressed in[6559] deer-leather [then],
wearing a [heavy] shoulder-yoke.
Carrying a *khāri* load, I
brought jujubes[6560] to the ashram. [6365]

The Blessed One in that era
was alone with nobody else.[6561]
He then approached my hermitage,
shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart,

[6557] *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.
[6558] "Kassapa from Gayā," a historical monk, brother of Uruvela-Kassapa and Nadīkassapa (see v. 36-38 of Uruvela-Kassapa's *apadāna*, [5946]-[5948], above); cf. DPPN I: 753. This same *apadāna*, with minor changes to the second foot of the first verse (where he is made to wear a shoulder-yoke [above he is made to wear robes of bark]) and the first foot of the second verse (which names the Buddha as Sikhi, here unnamed), appears above as #439 {442}. There it is ascribed to a monk named Kaladāyaka, "Jujube Donor".
[6559] lit., "with"
[6560] *kolaŋ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.
[6561] lit., "without a second"

worshipping[6562] the Compliant One,[6563]
taking [them] with both of my hands
I gave the Buddha jujubes. [6367]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
the fruit of giving jujubes. [6368]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6369]

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! [6370]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6371]

Thus indeed Venerable Gayā-Kassapa Thera spoke these verses.

The legend of Gayā-Kassapa Thera, the third.

[{554.}[6564] Kimbila[6565]]

When Kakusandha passed away,[6566]
the Brahmin, the Perfected One,[6567]
gathering *salala*[6568] flowers,

[6562]lit., "and worshipping"
[6563]*subbataŋ*
[6564]*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.
[6565]the 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*.
[6566]lit., "reached nirvana"
[6567]*vusīmati*, loc. of *vusīmant* = *vusitavant*, "one who has reached perfection" "the Master"
[6568]BJTS Sinh.gloss = *hora*, Bot. Dict. = "large timber tree yielding rezin and oil, Dipterocarpus zeylanicus (*Dipterocarp.*)"

I constructed a pavilion.[6569] [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 or[6570] standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. [6374]

Within just this [present] aeon[6571]
since I [thus] worshipped[6572] 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]

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.

[6569] lit., "I caused a pavilion (*maṇḍapa*) to be constructed," caus. of *karoti*

[6570] lit., "and," *ca*

[6571] Kakusandha 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.

[6572] lit., "did *pūjā*"

[{555.}[6573] Vajjīputta[6574]]

The Blessed One, Thousand-Rayed One,[6575]
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. [6379]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems attached. [6380]

In the ninety-four 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. [6381]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6382]

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! [6383]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6384]

Thus indeed Venerable Vajjīputta Thera spoke these verses.

The legend of Vajjīputta Thera, the fifth.

[6573] *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.

[6574] a historical monk, "Son of the Vajjian [King]," who was indeed the son of a Licchavi king (assuming he is DPPN Vajjiputta (2); see DPPN II: 810-811). This same *apadāna* appears above as #501 {504}, ascribed to a monk named Avaṭaphaliya (in parallel texts and one PTS alt. sp. Avaṇṭa°), meaning "Stemless Fruit Giver". The present version differs from #501 {504} only in two minor ways: the opening epithet *sataraṃsi* ("Hundred-Rayed One") in the latter becomes "Thousand-Rayed One" (*sahassaraṃsi*) here, and in the final line of v. 2 of #501 {504} (and all the parallel texts) the fruit is specified to be "with stems removed" (*avaṇṭa*) whereas here the fruit is specified to be "with stems attached" (*savaṇṭaṃ*). With similarly minor variations, parallel texts are found as #378 {381} as #463 {466}.

[6575] *sahassaraṃsi*, i.e., "the Sun"

[{556.}[6576] Uttara[6577]]

The Sambuddha named Sumedha,
Bearing the Thirty-two Great Marks,
Seclusion-Lover, Blessed One,
came up to the Himalayas. [6385]

Plunged into the Himalayas,
the Chief, Compassionate, the Sage,
getting into lotus posture,[6578]
sat down, the Ultimate Person. [6386]

I was a sorcerer[6579] back then,
[one who could] travel through the sky;
taking my well-gone[6580] trident I
was going through the sky [right there]. [6387]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,[6581]
the Buddha blazed forth in the woods,
like a regal *sal* tree in bloom. [6388]

Coming down from atop the woods,
the Buddha's rays filled [all of] space,
with the color of a reed-fire.[6582]
Seeing [that], I pleased [my own] heart. [6389]

Wandering, I saw a flower,
a dinner-plate[6583] with divine scent.
Carrying three [of those] flowers,

[6576] *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.

[6577] a historical monk, see DPPN I:349. This same *apadāna*, with slight variations, is included above as #498 {501}, where it is ascribed to a monk named Tīṇikaṇikārapupphiya ("Three *Kaṇikāra* Flowers-er"), based on the nature of the original gift. The slight variations here are: reading *bhagavā* for *sambuddho* in the third foot of v. 1 [6385]; reading "well-gone" (*sugataṃ*) for "well-made" in v. 3 [6387]; reading *puṇṇamāye* for *puṇṇamāse* in v. 4 [6388]; reading "I don't know" (*na jānāmi*) for "I don't get born in" (*na jāyāmi*) in v. 21 [6405]; eliding the last two feet of v. 27 [6411], which #498 {501} presents as a six-footed verse.

[6578] lit., "crouching with his legs crossed"

[6579] *vijjādharo*, "spell-knower"

[6580] *sugataṃ*, perhaps a mistake for *sukataṃ* ("well-made")

[6581] i.e., when it is full, *puṇṇamāye* [mistake for *puṇṇamāse*?] *va candimā*

[6582] lit., "similar to the color of a reed-fire"

[6583] *kaṇṇikāra, kaṇikāra* = Sinhala *kinihiriya*, Pterospermum acerifolium, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

I offered[6584] [them] to the Buddha.[6585] [6390]

Through Buddha's majestic power,
[just] then those three flowers of mine,
stems turned upward, petals downward,
they're making shade for the Teacher. [6391]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. [6392]

There my well-constructed mansion
was known [by the name] "Dinner-Plate."[6586]
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. [6393]

A hundred thousand pinnacles,
a mil-*kaṇḍa*[6587] cent-*bheṇḍu*[6588] [large],
made of gold, covered in flags,
appeared for me on that mansion. [6394]

Palanquins made out of crystal,
made of gold [or] made of gemstones,
and also made out of rubies,
go where I wish[6589] if I should wish. [6395]

And there was an expensive bed,
which had an assembled[6590] mattress,
with a wool blanket[6591] on one end,
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm
wandering in divine travels,

[6584] lit., "did *pūjā*"
[6585] lit., "to the Best Buddha"
[6586] *kaṇikārîti ñāyati*
[6587] here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .
[6588] following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.
[6589] *yenicchakā*, following BJTS Sinhala gloss *kämäti tänaka*
[6590] °*vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)
[6591] reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

going according to [my] wish,
honored by the gods' assembly. [6397]

I stand on flowers[6592] underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].[6593] [6398]

[There] sixty thousand instruments
wait on me evening and morning.
They're attending me constantly,
by night and day they're not lazy. [6399]

I delight in play and pleasures;[6594]
desiring desires, I rejoice
due to the dances and singing,
the percussion and speeches there. [6400]

Eating and drinking there I'm then
rejoicing among the thirty,[6595]
together with troops of women
I rejoice in [my] great mansion.[6596] [6401]

And five hundred [different] times,
I exercised divine rule [there].
And three hundred [different] times,
I was a king who turns the wheel.
[And I enjoyed] much local rule,
innumerable by counting. [6402]

Transmigrating from birth to birth,
I receive many possessions.
I have no lack of possessions:
that's the fruit of Buddha-*pūjā*. [6403]

I transmigrate in [just] two states:
that of a god, or of a man.
I know no other rebirth [state]:
that's the fruit of Buddha-*pūjā*. [6404]

I am born in the two [high] clans,
kṣatriyan and also brahmin.

[6592] lit., "on a flower"
[6593] or perhaps flowers? Or both, i.e. trees in bloom?
[6594] *khiḍḍāratiyā*
[6595] *tidase*, i.e., in Tāvatiṃsa heaven
[6596] *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

I'm not aware of lesser clans:
that's the fruit of Buddha-*pūjā*. [6405]

Elephant- [and] horse-vehicles,
palanquins [and] chariots [too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6406]

Troops of slaves [and] troops of slave-girls,
and women who are all decked out,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6407]

Silk material, woolen stuff,
khoma cloth and cotton [goods too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6408]

New clothing and fruit which is fresh,
pure[6597] food of foremost tastiness,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6409]

[People saying,] "eat this, enjoy
this, please lie down on this [fine] bed,"
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6410]

Everywhere I'm given honor[6598]
[and] I have very lofty fame,
always in the majority,[6599]
my retinue has no factions. [6411]

I'm not aware of[6600] cold [nor] heat,
[and] burning fever[6601] is not known.
Likewise there is not found in me,
suffering of the mind [or] heart. [6412]

Having been the color of gold,
I transmigrate from birth to birth.
I do not know a bad color:
that's the fruit of Buddha-*pūjā*. [6413]

[6597] *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot
[6598] lit., "*pūjā*"
[6599] *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"
[6600] or "I do not know," *na jānāmi*
[6601] *pariḷāho*

Falling down from the world of gods,
incited by [my] wholesome roots,
I am reborn in Śrāvasti,[6602]
in a wealthy [clan] with big halls.[6603] [6414]

Giving up the five sense pleasures,[6604]
I went forth into homelessness.
Being [only] seven years old,
I attained [my] arahantship. [6415]

Knowing [my] virtue, the Buddha,
the Eyeful One, [then] ordained [me].
A young boy worthy of honor:
that's the fruit of Buddha-*pūjā*. [6416]

The divine eye is purified;
I'm skilled in meditative states.[6605]
Special knowledges perfected:
that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,
skilled in [all] the superpowers,[6606]
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. [6418]

In the thirty thousand aeons
since I worshipped[6607] the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [6419]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6420]

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! [6421]

[6602] lit., "in the city, Śrāvasti,"
[6603] *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")
[6604] *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses
[6605] *samādhikusalo ahaŋ*
[6606] *iddhipādesu kovido*
[6607] lit., "did *pūjā*"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6422]

Thus indeed Venerable Uttara Thera spoke these verses.

The legend of Uttara Thera, the sixth.

[{557.}[6608] Apara Uttara[6609]]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped[6610] [that Buddha's] relics. [6423]

In the ninety-four aeons since
I worshipped[6611] [those] relics [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship. [6424]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6425]

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! [6426]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6427]

Thus indeed Venerable Apara Uttara Thera spoke these verses.

The legend of Apara Uttara Thera, the seventh.

[6608] *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.
[6609] "A Different Uttara," likewise a historical monk, see DPPN I:350. This same *apadāna* appears above, verbatim, as #483 {486}, where it is ascribed to a monk named Dhātupūjaka ("Relic-Worshipper")
[6610] lit., "did *pūjā*"
[6611] lit., "did *pūjā*"

[{558.}[6612] Bhaddajī[6613]]

I, having plunged into a pond,
served by various elephants,
am pulling up lotus root there,
because [they're what] I'm eating then. [6428]

The Buddha[6614] in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,[6615] the Buddha
is traveling[6616] through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking[6617] upward [at the sky,]
I saw the Leader of the World. [6429-6430]

Remaining in that very place,
I invited the World-Leader:
"Honey is flowing from the roots
[and] milk [and] oil[6618] [flow] from the stems;
let the Buddha, the Eyeful One,
with pity accept [some] from me." [6431]

Then the Teacher, Compassionate,
the Greatly Famed One, descended.
The Eyeful One, with pity then,
accepted [that] alms food of mine.
Accepting [it], the Sambuddha
expressed [his] thanks to me [like this]: [6432]

"Be happy, O merit-filled one;
let your rebirth be accomplished.
Due to this gift of lotus root,
may you receive huge happiness." [6433]

[6612] *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.

[6613] "Honorable Lucky One," a historical monk, see DPPN II:349-350. This same *apadāna* is included above as #480 {483}, where it is ascribed to a monk named Bhisadāyaka ("Lotus-Root Donor"), with slight variations in the formatting of the individual verses and reading *bhisaṃ* ("lotus root") for *bhikkhaṃ* ("alms food") in v. 15 [6442].

[6614] lit., "the Blessed One"

[6615] *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

[6616] lit., "going," elsewhere translated as "flying" given the context

[6617] *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

[6618] *sappi*, lit., ghee, clarified butter (*gī tel*)

Having said that, the Sambuddha,
the one whose name was "Best Lotus,"
the Sambuddha, taking [that] food,
the Victor flew off[6619] through the sky. [6434]

Having taken [more] lotus root,
I came [back] to my hermitage.
Hanging that root up in a tree,
I remembered my offering. [6435]

A massive wind[-storm] then arose;
it agitated[6620] the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. [6436]

Then lightening falling [from the sky,]
struck[6621] [me right] on [top of] my head.
[Because of that,] sitting down,
I passed away [right] on the spot. [6437]

[Then] bound up with my good[6622] karma,
I was reborn in Tusitā.
[When] my [human] body fell down,
I delighted in the gods' world. [6438]

Eighty-six thousand women [then,]
decked out [in fine clothes and jewelry,]
wait on me evening and morning:
the fruit of giving lotus root. [6439]

Having come to a human womb,
I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. [6440]

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. [6441]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. [6442]

[6619] lit., "went"
[6620] reading *sañcālesi* with BJTS for PTS *sañjālesi*
[6621] lit., "fell down"
[6622] lit., "meritorious"

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6443]

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! [6444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6445]

Thus indeed Venerable Bhaddajī Thera spoke these verses.

The legend of Bhaddajī Thera, the eighth.

[{559.}[6623] Sīvaka[6624]]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.[6625] [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.

[6623] *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.
[6624] "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as #472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")
[6625] *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ 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 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.

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].)

Praise Him, the Blessed One, the Worthy One, the Fully Complete Buddha[6626]

[6626] BJTS places the *namaskāra* after the title *Therī-apadāna*.

The Legends of the Therīs

Now listen to the legends of the Therīs:[6627]

Sumedhā Chapter, the First

[1. Sumedhā[6628]]

When Koṇāgamana, Blessed One,
was in his new dwelling, monastic ashram,[6629]
[we] who were three female friends, [then]
donated a monastery.[6630] (1) [1]

Ten times [and then] a hundred times,
and then a hundred hundred times,[6631]
we were reborn among the gods;
who could tell the human rebirths? (2) [2]

[6627]this command (in the second person imperative plural) is omitted by BJTS even though it gives the parallel commands in verse (1) [5] of *Buddha-apadāna* and at the beginning of *Paccekabuddha-apadāna* and *Thera-apadāna*. The cty omits the Therīs altogether, despite having defined *Apadāna*, in its *nidāna*, as constituted by Buddha, Paccekabuddha, Thera and Therī sections.

[6628]"Very Wise Woman"

[6629]lit., "a hermitage for the Assembly," "a monastic hermitage". These two feet are oddly out of meter with the rest of this text (and nearly the whole *Apadāna*); rather than eight syllables, the first foot contains nine, and the second foot contains eleven syllables, as though the author decided halfway through the first verse to refrain from adopting a more elegant meter in favor of matching the meter in what had come before, with very few exceptions, in the parallel *Thera-apadāna*. But cf notes to *Therāpadāna* verses such as[288], [359] and [362] for exceptions to this statement (though not an exact meter-match).

[6630]lit., "gave a *vihāra-dāna* [=monastery-gift]".

[6631]BJTS reads a 14-syllable first foot and an 8-syllable second one, lit., "ten times, hundred times, thousand times, hundred times hundred times". It also reads *mānusake* for *mānuse* (PTS) to produce a nine-syllable fourth foot. Both texts provide nine-syllable first, third and fourth feet in the following verse (3), before finally settling in to the standard 8-8-8-8. See n. 4 above. Are these problems with the transmission, or experiments with (or heedlessness about) meter?

Among gods we had vast power;
who could tell the human [power]?
Chief queen of a seven-gemmer,[6632]
I was[6633] the gem of a woman. (3) [3]

Here with wholesome [karma] heaped up,[6634]
[we're] people from successful clans:
Dhanañjānī and Khemā too,
along with me, the women three. (4) [4]

Making that hermitage well-made,
with every part [of it] adorned,
delighted we donated [it]
to the Buddha-led Assembly.[6635] (5) [5]

In whichever place I'm reborn,
in accordance with[6636] that karma,
among the gods and humans too,
I attain the foremost station. (6) [6]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[6637]
was born, the Best of Debaters. (7) [7]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (8) [8]

That [ruler] had seven daughters,
royal maidens raised in comfort.
Fond of waiting on the Buddha,
they practiced the religious life.[6638] (9) [9]

Being the ally of those [girls],
steadfast in the moral precepts,

[6632]here the possession of "seven gems" (*sattaratana*) by a wheel-turning (*cakkavatti*) monarch has become a free-standing designation of the latter (perhaps better translated as "chief queen of a possessor of the seven gems" [or, metrically, "a seven-gem-holder's chief queen"]). Note that she herself is one of those seven gems, as stated in the next foot.
[6633]reading *āsiṃ* (BJTS) for *bhaviŋ* (PTS).
[6634]reading *sañcitakusalā* (BJTS) for *sañcitā kusalaŋ* (PTS), though they amount to the same thing.
[6635]lit., "to the Assembly (*saṅgha*, the monks' Assembly) headed up by the Buddha.
[6636]reading *vāhasā* (BJTS) for *vahasā* (PTS).
[6637]BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[6638]lit., "they fared according to the Brahma-faring," i.e., they led a celibate (*brahmacariya*) existence.

giving gifts [very] carefully,
I practiced vows while in the house.(10) [10]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (11) [11]

Fallen thence, I went to Yāma,[6639]
[and] then I went to Tusitā,
and then to Nimmānarati,
and then Vāsavatti City. (12) [12]

In whichever place I'm reborn,
steadfast in [doing] good karma,[6640]
I was fixed in the chief queen's place
of the kings in all those [heavens]. (13) [13]

Fallen then into humanness,
I was fixed in the chief queen's place
of kings who turned the wheel [of law]
and kings [commanding] large regions.[6641] (14) [14]

Having experienced happiness
among gods and also humans,
being comfortable everywhere,
I traveled on[6642] through several births. (15) [15]

That [gift's][6643] the reason, that's the cause,
root, patience for the dispensation,
the first identification,[6644]
nirvana of this *Dhamma*-lover. (16) [16][6645]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[6639]Yāma, Tusita, Nimmānarati and Vāsavatti are all classes of deities = heavens in the Buddhist cosmology.
[6640]lit., "meritorious (*puñña*) karma".
[6641]*maṇḍalīnañ ca rājūnaṃ*, lit., "of kings who [ruled] circles [of kings]"
[6642]or "I transmigrated," *saṃsāriṃ*.
[6643]this follows the lead of the BJTS SInhala gloss, which understands the string of "that" pronouns to refer to the foundational gift of a *vihāra* that led to the aforementioned bliss in heavenly and human states.
[6644]*samodhānaṃ*, the term used in the *Jātaka* for the "identifications" the Buddha makes there between characters in the story and characters in his own present-day. Here, then, the claim seems to be that the gift of the *vihāra* is the first/earliest act of merit that Sumedhā is identified with/by. But I find this verse quite difficult, and this translation is at best provisional.
[6645]this verse has nine syllables in the second and fourth foot, rather than the expected eight, so I have translated accordingly.

Like elephants with broken chains,
I am living without constraint. (17) [17]

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! (18) [18]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [19]

Thus indeed Venerable[6646] Bhikkhunī Sumedhā spoke these verses.

[The legend of Sumedhā Therī is finished.][6647]

[2. Mekhalādāyikā[6648]]

I had a stupa constructed[6649]
for Siddhattha, the Blessed One.
I gifted [my] waist ornament[6650]
so the Teacher could be repaired.[6651] (1) [20]

When that great stupa was finished,
I gave another ornament[6652]
for the Sage, the Guide of the World,
[feeling well-]pleased by [my] own hands. (2) [21]

In the ninety-four aeons since
I gave that waist-ornament then,
I've come to know no bad rebirth:
that's the fruit of building stupas. (3) [22]

My defilements are [now] burnt up;
all [new] existence is destroyed.

[6646] BJTS omits *āyasmā*.
[6647] PTS omits this concluding line from the present *apadāna* but includes it in the subsequent ones. BJTS reading of the concluding line numbers each *apadāna* according to its place in the ten-poem "chapter," hence this one reads, "The legend of Sumedhā Therī, the first". I follow the PTS style.
[6648] "Waist-Ornament-Giver". *Mekhala* or *mekhalikā* was an ornament worn by women on the waist, often made of precious metals and gems.
[6649] reading *kārāpikā* (BJTS, PTS alt) for *kārāpitā* ("was built," PTS)
[6650] presumably a valuable *mekhala* which was then sold in order to pay for the repairs.
[6651] lit., "for the sake of repairing of the Teacher." Here the stupa *is* the Buddha.
[6652] lit., "again I gave a waist-ornament".

Like elephants with broken chains,
I am living without constraint. (4) [23]

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) [24]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [25]

Thus indeed Bhikkhunī Mekhalādāyikā Therī[6653] spoke these verses.

The legend of Mekhalādāyikā Therī is finished.

[3. Maṇḍapadāyikā[6654]]

A pavilion was built by me
for Buddha Koṇāgamana,
and I gave robes unceasingly
to the Buddha, the World's Kinsman. (1) [26]

Whichever country I go to,
a small town [or] royal city,
I'm given *pūjā* everywhere:
that is the fruit of good karma.[6655] (2) [27]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [28]

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! (4) [29]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [30]

[6653]BJTS, PTS alt omit *therī*.
[6654]"Raised-Platform-Donor".
[6655]lit., "of meritorious karma".

Thus indeed Bhikkhunī Maṇḍapadāyikā spoke these verses.

The legend of Maṇḍapadāyikā Therī is finished.

[4. Saṅkamanattā[6656]]

When Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One,
was traveling along the road,
making living beings cross over, (1) [31]

after coming out of [my] house,
with face cast down, I laid down [there].
The World's Best One, Compassionate,
then took a step [right] on [my] head. (2) [32]

After having stepped on [my] head,
the Leader of the World [then] left.
Due to the pleasure in [my] heart,
I went to Tusitā [Heaven]. (3) [33]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [34]

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) [35]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [36]

Thus indeed Bhikkhunī Saṅkamanattā spoke these verses.

The legend of Saṅkamanattā Therī is finished.

[6656] "Cross-Over-er".

[5. Tīṇinaḷamālikā[6657]]

On Candabhāgā River's bank,
I was a *kinnarī* back then.[6658]
I saw the Stainless Buddha [there],
Self-Become, the Unconquered One. (1) [37]

Happy, with pleasure in [my] heart,
awe-struck,[6659] with hands pressed together,
taking a garland made of reeds,
I worshipped the Self-Become One. (2) [38]

Due to that karma done very well,
I went to the Thirty-Three [Gods].[6660]
I was fixed in the chief queen's place
of thirty-six kings of the gods. (3) [39-40]

I was fixed in the chief queen's place
of ten kings who were wheel-turners.
My heart being agitated,[6661]
I went forth into homelessness. (4) [40]

My defilements are [now] burnt up;
existence has been slain for me.[6662]
All [my] defilements are destroyed;
now there will be no more rebirth. (5) [42][6663]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [41]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [43]

[6657]BJTS omits *Tīṇī°*. The name means "[Three] (or perhaps we should read *tiṇī*, [Grass]) Reed Garland-er".
[6658]see note to *Therāpadāna* v. [1886]
[6659]*vedajāto*
[6660]lit., "I went to the Group of Thirty-Three". BJTS reads "Due to that karma [so] well done, with intention and [firm] resolve, leaving [my] *kinnarī* body, I was born [with] the Thirty-Three," and places the last two feet of the verse at the beginning of the next one.
[6661]reading *saṃvejetvāna me cittaṃ* (BJTS, PTS alt) for *saṃvedayitvā kusalaṃ* ("having felt/experienced [my] wholesome [karma]," PTS).
[6662]BJTS reads "all [new] existence is destroyed."
[6663]BJTS inverts the order of verses (5) and (6).

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! (8) [44]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [45]

Thus indeed Bhikkhunī Tīṇinaḷamālikā spoke these verses.

The legend of Tīṇinaḷamālikā Therī is finished.

[6. Ekapiṇḍadāyikā[6664]]

In the city, Bandhumatī,
there was a king[6665] named Bandhuma.[6666]
I was [then] the wife of that king,
behaving in a certain way.[6667] (1) [46]

Gone off alone, having sat down,
I then reflected in this way:
"I've done no wholesome [deeds] that [I]
can take [and] go [when I have died]. (2) [47]

I have no doubt about the fact
that I'll certainly go to hell,
blazingly hot, laden with grief,
of frightful form, [and] very cruel." (3) [48]

After having approached the king,
I [then] spoke these words [to him]:
"O kṣatriyan, do give to me
one monk, [whom] I will [thenceforth] feed." (4) [49]

That great king gave a monk to me,
with cultivated faculties.
After having taken his bowl,
I satisfied [him] with milk-rice.[6668] (5) [50]

[6664]"One Ball [of Food] Donor". BJTS reads Ekapiṇḍapātadāyikā, "Giver of one begged-for-alms-meal"
[6665]lit., "a kṣatriyan".
[6666]"Kinsman," according to my notes (ref?) also the name of the king-father of Vipassi Buddha
[6667]BJTS reads *ekajjhaṃ*, "together [with the king] (?)".
[6668]lit., "the ultimate food." See n. to *Therāpadāna* v. [28-29]

Having filled [it] up with milk-rice,
I [applied some] scented ointment.
Covering it with [some] netting,
I closed [it] with a blue lotus.[6669] (6) [51]

Making that my object of thought[6670]
for as long as [my] life [lasted],
bringing pleasure to [my] heart there,
I went to Tāvatiṃsa [then]. (7) [52]

I was fixed in the chief queen's place
of thirty kings among the gods.
Whatever my mind wishes for
comes into being as desired. (8) [53]

I was fixed in the chief queen's place
of twenty kings who turned the wheel.
With accumulated [merit,]
I transmigrated through lifetimes. (9) [54]

I am set free from every bond;
my substrata are gone away;[6671]
all defilements are extinguished;
now there will be no more rebirth. (10) [55]

In the ninety-one aeons since
I gave that almsgiving back then,
I've come to know no bad rebirth:
that's the fruit of food that's begged for. (11) [56]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [57]

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! (13) [58]

[6669] BJTS reads *vatthayugena*, "with a pair of cloths". Some PTS alt give *mahācolena*, "a big piece of cloth". The term *mahānela* is obscure, but used again in *Therī-apadāna* v. [79], below, where it more clearly refers to a blue lotus flower (perhaps through conflation with *mahanel*, or *mānel*, one of the Sinhala names for the blue lotus flower [*uppala*]). This translation follows the lead of BJTS Sinhala gloss, which in the case of v. [79] takes the term to be equivalent to the Sinhala *mahanel*.

[6670] lit., "Remembering that as my object of sense." Buddhist schematics thought one such sense-object (Sinhala *aramuṇu*) and in context, the meaning is clearly that she continued to think about that almsgiving for the rest of her life.

[6671] *upādikā*, the foundations of defilement (*kilesas*).

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [59]

Thus indeed Bhikkhunī Ekapiṇḍadāyikā spoke these verses.

The legend of Ekapiṇḍadāyikā Therī is finished.

[7. Kaṭacchubhikkhadāyikā[6672]]

Taking a spoonful of begged food,
I gave it to the Best Buddha,
the Teacher, whose name was Tissa,
who was wandering, begging food. (1) [60]

Accepting [it,] the Sambuddha,
Tissa, Chief Leader of the World,
the Teacher, standing on the road,
uttered[6673] this thanksgiving to me: (2) [61]

"Giving this spoonful of begged food,
you will go to Tāvatiṃsa.
You'll be fixed in the chief queen's place
of thirty-six kings of the gods. (3) [62]

You'll be fixed in the chief queen's place
of fifty kings who turn the wheel.
Everything your mind may wish for,
you will receive [it] every day. (4) [63]

Having enjoyed [great] happiness,
you will go forth, possessionless.[6674]
Destroying all [your] defilements,
you'll reach nirvana, undefiled." (5) [64]

Having said this, the Sambuddha,
Tissa, Chief Leader of the World,
the Hero, flew into the sky,
just like a swan-king in the air. (6) [65]

Well-given was my superb gift;
well-sacrificed my sacrifice.[6675]

[6672] "Spoonful of Begged-for-Food Donor"
[6673] lit., "made"
[6674] lit., "having nothing".
[6675] lit., "sacrificial attainment," *yāgasampadā*.

Giving that spoonful of begged food,
I've attained the unshaking state. (7) [66]

In the ninety-two aeons since
I gave that almsgiving back then,
I've come to know no bad rebirth:
that's the fruit of giving begged food. (8) [67]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [68]

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! (10) [69]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [70]

Thus indeed Bhikkhunī Kaṭacchubhikkhadāyikā spoke these verses.

The legend of Kaṭacchubhikkhadāyikā Therī is finished.

[8. Sattuppalamālikāya[6676]]

In Aruṇavatī City,
lived a king[6677] named Aruṇavā.
I was [then] the wife of that king,
sent out [by him] on a journey.[6678] (1) [71]

Having taken seven flowers,
divinely perfumed blue lotus,
lying down in [that] fine palace,
I reflected in this way then: (2) [72]

"What use are these flowers to me,[6679]
planted on [the top of] my head?
They'll be better for me offered
to the Best Buddha's [great] knowledge. (3) [73]

[6676]"Seven Blue Lotus Flower-er."
[6677]lit., "a kṣatriyan"
[6678]reading *cārikaṃ cārayām' ahaṃ* (BJTS) for *na mālaŋ pādayām' ahaŋ* ("I didn't ? a garland," PTS).
[6679]lit., "What then for me with these flowers…?"

They're honoring the Sambuddha;
sitting near the [palace] doorway,
when the Sambuddha arrives here,
I [too] will worship the Great Sage." (4) [74]

Splendid like an arjuna [tree],[6680]
like a lion, the king of beasts,
along with the monks' Assembly,
the Victor [then] came on the road. (5) [75]

After seeing the Buddha's rays,
happy, with a mind that was moved,
having opened up the door, I
[then] worshipped the Best of Buddhas. (6) [76]

I scattered up in the sky [there]
those seven blue lotus flowers.
[Then] covering the Buddha's head,
they were held up [there in the sky]. (7) [77]

Thrilled at heart, with a happy mind,
awe-struck,[6681] with hands pressed together,
bringing pleasure to [my] heart there,
I went to Tāvatiṃsa [then]. (8) [78]

Blue lotus[6682][-flower] canopies
are carried on top of my head.
I [then] exude divine perfumes:
the fruit of seven lotuses. (9) [79]

Whenever I am sent [somewhere]
with my assembly of kinsfolk,
blue lotuses are carried then
over my entire[6683] retinue. (10) [80]

I was fixed in the chief queen's place
of seventy kings of the gods.
Everywhere a female ruler,
I transmigrated birth to birth. (11) [81]

I was fixed in the chief queen's place
of sixty-three wheel-turning kings.
They all conform to my [wishes];

[6680] *kakudha* = kumbuk, cf. note to *Therāpadāna* v. [1800].
[6681] *vedajāto*
[6682] cf. above, n. to *Therī-apadāna* v. [51], on this obscure term.
[6683] lit., "as far as my". Pronounce as two syllables when chanting, to keep the meter.

I'm one whose words are listened to.[6684] (12) [82]

My color and exuded scent
are those of blue lotus flowers;
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (13) [83]

Skillful in the superpowers,
fond of wisdom's parts as focus,[6685]
special knowledges perfected:
that's the fruit of Buddha-*pūjā*. (14) [84]

Skilled in retaining mindfulness,[6686]
pastured in calm-meditation,
undertaking fit exertion:[6687]
that's the fruit of Buddha-*pūjā*. (15) [85]

My effort bearing the burden
brought me release from attachments;[6688]
defilements are all destroyed,
now there will be no more rebirth. (16) [86]

In the thirty-one aeons since
I worshipped [him with that] flower,
I've come to know no bad rebirth;
that's the fruit of Buddha-*pūjā*. (17) [87]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [88]

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! (19) [89]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [90]

Thus indeed Bhikkhunī Sattuppalamālikāya spoke these verses.

[6684] lit., "one whose words are to be taken," reading *ādeyyavacanā* (BJTS, PTS alt) for *adeyya°* (PTS).
[6685] see note to *Therāpadāna* v. [309].
[6686] See note to *Therāpadāna* v. [309].
[6687] see note to *Therāpadāna* v. [310].
[6688] see *Therāpadāna* v. [649] for these same two feet.

The legend of Sattuppalamālikāya Therī[6689] is finished.

[9. Pañcadīpikā[6690]]

In the city, Haṃsavatī,
I was a wanderer back then.
From hermitage to hermitage,
I wandered desiring the good.[6691] (1) [91]

One day when the moon was waning,[6692]
I saw the supreme Bodhi [Tree].
Bringing pleasure to [my] heart there,
I sat down at that Bodhi's roots. (2) [92]

Standing with a heart of reverence,
hands pressed together on [my] head,
knowing mental happiness [there,]
I then reflected in this way: (3) [93]

"If [he] has limitless virtue,
is unique, without a rival,
let Buddha show me a marvel;
let him make this Bodhi [Tree] shine." (4) [94]

When I made that aspiration,
the Bodhi Tree did then blaze up.
It shined forth in all directions,
displaying[6693] every good color.[6694] (5) [95]

Seven nights and days I sat there,
at the roots of that Bodhi [Tree],
[and] when the seventh day arrived,
I made an offering[6695] of lamps. (6) [96]

Setting them around my seat [there,]
I [proceeded to] light five lamps.

[6689]This is the BJTS reading; PTS reads *Bhikkhunī Sattuppalamālikāya*
[6690]"Five-Lamp-er"
[6691]lit., "for the sake of wholesome [karma]."
[6692]*kālapakkhamhi divase*, lit., "on a day in the waning-moon [half of the month]," perhaps to be taken as the moonless fortnight (Sinhala *māse poya*) or the night of the new moon (Sinhala *amāvaka poya*).
[6693]lit., "it was".
[6694]or "all the color of gold" (*sabbasovaṇṇayā*).
[6695]*pūjā*.

[And] then my lamps [all remained] lit,
until the sun did rise [again]. (7) [97]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [98]

There my well-made divine mansion
was known as "Pañcadīpī"[6696] then.
It was a hundred leagues in height,
[and] sixty leagues in width back then.[6697] (9) [99]

Uncountable numbers of lamps
are burning in my surroundings.
The divine world is [then] lit up
with lamp-light, up to its edges.[6698] (10) [100]

If when standing looking eastward,
I should desire to see [something],
above, below, also across,
I see everything with [my] eyes. (11) [101]

As far as I should wish to see,[6699]
things well done and things not well done,[6700]
there's no obstruction [to my sight]
in the trees and the mountains there. (12) [102]

I was fixed in the chief queen's place
of eighty kings among the gods.
I was fixed in the chief queen's place
of one hundred wheel-turning kings. (13) [103]

In whichever womb I'm reborn,
[whether] it's human or divine,
in my surroundings, a [whole] lakh
of lamps are burning [there] for me. (14) [104]

Fallen from the world of the gods,
being born in a mother's womb,

[6696]"Five Lamps"

[6697]BJTS reads "sixty leagues in height" and "thirty leagues in width". In the parallel text #15, below, this is the reading of both PTS and BJTS, but here PTS gives "a hundred" and "sixty" so I have retained that difference in the translation.

[6698]lit., "as far as [its extent]".

[6699]reading *daṭṭhuṃ* (BJTS, PTS alt) for *dasuŋ* (PTS). PTS reads *daṭṭhuŋ* in the parallel text (#15), below.

[6700]BJTS reads "good rebirths and bad rebirths".

while I was in that mother's womb,
my eyes were open all the time.[6701] (15) [105]

Due to my having good karma,[6702]
an [entire] hundred thousand lamps
are lit in the lying-in room:
that's the fruit of [giving] five lamps. (16) [106]

When my final rebirth occurred,
I turned [my] mind away [from lust].
I attained the unaging [and]
undying cool state, nirvana. (17) [107]

[When] I was [but] seven years old,
I attained [my] arahantship.
Discerning [my] virtue, Buddha
Gotama ordained [me right then]. (18) [108]

Meditating on a platform,[6703]
beneath a tree, in palaces,
in caves or empty buildings [then]
five lamps are burning [there] for me. (19) [109]

My divine eye is purified;
I am skilled in concentration.
I excel in special knowledges:
that's the fruit of [giving] five lamps. (20) [110]

Every achievement is achieved;
[my] duty's done, [I'm] undefiled.
With five lamps I'm worshipping [your]
feet, Great Hero, o Eyeful One. (21) [111]

In the hundred thousand aeons
since I gave [him] those lamps back then,
I've come to know no bad rebirth:
that's the fruit of [giving] five lamps. (22) [112]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [113]

Being in Best Buddha's presence
was a very good thing for me.

[6701] lit., "my eyes are not closing"
[6702] lit., "because of [my] being endowed with meritorious karma".
[6703] or "pavilion"

The three knowledges are attained;
[I have] done what the Buddha taught! (24) [114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [115]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

[10. Udakadāyikā[6704]]

In the city, Bandhumatī,
I was a water-fetcher then.
Living by carrying water,
I'm raising [my] children that way.[6705] (1) [116]

"I lack the things to be given
in the unsurpassed merit-field."
Going to a water-tower,[6706]
I supplied [the Buddha][6707] water. (2) [117]

Due to that karma done very well,
I went to Tāvatiṃsa [then].
There I had a well-made mansion
fashioned by carrying water.[6708] (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.[6709] (4) [119]

[6704]"Water-Giver"

[6705]lit., "by means of that" or "through that".

[6706]in 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).

[6707]since this was ninety-one aeons ago, the Buddha was presumably Vipassi.

[6708]that is, created as a result of the merit of having brought water to the Buddha.

[6709]lit., "in [all] ten places". Reading *dasaṭṭhānehi tā sabbā* (BJTS) for *dasaṭṭhāne hitā sabbā* ("all standing in ten places," PTS). For a list of the ten ways of outshining the other women (there as

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,
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;[6710]
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]

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dasa-h-aṅgehi, lit., "ten parts" or "ten limbs") see below, v. [333]-[335] (= *Gotamī-apadāna* v. 107-109).

[6710] reading *sarīre me na vijjati* (BJTS, PTS alt) for *atha m'eva na vijjati* ("are not ever seen by me," PTS).

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]

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

Thus indeed Bhikhhunī Udakadāyikā spoke these verses.

The legend of Udakadāyikā Therī is finished.

The Summary:

Sumedhā, Mekhalādadā,
Maṇḍapa, Saṅkamaṇḍalā,
Nalamālī, Piṇḍadadā,
Kaṭacchu, Uppalappadā,
Dīpad-Odakadā also;
the verses here[6711] are counted [thus:]
one verse and one hundred [also]
and seventeen added to that.

The Sumedhā Chapter, the First

[6711] reading *iha* (BJTS) for *viha* (PTS).

Ekūposathikā Chapter, the Second

[11. Ekūposathikā[6712]]

In the city, Bandhumatī,
there was a king[6713] named Bandhuma.[6714]
On the day of the full moon, he
took on[6715] Full-Moon-Day observance.[6716] (1) [131]

At that time [I also lived] there;
I was a water-jug slave-girl.
Seeing the army, with the king,
I reflected in this way then: (2) [132]

The king himself, breaking his reign,
took on Full-Moon-Day observance.
Surely that karma's bearing fruit:
the populace is delighted. (3) [133]

Having considered thoroughly
my bad rebirth and poverty,
after gladdening [my] mind, I
took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day
in the Buddha's[6717] dispensation,
Due to that karma done very well,
I went to Tāvatiṃsa [then]. (5) [135]

There my well-made divine mansion

[6712]"One Full-Moon-Day Observance-er". *Uposatha* is a technical term for the weekly "sabbath" rituals according to the lunar calendar. These rites — on the day of the new moon, the full moon, the waning moon and no moon — became ubiquitous in the early centuries of the Buddhist era (and these "sabbaths" were observed by non-Buddhist groups as well). Among Buddhists, monks and nuns would meet for chanting of the monastic discipline and other rites of the assembly (*sanghakamma*), and would preach to and perform rituals for laypeople, especially devout *upāsakas* (male) and *upāsikās* (female) who on that day would adopt three more stringent disciplinary precepts in addition to the usual five precepts, spending the day living as quasi-monastics. This is what King Bandhumā is here credited with establishing, and what the rebirth precursor of Ekūposathikā did as the foundation of her future arahantship.

[6713]lit., "a kṣatriyan".

[6714]the wife of this king also planted the seeds for arahantship (as Ekapiṇḍadāyikā) in the time of Gotama Buddha. See above, *Therī-apadāna* v. [46].

[6715]lit., "set up," "arranged for" "produced" "was born in". The verb (*upapajjati*) is used throughout *Apadāna* to mean "rebirth," implying that taking on the Uposatha observance was considered a sort of new birth of the person who did it.

[6716]lit., "he set up the [observance of] Uposatha."

[6717]lit., "Supreme Buddha's"

welled up an [entire] league in height,
appointed with fine gabled cells,
decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs
are always looking after me.
Having surpassed the other gods,
I outshine them all of the time. (7) [137]

I was fixed in the chief queen's place
of sixty-four kings of the gods.
I was fixed in the chief queen's place
of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,
I transmigrated through lifetimes.
Everywhere I am distinguished:
fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages,
and complete chariot riggings;
I obtain every one of those:
fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver,
also things made out of crystal,
and likewise made of ruby too;
I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones,
clothes made of *khoma* and cotton,
and [other] very costly clothes;
I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs,
and likewise clothing, beds and chairs;
I would obtain all those [items]:
fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands,
[facial] powders and ointments too;
I would obtain all that [make-up]:
fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces,
pavilions, storied mansions, caves;
I would obtain all those [dwellings]:
fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old,
I went forth into homelessness.
When the eighth month [thence] had arrived,
I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All [my] defilements are destroyed;
now there will be no more rebirth. (17) [147]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
fruit of Full-Moon-Day observance. (18) [148]

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! (19) [149]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.

[12. Salalapupphikā[6718]]

On Candabhāgā River's bank,
I was a *kinnarī* back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [151]

Plucking a *salala* [flower,]
I gave it to the Best Buddha.
[And then] the Great Hero did sniff
the *salala* with divine scent. (2) [152]

Accepting [it] the Sambuddha,
Vipassi, Leader of the World,
Great Hero then sniffed [it again]
[for me] while I was watching [him]. (3) [153]

[6718] "Salala-Flower-er". PTS reads *saḷala*.

Pressing my hands together then,
I worshipped the Best of Bipeds.
Bringing pleasure to [my] own heart,
I then ascended the mountain. (4) [154]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [155]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [156]

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! (7) [157]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [158]

Thus indeed Bhikkhunī Salalapupphikā spoke these verses.

The legend of Salalapupphikā Therī is finished.

[13. Modakadāyikā[6719]]

In the city, Bandhumatī,
I was a water-jug slave-girl.
After receiving my wages,
I went with a water-fetcher. (1) [159]

Having seen a monk on the road,
attentive with a [well-]calmed heart,
happy, with pleasure in my heart,
I gave [the monk] three sweetmeats [then]. (2) [160]

Due to that karma done very well,
with intention and [firm] resolve,
for one more than ninety aeons
I went not to a place of grief. (3) [161]

[6719] "Sweetmeat Donor".

Giving [him] material goods,
I then experienced all of that.
Having given [those] three sweetmeats
I attained the unshaking state. (4) [162]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [163]

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! (6) [164]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [165]

Thus indeed Bhikkhunī Modakadāyikā[6720] spoke these verses.

The legend of Modakadāyikā Therī is finished.

[14. Ekāsanadāyikā[6721]]

In the city, Haṃsavatī,
I was a garland-maker then.
My mother and my father too
went off to work [every day then]. (1) [166]

When the sun was high in the sky,[6722]
I saw a [Buddhist] monk [just then,]
who was going along the road,
[so] I spread out a seat [for him]. (2) [167]

Preparing that seat with woolen
rugs with fleece and decorations,[6723]
happy, with pleasure in [my] heart,
I [then] spoke these words [to that monk]: (3) [168]

"The ground is scorched [and] boiling hot;

[6720] here PTS reads the name Timodakadāyikā, "Three-Sweetmeat-Donor"
[6721] "One-Chair-Donor".
[6722] lit., "in the midday sun"
[6723] lit., "woolen rugs with long fleece [and] woolen rugs with embroidered designs".

the sun is at its midday high;[6724]
the breezes are not blowing [now];
the time is right to come sit down.[6725] (4) [169]

This seat [already] is prepared
[just] for your sake, o sage so great;
having taken pity [on me,]
[please] sit down on this seat of mine." (5) [170]

The monk, well-tamed, with a pure mind,
did sit down there [at my request].
Having taken his begging bowl,
I gave as much as it would hold.[6726] (6) [171]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [172]

There my well-made divine mansion,
well-fashioned by [giving that] seat,
welled up [full] sixty leagues in height,
[and was] thirty leagues wide [back then]. (8) [173]

There were diverse couches for me,
made of gold and made of silver,
likewise [some] were made of crystal,
and also made out of ruby. (9) [174]

My couch was well-spread with cushions,
covered with embroidered wool rugs
and coverlets of silk with gems,
as well as [some] of fur with fringe.[6727] (10) [175]

Whenever I desire a trip,
filled with laughter and amusement,
I am going with the best couch,
[in accordance with] my wishes. (11) [176]

I was fixed in the chief queen's place
of eighty kings among the gods.
I was fixed in the chief queen's place
of seventy wheel-turning kings. (12) [177]

[6724]lit., "the midday sun is fixed [in the sky]"
[6725]lit., "this is a suitable time for coming to that [seat]"
[6726]lit., "according to the [size of the] cavity". Or perhaps we should read, "as much as [I had] cooked," from *randheti*?
[6727]lit., "and [coverlets of] fur [or wool] sticking up on one end" (*uddhaŋ-ekanta-lomī ca*).

Transmigrating from birth to birth,
I [always] obtained great riches.
There was no lack in terms of wealth:
that's the fruit of [giving] one seat. (13) [178]

Transmigrating in two stations,
the human or else the divine,
I did not know another state:
that's the fruit of [giving] one seat. (14) [179]

I am reborn in [just] two castes,[6728]
kṣatriyan, or else a brahmin.
Everywhere I'm of high family:
that's the fruit of [giving] one seat. (15) [180]

I know no mental turbulence,
[nor] is my heart tormented [then].
I [also] know no ugliness:
that's the fruit of [giving] one seat. (16) [181]

Wet-nurses are waiting on me,
[and] many hump-backed servant-women;[6729]
I am going from lap to lap:
that's the fruit of [giving] one seat. (17) [182]

Other people bathe and feed me,
and [they] fondle me every day.
Others anoint me with perfumes:
that's the fruit of [giving] one seat. (18) [183]

When I dwell in an empty room,
a pavilion, beneath a tree,
discerning what I am thinking,
a couch is [then] produced [for me]. (19) [184]

Now it is my final lifetime,
turning in my last existence.

[6728] or families or clans (*kule*).

[6729] PTS reads *celāvikā* (fr. *cela*, "cloth"? Diaper-washers? The tradition itself is unsure, with equally obscure alternates in PTS [velāyikā, veccheyikā] and BJTS [*velāpikā, velāyikā*; BJTS reads, equally obscurely and perhaps without mss. basis, *kheḷasikā]*). The texts are in more agreement about the first part of the compound (sometimes as a separate adjective,) *khujjā*, "having a humped back," though PTS records an alternate for that too (*bujjā*, an easy orthographical mistake). Mrs. Lily De Silva pointed out to me (personal communication) that in ancient India deformed people were often employed as servants, and the hump-backed servant woman has obvious parallels in Sanskrit literature (e.g., Mantharā [Kūnī], the hump-backed servant-woman of Queen Kaikeyī who convinces the latter to have Rāma banished, in the Hindu epic *Rāmāyana*).

Even today, breaking my reign,[6730]
I went forth into homelessness. (20) [185]

In the hundred thousand aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of [giving] one seat. (21) [186]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (22) [187]

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! (23) [188]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [189]

Thus indeed Venerable[6731] Bhikkhunī Ekāsanadāyikā spoke these verses.

The legend of Ekāsanadāyikā Therī is finished.

[15. Pañcadīpikā[6732]]

In the city, Haṃsavatī,
I was a wanderer back then.
From ashram to monastery,
I wandered desiring the good. (1) [190]

One day when the moon was waning,
I saw the supreme Bodhi [Tree].
Bringing pleasure to [my] heart there,
I sat down at that Bodhi's roots. (2) [191]

[6730] the same phrase, *rajjaṃ chaḍetvā*, appears above, in *Therī-apadāna* v. [133], too. It literally means "having broken/cut off the kingdom/kingship/rulership/rule." The meaning is that a ruling monarch somehow abandons his (or in this case her) own kingship/queenship to take on the religious life. Here we might translate, "Even today, having abdicated queenship, I have gone forth…"

[6731] BJTS omits *āyasmā*.

[6732] "Five-Lamp-er." With some very minor changes, this is identical to *Therī-apadāna* #9, above, ascribed to a nun of the same name. I have not repeated all the footnotes here, but have altered the translation slightly to indicate the minor differences between the two texts, and have retained footnotes indicating differences in the BJTS version, as appropriate.

Standing, with a heart of reverence,
hands pressed together on [my] head,
knowing mental happiness [there,]
I then reflected in this way: (3) [192]

"If [he] has limitless virtue,
is unique, without a rival,
let Buddha show me a marvel;
let him make this Bodhi [Tree] shine." (4) [193]

When I made that aspiration,
the Bodhi Tree did then blaze up.
It shined forth in all directions,
displaying[6733] every good color. (5) [194]

Seven nights and days I sat there,
at the roots of that Bodhi [Tree],
[and] when the seventh day arrived,
I made an offering of lamps. (6) [195]

Setting them around my seat [there,]
I [proceeded to] light five lamps.
[And] then my lamps [all remained] lit,
until the sun did rise [again]. (7) [196]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [197]

There my well-made divine mansion
was known as "Pañcadīpī"[6734] then.
It was [full] sixty leagues in height,
[and] thirty leagues in width back then. (9) [198]

Uncountable numbers of lamps
are burning in my surroundings.
The divine world is [then] lit up
with lamp-light, up to its edges.[6735] (10) [199]

If when standing looking eastward,
I should desire to see [something],
above, below, also across,
I see everything with [my] eyes. (11) [200]

[6733] lit., "it was".
[6734] "Five Lamps"
[6735] lit., "as far as [its extent]".

As far as I should wish to see,
things well done and things not well done,[6736]
there's no obstruction [to my sight]
in the trees and the mountains there. (12) [201]

I was fixed in the chief queen's place
of eighty kings among the gods.
I was fixed in the chief queen's place
of one hundred wheel-turning kings. (13) [202]

In whichever womb I'm reborn,
[whether] it's human or divine,
in my surroundings, a [whole] lakh
of lamps are burning [there] for me. (14) [203]

Fallen from the world of the gods,
I was born in a mother's womb.
While I was in that mother's womb
my eyes were open all the time. (15) [204]

Due to my having good karma,
an [entire] hundred thousand lamps
are lit in the lying-in room:[6737]
that's the fruit of [giving] five lamps. (16) [205]

When my final rebirth occurred,
I turned [my] mind away [from lust].
I attained the unaging [and]
undying cool state, nirvana. (17) [206]

[When] I was [but] seven years old,
I attained [my] arahantship.
The Buddha ordained [me right then]:
that's the fruit of [giving] five lamps. (18) [207]

Meditating on a platform,[6738]
beneath a tree, in empty spots,[6739]
a lamp is always burning there:
that's the fruit of [giving] five lamps. (19) [208]

My "divine eye" is purified;
I am skilled in concentration.

[6736] BJTS reads "good rebirths and bad rebirths".
[6737] both PTS and BJTS read *sūtikāgehe* for *sūtighare* in the parallel verse in #9, but I take the meaning to be the same so have not altered the translation.
[6738] or "pavilion"
[6739] lit., "in empty buildings"

I excel in special knowledges:
that's the fruit of [giving] five lamps. (20) [209]

Every achievement is achieved;
[my] duty's done, [I'm] undefiled.
Five Lamps is [now] worshipping [your]
feet, Great Hero, o Eyeful One. (21) [210]

In the hundred thousand aeons
since I gave [him] those lamps back then,
I've come to know no bad rebirth:
that's the fruit of [giving] five lamps. (22) [211]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [212]

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! (24) [213]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [214]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

[16. Sālamālikā[6740]]

On Candabhāgā River's bank,
I was a *kinnarī* back then.
I saw the Stainless One, Buddha,
the Self-Become, Unconquered One. (1) [215]

Happy, with pleasure in [my] heart,
awe-struck,[6741] with hands pressed together,
taking a *sal*[6742][-flower] garland,
I worshipped the Self-Become One. (2) [216]

[6740] "*Sal*-Garland-er." This follows BJTS. PTS reads Nalamālikā, "Reed-Garland-er".
[6741] *vedajāto*
[6742] PTS reads *nala*°.

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [217]

I was fixed in the chief queen's place
of thirty-six kings of the gods.
Whatever my mind wishes for,
comes into being as desired. (4) [218]

I was fixed in the chief queen's place
of ten kings who were wheel-turners.
Being a good-minded woman,
I transmigrated through lifetimes. (5) [219]

My wholesomeness is apparent;
I went forth into homelessness.
Today I'm worthy of *pūjā*
in the Buddha's[6743] dispensation. (6) [220]

Today, with [my] mind purified,
the evil-minded one is gone.
All [my] defilements are destroyed;
now there will be no more rebirth. (7) [221]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [223]

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! (9) [224]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [225]

In the ninety-four aeons since
I worshipped the Buddha back then,
I've come to know no bad rebirth:
that's the fruit of a *sal*[6744]-garland. (11) [222][6745]

[6743] lit., "Śākyas' Son's"
[6744] PTS reads *nala*°
[6745] as will be clear from the numbering, BJTS places this verse before, rather than after, the stan-

My defilements are [now] burnt up;
all [new] existence is destroyed.
All [my] defilements are destroyed;
now there will be no more rebirth. (12)

Thus indeed Bhikkhunī Sālamālikā[6746] spoke these verses.

The legend of Sālamālikā[6747] Therī is finished.

[17. Gotamī[6748]]

One day the [Great] Lamp of the World,
the Caravan Leader for men,
dwelt in the Mahāvana Hall,
among Vesali's gabled roofs. (1) [226]

The Victor's mother's sister then,
the Buddhist nun Great Gotamī,
was dwelling in a nuns' refuge,
built in that delightful city.[6749] (2) [227]

This reasoning occurred to her,
thinking [when] she'd gone off alone
from liberated Buddhist nuns
numbering five times one hundred: (2e-f, 3a-b)[6750] [228]

---

dard refrain, and omits the final verse (12) found in the PTS version.

[6746] PTS reads *Nala°*.

[6747] PTS reads *Nala°*.

[6748] "Female Gotama," "the Gotamid." Her full name is given in the colophon as Mahāpajāpatī Gotamī, as she is addressed throughout the canon. She was a historical nun, the sister of the Buddha's natural mother (Mahāmāyā) who took over upon the latter's death, both as the Buddha's childhood wet-nurse and (surrogate) mother (actually his maternal aunt, Sinh. *puñci ammā*), and as his father's wife (hence step-mother). She was the founder and leader of the nuns, who convinced Ānanda to beg the Buddha for their order to be established.

[6749] there are numerous possibilities for translation of this string of locatives, because "delightful" (*ramme*) can modify either "city" (*pure*) or "nuns' refuge" (*bhikkhunupassaye*), and the texts disagree on "built" (*kate*), which is the BJTS reading. PTS reads *setapure* ("white city"), which I followed in my previously-published translation of this *apadāna*. There is great disagreement in the manuscripts about this term: PTS offers *petapūre* ("filled with hungry ghosts" ?) and *gate* ("[to which she had] gone"); BJTS alt. has *yeva* ("indeed").

[6750] here the first two feet of the BJTS verse are affixed to the previous verse by PTS, causing shuffling in the subsequent verses as indicated in my numbering of them. I have followed BJTS in arranging the verses, which hinges in part on the translation of the third foot here, *bhikhhunīhi vimuttāhi*. PTS seems to take it as an instrumental, as did I in my previous translation, hence its inclusion in the previous verse makes grammatical sense: Gotamī dwells "with" the nuns, rather than (as this reading would have it), going off alone "with" them. I conversely take the terms as ablatives, she's gone off alone *from* the nuns. BJTS gloss takes them as instrumentals as well. In either event, she lives *with* them but goes off *from* them; the meaning is really the same.

"I will not be able to see[6751]
the Buddha's final nirvana,
[that] of the two chief followers,
nor Rāhul, Ānanda, Nanda. (3c-f) [229]

Destroying[6752] life's constituents
[and] letting go, I shall go to
nirvana, permitted by [him,]
the Great Sage, the Lord of the World." (4) [230]

[That] reasoning also occurred
to the five hundred Buddhist nuns;
that reasoning also [occurred]
to [nuns] beginning with Khema. (5) [231]

At that time there was an earthquake;
the thunder of the gods did roar.
Weighed down by grief, the goddesses
who lived in that refuge [for nuns,]
piteously weeping [at that,]
shed [their] tears there [in the refuge]. (6) [232][6753]

[And then] all of[6754] those Buddhist nuns,
after approaching Gotamī,
placing [their] heads upon [her] feet,
spoke these words [they addressed to her,]: (7) [233]

"Sister, gone off alone, there we
were sprinkled with drops of water.
The unshaking earth is shaking,
the thunder of the gods roaring,
lamentations[6755] are being heard:[6756]
what then does this mean, Gotamī?" (8) [234][6757]

[6751] or, as my earlier translation has it, "cannot bear". The term (*sakkomi*) carries such connotations in vernacular usage and this is how I originally understood the text. However, in keeping with BJTS gloss here, I remain more literal and leave it open to varied interpretations: rather than an emotional reason for letting go of life's constituents (or additionally an expression of maternal sentiment) it might be a simple statement of fact, i.e., she realizes it's time to do and that means she'll die before the Buddha and great followers.

[6752] PTS reads *paṭihacc' āyusaṅkhāre*, which I follow here, though BJTS *paṭṭigacc'* (alt. *paṭikacc'*), = "previous," in which case *āyusaṅkhāre* might be the object of *ossajitvāna*, hence: "letting go of the constituents of my previous life".

[6753] PTS and BJTS agree in presenting this as a six-footed verse.

[6754] BJTS and PTS alt. read *mittā* ("friendly") for PTS "all" (*sabbā*)

[6755] lit., "and lamentations"

[6756] *sūyante*, BJTS (and PTS alt.) reads *sūyanti*

[6757] PTS and BJTS agree in presenting this as a six-footed verse.

She then told everything [to them,]
just as [she had] reasoned it out.
All of them too told [Gotamī,]
just as [they had] reasoned it out. (9) [235]

"If [it's] desired by you, sister —
nirvana, unsurpassed [and] pure —
we too will all reach nirvana,
with Buddha's consent, Pious One.[6758] (10) [236]

Along with [you] we have gone forth
from home and from existence too;
along with [you] indeed we'll go
to nirvana, supreme city." (11) [237]

She said, "what is there to be said
to women who are going out?"[6759]
[And] then along with all [of them]
she quitted [that] Buddhist nuns' nest.[6760] (12) [238]

"May the goddesses forgive me,
who are dwelling in [this] refuge;
this will be my final vision
of [this] Buddhist nuns' residence. (13) [239]

I'll go to unconditionedness,
where [there's neither] death nor decay,
one doesn't meet the unpleasant,
nor get cut off from pleasant things." (14) [240]

Hearing those words, not passionless,
[those] heirs of the Well-Gone [Buddha,][6761]
overcome with grief lamented:
"Alas, we have little merit. (15) [241]

Without those women this Buddhist
nuns' nest [now] has become empty;
the Victor's heirs [now] are not seen,
as stars [disappear] at daybreak. (16) [242]

Gotamī goes to nirvana
along with the five hundred [nuns],

[6758] *subbate*, also "Compliant One" "Good Vow"
[6759] lit., "who are going to nirvana"
[6760] reading *niggacchi bhikkhunīnilayā* with BJTS for PTS *niggañchi bhikkhunīlayanā*
[6761] *sugatorasā*, "the [pl. fem.] legitimate descendants of the Well-Gone-One," that is, the goddesses living in the nuns' residence

like the Ganges [flows to] the sea,
with five hundred tributaries."[6762] (17) [243]

The faithful laywomen,[6763] having
seen her[6764] going along the road,
coming out from [their] houses [then]
bowing down at [her] feet said this: (18) [244]

"Great-fortuned one,[6765] be satisfied.[6766]
Nirvana's not proper for you,
abandoning us, destitute" —
distraught like that those women wailed. (19) [245]

In order to dispel their grief,
[Gotamī] spoke [this] honeyed speech:
"Enough with [your] crying, children,
today, which is your time to laugh; (20) [246]

I have understood suffering,[6767]
the cause of suffering's allayed,
I've experienced cessation,
I have cultivated the path. (21) [247]

(The First Recitation Portion)[6768]
The Teacher's been worshipped by me,
[I have] done what the Buddha taught!
The heavy load has been laid down,
the ties to existence removed. (22) [248]

The reason for which I went forth
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (23) [249]

While Buddha and his great Teaching
are still around, nothing lacking —

[6762]lit., "rivers"
[6763]*upāsikā*. Grammatically, this could be plural (as I take it, following PTS plural verb *abravuŋ*) or singular ("a faithful laywoman"), which seems to be how BJTS takes it (reading the verb as singular, *abraviṃ*)
[6764]reading *vajantiṃ taṃ* with BJTS for PTS *vajantīnaŋ* ("them…[their] feet")
[6765]I follow BJTS Sinh gloss in now taking this as a vocative. BJTS (and PTS alt) reads *mahābhoge* for *mahābhāge*, but glosses *mahābhāgyavat uttamāvani*
[6766]or "pleased," *pasīdassu*. BJTS Sinhala gloss *(apa kerehi) pahadinu*, "be satisfied [or pleased] (with us)"
[6767]lit., "suffering [*dukkhaŋ*] is understood by me". The following feet of this verse follow the same grammatical pattern, summarizing her full attainment of the Four Noble Truths.
[6768]PTS omits this classification, found in BJTS

that's the time for my nirvana;
do not grieve about me, children. (24) [250]

Koṇḍañña,[6769] Ānanda,[6770] Nanda,[6771]
Rāhula,[6772] the Victor remain;
the Assembly's cheerful and close,
the conceit of rivals is slain. (25) [251]

The Famed One in[6773] Okkāka's clan
is Exalted,[6774] the Death-Crusher;[6775]
children, isn't it now the time
[for me] to achieve nirvana? (26) [252]

My wish [I've had] for very long
is [finally] fulfilled today.
This is the time for drums of joy.
What then with [all these] tears, children? (27) [253]

If [you feel] compassion for me,
and if you all appreciate
the great Teaching's stability,
then strong and fervent you should be. (28) [254]

Beseeched by me, the Sambuddha
gave ordination to women.
Therefore as I have shown myself,
you all should follow after him." (29) [255]

Having thus advised [those women,]
placed in front by the Buddhist nuns,
going up to [and] worshipping
the Buddha, [she] said this [to him:] (30) [256]

"Well-Gone-One, I am your mother,
and you are my father, Hero;
Lord,[6776] who Gives the Good Teaching's Joy,[6777]

[6769] see *Therāpadāna* above, #7
[6770] see *Therāpadāna* above, #10.
[6771] see *Therāpadāna* above, #13; 403 {406}; 542 {545}. lit., "…Nanda, etc.;" the point is not merely that these three monks remain, but that all the monks like them remain.
[6772] see *Therāpadāna* above, #16. As the Buddha's son, by the logic of this text in particular, he was Gotamī's grandson.
[6773] lit., "of"
[6774] *ussito*
[6775] *Māramaddano*
[6776] *nātha*
[6777] *saddhammasukhado*

O Gotama, I'm born from[6778] you. (31) [257]

Your body, made of flesh and bones,[6779]
was reared up by me, Well-Gone-One;
my flawless body, made of Truth,[6780]
was reared up by you, [Gotama.] (32) [258]

I suckled you with mother's milk
which quenches thirst for a moment.
From you I drank the milk of Truth,[6781]
peaceful without interruption. (33) [259]

Great Sage, you owe no debt to me
for protecting and rearing [you].
To obtain such a son is what
women desiring sons [desire].[6782] (34) [260]

Mothers of kings, like Mandhātā,
are sunk into existence sea.
O son, through you I've crossed over
[life,] this ocean of becoming. (35) [261]

Women can easily obtain
the name "King's Mother" or "Chief Queen."
The name, "Mother of the Buddha"
is the hardest [name] to obtain. (36) [262]

O Hero, I've obtained that name!
[I got] my wish because of you.
Whether little things or big things,
all of that is fulfilled by me. (37) [263]

Having abandoned this body,
I want to [reach] full nirvana.
Give me permission, O Hero,
O Dis-ease-Ender,[6783] O Leader. (38) [264]

Stretch forth your feet, like lilies soft,
which are marked with wheel, goad and flag.

[6778] or "through"
[6779] *rūpakāyo...tava*
[6780] or "of the Teaching": *dhammakāya*
[6781] or "of the Teaching": *dhammakhīram*
[6782] PTS reads *puttakāmā thiyo tāva labhantaŋ tādisaŋ sutaŋ!* (lit., "women who desire sons, receiving of you as son" which I formerly translated, in retrospect overly loosely, "to get a son like you sates all desire for sons." The present translation follows BJTS reading *puttakāmā thiyo yā tā labhantu nādisaṃ sutaṃ* (lit., "those women who are desiring sons, they [want] to obtain a son such as [you])
[6783] *dukkhantakara*

I shall make obeisance to you,
with a [mother's] love for [her] son.[6784] (39) [265]

Show [me your] physical body;
it resembles a heap of gold.
[One last] good look at your body,
[then] off I go to peace, Leader." (40) [266]

Marked with the thirty-two great marks,
it was adorned in radiance:
the Victor showed her[6785] [his] body,
a pale sun[6786] through[6787] an evening cloud.[6788] (41) [267]

Then she laid [her] head down upon
the soles of [his] feet, marked with wheels,
which were like lotuses in bloom,
[as] brilliant as the dawning sun. (42) [268]

"I'm bowing to the Sun for Men,[6789]
the Banner of the Solar Clan;[6790]
when I have died for the last time,
I will never[6791] see you again. (43) [269]

Chief of the World, it is believed
that women make every error.[6792]
If there's any error in me,
forgive it, Mine of Compassion.[6793] (44) [270]

I begged [you,] over and again,
for ordination of women.
If I was in error in that,
forgive it, O Bull Among Men. (45) [271]

O Hero, with your permission,
I instructed the Buddhist nuns.
If [I gave] bad advice in that,
forgive it, Lord of Forgiveness."[6794] (46) [272]

[6784] reading *puttapemasā* with BJTS for PTS *putta pemasā* ("with love, O son")
[6785] lit., "[his] maternal aunt"
[6786] *bālakkaŋ*, lit., "young sun," "a pale sun." BJTS Sinh. gloss *bālārka*. lit., "like a pale sun…"
[6787] lit., "from," i.e., "emerging from" "coming out from behind"
[6788] *sañjhā-ghanā*, lit., "from an evening cloud"
[6789] *narādiccaŋ*
[6790] *ādiccakulaketunaŋ* (BJTS reads °*kaṃ*)
[6791] lit., "not"
[6792] *itthiyo nāma…sabbadosakarā matā*
[6793] *karuṇākara*
[6794] *khamādhipa*

"What's not forgiven to forgive
in [one who's] adorned with virtue?[6795]
What more am I to say to you
when you're going to nirvana? (47) [273]

Those who are desiring escape from the world
in my pure [and] complete Assembly of monks,
are like the fading crescent moon at daybreak
after having seen the ruin of its grasps."[6796] (48) [274][6797]

Like the stars and the moon around Mount Meru,
the other nuns circumambulated [him,]
Chief Victor, [and] after bowing at [his] feet,
they stood there gazing at the [Blessed One's] face. (49) [275]

"Formerly [my] eyes and ears weren't satisfied
by the vision of you nor hearing your speech.
[But now,] having obtained perfection, my mind
is satisfied by the taste of the Teaching. (50) [276]

When you roar forth amidst the crowd,
destroying the sophists' conceit,
those [there] who are seeing your face,
are fortunate, O Bull of Men.[6798] (51) [277]

Battle-Ender,[6799] fortunate too,
are they who worship your fine feet,
which have broad heels, extended toes,
and nails [the color of] copper. (52) [278]

Fortunate too, O Best of Men,
are those who listen to your words,
imperfection-slaying, friendly,
honey[-sweet] and full of gladness. (53) [279]

Fortunate am I, Great Hero,
intent on worshipping[6800] your feet.
The existential desert crossed,

[6795]here I diverge from my earlier translation, following BJTS in understanding this rather enigmatic verse, starting with taking it as the beginning of the Buddha's speech rather than the end of Gotamī's speech, and translating accordingly.
[6796]*vyasanaŋ gahānaŋ disvāna*
[6797]This, and the following two verses present in both BJTS and PTS in a different meter with 11-syllable feet. I translate accordingly.
[6798]*narapuṅgava*
[6799]*raṇantaga*, lit., "O one gone to the end of the battle" or "he by whom the battle reaches its end". BJTS reads *guṇandhara*, "O Virtue-Bearer"
[6800]lit., "doing *pūjā* to"

[I] shine due to the good Teaching."[6801] (54) [280]

Then the pious one[6802] explained [her
thoughts][6803] to the Assembly of monks,
and having worshipped Rāhula,
Ānanda [and] Nanda, she said:[6804] (55) [281]

"I am weary[6805] of [my] body,
similar to a serpent's den,
a sickness-house, heap of dis-ease,[6806]
pasturing in old age and death,
covered with varied flaws and drool,[6807]
dependent on others, actionless.[6808]
Therefore I desire nirvana;
give [me your] permission, children." (56-57) [282-283]

Nanda and lucky Rāhula,
who were griefless, without constraint,
wise [and] unshakingly steadfast,
reflected on the way things are: (58) [284]

"Woe on greed for conditioned things:
as worthless as banana wood,
same as a deluded mirage,
fleeting and constantly changing. (59) [285]

In flux are all conditioned things,
in so far as the Victor's aunt,

[6801]BJTS reads *suvākyena sirīmato*, "due to the good teaching of the resplendent one".

[6802]*subbata*

[6803]lit., "then she caused to hear" (PTS: *tato sā anusāvetvā*) or "then she caused to be admonished/advised/instructed" (BJTS: *anusāsetvā*); PTS also gives alts. *anusāmetvā* ("caused to be appeased/calmed") and *anubhāvetvā* ("caused to experience"). Really any of these readings would be appropriate to what follows as Gotamī proceeds to tell, informs, advise and console while conveying an emotional message to her beloved kinsfolk/co-monastics/co-followers.

[6804]lit., "she said this:"

[6805]*nibbiṇṇā*. BJTS (*nibbinnā*) and PTS alts. (*nibbandā*, *nibbindā*) are all forms of the same verb, *nibbindati*), to be wearied of, which regularly (as here) takes the locative.

[6806]reading *dukkhasaṅghāta* with BJTS for the metrically-questionable but evocative PTS *dukkhapaṅke* ("[smeared with] the mud of dis-ease") and BJTS alt. *dukkhasaṅghāṭe* (which in addition to "mass" or "heap" [*saṅghāta*]) means "tangle" or "web"). "Dis-ease" translates *dukkha*, often "suffering," following out one of the term's literal meanings (physical illness) as well as its connotation of psychological unrest and in keeping with the other descriptions of the aged body in this verse. My earlier translation, following PTS, gives "suffering's slime"

[6807]reading *nānākalimalākiṇṇe* with BJTS (and PTS alt.) for PTS *nānākalala-m-ākiṇṇe* ("smeared with various mud" — but note that *mala* in the accepted reading can also mean "dirt" or "mud" or any impurity in addition to "flaw" or "fault")

[6808]*nirīhake*, in juxtaposition with the previous adjective *parāyatte*, lit., "activity of others," hence "dependent on others"

the one who suckled the Buddha,
Gotamī, goes without a trace."[6809] (60) [286]

Ānanda was then [still] training,
fond of the Victor, [but still] sad.
[Beseeching her] there, shedding tears,
he was wailing piteously: (61) [287]

"Gotamī is going, smiling;[6810]
surely then soon the Buddha too
will be going to nirvana,
like a fire whose fuel has run out." (62) [288]

Gotamī said to Ānanda
who was lamenting in this way:
"O son, keen on serving Buddha,
your wisdom's deep as is the sea,[6811] (63) [289]

[and so] you really should not mourn,
when the time for smiling has come!
Son, [through] your assistance to me,
I have realized nirvana.[6812] (64) [290]

Being requested by you, dear,
[Buddha] gave us ordination.
[Therefore] do not be distressed, son;
your effort is [now] bearing fruit. (65) [291]

That state unseen by the ancients,[6813]
and likewise by rival teachers,
is known by [Buddhist] young maidens,
when they're [only] seven years old. (66) [292]

[So take] your final look [at me,]
preserver of the Buddha's word;[6814]
Son, I am going to that place
where one who's gone cannot be seen." (67) [293]

Once when he was preaching *Dhamma*,

[6809] *nidhanaŋ*, lit., "without wealth [of karma]," or more literally, "possessionless"
[6810] BJTS divides up the adverb taken as "similing" (*hāsantiŋ*) as *hā santiṃ*, "Alas! peacefully…" or "Alas! to peace…"
[6811] lit., "O deep one, O ocean of wisdom"
[6812] reading *nibbānaṃ samupāgataṃ* with BJTS for PTS *nibbānattaŋ* ("nirvana-ness") and PTS alt (and BJTS alt.) *nibbānantaŋ*, "the goal of nirvana," which I followed in my earlier translation.
[6813] *porāṇehi*, or (as in my earlier translation) "elders"
[6814] Ānanda is remembered to have remembered a huge quantity of the Buddhist canon, prior to its fixing and ultimate writing down.

the Chief Leader of the World sneezed.
At that time, compassionately,
I spoke well-wishing words [to him:] (68) [294]

"Live for a long time, Great Hero!
Remain for an aeon, Great Sage!
For the sake of the entire world,
do not grow old [nor] pass away!" (69) [295]

The Buddha then said this to me
who had spoken to him like that:
"Buddhas are not to be worshipped,
as you're worshipping, Gotamī." (70) [296]

"How then, O One with Omniscience,
should the Thus-Gone-Ones be worshipped?
How should Buddhas not be worshipped?
Being asked, tell [all] that to me." (71) [297]

"See [my] followers, united,
vigorously energetic,
constantly firm [in their] effort —
that is worship of the Buddhas."[6815] (72) [298]

Then, going [back] to the refuge,
[gone off] alone, I reflected:
"the Lord, who Reached the Three Worlds' Ends,[6816]
likes a united retinue. (73) [299]

Well then, I'll reach full nirvana;
let me see no hindrance to that!"
I, contemplating in that way,
after seeing the Seventh Sage, (74) [300]

announced to [the Buddha,] the Guide,
the time of my full nirvana.
And then he gave [me] his assent:
"you know the time, O Gotamī." (75) [301]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (76) [302]

Being in Best Buddha's presence
was a very good thing for me.

[6815] Thig 161
[6816] *tibhavantago*

The three knowledges are attained;
[I have] done what the Buddha taught! (77) [303]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (78) [304]

"There are fools who doubt that women
[too] gain *dhamma*-penetration.[6817]
To dispel that [wrong] view of theirs,
display miracles, Gotamī." (79) [305]

Then bowing to the Sambuddha,
[and] rising up into the sky,
with Buddha's assent, Gotamī
displayed various miracles. (80) [306]

Being alone, [then] she was cloned;
and being cloned, again[6818] alone.
Appearing [then] disappearing,
she walked through walls, walked through the sky. (81) [307]

She traveled unattached to earth;
she also sank down into it.
She walked[6819] on water as on land,
leaving its surface unbroken. (82) [308]

Cross-legged, she flew like a bird,
across the surface of the sky.
With her body she took control
of space right up to Brahma's home. (83) [309]

Taking Mount Meru as handle,
she made great earth her umbrella.
Carrying, twirling root and all,
she walked back and forth in the sky. (84) [310]

And like the time when six suns rose,
she caused the entire world to fume.
As though it were the end of time,
she garlanded the earth in flames. (85) [311]

She took mounts Meru, Mandāra,
Daddara, great Muccalinda —

[6817] *thīnaŋ dhammābhisamaye*
[6818] *tathā*, lit., "thus" "in that way"
[6819] or "went"

all of them, in a single fist,
like they were [tiny] mustard seeds. (86) [312]

She concealed with [her] fingertip
the makers of both day and night,
as though a thousand suns and moons
were a necklace she was wearing. (87) [313]

In a single hand she held the
waters of the four great oceans;
she rained forth a torrential rain,
like an apocalyptic cloud. (88) [314]

She made appear up in the sky
a wheel-turner with retinue.
She showed [Vishnu as the] boar and
roaring lion, and Garuḍa. (89) [315]

Being alone, she conjured up
a boundless group of Buddhist nuns.
Making them disappear again,
alone, she said [this] to the Sage: (90) [316]

"Your mother's sister, Great Hero,
is one who's done what you have taught.[6820]
An attainer of [her][6821] own goal,
she worships your feet, Eyeful One." (91) [317]

Having shown varied miracles,
descending from up in[6822] the sky,
worshipping the Lamp of the World,
she sat down [there, off] to one side. (92) [318]

"O Great Sage, I'm an [old woman,][6823]
a hundred twenty years from birth.
That much is enough, O Hero;
I'm reaching nirvana, Leader." (93) [319]

Astonished, all the multitudes,
with [their] hands pressed together then,
said, "sister, [you] have[6824] [great] prowess
at supernormal miracles." (94) [320]

[6820] *tavasāsanakārikā*, "a doer of your dispensation" "one who has performed your teachings"
[6821] or "your"?
[6822] lit., "from the surface of"
[6823] *sā…'haŋ*
[6824] lit "make" "do"

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (95) [321]

I was born in Haṃsavatī,
in a clan of ministers then,
furnished with all [kinds of] servants,
rich, prosperous, very wealthy. (96) [322]

Once, when tagging on with father —
attended by a group of slaves —
along with a large retinue,
[I] approached that Bull Among Men. (97) [323]

The Victor, like autumnal son,
surrounded by garlands of rays,
without constraints, that *Dhamma*-cloud
rained forth like the king of the gods. (98) [324]

Seeing [him], being pleased at heart,
and having heard his lovely voice,
the Leader of Men placed his aunt
in the foremost [place among] nuns. (99) [325]

Hearing [this,] for an entire day,
I gave the Neutral One large gifts
and lots of the requisites to
the Chief of Men with Assembly. (100) [326]

Having fallen down at [his] feet,
I aspired [to attain] that place.
And then the Greatly Mindful One,
the Seventh Sage, said [to the crowd:] (101) [327]

"This one who for a week has fed
the World's Leader with Assembly,
I shall relate details of her:
[all of] you listen to my words: (102) [328]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (103) [329]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Gotamī

will be the Teacher's follower. (104) [330]

She will be his mother's sister,
the Buddha's wet-nurse his [whole] life.
She will attain the foremost place
among the senior Buddhist nuns." (105) [331]

Hearing that I was overjoyed,
and then as long as life, I served
the Victor with the requisites.
After that, [having] passed away, (106) [332]

born among the Tāvatiṃsa
gods with all delights and riches,
in ten ways I was outshining
[all the] other [gods who lived there]: (107) [333]

through shapes [and] sounds [and] fragrances,
through tastes and the [things that I] touch,
in terms of lifespan, complexion,
happiness and famousness too (108) [334]

[and] likewise through supreme power
I shone, having attained [those ten].
There I became the beloved
chief queen of the king of the gods. (109) [335]

Transmigrating in the cycle,[6825]
being blown on by karma-wind,
I was born in a slave-village,
in the realm of the Kāsi[6826] king. (110) [336]

Every day there were five hundred
slaves dwelling in that very place.
I was the wife of he who was
best of all [the slaves living] there. (111) [337]

Five hundred self-become [Buddhas]
entered our village seeking alms.
Along with all [my] female kin,
I was thrilled after seeing them. (112) [338]

All of us having formed a guild,[6827]
we served those [Buddhas] for four months.

[6825] or "in existence": *saŋsāre saŋsārantī 'haŋ*
[6826] that is, Benares
[6827] BJTS reads *katvā pañcasatakuṭī* ("having made [them] five hundred huts" for PTS *pūgā bhavitvā sabbāyo*

Having given [each] the three robes,
we transmigrated[6828] with husbands. (113) [339]

Fallen from there with our husbands,
we all went to Tāvatiṃsa.
And now, in [my] final rebirth,
born in Devadaha city, (114) [340]

my father, Añjana[6829] Śākya,[6830]
my mother was Sulakhanā.[6831]
We left for Suddhodana's house,
in Kapilavastu [City]. (115) [341]

The other women born Śākyan[6832]
[also] came to the Śākyans' house.
Distinguished among all of them,
I was wet-nurse of the Victor. (116) [342]

After having gone forth, my son
became the Buddha, the [World's] Guide.
Afterwards I renounced the world,[6833]
together with the five hundred. (117) [343]

Along with the Śākyan heroes,
I witnessed the comfort of peace.
They were [the men] who formerly
had been born as our [own] husbands. (118) [344]

Makers of merit together,[6834]
they've [now] seized the crucial moment.
Pitied by the Well-Gone-One, they
experienced arahantship. (119) [345]

The rest of the Buddhist nuns [there]
[then all] rose up into the air.
Come together like [bright] stars
those women with great powers shined. (120) [346]

They displayed [their] diverse powers

[6828]BJTS reads *pasannāmha sasāmikā*, "we were pleased with our husbands"
[6829]"Jet Black"
[6830]i.e., Śākyan, of the Buddha's clan
[6831]"Well-Marked"
[6832]lit., "the other women born in the Śākyan clan"
[6833]lit., "having gone forth"
[6834]*saha*. I follow the BJTS SInhala gloss (*ek vä*) in giving this sociokarmically more-determined translation.

like [different][6835] types of ornaments
[might be displayed] by a goldsmith,
who is well-trained in[6836] workmanship. (121) [347]

After displaying miracles,
variegated and many,
having pleased the Fine Debater,[6837]
the Sage, and his retinue then,
having descended from the sky,
having worshipped the Seventh Sage,
permitted by the Chief of Men,
they sat down in that place [again]. (122-123) [348-349]

"Hey, Hero, it was Gotamī
who showed pity to all of us.
Perfumed by your good karma,[6838] [we]
reached destruction of our constraints.[6839] (124) [350]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (125) [351]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[We have] done what the Buddha taught! (126) [352]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[We have] done what the Buddha taught! (127) [353]

We are masters of miracles,
O Sage So Great, we are masters
of the "divine ear" faculty,
[and] knowing what's in others' hearts. (128) [354]

We know [all of] our former lives;
"divine eye" [now] is purified.
All the constraints have been destroyed;
there now will be no more rebirth. (129) [355]

[6835] pronounce as two syllables when chanting, "diff'rent"
[6836] lit., "of"
[6837] *vādipavaraŋ*
[6838] or "merit," *puññehi*. "Good deeds" would preserve the plural.
[6839] *āsavakkhayaŋ*

It was in your presence, Great Sage,
that our [own] knowledge came to be,
knowing meaning and the Teaching,
etymology and preaching. (130) [356]

Leader, you're surrounded by us,
[Buddhist nuns] with hearts full of love;
O Great Sage, give your permission
to [us] to all reach nirvana." (131) [357]

The Victor said, "What [can] I say
to women who are telling [me],
'we are going to reach nirvana'?
Know that now is your time for it." (132) [358]

At that time [all] those Buddhist nuns,
starting with [the nun] Gotamī,
worshipping the Victor [then] rose
up from [their] seats and went [away].[6840] (133) [359]

The World's Chief Leader, the Wise One,[6841]
with a large body of people,
followed [his own] maternal aunt
until [she got up to] the gate. (134) [360]

Then Gotamī fell [to the ground]
at the feet of the World's Kinsman,
and with all of the other [nuns]
performed a final foot-worship. (135) [361]

"This [will be] my final vision
of [you,] the Lord of the [Whole] World.
Never again will I see your
face, the fountain of ambrosia. (136) [362]

No more homage to your soft feet;
I won't [ever] touch [them] again.
O Hero, Chief of the [Whole] World,
today I'll go to nirvana! (137) [363]

What's your physical form [or] face,
with things being such as they are?
All conditioned things are like that,
providing no comfort, trifling. (138) [364]

She, having gone along with them

[6840] reading *agamaŋsu* with BJTS (cf. PTS alt. *agamiṃsu*) for PTS *agamīsu* ("among non-villages" ?)
[6841] BJTS here reads *vīro*, "the Hero" for PTS *dhīro*, "the Wise One"

back to [her] own refuge for nuns,
sat in half-lotus[6842] position
in her [own] superior seat. (139) [365]

At that time the laywomen there,
fond of Buddha's dispensation,
hearing her proceeding ahead,
those foot-worshippers approached [her,] (140) [366]

pounding on [their] chests with [their] fists,
[loudly] howling piteous cries.
Grieving they fell down on the earth
like creepers cut off at the root. (141) [367]

"Refuge-Bestower, Lord, do not
leave us to go to nirvana.
Bowing down [our] heads, all of us
are begging [you, O Gotamī]." (142) [368]

One laywoman, faithful and wise,
was striving the most among them.
While gently stroking that one's head,
[Gotamī] spoke these words [to her:][6843] (143) [369]

"Enough with [this] depression, child,
twisted up in the snares of Death;[6844]
impermanent is all that is,
ever-shaking, ending in loss." (144) [370]

Then having sent them [all] away,
she entered the first[6845] altered state,
the second and also the third,
and then she attained the fourth one. (145) [371]

In order, moving [higher still:]
the plane of space-infinity,
the plane in which perception's pure,
and that where nothingness is seen. (146) [372]

In reverse order, Gotamī
entered [all of] those altered states,
[from the last] back down to the first,
and then back up to the fourth one. (147) [373]

[6842]*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hookwise.
[6843]reading the final verb *abravi* ("she spoke") with BJTS (and PTS alt.) for PTS *abraviŋ* ("I spoke").
[6844]*mārapāsānuvattinā*
[6845]lit., "ultimate first altered state"

Rising up, she reached nirvana,
like the flame of a fuel-less lamp.
There was an enormous earthquake;
bolts of lightening fell from the sky. (148) [374]

The thunder was rumbling loudly;
the deities [gathered there] wailed.
A flower-shower from the sky
was raining down upon the earth. (149) [375]

Even regal Mount Meru shook,
just like a dancer on the stage;
the [great] ocean was greatly grieved,
and he was weeping in distress. (150) [376]

The gods, snake-gods and titans too,
even Brahmā, awed at that time,[6846]
[said,] "this one has now been dissolved;
in flux indeed is all that is." (151) [377]

The [other nuns] surrounding her,
who practiced the Buddha's teachings,[6847]
they too attained nirvana [then,]
like the flames of lamps without fuel. (152) [378]

"Alas! Attachments end up cut!
Alas! Conditioned things all change!
Alas! Life ends in destruction."
In this way [people] were wailing. (153) [379]

Then Brahmā and the deities
went up to [him,] the Seventh Sage,
doing what is appropriate,
according to worldly custom. (154) [380]

Then the Teacher told Ānanda,
whose knowledge was [deep as] the sea,
"Go [now,] Ānanda, tell the monks,
[my] mother has reached nirvana." (155) [381]

Then Ānanda, who'd lost his joy,[6848]
whose eyes were filling up with tears,
announced, while choking on [his] words,[6849]
"Come together, O Buddhist monks,

[6846]PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* ("in that moment")
[6847]lit., "dispensation"
[6848]a play on the meaning of his name: *tadā 'nando nirānando*
[6849]lit., "with a gurgling sound"

who are residing in the North,
[or] in the east [or] south [or] west.
Let them [all] listen to my words,
monks who are the Well-Gone-One's heirs. (156-157) [382-383]

This Gotamī, who carefully
reared up the body of the Sage,
has gone to peace, [no longer seen,]
just like stars when the sun rises. (158) [384]

She's gone home,[6850] leaving behind [her]
designation "Buddha's Mother,"
where even [he,] the Five-Eyed One,
the Leader, cannot see one gone. (159) [385]

Each with faith in the Well-Gone-One,
and each of the Sage's pupils,
ought [now] to come, that Buddha's son,[6851]
to honor the Buddha's mother." (160) [386]

Hearing that, the monks came with speed,
even those living far away.
Some [came] by Buddha's majesty,
some were skilled in superpowers. (161) [387]

[Folks there] raised a funeral bier
where Gotamī was [now] laid out,[6852]
in a good, lovely gabled hut,
excellent [and] made out of gold. (162) [388]

The four [gods called] "World-Protectors"
hoisted [the bier] on their shoulders;
other gods starting with Śakra,
gathered inside the gabled hut. (163) [389]

There were five hundred gabled huts,
the color of autumnal suns,
which were built by Vissakamma,
[for] all [of those great Buddhist nuns]. (164) [390]

All those [five hundred] Buddhist nuns
were laid out on funeral biers,
hoisted up on shoulders of gods,
lined up in the proper order. (165) [391]

[6850] accepting PTS reading *gatāsayaŋ*. BJTS (and PTS alt.) reads *gatāsamaṃ*, "gone to the incomparable [state?]"
[6851] lit., "well-Gone-One's heir"
[6852] PTS *suttā 'pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

A canopy up in the sky
was stretched out over everything.
The sun [and] moon [and all] the stars
were drawn on it in [liquid] gold. (166) [392]

Flags of various types were raised,
a floral covering stretched out;
flowers rose up out of the earth,
like incense[6853] rising in the sky. (167) [393]

[Both] the sun and the moon were seen,
and [all] the stars were twinkling;[6854]
and even when it was high noon,
the sun did not burn, like the moon. (168) [394]

Gods made offerings[6855] of garlands,
perfumed with divine fragrances
and [honored Gotamī] with songs,
with dances and with discourses. (169) [395]

The snake-gods, titans and Brahmās
according to powers and strengths,
made offerings to the laid-out
mother who was in nirvana. (170) [396]

In front were led off all of the
Well-Gone-One's heirs in nirvana,
Gotamī was led off after,
honored wet-nurse of the Buddha. (171) [397]

With the gods [and] people out front,
the snake-gods, titans and Brahmās,
[and] next, with followers, Buddha,
processed to worship [his] mother.[6856] (172) [398]

The Buddha's final nirvana
was not of such a kind as this.
Gotamī's final nirvana
was extremely miraculous. (173) [399]

The Buddha [and] monks won't be seen
at Buddha's [final] nirvana.

[6853]BJTS reads *ogatākāsapadumā* ("lotuses rising in the sky")
[6854]pronounce "twinkling" as full three syllables when chanting, to keep meter, or amend to "and [all of] the stars were twinkling" if contracting it to two syllables.
[6855]lit., "did *pūjā*"
[6856]lit., "is going in order to worship [his] mother"

The Buddha is at Gotamī's;[6857]
so's Sāriputta and so on. (174) [400]

[Then] they built the funeral pyres,
made with all [sorts of] fragrant [wood],
and sprinkled with perfumed powder.
Those [great nuns] were cremated there. (175) [401]

The remaining portions [and] bones[6858]
were completely consumed by fire.
And at that time Ānanda spoke
this speech, [which was] very moving:[6859] (176) [402]

"Gotamī's gone without a trace[6860]
and her corpse has been cremated,
intimating that the Buddha's
nirvana [too] will soon occur." (177) [403]

Ānanda, urged by the Buddha,
[placed] Gotamī's [sacred] relics
in her begging bowl at that time,
[and] presented them to the Lord. (178) [404]

Taking them up with [both his] hands,
the Seventh Sage, [the Buddha,] said:
"Just as the trunk of a standing,
gigantic timber-bearing tree,
impermanent, breaks into bits,
however massive it may be,
so Gotamī, who was a nun,[6861]
has reached [her] final nirvana. (179-180) [405-406]

O! it is a marvelous thing!
My mother who's reached nirvana,
leaving only relics behind[6862]
did not grieve [and was not] wailing. (181) [407]

[6857]lit., "at Gotamī's [final] nirvana"

[6858]lit., "the remaining portions, the remaining bones." I formerly translated "only her bones remained," but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the "relics" referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

[6859]*saŋvegajanakaŋ vaco*, lit., "emotion-producing word." *Saṃvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

[6860]*nidhanaŋ*, lit., "without wealth [of karma]," or more literally, "possessionless"

[6861]lit., "of the nuns' Assembly:" *bhikkhunisaṅghassa*

[6862]*sarīramattasesāya*, lit., "with [only] a measure of relics remaining"

Grieving not for others [left,]
she's crossed the sea of existence.
She's cooled, she's in nirvana.
[her] torment [is now] avoided. (182) [408]

Know this about her, O [you] monks,
she was a very wise woman,[6863]
with wisdom which was vast and wide,[6864]
distinguished among Buddhist nuns. (183) [409]

She'd mastered the superpower
[called] the "divine ear" element.
Gotamī was a master of
the knowledge stored in others' hearts. (184) [410]

She remembered [her] former lives;
[her] "divine eye" was purified.
All the defilements were destroyed;
she will not be reborn again. (185) [411]

She had purified [her] knowledge
of meaning and of the Teaching,
etymology and preaching:
because of that she did not grieve. (186) [412]

A rod of iron that's beaten
when it is glowing due to fire
slowly cools off, [leaving no ash:]
like that it's not known [where she] went.[6865] (187) [413]

No rebirth place can be discerned
of the truly liberated,
who cross the flood of lustful bonds,
who've reached unshaking happiness.[6866] (188) [414]

Therefore be lamps unto yourselves;
graze in [the field of] mindfulness.
With wisdom's seven parts attained,
you all should end [your] suffering.[6867] (189) [415]

Thus indeed Bhikkhunī Mahāpajāpatīgotamī spoke these verses.

[6863] *paṇḍitā' si*
[6864] lit., "with vast wisdom, with wide wisdom"
[6865] lit., "[her] state of rebirth (*gati*) is not known". The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, "cooled off".
[6866] *acalaŋ sukhaŋ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaŋ padaŋ* ("unshaking state")
[6867] or "make an end of dis-ease:" *dukkhass' antaŋ karissathā ti*.

The legend of Mahāpajāpatīgotamī Therī is finished.

[18. Khemā[6868]]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [416]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [417]

Having approached that Great Hero,
I heard [him] preaching [his] *Dhamma*.
Afterward, becoming pleased, I
approached the Victor for refuge. (3) [418]

Having begged mother and father,
after inviting [him,] the Guide,
I fed [the Buddha] for a week,
together with his followers. (4) [419]

At the end of [those] seven days,
the Charioteer of Men placed
a great nun[6869] in the foremost place
among those who have great wisdom. (5) [420]

Hearing that, being overjoyed,
doing further good works for [him,]
the Great Sage, after bowing down,
I aspired [to attain] that place. (6) [421]

Then the Victor said this to me:
"Let your aspiration succeed!
Deeds done for me with Assembly
[will bear] measureless fruit for you. (7) [422]

In one hundred thousand aeons,
arising in Okkāka's clan,

[6868] "Peace," a historical nun, famous as foremost among those with great wisdom. She had been the chief queen of the Buddha's friend and supporter King Bimbisāra prior to attaining arahantship, ordaining, and distinguishing herself as a *Dhamma*-preacher.
[6869] *uttamaŋ bhikkhuniŋ*

the one whose name is Gotama
will be the Teacher in the world. (8) [423]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
you'll[6870] be she whose name is Khemā,
[and will] attain that foremost place." (9) [424]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [425]

Fallen thence, I went to Yāma,[6871]
[and] then I went to Tusita,
and then to Nimmānarati,[6872]
and then Vāsavatti City. (11) [426]

In whichever place I'm reborn,
in accordance with that karma,
everyplace I was made chief queen
of [the gods who were] the kings [there]. (12) [427]

Fallen thence, in the human state,
[everyplace] I was made chief queen
of kings who turn the wheel [of law,]
and [powerful] regional kings. (13) [428]

Having experienced success,
among gods as well as humans,
becoming happy everywhere,
I transmigrated for aeons.[6873] (14) [429]

[Then] ninety-one aeons ago,
the World-Leader [named] Vipassi
arose, the One with Lovely Eyes,[6874]
with Insight into Everything.[6875] (15) [430]

I went up to that World-Leader,
the Charioteer Among Men.
Hearing [his] exalted Teaching,
I went forth into homelessness. (16) [431]

[6870] reading *bhavissasi* with BJTS (and PTS alt.) for PTS *bhavissati*, "she will be."
[6871] Yāma, Tusita, Nimmānarati and Vāsavatti are all heavens in the Buddhist cosmology.
[6872] BJTS reads *nimmāṇaratiṃ*
[6873] *anekakappesu*, lit., "during various aeons"
[6874] *cārunayano*, or "lovely to the eyes" (?) xxx
[6875] *sabbadhammavipassaka*, a play on that Buddha's name

After living the holy life[6876]
[during fully] ten thousand years,
in that Wise One's dispensation,
bent on effort, very learned, (17) [432]

skillful in the heaps of causes,[6877]
expert in the Four [Noble] Truths,
clever, varied speaker, [I was]
one who's done what the Teacher taught. (18) [433]

Fallen thence I was reborn in
Tusita, with fame and splendor.
I surpassed the other [gods] there,
as the fruit of the holy life.[6878] (19) [434]

In whichever place I'm reborn,
I'm very rich and prosperous,
intelligent and beautiful,
[and] my retinue is well-trained. (20) [435]

Due to [my] karma, through effort
in the Victor's dispensation,
I enjoy every attainment,
obtained with ease, pleasing the mind. (21) [436]

Through the fruit of my good conduct,
nobody treats me with contempt,
even he who was my husband
in whichever place I'm reborn.[6879] (22) [437]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
whose name was Koṇāgamana,
Best Debater, [Buddha,] arose. (23) [438]

[We were] born in a very rich
clan at that time, in Benares:
Dhanañjānī, Sumedhā too,
along with me, the women three. (24) [439]

[6876] *brahmacariyaŋ caritvāna*, lit., "conducting [myself] in the conduct of {God} Brahmā;' or else, "having preserved celibacy"

[6877] *paccayākāra*°, or "modes of causes," i.e., Abhidhammic analysis of the causes of the continuity between the links in the twelve-fold chain of causation (*paṭiccasamuppāda*)

[6878] or "due to loving celibately"

[6879] lit., "I was gone" The grammar of the Pāli, as in my translation, leaves ambiguous whether the place of rebirth qualifies "nobody" or "husband": "nobody wherever I was reborn" or "even he who was my husband, whenever I was reborn"

[We] lay-donors gave a thousand
to the Sage, and a hermitage
for the Assembly, donating[6880]
that place[6881] to Him with Assembly. (25) [440]

Fallen thence, all we [three women]
were reborn[6882] in Tāvatiṃsa
[where] we attained the foremost fame,
and just the same among people. (26) [441]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[6883]
was born, the Best of Debaters. (27) [442]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (28) [443]

I was that [king's] eldest daughter,
well-known [by the name] "Samaṇī."[6884]
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (29) [444]

Our father did not permit it;
we [stayed] at home during that time,
comfortable[6885] royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (30-31) [445-446]

Samaṇī, and Samaṇaguttā,[6886]
Bhikkhunī, Bhikkhadāyikā,

[6880] *uddissa*, lit., "assigned to" "appointed to" "allotted"
[6881] *vihāram hi* lit., "that very monastery"
[6882] *upagā*, lit., reached, went to, obtained, came into, belonged to
[6883] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[6884] "Female renouncer" "nun" "renunciate woman"
[6885] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"
[6886] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (32) [447]

[now] I, and Uppalavaṇṇā,
Paṭācārā and Kuṇḍalā,[6887]
Kisāgotamī, Dhammadinnā,[6888]
and Visākhā is the seventh. (33) [448]

Once when the Sun Among People
was preaching the marvelous Truth,[6889]
having heard it, I memorized
Mahānidānasuttanta.[6890] (34) [449]

Due to those karmas[6891] done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (35) [450]

And now, in [my] final rebirth,
in Sāgalā, best of cities,
I am[6892] the Madda king's daughter,
well-liked, held dear [and] beloved. (36) [451]

[All] was peaceful[6893] in that city
when I was coming into birth.
After that, due to that virtue,[6894]
they gave[6895] the name "Khemā" to me. (37) [452]

When I attained the prime of youth,
I was adorned with beauty and grace.[6896]
At that time my father gave me
to [the great] king, Bimbisāra. (38) [453]

I was his best-beloved [queen,]

[6887] = Bhaddā Kuṇḍalakesī

[6888] given the long names, this foot is unavoidably nine-syllables long, both in Pli and in English

[6889] or "Teaching," *dhammaŋ deseti abbhutaŋ*

[6890] the fifteenth *sutta* of the *Dīghanikāya*, containing a detailed analysis of the twelve-fold chain of causation

[6891] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be the more natural plural term here.

[6892] reading °*amhi* with BJTS for PTS °*āsiŋ* ("I was")

[6893] *khemaŋ*

[6894] reading *guṇato* with BJTS for PTS *guṇikaṃ* ("small chain")

[6895] *udapajjatha*, lit., "produced"

[6896] reading *rūpavilāsabhūsitā* with PTS alt. for PTS *rūpavant' āvibhūsitā* ("beautiful [and] extremely ornamented") and BJTS *rūpalavaññabhūsitā* ("adorned with beauty and gorgeousness"), though all the readings make the same basic point

taking great[6897] pride in[6898] [my] beauty.
[Thinking,] "He speaks ill of beauty,"
I dodged[6899] the Compassionate One.[6900] (39) [454]

At that time, King Bimbisāra,
with knowledge and great love for me,
after praising the Bamboo Grove,[6901]
brought singers [to praise it] for me: (40) [455]

"We think that one who has not seen
the Bamboo Grove, so delightful,
nor the lair of the Well-Gone-One,
has not seen [the garden named] 'Joy.'[6902] (41) [456]

[But] one who's seen the Bamboo Grove,
the 'Joy' that's enjoyed by people,[6903]
that one's seen [the garden named] 'Joy,'
much enjoyed by the king of gods.[6904] (42) [457]

Giving up [the garden named] 'Joy,'
descending to the earth's surface,
gods are satisfied, astonished,
seeing the lovely Bamboo Grove. (43) [458]

What speaker can fully exclaim
its[6905] accumulated virtue,
produced by the merit of kings,
beautified by Buddha's merit?" (44) [459]

Hearing of its[6906] magnificence
which was delightful to my ears,
desiring to see that garden,
I then announced [this] to the king. (45) [460]

Then [the king,] the lord of the earth,
along with a large retinue,

[6897] *ratā*, lit., "delighting in" "intent upon"
[6898] *keḷāyane* fr. *keḷāyati*, to play, sport, amuse; to take pride in. Could tr. here: "intently sporting in beauty"
[6899] *na upesiŋ*, lit., "I did not approach".
[6900] *mahādayaŋ*, lit., "Great Compassionate One"
[6901] *veluvanaŋ* (BJTS *veḷuvanaṃ*), a pleasure grove near Rajgir where the Buddha stayed when visiting King Bimbisāra
[6902] *nandanaŋ*, "Joy" the divine pleasure grove of Śakra/Indra, the king of the gods
[6903] *naranandananandanaŋ*, lit., "the Nandana ["Joy"] Garden that is the joy [*nandana*] of people". My translation attempts to convey both the meaning and the delightful alliteration of the Pāli here.
[6904] *amarinda-sunandanaŋ*
[6905] *tassa...vanassa*, lit., "of that grove"
[6906] lit., "of the grove's"

led me [by procession] to that
garden I was longing to see. (46) [461]

"Go [and] look at the great riches
[of] that grove, pleasing to the eyes;
it always glows with radiance,
colored by the Buddha's aura." (47) [462]

And when the Sage, [out begging] alms,
had entered Rajgir, best city,[6907]
at that very time[6908] I went out,
[desiring] to look at that grove. (48) [463]

Then [I entered] that grove in bloom,
[alive] with varied bees buzzing,
full of Indian cuckoo songs,
[and] dances by a peacock-troupe, (49) [464]

free of [excess] noise, uncluttered,
embellished with varied walkways,
with scattered huts and pavilions,
resplendent with diverse yogis. (50) [465]

Wandering about [there,] I thought,
"my eyes are now proving their worth."[6909]
Having seen in that very place
a youthful monk, I thought of him: (51) [466]

"Staying in a delightful grove
like this, in early youth as though
it is the springtime, well-endowed
with a body which is pleasing, (52) [467]

bald-headed, wrapped in saffron robes,[6910]
seated at the foot of a tree
he meditates, a Buddhist monk,
discarding sensual delight.[6911] (53) [468]

Shouldn't this auspicious Teaching
be practiced by old folks,[6912] after

[6907] *giribbajapuruttamaŋ* (a.k.a. *rajagaha* = Rajgir), the capital of King Bimbisāra near where the Bamboo Groove was (and is) located.
[6908] she plans to be there when he is absent, still trying to evade him
[6909] lit., "bearing fruit"
[6910] lit., "surrounded by a *saṅghāti* (monastic robe)
[6911] *visayajaŋ ratiŋ*, lit., "delight produced by/in the spheres of the senses"
[6912] lit., "by an elderly person" "by a decrepit person"

[they have lived] the domestic life,
enjoying pleasure as they like?" (54) [469]

Discerning that it was empty,
I approached the perfumed house, the
Victor's home, [but] spied the Victor,
like the sun when it is rising, (55) [470]

sitting happily by himself,[6913]
being fanned by a fine woman.
Seeing [that scene,] I thought like this:
"isn't this Bull of Men wretched?[6914] (56) [471]

The woman [though], shining like gold,
eyes and face like pink lotuses,
with red lips, looking like jasmine,[6915]
pleasing to the mind and the eyes, (57) [472]

with ears that are like golden swings,
firm[6916] breasts that look like water-jugs,
thin-waisted, a shapely behind,[6917]
fine thighs with charming ornaments, (58) [473]

dressed in clothing of fine blue silk,
furnished with a border of red,
with unsatisfiable looks,[6918]
she has a smiling demeanor." (59) [474]

After seeing her, I thought this:
"Wow! This is a super-beauty!
Not ever in the past was seen
by my own[6919] eye [such a beauty]!" (60) [475]

Then she was ravished by old age,
discolored, [her] face disfigured.
Her teeth fell out, her hair turned white,
her mouth was fouled with saliva, (61) [476]

ears shriveled up, eyes formed cataracts,[6920]

[6913] or "alone"
[6914] or a little less forcefully, "is this not the wretched Bull of Men?" "Is this wretched one not the Bull of Men?" "this wretched one is not the Bull of Men"
[6915] which has delicate, white flowers
[6916] or otherwise "good," *su°*
[6917] PTS *varassoṇī* ("excellent buttocks"), BJTS *sussoṇī*, ("good buttocks")
[6918] or "form/shape/beauty which is not to be satisfied" (or "not troubling"?)
[6919] lit., "this," perhaps a deictic?
[6920] lit., "white-eyed"

breasts sagged [and became] repulsive;
wrinkles spread on all of [her] parts,
[and] veins popped out [on that] body, (62) [477]

crooked-limbed, leaning on a cane,
jutting-ribbed, emaciated,
trembling, fallen [onto] the ground,
gasping for every breath she took.[6921] (63) [478]

And then I was profoundly moved.[6922]
Marveled, [my] hair standing on end,
[I said,] "Woe on filthy beauty!
It is where [only] fools delight!" (64) [479]

Then the Great Compassionate One,
discerning[6923] that [my] mind was moved,
happy, with a heart that was thrilled,
he spoke [to me in] these verses: (65) [480]

"Khemā, see this complex heap[6924] as
diseased, disgusting [and] putrid.
It is oozing and it's dripping,
the delight of foolish people. (66) [481]

With one-pointed focus, steadfast,
fix your mind on impurity.
Remain mindful of the body;
be intent on disenchantment. (67) [482]

Just as is this, so too is that;
just as is that, so too is this:
on the inside and the outside,
be detached from body-delight. (68) [483]

Cultivate emancipation
and abandon latent conceit.[6925]
Then, through understanding conceit,
you'll wander in tranquility. (69) [484]

Those following the stream, excited with lust,
[are] making webs for themselves, like a spider;

[6921] lit., "gasping for breath (or "panting" or "sighing" or "exhaling": *nissasantī*) moment by moment"
[6922] *me āsi saṃvego*
[6923] lit., seeing
[6924] *samussayaŋ*, "conglomeration," i.e., the body
[6925] *mānânusayaŋ ujjaha*, pride located in the subconscious, "sleepful" (but not) pride in one's existence, etc

[others,] cutting that away, are going forth,
indifferent, giving up the pleasures of lust." (70-71) [485].[6926]

Then the Charioteer of Men,
knowing my mental readiness,
in order to instruct me preached
Mahānidānasuttanta.[6927] (72) [486]

Hearing that best *suttanta*, I
recalled [my] former memory.
Just standing there I was at peace;
I purified my "*Dhamma* eye". (73) [487]

Immediately falling down
before the feet of the Great Sage,
I spoke these words [at that moment,]
to confess offenses [to him]. (74) [488]

"Praise to you, O Seer of All!
Praise to you, Home of Compassion!
Praise to you, Existence-Crosser!
Praise to you, Path to Deathlessness![6928] (75) [489]

Plunged into[6929] the thicket of views,
I was doped by passionate lust.
[I now] delight in discipline,
disciplined by your righteous trick.[6930] (76) [490]

Without enjoyment because they
do not see Great Sages like you,
beings in the sea of being,[6931]
are undergoing much dis-ease. (77) [491]

Though close[6932] I did not [go to] see
the World's-Help,[6933] Non-Hostility,[6934]
the One who Made an End to Death;[6935]

[6926] PTS and BJTS agree on the text here, in a complex/atypical meter, but whereas PTS presents it as two 6-5-6-6 verses, BJTS presents it as one 11-11-11-12 verse, as indicated in the varied numbering here.
[6927] see above, v. 34 [449]
[6928] BJTS reads *amataṃ dadaṃ* ("Deathless-Giver" ?)
[6929] °*pakkhannā*, lit., "fallen into" "jumped into" fr. *pakkhandati*
[6930] *tayā sammā upāyena*
[6931] *sattā saṃsārasāgare*
[6932] *adūraṭṭhaŋ*, lit., "not because of far-away-ness"
[6933] *loka-saraṇaŋ*
[6934] *araṇaŋ*, lit., "having no battle," "not adversarial," echoed in *lokasaraṇaŋ* and *maraṇantagaŋ*
[6935] *maraṇantagaŋ* (correct to °*antakaṃ* read °*antaguṃ* with BJTS)

I am confessing that offense. (78) [492]

Beauty-obsessed, I did not go
to the Goodness-Giver,[6936] Great Friend,[6937]
suspecting he'd be unfriendly;
I am confessing that offense." (79) [493]

And then the One with Honeyed Speech,[6938]
the Great Compassionate Victor
sprinkling[6939] me with ambrosia said,
"Khemā, you should stay [here with us]." (80) [494]

Then after bowing down [my] head,
having circumambulated,
having gone, having seen the king,
I spoke these words [to him just then]. (81) [495]

"O conqueror of enemies,
the righteous trick[6940] that you thought up!
Wishing to see the grove, I saw[6941]
the Sage, the One Free of Craving.[6942] (82) [496]

If it's pleasing to you, O king,
I'll go forth in the Neutral One's
dispensation, tired of beauty,
because of what the Sage told [me]." (83) [497]

Then pressing [his] hands together
[the king,] the lord of the earth, said,
"I permit you, O lucky one.
Let your going forth have success!" (84) [498]

And then after my going forth,
when I had served for seven months,
watching lamp [flames] rising, falling,
my mind being profoundly moved, (85) [499]

fed up with all conditioned things,
skillful in the heaps of causes,[6943]

[6936] or "Giver of Boons" "Wish-Granter". Reading *varadadaṃ* with BJTS (and PTS alt.) for PTS *varadaŋ* (which could be taken, however, as the same thing)
[6937] *mahāhitaŋ*
[6938] *madhuranigghoso*
[6939] pronounce as two syllables when chanting, to keep the meter
[6940] *sammā upāyo*
[6941] lit., "was seen by me"
[6942] *nibbanatho*, Skt. *nivanathaḥ*
[6943] *paccayākāra°*, or "modes of causes," i.e., Abhidhammic analysis of the causes of the continuity between the links in the twelve-fold chain of causation (*paṭiccasamuppāda*)

passing over the four-fold flood,
I attained [my] arahantship. (86) [500]

I'd mastered the superpower
[called] the "divine ear" element.
I also was a master of
the knowledge stored in others' hearts. (87) [501][6944]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (88) [502]

In the Buddha's dispensation,
[I] have purified [my] knowledge
of meaning and of the Teaching,
etymology and preaching. (89) [503]

Skilled in the purifications,[6945]
confident in *Kathāvatthu*,[6946]
and in the dispensation I've
mastered Abhidhammic method.[6947] (90) [504]

Then, being asked subtle questions
in Toraṇavatthu,[6948] by the
queen, wife of the Kosala [king,]
I explained according to truth.[6949] (91) [505]

At that time the king, approaching
the Well-Gone-One asked [him as well].
Then the Buddha explained just as
[those questions] were explained by me. (92) [506]

[6944]this and the next two verses almost exactly parallel *Gotamī-apadāna*, vv. 184-186 [410-412], above, and *Uppalavaṇṇā* vv. 17-19 [527-529], below. That *Gotamī-apadāna* was composed earlier, and *Khemā-apadāna later*, is perhaps evident in the slippage within this verse, where the past tense verbs (appropriate to the context in *Gotamī-apadāna*, but not here) have not been corrected, even though the pronouns have been corrected from third to first person. Pronouns and verb tenses are corrected in the next two verses and more tellingly, in the corresponding verse of *Uppalavaṇṇā-apadāna*, v. 17 [527], which reads *homi* for *āsiŋ*

[6945]*kusalâhaŋ visuddhīsu*, lit., "I am skilled in the purifications"

[6946]one of the books of the Abhidhamma, believed in tradition to have been uttered by Moggaliputtatissa in refutation of heretical views expressed at the Third Great Recitation during the time of Aśoka Maurya, an important piece of evidence that *Apadāna* is a post-Aśokan text.

[6947]*abhidhammanayaññū ca vasī*, lit., "[I am a] master of the knowledge of Abhidhammic method"

[6948]see DPPN I:1039, a locality in Kosala, between Śrāvasti and Sāketa. King Pasenadi once stopped there to visit Khemā, who lived there (S. iv. 374)

[6949]reading *yathātathaṃ* with BJTS (and PTS alt.) for PTS *yathākathaŋ*, "according to what was said"

The Victor, thrilled at that virtue,
[then] placed me in the foremost place;
the Ultimate Man [then dubbed] me
"chief of the nuns with great wisdom." (93) [507]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (94) [508]

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! (95) [509]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (96) [510]

Thus indeed Bhikkhunī Khemā spoke these verses.

The legend of Khemā Therī is finished.

[19. Uppalavaṇṇā[6950]]

The nun [named] Uppalavaṇṇā,
master of the superpowers,
having worshipped the Teacher's feet,
spoke these words [to him at that time:] (1) [511]

"Birth and rebirth[6951] crossed beyond,
I've attained the unshaking state.
All suffering's destroyed by me;
I'm declaring [it,] O Great Sage. (2) [512]

Throughout the multitudes[6952] who are
pleased in Buddha's[6953] dispensation,
if I've wronged [some] people may they
forgive [it] facing[6954] the Victor. (3) [513]

[6950] "Blue Lotus-Colored," a historical nun, one of the two chief female followers and designated foremost among those nuns who possess the superpowers. See DPPN I: 418-421.
[6951] or "transmigration," °*saṇsārā*
[6952] or "retinue" "following" "group" "people"
[6953] lit., "the Victor's"
[6954] or "face-to-face with"

Great Sage, I am declaring that
if there's [some] mistake [I've made,]
transmigrating in existence,
may you forgive that transgression." (4) [514]

"Show [your] superpowers to those
who practice my[6955] dispensation.
Cut off today the doubts throughout
the multitude, which is fourfold."[6956] (5) [515]

"Great Hero, I am your daughter.
O Wise One,[6957] O Effulgent One,[6958]
I've done very difficult deeds,
difficult and numerous [too]. (6) [516]

My [skin] is blue-lotus-colored;
by name I am named "Blue Lotus."[6959]
I'm your follower, Great Hero,
worshipping your feet, Eyeful One. (7) [517]

Rāhula[6960] and I myself
due to our similar mindsets,
were born in the same conditions[6961]
various hundred many [times]. (8) [518]

Rebirth is together [with him]
and after birth too, together.
[Now] in [our] final existence
both, [born in] varied[6962] conditions, (9) [519]

together: Rāhula's [your] son;
I'm [your] daughter, named "Blue Lotus."

[6955] this is the Buddha speaking, in response to Uppalavaṇṇā's request to be forgiven any mistakes

[6956] *catasso parisā*, I assume the monks, nuns, laymen and laywomen, but it could also be *catasso...kaṅkhā*, fourfold doubt

[6957] *paññāvanta*

[6958] *jutindhara*

[6959] *nāmena Uppalanāmikā*

[6960] the Buddha's biological son

[6961] *akasmiŋ sambhave*, lit., "in a single coming-to-be-with," "in a single origin" "in a single production". Rāhula and Uppalavaṇṇā were born in this present moment together to be (literal and figurative) son and (only figurative) daughter of the Buddha, that is brother and sister (only figuratively), having however experienced many previous lifetimes together — sometimes as literal brother and sister, or mother and son — in the *Jātaka* stories. For a mention of some of these, see DPPN I: 421. Because (as in the present birth) these "same origins" are not *always* familial/genealogical/literal, I have preserved the ambiguity of the Pāli ("being together") in the translation, so the same word can be translated correspondingly in v. 519, below.

[6962] reading *nānāsambhavā* with BJTS (and PTS alt.) for PTS *nāmasambhavā*, ("Conditions in name" — to be read as "only figuratively" [??])

See my superpowers, Hero;
I'll show [my] strength to the Teacher." (10) [520]

She put the four great oceans down
into the palm of [her own] hand,
just like a youthful physician[6963]
does oil destined for the bladder.[6964] (11) [521]

Tearing up earth, she put [it] down
into the palm of [her own] hand,
like a tender young boy[6965] picking
a [flower that's] full of color.[6966] (12) [522]

Her palm, [big] as the universe,[6967]
covering [the world] from the top,
caused raindrops of various hues
to rain forth again and again. (13) [523]

Making earth into [a] mortar,
making Mount Meru [her] pestle,
as though a youthful grinding girl,
grinding[6968] grain [flour], [she made] gravel. (14) [524]

"I am the Best Buddha's daughter;
by name I am named "Blue Lotus."
A master of superpowers,
I practice your dispensation." (15) [525]

Making varied transformations,[6969]
showing them to the World's Leader,
announcing name and lineage,
I worship [your] feet, Eyeful One. (16) [526]

I've mastered the superpower
[called] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (17) [527]

I remember [my] former lives;

[6963] *vejjo komārako*, "a juvenile doctor" or perhaps "a young/inexperienced doctor"? Or a pediatrician, i.e., "a doctor connected with juveniles"? It depends on/shapes the interpretation of this anyway ambiguous (to me) verse.
[6964] *telaŋ vatthigataŋ c'eva*, i.e., administering an enema? Or *vatthigataŋ* as a second thing being handled (carefully, gingerly), not only oil but also that "gone to [or from?] the bladder"?
[6965] reading *luñci komārako yuvā* with BJTS for PTS *luñciko mārako yuvā* ("plucky devilish youth"?)
[6966] or is *cittapunna* the *name* of a flower, i.e., "picks a *cittapunna* flower"
[6967] *cakkavālasamaŋ*, lit., "the same as the ring of cosmic mountains surrounding the universe"
[6968] lit., "doing" "making"
[6969] *nānāvikubbanaŋ*

[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (18) [528]

In meaning and in the Teaching,
etymology and preaching,
my knowledge is vast[6970] and flawless,
through the Great Sage's majesty. (19) [529]

In the presence and the absence[6971]
of the Chief Victors, formerly,
much service was performed by me
for the sake of you,[6972] O Great Sage. (20) [530]

What good[6973] karma was done by me,
formerly in existence, Sage;
[that] merit heaped up by me was
for the sake of you, Great Hero. (21) [531]

Avoiding[6974] wrong behavior[6975] [and]
the [nine] impossible places;[6976]
the ultimate life's my duty
for the sake of you, Great Hero. (22) [532]

I donated from my [own funds]
ten thousand ten millions[6977] [in gold];
my [very] life was abandoned
for the sake of you, Great Hero." (23) [533]

Then all of them, greatly composed,

[6970] lit., "pure" (*suddhaŋ*)

[6971] reading *sammukhā ca parammukhā* with BJTS (and PTS alts.) for PTS *saṅkamante nidassitaŋ* ("pointed out when transmigrating" ?)

[6972] that is, for the sake of meeting you, in order to be part of your future dispensation, cf. how contemporary Buddhists perform service in the hopes of meeting Maitreya or some even further-into-the-future Buddha.

[6973] or "wholesome": *kusalaŋ*

[6974] *vajjetvā*. Reading BJTS *parivajjentī* (also "avoiding" "abstaining from" "renouncing") for PTS *paripācento* ("developing") in the subsequent foot (note both recensions differently present it as a nine-syllable foot), but anyway leaving it untranslated here, lit., "avoiding avoiding"

[6975] reading *anācāraŋ* with BJTS for PTS *anāvaraŋ* ("not mean" = "noble things; PTS alt. *bahuŋ janaŋ*, "many people" [!])

[6976] *abhabba-ṭṭhāne*, the nine moral states or spheres of activity into which an arahant will not/cannot fall, D.iii.133 (and cf. D.iii.235 where only the first five appear as a set). This is *Pāsādika Sutta*, #29 of *Dīghanikāya*, section 26. The nine are: (1) cannot deliberately take the life of a living being (2) cannot steal (3) cannot have sexual intercourse (4) cannot deliberately lie (5) cannot hoard anything for his own indulgence (6) cannot act wrongly through attachments (7) cannot act wrongly through hatred (8) cannot act wrongly through folly (9) cannot act wrongly through fear

[6977] or "one hundred billion"

hands pressed together on [their] heads,
said, "Sister, how'd you make the effort
for such unmatched superpower?" [534][6978]
One hundred thousand aeons hence
I was a cobra[-god] maiden,
known by the name of Vimala,[6979]
well-honored among the maidens. (24) [535]

The great cobra Mahoraga,[6980]
pleased in Buddha's[6981] dispensation,
invited Padumuttara
of Great Power,[6982] with followers. (25) [536]

Sounding musical instruments,
going out to meet the Sambuddha,
he made the Buddha's road ready[6983] —
a pavilion made out of gems,
a palanquin made out of gems,
things to enjoy made out of gems,
strewn with sand that was [mixed with] gems,
adorned with flags [covered in] gems. (26-27) [537-538]

The World's Leader, surrounded by
the multitude, which is fourfold,
sat down on an excellent seat
there in Mahoraga's palace. (28) [539]

The cobra-king, greatly famed one,
gave excellent and excellent
food and drink, hard food [that's filling,]
soft food [to drink,] very costly. (29) [540]

Having eaten, having rinsed the
bowl completely, the Sambuddha
[then] made [an expression of] thanks
to [us,] the cobra[-god] maidens. (30) [541]

Discerning [what was in] my heart
and [my] mind which was fixed [on him,]
[taking] pleasure in the Teacher,

[6978] this verse does not appear in PTS. BJTS reads: *tadātisaṃhitā sabbā sirasāva katañjalī /avoc' ayye kathaṃ āsi atul'iddhiparakkamā //*
[6979] "Stainless"
[6980] "great snake," *mahā + urago*
[6981] *jina°*, lit., "the Victor's"
[6982] *mahātajaŋ*, or "the Hot One"
[6983] reading *paṭiyādesi* with BJTS (and PTS alt.) for PTS *paṭipādesi*, to impart, to offer, to present

[when] the cobra maidens had seen
the one whose name was Best Lotus,
Greatly Famed All-Knower[6984] in bloom,
[that] Great Hero, at that moment,
showed a nun with superpowers. (31-32) [542-543]

That Buddhist nun, very skillful,
displayed diverse superpowers.
Thrilling with delight, [and] awe-struck,
I said this to [him,] the Teacher: (33) [544]

"I [too] saw the superpower
of this happy [Buddhist nun].[6985]
Just how, Hero, did she become
so skillful[6986] in superpowers?" (34) [545]

"[This nun] with great powers is my
legitimate daughter, mouth-born;[6987]
she's followed my instructions, thus[6988]
she's so skilled[6989] in superpowers." (35) [546]

Hearing the words of the Buddha,
delighted indeed I aspired,
"I too shall become such a one,
so skillful in superpowers. (36) [547]

I am delighted, I'm happy;
in the not-yet-become future,
[my] supreme aspiration reached,
I will be like her, O Leader." (37) [548]

Satisfying with food and drink[6990]
the World's Leader with Assembly,
on a palanquin made of gems,
within a shining pavilion, (38) [549]

I worshipped [him,] the World's Leader,
[that] my color should be that of
an *aruṇa*[6991] [type] blue lotus,

[6984] reading *sabbañ̃uṃ* with BJTS for PTS *sabbañ ca* ("all...and")
[6985] reading *sumanāy' itarāyapi* with BJTS (and PTS alt.) for PTS *sumitaŋ itarāya pi* ("well-measured by the other to" ?), and following BJTS Sinhala gloss
[6986] reading *suvisāradā* with BJTS (and subsequent verses here) for PTS *ca visāradā* ("and skillful")
[6987] *orasāmukhato jātā*
[6988] lit., "and"
[6989] reading *suvisāradā* with BJTS for PTS *ca visāradā*, as above
[6990] reading *annapānena* with BJTS for PTS *mahājanena* ("with the great multitude")
[6991] "sun"

foremost flower of the cobras. (39) [550]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (40) [551]

Fallen from there, being reborn
as a human being, I gave
a Self-Become [Lonely Buddha]
alms food covered with lotuses. (41) [552]

In the ninety-first aeon hence
the Leader known as Vipassi
arose, the One Good to Look At,[6992]
the One with Eyes for Everything. (42) [553]

Being a millionaire's daughter
in Benares, supreme city,
inviting [him,] the Sambuddha,
the World's Leader with Assembly, (43) [554]

after donating a very
large almsgiving to the Guide,[6993] and
worshipping[6994] with lotuses, I
wished through them for splendid color.[6995] (44) [555]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[6996]
was born, the Best of Debaters. (45) [556]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (46) [557]

I was that [king's] second daughter,
who was named Samaṇaguttā.[6997]
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (47) [558]

[6992] *carunayano*
[6993] reading *vināyakaṃ* with BJTS (and PTS alts.) for PTS *vimissitaŋ* ("mixed")
[6994] lit., "doing *pūjā*"
[6995] reading *vaṇṇasobhaṃ* with BJTS (and PTS alt.) for PTS *vaṇṇasetaŋ* ("white color" ?)
[6996] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[6997] "Guarded Nun" "Protected Female Renouncer"

Our father did not permit it;
we [stayed] at home during that time,
comfortable[6998] royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (48-49) [559-560]

Samaṇī, and Samaṇaguttā,[6999]
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (50) [561]

[now] I, and [the nun named] Khemā,
Paṭācārā and Kuṇḍalā,[7000]
Kisāgotamī, Dhammadinnā,[7001]
and Visākhā is the seventh. (51) [562]

Due to those karmas[7002] done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (52) [563]

Fallen from there, being reborn
as a human, in a great clan,
I gave an arahant a robe
of costly saffron-colored silk.[7003] (53) [564]

Fallen from there, reborn among
brahmins[7004] in Ariṭṭhapura,
daughter of Tirīṭavaccha,
I was charming[7005] Ummādantī.[7006] (54) [565]

[6998] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"

[6999] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

[7000] = Bhaddā Kuṇḍalakesī

[7001] given the long names, this foot is unavoidably nine-syllables long, both in Pāli and in English

[7002] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be better here.

[7003] *pīta-maṭṭha-varaŋ dussaŋ*, BJTS (and PTS alt.) read *pītamaṭṭhaṃ varaṃ dussaṃ*

[7004] in a brahmin clan

[7005] *manohara*, lit., "carrying the mind away"

[7006] "Maddening" "Intoxicating"

Fallen from there, I [was born] in
an undistinguished[7007] rural[7008] clan.
I was then engrossed in guarding
rice in a not-quite-ripened field. (55) [566]

Having seen a Lonely Buddha,
giving [him] five hundred grains of
roasted paddy,[7009] lotus-covered,
I wished [to have] five hundred sons.[7010] (56) [567]

With those wishes[7011] having given
honey to [that] Self-Become One,
fallen from there I was reborn
in a lotus in the forest. (57) [568]

Being the Kāsi king's chief queen,
I was respected and worshipped.[7012]
I bore royal princes [for him,]
not one fewer than five hundred. (58) [569]

When [my sons] had become young men,[7013]
while sporting at [their] water sports,
seeing fallen lotus [petals,]
they turned into[7014] Lonely-Leaders.[7015] [59] [570]

I was then grieved, being bereft
of those heroes who were [my] sons.[7016]
Fallen [from there], I was born in
a village near Isigili.[7017] (60) [571]

When [I], Buddha-mother [reborn,]
then well-guarded myself,[7018]
was going carrying rice gruel,[7019]

[7007] *aññatare*, or "a certain"
[7008] *janapade*, lit., "in the country"
[7009] *lāja*
[7010] BJTS reads *pañcaputtasatāni pi* ("and also [my] five hundred sons"), in keeping with its variant reading of the first foot of the following verse
[7011] BJTS reads *te pi patthesuṃ* ("and they [the five hundred sons posited as already-existing in the BJTS variant of the prior verse] wished") for PTS *tesu patthesu*, "with those wishes"
[7012] lit., "offered *pūjā*"
[7013] *yobbanaŋ pattā*, lit., "attained youth," "went through puberty"
[7014] lit., "they were"
[7015] *paccekanāyakā*, i.e., Paccekabuddhas, Lonely Buddhas
[7016] *sutavīrehi*. BJTS reads *sutavarehi* ("excellent sons")
[7017] one of the five mountains surrounding Rajagaha (a.k.a. Giribajjapura, now Rajgir in Bihar, India), famous as the long-time home of five hundred Lonely Buddhas
[7018] *su-tānaka-sakaŋ*. BJTS reads
[7019] *yāguŋ*

having seen eight Lonely-Leaders
going to the village for alms,
I remembered [my former] sons.
Then a stream of milk spurted out
from me out of love for [my] sons. (61-62) [572-573]

And then I gave rice gruel to them,
[feeling] well-pleased by [my] own hands.
Fallen from there I was reborn
in "Joy" with the thirty[-three gods.] (63) [574]

Feeling[7020] [both] happiness and pain,
transmigrating from birth to birth,
my [very] life was abandoned
for the sake of you, Great Hero. (64) [575]

Thus suffering in varied forms,
various forms of happiness:
when [my] last rebirth was attained,
I'm born in Śrāvasti city,
in a wealthy millionaire's clan,
comfortable, decorated,[7021]
glistening with various gems,
endowed with every sense-pleasure. (65-66) [576-577]

I was respected and worshipped,[7022]
revered, likewise [also] esteemed.
I achieved radiant beauty,
much-respected among the clans. (67) [578]

And I was very much desired,
through the good fortune of beauty,
desired by various hundreds
of millionaire's sons [living there]. (68) [579]

After abandoning [my] house,
I went forth into homelessness.
When eight months had not yet elapsed,
I attained the Four [Noble] Truths. (69) [580]

"With[7023] superpowers creating

[7020] or "experiencing:" *anubhotvā*

[7021] *sukhite sajjite tathā;* when chanting pronounce "comfortable" as four syllables, or insert "and" to pronounce it as three syllables.

[7022] lit., "offered *pūjā*"

[7023] this and the following five verses seem to be a dialogue between the nun and Death (*Māra*) or "the Evil One" (*Pāpimant*) personified; this first verse is thought by her, v. 71 is spoken by Death, v. 72-76 contain her response, addressed to him in the second person, while v. 77 suggests that the

a chariot with four horses,
I will worship the feet of the
Buddha, World's Lord, Resplendent One." (70) [581]

"O nun, having approached a tree in full bloom,
you remain alone, at [that] *sāla* tree's roots.
You have no second in natural beauty.
Foolish one, aren't you afraid of wanton men?" (71) [582][7024]

"Even if a hundred thousand wanton men
come to this place, should behave in such a way,
I would not be terrified, not a hair raised:
I'm not afraid of [you,] Death, when I'm alone. (72) [583]

I, this [nun] am disappearing;
I am hiding in your belly;
you do not see me, standing [here]
in the [spot] between [your] eyebrows. (73) [584]

Becoming master of [my] mind,[7025]
[I] developed[7026] superpowers;
I'm liberated from all bonds:
I am not afraid of you, friend. (74) [585]

Sense pleasures are[7027] swords [and] daggers;
the heaps[7028] executioner's blocks.
I now dislike[7029] the enjoyment
of sense-pleasures of which you spoke. (75) [586]

Everywhere, enjoyments are slain;
the mass of darkness is destroyed.
Know it like this, O evil one:
you have been killed, O end-maker." (76) [587]

The Victor, pleased by [my][7030] virtue,
[then] placed me in that foremost place.

Buddha witnesses the scene.

[7024]this and the next verse are presented with feet of eleven syllables each in both PTS and BJTS and I translate accordingly. The present verse has 12 syllables in the first foot, which I take as a mistake (read *pupphitaggaṃ* for *supupphitaggaŋ* ?).

[7025]*cittasmiŋ vasibhūtasmiŋ*, lit., "when i became master of (or "over") [my own] mind"

[7026]*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

[7027]*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

[7028]*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

[7029]lit., "is now disliked by me"

[7030]lit., "in the" "in that"

To[7031] the crowds[7032] the Guide [announced] me
"best[7033] of those[7034] with superpowers." (77) [588]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (78) [589]

The reason for which I went forth
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (79) [590]

By the moment they're bringing [me]
monastic robes and begging bowls,
[all] the requisites and lodgings,
[in] the thousands from everywhere. (80) [591]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (81) [592]

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! (82) [593]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (83) [594]

Thus indeed Bhikkhunī Uppalavaṇṇā spoke these verses.

The legend of Uppalavaṇṇā Therī is finished.

[7031] lit., "among"

[7032] or assemblies (even four parts of the Assembly), multitudes, retinues

[7033] *seṭṭhaŋ*, etymologically related to her designation "millionaire;" BJTS, more typical of the whole work, reads *aggaṃ*, "[she is] foremost"

[7034] °*matīnaŋ*, lit., "of those (females) endowed"

[20. Paṭācārā[7035]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [595]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [596]

Having approached that Great Hero,
I heard [him] preaching the *Dhamma*.
Then, pleasure born [in my heart,] I
approached the Victor for refuge. (3) [597]

Then the Victor praised as foremost
of those who follow discipline,[7036]
a Buddhist nun, modest, neutral,
careful about what's allowed and not. (4) [598]

Then, with a heart [full] of pleasure,
wishing [I were fixed in] that place,
inviting the Ten-Powered One,[7037]
the World's Leader, with Assembly, (5) [599]

after feeding [them] for a week,
giving them the monastic robes,[7038]
bowing [my] head down at [his] feet,
I spoke these words [to that Buddha:] (6) [600]

"If it meets with success, Leader,
I will become just like the one
who was praised by you, O Hero,
on the eighth day before [today]." (7) [601]

Then the Teacher said [this] to me:

[7035] "Cloak-Wanderer," apparently a historical nun (see DPPN II: 112-114 for this implicit judgment) though apart from the list in A. of the "best of" monks and nuns (which could have been inserted into A.) the only *canonical* telling of all the details of Paṭācāra's life, and past lives, are found in this *Apadāna* account, from which ThigA and other commentaries likely draw; remembered as foremost among the nuns who know *Vinaya* or the monastic discipline.

[7036] *vinayadhārīnaŋ*, lit., "carry the *vinaya*"

[7037] *dasabalaŋ*

[7038] *ticīvaraŋ*, lit., "the three monastic robes," presumably a full set of them to the Buddha and each of those in the Assembly, starting with the nun who had been declared foremost bearer of the *vinaya*

"Lucky one, fear not; breathe with ease.
In the not-yet-become future,
you will attain that wished-for [place]. (8) [602]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [603]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Paṭācārā
will be the Teacher's follower." (10) [604]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
World's Leader with [his] Assembly. (11) [605]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (12) [606]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7039]
was born, the Best of Debaters. (13) [607]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (14) [608]

I was his third [royal] daughter,
who was named Samaṇaguttā.[7040]
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (15) [609]

Our father did not permit it;
we [stayed] at home during that time,
comfortable[7041] royal maidens
doing [our] practice with vigor
in virginal celibacy,

[7039] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[7040] "Guarded Nun" "Protected Female Renouncer"
[7041] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"

for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (16-17) [610-611]

Samaṇī, and Samaṇaguttā,[7042]
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (18) [612]

[now] I and Uppalavaṇṇā,
Khemā and the nun [named] Bhaddā,[7043]
Kisāgotamī, Dhammadinnā,[7044]
and Visākhā is the seventh. (19) [613]

Due to those karmas[7045] done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [614]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in Śrāvasti, best of cities. (21) [615]

When I'd become a young woman,[7046]
overpowered by [my own] thoughts,
after seeing a man from the
country, I went [away] with him. (22) [616]

I had produced a single son;
the second one was in my womb.
At that time, I had determined,
"I'll go [see] mother [and] father." (23) [617]

My husband[7047] was not pleased [at that.]
Then, when he was [on a] journey,

[7042] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

[7043] = Bhaddā Kuṇḍalakesī

[7044] given the long names, this foot is unavoidably nine-syllables long, both in Pāli and in English

[7045] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be better here.

[7046] or "when I had attained puberty:" *yadā ca yobbanupetā*

[7047] *pati*, "lord"

[I] snuck out[7048] of the house alone,
to go to supreme Śrāvasti. (24) [618]

Then my husband[7049] came [after me];
he caught up with me on the road.
Then my karma-born labor pains[7050]
began, [and they were] very cruel. (25) [619]

At the time for me to give birth,
a massive rain-cloud arose [there],
and then [my] husband having gone
to find grass,[7051] was killed by a snake. (26) [620]

Then miserable [and] helpless,
in the throes of painful childbirth,[7052]
going toward a relative's house,[7053]
seeing an overflowing stream,[7054] (27) [621]

carrying [my] newborn I crossed
to the stream's other bank, alone.
After nursing [my] newborn son,
to help my other [son] to cross, (28) [622]

I turned; an osprey carried off
my wailing babe. [Then] the current
swept [him] away, [my] other [son].
That I was overcome with grief. (29) [623]

Going to Śrāvasti city,
I heard [that] my kinsmen were dead.
Full of grief I said at that time,
extremely overcome with grief, (30) [624]

"Both of my sons have passed away,
my husband is dead on the road;
mother and father and brothers
are burning on a single pyre." (31) [625]

Then [I grew] pale and thin, helpless;

[7048] *niggatā*, lit., "was gone out of"
[7049] *sāmi*, "master"
[7050] lit., "winds," *vātā*
[7051] *dabbatthāya*, lit., "for the sake of *dabba* grass". Presumably the husband would have sought *dabba* grass to provide shelter, or a mattress, for his gestating wife.
[7052] *vijātadukkhena*, lit., "with the suffering of giving birth"
[7053] reading *sakulālayaṃ* ("going to the lair of [her] own clan," BJTS gloss *siya nā nivasaṭa* = "going to a house of [her] own relatives") for PTS *sakuṇālayaŋ* ("to a bird's nest")
[7054] *kunnadiŋ pūritaŋ*, lit., "a bad river filled up." Perhaps read *kunnadiŋ* as "rough river" rather than "small river" or "rivulet" per RD (whence my "stream")?

[I was] in a low state of mind.
After that, while roaming I saw
[him,] the Charioteer of Men. (32) [626]

Then the Teacher said [this] to me:
"Do not grieve, child; breathe easily.
You should search after your [own] self;
why uselessly torment yourself? (33) [627]

There are no sons to [give] shelter,
not fathers nor even kinsmen.
There is no shelter with kinsmen
when one's seized by the end-maker." (34) [628]

After hearing the Sage's speech,
I realized the first [path] fruit.
Having gone forth, in no long time,
I achieved [my] arahantship. (35) [629]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]
I have done what the Teacher taught.[7055] (36) [630]

I remember [my] former lives;
[my] "divine eye" is purified.
Throwing off all the defilements,
I am[7056] purified, [I'm] stainless. (37) [631]

Then I learned the whole discipline,[7057]
in the All-Seeing-One's[7058] presence,
and I recited it [for him,]
correctly in every detail. (38) [632]

The Victor, pleased by [my][7059] virtue,
[then] placed me in that foremost place:
"Paṭācārā's alone, foremost
of those who follow discipline."[7060] (39) [633]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.

[7055] *satthu sāsanakārikā*, lit., "[I am] a doer of the Teacher's dispensation"
[7056] reading *amhi* ("I am") with BJTS for PTS *āsiŋ* ("I was" "I became")
[7057] *vinayaŋ sabbaŋ*
[7058] *sabbadassino santike*
[7059] lit., "in the" "in that"
[7060] *vinayadhārīnaŋ*, lit., "carry the *vinaya*"

The heavy load has been laid down,
the ties to existence severed. (40) [634]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (41) [635]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (42) [636]

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! (43) [637]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (44) [638]

Thus indeed Bhikkhunī Paṭācārā spoke these verses.

The legend of Paṭācārā Therī is finished.

The Summary:[7061]

Ekūposathikā, and too
Salaḷā and Timodakā,
Ekāsanappadā, Dīpā,
Nalamālī and Gotamī,
Khemā, Uppalavaṇṇā and
Paṭācārā the Buddhist nun.
There are four hundred verses [here,]
also ninety-six [verses more].

The Ekūposathikā Chapter, the Second

[7061]this appears only in PTS; BJTS omits the summary of the second chapter despite including the other summaries, hence presumably by mistake

Kuṇḍalakesā Chapter, the Third

[21. Bhaddā-Kuṇḍalakesā[7062]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [639]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [640]

Having approached that Great Hero,
I heard [him] preaching the *Dhamma*.
Then, pleasure born [in my heart,] I
approached the Victor for refuge. (3) [641]

Then the Great Compassionate One,
the Leader, Padumuttara,
fixed a nun[7063] in the foremost [place][7064]
of those with quick intuition.[7065] (4) [642]

Hearing that, being overjoyed,
having given the Great Sage alms,
bowing [my] head down at [his] feet
I aspired to [attain] that place. (5) [643]

The Great Hero approved [of that]:
"Lucky one,[7066] there will be success
in everything for which you wish.
Be happy, [you should feel] appeased. (6) [644]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [645]

[7062] "Lucky one with Tangled Hair," a historical nun, remembered as foremost among those nuns with quick intuition
[7063] *bhikkhuniŋ subhaŋ*, lit., "a Buddhist nun who was pure" (or "who was good")
[7064] *aggatte ṭhapesi*, lit., "fixed in foremostness"
[7065] *khippābhiññānam*
[7066] "Bhaddā" is her name as well as term of endearment (which is also used for those whose name it is not, e.g, *Khemāpadāna*, v. 84 [498], above)

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
named Bhaddākuṇḍalakesā
you'll[7067] be the Teacher's follower." (8) [646]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (9) [647]

Fallen thence, I went to Yāma,[7068]
[and] then I went to Tusita,
and then to Nimmānarati,[7069]
and then Vāsavatti city. (10) [648]

In whichever place I'm reborn,
in accordance with that karma,
everyplace I was made chief queen
of [the gods who were] the kings [there]. (11) [649]

Fallen thence, in the human state,
[everyplace] I was made chief queen
of kings who turn the wheel [of law,]
and [powerful] regional kings. (12) [650]

Having experienced success,
among gods as well as humans,
becoming happy everywhere,
I transmigrated for aeons.[7070] (13) [651]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7071]
was born, the Best of Debaters. (14) [652]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (15) [653]

I was [then] that [king's] fourth daughter,
well-known as Bhikkhadāyikā.[7072]

[7067] reading *hessasi* with BJTS for PTS *hessati* ("she will be")
[7068] Yāma, Tusita, Nimmānarati and Vāsavatti are all heavens in the Buddhist cosmology.
[7069] BJTS reads *nimmāṇaratiṃ*
[7070] *anekakappesu*, lit., "during various aeons"
[7071] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[7072] "Alms-giver". Texts read Bhikkhadāyī

Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (16) [654]

Our father did not permit it;
we [stayed] at home during that time,
comfortable[7073] royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (17-18) [655-656]

Samaṇī, and Samaṇaguttā,[7074]
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (19) [657]

[now] Uppalavaṇṇā, Khemā
[also] Paṭācārā and I,
Kisāgotamī, Dhammadinnā,[7075]
and Visākhā is the seventh. (20) [658]

Due to those karmas[7076] done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (21) [659]

And now, in [my] final rebirth,
in Giribbaja,[7077] best city,
[I was] born to rich millionaires.[7078]
When I'd become a young woman,[7079] (22) [660]

attracted to a thief I saw
being led to execution,[7080]

[7073] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"

[7074] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

[7075] given the long names, this foot is unavoidably nine-syllables long, both in Pāli and in English

[7076] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be better here.

[7077] = Rājagaha, Rajgir, in Bihār

[7078] lit., "born in a rich clan of millionaires"

[7079] *yobbane ṭhitā*, lit., "established in youth" or "when I attained puberty"

[7080] lit., "in order to be executed" (*vadhatthaŋ*). In the era to which *Apadāna* belongs, this would

my father, [paying] a thousand,
had him freed from execution. (23) [661]

After that, discerning my mind,
[my father] gave me to that [thief].
I was trustworthy for him, [and]
extremely kindly [and] friendly. (24) [662]

He, out of greed for my jewels,[7081]
that enemy with ill-intent,[7082]
led me to the thieves' precipice[7083]
on a mountain, plotting murder. (25) [663]

Then stretching out to Sattuka,[7084]
hands which were well pressed together,[7085]
protecting [my] own breath [of life,]
I spoke these words [to him just then:] (26) [664]

"This bracelet which is made of gold,
[containing] many pearls and gems,
Sir, carry all of this away;
announce that [I'm your] bed-slave."[7086] (27) [665]

"Take it off, O beautiful one,
and do not feel a lot of grief;
I am unable to accept
wealth that I did not kill to get. (28) [666]

For as long as I remember,
ever since I reached discretion,[7087]
I have accepted no other
more beloved than you [to me]." (29) [667]

"Come here! Having embraced you, [just
one more] circumambulation.
And after[7088] now there will not be

likely have implied beheading.
[7081]*me bhūsanalobhena*, lit., "out of greed for my ornaments"
[7082]reading *khalitajjhāsayo diso* (lit., "enemy intent on wrong-doing") with BJTS for PTS *mālapaccāhataŋ diso* ("[led me] carrying a garland, the enemy")
[7083]*corappapātaŋ*, BJTS Sinh. gloss explains "where thieves are killed"
[7084]"Enemy," but apparently used as a proper name
[7085]*paṇāmetvāna…sukatañjalī*
[7086]"slave" being the seventh of the seven types of wives
[7087]or "since I reached puberty," *yato patto 'smi viññutaŋ*, lit., "starting from when I reached puberty;"
[7088]*puno*, lit., "again"

intercourse between you and me."[7089] (30) [668]

The man is not the one who's wise
in every single circumstance;
paying attention, here and there,
the woman is the one who's wise. (31) [669]

The man is not the one who's wise
in every single circumstance;
quick-thinking, [with good] strategy,
the woman is the one who's wise. (32) [670]

Quickly indeed, in just a flash,
I came up with a clever trick:
like a deer by a mighty bow,
Sattuka was slaughtered [by] me. (33) [671]

Who fails quickly to understand
the circumstances that arise,
he gets murdered, that silly thief,
in the belly of a mountain. (34) [672]

Who does not fail to quickly grasp
the circumstances that arise,
she is freed from creaturely bonds;
such was I from Sattuka then. (35) [673]

Then I made him, Sattuka, fall
from[7090] a treacherous mountain road.
Coming into the presence of
some white-clad [adepts,] I went forth. (36) [674]

Then after plucking out my hair
altogether, using[7091] tweezers,
being ordained, in no long time,
they detailed their own tradition. (37) [675]

Then after I had learned [all] that,
[gone off by] myself, sitting down,
I thought about that tradition.
[Then] a dog brought a human hand,
chewed off,[7092] and after dropping [it]
in my vicinity, ran off.
Seeing that maggoty hand, I

[7089] lit., "of me, of you"
[7090] lit., "on"
[7091] lit., "with"
[7092] or "cut": *chinnaŋ*

took it up for meditation.[7093] (38-39) [676-677]
Then producing deep emotion,
I asked my co-religionists.
They said: "the Śākyan [Buddhist] monks
know the answer[s] [to your questions]." (40) [678]

"I'll ask that meaning, approaching
the followers of the Buddha."
Taking me along they [all] went
into the Best Buddha's presence. (41) [679]

He preached *Dhamma* to me: the heaps
in the thought-spheres and elements;
the Leader taught unpleasantness,
impermanence, dis-ease, no-self. (42) [680]

After hearing his *Dhamma*, I
[then] purified the "*Dhamma* eye."
Learned in the good Teaching, I
asked to go forth and be ordained.[7094]
At that time he said [this to me:]
"Come, lucky one," [said] the Leader.
Then being fully ordained, I
saw a little bit of water. (43-44) [681-682]

Cleaning [my] feet, discerning [that]
[some water splashed] up, [some spilled] down,[7095]
then at that time I realized,
"all conditioned things are like that." (45) [683]

Then my heart was liberated,
altogether, without clinging.[7096]
Then the Victor dubbed me foremost
of those with quick intuition. (46) [684]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]
I have done what the Teacher taught.[7097] (47) [685]

I remember [my] former lives;
[my] "divine eye" is purified.

[7093] *nimittaŋ alabhiŋ*, lit., "I got it as an object of concentration"
[7094] lit., "I asked for going forth and for higher ordination"
[7095] *sa-udayaŋvyayaŋ*
[7096] *anupādaya* or "with not-clinging"
[7097] *satthu sāsanakārikā*, lit., "[I am] a doer of the Teacher's dispensation"

Throwing off all the defilements,
I am[7098] purified, [I'm] stainless. (48) [686]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (49) [687]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (50) [688]

In meaning and in the Teaching,
etymology and preaching,
my knowledge is vast[7099] and flawless,
through the Great Sage's majesty. (51) [689]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [690]

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! (53) [691]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [692]

Thus indeed Bhikkhunī Bhaddā-Kuṇḍalakesā spoke these verses.

The legend of Bhaddā-Kuṇḍalakesā Therī is finished.

[22. Kisāgotamī[7100]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [693]

[7098] reading *amhi* ("I am") with BJTS for PTS *āsiŋ* ("I was" "I became")
[7099] lit., "pure" (*suddhaŋ*)
[7100] "The Lean Gotamī" a historical nun, remembered as foremost among the nuns who wore robes made of coarse cloth.

I then [lived] in Haṃsavatī,
born in an undistinguished clan.
Having approached the Best of Men,[7101]
I went to him as [my] refuge. (2) [694]

And I listened to his *Dhamma*,
containing the Four [Noble] Truths,
supremely sweet [like] honey, [which]
brings happiness and mental peace. (3) [695]

One time the Hero, [the Buddha,]
was placing in that foremost place
a Buddhist nun who wore rough robes;[7102]
he praised [her,] the Ultimate Man. (4) [696]

Producing not a little joy,
hearing that Buddhist nun's virtue,
doing service for the Buddha,
according to powers and strengths, (5) [697]

bowing down to that Hero-Sage,
I aspired to [attain] that place.
The Sambuddha approved [of that]
attainment of that [foremost] place, (6) [698]

"In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [699]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one named Kisāgotamī
will be the Teacher's follower." (8) [700]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (9) [701]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [702]

In this [present] lucky aeon,

[7101] *varanaraŋ*
[7102] *lūkhacīvaradhārikaŋ*

Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7103]
was born, the Best of Debaters. (11) [703]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (12) [704]

I was his fifth [royal] daughter,
well-known by the name of Dhammā.[7104]
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (13) [705]

Our father did not permit it;
we [stayed] at home during that time,
comfortable[7105] royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (14-15) [706-707]

Samaṇī, and Samaṇaguttā,[7106]
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (16) [708]

[now] Khemā, Uppalavaṇṇā,
Paṭācārā and Kuṇḍalā,[7107]
[the nun] Dhammadinnā and I
and Visākhā is the seventh. (17) [709]

Due to those karmas[7108] done very well,
with intention and [firm] resolve,
discarding [my] human body,

[7103] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"

[7104] "Teaching"

[7105] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"

[7106] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

[7107] = Bhaddā Kuṇḍalakesī

[7108] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be better here.

I went to Tāvatiṃsa [then]. (18) [710]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
poor, without wealth, unprosperous,
[but] married[7109] into a rich clan. (19) [711]

Except [my] husband, the others
are pointing at me [saying,] "Poor!"
But after[7110] I became with child,
then I was loved by all of them. (20) [712]

When that lucky young boy [of mine,]
tender-bodied, comfortable,[7111]
as dear to me as [my] own breath,
then fell into Yama's power,[7112] (21) [713]

grief-struck, voicing [my] misery,
teary-eyed, [my] mouth crying out,
carrying [that young boy's] dead[7113] corpse,
I'm going around lamenting. (22) [714]

Then examined by one [doctor,]
approaching the Best Physician,[7114]
I said, "give [me] a medicine
to bring [my] son back to life, Sir."[7115] (23) [715]

The Victor, Skilled in Crafty Speech,[7116]
said, "bring [me] a white mustard seed,[7117]
[collected] in whichever home
where [people] dying is not known." (24) [716]

Then having gone to Śrāvasti,
not encountering such a house,
where [could I get] white mustard seed?
Thereupon I gained mindfulness. (25) [717]

Throwing away [my baby's] corpse,

[7109] *gatā*, lit., "gone to," perhaps to be read as "given to"
[7110] *yadā ca*, lit., "and when"
[7111] *sukheṭhito*, lit., "fixed in comfort"
[7112] that is, "died," reading *yamavasaṃ gato* with BJTS for PTS *parasaṅgato* ("associated with the other [world?]")
[7113] reading *mataṃ* with BJTS (and PTS alt.) for PTS *evaŋ* ("thus")
[7114] reading *bhisamuttamaŋ* for PTS *'Bhisamuttamaŋ* ("the ultimate Abhisa"); BJTS reads *bhisajuttamaṃ*
[7115] *puttasañjīvanaŋ;* RD cites *this* passage at *sañjīvana*, s.v. ("reviving")
[7116] *vinayopāyakovido*, lit., "skilled in tricks/expedients in the way of speaking"
[7117] *siddhatthakan*. See RD s.v., again citing *this* passage

I went up to the World's Leader.
Having seen me from a distance
the Sweet-Voiced One[7118] [then] said [to me]. (26) [718]

"Better than a hundred years' life,
not seeing [how things] rise [and] fall,
is living for a single day,
seeing [things] rising [and] falling. (27) [719]

Not the condition[7119] of the village, or the town,
and also not the condition of one clan.
This is the condition of the entire world
with its gods: the impermanence of [all] that is." (28) [720][7120]

Upon hearing those [two] verses,
I purified [my] "*Dhamma* eye,"
then learned in the great Teaching,
I went forth into homelessness. (29) [721]

Then being one who had gone forth,
engaged in the dispensation,[7121]
after not a very long time,
I attained [my] arahantship. (30) [722]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]
I have done what the Teacher taught.[7122] (31) [723]

I remember [my] former lives;
[my] "divine eye" is purified.
Throwing off all the defilements,
I am[7123] purified, [I'm] stainless. (32) [724]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,

[7118] *madurassaro*

[7119] *dhammo*. The term, usually translated "Teaching" here, has a wide semantic range including teaching, doctrine, truth. destiny, fact, thing. An alternate translation, using the play here on the various "teachings" and "*the* Teaching," would be: "Not a village-teaching and not a town-teaching, also not a teaching for one family./ *This* Teaching is for the whole world with [its] gods: that which is, is impermanent."

[7120] both PTS and BJTS present this in a more complex, 12-11-11-12 meter, and I translate accordingly.

[7121] *jinasāsane*, lit., "in the Victor's dispensation"

[7122] *satthu sāsanakārikā*, lit., "[I am] a doer of the Teacher's dispensation"

[7123] reading *amhi* ("I am") with BJTS for PTS *āsiŋ* ("I was" "I became")

the ties to existence severed. (33) [725]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (34) [726]

In meaning and in the Teaching,
etymology and preaching,
my knowledge is vast[7124] and flawless,
through the Great Sage's majesty. (35) [727]

I am wearing robes which are rough,
[my] *saṅghāṭi* being made of
[a shroud picked up and] brought from a
cemetery along the road. (36) [728]

The Victor, pleased by [my][7125] virtue,
the Guide, among the multitudes,[7126]
[then] placed [me] in the foremost place
[of] those who wear robes which are rough. (37) [729]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (38) [730]

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! (39) [731]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (40) [732]

Thus indeed Bhikkhunī Kisāgotamī spoke these verses.

The legend of Kisāgotamī Therī is finished.

[7124]lit., "pure" (*suddhaŋ*)
[7125]lit., "in the" "in that"
[7126]or assemblies (even four parts of the Assembly), multitudes, retinues

[23. Dhammadinnā[7127]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [733]

I then [lived] in Haṃsavatī,
[born] in an undistinguished clan.
I worked for others, governed by
morality, intelligent. (2) [734]

Sujāta, foremost follower
of Padumuttara Buddha,
departing the monastery,
was going begging for alms-food. (3) [735]

I was then a water-bearer,
going carrying a pitcher.
Seeing him I gave [him some] soup,
[feeling well-]pleased by [my] own hands. (4) [736]

Having accepted [that from me,]
he sat down [there and] enjoyed it.
After leading him to that house,
I gave [some] solid food to him. (5) [737]

Then my employer,[7128] being pleased,
made [me] his own daughter-in-law.
Going with [my] mother-in-law,
I worshipped [him,] the Sambuddha. (6) [738]

Then he extolled a Buddhist nun
who was a preacher of *Dhamma*.
He placed [her] in that foremost place;
hearing that I was delighted. (7) [739]

Then, inviting the Well-Gone-One,
World's Leader with the Assembly,
giving [them] a large almsgiving,
I aspired to [attain] that place. (8) [740]

Then the Well-Gone-One said to me,

[7127] "*Dhamma*-Given," an historical nun, remembered as foremost among the nuns who preached *Dhamma*.

[7128] *ayyaka*, lit., "grandfather." I follow BJTS Sinhala gloss in reading him as her "master" (*svāmi teme*), imagining him called "grandfather" in the home where she was a servant.

with the sweet sound of a cymbal:[7129]
"O one who's fond of serving me,
O servant of the Assembly,
O hearer of the good Teaching,
proper one, mind set[7130] on virtue,
O lucky one, be overjoyed:
you will attain your wish's fruit. (9-10) [741-742]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [743]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name's Dhammadinnā
will be the Teacher's follower." (12) [744]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (13) [745]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (14) [746]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7131]
was born, the Best of Debaters. (15) [747]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (16) [748]

I was his sixth [royal] daughter,
well-known by the name Sudhammā.[7132]
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (17) [749]

Our father did not permit it;

[7129] *ghananinādasussaro*, should this be taken as a Buddha epithet, to be capitalized?
[7130] °*āgacchita*°, lit., "come into"
[7131] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[7132] "Good Teaching"

we [stayed] at home during that time,
comfortable[7133] royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (18-19) [750-751]

Samaṇī, and Samaṇaguttā,[7134]
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (20) [752]

[now] Khemā Uppalavaṇṇā,
Paṭācārā and Kuṇḍalā,[7135]
[Kisā]gotamī, also I,
and Visākhā is the seventh. (21) [753]

Due to those karmas[7136] done very well,
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvatiṃsa [then]. (22) [754]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, endowed with every pleasure,
in Rajgir, excellent city. (23) [755]

When I'd become a young woman,[7137]
possessing the virtue of beauty,
married[7138] to another [good] clan,
I dwelt endowed with happiness. (24) [756]

Having approached the World's Refuge,
having heard [his] *Dhamma*-preaching,

[7133] *sukhe ṭhitā*, lit., "remaining in comfort." Pronounce all four syllables when chanting to keep the meter or, to chant as a three-syllable word, read "comfortable royal princesses"

[7134] I follow the original (in both recensions) in making this first foot a nine-syllable foot through the addition of the (superfluous) "and" (*ca*). The comma amplifies its effect, to syncopate the verse such that the (respective, exact) parallelism of the following verse (in which, however, all four feet contain the expected eight syllables) becomes apparent.

[7135] = Bhaddā Kuṇḍalakesī

[7136] here the text (in both PTS and BJTS editions) substitutes *tehi kammehi* (plural instrumental) for the ordinary *tena kammena* (singular instrumental) in this *Apadāna* stock phrase. Perhaps "good deeds" would be better here.

[7137] *paṭhame yobbane ṭhitā*, lit., "fixed in the first [blush of] youth"

[7138] lit., "going"

through the Buddha,[7139] my husband gained
the fruit of a non-returner. (25) [757]

Then I, having been permitted,
went forth into homelessness [too.]
After not a very long time,
I attained [my] arahantship. (26) [758]

Then a layman, approaching me,
asked [me a series of] questions
[which were very] deep and subtle;
I explained all of them [to him]. (27) [759]

The Victor, pleased by [my][7140] virtue,
[then] placed me in that foremost place,
Buddhist nun, preacher of *Dhamma*:
"I see no other one who is
as wise as is Dhammadinnā;
so should you consider[7141] [her,] monks."
"I am indeed a wise woman,
who was pitied by the Leader. (28-29) [760-761]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (30) [762]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (31) [763]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]
I have done what the Teacher taught.[7142] (32) [764]

I remember [my] former lives;
[my] "divine eye" is purified.
Throwing off all the defilements,
I am[7143] purified, [I'm] stainless. (33) [765]

My defilements are [now] burnt up;

[7139] *subuddhimā*, lit., "through He who Possessed Great Intelligence"
[7140] lit., "in the" "in that"
[7141] *dhāretha*, lit., "carry" "recall" "remember" "regard"
[7142] *satthu sāsanakārikā*, lit., "[I am] a doer of the Teacher's dispensation"
[7143] reading *amhi* ("I am") with BJTS for PTS *āsiṃ* ("I was" "I became")

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (34) [766]

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! (35) [767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (36) [768]

Thus indeed Bhikkhunī Dhammadinnā spoke these verses.

The legend of Dhammadinnā Therī is finished.

[24. Sakulā[7144]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [769]

For the benefit, happiness
and profit of all beings, the
Best Debater, Thoroughbred Man,[7145]
came into[7146] [the world] with [its] gods. (2) [770]

Foremost Fame-Attainer,[7147] Victor,
Fortunate,[7148] Beautified by Praise,[7149]
the Victor for the entire world,
Widely-Known[7150] in[7151] all directions, (3) [771]

the Uprooter of Doubt,[7152] the One

[7144] a historical nun, remembered as foremost among those who possess the "divine eye" (*dibba-cakkhu*)
[7145] *purisājañño*
[7146] *paṭipanno*, lit "entered into" "going along"
[7147] *yasaggappatto*
[7148] *sirimā*, or "Resplendent One"
[7149] *kittivaṇṇagato*, lit., "gone to beauty through praise;" "colored by praise"
[7150] *suvissuto*
[7151] lit., "from," abl.
[7152] *uttiṇṇavicikiccho*, lit., "he by whom doubt is pulled out"

who Passed Beyond Uncertainty,[7153]
he with an Intention-Filled Mind,[7154]
attained Supreme Awakening.[7155] (4) [772]

Ultimate Man,[7156] Progenitor[7157]
of the path that had yet to be,[7158]
proclaimed [that which was] unproclaimed,
produced [that which was] unproduced. (5) [773]

Path-Knower,[7159] Path-Understander,[7160]
Path-Proclaimer,[7161] the Bull of Men,
Path-Skilled, the Teacher, [the Buddha,]
was the Best of Charioteers.[7162] (6) [774]

The Great Compassionate Teacher,
the Leader was preaching *Dhamma*,
lifting up [all] living beings
sunk in the muck of delusion. (7) [775]

I was born in Haṃsavatī,
rejoicing [all the] kṣatriyans;[7163]
I was then very beautiful,
set for wealth,[7164] held dear, resplendent. (8) [776]

I was the ravishing daughter
of great king Ānanda and thus,
sister by another mother[7165]
of him named Padumuttara. (9) [777]

Adorned in all [my] ornaments,
along with the royal maidens,
going up to the Great Hero,
I heard [him] preaching the *Dhamma*. (10) [778]

[7153] *vītivattakathaŋkatho*, lit., "passed over saying 'how?' "
[7154] *sampuṇṇamanasaṅkappo*
[7155] *patto sambodhim uttamaŋ*
[7156] *naruttamo*
[7157] *uppādetā*
[7158] *anuppannassa maggassa*, lit., "the unborn path" "the path that had not arisen". *Uppanna* is from the same root as *uppādetā* (Producer of the unproduced") hence a resonance between the first and second feet that is echoed in the third foot, and again in the fourth
[7159] *maggaññū*
[7160] *maggavidū*
[7161] *maggakkhāyī*
[7162] *sārathīnaŋ varuttamo*, lit., "the excellent ultimate of charioteers"
[7163] *khattiyanandanā*
[7164] *sadhanā ṭhāsiŋ*
[7165] *vemātā bhaginī*

And then, amidst the multitudes,
the Guru of the [Whole] World[7166] praised
a Buddhist nun with "divine eye,"
[and] placed her in that foremost place. (11) [779]

I was happy having heard that;
after giving the Teacher alms,
and worshipping the Sambuddha,
I aspired for the "divine eye." (12) [780]

And then the Teacher said to me:
"Joyful one, that is well wished-for;
you will receive [as you] aspire,
fruit of alms for the *Dhamma*-Lamp.[7167] (13) [781]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [782]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Sakulā
will be the Teacher's follower." (15) [783]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [784]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7168]
was born, the Best of Debaters. (17) [785]

I was a mendicant back then,
proceeding about on my own.
While wandering around for alms,
I received some[7169] sesame oil. (18) [786]

Having lit a lamp with that [oil,]
with a mind that was very clear,
every night I attended on

[7166] *lokaguru*
[7167] *dhammapadīpadānānaŋ phalaŋ*
[7168] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[7169] °*mattakaŋ*, lit., "a measure of"

the shrine[7170] of the Best of Bipeds. (19) [787]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [788]

In whichever place I'm reborn,
in accordance with that karma,
wherever I am wandering,
when I'm gone there, there are large lamps. (21) [789]

Through [any] wall, through [any] rock,
going beyond a mountain [top],
I [can] see whatever I wish:
that is the fruit of giving lamps. (22) [790]

I am [someone who] has pure eyes;
I am blazing forth through [my] fame;
I am faithful, wise and mindful:
that is the fruit of giving lamps. (23) [791]

And now, in [my] final rebirth,
I am born in a brahmin clan,
rich in grain and abundant wealth,
joyful [and] honored[7171] by the king. (24) [792]

I was complete in every part,[7172]
adorned with all the ornaments.
[One time] standing in a window,
I saw the Well-Gone-One at the
city gate, Blazing Forth through Fame,
Honored by Gods and by People,
Ornamented with the [Great] Marks,
Endowed with [Eighty] Lesser Marks. (25-26) [793-794]

Happy, with a heart that was thrilled,
I chose [to seek] ordination.
After not a very long time,
I attained [my] arahantship. (27) [795]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]

[7170] or "stupa": *cetiyaŋ*
[7171] lit., "given *pūjā*"
[7172] *sabbaṅgasampannā*, lit., "endowed with all limbs," i.e., "had a great body"

I have done what the Teacher taught.[7173] (28) [796]

I remember [my] former lives;
[my] "divine eye" is purified.
Throwing off all the defilements,
I am[7174] purified, [I'm] stainless. (29) [797]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (30) [798]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (31) [799]

Then the Greatly Compassionate
One placed me in [that] foremost place:
The Supreme Man[7175] [said,] "Sakulā
is foremost of 'divine eye' [nuns.]" (32) [800]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (33) [801]

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! (34) [802]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (35) [803]

Thus indeed Bhikkhunī Sakulā spoke these verses.

The legend of Sakulā Therī is finished.

[7173] *satthu sāsanakārikā*, lit., "[I am] a doer of the Teacher's dispensation"
[7174] reading *amhi* ("I am") with BJTS for PTS *āsiŋ* ("I was" "I became")
[7175] *naruttamo*

[25. Nandā (Janapadakalyāṇi)[7176]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [804]

The Admonisher,[7177] Instructor,[7178]
Crosser-Over[7179] of all that breathe,
Skilled at Preaching,[7180] [he], the Buddha,
caused many folks to cross [the flood]. (2) [805]

Merciful,[7181] Compassionate One,[7182]
Well-Wisher[7183] of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [806]

In this way he was Unconfused[7184]
and Very Well-Known[7185] by rivals,
Ornamented[7186] by arahants
who were masters [and] neutral ones. (4) [807]

The [body of the] Sage So Great
rose up fifty-eight cubits[7187] [tall];
he was Valuable Like Gold,[7188]

[7176]"Joy," an historical nun, daughter of King Suddhodana and Mahāpajāpatī Gotamī (#17, above), hence half-sister (plus, given that her mother was the Buddha's mother's sister) of the Buddha, remembered as foremost among those with meditative power. Malalasekera (DPPN II:1217) takes her as Sundarī Nandā, though there has been some confusion with the other Nandās among the famous nuns; "Janapadakalyāṇī" is also an epithet used for the Nandā caled Rūpanandā (DPPN I:934; II: 748) who also is said to be a "sister" of the Buddha. Cf. also in this mix Abhirūpanandā (DPPN I:143)

[7177]*ovādako*, or "Advisor" "Exhorter." Vv. 2-6 here are found verbatim as vv. 2-6 of five separate *apadānas* of monks in the *Therāpadāna*, #531 {534} (Dabbamalla) and #534-537 {537-540} (Mahākoṭṭhika, Uruvelakassapa, Rādha and Mogharāja, respectively).

[7178]*viññāpako*

[7179]*tārako*

[7180]*desanākusalo*

[7181]*anukampako*

[7182]*kāruṇiko*

[7183]*hitesi*

[7184]*nirākulaŋ*

[7185]*suññññataŋ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su* + *ñata*

[7186]*vicittaŋ*

[7187]*ratanāna-aṭṭha-paññāsaŋ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

[7188]*kañcanagghiyasaṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

Bearing the Thirty-Two Great Marks. (5) [808]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [809]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (7) [810]

Having approached the Great Hero,
I heard [him] preaching the *Dhamma*,
ultimately sweet[7189] ambrosia[7190]
which makes known the ultimate truth. (8) [811]

Then after inviting [him, the]
Three-Worlds-Ender, with Assembly,
giving him a large almsgiving,
[feeling well-]pleased by [my] own hands,
bowing [my] head to the Hero,
the World's Leader with Assembly,
I aspired to that foremost place
of Buddhist nuns who meditate. (9-10) [812-813]

Then the Untamed-Tamer,[7191] Master,[7192]
Refuge for the Three Worlds,[7193] [Buddha,]
the Leopard of Men,[7194] prophesied:
"you will receive that well-wished [place]. (11) [814]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [815]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,

[7189] *paramassādaŋ*, or "having the ultimate taste"
[7190] *amataŋ*, or "deathless"
[7191] *adantadamako* could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.
[7192] *pabhu*
[7193] *tilokasaraṇo*
[7194] *narasaddūlo*. Cf. notes to *Thera-apadāna* [6131], above and *Therī-apadāna* [1222], below

the one known by the name Nandā,
will be the Teacher's follower." (13) [816]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (14) [817]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (15) [818]

Fallen thence, I went to Yāma,[7195]
[and] then I went to Tusita,
and then to Nimmānarati,[7196]
and then Vāsavatti City. (16) [819]

In whichever place I'm reborn,
in accordance with that karma,
everyplace I was made chief queen
of [the gods who were] the kings [there]. (17) [820]

Fallen thence, in the human state,
[everyplace] I was made chief queen
of kings who turn the wheel [of law,]
and [powerful] regional kings. (18) [821]

Having experienced success,
among gods as well as humans,
becoming happy everywhere,
I transmigrated for aeons.[7197] (19) [822]

When [my] last rebirth was attained,
I was the blameless[7198] daughter of
King Suddhodana,[7199] [living in]
delightful[7200] Kapilavastu.[7201] (20) [823]

Seeing [my] splendor[7202] [and] beauty,

[7195]Yāma, Tusita, Nimmānarati and Vāsavatti are all heavens in the Buddhist cosmology.
[7196]BJTS reads *nimmāṇaratiṃ*
[7197]*anekakappesu*, lit., "during various aeons"
[7198]*aninditā*
[7199]"Good Rice-Gruel," the Buddha's (bodhisatta Siddhattha's) biological father
[7200]*ramme*. BJTS reads *puramhi*, "in the city"
[7201]*kapilavhaye*, lit., "in the [city] named for Kapila"
[7202]reading *siriṃ ca* with BJTS for PTS (and BJTS alt.) *siriyā*, "with splendor"

that [Śākyan] clan was rejoicing.[7203]
Therefore they gave the name "Nandā,"
pleasant [and] excellent, to me. (21) [824]

[I was][7204] renowned as "the Beauty"[7205]
among all of the young women
in that same[7206] delightful city,
except [of course] Yasodharā.[7207] (22) [825]

[My] eldest brother's the Buddha,[7208]
the middle one's[7209] likewise a saint;[7210]
staying alone in the lay life,
I am exhorted by mother:[7211] (23) [826]

"Child, you're born in the Śākyan clan,
following after the Buddha.
Why do you sit[7212] [there] in the house,
being bereft of [all your] joy?[7213] (24) [827]

Thought impure[7214] is youthful beauty,[7215]
under the power of old age;
even a life which is healthy,
ends in disease, ends in dying. (25) [828]

Look at even your [own] fine form:
charming, distracting to the mind,[7216]
it's adorned and ornamented
like[7217] Goddess Fortune embellished,[7218] (26) [829]

[7203] *nanditaŋ*
[7204] *ca*, lit., "and [I was]"
[7205] *kalyāṇi ti*
[7206] *pi*, or "very" (emph.)
[7207] the Buddha's wife, #28 of *Therī-apadāna*, below.
[7208] *tilokaggo*, lit., "Three Worlds' Chief"
[7209] *majjhimo*, or BJTS (and PTS alt.) *pacchimo*, "the last" — BJTS Sinh. gloss *mä kaṇiṭu bāyā* ("my younger elder brother")
[7210] *arahā*, "worthy" "an arahant"
[7211] that is, by Mahāpajāpatī Gotamī, founder and leader of the Assembly of Nuns (*bhikkhunīsaṅgha*)
[7212] reading *kinnu v' acchasi* with BJTS for PTS *kiŋ na acchasi*, ("why don't you sit")
[7213] *nandena pi vinā bhūtā*, a play on the nun's name
[7214] *asucisammataŋ*, or "not considered pure" (depending on whether the compound is understood as *asuci-sammataŋ* or *a-sucisammataŋ*)
[7215] *rūpaŋ*
[7216] *manoharaŋ*, "delightful"
[7217] BJTS reads *sasikantam* (?) for PTS *passa kantaŋ*, perhaps a typo given the absence of a note
[7218] *siri-saṅkhata-sannibhaŋ*

like concentrated[7219] world-essence[7220]
medicinal balm for the eyes,[7221]
generating praise for merit,[7222]
rejoicing the Okkāka clan; (27) [830]

in no long time at all, old age
is going to overpower [it].
Young one, abandoning the house,
choose[7223] the Teaching, O blameless one." (28) [831]

After hearing [my] mother's words,
I went forth into homelessness
in[7224] body, but not in [my] heart,
[still] enthralled by youth and beauty. (29) [832]

Mother[7225] said to make my basis[7226]
through study of the altered states,[7227]
[pursuing it] with great effort.
I was not enthused[7228] about that. (30) [833]

Then the Great Compassionate One
saw[7229] me enthralled by sense pleasures.
To make me[7230] weary of beauty,[7231]
through his own majestic power,
the Victor conjured up, in my
line of sight, a woman who shined;
she was gorgeous,[7232] truly brilliant,[7233]
even more beautiful than I. (31-32) [834-835]

And I, astonished, seeing her[7234]

[7219]reading PTS alt *puñjitaŋ* ("lumped together") or BJTS *piṇḍitaṃ* ("pressed into a ball") for PTS *pūjitaŋ* ("worshipped")
[7220]*lokasāraŋ*
[7221]*nayanānaŋ rasāyanaŋ*
[7222]*puññānaŋ*, lit., "for merit[orious deed]s," i.e., plural
[7223]PTS *vara*. BJTS reads *cara*, "wander"
[7224]*dehena*, lit., "with"
[7225]lit., "And mother"
[7226]PTS reads *saraŋ* ("flowing, going" or perhaps "arrow," "lake," "remembering," "sound"), alt. *padaŋ* ("root"); BJTS reads *paraṃ* (?)
[7227]*jhān'ajjhena*
[7228]*na câhaŋ tatra ussukā*, omitting "and" in the translation
[7229]*disvā*, lit., "seeing"
[7230]*nibbindanatthaŋ*, lit., "for the sake of weariness"
[7231]or "form": *rūpasmiŋ*
[7232]*dassanīyaŋ*, lit., "to be looked at," "eye-candy"
[7233]*suruciraŋ*
[7234]lit., "her, seeing [her] very"

very astonishing body,
thought [to myself,] "fruitful [today]
is the receipt of human eyes." (33) [836]

I said to her, "O lucky one![7235]
Tell me the story how you've come,
and if you please, do tell to me
[your] clan, [your] name, [your] family." (34) [837]

"No time for questions, lucky one;
let me lay [my head] in [your] lap."[7236]
As though sinking[7237] into my limbs
she reclined well[7238] for a moment. (35) [838]

Then putting [her] head in my lap
she with lovely eyes stretched out [there].
A spider,[7239] very venomous,
landed on that [woman's] forehead. (36) [839]

When [it] had fallen onto her,
boils formed [all over her body];
popping open, they were oozing
putrid [chunks of] pus mixed with blood. (37) [840]

And [her] face was disfigured too,
with the putrid stench of a corpse;
and [her] body festered[7240] too,
[now] swollen up and [turning] blue. (38) [841]

With all of her limbs quivering,
gasping for every breath she took,[7241]
making known her own suffering,
she piteously wailed [like this:] (39) [842]

"I'm afflicted with affliction,[7242]
feeling [agonizing] feelings;

[7235] *ehi subhage*
[7236] spoken by the conjured up woman
[7237] reading *sīdantiīva* with BJTS for PTS *nisīdantī* ("sitting")
[7238] reading *supasuppaya* with BJTS (and following BJTS Sinhala gloss) for PTS *passajissaŋ* (? the side? "I will look at my limbs?")
[7239] reading *lūtā* (Sinh. gloss *makuḷuvek*) with BJTS (and PTS alt., sort of [*lutā*, sic]) for PTS *luddā* ("hunters" [or "disgusting/gruesome thing" ?])
[7240] reading *vipubbañca* ("festering") with BJTS for PTS *sabbañca* ("all" "entire"), though the latter is also a reasonable enough reading.
[7241] reading *nissasantī* (lit., "gasping for breath [or "panting" or "sighing" or "exhaling"]) with BJTS (and PTS alt.) for PTS *nissayanti* ("they are pursuing" "leaning on")
[7242] or "suffering with suffering" "ill at ease with dis-ease" etc.: *dukkhena dukkhitā homi*

I'm sunk down in great affliction.
Be a refuge for me, O friend." (40) [843]

"Where is [that] facial shine of yours?
Where is your [attractive] long nose?
Your excellent copper-red lips?
Where has your [beautiful] face gone? (41) [844]

Where's [your] mouth, shining like the moon?
Where has your conch-shell-shaped neck gone?
And [both] your ears, swaying like swings,[7243]
have [now] become [badly] discolored. (42) [845]

Your milk-laden [breasts shaped] like jugs
which resembled pointy [young] buds[7244]
have popped open; you've become a
putrid corpse with a horrid stench. (43) [846]

[Your] slender middle[7245] [and] buttocks,
meat-stall[7246] where wounds and sins[7247] are born
[are now] adorned with excrement.
O! Beauty is not eternal! (44) [847]

Every born body [is the same:]
putrid-smelling and frightening,
like a loathsome[7248] cemetery,
where [only] fools [find their] delight." (45) [848]

Then the Great Compassionate One,
my brother, Leader of the World,
Having seen me, moved in [my] heart,
he spoke these verses [to me then:] (46) [849]

"Nanda, look at [your own] body,
[also] a sick [and] putrid corpse.

[7243] reading *dolālālā* (lit., "swing-aquiver") with BJTS for PTS *dolālocā* ("swing" + ?) and alts. *dolālolā* "swing unwavering/undisturbed," *dolātulā*, "swing" + ?) which seem to emulate the alliteration of BJTS' *dolālālā* even at the expense of apparent meaning

[7244] especially the buds of *mimusops elengi* (says RD quoting Hardy, see *makuḷa* s.v.), = Spanish Cherry, Pāli *vakula*. This accepts the PTS reading here, *makul[l]a-khārak'-ākārā*, recognizing that there is a lot of variation (BJTS reads *makuḷamburuhākārā* ["resembling the buds of trees in water" (?)])

[7245] reading *tanumajjhā* with BJTS for PTS *vedimajjhā*, "in the middle of the bench" (?)

[7246] *sūnā*, lit., "slaughterhouse"

[7247] reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin" ?)

[7248] *jegucchaŋ*; BJTS reads *bībhacchaṃ*, with similar range of meaning (disgusting, horrible, dreadful)

Through disgustingness cultivate
[your] mind, well-composed and tranquil. (47) [850]

Just as is this, so too is that;
just as is that, so too is this:
putrid [and] emitting a stench,
causing delight [only] to fools. (48) [851]

Considering that in this way,
industrious by day and night,
you will see with your own wisdom,
having turned away in disgust. (49) [852]

After that I was deeply moved,
having heard [those] well-said verses;
remaining there, being at peace,[7249]
I attained [my] arahantship. (50) [853]

Everyplace where I am seated,
I [reach] the highest altered states.
The Victor, pleased by [my][7250] virtue,
[then] placed me in that foremost place. (51) [854]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [855]

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! (53) [856]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [857]

Thus indeed Bhikkhunī Nandā spoke these verses.

The legend of Nandā Therī is finished.

[7249] or, reading *vipassantī* with BJTS, "investigating" "applying insight"
[7250] lit., "in the" "in that"

[26. Soṇā[7251]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [858]

Born then in a millionaire's clan,
I was happy, honored,[7252] held dear.
Approaching the Excellent Sage,[7253]
I heard [his] words, [sweet as] honey. (2) [859]

I was overjoyed having heard
the Victor praise the nun foremost
of those who make a strong effort,
doing service for the Teacher. (3) [860]

Then worshipping[7254] the Sambuddha,
I aspired to [attain] that place.
The Great Hero approved [of that:]
"Your aspiration will succeed. (4) [861]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (5) [862]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known by the name Soṇā
will be the Teacher's follower." (6) [863]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (7) [864]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [865]

[7251]"Dog," or a kind of tree, Bodhi Tree of Paduma and Nārada Buddhas, according to BV. An historical nun, remembered as foremost among those who make energetic effort.
[7252]reaidng *pūjitā* with BJTS (and PTS alt.) for PTS *sajjitā*, which however approximates the same meaning.
[7253]*munivaraŋ*
[7254]or "saluting": *abhivādiya*

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in Śrāvasti, best of cities. (9) [866]

When I'd become a young woman,[7255]
having gone to a husband's clan,
I was the mother of[7256] ten sons,
very handsome and distinguished. (10) [867]

All of them were comfortable,
delightful in the people's eyes,
brilliant even to enemies,
needless to say, they're loved by[7257] me. (11) [868]

Then, without my desiring it,[7258]
he who was my husband went forth
in the Buddha's[7259] dispensation,
surrounded[7260] by [those] sons[7261] [of mine]. (12) [869]

[And] then, alone, I reflected:
"Enough with [this] life [here] for me,[7262]
growing old and in misery,
bereft of[7263] [my] husband [and] sons. (13) [870]

I will also go to the place
where [my] husband has [now] arrived."[7264]
After reflecting in that way,
I went forth into homelessness. (14) [871]

And then the nuns left me alone
in the retreat for Buddhist nuns,
going off with the instruction:
"heat up the water [while we're gone]." (15) [872]

Then bringing water I poured [it]
into a small pot[7265] [used for that].

[7255] or "when I had attained puberty:" *yadā ca yobbanupetā*
[7256] lit., "I gave birth to"
[7257] lit., "of"
[7258] *mayhaŋ akāmāya*, lit., "with my disliking [of it]
[7259] *devadevassa*, lit., "of the God of Gods" or "the Gods' God's"
[7260] or "honored," "being placed in front of"
[7261] *dasaputta°*, lit., "by the ten sons"
[7262] or "I'm fed up with this existence:" *jīvitenâlam atthu me*, lit., "Let it be enough with life for me"
[7263] *jīnāya*, BJTS reads *cattāya* (with much the same meaning)
[7264] reading *sampatto* with BJTS for PTS *pasuto* ("pursuing")
[7265] *kumbhiyā culle*, lit., "into a small *kumbhi*-pot"

After placing [it on the hearth,]
seated, I then kindled my heart. (16) [873]

Seeing the body's[7266] diseased-ness,
essence-less-ness, impermanence,
throwing off all the defilements,
I achieved [my] arahantship. (17) [874]

Then coming [back, those] Buddhist nuns,
asked [me] about the hot water.
Through concentration on the fire,[7267]
I quickly made the flame ignite. (18) [875]

Astonished, the [nuns] made that fact
audible to the Best Victor.
Hearing [it,] the Lord, overjoyed,
spoke this verse [about me just then:] (19) [876]

"A life lived [only] for one day
undertaken with strong effort,
is better than a century
lived inert, lacking energy." (20) [877]

The Great Hero was [greatly] pleased
by my exemplary conduct.
That Great Sage said that I'm foremost
of those who make a strong effort. (21) [878]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (22) [879]

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! (23) [880]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [881]

Thus indeed Bhikkhunī Soṇā spoke these verses.

[7266] *khandhe*, lit., "the [five] heaps" or aggregates that make up personal being, the constituent elements of the "I" trapped in *saṃsāra*.
[7267] lit., "on the fire element"

The legend of Soṇā Therī is finished.

[27. Bhaddā-Kāpilāni]

The Victor Padumuttara
was One With Eyes for everything.
[That] Leader [of the World] was born
one hundred thousand aeons hence. (1) [882]

There was then in Haṃsavatī,
a leader[7268] known as Videha,
a millionaire with many gems;
I was the wife of him [back then]. (2) [883]

Once, accompanied by servants,
he went up to the Human Sun,
[and] listened to Buddha's Teaching,
causing all suffering to end. (3) [884]

The Leader praised the follower
who was top in austerities;[7269]
hearing, he gave alms for a week
to the Buddha, the Neutral One. (4) [885]

Bowing [his] head at [Buddha's] feet,
he aspired to that [foremost] place,
causing his retinue to smile.
Right then[7270] [that] Bull Among People (5) [886]

having pitied the millionaire,
spoke these verses [aloud to him]:
"You will attain the wished-for state;
o son you'll achieve nirvana. (6) [887]

In one hundred thousand aeons,
arising in Okkāka's clan,

[7268] reading *nāyako* (BJTS) for *nāmako* (PTS, "one whose name"). While the phrase *nāma nāmako* ("named with the name…") is very common in *Apadāna* (I have tended in my translations to reduce the redundancy by taking it simply as "named" or "known as," but sometimes have given "known by the name," as meter has allowed), and the PTS reading may therefore be correct, BJTS here follows the *Therīgāthā-Aṭṭhakathā* version of the text which may well bear earlier witness; I anyway like the juxtaposition of the husband as an economic leader with Padumuttara Buddha, the Leader [of the World] (also *nāyako*).

[7269] lit., "who was foremost among those who bespeak ascetic [practices]."

[7270] reading *tadā hi* (BJTS) for *tadā āha* ("then he said," PTS).

the one whose name is Gotama
will be the Teacher in the world. (7) [888]

Worthy heir to that one's Dhamma,
Dhamma's legitimate offspring,
the one whose name is Kassapa
will be the Teacher's follower." (8) [889]

Gladdened after having heard that,
as long as [he] lived [he] then served
with requisites the Victor, Guide,
with a heart that was [full] of love. (9) [890]

Lighting up the Dispensation,
Crushing the Dirty Heretics,
Instructing those who Could be Taught,[7271]
he passed on[7272] with his followers. (10) [891]

When that World-Chief reached nirvana,
assembling [his] kinsmen and friends
to do pūjā to the Teacher,
with them [he then] had constructed (11) [892]

a stupa which was made of gems,
rising up seven leagues [in height,]
which blazed forth just as does the sun;
like a regal *sal* tree in bloom. (12) [893]

There [at the stupa,] he had made
seven hundred thousand [fine] bowls,
with the seven types of gemstone,
they shined brightly like reeds on fire. (13) [894]

[After that] he had lamps lit there,
having filled [them] with perfumed oil
to do pūjā to the Great Sage,
who pitied every living being. (14) [895]

He had seven hundred thousand
"pots of plenty" constructed [there],
which were [all] filled up with gemstones
to do pūjā to the Great Seer. (15) [896]

A gold festoon work was raised up,
surrounded by sixty-four jars;[7273]

[7271] *veneyye*, lit., "those who were to be instructed".
[7272] *nibbuto*, i.e., attained nirvana.
[7273] lit., "in the middle of eight [times] eight large jars (*kumbhi*)."

it shined brilliantly with color,
like the day-maker[7274] in autumn. (16) [897]

Arches constructed of gemstones
at the four gateways are splendid.
Planks that are made out of gemstones,
raised up beautiful, are splendid. (17) [898]

Ornaments, exquisitely made,
encircle [that stupa,] shining.
Banners are raised up [in the sky];
[fashioned out of] gemstones, they shine. (18) [899]

That very red shrine made of gems,
well-built and variegated,[7275]
shined excessively with color,
like the sun[7276] does in the evening. (19) [900]

The stupa had three terraces;
one he filled with yellow ointment,[7277]
one with red-colored arsenic,[7278]
one with black collyrium paste.[7279] (20) [901]

Having performed pūjā like that,
lovely, for the Excellent One,[7280]
he gave the monks' community
alms, much as he could, his whole life.[7281] (21) [902]

Along with that millionaire I,
as long as I lived [also] did
those merit-filled deeds thoroughly;
[and] with [him] I [had] good rebirths. (22) [903]

Experiencing happiness,[7282]

[7274] *divākara*, the sun.
[7275] the mss. tradition disagrees on the reading of this term, and this translation is only provisional, going with the PTS (*cittaṃ*, "heart, mind") but taking it in its rarer meaning of "variegated." BJTS reads *cetaṃ*, more unambiguously "heart, mind," but I don't see how the grammar works with that as an adjective modifying *cetiyaṃ* (shrine, stupa), unless we read it to mean "thought out" or something along those lines. BJTS alternative is *citakaṃ*, "funeral pile," redundant with *cetiyaṃ*, while PTS alternative is *citaṃ* ("heaped up," a possibility) or *dhītaṃ* (?).
[7276] lit., "day-maker," as above.
[7277] *haritāla*.
[7278] *manosilā*.
[7279] *añjana*.
[7280] *varadhāri*, lit., "Bearer of Excellence" or "the One Clothed in Excellence".
[7281] lit., "for as long as he lived".
[7282] here the term *sampatti* (happiness, success, attainment) is in the plural, but to avoid the awkward "happinesses" I translate in the singular. Cf. *Therāpadāna* [1729] for a parallel half-verse.

both as a human and a god,
I was reborn along with him,
like a shadow with the body. (23) [904]

The Leader known as Vipassi
arose ninety-one aeons ago,
[Buddha,] Delightful to the Eye,
One With Insight into All Things. (24) [905]

Then he[7283] [lived] in Bandhumatī,
a brahmin known for excellence,[7284]
rich in scripture and religion,[7285]
but[7286] very poor in terms of wealth. (25) [906]

And at that time, of the same mind,
I was his brahmin woman [wife].
Once that excellent twice-born man
met with the Sage who was So Great, (26) [907]

seated 'midst the population,
preaching the state of deathlessness.
Hearing the Dhamma, overjoyed,
he gave his own cloak [to that Sage]. (27) [908]

Going home in a single cloth,
he spoke these [words] to me [just then]:
"Take joy in this great good karma,
the cloak given to the Buddha." (28) [909]

Then clasping hands together I,
well-satisfied, did take delight:
"Husband, this cloak is gifted well
to the Best Buddha, Neutral One." (29) [910]

Being happy and [well-]prepared,
transmigrating from birth to birth
he was the king, lord of the earth,
in lovely Benares city. (30) [911]

I was the chief queen of that [king],
supreme in his troupe of women.

[7283]lit., "this one," i.e., the millionaire reborn, a later rebirth precursor of Kassapa. Reading *tadā 'yaṃ* (BJTS) for *tadā hi* ("at that very time," PTS)
[7284]lit., "approved of [or agreed upon] as excellent."
[7285]reading *aḍḍho satthāgamenā 'si* (BJTS) for *aḍḍho santo gamenâsi* ("being rich through going" [?], PTS)
[7286]lit., "and".

I was extremely dear to him,
due to past love for [my] husband.[7287] (31) [912]

Having seen eight Lonely Leaders[7288]
going about on [their] alms-rounds,
he, having become overjoyed,
gave very costly alms to them. (32) [913]

Again having invited [them,]
having made a gem pavilion,
gathering bowls made by [gold-]smiths,
[as too] a tray of solid[7289] gold,
he then offered to all of them,
who'd gotten up on golden seats,[7290]
an almsgiving [most opulent,]
[feeling well-] pleased by [his] own hands. (33-34) [914-915]

I gave that very almsgiving
with the Kāsi[7291] king [way] back then.
Again I was reborn in a
village outside the Kāsi gates.[7292] (35) [916]

He[7293] was happy with his brothers,
in a wealthy clan of fam'lies.
I was the eldest brother's wife,
a woman who fulfilled her vows.[7294] (36) [917]

Having seen a Lonely Buddha,
he who was my youngest brother,
gave his[7295] portion to [that Buddha];
when he arrived I told [him] that. (37) [918]

He did not praise that almsgiving,
so having taken back that food
from Buddha, I gave it to him;
again he gave him it [himself]. (38) [919]

[7287] reading *bhattuno* (BJTS) for *uttariŋ* ("besides," PTS).
[7288] *paccekanāyake*, i.e., *pacceka-buddhas*.
[7289] lit., "of gold indeed".
[7290] there is divergence in the manuscripts on this line. I read *soṇṇāsanopaviṭṭhānaṃ* (BJTS) for *sovaṇṇāsane paviṭṭhānaŋ* ("who'd entered onto a golden seat," PTS); the meaning is anyway clear, that within the gem pavilion seats had been made of gold for the Lonely Buddhas, and the alms-food was served to them while they were sitting thereon.
[7291] i.e., Benares.
[7292] lit., "in Benares, in a village outside the gates"
[7293] Kassapa's next rebirth precursor.
[7294] or, a woman devoted to her husband
[7295] the eldest brother's

Then having thrown away that food,
enraged,[7296] I [took back] Buddha's bowl
[a second time,] filled it with mud,
[and] gave it to that Neutral One. (39) [920]

And right when he received those alms,
rotten and lacking purity,[7297]
his mind was equally happy;[7298]
seeing [that,] I was very moved.[7299] (40) [921]

Again [I] took [that] bowl [from him],
[and] cleaned [it] with scented perfume.
With [my] mind [then] full of pleasure,
I gave him ghee respectfully.[7300] (41) [922]

In whichever place I'm reborn,
because [I gave] alms, I'm gorgeous;
through [giving] Buddha tasteless food,
my breath has a horrible stench. (42) [923]

Again when Buddha[7301] Kassapa's
stupa was being completed,

[7296] BJTS (also PTS alt.) reads *duṭṭhā* (angry, wicked) for *ruṭṭhā* (angry, enraged); I follow PTS here in taking the term to refer to her anger in the moment more than the sort of larger bad character implied by *duṭṭhā*. The text does not specify why she becomes so angry (which is the main point of either reading); it assumes that its audience will immediately understand the reason. I imagine something like this: the husband expresses his displeasure in terms that implicate the wife — "I come home for lunch and there's nothing for me to eat" — so she does something unthinkable in the context of *Apadāna* (and Theravāda Buddhist culture), taking alms back from a Buddha so her husband can eat the food himself. When he then turns around and gives the food back to the Buddha again, he reveals that his intention was not to get fed, but rather to earn the merit for himself (and he responds to what may have already been a tense situation, for example if the initial return of the food struck him as an already-angry insult on the part of his wife, perhaps because she made a sarcastic comment such as, "Fear not, *here's* your lunch"). She — who presumably cooked the meal in the first place, who has now been chastised for a lapse in her domestic responsibility, who turns a merit-making (*puñña-kamma*) opportunity into an act of demerit (*pāpa-kamma*) in order to rectify that lapse, and who then realizes that the only lapse was in her husband's greediness for merit even at her expense — would have had plenty of cause to become enraged, especially if the return of the food had already been a volley in a marital spat.

[7297] reading *amejjhe* ("impure," BJTS, PTS alt.) for *apace* ("uncooked," PTS).

[7298] BJTS reads *samacittamukhaṃ* ("his face [showed] the same mind") for PTS *samacittasukhaŋ*, the reading I prefer here even though both readings amount to the same thing: the Paccekabuddha shows no change of face, no difference of opinion, whether receiving a bowl of mud or a nice home-cooked meal. This equanimity, of course, is characteristic of Buddhas and other Awakened beings.

[7299] reading *saṃvijiṃ bhusaṃ* (BJTS, PTS alt) for *mahāsaṅghaŋ cajiŋ bhusan* ("I let loose the many [in the?] great community," PTS).

[7300] reading *sakkaraŋ* (alt. *sakkāraŋ*) adaŋ, "I gave with proper reverence" "I gave hospitably" with PTS'; BJTS reads *sakkharaṃ adaṃ*, "I gave gravel" (!).

[7301] lit., "Hero," but I translate "Buddha" to avoid any confusion of this previous Buddha with Bhaddā-Kāpilāni's present-life husband Mahā-Kassapa.

delighted, I [then] gave [for it]
an excellent tile made of gold. (43) [924]

Through four lifetimes having applied
scented [substances] to that tile,
every one of [my] limbs was freed
from the defect of bad odor. (44) [925]

Having made seven thousand bowls,
[each adorned] with the seven gems
and filled with clarified butter,
placing [in them] a thousand wicks,[7302] (45) [926]

with a mind that was very pleased,
I proceeded to light [them all,]
and laid [them] out[7303] in seven rows,
to do pūjā to the World's Lord (46) [927]

and at that time especially
I had the share in that merit.
Again among the Kāsians[7304]
he was Sumitta, well-known sage.[7305] (47) [928]

I was [the Sage Sumitta's] wife,
happy, joyful and [much] beloved.
And then he gave [some] Lonely Ones
a massive cloak [to use for robes]. (48) [929]

[I] also shared in that [merit,]
approving of that great alms gift.
Again in the Kāsi country[7306]
he was reborn, a Koliyan.[7307] (49) [930]

And then, along with five hundred
of the sons of the Koliyans,
he attended[7308] upon Lonely
Buddhas, five hundred [in number]. (50) [931]

Satisfying[7309] [them] for three months

[7302]PTS (and BJTS alt) gives *vaṭṭiṇi*, BJTS *vaṭṭiyo* for the plural of *vaṭṭi*, "wick".
[7303]PTS reads *ṭhāpayiŋ* ("I laid out"); BJTS reads *ṭhāpayī*, "laid out." Following PTS I take the term verbally.
[7304]i.e., people of Benares.
[7305]BJTS reads *iti* (quotation marker) for *isi* (sage), hence would have "He was well known as Sumitta".
[7306]i.e., the environs of Benares
[7307]lit., "in the clan of the Koliyas".
[7308]BJTS reads *samupaṭṭhahi* for *samupaṭṭhayi* (PTS), but the meaning is cleat.
[7309]reading *tappayitvāna* (BJTS) for *vāsayitvāna* ("having perfumed" "having cleaned," PTS).

he gave[7310] [those Buddhas] the three robes.
I was then the [Koliyan's] wife,
following [his] path of merit. (51) [932]

Fallen from there [he] then became
the famous king known as Nanda.
I was [that King Nanda's] chief queen;
my every desire was fulfilled. (52) [933]

Fallen from there, having become
Brahmadatta, lord of the earth,
for as long as his life lasted,
he then did attend upon all
the five hundred Lonely Sages
who were Padumavatīs sons.
Dwelling in the royal garden,
I [too] worshipped[7311] those Gone-Out Ones. (53-54) [934-935]

Both of us having built stupas,
going forth [renouncing the world,]
experienced the boundless states,[7312]
[and] then we went to Brahma's world. (55) [936]

Fallen down to Mahātittha
he's well-born Pipphalāyana.
Mother: Sumanadevī and
father: brahmin Kosigotta. (56) [937]

In the Madda country I, was
daughter of brahmin Kapila;
mother was Sucīmatī in
Sāgalā the best of cities. (57) [938]

My father having adorned me
with a thick golden ornament,
gave me to the wise[7313] Kassapa,
who'd avoided desire for me. (58) [939]

One time that compassionate man,

[7310] reading BJTS *adāsi* for PTS *adaŋsu*, "they gave," though the latter would also be an acceptable reading since the text specifies that the 500 cousins served the Paccekabuddhas together.

[7311] BJTS reads *pūjayi*, "he worshipped," which is certainly possible, but I follow the PTS reading *pūjayiŋ* ("I worshipped") because otherwise the becoming-Bhaddā-Kāpilāni does not get inserted into this previous life of her husband's, as she does all the other previous lives.

[7312] the four boundless states are love of all beings (*mettā*), compassion for those who suffer (*karunā*), joy in others' joy (*muditā*), and equanimity (*upekkhā*).

[7313] reading *dhīrassa* (BJTS) for *vīrassa* ("the Hero," PTS), an epithet used of Kassapa Buddha above [924].

gone forth wishing for karma's end,[7314]
was moved at seeing some creatures
devoured by crows and such-like [birds]. (59) [940]

Then I too in the house was moved,[7315]
seeing worms that had been born in
sesame then baked by sun-heat,
being eaten up by [some] crows. (60) [941]

When wise [Kassapa] had renounced,
I followed him in renouncing.
For five years I resided [then]
along the path[7316] of renouncers. (61) [942]

When Gotamī, the Victor's nurse,
had gone forth as a renouncer,
then come together with Buddha,
I [too] received [his] instruction. (62) [943]

After not a very long time,
I achieved the arahant-state.
O! Being the "beautiful friend"
of the resplendent Kassapa! (63) [944]

The Buddha's legitimate son,[7317]
very attentive, Kassapa,
is one who knows previous births,
and he sees the heavens and hells. (64) [945]

Then birth's destruction he attained;
special knowledges perfected;
a sage with the three knowledges,
that brahmin's a triple-knower. (65) [946]

Just so Bhaddā-Kāpilāni,
triple-knower who's conquered death.
She's one who wears [her] last body,

[7314] BJTS read *kamma-anta-pekkhataṃ* for PTS *kamma-anta-pekkhako*; whether we take the term (with BJTS) as an adverb modifying "having gone," or (with PTS) as an adjective modifying "Kassapa" — either of which could produce this translation — the meaning is clear.

[7315] lit., "attained to being moved (*saṃvega*), the religious experience that (like being overjoyed [*pasanna*]) is often a fore-runner to becoming an arahant in these hagiographical and parallel historical texts.

[7316] BJTS reads *paribbājavate* ("in the state of a renouncer") for °*pathe* ("on the path," PTS) but both editions include the other reading as alternates and the PTS editor has chosen what I also think is the best syntactically.

[7317] BJTS (and PTS alt.) reads *suto* for PTS *putto*, but as the synonyms both mean "son" this does not affect the translation.

defeating Māra and his mount. (66) [947]

Seeing the dangers in the world,
we both [went forth] as renouncers.
We are now free of defilements;
tamed, cooled off, gone to nirvana. (67) [948]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (68) [949]

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! (69) [950]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (70) [951]

Thus indeed Bhikkhunī Bhaddā-Kāpilāni spoke these verses.

The legend of Bhaddā-Kāpilāni Therī[7318] is finished

[28. Yasodharā]

At one time the Leader of Men
was staying in a mountain cave
in the city, Rajagaha,
[which was] lovely and prosperous. [952][7319]

This is what was reasoned out [then]
by the nun [named] Yasodharā,
who was dwelling in that city,
inside a lovely convent [there]: [953]

"Nanda, Rahula and Bhadda;
likewise the two chief followers;
Suddhodana Maharaja,
and Gotamī Pajāpatī; [954]

the great theras of great renown;

[7318] PTS omits Therī, which I supply from BJTS.
[7319] these first six verses appear in BJTS, but not PTS.

and the therīs with great powers:[7320]
they've gone to peaceful [nirvana],
traceless like the flame of a lamp. [955]

While the World's Lord still is living,
I'll travel that peaceful path too."
And having reasoned [all] that out,
she foresaw the end of her life. [956]

Foreseeing that life's aggregates
would be destroyed that very day,
she set out from her own ashram,
carrying her robe and her bowl. [957]

Honored by one hundred thousand[7321]
nuns, [the nun named Yasodharā,]
greatly powerful, greatly wise,
[then] went up to the Sambuddha. (1) [958]

Having worshipped the Sambuddha,
at the wheel-marked [soles of his feet],
sitting off to one side [of him,]
she spoke these words to the Teacher: (2) [959]

"I'm seventy-eight years old now,
the last of old age has arrived;
I'm reporting to the Great Sage:
I've attained [sainthood] in a cave. (3) [960]

Old age has ripened for me [now];
verily my life's a trifle.
Giving all you up I will go:
my refuge is made in myself. (4) [961]

In the final days of old age,
death breaks [the body into bits];
today at nighttime, Great Hero,
I shall achieve my nirvana. (5) [962]

Where there's no birth, no growing old,
nor sickness and death, O Great Sage,
I'm going to the [great] city
[which,] unconditioned, has no death. (6) [963]

[7320] *mahiddhikā* = possessing great magical powers.

[7321] reading *satehi satassehi sā* (BJTS) for *satehi saha pañcahi* ("by five hundred," PTS). As the subsequent three *apadānas* make clear, these authors believed that Yasodharā approached the Buddha accompanied by considerably more than 500 nuns.

Throughout [this vast] multitude here,[7322]
[all these] revering[7323] the Teacher,[7324]
know that [every] imperfection
is forgiven face-to-face, Sage. (7) [964]

Transmigrating in existence,
if I have [ever] disturbed you,[7325]
I'm announcing it, Great Hero;
please forgive my imperfection. (8) [965]

After hearing [that] speech of hers,
the Lord of Sages[7326] [then] said this:
"What better can I say to you,
when you're going to nirvana? [966]

Now[7327] display [your] superpowers,
doer of my dispensation;
let doubt in the dispensation
be cut off for all assemblies."[7328] (9) [967]

Having heard the words of the Sage,
the Buddhist nun, Yasodharā,
worshipping the King of Sages,
[then] spoke this speech to the [Buddha:] [968]

"I am Yasodharā, Hero;
in the home I was your chief queen,[7329]
born in the clan of the Śākyas,
established among the women.[7330] (10) [969]

In your household, O Hero, I
was the leader, the lord of all
of the [women there, who numbered]
one hundred thousand ninety six. (11) [970]

All of those women, endowed with

[7322] reading *ettha* with BJTS for PTS *nāma* ("indeed")
[7323] reading *samupāsanti* ("attend upon together" "honor jointly")
[7324] lit., "to/of the Teacher," "give reverence *to* the Teacher"
[7325] PTS *khalitaŋ ce tavaŋ mayi*, BJTS *khalitaṃ ce mamaṃ tayi*, both to be construed the same way
[7326] *munindo*
[7327] *câpi*, lit., "and also"
[7328] "in the dispensation" may be governed by "all the assemblies" or, as I have it here, "doubt;" the grammar is ambiguous; the alternate reading would be "let doubt be cut off for all the/assemblies in th' dispensation"
[7329] *te pajāpatī*
[7330] reading *itthi-ɣ-aṅge* (lit., "in the body of women") with BJTS for PTS *itthi atho* ("and a woman who is established")

the virtues of beauty and grace,
youthful and well-spoken, revere
me, like people [revere] the gods.[7331] (12) [971]

Leader of a thousand maidens
in the home of the Śākyan Son,
they're the same in pleasure and pain,[7332]
like gods in [the garden named] "Joy." (13) [972]

Beyond the essence of desire,
fixed as the essence of beauty,
[they're] unmatched in terms of beauty,
other than [by] the World's Leader." (14) [973]

Speaking [words] beginning with these,
having risen into the sky,
Yasodharā displayed diverse
powers,[7333] with Buddha's permission. [974][7334]

Worshipping[7335] the Sambuddha, she
showed the Teacher superpowers.[7336]
She displayed great superpowers,
diverse, having various forms. (15)[7337]

Body big as the universe,[7338]
she [made] the continent[7339] up north
her head; eastern, western [her] wings;
[and made] India her torso; (16) [975]

[7331] *devatā*, or "deities" "supernaturals" "fairies" "spirits"
[7332] *samānasukhadukkhā tā*.
[7333] *iddhi anekā*, lit., "superpowers"
[7334] this verse does not appear in PTS, whereas PTS supplies (15) which does not appear in BJTS. The two verses are sufficiently different to warrant inclusion of both, though it creates some unevenness in the flow of the narrative here. The Pāli is: *evamādīni vatvāna uppatitvāna ambaraṃ/iddhi anekā dassesi buddhānuññā yasodharā*
[7335] *abhivādetvā*, or "after saluting"
[7336] *iddhiŋ*
[7337] this verse does not appear here in BJTS, whereas BJTS supplies [974] which does not appear here in PTS. The two verses are sufficiently different to warrant inclusion of both, though it creates some unevenness in the flow of the narrative here. This verse does appear in BJTS below [1054], as in PTS, in the reduplication of Yasodharā's *apadāna* as the *apadāna* of Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā.
[7338] *cakkavālaŋ samaŋ* (BJTS *cakkavāḷasamaṃ*) *kāyaŋ*, lit., "body the same as the ring surrounding the universe"
[7339] or *Uttarakuru* "island" (*dīpa*). This verse presumes knowledge of the ancient Indian understanding of India (here *jambudīpaŋ* [BJTS °*dīpo*], "the Island of Rose-Apples") as one of the four great islands or continents making up the whole world. It lies to the south, with the other three being north, east and west of India.

tail feathers: the southern ocean;
[other] feathers: varied rivers;
[her] eyes were the moon and the sun,
[her] crest was cosmic Mount Meru. (17) [976]

[In her] beak, mountain at world's end,[7340]
[she carried] a tree[7341] with its roots.
Coming up to [him,] fanning [him,]
she's worshipping the World's Leader. (18) [977]

She made herself[7342] an elephant,
likewise a horse, mountain, ocean,
the moon and the sun, Mount Meru,
and Śakra, [the king of the gods]. (19) [978]

She covered the thousand-fold world
with blooming lotus,[7343] [and then said,]
"I am Yasodharā, Hero;
I worship [your feet], Eyeful One." (20) [979]

And making Brahma's form appear,
she preached the doctrine of merit;[7344]
"I am Yasodharā, Hero;
I worship your feet, Eyeful One." (21) [980]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (22) [981]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (23) [982]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (24) [983]

[My] meeting with [all] the Buddhas,[7345]

[7340] lit., "in the ring surrounding the universe" (*cakkavālagiri°*; BJTS *cakkavāḷagiri°*)
[7341] *jamburukkha°*, lit., "a rose-apple tree"
[7342] *°vaṇṇaṃ…dassayi*
[7343] reading *phullapadmena* with BJTS for PTS *phullapaccena* (?)
[7344] *dhammaṃ…puññataṃ*, alt. *suññataṃ* ("emptiness"!)
[7345] reading *buddhānaṃ* with BJTS (or PTS alt. *Buddhāna*) for PTS *pubbānaṃ* (former)

the World-Lords, was well-seen by you;[7346]
my extensive service [to them]
was for the sake of you, Great Sage. (25) [984]

O Sage, recall the good karma,
which formerly [was done] by me;
[that] merit was heaped up by me
for the sake of you, Great Hero. (26) [985]

I kept from misconduct, hindered[7347]
the [nine] impossible places;[7348]
I have sacrificed[7349] life [itself]
for the sake of you, Great Hero. (27) [986]

I gave myself to be a wife,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (28) [987]

I gave myself to do service,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (29) [988]

I gave myself to [provide] food,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (30) [989]

I have given you [all my] lives,
several tens of billions [of times].
I'll liberate [myself] from fear,
giving up my life [once more]. (31) [990]

Great Sage, for your sake I do not[7350]
conceal the things of a woman,

[7346] *saṅgaman te su-dassitaŋ* allows for a wide range of meanings; here I follow the BJTS in a fairly modest one. The half-verse could be taken more provocatively to mean, e.g., "when the Buddhas were World-Lords (or "during the time of the former World-Lords") meeting (or "intercourse") with you was well seen [by me]"

[7347] reading *vārayitvā anācaraṃ* with BJTS for PTS *pācayantī anāvaraŋ* ("burning/tormenting ?)

[7348] *abhabba-ṭṭhāne*, the nine moral states or spheres of activity into which an arahant will not/cannot fall, D.iii.133 (and cf. D.iii.235 where only the first five appear as a set). This is *Pāsādika Sutta*, #29 of *Dīghanikāya*, section 26. The nine are: (1) cannot deliberately take the life of a living being (2) cannot steal (3) cannot have sexual intercourse (4) cannot deliberately lie (5) cannot hoard anything for his own indulgence (6) cannot act wrongly through attachments (7) cannot act wrongly through hatred (8) cannot act wrongly through folly (9) cannot act wrongly through fear

[7349] reading *sañcattaṃ* with BJTS (and PTS alt.) for PTS *samattaŋ* ("fulfilled" "completed")

[7350] reading °*bhaṇḍe na gūhāmi* with BJTS for PTS *bhaṇḍena gūhāmi* ("I conceal with a thing")

numerous clothes of varied types,
ornaments affixed to[7351] [my] limbs. (32) [991]

Wealth and grain have been given up,
villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (33) [992]

Elephants, horses, also cows,
slaves [as well as] servant-women
are given up beyond all count
for the sake of you, O Great Sage. (34) [993]

Whatever I am told [to give]
as alms to beggars, I give [that];
I don't witness[7352] any distress
from giving the ultimate gift. (35) [994]

I have experienced[7353] dis-ease
of diverse types, beyond all count,
in [this] much-varied existence[7354]
for the sake of you, Great Hero. (36) [995]

Attaining comfort[s,] I don't thrill;
[I do]n't get distressed by[7355] troubles.
Everywhere I remain balanced
for the sake of you, O Great Sage. (37) [996]

After experiencing [both]
pleasure [and] pain along the way,
the Great Sage reached Awakening,
the Teaching for which[7356] Buddha[7357] strived. (38) [997]

By you [and] by me there was much
meeting with the other World-Lords,
[whether you're] the god Brahmā or[7358]
Gotama Buddha,[7359] World's Leader. (39) [998]

I performed a lot of service,

[7351]lit., "gone to"
[7352]lit., "see," fig. "know"
[7353]reading *anubhuttaṃ* with BJTS for PTS *pariccattaŋ* ("are sacrificed," cf. PTS alt. *anubhontaŋ*)
[7354]*saṃsāre*, or "wheel of life"
[7355]lit., "in"
[7356]*yaŋ dhammaŋ*
[7357]lit., "Sambuddha"
[7358]lit., "and"
[7359]lit., "Sambuddha," paralleling the usage in the previous verse

for the sake of you, O Great Sage;
while you sought the Buddha's Teaching,[7360]
I was [always] your attendant. (40) [999]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, Great Hero,
the Leader of the World was born. (41) [1000]

[Some]place in a nearby country,
inviting [him,] the Thus-Gone-One,
happy-minded folks are cleaning
the road [on which] he is coming. (42) [1001]

At that time there was a brahmin
[known by] the name of Sumedha.
He was making the road ready
for the All-Seer who was coming. (43) [1002]

At that time I was a maiden,
born in a brahmin [family],
known by the name of Sumittā.
I went up to that gathering. (44) [1003]

With eight handfuls of blue lotus
for offering[7361] to the Teacher,
in the midst of [all] the people
I saw that fierce [ascetic] sage.[7362] (45) [1004]

Seeing [him,] seated atop bark,[7363]
surpassing[7364] [and] captivating,[7365]
then I thought [like this to myself:]
"[this] life of mine is bearing fruit." (46) [1005]

At that time I saw [that] sage's
effort [which was then] bearing fruit;
due to previous karma, my
heart was pleased in the Sambuddha. (47) [1006]

Making [my] heart even more pleased,

[7360] reading *gavesato buddhadhamme* with BJTS for PTS *gavesantā buddhadhammaŋ* ("I, searching for the Buddha's Teaching)
[7361] lit., "doing *pūjā*"
[7362] i.e., Sumedha
[7363] reading *cīrānupari āsīnaṃ* with BJTS for PTS *cirānugataŋ dassitaŋ* ("associated for a long time, seen")
[7364] *patikantaŋ*, BJTS *atikantaṃ*
[7365] *manoharaŋ*

I said, "O lofty-minded sage,
seeing no other gift [to give,]
I'm giving flowers to you, sage.[7366] (48) [1007]

There are five handfuls for you, sage;
the [remaining] three[7367] are for me.
Let there be success through[7368] this [gift]
for your Awakening,[7369] O sage." (49) [1008]

The Fourth Recitation Portion
[Then that] sage, taking the flowers,
for the sake of Awakening,[7370]
worshipped amidst the people the
Famed One, Great Sage[7371] who was coming. (50) [1009]

The Great Sage [named] Dīpaṅkara,
seeing [him] amidst the people,
prophesied[7372] [future Buddhahood]
[for that] sage with a lofty mind. (51) [1010]

The Great Sage [named] Dīpāṅkara
[then] prophesied that my karma
would for numberless aeons hence
be exalted, that Sage So Great: (52)[7373]

"She will be a like-minded [wife],
with karma and conduct like [yours];
through this karma she'll be loving
for the sake of you, O great sage.[7374] (53) [1011]

Nice looking and much beloved,
desirable,[7375] speaking sweet words,
she will be a loving woman,
[and] an heir among [your] doctrines. (54) [1012]

[7366] reading *ise* (voc.) with BJTS for PTS *isiṃ* (acc.)
[7367] reading *tayo* with BJTS for PTS *tato*
[7368] BJTS and PTS alt. read *samā* ("equal to") for *saha* here,
[7369] *bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"
[7370] or, as above, "for the sake of knowing [me]"
[7371] reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)
[7372] lit., "the Great Hero prophesied"
[7373] BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.
[7374] BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"
[7375] reading *manāpā* with BJTS for PTS *manasā*

Just as masters are protecting[7376]
the goods that [they] accumulate,
so this one likewise will protect
[all] of the things that are wholesome. (55) [1013]

Compassionate for [future] you,
she will fulfill the perfections.
Like a lion [freed] from a cage,
she will achieve Awakening." (56) [1014]

Rejoicing about [Buddha's] speech,
I lived behaving in that way
the Buddha prophesied for me
numberless aeons ago. (57) [1015]

I brought pleasure to [my] mind when
that karma was well done [by me];
I experienced countless wombs,
divine [as well as] human [ones]. (58) [1016]

Undergoing pleasure [and] pain,
among gods [and] human beings,
when [my] last rebirth was attained,
I was born in the Śākyan clan. (59) [1017]

Beautiful and very wealthy,
famous and likewise virtuous;
endowed with every attainment,
I'm much-honored among the clans. (60) [1018]

Riches, fame, hospitality,
[and] indulgence in worldly things –
[they] do not agitate [my] mind;[7377]
I have no fear from anything. (61) [1019]

I was appointed to attend
on what the Blessed One had said
within the harem of the king
in the kṣatriyan city then. (62)[7378]

[I'm] a woman who's a servant,
and [one] who feels pleasure and pain,

[7376] reading *yathā…anurakkhanti sāmino* with BJTS for PTS *yathā…anurakkhati sāmi no* ("as our master protects")

[7377] lit., "there is no agitation [to my mind]"

[7378] This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

a woman[7379] who declares the facts,
a woman[7380] who's compassionate. (63)
Buddhas [numbering] five billion,
and [another] nine billion [more] —
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods.[7381] (64)

Listen to my [words,] O great king:
I'm constantly doing service[7382]
to eleven billion [others,]
and fifty billion [Buddhas more]. (65)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words], O great king:
I'm constantly doing service. (66)

Twenty billion [other] Buddhas
and [another] thirty billion –
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods. (67)

Listen to my [words,] O great king:
I'm constantly doing service
to forty billion [Buddhas more,]
and [another] fifty billion. (68)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my words, O great king:
I'm constantly doing service. (69)

Sixty billion [other] Buddhas,
[another] seventy billion –
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods. (70)

Listen to my [words,] O great king:
I'm constantly doing service
to eighty billion [Buddhas more,]
and [another] ninety billion. (71)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;

[7379] lit., "and a woman"
[7380] lit., "and a woman"
[7381] *etesaŋ devadevānaŋ*
[7382] *adhikāraŋ sadā mayhaŋ*, lit., "my service is constant" "my service is daily"

listen to my [words,] O great king:
I'm constantly doing service. (72)

There have been a million million
who were Chief Leaders of the World;
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods. (73)

Listen to my [words,] O great king:
I'm constantly doing service
to another ninety trillion
who were Leaders of the World [too.] (74)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words,] O great king:
I'm constantly doing service (75)

to Great Sages [whose number was]
eight hundred and fifty trillion,
and seven hundred eighty-five
billion [additional Buddhas]. (76)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words,] O great king:
I'm constantly doing service. (77)

Lonely Buddhas, passion removed,
six hundred and forty million;
listen to my [words,] O great king:
I'm constantly doing service. (78)

Countless followers of Buddhas,
free of defilements, [and] stainless;
listen to my [words,] O great king:
I'm constantly doing service. (79)

I always practice[7383] the Teaching[7384]
of those practiced in the teachings,[7385]
at ease practicing the Teaching,
in this world and in the other. (80)

Well-practiced, the Teaching-practice;
that practice is not ill-practiced.

[7383] or do: from *carati*
[7384] *saddhamma°*, lit "good Teaching"
[7385] *dhammesu ciṇṇānaŋ sadā saddhamma-carino*

[I'm] at ease practicing Teaching,
in this world and in the other. (81)

Disgusted with transmigration,
I went forth into homelessness,
surrounded by thousands [of nuns,]
after renouncing with nothing. (82) [1020]

After abandoning [my] home,
I went forth into homelessness.
When eight months[7386] had not yet elapsed
I attained the Four [Noble] Truths. (83) [1021]

Like the waves upon the ocean,
[folks] are bringing many varied[7387]
monastic robes and alms to eat,
requisites [as well as] lodgings. (84) [1022]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (85) [1023]

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! (86) [1024]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (87) [1025]

Thus many sorts of suffering
and many types of happiness;
the pure life [now] has been achieved,
I have obtained all achievements. [1026][7388]

The woman who's giving herself
for the merit of the Great Sage

[7386] *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")
[7387] reading *bahu 'neke* with BJTS for PTS *buhun eke*
[7388] this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

attains companionship [with him],
[and] unconditioned nirvana. [1027]

The past is thoroughly destroyed,
and the present [and] the future;
all of my karma is destroyed:
I worship your feet, Eyeful One." [1028]

Thus indeed Bhikkhunī Yasodharā spoke these verses.

The legend of *Yasodharā* Therī[7389] is finished

[29. Ten Thousand Buddhist Nuns Headed Up by Yasovatī[7390]]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, the Victor,
the Leader of the World was born. (1) [1029]

Dīpaṅkara, the Great Hero,
the Guide, prophesied back then that
Sumedha and Sumittā would
be the same in pleasure and pain. (2) [1030]

Seeing and going about in
the world together with [its] gods,
meeting us was included in
[what Buddha] prophesied for them. (3) [1031]

"You,[7391] [Sumedha,] will be all of
our husbands met in the future;
we'll all be your desirable
wives, saying what is dear [to you]." (4) [1032]

All this alms-giving and morals,
meditation cultivated;
for a long time our everything
has been abandoned, O Great Sage. (5) [1033]

Scents and ointments, garlands [and] lamps,
which were fashioned out of [pure] gold,
whatever it was we wished for,
all was abandoned, O Great Sage. (6) [1034]

[7389] PTS omits Therī, which I supply from BJTS.
[7390] BJTS reads "The *Apadāna* of Ten Thousand Buddhist Nuns"
[7391] reading *hohi* with BJTS for PTS *honti* (they will be/they are)

And other karma [we] have done,
and [every] human enjoyment,
for a long time our everything
has been abandoned, O Great Sage. (7) [1035]

Transmigrating in varied births,
much good karma[7392] was done by us;
experiencing [you as] husband,
transmigrating life after life, (8) [1036]

When [our] last lifetime was attained,
in the home of the Śākyan prince,[7393]
we arose in various clans,
attractive celestial nymphs.[7394] (9) [1037]

We've attained fame, with foremost gain;
we're worshipped[7395] and well-respected.
We are always venerated,
receiving things to eat and drink. (10) [1038]

After abandoning the home,
going[7396] forth into homelessness,
when eight months[7397] had not yet elapsed,
we all realized nirvana. (11) [1039]

Always worshipped [and] respected,
[we] receive things to eat and drink,
and clothes [and also] lodgings [too;]
[folks] bring [us] all the requisites. (12) [1040]

Our[7398] defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (13) [1041]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (14) [1042]

[7392] *puññaŋ*, lit., "merit"
[7393] °*putta*° lit., "son"
[7394] *accharā kāmavaṇṇinī*, lit., "having the desirable appearance [like] celestia nymphs"
[7395] lit., "offered *pūjā*"
[7396] reading *pabbajitvāna* with BJTS (and PTS alt.) for PTS *pabbajiŋ* ("I went forth")
[7397] *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")
[7398] PTS just gives *pe* here, suggesting that the concluding refrain remains in the first person singular as elsewhere throughout the collection. BJTS however supplies the full verses, including the readings translated here, corrected for the plural subject.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (15) [1043]

Thus indeed ten thousand Buddhist nuns headed up by Yasovatī spoke these verses face-to-face with the Blessed One.

The legend of ten thousand Buddhist nuns headed up by Yasodharā is finished

[30. Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā[7399]]

Buddhist nuns, eighteen thousand [strong,]
[who were] born in the Śākyan [clan],
headed up by Yasodharā,
went up to [him,] the Sambuddha. (1) [1044]

All those eighteen thousand women
are superpower-possessors.
Worshipping the feet of the Sage,
they're announcing their strength's extent. (2) [1045]

"Birth is destroyed, old age, disease,
and death is [as well,] O Great Sage;
Guide, we travel the peaceful path,
deathless and without defilement. (3) [1046]

If there's trouble in the city,
even for everyone, Great Sage,
they [all] know [our] imperfections;
Leader, [give us your] forgive[ness]." (4) [1047]

"[Now] display [your] superpowers,
doers of my dispensation;
to that extent cut off the doubt
among all of the assemblies." (5) [1048]

"We're Yasodharās, Great Hero;
desirable, speaking sweet words.
[And] in the home, O Great Hero,
[we] all [were fixed as] your chief queens.[7400] (6) [1049]

[7399] BJTS reads "The *Apadāna* of EighteenThousand Buddhist Nuns"
[7400] *te pajāpatī*

In your household, O Hero, we
were the leaders, the lords of all
of the [women there, who numbered]
one hundred thousand ninety six. (7) [1050]

[All us women are] endowed with
the virtues of beauty and grace;
youthful, well-spoken, we're revered,
like gods[7401] [are revered by] people. (8) [1051]

All [us] eighteen thousand [women,]
born in the clan of the Śākyas,
are famous ones,[7402] [Yasodharās,]
the leaders of thousands back then. (9) [1052]

Beyond the essence of desire,
fixed as the essence of beauty,
[we're] unmatched in terms of beauty
among [other] thousands, Great Sage." (10) [1053]

Worshipping[7403] the Sambuddha, they
showed the Teacher superpowers.[7404]
They displayed great superpowers,
diverse, having various forms. (11) [1054]

Body big as the universe,[7405]
they [made] the continent[7406] up north
[their] head[s]; both other islands wings;
[and made] India [their] torso[s]; (12) [1055]

tail feathers: the southern ocean;
[other] feathers: varied rivers;
[their] eyes were the moon and the sun,
[their] crests [were] cosmic Mount Meru. (13) [1056]

[In their] beak[s], mountain at world's end,[7407]

[7401] *devatā*, or "deities" "supernaturals" "fairies" "spirits"
[7402] *yasovatī*, = Yasodharā
[7403] *abhivādetvā*, or "after saluting"
[7404] *iddhiŋ*
[7405] *cakkavālaŋ samaŋ* (BJTS *cakkavāḷasamaṃ*) *kāyaŋ*, lit., "body the same as the ring surrounding the universe"
[7406] or "island" (*dīpa*). This verse presumes knowledge of the ancient Indian understanding of India (here *jambudīpaŋ* [BJTS °*dīpo*], "the Island of Rose-Apples") as one of the four great islands or continents making up the whole world. It lies to the south, with the other three being north, east and west of India.
[7407] lit., "in the ring surrounding the universe" (*cakkavālagiri*°; BJTS *cakkavāḷagiri*°)

[they carried] a tree[7408] with its roots.
Coming up to [him,] fanning [him,]
they're worshipping the World's Leader. (14) [1057]

[Then] they made themselves[7409] elephants,
likewise horses, mountains, oceans,
the moon and the sun, Mount Meru,
and Śakra, [the king of the gods]. (15) [1058]

"We're like Yasodharās,[7410] Hero;
We worship [your] feet, Eyeful One.
Through your majesty, Hero,
we're perfected, Leader of Men. (16) [1059]

We've mastered the superpowers
[like] the "divine ear" element.
We're also the masters, Great Sage,
of the knowledge in others' hearts. (17) [1060]

We remember [our] former lives;
[our] "divine eye[s]" are purified.
All the defilements are destroyed;
[we] will not be reborn again. (18) [1061]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of ours was produced
in your presence, O Great Hero.[7411] (19) [1062]

Our meeting with [all] the Buddhas,[7412]
the World-Lords, was displayed [to you];
our extensive service [to them]
was for the sake of you, Great Sage. (20) [1063]

O Sage, recall the good karma,
which formerly [was done] by us;
[that] merit was heaped up by us
for the sake of you, Great Hero. (21) [1064]

We kept from misconduct, hindered[7413]

[7408] *jamburukkha*°, lit., "a rose-apple tree"
[7409] °*vaṇṇaŋ…dassayuŋ*
[7410] *yasovaṇṇā*, lit., "we have the the appearance of Yaso" "we are the color (or have the appearance) of fame"
[7411] here as elsewhere, reading the voc. *mahāmunue* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7412] reading *buddhānaṃ* with BJTS (or PTS alt. *Buddhāna*) for PTS *pubbānaŋ* (former); but cf. below [1133] where BJTS and PTS both give *pubbānaṃ* in a repetition of this verse (and several around it)
[7413] reading *vārayitvā anācaraṃ* with BJTS for PTS *pācayantī anāvaraŋ* ("burning/tormenting ?)

the [nine] impossible places;[7414]
we have sacrificed[7415] life [itself]
for the sake of you, Great Hero. (22) [1065]

We were given to be [your] wives,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (23) [1066]

We were given to do service,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (24) [1067]

We were given to [provide] food,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (25) [1068]

We have given you [all our] lives,
several tens of billions [of times].
We'll liberate [ourselves] from fear,
giving up our lives [once more]. (26) [1069]

Great Sage for your sake we do not[7416]
conceal the things of a woman,
numerous clothes of varied types,
ornaments affixed to[7417] [our] limbs. (27) [1070]

Wealth and grain have been given up,
villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (28) [1071]

Elephants, horses, also cows,
slaves [as well as] servant-women
are given up beyond all count,
for the sake of you, O Great Sage. (29) [1072]

[7414] *abhabba-ṭṭhāne*, the nine moral states or spheres of activity into which an arahant will not/cannot fall, D.iii.133 (and cf. D.iii.235 where only the first five appear as a set). This is *Pāsādika Sutta*, #29 of *Dīghanikāya*, section 26. The nine are: (1) cannot deliberately take the life of a living being (2) cannot steal (3) cannot have sexual intercourse (4) cannot deliberately lie (5) cannot hoard anything for his own indulgence (6) cannot act wrongly through attachments (7) cannot act wrongly through hatred (8) cannot act wrongly through folly (9) cannot act wrongly through fear

[7415] reading *sañcattaṃ* with BJTS (and PTS alt.) for PTS *samattaŋ* ("fulfilled" "completed")

[7416] reading °*bhaṇḍe na gūhāma* with BJTS for PTS *bhaṇḍena gūhāmi* ("I conceal with a thing")

[7417] lit., "gone to"

Whatever we are told [to give]
as alms to beggars, we give [that];
we don't witness[7418] any distress
from giving the ultimate gift. (30) [1073]

[We have] experienced[7419] dis-ease
of diverse types, beyond all count,
in [this] much-varied existence[7420]
for the sake of you, Great Hero. (31) [1074]

Attaining comfort[s,] we don't thrill;
[We do]n't get distressed by[7421] troubles.
Everywhere we remain balanced
for the sake of you, O Great Sage. (32) [1075]

After experiencing [both]
pleasure [and] pain along the way,
the Great Sage reached Awakening,
the Teaching for which[7422] Buddha[7423] strived. (33) [1076]

By you [and] by us there was much
meeting with the other World-Lords,
[whether you're] the god Brahmā or[7424]
Gotama Buddha,[7425] World's Leader. (34) [1077]

We performed a lot of service,
for the sake of you, O Great Sage;
while you sought the Buddha's Teaching,[7426]
we were [always] your attendants. (35) [1078]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, Great Hero,
the Leader of the World was born. (36) [1079]

[Some]place in a nearby country,
inviting [him,] the Thus-Gone-One,
happy-minded folks are cleaning

[7418] lit., "see," fig. "know"
[7419] reading *anubhuttaṃ* with BJTS for PTS *pariccattaŋ* ("are sacrificed")
[7420] *saṃsāre*, or "wheel of life"
[7421] lit., "in"
[7422] *yaŋ dhammaŋ*
[7423] lit., "Sambuddha"
[7424] lit., "and"
[7425] lit., "Sambuddha," paralleling the usage in the previous verse
[7426] reading *gavesato buddhadhamme* with BJTS for PTS *gavesantā buddhadhammaŋ* ("We, searching for the Buddha's Teaching)

the road [on which] he is coming. (37) [1080]

At that time there was a brahmin,
[known by] the name of Sumedha.
He was making the road ready
for the All-Seer who was coming. (38) [1081]

At that time we all were maidens,
who had been born in brahmin [clans];
we carried to that assembly
flowers grown in water, on land.[7427] (39) [1082]

Just then the Greatly Famed Buddha,
Dīpaṅkara, the Great Hero,
prophesied[7428] [future Buddhahood]
[for that] sage with a lofty mind. (40) [1083]

The earth together with [its] gods
was shaking, roaring [and] quaking,
as he was praising his karma
[for that] sage with a lofty mind. (41) [1084]

Divine maidens, human women,
we and the [whole world] with [its] gods,
worshipping[7429] with various things
to be offered,[7430] we made wishes. (42) [1085]

The Buddha with the name "Bright Lamp"
prophesied to them [at that time:]
"Who wished today, they're going to be,
[reborn together,] face-to-face." (43) [1086]

Rejoicing about [Buddha's] speech,
we lived behaving in that way
the Buddha prophesied for us
numberless aeons ago. (44) [1087]

We brought pleasure to [our] mind[s] when
that karma was well done [by us];
we experienced countless wombs,
divine [as well as] human [ones]. (45) [1088]

Undergoing pleasure [and] pain,
among gods [and] human beings,

[7427] reading *thaludajāni* with BJTS for PTS *phaludakajāti* ("born in fruit-juice")
[7428] lit., "the Great Hero prophesied"
[7429] lit., "doing *pūjā*"
[7430] lit., "*pūjā*-worthy"

when [our] last rebirth was attained,
we were born in the Śākyan clan. (46) [1089]

Beautiful and very wealthy,
famous and likewise virtuous;
endowed with every attainment,
we're much-honored among the clans. (47) [1090]

Riches, fame, hospitality,
[and] indulgence in worldly things –
[they] do not agitate [our] minds;[7431]
we have no fear from anything. (48) [1091]

We were appointed to attend
on what the Blessed One had said
within the harem of the king
in the kṣatriyan city then. (49) [1092]

[We are] women who are servants,
and [those] who feel pleasure and pain,
and women who declare the facts,
women who are compassionate. (50) [1093]

Well-practiced, the Teaching-practice;
that practice is not ill-practiced.
[We're] at ease practicing Teaching,
in this world and in the other. (51) [1094]

After abandoning the home,
going[7432] forth into homelessness,
when eight months[7433] had not yet elapsed,
we attained the Four [Noble] Truths. (52) [1095]

Like the waves upon the ocean,
[folks] are bringing many varied[7434]
monastic robes and alms to eat,
requisites [as well as] lodgings. (53) [1096]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (54) [1097]

Being in Best Buddha's presence

[7431] lit., "there is no agitation [to my mind]"
[7432] reading *pabbajitvāna* with BJTS (and PTS alt.) for PTS *pabbajiŋ* ("I went forth")
[7433] *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")
[7434] reading *bahu 'neke* with BJTS for PTS *buhun eke*

was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (55) [1098]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (56) [1099]

Thus many sorts of suffering
and many types of happiness;
the pure life [now] has been achieved,
we have obtained all achievements. (57) [1100]

Woman who are giving themselves
for the merit of the Great Sage
attain companionship [with him],[7435]
[and] unconditioned nirvana.[7436] (58) [1101]

The past is thoroughly destroyed,
and the present [and] the future;
all of[7437] our karma is destroyed:
we[7438] worship your feet, Eyeful One." (59) [1102]

"What more can I say to women
who are going[7439] to nirvana?
Pacifying conditioned flaws[7440]
you should attain the deathless state." (60) [1103]

Thus indeed Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā spoke these verses.

The legend of Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā is finished

The Summary:

Kuṇḍalā, also Gotamī,
Dhammadinnā and Sakulā,[7441]
Excellent Nandā and Soṇā

[7435] reading *sahāyasampadā honti* with BJTS for PTS *pabhāyasampadā bhonti* ("becoming attained with light" ?)
[7436] reading *nibbānapadam asaṅkhataṃ* with BJTS for PTS *nibbān'-amat'-asaṅkhataŋ* ("unconditioned, deathless nirvana")
[7437] reading *sabbaṃ* with BJTS for PTS *saccaŋ* ("the truth of")
[7438] reading *vandāma* with BJTS for PTS *vandāmi* (as in v. [1028], above)
[7439] reading *vajantīnaṃ* with BJTS for PYS *vadantīnaŋ* ("who are saying")
[7440] *santasaṅkhatadoso* (BJTS °*dosaṃ*)
[7441] reading the correct spelling with BJTS for PTS *Sākulā*

Kapilāni, Yasodharā,
and the ten thousand Buddhist nuns
[also] the eighteen thousand [nuns:][7442]
the verses that are counted here
[number] one hundred and forty
and also seventy-eight [more].

The Kuṇḍalakesā Chapter, the Third

Khattiyā Chapter,[7443] the Fourth

[31. Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns Headed Up by Yasavatī[7444]]

O Great Sage, we are announcing
"all existence has been destroyed;"
[we're] freed from ties to existence
all outflows[7445] don't exist for us.[7446] (1) [1104]

Doing previous good[7447] karma,
whatever may have been wished for,[7448]
all of this stuff[7449] has been given
for the sake of you, O Great Sage.[7450] (2) [1105]

The wishes of Buddhas, Lonely
Buddhas and of the followers,
[all of] this stuff[7451] has been given
for the sake of you, O Great Sage.[7452] (3) [1106]

This karma, [both] big [and] little,
excellent wish of Buddhist monks,

[7442] reading *dasasahassabhikkhunī aṭṭhārasasahassakā* with BJTS for PTS *dasaṭṭhārasasahassā* ("the ten-eighteen thousand")
[7443] this name is supplied only by BJTS
[7444] BJTS reads "The *Apadāna* of Buddhist Nuns Headed Up By Yasavatī"
[7445] or "defilements" *sabbāsavā*
[7446] reading *ca no n'atthi* with BJTS for PTS *sabbāsavāmano n'atthi* ("there is no mind with all outflows")
[7447] or "wholesome"
[7448] *yaŋ kiñci sabbam patthitaŋ*
[7449] *sabbaŋ...paribhogaŋ;* BJTS reads *yaṃ kiñci sādhu patthitaṃ* ("whatever excellently wished")
[7450] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7451] *paribhogaŋ*
[7452] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*

[and] service to high-status clans
has been done by us,[7453] O Great Sage.[7454] (4) [1107]

Incited by that wholesome root,
reaping[7455] [the fruit] of that karma,
surpassing [all other] humans,[7456]
we were born in kṣatriyan clan[s]. (5) [1108]

[Always] together when [we're] born,
when karma is done, and by caste,[7457]
born together in this last [birth,]
[we're] kṣatriyans,[7458] born in the clans. (6) [1109]

In the harem, O Great Hero,
as though in the gods' [garden] "Joy,"
[we're] beautiful, very wealthy,
receiving honor [and] worship.[7459] (7) [1110]

Becoming wearied we went forth,
from the home into homelessness.
Remaining attached a few days,
we all attained [our] nirvana. (8) [1111]

[People] are bringing many [gifts,]
monastic robes and alms to eat,
requisites [as well as] lodgings;
we're always honored [and] worshipped.[7460] (9) [1112]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (10) [1113]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (11) [1114]

The four analytical modes,
and these eight deliverances,

[7453] *kat' amhehi*. BJTS (and PTS alt.) reads *katam etaṃ*
[7454] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7455] °*sampadā*
[7456] reading BJTS (and, partly, PTS alt.) *mānusikam atikkantā* for PTS *mānussikam anikkantā*
[7457] *jātiyā*, lit., "by birth," the clear theme of this verse
[7458] lit., "born in the clan"
[7459] *lābhasakkārapūjitā*
[7460] lit., "given *pūjā*"

six special knowledges mastered,
[we have] done what the Buddha taught! (11) [1115]

Thus indeed Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns
Headed Up by Famous (Yasavatī) spoke these verses.

The legend of Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns
Headed Up by Famous (Yasavatī) is finished

[32. Eighty-Four Thousand Brahmin Maiden Buddhist Nuns[7461]]

O Great Sage,[7462] in your city are
eighty-four thousand [young women,]
with [very] tender hands [and] feet,
who have been born in brahmin clans. (1) [1116]

O Great Sage,[7463] in your city are
many maidens from every land,[7464]
born in Vaiśya and Śudra clans,
and gods, snake[-gods] and *kinnaras*. (2) [1117]

Some of them [already] went forth;
many have insight into truth;
the gods, *kinnaras* and snake[-gods]
will enjoy[7465] [this] in the future. (3) [1118]

Experiencing every fame,
achieving every achievement,
[those who've] obtained pleasure in you
will enjoy [it] in the future. (4) [1119]

And[7466] we're the daughters of brahmins,
who have been born in brahmin clans.
Out of our desire,[7467] Great Sage,
we worship [your] feet, Eyeful One. (5) [1120]

All existences have been reached,[7468]
cravings are torn out by the roots;

[7461] BJTS reads "The *Apadāna* of Brahmin Maiden Buddhist Nuns"
[7462] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7463] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7464] ^*catuddīpā*, lit., "from the four continents," that is, from the entire world
[7465] here PTS reads *phusissanti*, BJTS *bhujjhissanti;* both read *bhujjhissanti* in the following verse
[7466] *tu*, or "but"
[7467] *pekkato no*, perhaps "when we long for [or see]"
[7468] *upāgatā bhavā sabbe*

latent tendencies are cut off,
merit[-based] aggregates broken. (6) [1121]

All pasture in meditation,[7469]
likewise have mastered altered states;[7470]
we will always live delighting
in the Teaching through altered states.[7471] (7) [1122]

The ties to being, ignorance,
the aggregates, too, are cast off.
We're born, O Leader, having gone
on the path very hard to see. (8) [1123]

"For a long time you have been my[7472]
servants, doing what's to be done.
Cutting off the doubts of many,
may you all go to nirvana." (9) [1124]

Having worshipped the Sage's feet,
they performed [their] superpowers.[7473]
Some are showing [very bright light,]
and after that making [it] dark. (10) [1125]

They are showing the moon [and] sun,
and the [great] ocean with [its] fish;
they're showing Mount Meru and the
Coral Tree[7474] [in heaven,] girdled. (11) [1126]

Through superpower they're showing
Tāvatiṃsa and Yāma spheres,
Tusitā [and] Nimmitā gods,
[and] the Vasavatti great lords. (12) [1127]

Some are showing the Brahmā [gods]
and a very costly walkway;
making [themselves] look like[7475] Brahmā,
they preach the *Dhamma* that's empty.[7476] (13) [1128]

Doing varied transformations,

[7469] *samādhigocarā sabā*
[7470] *samāpattī vasī tathā*, lit., "master with the attainments" (especially the eight *jhānas* or "altered states" experienced as states of awareness and/or levels of reality in meditation)
[7471] *jhānena dhammaratiyā viharissāma no sadā*
[7472] reading *mamaṃ* with BJTS for PTS *mayaŋ* ("we")
[7473] *katvā iddhivikubbanaŋ*, lit., "having done transformations through [their] superpowers"
[7474] in Indra/Śakra's heaven
[7475] or "conjuring up the appearance of"
[7476] cf. below, [980]

showing Buddha[7477] superpowers,
they all demonstrated [their] strength,
[then they] worshipped the Teacher's feet. (14) [1129]

We've mastered the superpowers
[like] the "divine ear" element.
We're also the masters, Great Sage,
of the knowledge in others' hearts. (15) [1130]

We remember [our] former lives;
[our] "divine eye[s]" are purified.
All the defilements are destroyed;
[we] will not be reborn again. (16) [1131]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of ours was produced
in your presence, O Great Hero.[7478] (17) [1132]

Our[7479] meeting with [all] the Buddhas,
the World-Lords, was displayed [to you];
our extensive service [to them]
was for the sake of you, Great Sage. (18) [1133]

O Sage, recall the good karma,
which formerly [was done] by us;
[that] merit was heaped up by us
for the sake of you, Great Hero. (19) [1134]

One hundred thousand aeons hence
Padumuttara was the Sage.[7480]
The city named Haṃsavatī
was the home of [that] Buddha's clan. (20) [1135]

The Ganges River always flows
past the gate of Haṃsavatī.
Buddhist monks are troubled by the
river, unable to[7481] proceed. (21) [1136]

A day, [then] two, and then [it's] three,
after that a week, [next] a month,

[7477] lit., "to the Teacher"
[7478] here as elsewhere, reading the voc. *mahāmunue* with BJTS (and PTS alt.) for PTS *mahāmuni*
[7479] reading *no* with BJTS (and the parallel instance of this verse below, at [1063]) for PTS *tehi* ("by them")
[7480] *mahāmuni*, lit., "the Great Sage"
[7481] lit., "they are not receiving" "they are not getting"

then fully four months [might pass for
those monks], unable to[7482] proceed. (22) [1137]

Then the future Buddha[7483] was a
local leader,[7484] named Jaṭila.
Seeing [those] stranded Buddhist monks
he made[7485] a bridge on the river.[7486] (23) [1138]

Then, with a hundred thousand [spent,]
the bridge on the river made, he[7487]
made a monastery for the
Assembly on the nearer bank. (24) [1139]

The women as well as the men,
from clans of high [and] low status,
provided[7488] [funds for] equal shares
in his bridge and monastery. (25) [1140]

We and the other women [too,]
in the city and countrysides,
who had minds that were very clear,
were [rightful] heirs of that karma. (26) [1141]

Women [and] men[7489] and boys [as well,]
and also numerous young girls,
[joined together] to spread [clean] sand,
for his bridge and monastery. (27) [1142]

Sweeping the roadway, making flags,
plantain-banners,[7490] pots of plenty,[7491]
and having honored the Teacher
with incense, cunnam and garlands, (28) [1143]

having made the monastery

[7482]lit., "they are not receiving" "they are not getting"
[7483]*sattasāro*, lit., "essence (or pith) of beings;" I follow BJTS Sinhala gloss in taking this as "bodhisattva". Jaṭila (a.k.a. Jaṭika) is mentioned as a rebirth precursor of Gotama Buddha in the *nidānakathā* (J.i.37) and *Buddhavaṃsa* (xi.11), and called a "provincial governor" (Malalasekera's understanding of *mahāraṭṭhiya*; in the present *Apadāna* text *raṭṭhika* ["rustic"]); see DPPN I: 931
[7484]*raṭṭhiko*, lit., "countryman". Sinh. gloss *rāṭiyek*, "a guy from the country" (*raṭavāsī*) or a district official;" the Pāli likewise can mean "a man of the country" either in the sense of "someone from the country" or "an official of the country"
[7485]*kārayi*, lit., "he caused to be built"
[7486]reading *setuṃ gaṅgāya* with BJTS for PTS *setuno satta* (?)
[7487]reading *kārayi* with BJTS for PTS *[a]kārayiŋ* ("I made")
[7488]lit., "did"
[7489]reading *purisā* with BJTS (and PTS alt.) for PTS *pumā*
[7490]*kadalī*, lit., "plantains," see RD s.v., banners in the shape of or made of banana leaves.
[7491]reading *puṇṇaghāṭe* with BJTS for PTS °*[uṇṇakuṭa* ("full huts")

and the bridge, inviting the Guide,
after giving extensive alms,
he[7492] aspired to Awakening.[7493] (29) [1144]

Padumuttara, Great Hero,
Crosser-Over[7494] of all that breathe,
the Great Sage made[7495] [his] thanksgiving
to [bodhisattva] Jaṭila:[7496] (30) [1145]

"Undergoing life after life,
when one hundred thousand [aeons]
have passed, [in] the "lucky" aeon,
he will attain Awakening. (31) [1146]

These men and women who've arranged
by hand[7497] what work was to be done,
will all in futures[7498] yet to come
be [born together] face-to-face.[7499] (32) [1147]

As the result of that karma,
[done] with intention and resolve,
reborn in heavens of the gods,
they will [all] be your attendants."[7500] (33) [1148]

Transmigrating life after life,
a long time we experienced[7501]
countless [years of] divine pleasure
and countless [such] human [rebirths]. (34) [1149]

For one hundred thousand aeons,
well-done karma's attainment, we're
tender girls among men; likewise
in the superb city of gods. (35) [1150]

[7492] reading *abhipatthayi* with BJTS (and, misspelled, PTS alt.) for PTS *abhipatthayiŋ* ("I aspired")
[7493] *sambodhiŋ abhipatthayi*, i.e., he (renewed) his aspiration to become a Buddha, as he is said to have done in the presence of all the Buddhas since Dīpaṅkara.
[7494] *tārako*
[7495] reading *anumodaniyaṃ 'kāsi* with BJTS for PTS *anumodanīyaŋ kāsi-jaṭṭilassa* ("I gave thanks to Jaṭila from Benares [or, Miss Lilley seems to be thinking in her lack of capitalization, "I gave thanks to the matted-hair ascetic (*jaṭilassa*) from Benares")
[7496] reading *'kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note
[7497] reading *ye keci hatthaparikammaṃ* with BJTS for PTS *Keci hatthapadaŋ* ("Some, hand [and] foot")
[7498] lit., "in the future" (singular)
[7499] *sammukhā*, i.e. "together"
[7500] *tuyham*, presumably addressing the bodhisattva
[7501] reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaŋ vo paricāre ca* ("and all of you will attend on you")

Beautiful, wealthy and famous,
and also praised and respected,
we are constantly receiving
[that] well-done karma's attainment. (36) [1151]

When [our] last rebirth was attained,
we are born[7502] in a brahmin clan,
with [very] tender hands [and] feet,
in the home of the Śākyan prince.[7503] (37) [1152]

We are never[7504] seeing the earth
when it is undecorated,
[and] we do not see muddy roads
[when they] have not been cleaned,[7505] Great Sage. (38) [1153]

When we were living in the house,
we were respected all the time;
they're always bringing everything,
through the strength of our past karma.[7506] (39) [1154]

After abandoning [our] homes,
going forth into homelessness,
we have crossed the road of rebirth;[7507]
we have become free of passion.[7508] (40) [1155]

All the time they are bringing us
monastic robes and alms to eat,
requisites [as well as] lodgings,
by the thousands and more and more.[7509] (41) [1156]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (42) [1157]

Being in Best Buddha's presence
was a very good thing for us.

[7502] reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")
[7503] °*putta*° lit., "son"
[7504] lit., "all the time we are not…"
[7505] reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiŋ gamanaŋ* ("going on muddy roads")
[7506] reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")
[7507] *saŋsārapatha-nittiṇṇā*
[7508] reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")
[7509] *tato tato*

The three knowledges are attained;
[we have] done what the Buddha taught! (43) [1158]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (44) [1159]

Thus indeed Eighty-Four Thousand Brahmin Maiden Buddhist Nuns spoke these verses.

The legend of Eighty-Four Thousand Brahmin Maiden Buddhist Nuns is finished

[33. Uppaladāyikā[7510]]

In Aruṇavatī City,
[lived] the kṣatriyan Aruṇa.
I was [then] the wife of that king;
in that place[7511] I was practicing.[7512] (1) [1160]

Gone off alone [and] sitting down,
I then reflected [on it] like this:
"there's no good karma[7513] done by me
to take along on my journey.[7514] (2) [1161]

Am I not then going to hell,
burning red hot, very cruel,
with a gruesome form, and bitter?
For me there's no doubt about that." (3) [1162]

Having thought [it through] in that way.
bringing pleasure to [my own] mind,
after going up to the king,
I spoke these words [entreating him:] (4) [1163]

"O king,[7515] we [who are] called "women"
always follow behind [our] men.[7516]

[7510] "Blue Lotus Giver"

[7511] reading *ekajjhaṃ* with BJTS (and PTS alt.) for PTS *ekaccaŋ* ("certain," "definite")

[7512] reading *cārayām' ahaṃ* with BJTS (and cf. PTS alts. here) for PTS *vādayām' ahaŋ* ("I am singing" "I am making sound" "I am causing to be said")

[7513] *kusalaŋ*, lit., "wholesome deeds"

[7514] PTS *kusalaŋ me kataŋ n'atthi ādāya gamiyam mama*; BJTS *ādāya gamanīyaṃ hi kusalaṃ natthi me kataṃ*

[7515] *deva*, or "Lord," lit., "god"

[7516] or "always become victims of men," reading *purisānugatā sadā* with BJTS for PTS *purisānaŋ bharā mayaŋ* ("we are burdens on men" or "we carry the burden of men," perhaps playing with

Give me a single Buddhist monk;
I shall feed [him,] O kṣatriyan." (5) [1164]

At that time the king gave to me
a monk with senses [well-]controlled.
After picking up his alms bowl,
I filled [it] with exquisite[7517] food. (6) [1165]

Filling it with exquisite food,
having removed a fine garment
which was valued at a thousand,
I gave it with a happy mind. (7) [1166]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [1167]

I was fixed in the chief queen's place
of one thousand kings of the gods.
I was fixed in the chief queen's place
of one thousand wheel-turning kings. (9) [1168]

[There was also] much local rule,
innumerable by counting,[7518]
[and there was] much other,[7519] varied
fruit of that karma thereafter. (10) [1169]

I'm [always] blue lotus-colored,
very beautiful, good-looking,
a woman endowed in all parts,
of noble birth [and] radiant.[7520] (11) [1170]

When [my] last rebirth was attained
I was born in the Śākyan clan,

---

the common word for "wife" used in v. 1, *bhariyā*). Given the second half of the verse, in either event she is asking her husband for permission to "adopt" a monk. In the BJTS reading she does this by stating that as a woman she has not been able to do her own good deeds, always following after her men when they do their good deeds (and gain the merit; the whole question of women's roles in the production of men's karma peppers the *Therī-apadāna* despite its virtual absence in the corresponding *Thera-apadāna*). In the PTS reading, she sets up her request for the monk to feed either by apologizing for being a burden, or by pointing out that as one accustomed to carrying the burden of men she will be able to carry that of the monk, now requested.

[7517] *parama*, or "supreme" "ultimate" "best" "superior"

[7518] this refrain, common in *Thera-apadāna*, appears only here, and obviously lifted, in *Therī-apadāna*

[7519] reading *aññaṃ* with BJTS (and PTS alt.) for PTS *puññaŋ* ("merit"), though the latter is presumably the "other fruit" which the former reading implies

[7520] or "effulgent," *jutindharā*

leader of one thousand women
[attached] to Suddhodana's son.[7521] (12) [1171]

Becoming wearied in the home,
I went forth into homelessness.
Before the seventh night occurred[7522]
I attained the Four [Noble] Truths. (13) [1172]

I cannot count [the gifts received,]
monastic robes and alms to eat,
requisites [as well as] lodgings:
that's the fruit of [giving] alms food.[7523] (14) [1173]

O Sage, recall the good karma,
which formerly [was done] by me;
much of mine has been sacrificed
for the sake of you, Great Hero. (15) [1174]

In the thirty-one aeons since
I gave that alms-giving back then,
I've come to know no bad rebirth:
that's the fruit of [giving] alms food.[7524] (16) [1175]

I transmigrate in [just] two states:
as a goddess or a woman.
I do not know other rebirths;
that's the fruit of [giving] alms food. (17) [1176]

[When human] I'm born in high clans,
which have big[7525] halls, very wealthy;
I do not witness lesser clans:
that's the fruit of [giving] alms food. (18) [1177]

Transmigrating life after life,
incited by [my] wholesome roots,
I do not see what does not please:
fruit [of deeds] done with[7526] happy mind. (19) [1178]

I've mastered the superpowers
[like] the "divine ear" element.

[7521] i.e., attached to (attending on) the bodhisattva Siddhartha; women of the royal harem of the becoming-Buddha.
[7522] lit., "the seventh night not attained"
[7523] *piṇḍapātass' idaŋ phalaŋ*
[7524] *piṇḍapātass' idaŋ phalaŋ*
[7525] reads *mahā°* with BJTS for *tayo°* ("three"). The latter is possible, but a weird departure from what is a stock phrase elsewhere in *Apadāna*
[7526] lit., "of"

I'm also a master, Great Sage,
of the knowledge in others' hearts. (20) [1179]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (21) [1180]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (22) [1181]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [1182]

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! (24) [1183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [1184]

Thus indeed the bhikkhunī Uppaladāyikā spoke these verses face to face with the Blessed One.

The legend of the bhikkhunī Uppaladāyikā is finished

[34. Sigālaka-mātā[7527]]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [1185]

I was born in Haṃsavatī,
in a clan of ministers then,

[7527] "Sigālaka's Mother," an historical nun, remembered as foremost among those who attained release through their faith. See DPPN II: 1133. She was the mother of Sigāla to whom the famous *Sigālovādasutta* was preached, upon which she also achieved fruits of the path.

rich, prosperous, very wealthy,
glistening with various gems. (2) [1186]

Going along with [my] father,
surrounded by a multitude,
having heard the Buddha's Teaching,
I went forth into homelessness. (3) [1187]

After going forth I gave up
evil karma with the body.
I purified my way of life,
except for poor conduct through speech. (4) [1188]

Pleased in the Buddha, Teaching and
Assembly; eager, respectful,
used to hearing the great Teaching;
I'm greedy to see the Buddha. (5) [1189]

I then heard [of] a Buddhist nun,
foremost among those freed by faith.[7528]
Aspiring to [attain] that place,
I then fulfilled the three trainings.[7529]
The Rest for Those Seeking Pity,[7530]
the Well-Gone-One, thereupon said [this]: (6, 7a-b) [1190][7531]

"He[7532] whose faith in the Thus-Gone-One
is well-established, not shaking,
and whose morals[7533] are beautiful,
dear to noble people, and praised; (7c-d, 8a-b) [1191]

whose insight is upright and whose
pleasure[7534] is in the Assembly:
it is said, "he is not wretched;"
his life's [considered] not useless. (8c-d, 9a-b) [1192]

Therefore, wise ones, commit [yourselves]
to faith and to morality,

[7528] reading *saddhādhimuttānaṃ* with BJTS for PTS *aṅgavimuttānaŋ* ("freed in/by [their] limbs")
[7529] *tisso sikkhā*, i.e., training in morality (*sīla*), wisdom (*paññā*) and meditative states (*samādhi*)
[7530] *karuṇānugatāsayo*, lit., "support for those come into/follow after/depend upon [his] pity (or compassion)"
[7531] PTS presents the following speech of the Buddha in eight four-foot verses (6-13). BJTS presents the same speech arranged into seven verses ([1190-1196], the first and last of which it presents as six-footed verses). I follow the BJTS numbering here, indicating corresponding numbering in the PTS edition.
[7532] the pronouns here are somewhat jarringly masculine ones, even though the subject is female
[7533] *sīlaŋ ca yassa*
[7534] *pasādo*

to *Dhamma*-insight and pleasure;[7535]
pith of Buddha's dispensation." (9c-d, 10a-b) [1193]

Hearing that, being overjoyed,
I questioned [him about] my wish.
Then the Supreme,[7536] Measureless One,[7537]
the Guide,[7538] prophesied [in this way:] (10c-d, 11a-b) [1194]

"Lovely one, pleased in the Buddha,[7539]
you will receive that well-wished [place].
In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11c-d, 12) [1195]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
she named Sigālaka's Mother
will be the Teacher's follower." (13) [1196]

Gladdened after having heard that,
with a heart that was [full] of love,
as long as life I then served the
Victor, Guide, through [my] practices.[7540] (14) [1197]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (15) [1198]

And now, in [my] final rebirth,
in Giribbaja,[7541] best city,
[I was] born to rich millionaires,[7542]
with a huge quantity of gems. (16) [1199]

My son was named Sigālaka,
taking delight on the wrong road,
slipped into the jungle of views,
keen to worship the directions. (17) [1200]

[7535] *pasādaŋ*
[7536] *anomo*
[7537] *amito*
[7538] *vināyako*
[7539] both of these adjectives are in the vocative: "O beautiful one, O you whose pleasure is in the Buddha"
[7540] *paṭipattīhi*
[7541] = Rājagaha, Rajgir, in Bihār
[7542] lit., "born in a rich clan of millionaires"

Standing on the road, the Buddha,
the Guide, advised him, seeing him
coming toward the city praising
the directions[7543] with balls of food. (18) [1201]

When he was preaching[7544] the *Dhamma*,
there were amazing shrieks of joy;[7545]
twenty million[7546] men [and] women
gained insight into the Teaching.[7547] (19) [1202]

Then having gone [into] the crowd,
having heard the Well-Gone-One's speech,
gaining the fruit of stream-entry,
I went forth into homelessness. (20) [1203]

After not a very long time,
hankering to see the Buddha,
refining[7548] mindfulness [through] him,
I attained [my] arahantship. (21) [1204]

I'm going[7549] every single day
in order to see the Buddha.
I'm dissatisfied looking at
only [his] eye-pleasing body,[7550] (22) [1205]

produced by all the perfections,
excellent lair of good fortune,
[his] body, strewn with all goodness:
dissatisfied, I'm living[7551] [there]. (23) [1206]

The Victor, pleased at that virtue,
placed me in that foremost [place:]
"The Mother of Sigālaka's

[7543] *nānādisā*, lit., "various directions" "the different directions"
[7544] reading *desayato* (gen. abs. constr.) with BJTS (and PTS alt) for PTS *desayito*
[7545] BJTS reads *ninādo* for PTS *panādo*, though BJTS alt. agrees with PTS. The term is singular so we might imagine some sort of shout in unison; I translate as "shrieks" (plural) given the context.
[7546] *dvekoṭi*, lit., "two [times] ten million"
[7547] lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammâbhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.
[7548] or "cultivating:" *bhāvetvā*
[7549] reading *vajām' ahaṃ* with BJTS (cf. PTS alt. *vajām' ayaŋ*)
[7550] reading *nayananandanaṃ* with BJTS for PTS *yena 'va nandanaŋ* ("through which there is rejoicing" ?)
[7551] reading *vihāram' ahaṃ* with BJTS for PTS *bhayām' ahaŋ* (= *bhāyām' ahaṃ*, "I am fearing" ?)

foremost among those freed by faith."[7552] (24) [1207]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (25) [1208]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (26) [1209]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (27) [1210]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [1211]

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! (29) [1212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [1213]

Thus indeed the bhikkhunī Sigālaka-mātā spoke these verses.

The legend of Sigālaka-mātā Therī[7553] is finished

[35. Sukkā[7554]]

Ninety-one aeons ago the
Leader, whose name was Vipassi,
arose, the One Good to Look At,[7555]
the One with Eyes for Everything. (1) [1214]

[7552] reading *aggā saddhādhimuttikā* with BJTS for PTS *aggā saṅgavimuttikā* ("freed from clinging"), alt. *aṅgavimuttikā* ("freed in/by her] limbs")
[7553] this is the BJTS reading; PTS reads bhikkhunī Sigālaka-mātā
[7554] "White" "Bright" Good," an historical nun, DPPN II: 1173-1174
[7555] *carunayano*

I was then in Bandhumatī,
born in an undistinguished clan.
Having heard the Sage's Teaching,
I went forth into homelessness. (2) [1215]

Learned bearer of the Teaching,
good preacher, varied discourser,
I was a [nun] who practiced the
dispensation of the Buddha. (3) [1216]

Then giving many *Dhamma*-talks
with friendship to the populace,
fallen from there I was reborn,
full of splendor, in Tusitā. (4) [1217]

Thirty-one aeons hence, Sikhi,
a Heap of Fire,[7556] burning with fame,
the Victor, the Best Debater,
[the Buddha,] arose in[7557] the world. (5) [1218]

At that very time going forth,
skilled in Buddha's dispensation,
making the Victor's sayings shine,
I then went to the thirty [gods]. (6) [1219]

The Leader [named] Vessabhu, [too,]
arose thirty-one aeons hence.
And then as well I was the same:[7558]
[a Buddhist nun] with vast knowledge. (7) [1220]

Gone forth, a *Dhamma*-bearer, I
made Buddha's[7559] dispensation shine.
Gone to the lovely gods' city,
I experienced great comfort. (8) [1221]

In this [present] lucky aeon,
Kakusandha, Supreme Victor,[7560]
arose, the Excellent Leopard,[7561]

[7556] *sikhī*, a play on the meaning of the Buddha's name. It can also mean "peacock." Here *sikhī viya*, lit., "like a heap of fire".
[7557] reading *loke* (loc.) with BJTS (and PTS alt.) for PTS *lokaŋ* (acc.)
[7558] *tadā pi ca tath' ev' ahaŋ*
[7559] lit., "the Victor's"
[7560] *jinuttamo*
[7561] *varasaddūlo*. BJTS reads *narasaddūlo*, which is also the reading in *Therī-apadāna* [814] above; PTS alt. gives *narasaraṇo* ("Refuge for Men"). Cf. the note to *Thera-apadāna* [6131] on this rather uncharacteristically loose, and rare but repeated, *Apadāna* Buddha-epithet (or epithets). Does the variation suggest a lack of meaning in the epithet itself (in *Apadāna* the leopard [as *dīpi*] usually

and then as well I was the same. (9) [1222]

Gone forth, [I] illuminated
the Sage's thought, as long as life.[7562]
Fallen from there, I went as far
as the sphere of the thirty [gods]. (10) [1223]

[And] in this very same aeon
the Leader Konāgamana
arose [next,] the Excellent Lamp,[7563]
Ultimate among all beings. (11) [1224]

At that time too, going forth in
the Neutral One's dispensation,
learned bearer of *Dhamma*, I
made Buddha's[7564] dispensation shine. (12) [1225]

Also in this [lucky] aeon
Kassapa [Buddha,] Seventh Sage,
arose, the Refuge of the World,[7565]
Non-Hostile One,[7566] Ender of Death.[7567] (13) [1226]

Gone forth in the dispensation
of that Hero Among Men[7568] as well,
[I] learned the good Teaching by heart,
was confident in inquiry, (14) [1227]

very moral, also modest,
[very] skilled in the three trainings,[7569]
giving many talks on *Dhamma*
with friendship as long as I lived.[7570] (15) [1228]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [1229]

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appears as part of a list of wild animals, not [unlike say the lion, elephant, swan, bull] as part of a Buddha-epithet)

[7562] reading *yathāyukaṃ* with BJTS for PTS *yathāsukhaŋ* ("as much as comfortable" or perhaps "as I pleased")

[7563] *dīpavaro*

[7564] lit., "the Victor's"

[7565] *lokasaraṇo*

[7566] *araṇo*, lit., "having no battle," "not adversarial," rhymed in the epithets *lokasaraṇo* and *maraṇantago* that also appear in this verse

[7567] *maraṇantago*, lit., "gone to the end of death"

[7568] *naravīra*, or "Heroic Man" "Having the Virility of a Man" ("Masculine One")

[7569] *tisso sikkhā*, i.e., training in morality (*sīla*), wisdom *(paññā)* and meditative states *(samādhi)*

[7570] reading *hitā 'va 'haṃ* with BJTS for PTS *mahāmune* ("O Great Sage")

And now, in [my] final rebirth,
in Giribbaja,[7571] best city,
[I was] born to rich millionaires,[7572]
with a huge quantity of gems. (17) [1230]

When [Gotama,] the World's Leader,
surrounded by one thousand monks,
entered [the city,] Rajgir,[7573] he
was praised by the thousand-eyed [god:][7574] (18) [1231]

"The Restrained One,[7575] with former ascetics[7576] restrained;
the Liberated One,[7577] with those liberated;
[who had] the same color as a coin[7578] made of gold,
the Blessed One entered Rajagaha city." (19) [1232][7579]

Seeing the Buddha's majesty,
and hearing him, Heap of Virtues,[7580]
pleasing my heart in the Buddha,
I worshipped[7581] [him] with all [my] strength. (20) [1233]

At [some] moment after that, in
the presence of Dhammadinnā,[7582]
having gone forth from [my own] home,
I went forth into homelessness. (21) [1234]

I destroyed [all] the defilements
while [my] hair was being cut off.

[7571] = Rājagaha, Rajgir, in Bihār
[7572] lit., "born in a rich clan of millionaires"
[7573] or Giribbaja, here *Rājagahaŋ*
[7574] *sahassakkhena*, i.e., Śakra/Indra, king of the gods
[7575] *danto*, or "Tamed"
[7576] *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"
[7577] *vimutto*
[7578] *Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.
[7579] these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.
[7580] *taŋ...guṇasañcayaŋ*
[7581] lit., "did *pūjā*"
[7582] #23, above

Going forth, in no long time, I learned
[Buddha's] entire dispensation. (22) [1235]

After that I preached the *Dhamma*
in a huge gathering of folks.
While *Dhamma* was being preached, there
was insight into the Teaching.[7583] (23) [1236]

Seeing varied thousands of folks
[achieving insight,] astonished,
a spirit,[7584] very pleased by me,
roaming about Rajgir [said this]: (24) [1237]

"Why are these people in Rajgir
acting like nymphs drunk on honey,
unless[7585] they're honoring[7586] Sukkā,
[who's] preaching the ambrosial state? (25) [1238]

Methinks the wise are drinking that
irresistible and unmixed
strength-bestower, like travelers
[drink rainwater from] a raincloud." (26) [1239]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,[7587]
of the knowledge in others' hearts. (27) [1240]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (28) [1241]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (29) [1242]

My defilements are [now] burnt up;

[7583]lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammâbhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

[7584]*yakkho*

[7585]*ye...na*, lit., "those who have not"

[7586]PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari<payir*

[7587]reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (30) [1243]

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! (31) [1244]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (32) [1245]

Thus indeed the bhikkhunī Sukkā spoke these verses.

The legend of Sukkā Therī[7588] is finished

[36. Abhirūpanandā[7589]]

Ninety-one aeons ago the
Leader, whose name was Vipassi,
arose, the One Good to Look At,[7590]
the One with Eyes for Everything. (1) [1246]

I was then in Bandhumatī,
born in a large clan, prosperous
[and] rich; beautiful and held dear,
I am worshipped[7591] by[7592] the people. (2) [1247]

Having approached the Great Hero,
Vipassi, Leader of the World,
hearing the Teaching, I went for
refuge [in] the Leader of Men. (3) [1248]

Having been restrained in morals,
when the Best Man[7593] reached nirvana,
I offered[7594] a gold umbrella
on top of the relic-stupa. (4) [1249]

[7588] This is the BJTS reading. PTS reads *bhikkhunī Sukkā*
[7589] "Very Beautiful Joy," an historical nun, DPPN I:143. On these various "Joys" (of whom Malalasekera's designations may need further work) see above, the first note to *Therī-apadāna* #25.
[7590] *carunayano*
[7591] reading *pūjanīyā* with BJTS for PTS sajanassā
[7592] lit., of (gen. pl.), lit., "the people's object to be worshipped"
[7593] *nibbute ca naruttame*
[7594] lit., "did *pūjā*"

I'm freely generous, moral
as long as life; fallen from there,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [1250]

In ten ways I was outshining
[all the] other [gods who lived there]:
through shapes [and] sounds [and] fragrances,
through tastes and the [things that I] touch, (6) [1251]

in terms of lifespan, complexion,
happiness and famousness too
[and] likewise through supreme power
I shone, having attained [those ten]. (7) [1252]

And now, in [my] final rebirth,
I'm born in Kapilavastu.[7595]
I'm well-known [by the] name Nandā,
the Śākyan Khemaka's daughter. (8) [1253]

The nickname[7596] "Very Beautiful"[7597]
indicated my loveliness;[7598]
when I had attained discretion,
[I'm] adorned with gorgeous beauty.[7599] (9) [1254]

Then there was a very big fight[7600]
over me[7601] among the Śākyans.
Then [my] father had me ordained,
"don't let the Śākyas be destroyed."[7602] (10) [1255]

Going forth like that, having heard
that the Supreme Man hates[7603] beauty,
I did not approach [the Buddha,]
bring proud about my beauty. (11) [1256]

[7595] *kapilavhaye*, lit., "in the [city] named for Kapila"
[7596] reading *upapadaṃ* (in the sense of "epithet") with BJTS for PTS *uppādaŋ* ("birth" "omen"), which breaks meter.
[7597] *abhirūpaŋ*
[7598] reading *me kantisūcakaṃ* with BJTS for PTS *m' ekaŋ ti sūcakaŋ* (?)
[7599] reading *rūpalāvaññabhusitā* with BJTS for PTS *rūpavaṇṇavibhusitā*, which however has much the same meaning.
[7600] or debate: *vivādo*
[7601] reading *tadā mamatthaṃ* ("for my sake," i.e., over who will marry me) with BJTS for PTS *Idaŋ me-m' atthe* ("this for the sake of me"?)
[7602] i.e., everyone wants Nandā so badly that the end result will be the ruin of the whole clan; her father takes her out of the competition to avoid the conflict it will generate
[7603] reading *rūpadessiṃ naruttamaṃ* with BJTS for PTS *rūpadassiŋ* (alt. *dassana*), "beautiful looking supreme man"

Not even going for advice,
I'm afraid to see the Buddha.
Then the Victor had me led to
his presence by means of a trick. (12) [1257]

Clever in the Path, [the Buddha]
made three [different] women appear
with forms like celestial nymphs:
[one] young, [one] diseased, [the third] dead. (13) [1258]

Seeing them, very moved, I was
freed from delighting in bodies.
I stood [there,] weary of being,
then the Leader said [this] to me: (14) [1259]

"Nandā, see this complex heap[7604] as
diseased, disgusting [and] putrid.
It is oozing and it's dripping,
the delight of foolish people. (15) [1260]

With one-pointed focus, steadfast,
fix your mind on impurity.
Just as is this, so too is that;
just as is that, so too is this. (16) [1261]

Considering that in this way,
industrious by night and day,
you will see with your own wisdom,
having turned away in disgust." (17) [1262]

Not delaying in that [purpose,]
thinking[7605] [it all] through thoroughly,
I saw this body as it is,
on the inside and the outside. (18) [1263]

Then I'm disgusted with bodies,
and inwardly free of passion;
not negligent, no longer yoked,
at peace, and [I've reached] nirvana. (19) [1264]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,[7606]
of the knowledge in others' hearts. (20) [1265]

[7604] *samussayaŋ*, "conglomeration," i.e., the body
[7605] or "dwelling" "practicing" "living" (BJTS: *viharantyā'dha yoniso*)
[7606] reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (21) [1266]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (22) [1267]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [1268]

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! (24) [1269]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [1270]

Thus indeed the bhikkhunī Abhirūpanandā spoke these verses.

The legend of Abhirūpanandā Therī[7607] is finished

[37. Aḍḍhakāsikā[7608]]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa[7609]
was born, the Best of Debaters. (1) [1271]

At that time, having been ordained
in that Buddha's dispensation,
I'm restrained in the five senses,
and in monastic discipline.[7610] (2) [1272]

[7607] this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*
[7608] "Half a Benares Thousand [Whore]," "She [Whose Daytime Price] is Half a Benares Thousand," as historical nun, remembered as the precedent for the giving of ordination by messenger. See DPPN I:50. Here the ordination is specifically called *upasampadā*, "higher ordination"
[7609] BJTS reads "Named Kassapa according to his Lineage (*gottena*)"
[7610] *patimokkhamhi*, lit "in [read "through"?] the fortnightly recitation/227 rules

Moderate[7611] in eating, I was
committed to being watchful,[7612]
dwelling fixed on practice. One time
[however,] with a filthy mind,
I slandered an undefiled[7613] nun
[by saying,] "[She's] a prostitute."
Because of that evil karma,
I roasted in a [fearful] hell. (3-4) [1273-1274]

Due to the rest of that karma,
I was born in a clan of whores,
repeatedly committing sins;
and [then] in [my] final rebirth, (5) [1275]

I'm born among the Kāsians,[7614]
in a millionaire's clan. Due to[7615]
[former] celibacy I was
gorgeous,[7616] like a nymph among gods. (6) [1276]

Seeing my extreme beauty, in
Rajgir, best city, they made [me]
enter prostitution due to[7617]
[my] formerly having slandered. (7) [1277]

After hearing the good Teaching
which was preached by the Best Buddha,
endowed with former impressions,
I went forth into homelessness. (8) [1278]

Seeking[7618] ordination[7619] having
gone into the Victor's presence,
hearing[7620] that rogues were on[7621] the road,
I got ordained by messenger.[7622] (9) [1279]

[7611] reading *mataññutnī* (lit., "one who knows the limit") *ca asane* ("in eating"), with BJTS for PTS *mataññū nīca-āsane* ("moderate on a high seat" ?)

[7612] reading *jāgariye pi* with BJTS for PTS *jāgariyesu*

[7613] *vigatāsavaŋ*

[7614] i.e., the people of Benares and the countryside surrounding it

[7615] lit., "as the fruit of" "as the result of"

[7616] *rūpasampadā* (lit., "endowed with beauty")

[7617] lit., "as the fruit of" "as the result of"

[7618] *tadā...°atthāya*, lit., "then...for the sake of"

[7619] PTS reads *tadā 'pasampadatthāya*, with incorrect *sandhi*; BJTS reads, correctly, *tatopasampadatthāya*, cf. PTS alt. (also correct) *tad' upa°*

[7620] reading *sutvā* with BJTS for PTS *disvā* ("seeing"). Neither edition indicates variance in its reading of the verb.

[7621] *ṭhite*, lit., "were standing on" "remained on"

[7622] lit., "a messenger [gave me] ordination"

All [my] karma has been burnt up,
merit and likewise evil too;
birth and rebirth[7623] crossed beyond,
and prostitution's thrown away. (10) [1280]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (11) [1281]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (12) [1282]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (13) [1283]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [1284]

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! (15) [1285]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1286]

Thus indeed the bhikkhunī Aḍḍhakāsikā spoke these verses.

The legend of Aḍḍhakāsikā Therī[7624] is finished

[38. Puṇṇikā[7625]]

Gone forth in the dispensation
of the Blessed One, Vipassi,

[7623] or "transmigration," °*saŋsārā*
[7624] the BJTS reading for PTS *bhikkhunī Aḍḍhakāsikā*
[7625] "Complete" "Full". BJTS reads Puṇṇā; both spellings are correct, see DPPN II: 227-228.

and of Sikhi and Vessabhu,
the Sage Kakusandha [Buddha],
Konāgamana, Neutral One,
and of the Buddha Kassapa,
[I'm] a nun endowed with morals,
clever, with senses [well-]controlled. (1-2) [1287-1288]

Learned bearer of the Teaching,
asker of the Teaching's meaning,[7626]
studier of, listener to
and worshipper of the Teaching, (3) [1289]

amidst the people I'm preaching
in the Victor's dispensation.
Because of [my] profound learning,
I despised kind associates.[7627] (4) [1290]

And now, in [my] final rebirth,
I am a water-jug slave-girl,
born in Śrāvasti, best city,
in Anāthapiṇḍi[ka]'s house.[7628] (5) [1291]

Gone [bearing] a load of water,
I saw an erudite brahmin,
[standing] in the water, chilly.
After seeing him I said this: (6) [1292]

"Bearing water I always go
down to the water in the cold,
scared with fear of the master's[7629] stick,
oppressed by fear of faults called out. (7) [1293][7630]

Of what are you afraid, brahmin?
Limbs shivering you always go
down to the water, so much cold
being experienced by you." (8) [1294][7631]

"You certainly know, Puṇṇikā.

[7626] reading *dhammatthaparipucchikā*
[7627] *pesalā atimaññisaŋ*. Cf. *Pesalā-atimaññanā Sutta* (S. i. 187f., see DPPN II: 245)
[7628] he was a famous millionaire lay donor devoted to the Buddha. The hermitage he provided to the Buddha, in the Jeta Grove in Śrāvasti, was the site where many of the Buddha's sermons were originally preached. As is clear in the present *apadāna*, too, he was also kind-hearted and generous with his own slaves.
[7629] lit., "the noble ladies' stick (or punishment)"
[7630] = *Therīgāthā* v. 236
[7631] = *Therīgāthā* v. 237

You are asking[7632] me who's doing
wholesome karma and warding off[7633]
karma with evil [consequence]. (9) [1295][7634]

Whether he is old is young,
one who performs evil karma,
just by sprinkling[7635] himself with water,
is freed from [that] evil karma." (10) [1296][7636]

I spoke a verse[7637] of *Dhamma* to
[him] coming out of the water.
Hearing that [he] was very moved;
gone forth, he was an arahant. (11) [1297]

When I was born in the slave clan,
[I] completed the full hundred.[7638]
Therefore they named me "Completer,"[7639]
and freed me from [my] slavery. (12) [1298]

Getting the millionaire's consent,
I went forth into homelessness.
After not a very long time,
I attained [my] arahantship. (13) [1299]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (14) [1300]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (15) [1301]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (16) [1302]

[7632] reading *paripucchasi* with BJTS for PTS *paripucchiyan* ("you would ask?")

[7633] reading rundhantaṃ with BJTS (and PTS alt) for PTS *niddhantaŋ* ("blown off" "purified" "thrown out")

[7634] = *Therīgāthā* v. 238

[7635] pronounce as two syllables for chanting

[7636] = *Therīgāthā* v. 239

[7637] or foot, stanza, line, word: *padaŋ*

[7638] *pūrentī ūnakasataŋ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

[7639] *puṇṇā ti nāmaŋ*

Through meditation, very wise;
through what has been heard, one's learned;
but karma will not be destroyed[7640]
through the pride of those of high birth. (17) [1303]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [1304]

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! (19) [1305]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [1306]

Thus indeed the bhikkhunī Puṇṇikā spoke these verses.

The legend of Puṇṇikā Therī[7641] is finished

[39. Ambapālī[7642]]

The Great Sage was Phussa [Buddha,]
[like] a garland of speckled rays.[7643]
I was [that Buddha's own] sister,
born in [Buddha's] kṣatriyan clan. (1) [1307]

Having listened to his Teaching,
with a mind that was very clear,
giving [him] a large alms-giving
I aspired to achieve beauty. (2) [1308]

Thirty-one aeons in the past,[7644]
Sikhi, Chief Leader of the World,
arose, the [Bright] Lamp of the World,
the Three Worlds' Refuge, the Victor. (3) [1309]

[7640] PTS reads *panassati*, BJTS *vinassati*
[7641] the BJTS reading, for PTS *bhikkhunī Puṇṇikā*
[7642] "Mango-Guarded", an historical nun, see DPPN I: 155-156
[7643] *raŋsiphusitāvelo*, playing on/explaining the name "Phussa" (= speckled, cf. °*phusita*°)
[7644] or "ago," or "hence," as elsewhere: *ito*

I'm then born in a brahmin clan,
in lovely Āruṇa City.
Angered [about something,] I cursed
a nun with liberated mind. (4) [1310]

Misbehaved like a prostitute,
I dirtied the dispensation.[7645]
Having thus cursed [the nun] like that,
because of that evil karma,
I went to a horrific hell,
full of terrible suffering.
Fallen from there, [again] reborn
human,[7646] I was an ascetic.[7647] (5-6) [1311-1312]

For ten thousand [different] lifetimes,
I was fixed in prostitution;
thus I was not freed from evil,
as though [I'd] eaten[7648] strong poison. (7) [1313]

In Kassapa's dispensation,[7649]
I practiced celibate [nunhood][7650].
Due to that karma, I was born
in the city of the thirty.[7651] (8) [1314]

When [my] last rebirth was attained,
come to be spontaneously,[7652]
I was born amidst mango boughs;
therefore I was "Mango-Guarded." (9) [1315]

Along with ten million beings,
gone forth in the dispensation,[7653]
I attained the unshaking state,
Buddha's legitimate daughter. (10) [1316]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,[7654]

[7645] *jinasāsanadūsikā*, lit., "defiling the Victor's dispensation"
[7646] lit., "among humans"
[7647] *tapassinī*, lit., "a female practitioner of austerities"
[7648] *bhuttā...yathā;* BJTS reads *bhutvā*
[7649] *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"
[7650] reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"
[7651] i.e., the thirty-three gods.
[7652] *ahosiŋ opapātikā*
[7653] it. "I went forth in the Victor's dispensation"
[7654] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

of the knowledge in others' hearts. (11) [1317]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (12) [1318]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (13) [1319]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [1320]

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! (15) [1321]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1322]

Thus indeed the bhikkhunī Ambapālī spoke these verses.

The legend of the bhikkhunī Ambapālī is finished

[40. Selā[7655]]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa
was born, the Best of Debaters. (1) [1323]

I'm born in a lay Buddhist clan,
in Śrāvasti, superb city.
Having seen that superb Victor,
and having heard [him] preach [*Dhamma*,] (2a-d)[7656] [1324]

[7655] "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

[7656] PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

gone to that Hero for refuge,
I undertook morality.
Whenever that Great Hero, in
the midst of the great populace, (2e-f, 3a-b) [1325]

the Bull of Men was explaining
his own supreme Awakening,
things which formerly were unheard,
starting with "[life is] suffering," (3c-f) [1326]

hearing that, [and] taking [it] up,
insight, thinking, wisdom, science,
and intuition rose in me,
and I asked the monks [about them]. (4) [1327]

In Kassapa's dispensation,[7657]
I practiced celibate [nunhood].[7658]
Due to that karma, I was born
in the city of the thirty.[7659] (5) [1328]

And now, in [my] final rebirth,
born in a large millionaire's clan
having approached and having heard
the Buddha's great truth-filled Teaching, (6) [1329]

having gone forth, in no long time,
I understood truth's foundations;
casting away all defilements,
I achieved [my] arahantship. (7) [1330]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,[7660]
of the knowledge in others' hearts. (8) [1331]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (9) [1332]

In meaning and in the Teaching,
etymology and preaching,

[7657] *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"
[7658] reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"
[7659] i.e., the thirty-three gods.
[7660] reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[this] knowledge of mine was produced
in your presence, O Great Hero. (10) [1333]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [1334]

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! (12) [1335]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [1336]

Thus indeed the bhikkhunī Selā spoke these verses.

The legend of Selā Therī[7661] is finished

The Summary:

The kṣatriyans and the brahmins,
likewise Uppaladāyikā,
Sigālamātā and Sukkā,
Abhirūpā, Aḍḍhakāsikā,
the prostitute, so too Puṇṇā,
and Ambapālī, Buddhist nun,
and Selā [then makes] the tenth one.[7662]
There are two hundred verses here,
plus another forty-two more.[7663]

The Kṣatriyan Chapter, the Fourth.[7664]

And then there is the Summary of Chapters:

Sumedhā, Ekuposathā,
Kuṇḍalakesī Khattiyā
one thousand three hundred verses
mixed in with forty-seven [more].
Along with *Uddāna* verses
which are counted by those who know,

[7661] this is the BJTS reading for PTS *bhikkhunī Selā*
[7662] this line only in BJTS, which reads *Pesalā* here as elsewhere
[7663] these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.
[7664] this appears only in BJTS, and appears before rather than after the chapter summary.

there are one thousand three hundred
verses plus fifty seven [more].[7665]

The *Therī-apadāna* is Finished[7666]

The *Apadāna* is Finished

[7665]this colophonic verse appears in BJTS only; PTS omits it
[7666]this appears only in BJTS; PTS omits it