

The Legends of the Theras

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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,¹
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]

Crocodiles² and leviathans,³
alligators⁴ and tortoises;
the river flows right past that place,
making my ashram beautiful. (4) [143]

¹perhaps fr. *lambati*, to hand down, "Pendulous". #112, #345 {348} also take place on this mountain.

²*kumbhilā*

³*makarā*

⁴*suṃsumārā*, lit., "crocodile," the term used to translate *kumbhilā* 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,⁵ *pāvusa*,⁶ *valaja*,⁷
reed-fish,⁸ red-fish⁹ and *maggura*¹⁰
are flowing [with the current]¹¹ [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*¹² and coral-bean tree,¹³
trumpet-flower,¹⁴ Chinese chaste tree,¹⁵
trees in flower with heavenly scents
are perfuming my ashram [then]. (7) [146]

Sandal, *salalā*,¹⁶ cheesewood¹⁷ too
ironwood,¹⁸ laurel¹⁹ and screw-pine²⁰
trees in flower with heavenly scents
are perfuming my ashram [then]. (8) [147]

⁵read *pāṭhīna*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁶*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁷reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁸*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”

⁹*rohita*, BJTS glosses *reheru*

¹⁰reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

¹¹*patāyanti*.

¹²reading *sālā ca* (BJTS, cty) for *kolakā* (PTS); *shorea robusta*

¹³*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*

¹⁴*pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

¹⁵*sindhuvārīta*, *Vitex negundo*, a.k.a. horshoe vitex, five-leaved chaste tree

¹⁶PTS *salaḷā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin 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 Longifolis* (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.

¹⁷*nīpa* = Sinhala *kolom*, *nauclea orientalis*; “yellow cheesewood,” also called Leichhardt tree

¹⁸*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.

¹⁹*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

²⁰*ketaka*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

Hiptage²¹ vines and ashoka trees,²²
bhaginimāla flowering,
 sage-leaf alangium,²³ and red
*bimbijāl*²⁴ bloom in my ashram. (9) [148]

Ketaka,²⁵ *kandali*²⁶ flowers,
kebuka, and Arab jasmine²⁷
 are exuding heavenly scents
 making my ashram beautiful. (10) [149]

Dinner-plate tree²⁸ and *kaṇika*
 silver greywood,²⁹ many black trees³⁰
 are exuding heavenly scents,
 making my ashram beautiful. (11) [150]

Laurel³¹ and mountain laurel³² trees,
 and ebony,³³ all blossoming,
 are exuding heavenly scents
 making my ashram beautiful. (12) [151]

Golden shower,³⁴ winter cherry,³⁵
*kadam*³⁶ and Spanish cherry³⁷ trees

²¹*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 vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

²²Jonesia Asoka, *Saraca asoka*

²³*aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

²⁴*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, *mordica monadelpha*

²⁵RD: name of a flower

²⁶= *kandala*, RD: a plant with white flowers

²⁷*tiṅasūlika* = "Arabian jasmine," Sinhala *bōlidda*

²⁸*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.

²⁹*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*.)

³⁰*añjani*, = *añjana-rukka*, black-colored tree, cf. *añjana* black ointment

³¹*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

³²*giripunnāga*

³³*koviḷāra*, species of ebony, *Bauhinia variegata*

³⁴*Uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

³⁵*kuṭaja*, *Nerium antidysenterica* (used for diarrhea, as its name implies), aka arctic snow, winter cherry, *Wrightia antidysenterica*, *Wrightia zeylanica*, *nerium zeylanica*, Sinhala *kelinda*

³⁶*kadamba* (Sinh. *koḷom*) is *Nuclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

³⁷*vakula*, *Mimusops elengi*, = Spanish cherry, medlar, bullet-wood

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

Ālaka and *isimugga*,
banana,³⁸ also citron³⁹ trees
matured on the sweet-smelling water
are bearing forth their flowers [there]. (14) [153]

Some pink lotuses are blooming,
others are producing pollen,⁴⁰
some pink lotuses are budding,
always flowering in the tank.⁴¹ (15) [154]

Pink lotuses germinate [there];⁴²
the lotus roots⁴³ are being cleansed.⁴⁴
*Singhāṭi*⁴⁵ leaves are strewn about,
making that tank so beautiful. (16) [155]

Nayita shrubs, *ambagandhi*,
uttuli, *bandhujīvaka*⁴⁶
all in bloom then in the tank [there]
are exuding heavenly scents. (17) [156]

Sheatfish,⁴⁷ also *pāvusa*⁴⁸ fish,
valaja,⁴⁹ reed-fish⁵⁰ [and] red-fish⁵¹

³⁸*kadali*

³⁹*mātulungiya*

⁴⁰*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*)

⁴¹here “tank” (*taḷāka*, Sinhala *wāwa*) 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.

⁴²*gabbhaṇ gaṇhanti*, lit., “seizing the womb,” BJTS glosses *hata gaṇit* = *aṭa gannawā*, are germinating or springing forth

⁴³*mūlāliyo*, BJTS gloss *nelumba-ala*

⁴⁴taking *niddhāvanti* from *dhāvati* 2

⁴⁵= *siṅghāṭa*, *siṅghara*, Hindi *siṅghādā*, a kind of water plant, Sinh. *gokaṭu*, *trapa bispinosa*, “water caltrop” or “Water chestnut” or “buffalo nut,” “bat nut,” “devil pod,” “ling nut,” “*lin kok*,” “*lin kio* nut”

⁴⁶Sinhala *banduvada*, Latin *pentapetes phoenicea*

⁴⁷read *pāṭhīna*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁴⁸*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴⁹reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁵⁰*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”

⁵¹*rohita*, BJTS glosses *reheru*

and *sankula*⁵² and *maggura*⁵³
are living in that tank [there] then. (18) [157]

Crocodiles and alligators,
tantiggāha and *rakkhasa*,
*ogaha*⁵⁴ and also pythons⁵⁵
are living in that tank [there] then. (19) [158]

Pigeons⁵⁶ and *ravi*-swans⁵⁷ as well,
ruddy geese⁵⁸ and *nadicaras*,
cuckoos,⁵⁹ parrots,⁶⁰ and mynah birds⁶¹ too
are living on that lake [there then]. (20) [159]

In the forest wild jungle fowl,⁶²
golden crabs,⁶³ lake-swallows⁶⁴ [too],
lapwings⁶⁵ and Ceylon lorikeets,⁶⁶
are living on that lake [there then]. (21) [160]

Swans⁶⁷ [and] curlews⁶⁸ and peacocks⁶⁹ too,
cuckoos⁷⁰ and jungle fowl⁷¹ as well,
small monkeys⁷² as well as pheasants⁷³

⁵²BJTS reads *saṅgulā* and glosses *aṅguluvō*

⁵³BJTS reads *maṅgurā* and glosses *magurō*

⁵⁴fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? BJTS reads *oguha*. In v. [4012], below, the same (?) term is spelt *uggāhaka*. Cf *gaha*, a demon, a “seizer”

⁵⁵*ajagarā*. RD says “a large snake...a Boa Constrictor”

⁵⁶*parevatā*

⁵⁷*ravihaṅsā*

⁵⁸*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btah-many kite, haliastur indus

⁵⁹*kokilā*

⁶⁰*suka*^o

⁶¹reading *°sālikā* with BJTS for PTS *°sāḷi ca*. *Sāḷḷka** (Skt. *sārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

⁶²*kukutthakā*, Sinh. *valikukulō*

⁶³*kulīrakā*, BJTS *kuḷ^o*, Sinh. *ranvan kakuḷuvō*

⁶⁴*pokkharasātakā*, Sinh. gloss *piyum venehi* (lotus-colored) *vil-lihiṇiyō*, lake-swallow or swift. PSI dict. gives: “a type of crane-*ardea siberica*”

⁶⁵*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

⁶⁶*sukapotā*, Sinh. gloss = *girāmalittō* (= *girāmalicciyā*), Ceylon lorikeet, *loriculus indicus*

⁶⁷*haṅsā*

⁶⁸*koñcā*, Sinh. *kosvā lihiṇiyō*

⁶⁹*mayurā*

⁷⁰*kokilā*, Sinh. gloss *kovulō*

⁷¹*tambacūlaka*, Sinh. gloss *kukulō*

⁷²reading *pampakā* with BJTS (PTS reads *sampakā*), Sinh. gloss *huṇapupulō* (Sorata = *uṇaha-puḷuvā*), a small, tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra.

⁷³*jīvajīva*, Sinh-Eng dict: *āṭikukula*

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

Owls⁷⁴ and *poṭṭhasīsas*⁷⁵ [too],
 numerous hawks,⁷⁶ also osprey,⁷⁷
 and also *mahākāḷa* birds
 are living on that lake [there then]. (23) [162]

Spotted deer⁷⁸ and also wild boar,⁷⁹
 and numerous wolves⁸⁰ and jackals,⁸¹
rohicca-deer,⁸² *suggapotas*
 are living on that lake [there then]. (24) [163]

Lions and tigers and leopards,
 bears⁸³ [and] wolves,⁸⁴ *kara bānā* bears,⁸⁵
 and thrice-rutting⁸⁶ *mātaṅgas*⁸⁷ [too]
 are living on that lake [there then]. (25) [164]

Centaurs⁸⁸ and monkeys⁸⁹ are there too
 and folks who work in the forest,⁹⁰
 servant-boys⁹¹ as well as hunters,⁹²
 are living on that lake [there then]. (26) [165]

Wild mangosteen,⁹³ Chirauli-nut,⁹⁴

⁷⁴*kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*

⁷⁵BJTS treats this as a type of bird

⁷⁶*senakā* = *sena*, Sinh. gloss = *kaburässō*

⁷⁷*kurarā*, Sinh. gloss *ukussō* PSI dict. = *kaburässō*

⁷⁸*pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

⁷⁹*varahā*, Sinh. gloss *vallūrō*

⁸⁰*vakā*, Sinh. gloss *vrkayō*, cognate with “wolf”

⁸¹*bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*

⁸²*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.

⁸³*accha°*, Sinh. gloss *valassu*

⁸⁴*koka*, etymological cousin of *vāka*, *vrka*, above, see RD

⁸⁵*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.)

⁸⁶i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁸⁷I.e., elephant. Cty (p. 311; 288): born in the *mātaṅga* clan of elephants

⁸⁸*kiṇṇara*, Sinh. gloss *kindurō*

⁸⁹*vānarā*, Sinh. gloss *vandurō*

⁹⁰*vanakammikā*

⁹¹*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*

⁹²*luddakā*, Sinh. gloss *vāddō*, aborigines of Sri Lanka (Veddas)

⁹³*tinduka* = *timbiri*, diospyros embryopteris, a.k.a. Indian persimmon

⁹⁴*piyal* = *buchanania latifolia*

Mahuwa,⁹⁵ *kāsumāriya*⁹⁶
are bearing never-ending fruit
not very far from my ashram. (27) [166]

Margosa,⁹⁷ *salalā*,⁹⁸ yellow
cheesewoods⁹⁹ with such excellent fruit
are constantly bearing those fruits
not very far from my ashram. (28) [167]

Myrobalan¹⁰⁰ and gooseberry,¹⁰¹
mango, rose-apple,¹⁰² bahera,¹⁰³
jujube,¹⁰⁴ markingnut,¹⁰⁵ bel¹⁰⁶ —
they constantly are bearing fruit. (29) [168]

Bindweed,¹⁰⁷ also titan arum,¹⁰⁸
bilāni,¹⁰⁹ *takkaḷāni* [bulbs]
jīvaka and *sahaka*¹¹⁰ [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]

⁹⁵*madhuka* reading *madhuk' ekā*; *madhuka* = *mī gasa*, *bassia latifolia*

⁹⁶BJTS glosses as Sinh. *āt demaṭa*, Bot. Dict: “a small timber tree that bears yellow flowers, *Gmelina arborea* (Verb.)

⁹⁷PTS *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”

⁹⁸PTS *salaḷā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

⁹⁹*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

¹⁰⁰*harīṭaka* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

¹⁰¹*āmalaka* = Sinhala *nelli*, *phyllanthus emblica*, emblic myrobalan, Indian gooseberry

¹⁰²fruit of the eugenia, *damba*, *jambu*

¹⁰³= Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*

¹⁰⁴*kola*, Sinh. *ḍebara phala*, *Ziziphus Mauritania*, *Zyziphus Jujuba*, Indian jujube or Chinese apple.

¹⁰⁵*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

¹⁰⁶*bellā*, *billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

¹⁰⁷*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*

¹⁰⁸BJTS 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”

¹⁰⁹BJTS reads *biḷālī*^o

¹¹⁰BJTS reads *sutaka*

Covered with pink and blue lotus,
combined with white lotus flowers
and covered again with *mandālaka*¹¹¹
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,
strong¹¹² in the five special knowledges.¹¹³ (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,

¹¹¹RD 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*, *helmāli* = 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*”.

¹¹²reading *balapatto* with BJTS for PTS *phalapatto* (“obtaining results”)

¹¹³while 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 of¹¹⁴ special knowledges,
delighting in their brahmin ways,¹¹⁵
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:¹¹⁶
no one came close to my students.¹¹⁷ (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;¹¹⁸
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 requisites¹¹⁹ ahead
and then they'd proceed after [them];
the sky was totally covered

¹¹⁴lit., "attained excellence in"

¹¹⁵lit., "delighting in their paternal pastures" (*pettike gocare ratā*), which cty understands in terms of the food they received

¹¹⁶*asamsaṭṭha*, lit., "not joined," "unmixed". I follow the cty in this translation.

¹¹⁷lit., "my students were difficult to approach"

¹¹⁸this follows the cty — "having gone they bring the fruit from a jambu a hundred yojanas off in the Himalayas."

¹¹⁹*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:¹²⁰
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]

¹²⁰*silagandhena* = 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]

Sorcerers¹²¹ and [their] deities,¹²²
cobra-gods,¹²³ music-nymphs,¹²⁴ demons,¹²⁵
fairies,¹²⁶ titans¹²⁷ [and] *garuḷas*
are living on that lake. (58) [197]

Those dread-locked requisite-bearers¹²⁸
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 sneeze¹²⁹ is heard. (60) [199]

One foot placed after the other¹³⁰
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

¹²¹*vjjādhārā*, "knowledge-bearers"

¹²²*devatā*

¹²³*nāgā*

¹²⁴*gandhabbā*

¹²⁵*rakkhasā* = *rākṣasā*

¹²⁶*kumbhaṇḍā*

¹²⁷*dānavā*

¹²⁸that is, ascetics, who carry around all their possessions, limited to the basic necessities they require, in shoulder yokes. Cty: *khāribhāran ti : udañcanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.

¹²⁹reading *kipita* with BJTS (and some PTS alt) for PTS *khitta*, "thrown down," hard to see how it fits here

¹³⁰*pāde pādān 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.¹³¹ (64) [203]

The blossoming of many flowers
 and ripening¹³² of many fruits
 are exuding heavenly scents
 making my ashram beautiful. (65) [204]

Arising from meditation¹³³
 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] mastered¹³⁴
 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 posture¹³⁵
 sat down, the Ultimate Person. (69) [208]

[Then] I saw that Sambuddha [there],
 shining light, a mental delight,
 bright like a blue water lily,¹³⁶
 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;”

¹³¹lit., “constantly am receiving joy”, or “receiving laughter” or “smiles”. Perhaps, “I constantly receive their smiles”

¹³²reading *vipaccatan* (BJTS) for *paccatan* (PTS).

¹³³lit., arising out of *samādhi*

¹³⁴lit., I am carrying, bearing

¹³⁵lit., “crouching with his legs crossed”

¹³⁶*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, Undefined 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!¹³⁷
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,¹³⁸ the Best of Biped. (79) [218]

It’s possible to measure the
ocean’s water by the gallon¹³⁹
but not ever could one measure
your knowledge, O Omniscient One. (80) [219]

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

¹³⁷ *amita+udaya?*

¹³⁸ or “lamp,” *dīpo*

¹³⁹ lit., “to be measured according to *ālhakas* [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 lakhs¹⁴⁰ [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 holes¹⁴¹ however small

¹⁴⁰one lakh = 100,000, hence the number of pieces is two trillion

¹⁴¹reading *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,¹⁴² 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]

¹⁴²*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 honors¹⁴³ 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,¹⁴⁴ the
gods all came together [there then].
Wishing to hear the great Teaching¹⁴⁵
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 instruments¹⁴⁶ [and]
well-decorated kettle-drums¹⁴⁷
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 smiles¹⁴⁸
and slim waists, pleasant to look at,¹⁴⁹
will ceaselessly wait on this one:
that's the fruit of Buddha-*pūjā*. (107) [246]

¹⁴³*pūjesi*

¹⁴⁴lit., “recognizing [that there would be] speech of the Buddha”

¹⁴⁵*saddhamma*

¹⁴⁶*turiya*, musical instruments

¹⁴⁷*bheri*

¹⁴⁸hasulā = ? 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*).

¹⁴⁹RD 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 million¹⁵⁰
he will renounce, with nothing left,¹⁵¹
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,¹⁵²
with the name of Sāriputta
he'll be the foremost follower. (114) [253]

This river, the Bhāgīrathī,¹⁵³
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
attaining¹⁵⁴ wisdom's perfection

¹⁵⁰lit., 80 *koṭṭis* = 80 x 10,000,000 or 800,000,000 [pieces of money]

¹⁵¹*pabbajissati 'kiñcano*

¹⁵²*oraso dhammanimmito*

¹⁵³this is the BJTS spelling; PTS gives *Bhāgīrasī*

¹⁵⁴., "going to".

will satisfy¹⁵⁵ [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]

Satisfying¹⁵⁶ the Sambuddha
Gotama, Bull of the Śākyas,¹⁵⁷
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,¹⁵⁸
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 deed¹⁵⁹ I did so well
for Teacher Anomadassi.
Having done what he required¹⁶⁰

¹⁵⁵*tappayissati* <*tappetu*

¹⁵⁶*ārādhayitvā* = satisfied, pleased, accomplished

¹⁵⁷or °chief: *Śākyapungavaṃ*

¹⁵⁸*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".

¹⁵⁹*kāraṇ*

¹⁶⁰*kāram katvā*

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

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,¹⁶¹
I have destroyed my defilements. (125) [264]

Searching for the unconditioned
and unshaking state, nirvana,
sussing out all the heretics
I circled through existences.¹⁶² (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,¹⁶³ five hundred times
I went forth into sagely life.¹⁶⁴ (128) [267]

Bearing a weight of matted hair¹⁶⁵
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.¹⁶⁶
Whatever being's intelligent
will discern the dispensation.¹⁶⁷ (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]

¹⁶¹or perhaps "I'm released, quick like an arrow;"

¹⁶²*saṃsārim bhava*

¹⁶³*avokiṇṇam/avyākiṇṇam* (cty = *avichinnaṃ, nirantaraṃ*)

¹⁶⁴*pabbajjim isipabbajjaṃ*

¹⁶⁵*jaṭābhārabharito* (PTS), *jaṭābhārena bharito* (BJTS)

¹⁶⁶*jinasānaṃ*, lit., "the Victor's dispensation"

¹⁶⁷*jinasānaṃ*, 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.¹⁶⁸
Throwing away a whole billion¹⁶⁹
I went forth into homelessness.¹⁷⁰ (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 powers¹⁷¹
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 realized¹⁷²
“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?¹⁷³
Questioned by me he will reply!”
Then I am asking [him] questions. (140) [279]

¹⁶⁸*brahmabandhu*, i.e., a brahmin

¹⁶⁹100 *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.

¹⁷⁰*pabbajim anāgāriyaṃ*.

¹⁷¹*ugga-tejo* = “possessing mighty (fierce, hot) *tejas* (power, heat)”

¹⁷²*me cittam uppajj*; lit., “my mind arose,” “my idea was born”.

¹⁷³lit., “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?¹⁷⁴ (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,¹⁷⁵
 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.¹⁷⁶
 Having heard the dispensation,¹⁷⁷
 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]

¹⁷⁴PTS 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*”.

¹⁷⁵*āvuso*, BJTS glosses *nidukānan vahansa* (“you [respectful] without suffering”)

¹⁷⁶*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”

¹⁷⁷*jinasāsaṇaṃ*, 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.¹⁷⁸ (149) [288]¹⁷⁹
 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,¹⁸⁰ who was well-trained,
 who’d learned¹⁸¹ 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 Śākya’s Son.

¹⁷⁸*bahukehi kappana-hutehi.*

¹⁷⁹PTS 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.

¹⁸⁰ = Kolita, Mahāmoggallāna.

¹⁸¹lit., “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, Śākya’s 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.¹⁸²
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,¹⁸³ clever and wise,
eating little, with no desires,

¹⁸²*bhavasamsāramocanaṃ*

¹⁸³reading *appicchā* for *apicchā*, following BJTS

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

Forest dwellers with wants removed,¹⁸⁴
meditators in shabby robes¹⁸⁵
who delight in being alone,¹⁸⁶
they always gather around you. (167) [306]

Attainers of the eight path-fruits
[and] those who are still aspiring,¹⁸⁷
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,¹⁸⁸
fond of wisdom's parts as focus,¹⁸⁹
your followers all, and numerous,
they always gather around you. (170) [309]

Skilled in [all] the superpowers,
fond of calming-meditation,¹⁹⁰
undertaking fit exertion¹⁹¹
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,

¹⁸⁴*dhuta-ratā*

¹⁸⁵*lūkha-civarā*

¹⁸⁶*viveka*, seclusion, detachment, meditation, being apart, loneliness

¹⁸⁷see 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*)

¹⁸⁸*satipaṭṭhānakusalā*

¹⁸⁹*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.

¹⁹⁰*samādhi-bhāvanā-ratā*.

¹⁹¹*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.¹⁹² (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 bits¹⁹³ and scattered. (182) [321]

¹⁹²the moon.

¹⁹³*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 lotuses¹⁹⁴
and *mandālaka* blooms,¹⁹⁵ 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,¹⁹⁶ 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 April¹⁹⁷
[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]

¹⁹⁴*kumuda*

¹⁹⁵RD 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*, *helmāli* = 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.

¹⁹⁶*paduma*

¹⁹⁷actually 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,
medicine¹⁹⁸ 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.¹⁹⁹ (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.²⁰⁰ (199) [338]

¹⁹⁸lit., "like medicine"

¹⁹⁹*māra-kāyikā* — those in Mara's troupe.

²⁰⁰lit., "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 yourself²⁰¹
[you preach] all of Awakening.²⁰² (201) [340]

Grasping desires and deep fantasies,²⁰³
strengths and weaknesses of senses,²⁰⁴
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 resolve²⁰⁵ [all] their²⁰⁶ 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.²⁰⁷ (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,

²⁰¹reading *sāmaṃ* (BJTS) for *samaṃ* (PTS).

²⁰²lit., “the complete party of Awakening” (here reading *pakkhiyaṃ* [BJTS] for *pakkhikaṃ* [PTS]).

²⁰³*āsaya* = likes, wants + *anusaya* = defilements deep in the mind which have not been acted upon

²⁰⁴reading *balābalaṃ* (BJTS, cty) for *phalāphalaṃ* (“the fruits and the fruitlessness,” PTS).

²⁰⁵lit., “for the sake of resolving”

²⁰⁶taking *taṃ* as *tesaṃ*, with the cty

²⁰⁷here 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]²⁰⁸
 he would certainly come to grief.²⁰⁹ (208) [347]

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

Defeating rival heretics
 I further the dispensation.²¹⁰
 Today I'm the *Dhamma's* general²¹¹
 in the Buddha's dispensation.²¹² (210) [349]

Karma done immeasurable
 [aeons hence] showed me [its] fruit here:
 well-liberated, arrow-quick,²¹³
 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 lifetimes²¹⁴
 being burnt up by the three fires,²¹⁵
 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 destroyed²¹⁶ re-becoming.
 I've done all things that should be done
 in the Buddha's dispensation.²¹⁷ (214) [353]

Through this entire Buddha-field,

²⁰⁸I follow the cty here.

²⁰⁹lit., "he would receive nothing but destruction"

²¹⁰*jinasāsanaṅ*, lit., "the Victor's dispensation." Jina, "Victor" (or "Conqueror") is appropriately paired here with the "defeat" of riva

²¹¹*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.

²¹²"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).

²¹³or perhaps "I'm released, quick like an arrow;"

²¹⁴lit., "existences"

²¹⁵the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

²¹⁶cty glosses *ugghāṭitā* as *viddhaṃsitā*.

²¹⁷*sakyaputtassa sāsane*, lit., "in the dispensation of the Son of the Śākyas"

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

So well-trained in meditation²¹⁸
excelling in the superpowers,
today my only desire is to
create a thousand magically.²¹⁹ (216) [355]

Of me who dwelt there by and by
the Great Sage was the [great] Teacher.
He told me the dispensation;
cessation²²⁰ 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]²²¹
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,²²²
like a bull whose horns are broken,
freed of my pride and arrogance
I approach with great reverence.²²³ (222) [361]

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

²¹⁸*samādhimhi*.

²¹⁹reading *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.

²²⁰lit., “my cessation”.

²²¹this verse is in a different meter (?), apparently 10-11-7-10, so I translate accordingly.

²²²reading *uddhaṭa* (BJTS, cty) for *uddhata* (PTS).

²²³lit., “I approach the group with great reverence.”

This is the fruit of [my] having praised the
knowledge of Anomadassi Buddha.²²⁴ (223) [362]²²⁵

I help keep rolling perfectly
the *Dhamma*-wheel which was turned
by the Śākya's 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.²²⁶ (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 Śākya's,
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.

²²⁴lit., "Blessed One".

²²⁵here too a more elaborate meter, 10-9-10-10

²²⁶lit., "stand on/before my head."

Like elephants with broken chains,²²⁷
I am living without constraint.²²⁸ [371]

Being in Best Buddha's presence
was a very good thing²²⁹ 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,²³⁰
known by the name of Varuṇa.²³¹
Taking on the form of Cupid²³²
I was dwelling in the ocean. (2) [375]

Being in a musical group,
I provided the percussion.²³³
After serving the Sambuddha,
the divine nymphs²³⁴ then sang [their songs]. (3) [376]

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

²²⁷lit., "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*.

²²⁸*vhārāmi anāsavo*, lit., "I am dwelling without outflows;" *āsavas* are "constraints" to the achievement of nirvana.

²²⁹Lt. "was well come to me"

²³⁰*nāgarājā*

²³¹PTS reads *Varuṇa*.

²³²lit., "transformed into the form of Kāma;" could be less specific: transforming into sexy shapes

²³³lit., "established the turiya"

²³⁴*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 arahants²³⁵
following behind, that World-Chief,²³⁶
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,²³⁷
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.

²³⁵lit., “with one thousand who were free of āsavas (outflows, defilements)”

²³⁶or “World-Leader:” *lokanāyako*

²³⁷or “World-Leader,” *lokanāyakaṇ*

Known by the name of Kolita
he'll be a kinsman of Brahma.²³⁸ (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,²³⁹ with strenuous effort,²⁴⁰
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
since²⁴¹ I possess that bad karma
I get murdered,²⁴² head split open. (17) [390]

This is the final time for me;
[my] last rebirth is proceeding.²⁴³
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.

²³⁸*brahmabandhu*, i.e., a brahmin

²³⁹*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.

²⁴⁰*āraddhaviriya*, lit., "with strenuous effort"

²⁴¹following BJTS in reading *samanginnā* (sing. abl) for PTS *samangīnaṃ* (pl. dat/gen)

²⁴²reading, with BJTS and PTS alt, *marām' ahaṃ* for PTS *bhavām' ahaṃ*

²⁴³*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.²⁴⁴
That I has now attained the earth;²⁴⁵
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 away²⁴⁶
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 emotion²⁴⁷
was born, great joy²⁴⁸ arose in me.
Gathering my family and friends
I spoke these words [to all of them]:

²⁴⁴lit., "in an aeon immeasurably [past]."

²⁴⁵reading *bhummanupatto* (BJTS) for *bhumim anuppatto* (PTS).

²⁴⁶*parinibbute*, lit., "when he had fully gone out" "when he reached nirvana".

²⁴⁷*saṃvega*.

²⁴⁸*pīti*.

“the Great Hero has passed away;²⁴⁹
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.”²⁵⁰ (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.²⁵¹ (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 there²⁵²
and doing much that was wholesome,
recalling karma from the past
I was born with the thirty [gods].²⁵³ (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]

²⁴⁹lit., “reached nirvana”

²⁵⁰the 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.”

²⁵¹lit., “one hundred and fifty hands high”

²⁵²taking the PTS alternate reading *tattha* for *tesu*, which also follows BJTS

²⁵³*tidasañ*, i.e., the thirty-three gods, in Tāvatiṃsa heaven

Those well-constructed gabled cells
 produced by [my past] good karma²⁵⁴
 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 king²⁵⁵ 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.²⁵⁶ (15) [413-414]

It was twenty-four [leagues]²⁵⁷ 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].²⁵⁸
 It was crowded with groups of men
 just like the thirty-three gods' city. (17) [415]

Like needles in a needle-case²⁵⁹
 there were twenty [different] bazaars²⁶⁰
 [where] they gather, one another;
 [the city] was [very] crowded. (18) [416]

Of such a sort was my city,

²⁵⁴ *puññakammābhiniḅattā*, lit., "produced by meritorious karma"

²⁵⁵ lit., "kṣatriya"

²⁵⁶ *indalaṭṭhi*

²⁵⁷ following the cty, which understands the numbers to refer to *yojanas*

²⁵⁸ lit "half of that," i.e., 250

²⁵⁹ following BJTS in reading *sūciḅhare* and *sūci* for *suciḅhare* and *suci* (PTS).

²⁶⁰ 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.²⁶¹ (20) [418]

Born into a brahmin family
I had a massive heap of gems.
Eight hundred million²⁶² [worth of] gold²⁶³
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.²⁶⁴ (1) [423]

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

²⁶¹lit., "there was an accomplished clan for me".

²⁶²lit., "eighty *koṭis*"

²⁶³following BJTS Sinhala gloss, which takes *'bhiraññassa* as *ran*.

²⁶⁴reading *vūpakaṭṭhaṃ* (BJTS, cty) for *vupakaṭṭhaṃ* (PTS)

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

“With your permission,²⁶⁵ 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 assent²⁶⁶
the Self-Existent, Best Debater.²⁶⁷
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,

²⁶⁵lit., “Be compassionate [toward me]”

²⁶⁶lit., “expressed forbearance,” “did not object”

²⁶⁷*vadataṅ varo*

I see in the dispensation.²⁶⁸
 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 me²⁶⁹
 karma, with the explanation. (2) [439]

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

²⁶⁸*satthusāsane*, lit., “in the Teacher’s dispensation”

²⁶⁹BJTS 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 Suppakāsaka²⁷⁰
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]

²⁷⁰"Good-Explanation-er," taking this as a proper name with BJTS.

A great many female renouncers,
with single top-knots, ascetics,²⁷¹
who followed Rishi²⁷² 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 Sunanda²⁷³
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

²⁷¹lit., “ascetics who were wandering”

²⁷²all the manuscripts have “followers of Gotama [some spell it Gautama] Buddha,” but I follow the cty (which says they were all Jains [*nigaṇṭhasāvaka*] 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.

²⁷³“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 lives²⁷⁴
in the gods’ world or that of men,
being most excellent of all
will transmigrate through his lifetimes.²⁷⁵ (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 Mantāniputta Puṇṇa.”²⁷⁶ (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]²⁷⁷ Pāṭhika

²⁷⁴lit., “in being” or “in existence”.

²⁷⁵reading *bhavesu samsarissati* (BJTS) for *bhaveussarissati* (PTS, sic).

²⁷⁶#5 of *Therāpadāna*, above

²⁷⁷I 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.²⁷⁸
With that wealth I caused to be made
an ashram for the [monks and] Buddha. (20) [465]

That ashram, known as Sobhana²⁷⁹
was built to the east of the city.
I spent a hundred thousand [coins]
[then] built that monastic ashram.²⁸⁰ (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.²⁸¹ (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]

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

²⁷⁸lit., “analogous to the unperturbable ocean”.

²⁷⁹“beautiful”

²⁸⁰*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*.

²⁸¹lit., “to the monks’ Assembly”.

“I’ve completed the ashram [now];
 please may you [therefore] accept it.
 I’m gifting²⁸² 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;²⁸³
 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 —

²⁸²reading *niyyādessāmi* with BJTS (and PTS alt.) for PTS *niyyāteṣṣāmi*

²⁸³lit., “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 instruments²⁸⁴ [and]
well-decorated kettle-drums²⁸⁵
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 smiles²⁸⁶
and slim waists, pleasant to look at,²⁸⁷
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,

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*).

²⁸⁷RD 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,²⁸⁸
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.²⁸⁹
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 way²⁹⁰ 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.

²⁸⁸*thānāṭhāne ca kovido*. This is one of the ten powers of a Buddha.

²⁸⁹cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

²⁹⁰reading *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 Śākya 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 exorcist²⁹¹
to free him from that ghost's [attacks], (56) [501]

and seeking, should he find a man
with skill in exorcising²⁹² 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 Śākya 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;²⁹³
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

²⁹¹*bhūtavejjaṅ*

²⁹²*bhūtavijjāsu kovidaṅ*, lit., “skilled in exorcisms of ghosts,” “skilled in the knowledges about ghosts”

²⁹³*saṃsāra-sotaṅ*

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, *āsāvati*,
which grows up in Indra's garden.²⁹⁴
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, *āsāvati*. (66) [511]

For one hundred thousand [years then]
I did attend upon that Sage,
worshipping him morning and night
just like the gods *āsāvati*. (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;²⁹⁵
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

²⁹⁴lit, in the forest of the Cittatā, the name of one of Indra's gardens

²⁹⁵*paṭisandhi* = conception, reunion, following cty in connecting this with future existence

found mating with the female cranes²⁹⁶
 [but only] when the clouds do rumble
 do they take them to their wombs, (71) [516]

and for much time they stay pregnant²⁹⁷ —
 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 Śākya
 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

²⁹⁶*balāka*, a kind of small crane or *kōkā*. lit., “just as the males are not always found in the vaginas of female *balākas*...”

²⁹⁷lit., “for a long time they carry the fetus”

of both *Vibhanga*s,²⁹⁸ *Khandakas*,²⁹⁹
and the [*Parivāra*], the fifth.³⁰⁰ (79) [524]

Skilled in rebuking,³⁰¹ redressing,³⁰²
in correct and flawed conclusions,
restoration³⁰³ and expungement³⁰⁴ —
I have excelled in all regards.³⁰⁵ (80) [525]

Citing the relevant sentence
in the *Vibhanga*s and *Khandhakas*,
[and] disentangling both of them
I make suitable restorations.³⁰⁶ (81) [526]

Well-skilled in the Pāli language,³⁰⁷
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] matters³⁰⁸
in the Śākya³⁰⁹ 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 enemies³¹⁰
and triumphing in [his] battles

²⁹⁸lit “of the *Vinaya*,” BJTS and cty understand this to mean the two *Vibhanga*s of the *Vinayaṭṭakā*: *Bhikkhu-vibhanga* and *Bhikkhunī-vibhanga*.

²⁹⁹that is, the *Mahāvagga* and the *Cūlavagga* of the *Vinayaṭṭakā*.

³⁰⁰*tikacchede* ‘*va pañcake*; BJTS: *sanghādisesa tika pācittiyādiyehi da, pasvaeni vu parivarayehi da*

³⁰¹*niggahe*: rebuking evil monks

³⁰²*paṭikamma*: cty: of monks who are unattained; a formal act of the *Saṅgha* against guilty *bhikkhus*.

³⁰³*osāraṇe*

³⁰⁴*vuṭṭhāpane*: cty: *āpattito vuṭṭhapaṇe nir-āpatti-kāraṇe*

³⁰⁵lit everywhere, *sabbaṭṭha*

³⁰⁶*rasato osāreyy’aham*. *Rasa* = *kriya*, function, what should be done — in the abl? [This section contains a lot of technical material that needs checking in the *Vinaya* texts]

³⁰⁷*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.

³⁰⁸*rūpadakkho*

³⁰⁹lit., “in the dispensation of the Son of the Śākyas.”

³¹⁰neither I, nor the mss tradition, knows what to do with “*tape*” here. The BJTS takes it to mean “army,” cty reads *tapeyya* (“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.³¹¹ (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]

³¹¹*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]

Mindfulness³¹² 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,³¹³
 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,³¹⁴
 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 reckon³¹⁵ me
 best³¹⁶ explainer of *Vinaya*

³¹²*satipaṭṭhāna*

³¹³*catūpapātakovido*. What are these?

³¹⁴lit., "of everything in the dispensation".

³¹⁵reading *pamesi* ("measured," BJTS, cty, PTS alt) for *pihesi* ("loved," PTS).

³¹⁶lit., "[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 *Vibhāṅgas*³¹⁷ 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.³¹⁸ (107) [552]

Remembering my [past] karma
Gotama, Bull of the Śākya,
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 Śākya 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 Añjasa³¹⁹
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.

³¹⁷see notes to [524] above.

³¹⁸lit., "for one who knows *Vinaya* to [or through, or with] the root",

³¹⁹"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,³²⁰ *mātaṅgas*,³²¹
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-guarded³²²
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.³²³ (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

³²⁰i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

³²¹see #1, v. 25 [164]. Or glossary?

³²²this refers to the “doors” of the body's sense-organs: eyes, ears, etc.

³²³lit., “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 titans³²⁴ and spirits³²⁵ 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,

³²⁴*asurā*

³²⁵*yakkhā*

and the sky, which has no limit,
so the Buddha can't be perturbed. (130) [575]

Great Heroes who are ascetics³²⁶
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;³²⁷
[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].³²⁸ (134) [579]

Even so today, Great Hero,
you have extinguished the three fires,³²⁹
relieving me who was being
burnt up by those [self-same] three fires.³³⁰ (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,

³²⁶lit., "practicing austerities".

³²⁷cty stipulates that this refers to his former occupation as the barber of the Śākya.

³²⁸my 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 *khamāpayiṅ* (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.

³²⁹cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

³³⁰cty 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;³³¹
for those after path-fruits it's a purge;³³²
for the fruit-attainers, medicinal herbs.³³³ (140) [585]

Those who would oppose the teaching
are poisoned as with *haḷāhaḷa*:³³⁴
a snake's venom, poison eaten,
surely is going to harm³³⁵ 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] helps³³⁶ [this world] with its gods.
Therefore you shouldn't oppose³³⁷ him. (143) [588]

Unattached to getting or not,
whether honored or insulted,
Buddhas are [steady] like the earth;
therefore they shouldn't be opposed.³³⁸ (144) [589]

The Sage is just the same toward all,

³³¹cty: expelling *samsāra*, getting freed from *samsāra*

³³²cty: dripping, oozing out of *samsāra*

³³³cty: the medicine is nirvana

³³⁴lit., "it's poison just like *haḷāhaḷa* for those in conflict with the dispensation"

³³⁵this interpretation of *jhāpeti* follows the cty.

³³⁶reading *tāreti* (BJTS, cty) for *tarati* (PTS).

³³⁷the term *avirodhiyā* (alt *avirādhiyā*) here and in the next verse is problematic — to be taken as the optative of *virujjhati*>*virodhati*?

³³⁸reading *na virādhiyā* (cty) or *na virodhiya* (BJTS) for *n' avirodhiyā* (PTS).

Devadatta the murderer,
the thief Angulimālaka,
Dhanapāla and Rāhula.³³⁹ (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 tree³⁴⁰ —
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 as³⁴¹ the Teacher.
I will always live my life [by]
paying homage to *Vinaya*. (149) [594]

Vinaya's my inclination;
it's³⁴² 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.

³³⁹the Buddha's son, *Therāpadāna* #16, below.

³⁴⁰I 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.

³⁴¹*kappa*, could also translate: "which is the practice of"

³⁴²lit., "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. Aññakoṇḍañña]

Sambuddha Padumuttara
was the Best in the World, the Guide.³⁴³
I saw him first, when he had [just]
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots
spirits³⁴⁴ 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."³⁴⁵ (3) [603]

A huge din was being produced
by them overcome with laughter,³⁴⁶
"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]

³⁴³*vināyakaṇ*

³⁴⁴*yakkhā*

³⁴⁵*andhakāra-tamo-nudo*, lit., "Dispeller of the Darkness of the Darkness-maker"

³⁴⁶*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].³⁴⁷ (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.³⁴⁸ (14) [614]

³⁴⁷*tidivan*

³⁴⁸cty 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”.³⁴⁹ (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 Cittakūṭa³⁵⁰ 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,

³⁴⁹reading *Isināme Migāraññe* with BJTS. The Buddha first preached the *Dhamma* to Kondañña and the others at the Deer Park in the Isipattana, near Sarnath.

³⁵⁰a mountain in the Himalayas. DPPN says it is “generally identified with Kāmpṭanāthgiri 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 out³⁵¹ 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,³⁵² 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].³⁵³
He will be known as Paduma,³⁵⁴
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

³⁵¹reading 'nadim (BJTS) or anadim (cty) for adās' (PTS)

³⁵²lit., "recognizing [that there would be] speech of the Buddha"

³⁵³I follow the cty and BJTS in taking the number to refer to lifetimes

³⁵⁴i.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,³⁵⁵ devoid of grounds for rebirth,³⁵⁶
 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]³⁵⁷

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]³⁵⁸

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 Bhāgīrathī³⁵⁹
 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,

³⁵⁵*upasanto*

³⁵⁶*nirūpadhi*

³⁵⁷PTS omits this verse

³⁵⁸PTS omits this verse

³⁵⁹this 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.³⁶⁰
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.³⁶¹ (7) [643]

In the fifty-seventh aeon
he’ll be the king³⁶² named Campaka.³⁶³
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 heaven³⁶⁴
he will go to a human state.

³⁶⁰following BJTS and cty in reading *āruhi*

³⁶¹i.e., “he who crosses,” hearkening to his formative act of merit as well as his former profession.

³⁶²lit., “kṣatriyan”.

³⁶³the 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.

³⁶⁴lit., “from the Thirty [three gods]”.

He'll be a kinsman of Brahma;³⁶⁵
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.³⁶⁶ (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]

³⁶⁵*brahmabandhu*, i.e., a brahmin

³⁶⁶*Sammāsambuddhasāsane*, lit., "in the dispensation of the Fully Awakened One".

One hundred thousand Hero [monks]
strong, with the special knowledges,³⁶⁷
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.³⁶⁸ (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

³⁶⁷lit., “with the six special knowledges”.

³⁶⁸i.e., *apsaras*

of that Flag of the Śākya 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,³⁶⁹ devoid of grounds for rebirth,³⁷⁰
 knowing well all the defilements
 he'll reach nirvana, undefiled." (13) [665]

There are elephants in the woods,
 tuskers who are sixty years old,
*mātāṅgas*³⁷¹ rutting in three ways,³⁷²
 chariot-pole tusks, vehicles for kings.³⁷³ (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]³⁷⁴

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*.³⁷⁵ (18) [670]

³⁶⁹*upasanto*

³⁷⁰*nirūpadhi*

³⁷¹see n. to #1, v. 25 [164]. Or glossary?

³⁷²i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

³⁷³following cty and BJTS in taking *urūLhavā* as *rājavāhanā*. Check RD. Cf below v [769]

³⁷⁴the 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.

³⁷⁵reading *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]³⁷⁶
 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
 Puṅṅga Thera and Upāli.
 Koṇḍañña and Piṇḍola
 and Revata, Ānanda the Wise
 Six hundred and fifty verses³⁷⁷
 adding them all together.

The Buddha Chapter of the *Apadāna*, the First.

³⁷⁶this verse only appears in BJTS

³⁷⁷the 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

Sihāsana Chapter, the Second

[11. Sihāsanadāyaka³⁷⁸]

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-stool³⁷⁹ 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]

Seven³⁸⁰ 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 litters³⁸¹
were produced according to wish. (6) [679]

Couches constructed out of gems
and many other costly things

³⁷⁸his 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)

³⁷⁹*pādapiṭṭha*

³⁸⁰alternates 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.

³⁸¹*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 Inda³⁸²
seventy-three aeons ago;
there were three [more] named Sumana³⁸³
seventy-two aeons ago; (10) [683]

[and] seventy aeons ago
there were three [kings] named Varuṇa;³⁸⁴
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. Ekattambhika³⁸⁵]

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 hut³⁸⁶ for the Teacher.

³⁸²“Lord,” = Indra, Śakra, king of the Vedic gods

³⁸³“Happy” “Good-Minded”

³⁸⁴the name of a Vedic god

³⁸⁵his name means “One Pillar-er”.

³⁸⁶*māḷa*, a building with one peak in its roof, perhaps Engl. “lean-to” or “A-frame”

Still in need of one more pillar³⁸⁷
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.³⁸⁸
I was the king, Yasodhara,³⁸⁹
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]

³⁸⁷lit “they having not acquired one pillar”.

³⁸⁸reading *paricārem’* (BJTS, PTS alt) for *parivārem’* (“being surrounded,” PTS, but also with the sense of “waiting upon”).

³⁸⁹“Fame-Bearer”

I was the king³⁹⁰ 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 Ekattambhika Thera spoke these verses.

The legend of Ekattambhika Thera is finished.

[13. Nanda]

Padumuttara's *khoma* cloth³⁹¹
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 lotus³⁹²
made this prophesy about me:
"due to giving this piece of cloth
you will have the color of gold. (2) [701]

Experiencing two-fold bliss³⁹³
incited by [your] wholesome roots
you will be the younger brother
of Gotama the Blessed One. (3) [702]

³⁹⁰lit., "kṣatriyan".

³⁹¹reading *vattham khomam* (BJTS, cty) for *vatthuttaman* ("excellent cloth" PTS)

³⁹²PTS reads *jalajuttamanāyako*, "Ultimate Lord of Water-Born Beings;" I follow BJTS and cty in reading *jalajuttamanāmakō*, "named for the ultimate thing born of the water [i.e., a lotus]." This Buddha's name, "Padumuttara," means "Supreme Lotus".

³⁹³as 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-thousandth³⁹⁴ aeon
 there were four with the name Cela;³⁹⁵
 sixty thousand aeons [ago]
 there were four named Upacela;³⁹⁶ (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

³⁹⁴BJTS reads "in the hundred-thousandth".

³⁹⁵"Cloth"

³⁹⁶"Additional Cloth"

practicing [his] meditation;³⁹⁷
I caused [him] no³⁹⁸ 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,”³⁹⁹
“the Eyeful One will give [him] thanks.”⁴⁰⁰ (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]

³⁹⁷*samādhiṃ*

³⁹⁸reading *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.”

³⁹⁹“Excellent!”

⁴⁰⁰*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 body⁴⁰¹
 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 Śākya⁴⁰² 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."⁴⁰³ (14) [721]

Being one who was [thus] dismissed,
 I stood there with my mind depressed,
 in the monastery's storage room,
 desiring⁴⁰⁴ to be a true monk.⁴⁰⁵ (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.⁴⁰⁶ (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]

⁴⁰¹cty (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."

⁴⁰²lit., "in the Śākyas' Son's"

⁴⁰³lit., "Go now to your own house."

⁴⁰⁴reading *apekkhavā* (cty, BJTS, PTS alt) for *apekhavā* (PTS)

⁴⁰⁵lit., desiring the state of a *samana* (*sāmaññasmiṇ*)

⁴⁰⁶lit., "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. Pilindavaccha⁴⁰⁷]

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 nymphs⁴⁰⁸
 delighted me [in that mansion]. (4) [731]

They submitted only to me,
 with every pleasure constantly.

⁴⁰⁷BJTS 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.

⁴⁰⁸i.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 king⁴⁰⁹ 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 back⁴¹⁰ 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.⁴¹¹ (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.

⁴⁰⁹lit., "kṣatriyan".

⁴¹⁰lit., "again".

⁴¹¹presumably 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 surface⁴¹²
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]⁴¹³ 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 for⁴¹⁴
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 Vimala⁴¹⁵
victorious on [all] four sides
will be a wheel-turning monarch. (7) [747]

⁴¹²*santharaṇ* (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 *santhariṃ* as a gerund (*san-tarivā*) meaning "produced" (*nippādetvā*), "having produced a mirror I gave it". This seems unnecessary (as well as ungrammatical) if we take the reading *santharam*, "a spread out [mirror]".

⁴¹³PTS 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.

⁴¹⁴lit., "whatever things are beloved to his mind"

⁴¹⁵"Stainless"

[His] city, called Reṇuvatī,⁴¹⁶
will be well-fashioned out of tile.
[Each side] three hundred [leagues] in length
will be joined rectangularly. (8) [748]

[His] palace named Sudassana⁴¹⁷
constructed by Vissakamma⁴¹⁸
will be furnished with gabled cells
studded with seven kinds of gems. (9) [749]

Filled with divine musicians,⁴¹⁹
[and never] lacking the ten sounds;
it will be like Sudassana,
the city where the gods reside.⁴²⁰ (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 arahant⁴²¹ 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

⁴¹⁶“Full of Pollen”

⁴¹⁷Good to Look At”

⁴¹⁸Vishwakarma, “the divine architect”

⁴¹⁹vijjādhara° = Skt. vidyādhara°, divine musicians (or here too “spell-knowers,” sorcerers?)

⁴²⁰lit., the gods' city, metri causa

⁴²¹tādī, 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,⁴²² 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 Vaṅgantaputta⁴²³]

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-plate⁴²⁴ 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.

⁴²²reading *evaṃ* (cty, BJTS) for *mamaṇ* (PTS)

⁴²³Vaṅganta was his father; the name means “Son of Vaṅganta.” Rūpasāri was his mother.

⁴²⁴*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Eng. 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 Sumedha⁴²⁵
greatly wise,⁴²⁶ 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. Ratṭhapāla]

A rare elephant, fit for kings,⁴²⁷
with chariot-pole tusks was given by me
to Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [769]

⁴²⁵This apparently refers to the rebirth precursor of Gotama Buddha, though he was Sumedha under Dīpaṅkara Buddha, whereas this poem is set in the time of Padumuttara Buddha, which was "four incalculable aeons" later.

⁴²⁶hearkens to his name: *sumedhasam*

⁴²⁷lit., "a vehicle for kings". See note to [666]

It included all the trappings,⁴²⁸
 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 almsgiving⁴²⁹
 I gave it⁴³⁰ 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 lotus⁴³¹
 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 one⁴³² 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,

⁴²⁸reading *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").

⁴²⁹BJTS, cty read *mahoghaṃ*, "a great flood," interpreting it as a flood of alms; PTS reads, more straightforwardly, *mahābhattaṇ*, "a huge almsgiving/rice". The meaning is anyway clear: after giving an almsgiving, Raṭṭhapāla Thera's rebirth precursor dedicated everything to the Buddha.

⁴³⁰reading *niyyādesiṃ* ("dedicated," "put into charge," BJTS) for *niyyātesiṃ* ("departed, went out," PTS, cty)

⁴³¹see above v. [701] and note there.

⁴³²reading *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,⁴³³ devoid of grounds for rebirth,⁴³⁴
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's⁴³⁵ 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]

⁴³³*upasanto*

⁴³⁴*nirūpadhi*

⁴³⁵*sammāsambuddhasāsane*, lit., "in the Supreme (or Great Perfected) Buddha's dispensation"

when I was cleaning⁴³⁶ a retreat⁴³⁷
on a most fine,⁴³⁸ 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 Hero⁴³⁹ 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.⁴⁴⁰
When [my] last rebirth was attained
I was born among dog-cookers.⁴⁴¹(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,⁴⁴² self-abandoned,

⁴³⁶BJTS 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.

⁴³⁷*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 (*vivekaṭṭhānam*, "leisure spot")

⁴³⁸PTS gives *pavare*, "most excellent;" BJTS reads *vipine*, "forest[ed]" (or "in the forest").

⁴³⁹BJTS (and PTS alt.) reads *dhīro* ("the wise one")

⁴⁴⁰*dve sampatti*. See above, n. to [702].

⁴⁴¹i.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."

⁴⁴²lit., "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*⁴⁴³
venerating the brahmins [there]. (1) [796]

And then I saw the Sambuddha,
Piyadassi, Greatly Famed One,
who was the Tamer of All Worlds,⁴⁴⁴
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]

⁴⁴³see note to [687]

⁴⁴⁴*sabbalokavinetāraṇ*

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!⁴⁴⁵
 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,⁴⁴⁶ the Best Ferryman⁴⁴⁷
 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,⁴⁴⁸ 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.⁴⁴⁹
 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]

⁴⁴⁵*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

⁴⁴⁶*tiṇṇo*, i.e., one who has gone to the further shore of *samsāra*, one who has reached nirvana

⁴⁴⁷lit., “Excellent among those who cause [others] to cross over”

⁴⁴⁸lit., “with enjoyment born”

⁴⁴⁹lit., “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:

Sihāsani and Ekattambhi,
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 Sihāsani 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 stuff⁴⁵⁰ 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]

⁴⁵⁰I 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 up⁴⁵¹ my practice of faith
results in so much idleness. (11) [823]

The wise are going to despise you
as a householder [dislikes] dirt.⁴⁵²
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,⁴⁵³
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.⁴⁵⁴ (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,

⁴⁵¹reading *jahasi* ("giving up," "abandoning," BJTS) for *pāhisi* ("sent," PTS)

⁴⁵²or "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?

⁴⁵³i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

⁴⁵⁴reading *pajjhāyanto pavadhethi* (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 out⁴⁵⁵ 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 wealth⁴⁵⁶
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."⁴⁵⁷ (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]

⁴⁵⁵the 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).

⁴⁵⁶*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."

⁴⁵⁷lit., "it will not be liked by you as excellent"

The Bright Hue of Wild Mangosteen,⁴⁵⁸
 Incomparable,⁴⁵⁹ Unmeasurable,⁴⁶⁰
 the Buddha, Unrivalled in Form,⁴⁶¹
 walked back and forth [across] the sky.⁴⁶² (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 coin⁴⁶³ made of gold
 [or even] like glowing embers,
 like a wish-fulfilling gem⁴⁶⁴ he
 walked back and forth [across] the sky. (27) [839]

Like Mount Kailās⁴⁶⁵ in purity,
 like the moon on the fifteenth day,⁴⁶⁶
 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

⁴⁵⁸lit., “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.

⁴⁵⁹*anupamo*

⁴⁶⁰*appameyyo*

⁴⁶¹*rūpen’asadiso*

⁴⁶²lit., 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*.

⁴⁶³*siṅgī-nikkha-suvaṇṇa-ābbho*; *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁶⁴*jotirasa*, Pali-Sinhala-Ingirīsi dictionary calls it a wishing jewel, *cintāmāṇīkyaya*, i.e., a gem that grants wishes.

⁴⁶⁵reading *visuddha-kelāsa-nibho* (BJTS) for *visuddha-kelāsa-ṇ-nibho* (PTS).

⁴⁶⁶i.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,⁴⁶⁷
 [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.

⁴⁶⁷*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 Śākya,
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 Hero⁴⁶⁸ 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]

⁴⁶⁸BJTS (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 out⁴⁶⁹
like a fire finished burning. (1) [865]

Many people came together
venerating the Thus-Gone-One.
They made a well-made pyre⁴⁷⁰ [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]⁴⁷¹ 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]

⁴⁶⁹*parinibbuto*.

⁴⁷⁰*citaka*, heap, shrine

⁴⁷¹the text does not stipulate the first, second, third, fourth, fifth, sixth *what*, and the *cty.* sees no need to explain. Relic finds as at Pippurawa, 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-eye⁴⁷² 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-gods⁴⁷³ 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 sapphire⁴⁷⁴
 and with the *jotirasa* gem.⁴⁷⁵ (12) [876]

At that point Buddha's *cetiya*
 was made entirely of gems.
 In height it welled up three⁴⁷⁶ leagues [tall]

⁴⁷²*masāragallassa, masāragalla* = Sinh. *maesirigala*

⁴⁷³*nāgā*

⁴⁷⁴lit., "with *Indanīla* and *mahānīla*" = "Indra Blue" and "Great Blue"

⁴⁷⁵see above, n. to [839]

⁴⁷⁶BJTS reads thirty leagues

lighting up [the whole universe]. (13) [877]

[Then] *garuḷas*⁴⁷⁷ 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 spirits⁴⁷⁸ got together there
and counseled one another [thus]:

⁴⁷⁷PTS 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.

⁴⁷⁸*yakkhā*

“The people, gods, and snake-gods too,
the *garuḷas* and *kumbhaṇḍas* (18)⁴⁷⁹ [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 six⁴⁸⁰ leagues [in height]
that Buddha-stupa shined forth [bright]. (21) [889]

Then assembled the music-nymphs⁴⁸¹
[who] counseled one another [thus]:
“Those born of Manu, and the gods,
snake-gods, *kumbhaṇḍas*, *guyhakas*^{*482} (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]

⁴⁷⁹PTS omits *kumbhaṇḍas* from this list, conflating them with *garuḷas*; I follow BJTS in the last two feet.

⁴⁸⁰PTS reads five, in keeping with its elision of the *garuḷas*

⁴⁸¹*gandhabbā*

⁴⁸²BJTS and PTS alt. reads *garuḷā* for *guyhakā*

At that time, whichever people
 were worshipping that stupa [there]
 did not have to climb⁴⁸³ 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 spirit⁴⁸⁴ Abhisammata
 who had been placed [there] by the gods. (28) [896]

They could not see the spirit⁴⁸⁵ [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 Hamsavati.
 Seeing those delighted people
 this [good] thought then occurred to me: (31) [899]

"He is lofty, the Blessed One,
 who has a relic-womb⁴⁸⁶ 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 to⁴⁸⁷ 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

⁴⁸³an 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.

⁴⁸⁴yakkha

⁴⁸⁵yakkha

⁴⁸⁶i.e., stupa.

⁴⁸⁷lit., "in".

raised up my flag into the sky.
 Seeing it⁴⁸⁸ 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 instruments⁴⁸⁹ [and]
 well-decorated kettle-drums⁴⁹⁰
 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 smiles⁴⁹¹
 and slim waists, pleasant to look at⁴⁹²
 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

⁴⁸⁸lit., “the flag”.

⁴⁸⁹*turiya*, musical instruments

⁴⁹⁰*bheri*

⁴⁹¹*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*).

⁴⁹²RD 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. Tīṅisaraṇāgamaniya⁴⁹³]

In the city, Candavati,⁴⁹⁴
 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.”⁴⁹⁵ (2) [921]

Being shrouded⁴⁹⁶ in dark blindness
 I’m being scorched by the three fires.⁴⁹⁷
 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] good⁴⁹⁸ 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].⁴⁹⁹ (6) [925]

In those days the normal lifespan
 [numbered] one hundred thousand years.⁵⁰⁰
 For all that time I did protect
 [my] taking refuge totally. (7) [926]

⁴⁹³“three-Refuge Goer,” cf. #113, #298, #356{359}

⁴⁹⁴some alt. PTS mss. as well as cty read Baṇḍumatī; BJTS like PTS reads Caṇḍavati. 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).

⁴⁹⁵lit., “I do not receive the pabbajja (renunciation, going forth, in these texts meaning becoming a Buddhist monk or nun).”

⁴⁹⁶pīhitā, cut off. Cty. glosses the participle with chādītā, covered, concealed

⁴⁹⁷the cty on [352] explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁴⁹⁸lit., “meritorious,” *puñña*°

⁴⁹⁹lit., “I went for the going for refuge.”

⁵⁰⁰lit., “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].⁵⁰¹ (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 beloved⁵⁰² [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.⁵⁰³ (14) [933]

Setting out from that [great] city
placed in front by [other] children
I approached a monastery
[hoping to find] sports and laughter.⁵⁰⁴ (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]

⁵⁰¹lit., “the eight causes [of happiness]

⁵⁰²reading *paṭikanto* (BJTS) for *paṭikkanto* (“gone,” “departed,” PTS).

⁵⁰³lit., “in the city of Śāvasti (Sāvatti)”

⁵⁰⁴reading *hāsa-khiḍa-samaṅgaṇaṃ* (BJTS) for *sahassa-khiḍa-samaṅgi ḥam* (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,⁵⁰⁵
 [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] model⁵⁰⁶
 guarding [all] the moral precepts
 in a short time, [then] all you too
 will attain [your] arahantship.” (25) [944]

⁵⁰⁵lit., “with own strength as far as [you can]”

⁵⁰⁶lit., “acting out of analogy with me”: *mamopamaṃ karitvāna*

Thrice-knowing,⁵⁰⁷ with superpowers,
I'm skilled at the reading of minds.⁵⁰⁸
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. Pañcasīlasamādāniya⁵⁰⁹]

In the city, Candavatī,⁵¹⁰
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.⁵¹¹
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]

⁵⁰⁷*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.

⁵⁰⁸lit., “understanding the minds of others”

⁵⁰⁹“Acceptor of the Five Moral Precepts”

⁵¹⁰see 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).

⁵¹¹city 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,⁵¹²
I recalled those [five] moral rules.
Through that karma which was done well
I went on to Tāvatisa. (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.⁵¹³ (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

⁵¹²lit., “as the last was taking place”

⁵¹³lit., “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.⁵¹⁴ (15) [962]

Guarding the five moral precepts
I received the three [good] results:⁵¹⁵
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].⁵¹⁶ (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 precepts⁵¹⁷ were practiced well
by me, a wise servant-man [then].
Due to that moral discipline
today I'm freed⁵¹⁸ 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.⁵¹⁹ (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.

⁵¹⁴I follow the cty in understanding *desaka* (ordinarily teacher, lecturer) as “only one part” (*ekakoṭṭhāsam eva*).

⁵¹⁵lit., “causes” or bases for good or bad action. The BJTS Sinhala gloss is *anusas* (karmic results)

⁵¹⁶lit., “I obtain those places”.

⁵¹⁷*pañcasīlān'*:

⁵¹⁸reading *mocayim* (BJTS) for *poṭhayiṅ* (PTS).

⁵¹⁹*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. Annasamsāvaka⁵²⁰]

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. Dhūpadāyaka⁵²¹]

I gave the incense for the hut
of Siddhattha, the World's Best One,

⁵²⁰“Causer of the Flow of Food”

⁵²¹“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. Puḷinapūjaka⁵²²]

Digging out the sand which was old
I scattered [pure] clean sand about
the superb tree,⁵²³ 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,⁵²⁴
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]

⁵²²“Sand-Giver”

⁵²³reading *pādaputtame* (BJTS) for *pādamuttame* (PTS)

⁵²⁴“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. Ekañjalika⁵²⁵]

I saw the golden Sambuddha
as he traveled through the bazaar,
Vipassi, Top Caravan Leader,
Hero Among Men, the [Great] Guide,⁵²⁶
Untamed-Tamer,⁵²⁷ 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]

⁵²⁵“One-Salute”

⁵²⁶*vināyakaṇ*

⁵²⁷*adantadamaṇaṇ*, 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. Khomadāyaka⁵²⁸]

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.⁵²⁹ (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,⁵³⁰
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.
Añjali and Khomadāyī,
ten indeed, in the third group.
All together one hundred eighty five

⁵²⁸“Giver of *Khoma* Cloth”

⁵²⁹*kusalatthāya*

⁵³⁰“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. Kuṇḍadhāna⁵³¹]

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 spirits⁵³² 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]

⁵³¹as 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.

⁵³²yakkhā

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,⁵³³
meditator, trance-lover,
satisfying the Teacher, [now]
I'm living without defilements. (11) [1013]

Honored by the monks' Assembly,⁵³⁴
the top followers around him,
Buddha⁵³⁵ sat in that⁵³⁶ Assembly
[and] had me take the ticket⁵³⁷ [there]. (12) [1014]

Putting [my] robe on one shoulder
[and] worshipping the World-Leader,
in front of the Best Debater⁵³⁸
I took the first [such] ticket [then]. (13) [1015]

Due to that act, the Blessed One,

⁵³³reading *pavivekaṃ* (BJTS) for *parivekaṃ* (PTS)

⁵³⁴BJTS 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.

⁵³⁵lit. "the Victor"

⁵³⁶lit., "in the monks' Assembly"

⁵³⁷*salākam gāhayī*, The *salāka* (Sinh. *laha*) is a stick used as a ticket in the distribution of monastic alms and in monastic voting procedures.

⁵³⁸*vadataṇ 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.⁵³⁹ (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 remove⁵⁴⁰ many people
from the wrong road, lifting them up
by declaring the road [to them]. (5) [1023]

⁵³⁹*sammāsambuddhasāsane*, lit., “in the Supreme (or Great Perfected) Buddha's dispensation”

⁵⁴⁰reading *'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 by⁵⁴¹ [all] your followers
 with their virtues, you are splendid.
 Your light spreads over⁵⁴² [everything]
 like the sun [when it] is rising.”⁵⁴³ (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 well⁵⁴⁴
 he will attain arahantship.
 He’ll be the Teacher’s follower
 known by the name of Sāgata. (11) [1029]

After renouncing he’ll avoid
 bad⁵⁴⁵ 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,

⁵⁴¹reading *parisāhi* (BJTS) for *parisato* (PTS)

⁵⁴²there 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.”

⁵⁴³reading *suriyodāyate* (BJTS) for *suriyo ‘bbhaghane* (“like the sun in a mass of clouds,” PTS).

⁵⁴⁴reading (with BJTS, PTS alternatives) *tena kammēna sukatēna* for PTS *vimbakapasuto hutvā*

⁵⁴⁵or “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-Kaccāna⁵⁴⁶]

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 seats⁵⁴⁷ 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.⁵⁴⁸ (4) [1036]

Sitting down on the throne of gold,
the Self-Become One, Top Person,
encompassed by the Assembly⁵⁴⁹
[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.

⁵⁴⁶“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.

⁵⁴⁷BJTS omits *āsana* (“seats”) from the compound, reading *ratanāmayachattānaṃ*, “of umbrellas made of gems”.

⁵⁴⁸*sammāsambuddhasāsane*, lit., “in the Supreme (or Great Perfected) Buddha’s dispensation”

⁵⁴⁹lit., “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 Pabhassara⁵⁵⁰
[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]

⁵⁵⁰"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 finished.

[34. Kāludāyi⁵⁵¹]

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] loved⁵⁵² 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,⁵⁵³
[in the future] there will be borne
a canopy built in the sky
of lily and of lotuses,

⁵⁵¹PTS reads Kāludāyi. See #543 {546}, below, for a second *apadāna* ascribed to this [same?] monk.

⁵⁵²reading *piyaṃ* (BJTS) for *ciraṇ* (“a long time,” PTS)

⁵⁵³lit. “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 Śākyaans. (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,⁵⁵⁴ devoid of grounds for rebirth,⁵⁵⁵
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.⁵⁵⁶
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,

⁵⁵⁴*upasanto*

⁵⁵⁵*nirūpadhi*

⁵⁵⁶BJTS 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.⁵⁵⁷ (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.⁵⁵⁸

⁵⁵⁷reading *samogadhā* (BJTS) for *samāhaṭṭā* (PTS). The Sinhala gloss in BJTS understands the verse to refer to the beings in Brahmāloka; 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.

⁵⁵⁸lit., "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.⁵⁵⁹
Eating it, the Omniscient One
then rose up into the sky⁵⁶⁰ [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 earthly⁵⁶¹ 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]

⁵⁵⁹reading *sabhattena* (BJTS) for *subhakena* (PTS)

⁵⁶⁰lit., "rose up into the sky the sky;" I have reduced the redundancy of *vehāsaṃ nabhaṃ*, as does the BJTS Sinhala gloss.

⁵⁶¹I 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.⁵⁶² (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,⁵⁶³
 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,⁵⁶⁴
 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,⁵⁶⁵
 I fed sugar cane to those monks.⁵⁶⁶ (2) [1087]

⁵⁶²lit., "in the dispensation of Gotama, the Blessed One"

⁵⁶³*tīhi vijjāhi*

⁵⁶⁴lit., "reached nirvana"

⁵⁶⁵*maṇḍapa*

⁵⁶⁶lit., "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*⁵⁶⁷]

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*⁵⁶⁸
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,

⁵⁶⁷"Garlic-Giver"

⁵⁶⁸a 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. Āyāgadāyaka⁵⁶⁹]

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;⁵⁷⁰
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.⁵⁷¹ (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 gods⁵⁷² 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,

⁵⁶⁹ cty defines *āyāga* as a *dighaṃ bhojanasālaṃ* or "long eating-hall," thus the name would mean "Eating-Hall-Giver".

⁵⁷⁰ lit., "root," *mūla*.

⁵⁷¹ i.e., in a mixture of human and divine worlds.

⁵⁷² 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. Dhammacakkika⁵⁷³]

On the front of the lion-throne
of Siddhattha, the Blessed One,
a *Dhamma*-wheel⁵⁷⁴ was placed by me,
well-fashioned, [and] praised by the wise.⁵⁷⁵ (1) [1104]

I shine, a charming gold color;⁵⁷⁶
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,⁵⁷⁷
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]

⁵⁷³“*Dhamma*-Wheel-er”

⁵⁷⁴stone-carved free-standing sculptures 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’).

⁵⁷⁵BJTS Sinhala gloss follows the cty, as do I, in understanding “*vaṇṇitaṃ*” as “*varṇatā karaṇalada*.”

⁵⁷⁶“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”.

⁵⁷⁷*turiya*, musical instruments

Eleven aeons after that
 there were eight lords over countries;
 [all] were named Sahassarāja,⁵⁷⁸
 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. Kapparukkhiya⁵⁷⁹]

Affixing⁵⁸⁰ decorated cloth
 on the front of the best stupa
 of Siddhattha, the Blessed One,
 I set up a wishing-tree [there].⁵⁸¹ (1) [1110]

In whichever womb I'm reborn
 [whether] it's human or divine,
 a wishing-tree's [established there,]⁵⁸²
 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,

⁵⁷⁸“Thousand Kings,” perhaps to be understood as the overlord of a thousand royal underlords, or the king over thousands of people.

⁵⁷⁹“Wish-Fulfilling-Tree-er”

⁵⁸⁰reading *laggetvā* (BJTS, cty) for *langhetvā* (PTS)

⁵⁸¹*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

⁵⁸²lit., “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 Sucela⁵⁸³
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)⁵⁸⁴]

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],
carrying⁵⁸⁵ a triple rod⁵⁸⁶ [there].

⁵⁸³“Good Cloth”

⁵⁸⁴BJTS, 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

⁵⁸⁵reading *paridhārako* (BJTS, cty) or *paridhāraNo* (PTS alt) for PTS *paricāraṇo*.

⁵⁸⁶*tidaṇḍam* = three stick, three rod. Cty glosses it as “for the sake of keeping pots” (*kuṇḍika-tṭhāpanatthāya*), 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.⁵⁸⁷ (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 travel⁵⁸⁸ across the sky; (4) [1119]

Whatever creatures may exist,
those with and without consciousness,⁵⁸⁹
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.⁵⁹⁰ (6) [1121]

This world together with its gods
is grasped by the darkness-makers.⁵⁹¹
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.

⁵⁸⁷lit., “the monks' Assembly”.

⁵⁸⁸reading *sabbe antallikkacarā sadā* (BJTS) for *sabbe antallikkhe padasagā* (PTS).

⁵⁸⁹lit., “having consciousness or not having consciousness”

⁵⁹⁰lit., “...on the ultimate mountain, Himalaya, they all are not fit to [be] even a bit of [the good scent] in your morality.”

⁵⁹¹lit., “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,⁵⁹² 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,
combined⁵⁹³ 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 away⁵⁹⁴ [every] evil,
knowing well all the defilements,
he’ll reach nirvana, undefiled. (18) [1133]

And the Śākyas’ Son, Greatly Famed,

⁵⁹²BJTS (and PTS alt.) reads *dhīro* (“the wise one”)

⁵⁹³reading *samāyutaṃ* (BJTS, PTS alt) for *samāyanaṃ* (PTS)

⁵⁹⁴the 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.”⁵⁹⁵ (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 rules⁵⁹⁶
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,⁵⁹⁷
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.

⁵⁹⁵it seems that here the text *does* confuse this Upāli with Upāli the chief reciter of *Vinaya*.

⁵⁹⁶lit., “in the Pāṭimokkha,” the 227 main rules which Theravāda Buddhist monks and nuns are required to chant fortnightly.

⁵⁹⁷lit., “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 World⁵⁹⁸
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 good⁵⁹⁹ 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].

⁵⁹⁸*dakkhineyyo sadevake*, lit "he who is worthy of gifts [in the world] with its gods"

⁵⁹⁹lit., "meritorious"

They all will have a single name,
“Yasodhara,” and be the same. (11) [1150]

Experiencing the two-fold bliss,
heaping up⁶⁰⁰ 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.⁶⁰¹
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 she⁶⁰² 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.⁶⁰³
Scared of dividing the clan they
will all cohabit with sisters. (18) [1157]

And one [among] those girls will be
afflicted⁶⁰⁴ with [bad] diseases.
Saying, ‘don’t ruin our family,’
the Kṣatriyans will bury [her]. (19) [1158]

⁶⁰⁰reading *cinitvā* (BJTS, PTS alt) for *vinditvā* (PTS), even though the latter, in the sense of “gains,” amounts to much the same thing.

⁶⁰¹See above, v. [749] and n.

⁶⁰²reading *ca sā* (BJTS) for *mayā* (PTS).

⁶⁰³lit., “will go to the ultimate mountain” (*naguttamaṃ*, cf. v. [1121] and n.)

⁶⁰⁴reading *parikkhatā* (BJTS) for *puraklhatā* (“placed in front of,” PTS)

A king,⁶⁰⁵ 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 effort⁶⁰⁶
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 Śākya,
Privileged Knower,⁶⁰⁷ the Great Hero,
will place [him]⁶⁰⁸ in a foremost place.” (25) [1164]

[hiatus?]⁶⁰⁹

⁶⁰⁵lit., “[Another] kṣatriyan.” BJTS Sinhala gloss says his name was Rāma, and the girl's name was Piyā.

⁶⁰⁶*āraddha-viriya*

⁶⁰⁷*visesa-ññu* = “the distinguished/extraordinary/superior knower;” could also be read as: “the knower of distinctions/variety/difference.”

⁶⁰⁸reading *ṭhapessati* (BJTS) for *ṭhapesi maṇ* (“he placed me,” PTS)

⁶⁰⁹some 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,⁶¹⁰ 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-Kaligodhāya-Putta]

Sambuddha Padumuttara
the Loving-Hearted One, Great Sage,
the Chief Leader of Every World,⁶¹¹
approaches all the people [there]. (1) [1168]

In that unsurpassed merit-field
all were giving the Teacher [gifts],
clothing [or] a place to reside,⁶¹²
[or] requisites [like] food and drink. (2) [1169]

"I too shall give an almsgiving
to the God of Gods, Neutral One,⁶¹³
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]

⁶¹⁰ Aṅgīrasa

⁶¹¹ *sabbalokagganāyakaṃ*

⁶¹² reading *vatthaṃ senasanaṃ c'eva* with BJTS for PTS *satthukaṇca 'baddhakaṇca* ("things for the teacher, unrestricted gifts," PTS). *Senāsana* literally means "bed-and-chair" (or "bed and eating")

⁶¹³ 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,⁶¹⁴
 did come up to my doorway [then]. (6) [1173]

Going out to meet the Buddha,⁶¹⁵
 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.⁶¹⁶
 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.

⁶¹⁴*bhikkhusaṅghaparibbūho*, lit., "by the monk's assembly"

⁶¹⁵lit. "the Sambuddha"

⁶¹⁶see 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;
defilements⁶¹⁷ 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. Sannidhāpaka⁶¹⁸]

Building a hut in the forest,
I dwelt upon a mountain [then],
I was happy to get, or not,
in glory as in dishonor.⁶¹⁹ (1) [1184]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a hundred thousand masters⁶²⁰
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,

⁶¹⁷reading *kleso* (BJTS) for *keso* ("hair," PTS).

⁶¹⁸"Putter-Down;" BJTS, cty read *Sannitthāpaka*, "Reader" "Preparer"

⁶¹⁹*yasena ayasena ca*, lit., "with glory as with dishonor"

⁶²⁰lit "with a hundred thousand who had the power to subdue others (*vasi*)," namely arahants

I provided [both] food⁶²¹ 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.⁶²² (5) [1188]

In the forty-first aeon hence
I was known as Arindama,⁶²³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [1189]⁶²⁴

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1190]

Thus indeed Venerable Sannidhāpaka⁶²⁵ Thera spoke these verses.

The legend of Sannidhāpaka⁶²⁶ Thera is finished.

[45. Pañcahatthiya⁶²⁷]

The Sambuddha named Sumedha
was traveling through the bazaar
with downcast eyes,⁶²⁸ [speaking] few words,
mindful, with his sense[-doors] guarded. (1) [1191]

Then they brought⁶²⁹ [me] — for my top-crest⁶³⁰ —
five handfuls of water lilies.

⁶²¹*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.

⁶²²see previous note; some kind of food, BJTS gloss is *kākiri*

⁶²³“Enemy-Tamer”

⁶²⁴text misreads as [1789]

⁶²⁵BJTS reads *Sanniṭṭhāpaka*

⁶²⁶BJTS reads *Sanniṭṭhāpaka*

⁶²⁷“Five Handfuls”

⁶²⁸reading *okhitta-cakkhu* (BJTS, cty) for *khitta-cakkhu* (“thrown eyes,” PTS).

⁶²⁹reading *ahamsu* (BJTS) for *akāsi* (PTS)

⁶³⁰BJTS 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 to⁶³¹ 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,⁶³²
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. Padumacchadaniya⁶³³]

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] rose⁶³⁴ into the sky.
Making an awning in the sky
I held [it there]⁶³⁵ over the pyre. (2) [1198]

In the ninety-one aeons since
I offered that flower [to him],

⁶³¹*saṅsāvīṇsu* fr. *saṃsāveti*, to flow together to

⁶³²“[One] Handful”

⁶³³“Pink-Lotus-Cover-er”

⁶³⁴reading *uggamī* with BJTS (and PTS alt.) for PTS *uggamiṇ* (“I rose”)

⁶³⁵BJTS 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,⁶³⁶
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. Sayanadāyaka⁶³⁷]

I gave an excellent bedstead
covered with [all of the] bedclothes⁶³⁸
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,⁶³⁹
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]

⁶³⁶“Lord of Lotuses”

⁶³⁷“Bed-Giver”

⁶³⁸lit., “covered with things [made of] cloth”

⁶³⁹“King Varuṇa” or “[King] Varuṇa God”

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[48. Cankamadāyaka⁶⁴⁰]

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]

⁶⁴⁰“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 away⁶⁴¹
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 covering⁶⁴² that was full
of incense⁶⁴³ 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.⁶⁴⁴ (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.

⁶⁴¹lit., “as the Sambuddha reached nirvana”

⁶⁴²the term implies some sort of blanket or canopy, though v. [5] refers to it as a garland.

⁶⁴³*tagara*, a particular type thereof.

⁶⁴⁴Nirmāṇarati 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 Śākya's 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.⁶⁴⁵ (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's⁶⁴⁶ 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 Teaching⁶⁴⁷
I asked the ultimate question.
In addressing my question he
unloosed the stream of the Teaching. (16) [1230]

⁶⁴⁵the 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.

⁶⁴⁶lit., "the Supreme Buddha's dispensation"

⁶⁴⁷*dhammarājan*

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]⁶⁴⁸

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.⁶⁴⁹ (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].⁶⁵⁰ (22) [1236]

Today, right now I have gone forth;
today's [my] ordination too.⁶⁵¹
[And] today's the final passing⁶⁵²
in front of the Best of Bipedes. (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.

⁶⁴⁸This verse appears to be out of sequence, or interpolated?

⁶⁴⁹lit., "I saw the Victor [only] at the end".

⁶⁵⁰lit., "made [me] to go forth"

⁶⁵¹*upasampadā*: higher ordination, usually accomplished a long time after going forth (*pabbajja*)

⁶⁵²*parinibbāna*

[50. Cunda]

Having had a festoon work⁶⁵³ 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,⁶⁵⁴
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,
illuminated by [his] good karma.⁶⁵⁵ (7) [1245]

He will exercise divine rule
seventy-four [different] times.
Waited on by celestial nymphs,
he will enjoy great happiness. (8) [1246]

⁶⁵³*agghiya*, BJTS Sinh. gloss *ägāya* (Sinh-Eng dict *ägāva*: candelabrum, festoon work for lamps, lamp canopy or arch)

⁶⁵⁴those who had crossed the flood [of *samsāra*], i.e., arahants

⁶⁵⁵reading *vyamhaṃ pātubhavissati puññakammaṃ pabhāvitāṃ* (BJTS) for *vyamhā pātubhavissanti puññakammaṃ pabhāvitā* (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.⁶⁵⁶
He'll experience that merit
without knowing his own karma. (10) [1248]

Not going⁶⁵⁷ 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-
Bodied⁶⁵⁸ [Buddha's] dispensation.
His name will be Cūlacunda,⁶⁵⁹
a follower of the Teacher. (13) [1251]

[Even] when he is a novice,
he will become an arahant.⁶⁶⁰
Knowing well all the defilements
he'll reach nirvana, undefiled." (14) [1252]

To attain the ultimate goal
I waited on my [own] brother,⁶⁶¹
the Great Hero who'd arisen,
and many pleasant⁶⁶² 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]

⁶⁵⁶"Difficult to Conquer".

⁶⁵⁷reading *agantvāna* (BJTS) for *āgantvāna* ("come into," PTS).

⁶⁵⁸i.e., the Buddha's dispensation. See above, n. to [1166]

⁶⁵⁹"Small Cunda"

⁶⁶⁰lit., "one whose defilements are destroyed"

⁶⁶¹his brother was another of Sārī's sons, i.e., Sāriputta

⁶⁶²*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].⁶⁶³ (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.

Vijanī Chapter, the Sixth

[51. Vidhūpanadāyaka⁶⁶⁴]

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]

⁶⁶³Sāriputta, Cunda's brother, was the Buddha's top follower.

⁶⁶⁴"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,⁶⁶⁵
 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. Satarāṅsika⁶⁶⁶]

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,

⁶⁶⁵“Fanner”

⁶⁶⁶“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 together⁶⁶⁷
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,⁶⁶⁸
will come into existence then. (7) [1271]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Satarāṅsi
will become an arahant [then]." (8) [1272]

Being [only] seven years old,
I went forth into homelessness.
I am known as Satarāṅsi;
my light purifies [the whole world].⁶⁶⁹ (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,

⁶⁶⁷i.e., who has pressed his hands together in reverence

⁶⁶⁸*vivattacchaddo* = he whose defilements (*klesas*) have been removed

⁶⁶⁹*niddhāvate*, could also read, "my light casts out [the sun's]," Sinh: *pāhāya nika diveyi*

six special knowledges mastered,
[I have] done what the Buddha taught! (12) [1276]

Thus indeed Venerable Sataṅsiya Thera spoke these verses.

The legend of Sataṅsika⁶⁷⁰ Thera is finished.

[53. Sayanadāyaka⁶⁷¹]

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] Mahāvāra;⁶⁷²
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.

⁶⁷⁰BJTS and PTS agree in making the two colophonic renditions of the name disagree

⁶⁷¹"Bed-Donor"

⁶⁷²"Great Excellent One". PTS gives the name as Mahāvīra ("Great Hero"); I follow BJTS.

[54. Gandhodaka⁶⁷³]

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 sound⁶⁷⁴
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
I⁶⁷⁵ 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.

⁶⁷³“Scented Water.” BJTS spells the name Gandhodakiya; both BJTS and PTS give the latter spelling in the colophon

⁶⁷⁴lit., “a large sound”

⁶⁷⁵reading *ahum* (BJTS) for *ahu* (“there was,” PTS)

The legend of Gandhodaka Thera is finished.

[55. Opavuyha⁶⁷⁶]

To Padumuttara Buddha
I gave a [fine] thoroughbred [horse].
Assigning it to the Buddha,⁶⁷⁷
I [then] went [back] to my own house. (1) [1290]

The Teacher's top follower was
[the monk] whose name was Devala.⁶⁷⁸
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 suitable⁶⁷⁹ [gift]
to Padumuttara Buddha. (4) [1293]

In whichever womb I'm reborn,
[whether] it's human or divine,⁶⁸⁰
suitable, and variegated⁶⁸¹
Sindh-horses⁶⁸² [then] arise for me. (5) [1294]

The gain for them is well-received
who undergo ordination.⁶⁸³
If a Buddha's born in the world
[then] they should serve him constantly. (6) [1295]

⁶⁷⁶"Fit For Riding"

⁶⁷⁷lit., "to the Sambuddha"

⁶⁷⁸cf. below, #252, v. 2 [2504]

⁶⁷⁹reading *khamanīyam* (BJTS, cty, PTS alternative) for *ājānīyaṃ* ("thoroughbred," PTS)

⁶⁸⁰reading *devattam atha mānusaṃ* (BJTS) for *bhavane sabbadā mama* ("in my residence all the time," PTS). PTS alt (also noticed by BJTS) is *deve ca mānuse bhavē* (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.

⁶⁸¹reading *cittā* (BJTS) for *citte* ("in [my] heart," PTS)

⁶⁸²here 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.

⁶⁸³lit., "higher ordination," *upasampadā*.

I was a king with great power
 twenty-eight [different] times [back then],
 lord of the grove of rose-apples,⁶⁸⁴
 victorious on [all] four sides.⁶⁸⁵ (7) [1296]

This is the final time for me;
 [my] last rebirth is proceeding.⁶⁸⁶
 I've attained the unshaking state
 beyond⁶⁸⁷ [all] conquest and defeat. (8) [1297]

Thirty-four thousand [aeons thence]
 there was a king⁶⁸⁸ 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. Sapparivārāsana⁶⁸⁹]

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 rains⁶⁹⁰
 fruit that brings the plowman delight, (3) [1302]

⁶⁸⁴*jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent

⁶⁸⁵*caturato vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

⁶⁸⁶*carimo vattate bhavo*

⁶⁸⁷lit., “having abandoned”

⁶⁸⁸lit., “a kṣatriyan”

⁶⁸⁹“Seat [for the Buddha] with Retinue”

⁶⁹⁰lit., “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]."⁶⁹¹ (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' precepts⁶⁹²
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 Sapparivārāsana Thera spoke these verses.

The legend of Sapparivārāsana Thera is finished.

[57. Pañcadīpika⁶⁹³]

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] lit⁶⁹⁴ [those] lamps all of the time. (2) [1308]

In whichever womb I'm reborn
[whether] it's human or divine,
torches are carried⁶⁹⁵ in the sky:
that is the fruit of giving lamps. (3) [1309]

⁶⁹¹lit., "there will be pleasure from the fruit"

⁶⁹²lit., "in the 227 rules recited by monks on full moon days," reading *pātimokkhasmiṃ* (BJTS, cty, PTS alt.) for *pātimokkhasmi* (PTS).

⁶⁹³"Five-Lamps"

⁶⁹⁴lit., "made" "did"

⁶⁹⁵reading *dhārenti* (BJTS) for *dhārento* ("I am carrying," PTS)

[Right] through walls, [also right] through rocks,
 [and] passing over mountain[-top]s,⁶⁹⁶
 I can see⁶⁹⁷ in all directions
 [even] one hundred leagues [distant]. (4) [1310]

Through the rest of that [good] karma
 I have attained arahantship.⁶⁹⁸
 I'm bearing my last body in
 the Biped-Lord's dispensation. (5) [1312⁶⁹⁹]

Thirty-four hundred aeons [thence]
 I was known as Satacakkhu;⁷⁰⁰
 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. Dhajadāyaka⁷⁰¹]

Happy, [and] with a happy heart
 I hoisted up a flag [back then]
 at the stupendous Bodhi Tree⁷⁰²
 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, Undefined,
 I worshipped the superb Bodhi,
 clean inside [and] clean outside [too]. (2) [1315]⁷⁰³

⁶⁹⁶lit., "having passed over a mountain"

⁶⁹⁷lit., "I experience seeing"

⁶⁹⁸lit., "destruction of the āsavas [defilements, outflows]"

⁶⁹⁹note that BJTS inverts the order of verses (5) and (6)

⁷⁰⁰"Hundred-Eyes"

⁷⁰¹"Flag-Giver"

⁷⁰²reading *pādaputtame* wth BJTS for PTS *pādamuttame*

⁷⁰³BJTS 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]⁷⁰⁴

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.⁷⁰⁵ (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,⁷⁰⁶ devoid of grounds for rebirth;⁷⁰⁷
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 king⁷⁰⁸ 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.

⁷⁰⁴BJTS 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

⁷⁰⁵“Risen Up”.

⁷⁰⁶*upasanto*

⁷⁰⁷*nirūpadhi*

⁷⁰⁸lit., “the kṣatriyan”

[59. Paduma⁷⁰⁹]

He was declaring the Four Truths
[while] turning the best *Dhamma*-wheel,
raining the rain of deathlessness,
liberating many people.⁷¹⁰ (1) [1323]

Taking a lotus with a flag,⁷¹¹
standing half a *kosa*⁷¹² [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;⁷¹³
[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]⁷¹⁴ 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,

⁷⁰⁹"Pink Lotus"

⁷¹⁰lit., "making many people achieve nirvana." I am tempted to use a neologism like "nirvanizing" to get the verbal usage of *nibbāpento*, but refrain.

⁷¹¹BJTS 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."

⁷¹²a *kosa* is 500 bow lengths, so he would have been standing 250 bow lengths away.

⁷¹³lit., "One Without Outflows," "Undeclared One," i.e., the Buddha

⁷¹⁴this 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 old⁷¹⁵
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. Asanabodhiya⁷¹⁶]

[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,⁷¹⁷
it was known as an "Asana".
For five years I tended that [tree],
the superb Asana Bodhi. (3) [1336]

⁷¹⁵lit., "being five years from birth"

⁷¹⁶"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.*).

⁷¹⁷this 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,⁷¹⁸ devoid of grounds for rebirth,⁷¹⁹
 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,⁷²⁰
 possessor of the seven gems. (12) [1345]

⁷¹⁸*upasanto*

⁷¹⁹*nirūpadhi*

⁷²⁰"Rod and Army"

Seventy-three aeons ago
 there were⁷²¹ seven lords on the earth.
 They were [all] wheel-turning monarchs
 who were named Samantanemi.⁷²² (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 Satarāṅṣī
 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. Sakacittaniya⁷²³]

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 bamboo⁷²⁴
 which was strewn with varied flowers,

⁷²¹i.e., "I was reborn as"

⁷²²"Complete Circumference" "Rim on All Edges"

⁷²³"Thinking for Himself"

⁷²⁴some PTS alternatives and BJTS read *pūlinam*, "sand," but PTS agrees with the cty in reading *veḷunam*, "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,⁷²⁵
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,⁷²⁶
the World's Best One, the Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (3) [1357]

⁷²⁵“Boundless Fame”

⁷²⁶lit., “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. Paccāgamanīya⁷²⁷]

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.⁷²⁸ (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,

⁷²⁷"Returner"

⁷²⁸lit., "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.⁷²⁹
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. Parappasādaka⁷³⁰]

“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,⁷³¹
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,⁷³² (5) [1372]

⁷²⁹“Very Lovely to Look At”

⁷³⁰“Other-Pleaser”

⁷³¹*jhānaṃ*, translated elsewhere as “altered states” and by “trance”.

⁷³²“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,⁷³³
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. Bhisadāyaka⁷³⁴]

The [Sambuddha] named Vessabhu,
the third Sage [born in that aeon,]⁷³⁵
plunging⁷³⁶ into a forest grove
lived [there], the Ultimate Person. (1) [1377]

Taking [some] lotus roots and stems,⁷³⁷
I⁷³⁸ went into Buddha's presence
and gave that [food] to the Buddha
[feeling well-] pleased by [my] own hands. (2) [1378]

⁷³³"Risen Up"

⁷³⁴"Lotus-root Donor"

⁷³⁵this 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

⁷³⁶reading *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*).

⁷³⁷*bhisa* refers to the lotus root or "potato" (Sinh. *ala*) found under the mud; *muḷāla* refers to the lotus "stem" (Sinh. *daṇḍu*, dictionary gives *dāli*). The former is starchy and crunchy; the latter is like a green vegetable. Both are delicious staples of village diets to this day.

⁷³⁸the 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?⁷³⁹ (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. Sucintita⁷⁴⁰]

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.

⁷³⁹this 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?"

⁷⁴⁰"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.⁷⁴¹
In the sixtieth⁷⁴² 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.

⁷⁴¹“Long Life”

⁷⁴²BJTS reads *saṭṭhimhi 'to kappasate* (“six thousand [sixty hundred] aeons ago”) with BJTS for PTS *saṭṭhimh' 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. Vatthadāyaka⁷⁴³]

I was born as a bird back then,
with good [strong] wings,⁷⁴⁴ 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.

⁷⁴³“Cloth-Donor”

⁷⁴⁴BJTS (and some PTS alt) reads *suvanṇo* (“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. Ambadāyaka⁷⁴⁵]

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 mix⁷⁴⁶
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.⁷⁴⁷
I’ve attained the unshaking state
beyond [all] conquest and defeat. (7) [1407]

Seventy-seven aeons [hence]⁷⁴⁸
there were fourteen [different] kings [then]

⁷⁴⁵“Mango-Donor”

⁷⁴⁶see note to v. [1098]

⁷⁴⁷reading *damena uttamena* (BJTS, PTS alt) for *dhammena yuttamena* (PTS, corrupt).

⁷⁴⁸lit., “in the seventy-seventh aeon”

[who were all] named Ambaṭṭhaja⁷⁴⁹
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. Sumana⁷⁵⁰]

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.

⁷⁴⁹“Born of Eight Mangoes”

⁷⁵⁰“Happy”

The legend of Sumana Thera is finished.

[70. Pupphacaṅgoṭiya⁷⁵¹]

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*⁷⁵² flower,
sprinkling [it] on the Best Buddha⁷⁵³
[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,⁷⁵⁴
possessors of the seven gems. (6) [1421]

The four analytical modes,
and these eight deliverances,

⁷⁵¹"Flower-Casket-er"

⁷⁵²PSI: *Anoja* is a kind of tree which bears yellow-colored flowers. RD: a tree or shrub that bears red flowers, used in wreaths etc. BJTS reads *aneja* in this verse (a typo; *anojaṃ* in [1418]) and glosses *kaṭukaraṅḍu* = "a plant, *Barberia prionitis* (*Acanth.*)"

⁷⁵³though 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."

⁷⁵⁴"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 Sakacittaniya⁷⁵⁵ Chapter, the Seventh,

Nāgasamāla Chapter, the Eighth

[71. Nāgasamāla]

I paid reverence at the stupa
of Sikhi, Kinsman of the World,
[with] a trumpet flower⁷⁵⁶ 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]

⁷⁵⁵PTS spells the name Sakacittiya here; BJTS has it right.

⁷⁵⁶all 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*, *strospermum 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. Padasañña⁷⁵⁷]

As it stepped⁷⁵⁸ I saw the foot of
Tissa, the Kinsman of the Sun.⁷⁵⁹
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 Padasañña Thera spoke these verses.

The legend of Padasañña Thera is finished.

⁷⁵⁷“Foot-Perceiver”

⁷⁵⁸the 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.

⁷⁵⁹*ādiccabandhuno*

[73. Saññaka⁷⁶⁰]

I saw the Teacher's ragged robe⁷⁶¹
 stuck up in the top of a tree.⁷⁶²
 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 Kṣatriyan Dumasāra⁷⁶³
 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. Bhisāluvadāyaka⁷⁶⁴]

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,⁷⁶⁵ and
 water so he could wash [his] hand.

⁷⁶⁰“Perceiver”

⁷⁶¹or, “robe of rags”. The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

⁷⁶²I 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.

⁷⁶³“Best Part of a Tree”

⁷⁶⁴“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”

⁷⁶⁵lit., “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,⁷⁶⁶
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. Ekasañña⁷⁶⁷]

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]

⁷⁶⁶"Approved of Lotus-Root"

⁷⁶⁷"One-Perception"

Thus indeed Venerable Ekasaññaaka Thera spoke these verses.

The legend of Ekasaññaaka Thera is finished.

[76. *Tiṇasantḥāradāyaka*⁷⁶⁸]

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.⁷⁶⁹ (4) [1447]

Bringing pleasure to [my] own heart,
I [then] worshipped the World-Leader.
Crouched over⁷⁷⁰ 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.⁷⁷¹
I've come to know no bad rebirth:
that is the fruit of a mat[-gift]. (6) [1449]

I was King⁷⁷² Migasammata⁷⁷³
in the second aeon [ago],

⁷⁶⁸“Grass-Mat-Donor”

⁷⁶⁹*lokanāyakaṇ*

⁷⁷⁰taking *paṭikuṭiko* (BJTS reads *pati*^o) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

⁷⁷¹Nirmānarati is a heaven wherein, as its name implies, one delights in form.

⁷⁷²lit., “the kṣatriyan”

⁷⁷³“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 Tiṇasanthāra⁷⁷⁴ Thera spoke these verses.

The legend of Tiṇasanthāradāyaka Thera is finished.

[77. Sūcidāyaka⁷⁷⁵]

Thirty thousand aeons [ago]
 the Sambuddha, the World-Leader,
 Bearing the Thirty-Two Great Marks,⁷⁷⁶
 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]⁷⁷⁷

There were four kings [all] with the name
 Dipadādhipati⁷⁷⁸ [back then],
 wheel-turners who had great power,
 possessors of the seven gems. (5) [1455]

The four analytical modes,
 and these eight deliverances,

⁷⁷⁴PTS accepts this inconsistent reading even though one of its alts., like BJTS, give the name here as expected (Tiṇasanthāradāyaka)

⁷⁷⁵"Needle-Donor"

⁷⁷⁶lit., "having the thirty-two excellent marks"

⁷⁷⁷note that verses (4) and (5) are inverted in comparison with the BJTS reading

⁷⁷⁸"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. Pāṭalipupphiya⁷⁷⁹]

Back then I was a rich man's son,
delicate, living in comfort.
Putting a trumpet flower⁷⁸⁰ 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,⁷⁸¹
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.

⁷⁷⁹“Trumpet-Flower-er”

⁷⁸⁰*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}.

⁷⁸¹see n. to v. [1452], above

[79. Ṭhitañjaliya⁷⁸²]

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.⁷⁸³ (1) [1464]

Pressing hands together for him,⁷⁸⁴
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,⁷⁸⁵
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 Migaketu⁷⁸⁶
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. Tīṇipadumiya⁷⁸⁷]

The Victor Padumuttara,
the One Who Surpassed Everything,

⁷⁸²“Standing with Hands Pressed Together”

⁷⁸³lit., “bearing the excellent marks”.

⁷⁸⁴reading *tassa* with BJTS for PTS *tattha* (“there”)

⁷⁸⁵lit., “at the time of [my] death”

⁷⁸⁶“Deer-Flag”

⁷⁸⁷“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, Hamsavatī.
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,⁷⁸⁸ the Wise One,
Who Conveys Bliss to All Beings,⁷⁸⁹
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]

⁷⁸⁸ *adantadamakarj* 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.

⁷⁸⁹ *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;⁷⁹⁰
[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 Mahāvīthārikam,⁷⁹¹
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 flowers⁷⁹² of the size of wheels
are hanging [there] all of the time
on wall pegs [and] on clothes hooks too,
on door-bolts⁷⁹³ as well as arches. (17) [1486]

On the inside of the mansion

⁷⁹⁰lit., “at that time”

⁷⁹¹“Greatly Spread Out”.

⁷⁹²the Sinhala gloss in BJTS takes the unspecified “red [things]” (*lohita-kā*) 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 *lohita-kā*, “red rubies?”

⁷⁹³reading *dvāra-khāhāya* (BJTS) for *dvāragāhe* (“on the doors of the house,” PTS)

spreading out then wrapping up in
floral blankets made of petals⁷⁹⁴
they will snuggle⁷⁹⁵ here⁷⁹⁶ 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,
unharmd by illegality,
at the conclusion of that bliss
nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;
my business⁷⁹⁷ 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]

⁷⁹⁴this follows the BJTS Sinhala gloss reading of this odd usage of *patta* ("bowl" or "leaf")

⁷⁹⁵*tuvaṭṭhissanti*, "they will lie together," Sinhala *turul veyi*.

⁷⁹⁶reading *idha* ("here," BJTS) for *imaṇ* ("this," accusative singular, PTS).

⁷⁹⁷lit., "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
Susañña, Āluvadāyaka,
Ekasaññī, Tiṇidada,
Sūcī, Pāṭalipupphiya,
Ṭhitañjalī, Tipadumī:
five and seventy verses.

The Nāgasamāla Chapter, the Eighth.

Timirapupphiya Chapter, the Seventh

[81. Timirapupphiya⁷⁹⁸]

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 One⁷⁹⁹ 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]

⁷⁹⁸“Dark-Flower-er”

⁷⁹⁹*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] stalking⁸⁰⁰ 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]

⁸⁰⁰lit., "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.⁸⁰¹
[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 Gatasaññaaka Thera spoke these verses.

The legend of Gatasaññaaka Thera is finished.

[83. Nipannañjalika⁸⁰²]

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 worshipped⁸⁰³ the Sambuddha,
the Ultimate Among Beings,
I passed away [right] on the spot. (3) [1514]

In the ninety-two aeons since
I worshipped⁸⁰⁴ [him], the Best Person,
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [1515]

⁸⁰¹“Fire-Flame”.

⁸⁰²PTS reads Pannañjalika but I follow PTS alt, BJTS and cty in reading the same as Nipannañjalika, “Lying-Down-Hands-Presser”

⁸⁰³*abhivāetvā*

⁸⁰⁴*vandiṇ*

In the fifth aeon after that
there were five [named] Mahāsikha,⁸⁰⁵
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. Adhopupphiya⁸⁰⁶]

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 forward⁸⁰⁷
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].⁸⁰⁸ (5) [1522]

A python with a frightful form,
[and] very strong, attacked me [then].

⁸⁰⁵“Great Flame”

⁸⁰⁶“Below-Flower-er”

⁸⁰⁷lit., “when there was looking forward by the hero [alt. wise one],” i.e., “when he saw me”.

⁸⁰⁸lit., “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. *Ramsisaññika*⁸⁰⁹]

On a Himalayan mountain
I was residing formerly.
Wearing deer-leather outer robes⁸¹⁰
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]

⁸⁰⁹“Ray-Perceiver,” PTS reads *Raṅsi*°

⁸¹⁰reading *ajinuttaravāso* with BJTS for PTS *ajinuttamavattho* (“dressed in ultimate deer-leather [clothes]”)

Thus indeed Venerable Raṃsisaññaaka Thera spoke these verses.

The legend of Raṃsisaññaaka Thera is finished.

[86. Raṃsisaññaaka (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 Raṃsisaññaaka Thera spoke these verses.

The legend of Raṃsisaññaaka Thera is finished.

[87. Phaladāyaka⁸¹¹]

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],

⁸¹¹"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. Saddasañña⁸¹²]

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 Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[89. Bodhisañña⁸¹³]

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].

⁸¹²"Sound-Perceiver." Cf. #294, #317, #348{351}

⁸¹³"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.⁸¹⁴ (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 Bodhisaññaaka Thera spoke these verses.

The legend of Bodhisaññaaka Thera is finished.

[90. Padumapupphiya⁸¹⁵]

I lived in a lotus forest
eating lotus flowers [back then].
I saw Phussa, the Sambuddha,
Bearing the Thirty-two Great Marks.⁸¹⁶ (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]

⁸¹⁴“Sweetener of the Water”

⁸¹⁵“Pink Lotus-Flower-er”

⁸¹⁶of 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,⁸¹⁷
 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 Raṃsisaññīs, Phalada,
 Saddasaññī and Sevaka,
 Padumapupphī and verses
 fifty-six have been detailed [here].

The Timirapupphiya Chapter, the Ninth.

Sudhā Chapter, the Tenth

[91. Sudhāpiṇḍiya⁸¹⁸]

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,⁸¹⁹
 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]

⁸¹⁷“Lotus-Light”

⁸¹⁸“Plaster-Ball-er”

⁸¹⁹*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,⁸²⁰
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. Sucintita⁸²¹]

Happy, [and] with a happy heart,
I gave a [new] auspicious chair⁸²²
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,

⁸²⁰“Repairer”

⁸²¹“Well-Thought.” #66 and #425 {428} are also ascribed to (apparently different) monks of this name.

⁸²²reading *suddhāpiṇḍham* (BJTS, PTS alt.) for *pubbe-piṇḍham* (“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. **Addhacelaka**⁸²³]

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.⁸²⁴ (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.⁸²⁵ (4) [1569]

The four analytical modes,
and these eight deliverances,

⁸²³“Half-Cloth-er”

⁸²⁴lit., “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.

⁸²⁵“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. Sucidāyaka⁸²⁶]

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.⁸²⁷ (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,⁸²⁸
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.

⁸²⁶“Needle-Donor”

⁸²⁷lit., “the destruction of all outflows”

⁸²⁸“Same as a Diamond” (or “Same as a Thunderbolt”)

[95. Gandhamāliya⁸²⁹]

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]⁸³⁰

In the thirty-ninth aeon [hence]
 there were sixteen [different] people;
 [all] were known as Devagandha⁸³¹
 [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.

⁸²⁹"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.

⁸³⁰BJTS agrees with PTS in presenting this as a six-footed verse

⁸³¹"Divine Perfume"

[96. Tipupphiya⁸³²]

In the past, in a forest grove,
I was a man who hunted deer.
Seeing [Buddha's] green *pāṭali*⁸³³
I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen⁸³⁴ 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.⁸³⁵ (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,⁸³⁶
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.

⁸³²“Three-Flower-er”

⁸³³the *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*).

⁸³⁴reading *patita* (BJTS alt) for *satta* (“seven,” PTS, BJTS, though BJTS Sinhala gloss takes it as meaning “fallen” [Sinhala *vāṭunu*]).

⁸³⁵“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.

⁸³⁶“Pleased on all Sides.” This (coincidentally, I presume) is the name of Buddhaghosa’s commentary on the *Vinaya-piṭaka* (5th c., A.D.).

[97. Madhupiṇḍika⁸³⁷]

In a quiet and trouble-free
forest grove, I [once] having seen
Siddhattha the Sage, the Supreme,⁸³⁸
Sacrificial Recipient, (1) [1588]

Gone-Out-One, the Great Elephant,
Bull of Men,⁸³⁹ like a thoroughbred,
shining forth like the morning star,⁸⁴⁰
praised by the assembly of gods,
much⁸⁴¹ happiness arose in me;
knowledge came into being then. (2) [1589]⁸⁴²

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,⁸⁴³
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]⁸⁴⁴

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,

⁸³⁷"Honey-Ball-er"

⁸³⁸reading *setṭham* (BJTS) for *setthaṇ* (PTS)

⁸³⁹compare *nisabha* with *narasabha*, which I also translate "Bull of Men".

⁸⁴⁰*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.

⁸⁴¹reading *pahutā āsi* (BJTS) for *pahunā tāva* (PTS)

⁸⁴²BJTS agrees with PTS in presenting this as a six-footed verse

⁸⁴³"Good to Look At"

⁸⁴⁴PTS 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. Senāsanadāyaka⁸⁴⁵]

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 Ṭhitosanthāraka⁸⁴⁶
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 Senāsanadāyaka⁸⁴⁷ Thera spoke these verses.

The legend of Senāsanadāyaka Thera is finished.

⁸⁴⁵“Lodgings-Donor” (lit., “Giver of Bed-and-Chair” [or “Bed and Food”])

⁸⁴⁶“Mat-Placer”

⁸⁴⁷reading Senāsanadāyaka with PTS alt and BJTS for Senādāyaka (“Army-Giver,” PTS)

[99. Veyyāvaccaka⁸⁴⁸]

There was a large group⁸⁴⁹ [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,⁸⁵⁰
 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]

⁸⁴⁸“Servicer.” Veyyāvaccaka 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.

⁸⁴⁹lit., “a group consisting of a vast multitude”.

⁸⁵⁰“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-fourth⁸⁵¹ aeon hence
there were sixteen [different] kings [then];
[all] were named Mahānigghosa,⁸⁵²
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 Sudhā⁸⁵³ Chapter, the Tenth.

Then there is the Summary of Chapters:

Buddha Chapter is the first,
Sīhāsani, Subhūti,
Kuṇḍa-Dhāna and Upāli,
Vijani and Sakacittani,
Nāgasamāla, Timira,
with Sudhā Chapter they are ten.
There are fourteen hundred verses
plus another fifty-five.

⁸⁵¹reading *catuviise* (BJTS) for *catunavute* (“ninety-four,” PTS)

⁸⁵²“Much Sound”

⁸⁵³BJTS read “Sudhāpiṇḍiya Chapter”.

The Ten Chapters called Buddha.

The First Hundred⁸⁵⁴ is finished.

Bhikkhadāyī Chapter, the Eleventh

[101. Bhikkhadāyī⁸⁵⁵]

[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]⁸⁵⁶

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,⁸⁵⁷
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]

⁸⁵⁴*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

⁸⁵⁵"Giver of Begged Food." Compare #56. Sapparivārāsana.

⁸⁵⁶I read *Padenānupadaṃ yantaṃ nibbāpente mahājanaṃ/uḷārā vitti me jātā Buddhē' ādiccabandhuni* (BJTS) for *Padenānupadaṃ yanto nibbāpentaṃ mahājanaṃ/vitti me pāhunā tāva Buddhass' ādiccabandhuno* (PTS); the grammar of the latter is muddled.

⁸⁵⁷"Much Pollen"

Thus indeed Venerable Bhikkhadāyaka Thera spoke these verses.

The legend of Bhikkhadāyaka Thera is finished.

[102. Ñāṇasañña⁸⁵⁸]

[I saw] the golden Sambuddha,
Bull of Men, like a thoroughbred,
the Great Sage, like an elephant,
a *mātaṅga*⁸⁵⁹ 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 Ñāṇasañña Thera spoke these verses.

The legend of Ñāṇasañña Thera is finished.

⁸⁵⁸“Knowledge-Perceiver”

⁸⁵⁹see #1, v. 25 [164].

[103. Uppalahatthiya⁸⁶⁰]

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.⁸⁶¹ (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.⁸⁶² (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. Padapūjaka⁸⁶³]

I gave a jasmine flower to
 Siddhattha, [then] the Blessed One,

⁸⁶⁰“Blue Lotus-Handful-er”

⁸⁶¹reading *pupphadānass'* (BJTS) for *sasaññāya* (PTS)

⁸⁶²= *na + ajja + upama*, “No Metaphor (for? exists?) Today (?)”

⁸⁶³“Foot-worshipper”.

[and] with laughter I [then] scattered⁸⁶⁴
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's⁸⁶⁵ 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,⁸⁶⁶
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. Muṭṭhipupphiya⁸⁶⁷]

I was a garland-maker then
who was known as Sudassana.⁸⁶⁸
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,

⁸⁶⁴reading *hāsenokīritāni* (BJTS) for *hasena-kāritāni* ("with laughter caused to be built," PTS).

⁸⁶⁵lit. "in the Supreme Buddha's"

⁸⁶⁶"Perfume on all Sides"

⁸⁶⁷"A Handful of Flowers-er"

⁸⁶⁸"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,⁸⁶⁹
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. Udakapūjaka⁸⁷⁰]

[I saw] the golden Sambuddha
going in the path of the wind,
glistening like an oil-altar,⁸⁷¹
blazing up like a fire-altar.⁸⁷² (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,⁸⁷³
the World’s Best One, the Bull of Men,

⁸⁶⁹“Higher than Gods” or “Supreme Kings”

⁸⁷⁰“Water-Offer-er”

⁸⁷¹*ghata-āsana*, presumably where oil oblations are made

⁸⁷²*huta-āsana*, where sacrifices are offered into the fire

⁸⁷³lit., “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 Sahassarāja⁸⁷⁴
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. Naḷamāliya⁸⁷⁵]

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.⁸⁷⁶ (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],

⁸⁷⁴“Thousand King” “King of Thousands (of people? of kings?)”

⁸⁷⁵“Reed-Garland-er.” Reading naḷa° (BJTS) for nala° (PTS)

⁸⁷⁶It is unclear whether the repetition of “Neutral One” (*tāḍino*) 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.⁸⁷⁷ (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.⁸⁷⁸ (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. Āsanūpaṭṭāyaka⁸⁷⁹]

Plunging into a forest grove,
very quiet and undisturbed,
I gifted a lion-throne to
the Neutral One, Atthadassi. (1) [1657]

⁸⁷⁷“Good Vow” or “Compliant One” (as below, as a Buddha epithet)

⁸⁷⁸“Breeze”

⁸⁷⁹“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 Sannibbāpaka⁸⁸⁰
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. Biḷālidāyaka⁸⁸¹]

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*,⁸⁸²
biḷāli and *takkaḷi*⁸⁸³ [too]
[I ate them] prepared by adding

⁸⁸⁰“Nirvana-Bringer”

⁸⁸¹“Wild-potato-Giver,” reading the name thus with BJTS for PTS *Bilā°*

⁸⁸²a wild potherb, Sinh. *wilpalā*

⁸⁸³neither of these is in *Pali-Sinhala-Ingirisi Śabdakoṣaya*; BJTS Sinhala gloss explains them as types of wild potato (Sinh. *ala*), which is clear from the context too.

jujube,⁸⁸⁴ marking-nut,⁸⁸⁵ and bel.⁸⁸⁶ (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 roots⁸⁸⁷ [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’s⁸⁸⁸ dispensation. (7) [1670]⁸⁸⁹

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.

⁸⁸⁴*kolaṅ*, Sinh. *ḍebara*

⁸⁸⁵Sinh. *badulla*, *semicarpus anacardium*

⁸⁸⁶*billāṅ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree; also *billā*, *beluvā*

⁸⁸⁷lit., “this *biḷāli*”.

⁸⁸⁸lit., “Supreme Buddha’s”

⁸⁸⁹PTS and BJTS invert the order of this and the next verse

[110. Reṇupūjaka⁸⁹⁰]

[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 ironwood⁸⁹¹ 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 king⁸⁹² known as Reṇu,⁸⁹³
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,
Biḷālidāyī⁸⁹⁴ and Reṇu too;
there are six and sixty verses.

The Bhikkhadāyī Chapter, the Eleventh.

⁸⁹⁰“Worship with Pollen-er”

⁸⁹¹flowers of the *nāga* (Sinh. *nā*) or ironwood tree are brilliant white and so fragrant that they are used in the making of perfumes and cosmetics.

⁸⁹²lit., “a kṣatriyan”.

⁸⁹³“Pollen”

⁸⁹⁴here too I follow the BJTS spelling, as above.

Mahāparivāra Chapter, the Twelfth

[111. Mahāparivāra⁸⁹⁵]

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.⁸⁹⁶
I saw the Buddha, Stainless One,
Sacrificial Recipient. (2) [1678]

Eighty thousand minor spirits⁸⁹⁷
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]

⁸⁹⁵“Big Retinue”

⁸⁹⁶the cty explains this as the place for doing lamp-*pūjā*.

⁸⁹⁷*yakkhā*

In the fifteenth aeon ago
 there were sixteen [named] Vāhana,⁸⁹⁸
 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].⁸⁹⁹ (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].⁹⁰⁰ (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]

⁸⁹⁸“Vehicle”. BJTS reads Suvāhana, “Good Vehicle”.

⁸⁹⁹the 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.

⁹⁰⁰reading *pañcāṅgaturiyamhi* (BJTS) for *pañcaturiyatamhi* (PTS)

“Praise to you, O Well-Bred Person!⁹⁰¹
 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.⁹⁰²
 I having served the Sambuddha
 was [then] reborn in Tusitā. (7) [1693]

In the sixteenth aeon ago
 eleven Ekacintitas⁹⁰³
 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. Saraṇāgamaṇiya⁹⁰⁴]

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]

⁹⁰¹*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to denote a thoroughbred horse”

⁹⁰²reading *hāsaṃ katvāna* (BJTS) for *bhāsaṃ katvāna* (“spoke,” PTS)

⁹⁰³“One Thought”

⁹⁰⁴“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 elephant⁹⁰⁵ on the battle front⁹⁰⁶
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
spirit⁹⁰⁷-kings were [then] astonished.⁹⁰⁸
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,⁹⁰⁹
kings who turned the wheel [of the Law],
[all were] named Mahādundubhi.⁹¹⁰ (10) [1705]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1706]

⁹⁰⁵the wonderfully-ambiguous term *nāga* could refer to an elephant, a cobra, a deity, the Buddha or a king, among many other things.

⁹⁰⁶lit., “at the head of a battle”

⁹⁰⁷*yakkha*

⁹⁰⁸reading *senāyo vimhitā* (BJTS) for *senā sāvimhitā* (PTS).

⁹⁰⁹I 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”)

⁹¹⁰“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. Ekāsaniya⁹¹¹]

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.⁹¹² (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 instruments⁹¹³
are attending me all the time
as I move on from birth to birth
among humans and also gods. (6) [1712]

The three fires⁹¹⁴ are blown out in me;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha's⁹¹⁵ dispensation. (7) [1713]

⁹¹¹“One Sitting”

⁹¹²reading *sammataḷa*° (BJTS) for *samataḷa*° (PTS).

⁹¹³*turiyaṇ sabbaṇ*, musical instruments

⁹¹⁴the cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁹¹⁵lit., “in the Supreme Buddha’s”

In the five hundredth aeon hence
there were thirty-four kṣatriyans
[all of whom] were named Subahū,⁹¹⁶
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. Suvāṇṇapupphiya⁹¹⁷]

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 the Teaching⁹¹⁸
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 and⁹¹⁹ 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,⁹²⁰
worshipping the Compliant One,⁹²¹
experiencing great delight
I [then] returned to [my] own house. (5) [1720]

⁹¹⁶“Very Many”

⁹¹⁷“Golden Flower-er”

⁹¹⁸*Dhamma*

⁹¹⁹reading *ca* (BJTS, PTS alt) for *va* (“like,” PTS).

⁹²⁰lit., “Sambuddha”

⁹²¹*subbatarj*; 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,⁹²²
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 Suvāṇṇapupphiya Thera spoke these verses.

The legend of Suvāṇṇapupphiya Thera is finished.

[116. Citakapūjaka⁹²³]

When Sikhi the Blessed One, the
Kinsman of the World, passed away,⁹²⁴
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*.

⁹²²“Complete Circumference”

⁹²³“Shrine-Worshipper”

⁹²⁴lit., “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,⁹²⁵
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. **Buddhasañña**⁹²⁶]

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]

⁹²⁵"Risen Up".

⁹²⁶"Buddha-Perceiver".

Vessavaṇa⁹²⁷ 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 Buddhasaññaaka Thera spoke these verses.

The legend of Buddhasaññaaka Thera is finished.

[118. Maggasaññaaka⁹²⁸]

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,

⁹²⁷PTS reads Vessavaṇṇa.

⁹²⁸“Road-Perceiver”

[and] they who were that Sage's sons,
lost in the great forest [by then], (2) [1743]

descending⁹²⁹ 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 Sacakkhu⁹³⁰
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 Maggasañña Thera spoke these verses.

The legend of Maggasañña Thera is finished.

[119. Paccupaṭṭhānasañña⁹³¹]

Right when Well-Gone Atthadassi
had achieved final nirvana,
I was born in a spirit's⁹³² 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."⁹³³ (2) [1749]

Discerning what I was thinking,
the follower named Sāgara⁹³⁴

⁹²⁹the cty explains that he was then reborn as a deity (*devaputta*).

⁹³⁰"With Eyes"

⁹³¹"Perceiver of Attending"

⁹³²a *yakkha's*

⁹³³*parinibbāyi*, achieved complete nirvana

⁹³⁴"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 small⁹³⁵ bone⁹³⁶
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,⁹³⁷
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 Paccupaṭṭhānasaññaaka Thera spoke these verses.

The legend of Paccupaṭṭhānasaññaaka Thera is finished.

⁹³⁵lit., “the size of a mustard seed”.

⁹³⁶lit., “relic” (*dhātuṃ*).

⁹³⁷“Very Wise”

[120. Jātipūjaka⁹³⁸]

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 born⁹³⁹ 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,
 restraining⁹⁴⁰ [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,⁹⁴¹
 were wheel-turning kings with great strength. (8) [1765]

The four analytical modes,

⁹³⁸“Birth-Worshipper”

⁹³⁹lit., “will [have] become”

⁹⁴⁰reading *saṃvaritvāna* (BJTS) for *saṃsaritvāna* (“transmigrating,” PTS).

⁹⁴¹“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. Sereyyaka⁹⁴²]

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*⁹⁴³ in three-fold rut.⁹⁴⁴ (2) [1768]

Picking up [some] jasmine⁹⁴⁵ 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.

⁹⁴²“Jinti-Flower-er.” Sinhala *kaṭukaraṅḍu*. RD: “name of a tree (*Berleria cristata*)”

⁹⁴³see #1, v. 25 [164]. Or glossary? xxx

⁹⁴⁴i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁹⁴⁵cty 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.⁹⁴⁶ (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 Cīnamāla⁹⁴⁷ [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. Pupphathūpiya⁹⁴⁸]

In the Himalayan region,⁹⁴⁹
there's a mountain named Lambaka.⁹⁵⁰
I was dwelling at its center,
a brahmin master of mantras. (1) [1776]

[At that time] five thousand students
were constantly surrounding me.

⁹⁴⁶lit., "they scattered a floral covering on the Bull of Men".

⁹⁴⁷"Chinese Garland".

⁹⁴⁸"Flower-Stupa-er"

⁹⁴⁹or "Close to the Himalayan range"

⁹⁵⁰perhaps 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 fact⁹⁵¹ 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]⁹⁵²

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]⁹⁵³

I will worship that direction⁹⁵⁴
[and] the Victor, Without Rival.
And happy, with a happy heart,
I will worship⁹⁵⁵ 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.”⁹⁵⁶ (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]

⁹⁵¹lit., “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...”

⁹⁵²PTS and BJTS agree in presenting this as a six-footed verse

⁹⁵³PTS and BJTS agree in presenting this as a six-footed verse

⁹⁵⁴reading *tāhaṃ disaṃ namassissaṃ* (BJTS) for *na hi disvāna passissaṃ* (“not seeing I will look,” PTS).

⁹⁵⁵BJTS reads this verb as *pūjesiṃ*, past tense “I did *pūjā*,” but here, given the context, I prefer the PTS reading *pūjessaṃ*, the future tense (sort of).

⁹⁵⁶lit., “the Victor’s dispensation”

[Then] questioned by me they explained
 the Best Buddha [most] thoroughly,⁹⁵⁷
 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,⁹⁵⁸
 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.⁹⁵⁹ (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. Pāyāsadāyaka⁹⁶⁰]

[I saw] the Golden Sambuddha,
 Bearing the Thirty-two Great Marks

⁹⁵⁷reading *sakaccaṃ* (BJTS) for *kukkuṭṭhaṃ* (PTS)

⁹⁵⁸"Same as Fire"

⁹⁵⁹"Seated in Ghee" "Ghee-Throned"

⁹⁶⁰"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.⁹⁶¹ (2) [1792]

The Buddha⁹⁶² [living] at that time,
the World's Best One, the Bull of Men,
had well-ascended⁹⁶³ 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 ruler⁹⁶⁴ named Buddha,⁹⁶⁵
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]

⁹⁶¹reading *upanesiṃ* (BJTS) for *agamāsi* ("I went," PTS).

⁹⁶²lit., "the Blessed One"

⁹⁶³the cty explains the prefixes that intensify the participle as meaning that he had ascended with some distinction (*visesana*)

⁹⁶⁴lit., "kṣatriyan".

⁹⁶⁵"Awoken"

Thus indeed Venerable Pāyāsadāyaka Thera spoke these verses.

The legend of Pāyāsadāyaka Thera is finished.

[124. Gandhodakiya⁹⁶⁶]

Sitting in [my] superb palace,
I saw the Victor, Vipassi,
splendid like an arjuna tree,⁹⁶⁷
the Omniscient One, Undefined. (1) [1800]

As the World-Leader went across⁹⁶⁸
the area near the palace,
his aura spread out [everywhere]
as though [that light came from] the sun.⁹⁶⁹ (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,⁹⁷⁰
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.

⁹⁶⁶“Perfumed Water-er”

⁹⁶⁷*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.

⁹⁶⁸lit., “went”

⁹⁶⁹reading *tassa yathā sataraṃsito* with BJTS for PTS *sataraṃsimhi nibbuta* (“[as though] when the sun went out”).

⁹⁷⁰“Good Scent”

[125. Sammukhāthavika⁹⁷¹]

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]

⁹⁷¹“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,⁹⁷²
 was a wheel-turner with great strength,
 possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence,
 [the king] Paṭhavidundubhi⁹⁷³
 was a wheel-turner with great strength,
 possessor of the seven gems. (14) [1819]

In the eighty-eighth aeon hence,
 the king⁹⁷⁴ named Obhāsamata⁹⁷⁵
 was a wheel-turner with great strength
 possessor of the seven gems. (15) [1820]

In the eighty-seventh aeon,
 [the king] Saritacchedana⁹⁷⁶
 was a wheel-turner with great strength
 possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,]
 [the king] Agginibbāpana⁹⁷⁷
 was a wheel-turner with great strength,
 possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,]

⁹⁷²“Face-to-Face Then”

⁹⁷³“Earth-Drum”

⁹⁷⁴lit., “the kṣatriyan”

⁹⁷⁵“Light-Radiating”

⁹⁷⁶“River-Covering”

⁹⁷⁷“Fire-Extinguisher”

[the king] Rājāvātasama⁹⁷⁸
was a wheel-turner with great strength,
possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,]
[the king] Gatipacchedana⁹⁷⁹
was a wheel-turner with great strength,
possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,]
[the king] Ratanappajjala⁹⁸⁰
was a wheel-turner with great strength,
possessor of the seven gems. (20) [1825]

In the eighty-second aeon,
[the king] Padavikkamaṇa⁹⁸¹
was a wheel-turner with great strength,
possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,]
[the king] Rājāvīlokana⁹⁸²
was a wheel-turner with great strength,
possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]
the king⁹⁸³ known as Hirisāra⁹⁸⁴
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.

⁹⁷⁸“Wind-like King”

⁹⁷⁹“Covering the Destiny”

⁹⁸⁰“Flaming Gem”

⁹⁸¹“Step-Taker”

⁹⁸²“King Looking Around”

⁹⁸³lit., “the kṣatriyan”

⁹⁸⁴“Shame-Essence”

[126. Kusumāsanīya⁹⁸⁵]

In the city, Dhaññavatī,
 I was a brahmin at that time,
 a master of the three Vedas,
 well-versed in marks and history,
 the dictionaries and poetry,⁹⁸⁶
 [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 road⁹⁸⁷
 five handfuls of lotus flowers,
 wishing to offer sacrifice
 for [my] mother and [my] father.⁹⁸⁸ (3) [1832]

The Blessed One then, Vipassī,
 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 led⁹⁸⁹ [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,⁹⁹⁰
 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]

⁹⁸⁵“Floral Seat-er”

⁹⁸⁶*keṭubha* = “poetical fiction”

⁹⁸⁷reading *pīṭhiyaṃ* (BJTS) for *piṭṭhiyaṃ* (“on [my] back,” PTS).

⁹⁸⁸lit., “in association with [my] mother and father”

⁹⁸⁹reading *abhinesim* (BJTS, PTS alt) for *atinesij* (PTS)

⁹⁹⁰lit., “discerning the time when he became one who had eaten”

In an intervening aeon,
I was King Varadassana,⁹⁹¹
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. Phaladāyaka⁹⁹²]

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-fruits⁹⁹³ 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,

⁹⁹¹“Seeing the Excellent”

⁹⁹²“Fruit Donor”

⁹⁹³the 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. *Ñāṇasañña*⁹⁹⁴]

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.⁹⁹⁵
After learning all the Teaching
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!⁹⁹⁶
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.

⁹⁹⁴"Knowledge-Perceiver"

⁹⁹⁵lit., "neither [is there an analogy] for association of [with] the Teacher." My translation of this verse follows the BJTS Sinhala gloss.

⁹⁹⁶*purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*, "almost exclusively used to donate a thoroughbred horse"

During the aeons that remained,
I completed that good karma.⁹⁹⁷(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] Puḷinapupphiya⁹⁹⁸
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 Ñāṇasaññaṅka Thera spoke these verses.

The legend of Ñāṇasaññaṅka Thera is finished.

[129. Gandhapupphiya⁹⁹⁹]

The Golden-Colored Sambuddha
Vipassi, Worthy of Respect,
Honored by [all his] followers,¹⁰⁰⁰
set out from the monastery. (1) [1856]

Having seen the Best of Buddhas
the Omniscient One, Undefined,
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],

⁹⁹⁷see note to [1567].

⁹⁹⁸“Sand and Flowers-er”

⁹⁹⁹“Scented-Flower-er” or “Perfumed-Flower-er”. This is the BJTS and cty reading of the name; PTS gives Gaṇṭhipupphiya, “Knot/Joint-Flowers”.

¹⁰⁰⁰*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*¹⁰⁰¹
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*¹⁰⁰²]

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]

¹⁰⁰¹according to RD, the name of a tree, *Crataeva roxburghii*, but he also points to Skt. *varaṇa*,
“Causeway” “Rampart” “Wall”

¹⁰⁰²“Pink Lotus-Offerer”

Having thus advised those students
 who were patient about my words,¹⁰⁰³
 [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]

¹⁰⁰³the BJTS Snhala gloss reads this phrase to mean that they were obedient (*ki 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]¹⁰⁰⁴
 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]¹⁰⁰⁵
 In the fifty-thousandth aeon
 there were seven Samuggatas,¹⁰⁰⁶
 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]

¹⁰⁰⁴PTS 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.

¹⁰⁰⁵note 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.

¹⁰⁰⁶“Risen Up Together”

Thus indeed Venerable Sobhita Thera spoke these verses.

The legend of Sobhita Thera is finished.

[132. Sudassana¹⁰⁰⁷]

On the Vitattha¹⁰⁰⁸ River's bank,
[there] was a fig tree¹⁰⁰⁹ bearing fruit.
While I was searching for that tree
I saw the Leader of the World. (1) [1879]

Seeing a pandanus¹⁰¹⁰ 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,¹⁰¹¹
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]

¹⁰⁰⁷“Good to Look At”

¹⁰⁰⁸PTS reads *vitthatāya naditire*, “on a wide river bank”. I follow BJTS in the spelling of the proper name.

¹⁰⁰⁹lit., “*pilakkha* [tree]” (Sinh. *pulila*), the wave-leaved fig tree.

¹⁰¹⁰*ketaka* or *ketakī* (Sinhala *vāṭakē* or *vāṭakeyiyā*)

¹⁰¹¹“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. Candanapūjaka¹⁰¹²]

On Candabhāgā River's bank,
I was a *kinnara*¹⁰¹³ back then.
I lived on flowers as [my] food
and dressed in clothes¹⁰¹⁴ 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]¹⁰¹⁵ 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]

¹⁰¹²“Sandalwood-Worshipper”

¹⁰¹³reading BJTS for the correct spelling for *kiṇṇara* (PTS). The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; “centaur”.

¹⁰¹⁴*vasano* could also be translated, “lived in a dwelling” [made of flowers].

¹⁰¹⁵lit., “entered”

In the fourteenth aeon ago
 there were three people [who lived then],
 [all] known by the name Rohiṇi,¹⁰¹⁶
 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. Pupphachadanīya¹⁰¹⁷]

The brahmin known as Sunanda¹⁰¹⁸
 who was a master of the mantras,
 a learned man, fit for begging,
 sacrificed a *vājapeyya*.¹⁰¹⁹ (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 thrilled¹⁰²⁰ 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 city¹⁰²¹ then;
 through the power of the Buddha,

¹⁰¹⁶“Red Cow.” BJTS reads Rohita, “Red”.

¹⁰¹⁷“Flower-Covering-er” or “Flower-Roof-er”

¹⁰¹⁸“Good Joy”

¹⁰¹⁹Skt. *vājapeyya*, one of the seven types of soma sacrifice

¹⁰²⁰reading *aphari satte* (BJTS) for *aparisatte* (PTS).

¹⁰²¹lit., “as far as the city [went]”

they were there an entire week.¹⁰²² (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] kings¹⁰²³
known Ambaraṃsasama,¹⁰²⁴
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. Rahosañña¹⁰²⁵]

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,¹⁰²⁶
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,¹⁰²⁷
pleased his heart over knowledge [then]. (3) [1904]

¹⁰²²lit., "for an entire week they did not depart." *Vigacchatha* = 3rd person plural *attanopada* aorist fr. *gam

¹⁰²³lit., "kṣatriyans".

¹⁰²⁴"Same as Part of the Sky." BJTS read *ambaraṃsa sanāma te*, "they were named Ambaraṃsa" (Sky-Part").

¹⁰²⁵"Solitary-Place Perceiver"

¹⁰²⁶reading *saṃhāritvāna* (BJTS) for *saṃsāvetvāna* ("Having kept well," PTS)

¹⁰²⁷reading *buddhavedaṃ* (BJTS) for *buddhavesaṃ* ("the appearance of the Buddha," PTS).

After after pleasing [my] heart there,
I sat¹⁰²⁸ on a mat made of leaves;
getting into lotus posture,¹⁰²⁹
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,¹⁰³⁰
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. Campakapupphiya¹⁰³¹]

[I saw Buddha], the Morning Star,¹⁰³²
shining like a dinner-plate tree,¹⁰³³
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.¹⁰³⁴

¹⁰²⁸reading *īdim* (BJTS) for *nisidi* (“he sat,” PTS)

¹⁰²⁹*pallaṅkam ābhujitvāna*, lit., “crouching with legs crossed”

¹⁰³⁰“Glory-Bearer”

¹⁰³¹“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.

¹⁰³²*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.

¹⁰³³*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.

¹⁰³⁴presumably 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,¹⁰³⁵
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. Atthasandassaka¹⁰³⁶]

Sitting in a large, peaked building,¹⁰³⁷
I saw the Leader of the World,
Undeiled, Possessing Power,
Honored by the Monks' Assembly. (1) [1915]

“Who is not pleased after seeing
a lakh with the three-fold knowledge,
special knowledges,¹⁰³⁸ superpowers,
[all] surrounding the Sambuddha? (2) [1916]

Who is not pleased after seeing
Sambuddha with boundless knowledge,

¹⁰³⁵“Bright Light”

¹⁰³⁶“Instructor of the Meaning”

¹⁰³⁷BJTS 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.

¹⁰³⁸lit., “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,¹⁰³⁹ the Mine of Gems,
explaining¹⁰⁴⁰ the *Dhamma*-body
[which no one] can ever injure?" (4) [1918]

Nārada Saragacchiya
by [saying] these three verses [then]
praised¹⁰⁴¹ [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 Sukhitta¹⁰⁴²
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.

¹⁰³⁹*kevala* is a technical term for attainers of the supreme Jain goal, especially Jinās. 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.

¹⁰⁴⁰reading *dīpentam* (BJTS) for *dīpenti* ("they explain," PTS)

¹⁰⁴¹lit., "having praised". The verse does not contain a finite verb, only the gerund, but the latter is clearly to be understood as the former.

¹⁰⁴²"Well-Praised"

[138. Ekapasādaniya¹⁰⁴³]

[Although] my name was “Nārada,”
I was known [then] as “Kesava,”¹⁰⁴⁴
seeking after both good and bad,¹⁰⁴⁵
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,¹⁰⁴⁶
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. Sālapupphadāyaka¹⁰⁴⁷]

I was the king of beasts back then,
a [wild] lion who was fearless.
While hunting¹⁰⁴⁸ in a mountain crag,¹⁰⁴⁹

¹⁰⁴³“One-Pleasing”. This is the BJTS reading. PTS reads the name as *Ekadaṅṣaniya*; cty reads *Eka-padāsaniya*. 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)

¹⁰⁴⁴“Maned-One” “Lion”

¹⁰⁴⁵lit., “seeking after wholesome and unwholesome”

¹⁰⁴⁶“Dwelling Without Friends” (or “Not Living Off Friends”?)

¹⁰⁴⁷“Sal-Flower-Giver”

¹⁰⁴⁸lit., “searching” “foraging”

¹⁰⁴⁹lit., “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.¹⁰⁵⁰
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.¹⁰⁵¹
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,¹⁰⁵²
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. Piyālapphaladāyaka¹⁰⁵³]

I was one who harmed others then,
a harmer of other beings.¹⁰⁵⁴

¹⁰⁵⁰lit., “he will make many people attain nirvana”.

¹⁰⁵¹reading *sakosaṃ* (BJTS) for *sakoṭaṇ* (PTS). The cty reads *sakeṭaṃ* and glosses it *sakaṇṇikaṃ* (“with a pinnacle”? “with the ears”?)

¹⁰⁵²“Shiny”

¹⁰⁵³“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.

¹⁰⁵⁴*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 *vādda* (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,¹⁰⁵⁵
[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] Mālābhi,
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 Piyālapthaladāyaka Thera spoke these verses.

The legend of Piyālapthaladāyaka 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].

¹⁰⁵⁵*vināyakaṇ*

The Sobhita Chapter, the Fourteenth.

Chatta Chapter, the Fifteenth

[141. Adhicchattiya¹⁰⁵⁶]

When the Blessed One passed away,¹⁰⁵⁷
 Atthadassi, the Ultimate Man,
 having an upper parasol made,¹⁰⁵⁸
 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. Thambāropaka¹⁰⁵⁹]

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].

¹⁰⁵⁶“Upper Parasol-er”

¹⁰⁵⁷lit., “reached nirvana”

¹⁰⁵⁸cty explains *chattādhichattam* as an umbrella above another umbrella, which were (and in places still are) common ornaments of stupas.

¹⁰⁵⁹“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,¹⁰⁶⁰
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. Vedikāraka¹⁰⁶¹]

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.¹⁰⁶² (4) [1953]

¹⁰⁶⁰"Stupa-Pinnacle"

¹⁰⁶¹"Railing-Maker".

¹⁰⁶²"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*¹⁰⁶³]

The Victor, Padumuttara,
the World's Best One, the Bull of Men,
like a blazing column of fire,
the Sambuddha [then] passed away.¹⁰⁶⁴ (1) [1955]

When the Great Hero passed away,¹⁰⁶⁵
a stupa was piled up¹⁰⁶⁶ [there then].
Day and night¹⁰⁶⁷ 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,¹⁰⁶⁸
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]

¹⁰⁶³“With the Retinue-er”.

¹⁰⁶⁴lit., “reached nirvana”

¹⁰⁶⁵lit., “reached nirvana”

¹⁰⁶⁶lit., “spread out,” “expanded”.

¹⁰⁶⁷reading *ahorattaṃ* (BJTS) for *thūpam rattarj* (“the stupa by night,” PTS).

¹⁰⁶⁸I follow BJTS and PTS alt in reading the name thus, which means “Accomplished” or “Entire”.
PTS reads Pamatta (“Negligent”).

Thus indeed Venerable Sapparivāriya Thera spoke these verses.

The legend of Sapparivāriya Thera is finished.

[145. Ummāpupphiya¹⁰⁶⁹]

When Siddhattha, the Blessed One,
Sacrificial Recipient,
the World-Worshipped One passed away,¹⁰⁷⁰
a stupa festival¹⁰⁷¹ took place. (1) [1961]

While the festival proceeded
for Siddhattha the Sage so Great,
taking a [blue] flax flower¹⁰⁷² [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,¹⁰⁷³
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.

¹⁰⁶⁹“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.

¹⁰⁷⁰lit., “reached nirvana”

¹⁰⁷¹lit., “a great stupa festival” or “a large stupa festival”

¹⁰⁷²*ummā-pupphaṇ*

¹⁰⁷³“God Soma” or “Moon God”.

[146. Anulepadāyaka¹⁰⁷⁴]

I made the Bodhi-railing¹⁰⁷⁵ 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,¹⁰⁷⁶
having seen that work so well done,
[then] uttered this verse [about me]: (2) [1967]

“Because of this plastering work,
and [his] intention¹⁰⁷⁷ 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’s¹⁰⁷⁸ dispensation. (4) [1969]

When the hundredth aeon ago
and no less had been completed,
I was¹⁰⁷⁹ named King Sabbagghana,¹⁰⁸⁰
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.

¹⁰⁷⁴“Plastering-Donor.” I follow BJTS, cty, PTS alt, in reading the name as such. PTS gives Anulo-
madāyaka, “Suitable Donor”.

¹⁰⁷⁵that is, the railing around the Bodhi Tree.

¹⁰⁷⁶lit., “in the monks’ Assembly”

¹⁰⁷⁷reading *cetanā*° (BJTS, PTS alt) for *cetasā* (“by heart,” “with the mind,” PTS)

¹⁰⁷⁸lit., “in the Supreme Buddha’s”

¹⁰⁷⁹reading *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.

¹⁰⁸⁰“All-Valuable-er” or “Worth it All”

[147. Maggadāyaka¹⁰⁸¹]

The Eyeful One went in the forest
after [he had] crossed a river.
I saw Siddhattha,¹⁰⁸² Sambuddha,
Bearing [all] the Excellent Marks. (1) [1972]

Carrying a hoe¹⁰⁸³ 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.¹⁰⁸⁴ (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. Phalakadāyaka¹⁰⁸⁵]

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].

¹⁰⁸¹“Road-Donor”

¹⁰⁸²PTS has mistakenly made the “t”s in the name retroflex; I follow BJTS in providing the correct spelling.

¹⁰⁸³*kuddāla* is the particularly South Asian version of the hoe, Sinhala *udālla*.

¹⁰⁸⁴“Well-Awakened”

¹⁰⁸⁵“Slab-Donor”

Elephant, divine and equine
carriages are provided [me]. (2) [1978]

Palaces and palanquins too
are produced according to wish;
unsifted,¹⁰⁸⁶ 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] Bhavanimmita¹⁰⁸⁷
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. Vaṭaṃsakiya¹⁰⁸⁸]

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,

¹⁰⁸⁶lit., “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.

¹⁰⁸⁷“Existence-Constructors” or “Rebirth-Constructors”

¹⁰⁸⁸“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*,¹⁰⁸⁹
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 *Vaṭṭasākiya* Thera spoke these verses.

The legend of *Vaṭṭasākiya* Thera is finished.

[150. *Pallaṅkadāyaka*¹⁰⁹⁰]

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.¹⁰⁹¹ (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*,¹⁰⁹²
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]

¹⁰⁸⁹"Fashioner"

¹⁰⁹⁰"Couch-Donor"

¹⁰⁹¹I.e., in each rebirth such a couch appears for him, according to the BJTS Sinhala gloss.

¹⁰⁹²"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, Vaṭṭasaka,
Pallaṅkadāyī, fifty six
verses are [thus] declared [herein].

The Chatta Chapter, the Fifteenth.

Bandhujīvaka Chapter, the Sixteenth

[151. Bandhujīvaka¹⁰⁹³]

[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, threading¹⁰⁹⁴ *bandhujīvaka*¹⁰⁹⁵
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,

¹⁰⁹³the name of a flower, Sinhala *banduvada*, Latin *pentapetes phoenicea*

¹⁰⁹⁴lit., "sticking"

¹⁰⁹⁵Sinhala *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.¹⁰⁹⁶ (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. Tambapupphiya¹⁰⁹⁷]

Employed in others' transport work,
I committed a crime¹⁰⁹⁸ [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,¹⁰⁹⁹
I stayed at the Bodhi [tree]'s roots. (3) [2001]

Searching for the road [I'd] gone on,
they¹¹⁰⁰ [then] came into my presence.
And having seen them, [then and] there
I recalled the superb Bodhi. (4) [2002]¹¹⁰¹

Having worshipped the Bodhi [tree]
with a mind that was very clear,

¹⁰⁹⁶“Eyes on all Sides”.

¹⁰⁹⁷“Copper-Colored Flower-er”

¹⁰⁹⁸*aparāḍham akās' ahaṇ*; given the context, he might have stolen the cargo he was employed to transport for others

¹⁰⁹⁹lit “crouching with his legs crossed”

¹¹⁰⁰*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.

¹¹⁰¹BJTS text reads [2022], an obvious typographical error

I obtained varied *tal*¹¹⁰² 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,¹¹⁰³
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*¹¹⁰⁴]

[I saw] the World-Chief setting out
like the rising hundred-rayed [sun],
like the [mid-day] yellow-rayed sun,
like the moon¹¹⁰⁵ on the fifteenth [day].¹¹⁰⁶(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]

¹¹⁰²*tālisa* = 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.

¹¹⁰³“With Raindrops”

¹¹⁰⁴“Road-Sweeper”

¹¹⁰⁵reading *candaṃ* (BJTS) for *tad-āhu* (“that was,” PTS)

¹¹⁰⁶the 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 Sudhaja¹¹⁰⁷
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. Kakkārupūjaka¹¹⁰⁸]

Having been the son of a god,
I worshipped¹¹⁰⁹ 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,¹¹¹⁰
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.

¹¹⁰⁷“Good Banner.” This reading of the name follows BJTS. PTS reads “by the name Vissuta”.

¹¹⁰⁸“*Kakkāru*-Flower Donor.” *Kakkāru* is a type of celestial flower.

¹¹⁰⁹lit., “did *pūjā* for”.

¹¹¹⁰“Best of Beings”

The legend of Kakkārupūjaka Thera is finished.

[155. Mandāravapūjaka¹¹¹¹]

Having been the son of a god,
I worshipped¹¹¹² 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,¹¹¹³
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. Kadambapupphiya¹¹¹⁴]

In the Himalayan region,
there's a mountain named Kukkuṭa.¹¹¹⁵

¹¹¹¹“Mandārava-Flower Offerer.” *Mandārava* (skt. *mandāra*) is the coral tree, *Erthythrina 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”

¹¹¹²lit., “did *pūjā* for”.

¹¹¹³“Effulgent One”

¹¹¹⁴“Kadamba-Flower-er”. Kadamba (Sinhala *koḷom*) is a flowering tree, *Nauclea cordifolia*.

¹¹¹⁵“Fowl”.

At the foot of that [same] mountain,
seven [Lonely] Buddhas dwelt [then].¹¹¹⁶ (1) [2022]

Seeing a kadam [tree] in bloom,
like the risen king of [all] lamps,¹¹¹⁷
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] Phullanāyaka¹¹¹⁸
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*¹¹¹⁹]

In the Himalayan region,
there's a mountain, Bhūtagaṇa.¹¹²⁰
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].¹¹²¹ (2) [2028]

¹¹¹⁶reading *vasanti te* (BJTS) for *vasantike* (“in the middle of the house,” PTS)

¹¹¹⁷i.e., according to the cty, the moon.

¹¹¹⁸“Blossoming Leader”.

¹¹¹⁹“*Tiṇasula* (or *Tiṇasūla*) Flower-er”. This is a form of jasmine, “Arabian jasmine,” Sinhala *bōlidda*.

¹¹²⁰“Group of Ghosts”

¹¹²¹the 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,¹¹²²
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. Nāgapupphiya¹¹²³]

There was a man named Suvaccha¹¹²⁴
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,¹¹²⁵
[and] after he had made me smile,¹¹²⁶
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.¹¹²⁷ (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]

¹¹²²“Growing from the Earth,” “Tree”.

¹¹²³“Ironwood-Flower-er”

¹¹²⁴“Good Calf” or “Very Young One”

¹¹²⁵reading *dhūpeti jalate* (BJTS) for *dhūpo ‘tjalate* (“as though incense were flaming up,” PTS).

¹¹²⁶reading *hāsaṃ mama viditvāna* (lit., “making a smile [or laughter] known to me”) with BJTS for PTS *ve hāsaṃ mama disvāna* (“surely having seen my smile [or laughter]” PTS).

¹¹²⁷lit., “on the road he took”.

In the thirty-first aeon [hence]
I was the king, Mahāratha,¹¹²⁸
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. Punnāgapupphiya¹¹²⁹]

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel¹¹³⁰ 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,¹¹³¹
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,¹¹³²
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]

¹¹²⁸“Big Chariot”

¹¹²⁹*Punnāga*-Flower-er,” *punnāga* being a type of flowering tree (Sinhala *domba*), Alexandrian laurel.

¹¹³⁰*punnāga*

¹¹³¹lit., “in sand”

¹¹³²= *tama* (darkness) plus *ūna-da* (less, reduced)?

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

[160. Kumudadāyaka¹¹³³]

Close to the Himalayan range,
there was a large, natural lake
covered with pink and blue lotuses,
with white lotuses strewn about.¹¹³⁴ (1) [2043]

At that time I was a bird there,
known by the name of Kakudha,¹¹³⁵
learned in merit/not merit,¹¹³⁶
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,

¹¹³³“White-Lotus-Donor”

¹¹³⁴the 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]..

¹¹³⁵“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*

¹¹³⁶that 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. Supāricariya¹¹³⁷]

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 spirit¹¹³⁸-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]

¹¹³⁷"Good Service"

¹¹³⁸yakkha

In the twenty-nine-hundredth aeon,
one [man] named Samalaṅkata,¹¹³⁹
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. Kaṇaverapupphiya¹¹⁴⁰]

The Blessed One named Siddhattha,
the World's Best One, the Bull of Men,
Honored by the monks' Assembly,¹¹⁴¹
entered into the city [then]. (1) [2056]

In the king's inner-chambers¹¹⁴² [there]
I lived as the trusted¹¹⁴³ 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.¹¹⁴⁴
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,¹¹⁴⁵

¹¹³⁹“Completely Adorned” “All Decked Out”

¹¹⁴⁰“*Kaṇavera*-Flower-er”. *Kaṇavera* is china rose or shoe-flower, Sinhala *banduvada*. Cf. #151, are these the same flower (both *banduvada* in Sinhala)?

¹¹⁴¹lit., “Honored by his Followers”

¹¹⁴²or harem

¹¹⁴³BJTS gloss says, “trusted (authorized) by the king”.

¹¹⁴⁴lit., “on/in the monks' Assembly”

¹¹⁴⁵“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. Khajjakadāyaka¹¹⁴⁶]

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-seeking¹¹⁴⁷ 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,¹¹⁴⁸
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.

¹¹⁴⁶“Sweet-Meat Giver”. *Khajjaka* (Sinhala *khādya*, *rasa kāvili*) 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).

¹¹⁴⁷lit., “pleasure-doing,” one who acts for the sake of pleasure, *kāmakāri*.

¹¹⁴⁸“Same as Indra [king of the gods]”.

The legend of Khajjakadāyaka Thera is finished.

[164. Desapūjaka¹¹⁴⁹]

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,¹¹⁵⁰
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. Kaṇṇikāracchadaniya¹¹⁵¹]

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]

¹¹⁴⁹“Region-Worshipper”

¹¹⁵⁰“Cow-Well-Born”

¹¹⁵¹“Dinner-plate-Cover-er”. *Kaṇṇikāra*, *kaṇṇikāra* = 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 kings¹¹⁵² [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. Sappidāyaka¹¹⁵³]

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.¹¹⁵⁴ (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,¹¹⁵⁵

¹¹⁵²lit., "kṣatriyans"

¹¹⁵³"Ghee-Donor"

¹¹⁵⁴lit., "ghee-oil"

¹¹⁵⁵"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. Yūthikapupphiya¹¹⁵⁶]

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,¹¹⁵⁷
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.

¹¹⁵⁶“Yūthika-Flower-er.” Yūthikā is a type of jasmine, *jasminium auriculatum*, Sinhala *sinidda*.

¹¹⁵⁷“Offered Up Together”

[168. Dussadāyaka¹¹⁵⁸]

In lovely Tivarā City,
I was the son of the king then.
After having received a gift,¹¹⁵⁹
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.¹¹⁶⁰ (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.

¹¹⁵⁸“Cloth-Donor”

¹¹⁵⁹one 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.

¹¹⁶⁰“Very Pure”

[169. Samādapaka¹¹⁶¹]

In the city, Bandhumatī,
there was a large multitude¹¹⁶² [then].
I was most excellent of them,
and they were [all] my companions.¹¹⁶³ (1) [2093]

Having called them all together
I [then] promoted good karma,¹¹⁶⁴
“let’s build the unsurpassed merit-field,
the [monks’] Assembly, a building.”¹¹⁶⁵ (2) [2094]

Those followers of my wishes¹¹⁶⁶
agreed [by saying], “Excellent!”
and [when] they finished the building,
we gave¹¹⁶⁷ 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.¹¹⁶⁸ (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.

¹¹⁶¹“Instructor”

¹¹⁶²see note to v. [1601]; this is the same term, *mahāpūgagaṇa*.

¹¹⁶³this follows BJTS Sinhala gloss. BJTS reads *baddhacarā*, “connected farers.” PTS reads *pad-dhacarā*, One would prefer *sadācarā*, or perhaps *saddhacarā* (“fellow faithful”).

¹¹⁶⁴lit., “I caused them to undertake meritorious action.”

¹¹⁶⁵lit., “a large, one-peaked building (*māḷa*)”. Cf note to 1915.

¹¹⁶⁶lit., “they who followed under the power of my wishes/intentions”

¹¹⁶⁷*adamhase*, BJTS glosses *api vipassi budurajunhaṭṭe ya dunumha*

¹¹⁶⁸“Seen”? BJTS reads Ādeyya, “That which should be taken,” which is not much more satisfactory.

[170. Pañcaṅguliya¹¹⁶⁹]

The Blessed One known as Tissa,
the World's Best One, the Bull of Men,
the Sage, inside his scented hut,¹¹⁷⁰
was wholesomely passing the time. (1) [2099]

Taking a garland and [some] scents,
I went to the Victor's presence.
Quietly,¹¹⁷¹ on the Blessed One,
I made¹¹⁷² a scented palm-print¹¹⁷³ [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,¹¹⁷⁴
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.

¹¹⁶⁹“Palm-Print-er”

¹¹⁷⁰*gandhakuṭiṇ*, Sinhala *gandakīḷiya*

¹¹⁷¹reading *appasaddo* with BJTS for PTS *appasādo* (“unpleased”)

¹¹⁷²lit., “gave”

¹¹⁷³see n. to v. [38], above.

¹¹⁷⁴“Radiating Light from Himself”

Kumuda Chapter, the Eighteenth

[171. Kumudamāliya¹¹⁷⁵]

In the Himalayan Mountains,
there was a large, natural lake.
I was a *rakhasa* born there,
of frightful form, having great strength. (1) [2104]

White lotuses were blooming there,
arising just as big as wheels,¹¹⁷⁶
and I [then] picked those¹¹⁷⁷ lotuses.
The Strong One's¹¹⁷⁸ group¹¹⁷⁹ was [there] then [too]. (2) [2105]

But Atthadassi, Blessed One,
the Biped-Lord, the Bull of Men,
seeing that those flowers were picked,¹¹⁸⁰
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.¹¹⁸¹
With a canopy [over] him¹¹⁸²
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]

¹¹⁷⁵“White-Lotus-Garland-er”

¹¹⁷⁶BJTS Sinhala gloss takes this measure to be that of a chariot wheel (*riya-sak*), in which case they were very large lotuses indeed.

¹¹⁷⁷reading *taṃ* (BJTS) for *ahaṃ* (“I,” PTS).

¹¹⁷⁸I follow BJTS in reading *balino* for *phalino* (“of the one bearing fruit,” PTS), though neither *bali* nor *phali* 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”.

¹¹⁷⁹*Samiti*, which BJTS Sinhala gloss takes to mean the Assembly of monks, i.e., the Buddha and his monastic followers

¹¹⁸⁰reading *samocitaṃ* (BJTS) for *saṅkocitaṃ* (PTS).

¹¹⁸¹reading *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)

¹¹⁸²reading *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.¹¹⁸³ (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. Nissenīdāyaka¹¹⁸⁴]

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.¹¹⁸⁵ (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 Nissenīdāyaka Thera spoke these verses.
 The legend of Nissenīdāyaka Thera is finished.

¹¹⁸³“Thousand Chariots”.

¹¹⁸⁴“Stairway-Donor”

¹¹⁸⁵“Lots of Loud Laughter”

[173. Rattipupphiya¹¹⁸⁶]

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 cherry¹¹⁸⁷ 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,¹¹⁸⁸
 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. Udapānadāyaka¹¹⁸⁹]

For Vipassi, the Blessed One
 I constructed a [water] well.
 Having given alms-food [to him]
 I dedicated [the well] then. (1) [2121]

¹¹⁸⁶“Red Flower [Donor]”

¹¹⁸⁷*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, Tellicherry 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.

¹¹⁸⁸“Very Pleased”

¹¹⁸⁹“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. Sīhāsanadāyaka¹¹⁹⁰]

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.¹¹⁹¹ (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*.¹¹⁹² (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.

¹¹⁹⁰“Lion-Throne-Donor”

¹¹⁹¹lit., “many people were quenched [from the fires of grief]”.

¹¹⁹²“Heaps of Morality”

[176. Maggadattika¹¹⁹³]

Anomadassi, Blessed One,
 the Biped-Lord, the Bull of Men,
 bringing happiness to the world,
 walked back and forth across the sky.¹¹⁹⁴ (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.¹¹⁹⁵ (2) [2130]

In the twenty-thousandth aeon
 there did live five [different] people
 [all] named Pupphacchadaniya,¹¹⁹⁶
 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. Ekadīpiya¹¹⁹⁷]

With a pleased heart [and] happy mind,
 I gave a single lamp [back then]
 at the superb Saḷāla¹¹⁹⁸ 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]

¹¹⁹³“Road-Gift-er”

¹¹⁹⁴reading *abbho°* (BJTS) for *ambho°* (PTS).

¹¹⁹⁵PTS reads the second line first, and the first line second; I follow BJTS. In the second line, I read *sisa muddhani* (BJTS) for *lāsaṅ muddhani* (“shining on his head”).

¹¹⁹⁶“Floral Canopy” or “Covered with Flowers”. PTS reads *Pupphachadaniya*.

¹¹⁹⁷“One-Lamp-er”.

¹¹⁹⁸PTS reads *salaḷa*, BJTS reads *salala°*. BJTS Sinh.gloss = *hora* = “large timber tree yielding resin 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,¹¹⁹⁹
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. Maṇipūjaka¹²⁰⁰]

A small Himalayan river
flowed smoothly [then] along [its] bank.¹²⁰¹
Back then the Self-Become-One¹²⁰² 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 Satarāṇsi,¹²⁰³
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]

¹¹⁹⁹“Moon-Light”

¹²⁰⁰“Gem-Worshipper”.

¹²⁰¹I follow the cty in this reading of the somewhat cryptic first two feet.

¹²⁰²The 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.

¹²⁰³“Hundred-Rayed” or “Sun”

Thus indeed Venerable Maṇipūjaka Thera spoke these Verses.

The legend of Maṇipūjaka Thera is finished.

[179. Tikicchaka¹²⁰⁴]

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 Vipassī's attendant,
known by the name of Asoka.¹²⁰⁵ (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 Sabbosadha¹²⁰⁶
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.

¹²⁰⁴“Doctor”

¹²⁰⁵“Griefless”

¹²⁰⁶“All Medicinal Herbs”

[180. Saṅghupaṭṭhāka¹²⁰⁷]

When Vessabhu was the Buddha,¹²⁰⁸
 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,¹²⁰⁹
 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,
 Sīhāsani, Maggavada,
 Ekadīpī, Maṇippada,
 Tikicchaka, Upaṭṭhāka,
 one less than fifty verses [here].

The Kumuda Chapter, the Eighteenth.

¹²⁰⁷“Servant of the Monks' Assembly”

¹²⁰⁸lit., “the Blessed One”.

¹²⁰⁹“Spread Over”

Kuṭajapupphiya Chapter, the Nineteenth

[181. Kuṭajapupphiya¹²¹⁰]

[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 out¹²¹¹ 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,¹²¹²
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.

¹²¹⁰“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.

¹²¹¹the 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

¹²¹²“Flowering”.

[182. Bandhujīvaka¹²¹³]

The Sambuddha named Siddhattha,
 Self-Become, praised by good people,¹²¹⁴
 having entered concentration,¹²¹⁵
 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,¹²¹⁶
 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.

¹²¹³the 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

¹²¹⁴I follow BJTS Sinhala gloss in taking *sabhi* as *satpuruṣayen*

¹²¹⁵*samādhim so samāpanno*

¹²¹⁶"Ocean-Aeon".

[183. Koṭumbariya¹²¹⁷]

Happy, [and] with a happy heart,
 I approached the Best among Men,
 shining like a dinner-plate tree,¹²¹⁸
 sitting down amidst the mountains,
 like the ocean without measure,
 extending¹²¹⁹ as far as the earth,
 worshipped¹²²⁰ by the gods' assembly,¹²²¹
 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 cloth¹²²² [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.¹²²³ (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 Koṭumbariya¹²²⁴ Thera spoke these verses.

The legend of Koṭumbariya¹²²⁵ Thera is finished.

¹²¹⁷ *koṭumbariya* is a kind of cloth; the name would mean "[That Kind of Cloth]-er". This spelling follows BJTS; PTS gives *Kotumbariya*.

¹²¹⁸ *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.

¹²¹⁹ reading *vitthataṃ* with BJTS for PTS *uddhataṃ* ("risen up")

¹²²⁰ reading *pūjitaṃ* with BJTS for PTS *paretaṃ* ("dead," "oppressed")

¹²²¹ *devasanghena*

¹²²² lit., "a *koṭumbara*"

¹²²³ BJTS reads Mahāṇela, meaning = ?

¹²²⁴ PTS reads Kotumbariya

¹²²⁵ PTS reads Kotumbariya

[184. Pañcahatthiya¹²²⁶]

The Blessed One known as Tissa
was the World's Best, the Bull of Men;
Honored by the monks' Assembly,¹²²⁷
he went out onto¹²²⁸ the highway. (1) [2169]

Wishing to give an offering
to achieve my vow, I picked up¹²²⁹
five handfuls of lotus blossoms
and four [more handfuls]¹²³⁰ placed by me. (2) [2170]

Delighted¹²³¹ by the Buddha's rays,
I gave [them]¹²³² to the Best Biped,
the Golden-Colored Sambuddha
who was walking¹²³³ through the bazaar. (3) [2171]

In the ninety-two aeons since
I offered [those] flowers¹²³⁴ [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 Subhāsammātās,¹²³⁵
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.

¹²²⁶“Five-handful-er”

¹²²⁷lit., “honored by [his] followers”

¹²²⁸lit., “entered into”

¹²²⁹lit., “are picked up,” reading *paggaṇhitam* with BJTS for PTS “*haṇ mūgo ‘mhi*” (“I am a deer”)

¹²³⁰That 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.

¹²³¹reading *abhituṭṭho* with BJTS for PTS *abhighuṭṭho* (“proclaimed, announced”)

¹²³²lit., “I did *pūjā* [with them]”

¹²³³lit., “going”

¹²³⁴lit., “that flower”

¹²³⁵that is, five men named Subhāsammātā, all of whom were rebirth precursors of Rev. Pañcahatthiya. The name means “Well-Approved” or “Well Agreed Upon”.

[185. Isimuggadāyaka¹²³⁶]

Like the rising hundred-rayed [sun],
like the sun [when it] had risen,
shining like royal ornaments,
the Lord was Padumuttara. (1) [2175]

Grinding up¹²³⁷ [some] sage's mung beans
in bee's honey devoid of bees,¹²³⁸
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.¹²³⁹ (4) [2178]

In the forty-thousandth aeon
[ago], they [numbered] thirty-eight,
those wheel-turning kings with great strength,
whose names were Mahisamanta.¹²⁴⁰ (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.

¹²³⁶“Sage's Mung Donor”

¹²³⁷reading *pimsetvā* with BJTS for PTS *nisandhetvā*

¹²³⁸this translation of *anīlake* follows BJTS

¹²³⁹*duggatiṅ nūpapajj' ahaṅ*

¹²⁴⁰“All Around the Earth”

[186. Bodhiupaṭṭhāyaka¹²⁴¹]

In the city, Rammavati,
I was [a man] named Muraja.¹²⁴²
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.¹²⁴³ (2) [2182]

In the fifteen hundredth aeon
I was a king, ruler of men,
known by the name of Damatha,¹²⁴⁴
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. Ekacintita¹²⁴⁵]

When according to [his] lifespan,
a god falls from the world,¹²⁴⁶
three sayings¹²⁴⁷ get emitted [then,]
[in] the rejoicing of the gods. (1) [2185]¹²⁴⁸

“From here, sir,¹²⁴⁹ go to a good state,
in the company of people.

¹²⁴¹“Attender Upon the Bodhi [Tree].” BJTS spells the name Bodhiupaṭṭhāka, which conveys the same meaning.

¹²⁴²the name of a certain kind of drum.

¹²⁴³*duggatiṇ nūpapajj’ ahaṇ*

¹²⁴⁴“Subdoing” or “Self-controlled”

¹²⁴⁵“Once-Thought-Out.”

¹²⁴⁶or body (*kāyā*); this reading follows BJTS

¹²⁴⁷lit., sounds, objects of hearing

¹²⁴⁸verses 1-10 plus the first two feet of v. 11 here are repeated almost verbatim as the same verses of #327, below.

¹²⁴⁹*bho*, BJTS glosses *pinvata* (“O meritorious one”)

Becoming human do obtain
great faith in the Excellent Truth.¹²⁵⁰ (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]¹²⁵¹ with [your] body,
[and doing] much good¹²⁵² with [your] speech;
doing good¹²⁵³ with [your] mind [as well,]
[be] free of hate and attachment.¹²⁵⁴ (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,¹²⁵⁵
[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,¹²⁵⁶
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.¹²⁵⁷ (8-9) [2192-2193]

Having listened to his words, I
made my heart pleased in the Buddha.

¹²⁵⁰*saddhamme*

¹²⁵¹*kusalaṅ*, “wholesome [karma]”

¹²⁵²*kusalaṅ*

¹²⁵³*kusalaṅ*

¹²⁵⁴lit., “[be a person] who is not one with ill-will, [one who is] free of attachment.”

¹²⁵⁵reading *devā devaṃ yadā vidū cavantaṃ* with BJTS for PTS *devadevaṃ yathāvidū bhavantaṃ*

¹²⁵⁶“Cheerful” or “Good-Minded”

¹²⁵⁷*atthadhammānusāsivā*

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.¹²⁵⁸ (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. Tikañṇipupphiya¹²⁵⁹]

I, being [then] a deity,
honored by celestial nymphs,¹²⁶⁰
reborn [due to my] past karma,
recalled [him], the Best of Buddhas. (1) [2197]

Having plucked three *kañṇi* 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,¹²⁶¹
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]

¹²⁵⁸ *duggatiṇ nûpapajj' ahaṇ*

¹²⁵⁹ "Three-*kañṇi*-Flower-er." BJTS glosses *kañṇi* flowers as "thin grape flowers".

¹²⁶⁰ *accharā = apsarā*

¹²⁶¹ "Ultimate Men," BJTS reads *Ramuttamā*, "Ultimate Delight"

Thus indeed Venerable Tikaṇṇipupphiya Thera spoke these verses.

The legend of Tikaṇṇipupphiya Thera is finished.

[189. Ekacāriya¹²⁶²]

At that time a great din arose
among the Tāvatiṃsa gods:

“The world’s Buddha has passed away¹²⁶³
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]¹²⁶⁴ 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.¹²⁶⁵ (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.¹²⁶⁶ (4) [2205]

Sixty thousand aeons ago
there were [born] sixteen [great] people
[all] named Mahāmallaṅga¹²⁶⁷
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.

¹²⁶²“Once Practicer”

¹²⁶³“reached nirvana”

¹²⁶⁴I follow BJTS in assuming the implied *citta* here

¹²⁶⁵reading *parinibbāṇakālamhi* with BJTS for PTS *parinibbānākālamhi*

¹²⁶⁶*duggatiṇ nūpapajj’ ahaṇ*

¹²⁶⁷this reading follows BJTS; PTS gives the name as Mahāmallaṅga. The meaning is “Great Wrestling Men”.

[190. Tivaṇṭipupphiya¹²⁶⁸]

All of them, gathered together,
are looking at me, overwhelmed.¹²⁶⁹
Burning was produced [in the minds]¹²⁷⁰
of those [people] who are looking. (1) [2208]

At that time a follower of
Buddha Dhammadassi, the Sage,
known by the name of Sunanda¹²⁷¹
came into my vicinity. (2) [2209]

Those who were my associates¹²⁷²
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,¹²⁷³
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,

¹²⁶⁸“Three Flower Stalks [Donor]”

¹²⁶⁹the cty does not explain the reason he is overwhelmed (or overpowered: *abhibhuṇ*).

¹²⁷⁰this translation follows the BJTS gloss

¹²⁷¹“Good Joy”

¹²⁷²*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.

¹²⁷³that 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 two¹²⁷⁴ verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

Tamālapupphiya Chapter, the Twentieth

[191. Tamālapupphiya¹²⁷⁵]

My magically-made mansion,
with eighty-four lakhs of pillars,
was a [lovely] golden [color],
the equal of a divine tree.¹²⁷⁶ (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,¹²⁷⁷
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.

¹²⁷⁴reading *dvāsaṭṭhi* with BJTS for PTS *bāsaṭṭhi* (though *bā-* is a common alternative for *dvā-* in compounds)

¹²⁷⁵“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.

¹²⁷⁶*devalaṭṭhi* = *devarukkha*

¹²⁷⁷“Satisfied by the Moon”

[192. Tiṇasantharadāyaka¹²⁷⁸]

What grass a forest-dwelling sage
is reaping for the [Great] Teacher,
all those [blades] turning to the right¹²⁷⁹
fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass
and bringing [blades of] grass and leaves
of palmyra¹²⁸⁰ [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,¹²⁸¹
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.

¹²⁷⁸“Grass Mat Donor”

¹²⁷⁹*padakkhiṇāvattā* (BJTS Sinhala gloss *daṁṣiṇāvarta vā*) 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*)

¹²⁸⁰the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

¹²⁸¹“Great Wealth”

[193. Khaṇḍaphulliya¹²⁸²]

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 virtues¹²⁸³
of him Honored in the Three Worlds,
smoothing out the uneven [ground,]¹²⁸⁴
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 hence¹²⁸⁵
there were sixteen Jitasenas¹²⁸⁶
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. Asokapūjaka¹²⁸⁷]

In lovely Tivarā City,
there was a royal garden then.
I was a royal attendant,¹²⁸⁸
the warden of the garden there. (1) [2230]

The Self-Become One, Full of Light,¹²⁸⁹

¹²⁸²“Broken Blossoming-er”

¹²⁸³lit., delighted by the virtues

¹²⁸⁴lit., “making the uneven [ground] even”

¹²⁸⁵lit., “in the seventy-seventh aeon”

¹²⁸⁶“Victorious Army”

¹²⁸⁷“Offerer of Ashoka [Blossoms]”

¹²⁸⁸BJTS reads *baddhacaro*. Cty explains the term: “I was the servant, the employee of the king”

¹²⁸⁹*sappabho*

named Paduma was [Buddha then].
Sitting in a lotus' shade
that Sage had not [yet] left [the world].¹²⁹⁰ (2) [2231]

Seeing an ashoka¹²⁹¹ 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,¹²⁹²
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. Aṅkolaka¹²⁹³]

Seeing an *aṅkola* in bloom
with excellent flowers and buds,¹²⁹⁴
having plucked a flower [from] it,
I went to the Buddha's presence. (1) [2236]

In that period Siddhattha
was the Hidden One,¹²⁹⁵ the Great Sage.
Honoring him for a moment,
I tossed that bloom into the cave. (2) [2237]

¹²⁹⁰*na jahitaṃ muniṃ*, taking *jahita* from *jahati* to abandon, leave, relinquish, quit, give up (Sinh. *at harīma*)

¹²⁹¹Jonesia Asoka, *Saraca asoca*; a large, flowering tree with dense clusters of red flowers

¹²⁹²"Abandoning the Sun"

¹²⁹³"Alangium Donor." The *aṅkola* (Sinh. *rukaṅgana*; *Alangium hexapetalum*, a.k.a. sage-leaved *alangium*) is a flowering tree

¹²⁹⁴reading *mālāvaram sakosakaṃ* with BJTS for PTS *māhāsārasamotataṃ*

¹²⁹⁵*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,¹²⁹⁶
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. Kisalayapūjaka¹²⁹⁷]

In the city, Dvāravatī,
I had a small flowering tree.¹²⁹⁸
There was a well there [in that place,]
[whose water] made the trees grow tall.¹²⁹⁹ (1) [2241]

Siddhattha, the Unconquered One,
made firm by [his] own [mental]¹³⁰⁰ strength,
showing [his] compassion for me,
traveled in the path of the wind.¹³⁰¹ (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].

¹²⁹⁶“Roaring (or Thunder, or Furious Elephant) of the Gods”

¹²⁹⁷“Offerer of a Tender Sprout (or Shoot)”

¹²⁹⁸lit., “there was a small flowering tree (or shrub) of mine”

¹²⁹⁹lit., “making grow up of the trees,” apposite “well”

¹³⁰⁰see above, #189, v. 2 (BJTS 2203)

¹³⁰¹BJTS 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!”¹³⁰² (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,¹³⁰³
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. Tindukadāyaka¹³⁰⁴]

Traveling a bad mountain road,
I was a monkey,¹³⁰⁵ strong and fast.
Seeing wild mangosteen¹³⁰⁶ in fruit,
I called to mind the Best Buddha. (1) [2248]

Going forth¹³⁰⁷ for several days,
cheerful, with pleasure in [my] heart
I sought the Leader of the World,
Siddhattha, the Three-Worlds-Ender.¹³⁰⁸ (2) [2249]

¹³⁰²reading *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).

¹³⁰³the 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.

¹³⁰⁴“Donor of a Tinduka Tree”. Tinduka = Sinh. *timbiri*, *Diaspyros embryopteris*; Indian Persimmon, wild mangosteen

¹³⁰⁵*makkāṭa* = Sinh. *vandura*, the Grey Langur

¹³⁰⁶*tinduka* = Sinh. *timbiri*, *Diaspyros embryopteris*; Indian Persimmon

¹³⁰⁷reading *nikkhamitvā* with BJTS (and also alternate reading in PTS) for PTS *nikkhipitvā* (“laying down”)

¹³⁰⁸*tibhavantaguj*

Realizing that thought of mine,
the Teacher, Supreme in the World,
came into my vicinity
with one thousand free of outflows.¹³⁰⁹ (3) [2250]

Generating great delight¹³¹⁰ [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,¹³¹¹
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. Muṭṭhipūjaka¹³¹²]

The Blessed One named Sumedha,
the World's Best, the Bull of Men,
the Victor exerted [himself,]¹³¹³
with compassion for the lowly. (1) [2255]

I presented to the Buddha,
Lord of Bipedes, the Neutral One,
doing walking meditation,¹³¹⁴

¹³⁰⁹that is, *arahants*.

¹³¹⁰PTS *pāmujaṇ*, BJTS *pāmojjaṇ*

¹³¹¹"Joyful"

¹³¹²"Offerer of a Handful"

¹³¹³lit., "exerted [himself] in exertion": *padhāṇaṇ padahī*

¹³¹⁴reading *caṅkamamānassa* with BJTS (and PTS alt.) for PTS *kampamānassa* ("shaking" "trembling" "quaking" "quivering")

a handful of *girinil*¹³¹⁵ 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 king¹³¹⁶ whose name was Sunela,¹³¹⁷
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*¹³¹⁸]

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]

¹³¹⁵lit., "a handful of flowers of *girinela*." *Girinela* = Sinh. *girinil mal*, *girinilla*; Sri Sumangala: "a variety of vine used in medicine"

¹³¹⁶lit., "kṣatriyan"

¹³¹⁷*su + nela* (or *neḷa*), without fault, blameless, gentle, humane: "Very Faultless One"

¹³¹⁸"*Kiṅkaṇi* Flower-er." This is the BJTS reading. PTS reads *Tikaṇḍipupphiya*, "Tikaṇḍi Flower-er"

In the eighty-sixth aeon hence
 was one named Apilāpiya¹³¹⁹
 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 Kiṅkaṇipupphiya¹³²⁰ Thera spoke these verses.
 The legend of Kiṅkaṇipupphiya¹³²¹ Thera is finished.

[200. Yūthikāpupphiya¹³²²]

The Victor Padumuttara¹³²³
 Sacrificial Recipient,
 leaving the forest goes to the
 monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up
 an unsurpassed jasmine¹³²⁴ 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,¹³²⁵
 a wheel-turning king with great strength. (4) [2269]

The four analytical modes,
 and these eight deliverances,

¹³¹⁹perhaps “Not Sinking,” reading privative *a* + *pilāpiya* taken from **plu*, *plavati*, *pilavati*

¹³²⁰PTS reads *Tikaṇḍipupphiya*, “*Tikaṇḍi* Flower-er”

¹³²¹PTS reads *Tikaṇḍipupphiya*, “*Tikaṇḍi* Flower-er”

¹³²²“Jasmine Flower-er”. This spelling follows BJTS; PTS gives *Yūthikapupphiya*.

¹³²³lit., “The Victor named Padumuttara”

¹³²⁴*yūthikā* = Sinh. *sinidda* = *jasminum auriculatum*

¹³²⁵“Joyful with Friends”. This is the BJTS reading; PTS gives *Samittanandana*, “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, Tīṇasanthāra,
Khaṇḍaphullī, Asokiya,
Aṅkoḷakī, Kisalaya,
Tinduka, Nelapupphiya,
Kiṅkaṇika¹³²⁶ [and] Yūthika:
[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

Then there is the Summary of Chapters:

Bhikkhāda and Parivāra,
Chatta and Bandhujīvī and
also Supāricariya,
Kumuda, Kuṭaja as well,
Tamālīka, the tenth is done.
There are six hundred verses here
and sixty six more than that too.

The Ten Chapters¹³²⁷ called Bhikkha.

The Second Hundred¹³²⁸ is finished.

Kaṇikārapupphiya Chapter, the Twenty-First

[201. Kaṇikārapupphiya¹³²⁹]

Seeing a dinner-plate¹³³⁰ in bloom,
and having plucked it at that time,

¹³²⁶PTS reads Tikaṇḍa

¹³²⁷vaggadasakaṇ

¹³²⁸sataka is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred legends (individual *apadānas*)

¹³²⁹“Dinner-plate Tree Flower-er”

¹³³⁰kaṇṇikāra, kaṇṇikāra = 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,¹³³¹
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. Vinlapupphiya¹³³²]

The Golden-Colored Blessed One,
Hundred-Rayed, the Majestic One,¹³³³
Loving-Hearted, Brilliant as Fire¹³³⁴
had ascended the walkway [there]. (1) [2275]

Cheerful, with pleasure in [my] heart,
worshipping the supreme knowledge,
taking a *vinela*¹³³⁵ 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]

¹³³¹“Guard of (or Guarded By) the Sun”

¹³³²“*Vinela*-Flower-er”. BJTS (and PTS alternate) reads *Minela*°

¹³³³*patāpavā* <*pratāpa-vant*, lit., “Possessor of Cosmic Heat”

¹³³⁴reading *sikhīsabho* with BJTS; PTS gives *sikhīsito* = “White as Fire” or “Fiery-Smiler”

¹³³⁵BJTS reads *minela*.

[I was] named Sumeghaghana,¹³³⁶
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 Vinelapupphiya¹³³⁷ Thera spoke these verses.

The legend of Vinelapupphiya¹³³⁸ Thera is finished.

[203. Kiṅkaṇikapupphiya¹³³⁹]

Very Valuable Like Gold,¹³⁴⁰
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*¹³⁴¹ 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 hence¹³⁴²
there was a king, Bhīmaratha,¹³⁴³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2283]

The four analytical modes,
and these eight deliverances,

¹³³⁶“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*)

¹³³⁷BJTS (and PTS alternate) reads *Minela*°

¹³³⁸BJTS (and PTS alternate) reads *Minela*°

¹³³⁹BJTS reads *Kiṅkaṇikapupphiya*

¹³⁴⁰*kañcanagghiyasāṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

¹³⁴¹BJTS reads *kiṅkhiṇi* here

¹³⁴²lit., “in the seventy-seventh aeon”

¹³⁴³“Cruel Chariot”. PTS reads *bhīmaratha*.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2284]

Thus indeed Venerable Kiṅkaṇikapupphiya¹³⁴⁴ Thera spoke these verses.

The legend of Kiṅkaṇikapupphiya¹³⁴⁵ Thera is finished.

[204. Taraṇiya¹³⁴⁶]

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.¹³⁴⁷
I took across the group of monks¹³⁴⁸
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,¹³⁴⁹
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.

¹³⁴⁴BJTS reads Kiṅkiṇikapupphiya

¹³⁴⁵BJTS reads Kiṅkiṇikapupphiya

¹³⁴⁶“Crosser” or “Ferry-er” or “Boatman” or “Shipper” or “Ferryman”. Cf. #270, #280, #485 {488}

¹³⁴⁷lit., “crow-drinkable” (*kākaṭṭhā*), i.e., so full that a crow could drink from it.

¹³⁴⁸*bhikkhusaṅgha*

¹³⁴⁹“Endowed with Enjoyment (or wealth),” “Wealthy”

[205. Nigguṇḍipupphiya¹³⁵⁰]

I was dwelling in the ashram
of Vipassi, the Blessed One.
Gathering *nigguṇḍi*¹³⁵¹ 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,¹³⁵²
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 Nigguṇḍipupphiya Thera spoke these verses.

The legend of Nigguṇḍipupphiya Thera is finished.

[206. Udakadāyaka¹³⁵³]

Seeing the Monk,¹³⁵⁴ 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,

¹³⁵⁰“*Nigguṇḍi*-Flower-er”

¹³⁵¹a kind of tree, *Vitex nigunda*. Sinh: *nika*

¹³⁵²“Great Cosmic Heat” or “Great Austerities”

¹³⁵³“Water Donor”

¹³⁵⁴*samaṇaṇ*

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,¹³⁵⁵
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. *Salalamāliya*¹³⁵⁶]

[I saw] Siddhattha, the Trainer,¹³⁵⁷
seated on a mountainside [then,]
shining like a dinner-plate tree,¹³⁵⁸
surveying every direction. (1) [2299]

Gathering both ends of a bow,¹³⁵⁹
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,¹³⁶⁰

¹³⁵⁵"Stainless"

¹³⁵⁶"*Salala*-Garland-er." BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.).

¹³⁵⁷lit., "Trainer of Men" or "Charioteer of Men," *narasārathiṇ*. I adopt the shorter form here *metri causa*.

¹³⁵⁸*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.

¹³⁵⁹lit., "Having made a bow not two-fold." The meaning seems to be, "having strung a bow".

¹³⁶⁰"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. Korāṇḍapupphiya¹³⁶¹]

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 *korāṇḍa*¹³⁶² flower
I offered it¹³⁶³ 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*,¹³⁶⁴
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 Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

¹³⁶¹“*Korāṇḍa*-Flower-er”

¹³⁶²Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

¹³⁶³lit., “it was offered by me”

¹³⁶⁴“Free of Dirt (or impurity)”

[209. Ādhāradāyaka¹³⁶⁵]

A stool was donated by me
to Sikhi, Kinsman of the World.
[Then] I was¹³⁶⁶ 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's¹³⁶⁷ dispensation. (2) [2310]

In the twenty-seventh aeon
hence there existed four people
[all] named Samantacaraṇa,¹³⁶⁸
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. Vātātapanivāriya¹³⁶⁹]

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 badness¹³⁷⁰ in me is suppressed;
there is achievement of goodness.¹³⁷¹
Umbrella carried in the sky:¹³⁷²
the fruit of previous karma. (2) [2314]

¹³⁶⁵“Stool Donor”

¹³⁶⁶lit., “I am possessing”

¹³⁶⁷lit., “Great Perfected Buddha's”

¹³⁶⁸“Walking All Around”. This is the BJTS reading; PTS spells the name Samantavarūṇa.

¹³⁶⁹“Shielder from Wind and Heat”

¹³⁷⁰*pāpaṇ*

¹³⁷¹*kusala*

¹³⁷²lit., “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's¹³⁷³ 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,¹³⁷⁴
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,
Nigguṇḍipuppha, 'dakada,
Salaḷa and Koraṇḍaka,
Ādhāraka, Vātātapa:
there are eight and forty verses.

Kaṇikārapupphiya Chapter, the Twenty-First

Hatthi Chapter, the Twenty-Second

[211. Hatthidāyaka¹³⁷⁵]

I gifted a fine elephant,
with tusks like plough-poles, fully grown,

¹³⁷³lit., "Great Perfected Buddha's"

¹³⁷⁴"Great Origin (or reason, or cause)"

¹³⁷⁵"Elephant Donor"

to Siddhattha, the Blessed One,
Lord of Biped, 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.¹³⁷⁶ (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,¹³⁷⁷
named Samantapāsādika,¹³⁷⁸
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. Pānadhīdāyaka¹³⁷⁹]

[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,¹³⁸⁰
Best in the World, O Bull of Men,
I enjoy every vehicle:
that is the fruit of past karma. (2) [2325]

¹³⁷⁶*sabbalokahitesino*

¹³⁷⁷lit., kṣatriyans, kings

¹³⁷⁸"Pleasing on All Sides"

¹³⁷⁹"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

¹³⁸⁰This, 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 hence¹³⁸¹
there were eight of the royal caste¹³⁸²
known by the name of Suyāna,¹³⁸³
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 Pānadhīyaka Thera spoke these verses.

The legend of Pānadhīyaka Thera is finished

[213. Saccasañña¹³⁸⁴]

In that period Vessabhu
Honored by the monks' Assembly,¹³⁸⁵
is preaching the [Four] Noble Truths,¹³⁸⁶
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]

¹³⁸¹lit., "in the seventy-seventh aeon".

¹³⁸²lit., "kṣatriyans"

¹³⁸³"Good Vehicles"

¹³⁸⁴"Perception of the Truths"

¹³⁸⁵*bhikkhusaṅghapurakkhato*

¹³⁸⁶*ariyasaccāni*: suffering, craving, release and the Path

In the twenty-sixth aeon hence
 there was one lord of the people;
 his name was Ekaphusita,¹³⁸⁷
 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 Saccasañña Thera spoke these verses.

The legend of Saccasañña Thera is finished.

[214. Ekasañña¹³⁸⁸]

I saw the Teacher's robe of rags,
 stuck up in the top of a tree.¹³⁸⁹
 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,¹³⁹⁰
 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 Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

¹³⁸⁷"One Attaining"

¹³⁸⁸"One Perception"

¹³⁸⁹I 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".

¹³⁹⁰"Unlimited Brilliance," also the name of the Buddha of the Pure Land Sukhāvātī

[215. Raṅsisaññaṅka¹³⁹¹]

[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.¹³⁹² (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 subsequent¹³⁹³ aeons,
goodness¹³⁹⁴ 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,¹³⁹⁵
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,¹³⁹⁶
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 Raṅsisaññaṅka Thera spoke these verses.

The legend of Raṅsisaññaṅka Thera is finished.

¹³⁹¹“Ray-Perceiver”

¹³⁹²*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.

¹³⁹³lit., remaining, additional

¹³⁹⁴*kusalaṅ*

¹³⁹⁵lit., “since I obtained that perception at that time.” I have omitted the *tadā* to keep the meter.

¹³⁹⁶“Well-Born”

[216. Saṅṭhita¹³⁹⁷]

I obtained perception of the
Mindful One, [seeing] a Buddha
gone beneath an Aśvattha¹³⁹⁸ 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 monarch¹³⁹⁹ named Dhanittha,¹⁴⁰⁰
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 Saṅṭhita Thera spoke these verses.

The legend of Saṅṭhita Thera is finished.

[217. Tālavaṅṭadāyaka¹⁴⁰¹]

I gave a palmyra¹⁴⁰²-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.

¹³⁹⁷“Well-Settled”

¹³⁹⁸Ficus religiosa, the Bodhi tree of Gotama Buddha.

¹³⁹⁹lit., “kṣatriyan”

¹⁴⁰⁰name of an asterism, Sinh. *denaṭa*

¹⁴⁰¹“Palmyra-frond Fan Donor”

¹⁴⁰²The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

I [now] possess my last body
in the Buddha's¹⁴⁰³ 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,¹⁴⁰⁴
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. Akkantasañña¹⁴⁰⁵]

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,¹⁴⁰⁶
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]

¹⁴⁰³lit., "Great Perfected Buddha's"

¹⁴⁰⁴"Big Pleasure Garden" or "Big Monastic Residence"

¹⁴⁰⁵"Perceiver of Walking"

¹⁴⁰⁶BJTS 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,¹⁴⁰⁷
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 Akkantasaññaaka Thera spoke these verses.

The legend of Akkantasaññaaka Thera is finished.

[219. Sappidāyaka¹⁴⁰⁸]

Seated in a splendid palace,
surrounded by harem women,¹⁴⁰⁹
having seen a monk who was ill
I helped him back¹⁴¹⁰ 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 Senses¹⁴¹¹ 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 Hero¹⁴¹² flew into the sky
just like a swan-king in the air. (4) [2365]

¹⁴⁰⁷“Good Joy”

¹⁴⁰⁸“Ghee-Giver”

¹⁴⁰⁹lit., “surrounded by a group of women”

¹⁴¹⁰following the BJTS gloss on *atināmes' ahaṇ gharañ*, lit., “I caused [him] to pass time [in his own] home.”

¹⁴¹¹lit., “sense-faculties,” i.e., hearing, seeing, smelling, touching, tasting and thinking

¹⁴¹²BJTS (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,¹⁴¹³
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. Pāpanivāriya¹⁴¹⁴]

The Blessed One, Piyadassi's
walkway was purified by me,
with a covering made of reeds¹⁴¹⁵
to block the wind and heat [for him]. (1) [2369]

For the sake of punishing sin,¹⁴¹⁶
there is achievement of goodness.¹⁴¹⁷
To destroy defilements¹⁴¹⁸ I
worked hard in the dispensation.¹⁴¹⁹ (2) [2370]

In the eleventh aeon hence
[lived one] known as Aggideva,¹⁴²⁰
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2371]

The four analytical modes,
and these eight deliverances,

¹⁴¹³“Effulgent God (or King)”

¹⁴¹⁴“Sin-Obstructor”

¹⁴¹⁵reading *naḷakehi* with BJTS (and PTS alternative reading) for PTS *nalakehi*.

¹⁴¹⁶*pāpaṇ*

¹⁴¹⁷*kusala*

¹⁴¹⁸lit., “for the sake of the destruction of defilements”

¹⁴¹⁹lit., “I exerted [myself] in the Teacher's dispensation”

¹⁴²⁰“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 Raṅsiya,
Saṅghita and Tālavaṅṭī,
likewise Akkantasaññaka;
Sappi and Pāpanivārī,
[make] four plus fifty verses [here].

The Hatthi Chapter, the Twenty-Second

Ālambanadāyaka Chapter, the Twenty-Third

[221. Ālambanadāyaka¹⁴²¹]

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 ruling¹⁴²² the massive earth
[together with] the sea and sky.
I exercise¹⁴²³ overlordship
among [all] creatures¹⁴²⁴ 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,¹⁴²⁵

¹⁴²¹“Donor of a Plank for Hanging [Things On]”

¹⁴²²lit., “entering”. I follow the BJTS Sinhala gloss in this reading.

¹⁴²³lit., carry on

¹⁴²⁴lit., “things that breathe”

¹⁴²⁵lit., “kṣatriyans”

[all were] named Ekāpassita,¹⁴²⁶
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. Ajinadāyaka¹⁴²⁷]

Thirty-one aeons in the past,¹⁴²⁸
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's¹⁴²⁹ 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,¹⁴³⁰
a wheel-turning king of great strength,
possessor of the seven gems. (5) [2382]

The four analytical modes,
and these eight deliverances,

¹⁴²⁶“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

¹⁴²⁷“Deer-Hide Donor”

¹⁴²⁸lit., ago, hence

¹⁴²⁹lit., “Great Perfected Buddha's”

¹⁴³⁰“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. Dverataniya¹⁴³¹]

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,]
gems¹⁴³² came into being for me.
I had two jewels¹⁴³³ 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.¹⁴³⁴ (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,¹⁴³⁵
a wheel-turning king with great strength. (6) [2389]

The four analytical modes,
and these eight deliverances,

¹⁴³¹“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.

¹⁴³²lit., “a gem”

¹⁴³³these are presumably meant to be taken as magical, wish-fulfilling gems

¹⁴³⁴lit., “skillful knowing” or “intelligent knowing”

¹⁴³⁵“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. Ārakkhadāyaka¹⁴³⁶]

I caused an altar¹⁴³⁷ 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,¹⁴³⁸
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.

¹⁴³⁶“Protection-Giver”

¹⁴³⁷*vedi*

¹⁴³⁸“Not Seeing”

[225. Avyādhika¹⁴³⁹]

I gave a heated room¹⁴⁴⁰ [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.¹⁴⁴¹
I have come to know no illness:
that is the fruit of good karma.¹⁴⁴² (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,¹⁴⁴³
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. Aṅkolapupphiya¹⁴⁴⁴]

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,¹⁴⁴⁵

¹⁴³⁹“Undiseased” (or “Healthy”)

¹⁴⁴⁰*aggisāla*. Cf. #6, v. 23 [468]

¹⁴⁴¹lit., well-created, well-fashioned: *sunimmita*

¹⁴⁴²*puññakamass'idaṇ phalaṇ*

¹⁴⁴³“Unconquered”

¹⁴⁴⁴“Alangium Flower-er”. PTS reads *Caṅkolapupphiya*

¹⁴⁴⁵*anubyañjana-dharaṇ*, 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,¹⁴⁴⁶
strong with servants and vehicles¹⁴⁴⁷
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. Vaṭṭasakīya¹⁴⁴⁸]

I saw the Leader of the World
being led into a garden.¹⁴⁴⁹
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]

¹⁴⁴⁶The 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)

¹⁴⁴⁷following BJTS Sinhala gloss on the fourth foot of the verse: *sayoggalavāhano*

¹⁴⁴⁸“Chaplet (or Wreath for the Head) [Donor].” BJTS gives *sovaṇṇavaṭṭasakīya*, “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.

¹⁴⁴⁹lit., “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 Mahāpatāpa¹⁴⁵⁰
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 Vaṭṭasakīya Thera spoke these verses.

The legend of Vaṭṭasakīya Thera is finished.

[228. Miñjavaṭṭasakīya¹⁴⁵¹]

When the World's Lord reached nirvana,
Sikhi, Best among Debaters,
I did *pūjā* to [his] Bodhi¹⁴⁵²
[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,¹⁴⁵³
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 Miñjavaṭṭasakīya Thera spoke these verses.

¹⁴⁵⁰“Great Austerities (or heat)”

¹⁴⁵¹“[Donor] of a Wreath of Kernels.” *miñja* = the kernel or pit of a fruit

¹⁴⁵²i.e., his Bodhi Tree. According to BV, the Bodhi Tree of Sikhi Buddha was *pundarika*, *Mangifera indica*, the Mango.

¹⁴⁵³“Cloud-Light”

The legend of Miñjavaṭṭasakīya Thera is finished.

[229. Sukatāveḷiya¹⁴⁵⁴]

Back then [I] was named Asita,¹⁴⁵⁵
 [and] I was a garland-maker.
 Picking up a flower-garland,¹⁴⁵⁶
 I went¹⁴⁵⁷ to give it to the king. (1) [2415]

Not having [yet] met with¹⁴⁵⁸ 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,¹⁴⁵⁹
 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. Ekavandīya¹⁴⁶⁰]

Cheerful, with pleasure in [my] heart,
 I worshipped the Best of Buddhas,

¹⁴⁵⁴“Well-made Flower Garland”

¹⁴⁵⁵“Not White” (“Black”)

¹⁴⁵⁶*āveḷa*, a garland of flowers worn on the head.

¹⁴⁵⁷lit., “I am proceeding”

¹⁴⁵⁸lit., “not having obtained,” *asampatta*

¹⁴⁵⁹“Two Burdens” or “Two Loads”

¹⁴⁶⁰“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,¹⁴⁶¹
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 Ekavandīya Thera spoke these verses.

The legend of Ekavandīya Thera is finished.

The Summary:
Ālambana and Ajina,
Maṅsa, 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

Udakāsanadāyī Chapter, the Twenty-Fourth

[231. Udakāsanadāyaka¹⁴⁶²]

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,

¹⁴⁶¹“Joyful in Deprivation” or “Joyful in Being Gone Away”

¹⁴⁶²“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,¹⁴⁶³
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. Bhājanadāyaka¹⁴⁶⁴]

In the city, Bandumatī,
I was a potter at that time.
For a long time I protected¹⁴⁶⁵
vessels for the monks' Assembly.¹⁴⁶⁶ (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,¹⁴⁶⁷
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.

¹⁴⁶³“Very Dark Blue” or “Much Conciliation”

¹⁴⁶⁴“Vessel Donor”

¹⁴⁶⁵*anupālesij*. One would prefer the meaning “I made” or “I provided,” but this is the Pāli.

¹⁴⁶⁶*bhikkhusaṅgha*

¹⁴⁶⁷“Unlimited Nets” (taking *jālin* from *jāla*; or “Unlimited Armor,” taking *jālin* from *jālikā*?)

[233. Sālapupphiya¹⁴⁶⁸]

In Aruṇavatī city
I was a cake-maker¹⁴⁶⁹ back then.
I saw Sikhi [Buddha], Victor,
traveling¹⁴⁷⁰ through a gate¹⁴⁷¹ 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-meats¹⁴⁷² 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] Amitaṅjala,¹⁴⁷³
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. Kilaṅjadāyaka¹⁴⁷⁴]

In Tivarā, lovely city,
I was a basket-maker¹⁴⁷⁵ then.
The multitude took pleasure there
in Siddhattha, Lamp of the World. (1) [2437]

¹⁴⁶⁸“*Sal-Flower-er*” *Sal*, Pāli *sāla*, is *shorea robusta*

¹⁴⁶⁹taking *pūvika* from *pūva*, cake (Sinh. *kawum*, oil cakes made of sugar and rice flour)

¹⁴⁷⁰lit., “going”

¹⁴⁷¹or “door,” *dvārena*

¹⁴⁷²*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.

¹⁴⁷³“Unlimited Salutation,” taking °*aṅjala* from *aṅjali*, pressing the hands together in reverence.

¹⁴⁷⁴“Mat Donor”

¹⁴⁷⁵reading *naḷakāro* with BJTS (and PTS alternate reading) for PTS *nalakāro*

For the sake of worshipping¹⁴⁷⁶ 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,¹⁴⁷⁷
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. VEDIYADĀYAKA¹⁴⁷⁸]

Happy, with pleasure in [my] heart,
I caused a railing to be made
at the superb base of Blessed
Vipassī'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,¹⁴⁷⁹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2444]

The four analytical modes,
and these eight deliverances,

¹⁴⁷⁶lit., "doing *pūjā*"

¹⁴⁷⁷"Effulgent One"

¹⁴⁷⁸"Railing-Donor". *Vediya* = *vedi*, *vedika*, *vetika*, railing

¹⁴⁷⁹"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. Vaṇṇakāraka¹⁴⁸⁰]

In Aruṇavatī city
I was a dyer at that time.
With various colors I dyed
the cloth items on the stupa.¹⁴⁸¹ (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,¹⁴⁸²
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. Piyālapupphiya¹⁴⁸³]

I was a deer-hunter back then,
within a grove in the forest.
Having seen a *piyal*¹⁴⁸⁴ flower

¹⁴⁸⁰“Dyer” (*vaṇṇa* = color, hence lit., “color-er;” cf. *vaṇṇaka*, dye, perfume)

¹⁴⁸¹*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.

¹⁴⁸²“Moon-like” or “Similar to the Moon”

¹⁴⁸³*“*Piyal** flower-er”

¹⁴⁸⁴*piyāla* (Sinh. *piyal*) is *buchanania latifolia*.

I tossed it on the traveled road.¹⁴⁸⁵ (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. Ambayāgadāyaka¹⁴⁸⁶]

An expert¹⁴⁸⁷ in my field back then,
I went into a forest grove,
and seeing Buddha, the Calm One,
I gave [him] a gift¹⁴⁸⁸ 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.

¹⁴⁸⁵this 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".

¹⁴⁸⁶"Mango-Sacrifice Donor"

¹⁴⁸⁷here following the cty, "well established in my own craft" "clever in my own art"

¹⁴⁸⁸*yāga* = sacrifice, *mahadāna* or "great gift;" more than just a handful, presumably.

[239. Jagatikāraka¹⁴⁸⁹]

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. Vāsidāyaka¹⁴⁹⁰]

In the past I was a blacksmith
in Tivarā,¹⁴⁹¹ 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:

¹⁴⁸⁹"Landscaper," reading *jaḡatī*, earth, ground + *kāraka*, doer; lit., "earth-developer"

¹⁴⁹⁰"Razor-donor"

¹⁴⁹¹DPPN: 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.

Udakāsani, Bhājanada
 Sālapupphī, Kilañjada,
 Vedika and Vaṇṇakāra,
 Piyālam, Ambayāgada,
 Jagatī and Vāsīdāyi:
 there are thirty verses plus eight.

The Udakāsanadāyi Chapter, the Twenty-Fourth

Tuvaradāya Chapter, the Twenty-Fifth

[241. Tuvaradāyaka¹⁴⁹²]

I was a deer-hunter back then,
 within a grove in the forest.
 I brought the monks¹⁴⁹³ a [vessel] filled¹⁴⁹⁴
 with *tuvara*¹⁴⁹⁵ [for them to eat].¹⁴⁹⁶ (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.

¹⁴⁹²“Tuvara Donor”. *tuvara* = Sinh. *tōra*, a tree whose seed is eaten as a grain (*tōra parippu* = “*tōra* lentils” = toor dhal)

¹⁴⁹³*saṅghassa*

¹⁴⁹⁴reading *bharitvā* with BJTS and cty (and PTS alternative) for PTS *haritvā*

¹⁴⁹⁵this 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.

¹⁴⁹⁶lit., “I gave [it]”

[242. Nāgakesariya¹⁴⁹⁷]

Gathering both ends of a bow,¹⁴⁹⁸
 I entered into the forest.
 I saw a small lake gathered¹⁴⁹⁹ [there],
 very clean¹⁵⁰⁰ and full of flowers.¹⁵⁰¹ (1) [2465]

Plucking [one] with both of my hands
 and saluting on my forehead,¹⁵⁰²
 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 Pamokkharāṇa,¹⁵⁰³
 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.

¹⁴⁹⁷“Ironwood Lake-er” (?); *nāga* = elephant, cobra, ironwood tree + *kesara* = small lake

¹⁴⁹⁸lit., “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.”

¹⁴⁹⁹PTS reads *osaraṇ*, 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.

¹⁵⁰⁰*sabbamaṭaṇ*. BJTS reads *satapattaṃ*, “a lotus”.

¹⁵⁰¹*supupphitaṇ*, 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.

¹⁵⁰²lit., “doing *añjali* on my head.” He holds the flower in his hands, pressed together on his forehead in salutation/as a form of worship.

¹⁵⁰³“Released Lust” = *pamokkha* + *raṇa*

[243. Naḷinakesariya¹⁵⁰⁴]

I was a water bird¹⁵⁰⁵ who dwelled
within a natural lake¹⁵⁰⁶ [there].
Then I saw [him], the God of Gods,
[when] he was flying¹⁵⁰⁷ through the sky. (1) [2470]

With a mind that was very clear
I plucked some pollen¹⁵⁰⁸ 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,¹⁵⁰⁹
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. Viravapupphiya¹⁵¹⁰]

The World's Leader went out [then]
with one thousand flawless arahants.¹⁵¹¹
Plucking a *virava*¹⁵¹² flower,

¹⁵⁰⁴"Lotus-Lake-er"

¹⁵⁰⁵*jalakukkuṭa* = water-fowl, a duck or something similar.

¹⁵⁰⁶This follows the BJTS gloss, which follows the cty. lit., "living in the center of a self-produced lake"

¹⁵⁰⁷lit., "going"

¹⁵⁰⁸*kesarij* = flower pollen (or filaments, "hairs"). BJTS understands this to be the pollen of a lotus blossom growing on the lake.

¹⁵⁰⁹"Lotus Flower"

¹⁵¹⁰"Virava-Flower-er". BJTS reads *Viravi*°

¹⁵¹¹lit., "with one thousand who were free of *āsavas* (outflows, defilements)"

¹⁵¹²BJTS 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. Kuṭidhūpaka¹⁵¹³]

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. Pattadāyaka¹⁵¹⁴]

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]

¹⁵¹³“Hut-perfumer”

¹⁵¹⁴“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. Dhātupūjaka¹⁵¹⁵]

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 stood¹⁵¹⁶ [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.

¹⁵¹⁵“Relic-Worshipper”

¹⁵¹⁶reading *tiṭṭhantaṃ* with BJTS for PTS *tiṭṭhaṇ taṇ*

[248. Pāṭalipūjaka¹⁵¹⁷]

Back then I placed upon my head
seven trumpet-flower¹⁵¹⁸ 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. Bimbijāliya¹⁵¹⁹]

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*¹⁵²⁰
[and] offered [them] to the Buddha,
Lord of Bipeds, the Neutral One. (2) [2492]

In the sixty-eighth aeon hence
were four [named] *Kiṅjakesara*,¹⁵²¹
wheel-turning monarchs with great strength,
possessors of the seven gems. (3) [2493]

¹⁵¹⁷“Trumpet-Flower-Worshipper”

¹⁵¹⁸*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}.

¹⁵¹⁹“*Bimbijāla*-Flower-er”

¹⁵²⁰or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

¹⁵²¹“Lotus Pollen-er” cf. RD *kiṅjakkha-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. Uddāladāyaka¹⁵²²]

The [Buddha] named Kakusandha¹⁵²³
the Self-Become One, Unconquered,
coming out from the great forest
had arrived at a big river. (1) [2495]

Taking a golden shower¹⁵²⁴ [bloom],
having a mind [full of] pleasure,
I gave [it] to the Self-Become,
Self-Controlled One, the Honest One.¹⁵²⁵ (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

¹⁵²²“Golden Shower Flower Donor”

¹⁵²³PTS reads Kakuddha

¹⁵²⁴Cassia 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

¹⁵²⁵reading *ujjubhūtassa* 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. Thomadāyaka¹⁵²⁶]

Standing¹⁵²⁷ in the world of the gods,
having listened to the Teaching¹⁵²⁸
of Vipassi [Buddha], Great Sage,
satisfied¹⁵²⁹ I uttered these words:¹⁵³⁰ (1) [2499]

“Praise to you, O Well-Bred Person!¹⁵³¹
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.

¹⁵²⁶“Praise-Giver”

¹⁵²⁷lit., “being standing,” *ṭhito santo*, i.e., “while I was standing”

¹⁵²⁸*dhammaṃ*

¹⁵²⁹*mudito* not *muditā*

¹⁵³⁰lit., “this speech” “this word”

¹⁵³¹*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

[252. Ekāsanadāyaka¹⁵³²]

Sloughing off¹⁵³³ my godly color,¹⁵³⁴
 I came to this place with my wife,
 desiring to do service to
 the Best Buddha's dispensation.¹⁵³⁵ (1) [2503]

Padumuttara's follower
 was known by the name Devala.¹⁵³⁶
 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.¹⁵³⁷ (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. Citapūjaka¹⁵³⁸]

The Buddha known as Ānanda,
 the Self-Become, Unconquered One,
 passed away¹⁵³⁹ in [his] forest haunt,
 in the woods, devoid of people. (1) [2507]

Coming here from the world of gods
 [and] having made a pyre¹⁵⁴⁰ I then

¹⁵³²“One-Seat-Donor”

¹⁵³³or “abandoning,” “giving up”

¹⁵³⁴*devavaṇṇaṇ*. Or “royal caste”?

¹⁵³⁵*Buddhaseṭṭhassa sāsane*

¹⁵³⁶cf. above, #55, v. 2 [1291]

¹⁵³⁷*piṇḍapāta*

¹⁵³⁸“Pyre-Worshipper”. BJTS reads *Citakapūjaka*. which gets the proper word for pyre (*cita*) even though BJTS retains in v. 2 [2508] the form *citaṃ*

¹⁵³⁹“reached nirvana”

¹⁵⁴⁰taking *citaṇ* as *citakaṃ*

did burn [his] body in that place
and I attended upon [it].¹⁵⁴¹ (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. Ticampakapupphiya¹⁵⁴²]

In the Himalayan region
there's a mountain named Vikaṭa.¹⁵⁴³
In its midst was¹⁵⁴⁴ 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,

¹⁵⁴¹lit., "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.

¹⁵⁴²"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.

¹⁵⁴³this is the only reference to the mountain recorded in DPPN. The term means "disgusting" "foul" "filthy" "degraded" as in *vikaṭabhojana*, spoiled or rotten food.

¹⁵⁴⁴lit., "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. Sattapāṭaliya¹⁵⁴⁵]

Seven trumpet-flower¹⁵⁴⁶ blossoms
I [then] offered to the Buddha,
shining like a dinner-plate tree,¹⁵⁴⁷
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. 'Pāhanadāyaka¹⁵⁴⁸]

Back then I was the Buddha's son,
[a boy whose] name was Candana.¹⁵⁴⁹
I donated one of my shoes
when your Awakening occurred. (1) [2518]

In the ninety-one aeons since
I donated that shoe back then,

¹⁵⁴⁵“Seven-Trumpet-Flower-er”

¹⁵⁴⁶*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}.

¹⁵⁴⁷*kaṇṇikāra*, *kaṇṇikāra* = 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.

¹⁵⁴⁸that is, Upāhana-dāyaka, supplying (as do some manuscripts) the elided “u”. “Shoe-donor”

¹⁵⁴⁹“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. Mañjaripūjaka¹⁵⁵⁰]

Fashioning a bunch¹⁵⁵¹ [of flowers,]
I went out onto¹⁵⁵² 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,¹⁵⁵³
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.

¹⁵⁵⁰“Offerer of a Bunch”

¹⁵⁵¹*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.

¹⁵⁵²lit., “entered into”

¹⁵⁵³fr. *joti*, “Star” or “Light” or “Splendour” or “Glory”

The legend of Mañjaripūjaka Thera is finished.

[258. Paṇṇadāyaka¹⁵⁵⁴]

On a Himalayan mountain,
I was a bark-clothed [ascetic],
subsisting on unsalted leaves,
self-controlled in terms of my needs.¹⁵⁵⁵ (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,¹⁵⁵⁶
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. Kuṭidāyaka¹⁵⁵⁷]

At that time the Sambuddha dwelt
at tree-root, wandering the woods.
Fashioning a hall of leaves, I
gave [it] for the Unconquered One.¹⁵⁵⁸ (1) [2531]

¹⁵⁵⁴“Leaf-Donor”

¹⁵⁵⁵*niyamesu saṅvuta*, lit., “self-controlled with regard to necessities”

¹⁵⁵⁶= *yad + atthiya*, “Whatever Meaning” (?)

¹⁵⁵⁷“Hut-Donor”

¹⁵⁵⁸I 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, Sabbathā-abhivassī.¹⁵⁵⁹ (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. Aggapupphiya¹⁵⁶⁰]

To give an *aggaja*¹⁵⁶¹ blossom,
I approached the Ultimate Man,
the Golden-Colored Sambuddha,
Sikhi, [who] like a heap of fire¹⁵⁶²
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*

¹⁵⁵⁹“[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.”

¹⁵⁶⁰“*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: “*Aggajam puppham ādāya ti aggaja-nāmakam puppham...*”

¹⁵⁶¹one 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*).

¹⁵⁶²*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,¹⁵⁶³
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, Aggapupphiya¹⁵⁶⁴
and the verses here are counted
as exactly forty plus one.

The Thomaka Chapter, the Twenty-Sixth

Padumukkhepa Chapter, the Twenty-Seventh

[261. Ākāsukkhīpiya¹⁵⁶⁵]

Taking two water-born flowers,¹⁵⁶⁶
I approached the Bull Among Men,
Siddhattha, gold-colored [Buddha],
traveling around the bazaar. (1) [2540]

¹⁵⁶³“Boundless”

¹⁵⁶⁴omitting *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.

¹⁵⁶⁵“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.

¹⁵⁶⁶*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 other¹⁵⁶⁷ 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,¹⁵⁶⁸
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 Ākāsuḅkhiḅiya Thera spoke these verses.

The legend of Ākāsuḅkhiḅiya Thera is finished.

[262. Telamakhiya¹⁵⁶⁹]

When Siddhattha, the Blessed One,
the Bull Among Men passed away,¹⁵⁷⁰
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 ruler¹⁵⁷¹ named Succhavi,¹⁵⁷²
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2547]

¹⁵⁶⁷lit., "and one"

¹⁵⁶⁸"Atmosphere-Wanderer"

¹⁵⁶⁹"Oil-Smeared"

¹⁵⁷⁰lit., "reached nirvana"

¹⁵⁷¹lit., "kṣatriyan"

¹⁵⁷²"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. Aḍḍhacandīya¹⁵⁷³]

A half-moon¹⁵⁷⁴ was given by me
at the tree¹⁵⁷⁵ rising up from earth,
at the feet of Blessed Tissa's
Bodhi, [a crocodile-bark tree].¹⁵⁷⁶ (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 Devapa¹⁵⁷⁷
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 Aḍḍhacandīya Thera spoke these verses.

The legend of Aḍḍhacandīya Thera is finished.

¹⁵⁷³“Half-Moon-er”

¹⁵⁷⁴the 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]

¹⁵⁷⁵the 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?).

¹⁵⁷⁶the Bodhi Tree of Tissa Buddha was *asana*, *Pentaptera tomentosa*, aka crocodile-bark tree, black murdah, Indian laurel, silver greywood, white chuglam.

¹⁵⁷⁷I 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. Araṇadīpiya¹⁵⁷⁸]

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,¹⁵⁷⁹
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. Biḷālidāyaka¹⁵⁸⁰]

In the Himalayan region,
there's a mountain named Romasa.¹⁵⁸¹
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]

¹⁵⁷⁸“Solitude Illuminator”

¹⁵⁷⁹“Eyes on All Sides” or “All-Seeing”

¹⁵⁸⁰“Tuberous-Root-Donor”. Cty glosses *biḷāli* as *āḷavaṃ*, “potato”

¹⁵⁸¹I 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. Macchadāyaka¹⁵⁸²]

On Candabhāgā River’s bank
I was an osprey¹⁵⁸³ at that time.
I brought¹⁵⁸⁴ 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.

¹⁵⁸²“Fish-Donor”

¹⁵⁸³*ukkusa*

¹⁵⁸⁴lit., “picking up” “taking up” “fishing out”

[267. Javahaṅsaka¹⁵⁸⁵]

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 Javahaṅsaka Thera spoke these verses.

The legend of Javahaṅsaka Thera is finished.

[268. Saḷalapupphiya¹⁵⁸⁶]

On Candabhāgā River's bank
I was a *kinnara*¹⁵⁸⁷ back then.
I saw the Buddha, Vipassi,
Surrounded by¹⁵⁸⁸ 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,

¹⁵⁸⁵“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.

¹⁵⁸⁶“*Saḷala*-Flower-er”. BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

¹⁵⁸⁷The *kinnara* (Sinh. *kandura*) has a human head and a horse’s body; “centaur”.

¹⁵⁸⁸lit., “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. Upāgatabhāsaniya¹⁵⁸⁹]

Amidst the Himalayan [mounts,]
there was a well-apportioned lake.
I was a demon¹⁵⁹⁰ in that place,
with low morals,¹⁵⁹¹ 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.

¹⁵⁸⁹“Speaker to One who has Arrived”

¹⁵⁹⁰*rakkhaso*

¹⁵⁹¹Reading *heṭṭhasiso* with BJTS for PTS *poṭṭhasiso*

[270. Taraṇiya¹⁵⁹²]

Vipassi Buddha,¹⁵⁹³ 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.¹⁵⁹⁴ (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

¹⁵⁹²“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?

¹⁵⁹³lit., Sambuddha

¹⁵⁹⁴lit., “I caused the World's Leader to cross”

Suvaṇṇabimbohana Chapter, the Twenty-Eighth

[271. Suvaṇṇabimbohaniya¹⁵⁹⁵]

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 ruler¹⁵⁹⁶ named Asama,¹⁵⁹⁷
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. Tilamuṭṭhidāyaka¹⁵⁹⁸]

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.¹⁵⁹⁹ (1) [2586]

While attending on the Teacher,
worshipping the Supreme Person,

¹⁵⁹⁵“Gold-Pillow-er”. The term (properly *bimbohana*) derives from the shape of the fruit of the *Bimbijala* tree, *Momordica monodelpha*, 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.

¹⁵⁹⁶kṣatriyan

¹⁵⁹⁷“Unique” or “Unmatched”

¹⁵⁹⁸“Sesame-handful Donor”

¹⁵⁹⁹*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. Caṅgoṭakiya¹⁶⁰⁰]

While dwelling amidst the mountains,
living off of [food from] the sea,
not wishing to fall backwards I
did make a donation, a box.¹⁶⁰¹ (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.

¹⁶⁰⁰“Box-er”

¹⁶⁰¹*caṅgoṭakam*, “box,” glossed here as *goṭuwak*, a cup-shaped container

The legend of Caṅgoṭakiya Thera is finished.

[274. Abbhañjanadāyaka¹⁶⁰²]

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,¹⁶⁰³ Meditator,¹⁶⁰⁴
Turner-back of All Delusion,
the Well-Wisher of Every World,¹⁶⁰⁵
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,¹⁶⁰⁶
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. Ekañjaliya¹⁶⁰⁷]

I gave an open dwelling place
to the Recluse, the Greatest Sage,
dwelling in [the shade of] a fig¹⁶⁰⁸

¹⁶⁰²“Unguent-Donor”

¹⁶⁰³*nippapañca*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

¹⁶⁰⁴*jjāyī* = practitioner of *jhanas* (levels of meditative achievement).

¹⁶⁰⁵*sabbalokahitesino*

¹⁶⁰⁶“Long and Little” (or something like “Long Drinking”?)

¹⁶⁰⁷“One Salute”

¹⁶⁰⁸*udumbara*, Sinh. *dimbul*

on a [well-]prepared¹⁶⁰⁹ mat of leaves. (1) [2600]

Raising my hands pressed together,¹⁶¹⁰
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,¹⁶¹¹
a wheel-turning king with great strength,
known as¹⁶¹² Eka-añjalika.¹⁶¹³ (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.

¹⁶⁰⁹or “fixed,” “established”

¹⁶¹⁰lit., “Raising up *añjali*”

¹⁶¹¹*manujâdhipo*, lit., “exerciser of power over those born of Manu.”

¹⁶¹²lit., “named,” “by name”

¹⁶¹³only slightly variant form with the same meaning as the this-life name, “One Salute”

[276. Potthadāyaka¹⁶¹⁴]

I gave a plastering¹⁶¹⁵ gift for
 the Gift-Worthy, Unexcelled One¹⁶¹⁶
 in the name of¹⁶¹⁷ the Great Sage, the
 Teacher, and the Teaching, and monks.¹⁶¹⁸ (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.

¹⁶¹⁴“Plastering Donor” (or perhaps to be read, “Bark-Donor,” see next note)

¹⁶¹⁵*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 vataḥ 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.

¹⁶¹⁶*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.

¹⁶¹⁷more lit., “with reference to,” “concerning,” *ārabbha*

¹⁶¹⁸*satthā* (= *Buddha*), *dhamma* and *saṅgha*, i.e., the Triple Gem.

[277. Citakapūjaka¹⁶¹⁹]

On Candabhāgā River's bank
 I was going with the current.
 I placed seven *māluvā*¹⁶²⁰ blooms
 [and performed] *pūjā* at a shrine.¹⁶²¹ (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,¹⁶²²
 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. Āluvadāyaka¹⁶²³]

On a Himalayan mountain
 flows the great Indus, beautiful.
 There I saw the Passionless One,
 the Radiant One,¹⁶²⁴ 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]

¹⁶¹⁹“Shrine-Worshipper”

¹⁶²⁰RD explains this as a “long creeper,” which is common enough in similes to be noticed in JPTS 1907, p. 123.

¹⁶²¹cty stipulates that he first constructed the shrine of sand, then worshipped it using the flowers in his *pūjā*.

¹⁶²²“Cared For” “Fostered” (or perhaps “Carers For,” “Fosterers”)

¹⁶²³“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.

¹⁶²⁴following 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. Ekapuṇḍarīka¹⁶²⁵]

The Self-Become, Bright [Buddha] then
was known by the name Romasa.¹⁶²⁶
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. Taraṇiya¹⁶²⁷]

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]

¹⁶²⁵“One White Lotus-er”

¹⁶²⁶Here this puzzling name is used of a Lonely Buddha.

¹⁶²⁷“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,¹⁶²⁸
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,
Caṅkot',¹⁶²⁹ Abbhañjam, Añjali,
Potthaka, Citaka, Māla,
Ekapuṇḍari, Setuna:
when the verses are counted by
wise people there are forty-two.

The Suvāṇṇabimbohana Chapter, the Twenty-Eighth

Paṇṇadāyaka Chapter, the Twenty-Ninth

[281. Paṇṇadāyaka¹⁶³⁰]

Sitting in a room made of leaves,
I am feeding on leaves as food.
Siddhattha [Buddha], the World's Torch,¹⁶³¹
the Physician for Every World,¹⁶³²
the Greatest Sage [then] did approach
me seated [in that room of leaves].

¹⁶²⁸“Fully Immersed”

¹⁶²⁹probably a typographical error; BJTS reads *Caṅgot'*

¹⁶³⁰“Leaf Donor”

¹⁶³¹*lokapajjoto*

¹⁶³²*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. Phaladāyaka¹⁶³³]

Rising up from meditation,¹⁶³⁴
[the Buddha]¹⁶³⁵ approached me for alms.
Same as the cosmic mountain,¹⁶³⁶ he
was like the bearer of the earth.¹⁶³⁷ (1) [2627]

Myrobalan¹⁶³⁸ [and] gooseberry,¹⁶³⁹
mango,¹⁶⁴⁰ rose-apple,¹⁶⁴¹ bahera,¹⁶⁴²

¹⁶³³“Fruit-Donor”. cf. #87, #127, #140, #305 (more? xxx)

¹⁶³⁴lit., “from *samādhi*”

¹⁶³⁵Suddhattha Buddha, as becomes clear in v. 3, and is confirmed by the dating of ninety-four aeons ago in v. 4.

¹⁶³⁶Sineru, Mt. Meru

¹⁶³⁷this extends the prior simile: “being the same as Mt. Meru” implies that he “upholds the earth,” a quality of the cosmic mountain.

¹⁶³⁸Sinh. *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.

¹⁶³⁹Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

¹⁶⁴⁰*amba*, *Magnifera indica*

¹⁶⁴¹Sinh. *damba*, *jambu*, *Syzygium samarangense*

¹⁶⁴²*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,¹⁶⁴³ markingnut,¹⁶⁴⁴ bel,¹⁶⁴⁵
 and the fruits of *phārusaka*¹⁶⁴⁶ —
 all of that was given by me,
 with a mind that was very clear,
 to Siddhattha [Buddha], Great Sage,
 the Pitier of Every World.¹⁶⁴⁷ (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,¹⁶⁴⁸ Ekajjha,¹⁶⁴⁹
 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. Paccuggamaniya¹⁶⁵⁰]

With a mind that was very clear,
 I went out and gave greetings to
 Siddhattha [Buddha], World's Torch,¹⁶⁵¹
 the Physician for Every World,¹⁶⁵²
 the Bull of Men, who had arrived
 like a lion in the forest,¹⁶⁵³

¹⁶⁴³*kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zizyphus Jujuba, Indian jujube or Chinese apple.

¹⁶⁴⁴*bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

¹⁶⁴⁵*billāṇ* = Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

¹⁶⁴⁶Sinh. *borāḷu damanu*, a species of Eugenia.

¹⁶⁴⁷*sabbalokānukampito*

¹⁶⁴⁸*kṣatriyan*

¹⁶⁴⁹"Together" (taking it fr. *ekajjhaṃ*)

¹⁶⁵⁰"Go and Meet-er"

¹⁶⁵¹*lokapajjotaṇ*; I sometimes take this as a non-epithet, "lighting up the world"

¹⁶⁵²*sabbalokatikicchakaṇ*

¹⁶⁵³lit., "like a lion which wanders about in the forest"

like a bull of the finest breed,
splendid like an arjuna tree.¹⁶⁵⁴ (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.¹⁶⁵⁵ (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. Ekapupphiya¹⁶⁵⁶]

At that time I was a goblin,¹⁶⁵⁷
[residing] at the southern gate.
I saw the Buddha, Stainless One,
[bright but cool] like a rayless sun.¹⁶⁵⁸ (1) [2638]

One flower was given by me
to Vipassi, the Chief of Men,
the Well-Wisher of Every World,¹⁶⁵⁹
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]

¹⁶⁵⁴*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.

¹⁶⁵⁵“Good Retinue”

¹⁶⁵⁶“One Flower-er”

¹⁶⁵⁷*pisāco*

¹⁶⁵⁸*vitaraṃsa*; 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*

¹⁶⁵⁹*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. Maghavapupphiya¹⁶⁶⁰]

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 worshipped¹⁶⁶¹ 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. Upaṭṭhāyaka¹⁶⁶²]

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 —

¹⁶⁶⁰"*Maghava*-Flower-er"

¹⁶⁶¹lit., "did *pūjā* to"

¹⁶⁶²"Servant"

service was provided by me
to Siddhattha [Buddha], Great Sage,
the Well-Wisher of Every World.¹⁶⁶³ (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,¹⁶⁶⁴
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. Apadāniya¹⁶⁶⁵]

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,

¹⁶⁶³ *sabbalokahitesino*

¹⁶⁶⁴ "Possessor of a Strong Army"

¹⁶⁶⁵ "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. Sattāhapabbajita¹⁶⁶⁶]

Honored and revered were the monks¹⁶⁶⁷
of Vipassi, the Blessed One.
Calamity'd befallen me;¹⁶⁶⁸
there was a family rift¹⁶⁶⁹ at home.¹⁶⁷⁰ (1) [2655]

Entering renunciation
in order to allay [my] grief,
I [spent] a week there blissfully,
desiring the Teacher's teaching.¹⁶⁷¹ (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,¹⁶⁷²
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.

¹⁶⁶⁶“Renouncer for a Week”

¹⁶⁶⁷lit., “Assembly,” the entire monastic community (*saṅgha*)

¹⁶⁶⁸lit., “calamity (*vyasana*) had arisen/been produced for me”

¹⁶⁶⁹lit., “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”

¹⁶⁷⁰*pure*, lit., “in the house”

¹⁶⁷¹lit., “in a state of desire for the *sāsana* [“Dispensation” “Religion”] of the Teacher”

¹⁶⁷²“Going Out Well”

[289. Buddhūpaṭṭhāyaka¹⁶⁷³]

Veṭambari¹⁶⁷⁴ 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,¹⁶⁷⁵
[who] were [all] called Samaṇūpaṭṭhāka,¹⁶⁷⁶
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. Pubbaṅgamaniya¹⁶⁷⁷]

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

¹⁶⁷³“Buddha-Server” or “Attendant on the Buddha”

¹⁶⁷⁴the name varies widely amongst the manuscripts, perhaps because it seems to have no discernible meaning, beyond being his father’s name.

¹⁶⁷⁵lit., kṣatriyans

¹⁶⁷⁶“Servant of the Monks”

¹⁶⁷⁷“Precedence-giver”

the Undisturbed One,¹⁶⁷⁸ Lucid One,¹⁶⁷⁹
[feeling well-]pleased by [their] own hands. (2) [2666]

[Their] Faults Destroyed,¹⁶⁸⁰ Defects Expelled,¹⁶⁸¹
they Did their Duty, Free of Fault,¹⁶⁸²
Pervading [all] with Loving Hearts,
Self-Become Ones, Unconquered Ones; (3) [2667]

remembering those Sambuddhas,¹⁶⁸³
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

¹⁶⁷⁸*anāvilāṇ*

¹⁶⁷⁹*vippasannaṇ*

¹⁶⁸⁰*khīṇāsava*, lit., “whose defilements (*āsavas*, “outflows”) had been destroyed,” that is, they were arahants

¹⁶⁸¹*vanta-dosa*, lit., “whose defects/anger/bad deeds had been vomited out”

¹⁶⁸²*anāsava*; the two epithets in the second line are positive statements of the two negative epithets in the first line.

¹⁶⁸³lit., “fully mindful of the Sambuddha”

Citapūjaka¹⁶⁸⁴ Chapter, the Thirtieth

[291. Citapūjaka¹⁶⁸⁵]

At that time I was a brahmin,
known by the name of Ajita.¹⁶⁸⁶
Wishing to do a sacrifice,¹⁶⁸⁷
I'd gathered various flowers. (1) [2671]

After seeing¹⁶⁸⁸ 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,¹⁶⁸⁹
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 Citapūjaka¹⁶⁹⁰ Thera spoke these verses.

The legend of Citapūjaka¹⁶⁹¹ Thera is finished.

[292. Pupphadhāraka¹⁶⁹²]

I was a bark-clothed [ascetic],
wearing deer-leather outer robes.

¹⁶⁸⁴BJTS reads Citaka°

¹⁶⁸⁵"Pyre-Worshipper;" BJTS reads Citaka°

¹⁶⁸⁶"Unconquered"

¹⁶⁸⁷lit., "desiring to sacrifice a fire sacrifice": *āhutiṃ yitthukāma*

¹⁶⁸⁸reading *disvā* with BJTS and PTS alternative for PTS *katvā*, "having made" or "making"

¹⁶⁸⁹"Well Lit Up" "Very Brilliant" "Hotly Burning"

¹⁶⁹⁰BJTS reads Citaka°

¹⁶⁹¹BJTS reads Citaka°

¹⁶⁹²"Flower-Bearer".

[I] had five special knowledges;¹⁶⁹³
a person who could stroke the moon. (1) [2676]

Seeing Vipassi, the World's Torch,¹⁶⁹⁴
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 Samantadharāṇa,¹⁶⁹⁵
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. Chattadāyaka¹⁶⁹⁶]

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.¹⁶⁹⁷ (2) [2682]

¹⁶⁹³lit., "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.

¹⁶⁹⁴*lokapajjotaṅ*

¹⁶⁹⁵"Holding up all Sides"

¹⁶⁹⁶"Umbrella Donor"

¹⁶⁹⁷lit., "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,¹⁶⁹⁸
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. Saddasañña¹⁶⁹⁹]

When the sun has not quite risen,
there is [still] abundant brightness¹⁷⁰⁰:
the arising within the world
of the Best Buddha, the Great Sage. (1) [2687]

I heard the sound [of him] there [then,]
but¹⁷⁰¹ 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,

¹⁶⁹⁸“Greatly Worthy,” echoing the “arahant” state subsequently achieved.

¹⁶⁹⁹“Sound-Perceiver.” Cf. #88, #317, #347{351}

¹⁷⁰⁰or “pleasure,” *pasādo vipulo ahū*

¹⁷⁰¹lit., “and,” *ca*

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2690]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[295. Gosānikkhepa¹⁷⁰²]

I laid down golden sandalwood¹⁷⁰³
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,¹⁷⁰⁴ an ultimate deed,
done well in a fine arena.
None but deeds done for the monks¹⁷⁰⁵
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 Suppatitthita.¹⁷⁰⁶ (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 Gosānikkhepa Thera spoke these verses.

The legend of Gosānikkhepa Thera is finished.

¹⁷⁰²“Laid Down Golden Sandalwood”

¹⁷⁰³lit., “golden [colored] sandalwood was spread out by me”

¹⁷⁰⁴*kāraṇ*

¹⁷⁰⁵*sangha*

¹⁷⁰⁶“Well-Established”

[296. Padapūjaka¹⁷⁰⁷]

On a Himalayan mountain,
 I was a *kinnara*¹⁷⁰⁸ back then.
 I saw the Buddha, Stainless One,
 [bright but cool] like a rayless sun¹⁷⁰⁹
 who had approached me at that time,
 Vipassi Buddha, World-Leader.
 And then I rubbed upon [his] feet
 sandalwood and also incense.¹⁷¹⁰ (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. Desakittiya¹⁷¹¹]

Back then I was a brahmin man
 whose name was Upasālaka.¹⁷¹²
 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.

¹⁷⁰⁷“Foot-Worshipper”

¹⁷⁰⁸the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; “centaur”.

¹⁷⁰⁹*vīṭaramsa*; 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*

¹⁷¹⁰a specific type of it, Sinh. *tuvaralā*, frankincense

¹⁷¹¹“Proclaimer in the Region”

¹⁷¹²“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. Saraṇagamaniya¹⁷¹³]

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.

¹⁷¹³"Refuge-Goer," cf. #23, #113, #356{359}.

[299. Ambapiṇḍiya]

I was a famous titan¹⁷¹⁴ [then,]
 known by the name of Romasa.¹⁷¹⁵
 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. Anusaṅsāvaka¹⁷¹⁶]

I saw Vipassi, the Victor,
 wandering about for alms food.
 I gave an owl's [measure of] food¹⁷¹⁷
 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,

¹⁷¹⁴Dānava = a kind of Asura

¹⁷¹⁵a recurrent name in *Apadāna*, of uncertain meaning

¹⁷¹⁶"Praiser" or more loosely "Singer of Praises"

¹⁷¹⁷BJTS 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 Anusaṅsāvaka Thera spoke these verses.

The legend of Anusaṅsāvaka Thera is finished.

The Summary:

Citaka and Pārīchatta,
Sadda, Gosīsanthara,
Pada, Padesa, Saraṇa,
Amba and Saṅsāvaka 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,
Tuvāra and Thomana too,
Ukkhepa, Sīsūpadhāna,
Paṇṇada and Citapūji:
in total all the verses here
[do number] four [times] one hundred
plus one more than fifty as well.¹⁷¹⁸

Twenty-five hundred [verses] all
[plus] seventy-two more than that:
three hundred *apadāna* [poems]
are counted by those who see truth.

The Third Hundred¹⁷¹⁹ is finished.

[301. Padumakesariya¹⁷²⁰]

[I lived]¹⁷²¹ in the Sage-assembly,¹⁷²²
a fierce *mātāṅga*¹⁷²³ elephant.

¹⁷¹⁸reading *cattāri ca satāṅgha* with BJTS for PTS *cattārīsa satāṅgha* (“forty hundred”); I take the total to be 451 for this century of legends

¹⁷¹⁹*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

¹⁷²⁰“Pink Lotus-Pollen-er”

¹⁷²¹lit., “formerly,” “in the past;” *pubbe*

¹⁷²²*isisaṅgha*. Cty equates these Sages (*isi*) with Paccekabuddhas, as becomes explicit in v. 2

¹⁷²³See #1, v. 25 [164]. Or glossary?

Feeling pleasure for the Sages¹⁷²⁴
I sprinkled [some] lotus pollen.¹⁷²⁵ (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. Sabbagandhiya¹⁷²⁶]

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 ruler¹⁷²⁷ named Sucela,¹⁷²⁸
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2723]

¹⁷²⁴*mahesiṇaṇ 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.

¹⁷²⁵cty explains that he sprinkled this *reṇu* (pollen, dust) of lotus flowers on the Paccekabuddhas, presumably whilst they were meditating.

¹⁷²⁶“Every [Good] Scent” or “All-Perfumed”

¹⁷²⁷kṣatriyan

¹⁷²⁸“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. Paramannadāyaka¹⁷²⁹]

I saw the Buddha, Vipassi,
the World's Best, the Bull among Men,
shining like a dinner-plate tree,¹⁷³⁰
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-rice¹⁷³¹ [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.

¹⁷²⁹“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.”

¹⁷³⁰*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.

¹⁷³¹lit., “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. Dhammasañña¹⁷³²]

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.¹⁷³³ (1) [2729]

At that moment the Blessed One,
Honored by the Monks' Assembly,
was preaching the Four Noble Truths,
uttering [his] majestic¹⁷³⁴ speech. (2) [2730]

Preaching by means of summary
and also extended discourses,
the Sambuddha, Covers Removed,¹⁷³⁵
purified¹⁷³⁶ 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.¹⁷³⁷ (5) [2733]

In the thirty-third aeon hence
there was one ruler of people,
known by the name of Sutava,¹⁷³⁸
a wheel-turning king with great strength. (6) [2734]

The four analytical modes,
and these eight deliverances,

¹⁷³²"Perceiver of the Teaching"

¹⁷³³I take the BJTS vocatives here as typos

¹⁷³⁴*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"

¹⁷³⁵*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.

¹⁷³⁶*nibbāpesi*, could also be "extinguished," "quenched"

¹⁷³⁷following BJTS in reading *dhmma-saññā* for PTS *dhmma-dāna*, "giving the Teaching." Though the latter comes to label important forms of practice, here it would be odd, since the protagonist is the recipient rather than the agent of the Teaching.

¹⁷³⁸"Hearer"

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2735]

Thus indeed Venerable Dhammasañña Thera spoke these verses.

The legend of Dhammasañña Thera is finished.

[305. Phaladāyaka¹⁷³⁹]

On Bhāgīrathī¹⁷⁴⁰ 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.¹⁷⁴¹
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. Sampasādaka¹⁷⁴²]

“Praise to you, O Buddha-Hero!
You are the Clear One everywhere.
Calamity's befallen me;
become the refuge for this me.” (1) [2740]

¹⁷³⁹“Fruit Donor.” cf. #87, #127, #140, #282 (more? xxx)

¹⁷⁴⁰this is the BJTS spelling; PTS gives *Bhāgīrasī*

¹⁷⁴¹*vitaraṃsa*

¹⁷⁴²“Great Pleasure-er”

Siddhattha [Buddha], in the world
 the Peerless One,¹⁷⁴³ explained to [me]:¹⁷⁴⁴
 “The [Monks’] Assembly, ocean-like,
 is without measure, unexcelled.
 Bring your heart pleasure in the monks¹⁷⁴⁵
 and plant the seed of happiness
 there in that field which has no flaws,
 which provides fruit without limit.”¹⁷⁴⁶ (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!¹⁷⁴⁷ (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.

¹⁷⁴³*loke appaṭipuggalo*

¹⁷⁴⁴lit., “to him,” *tassa*, from the *tassa me* in the prior verse.

¹⁷⁴⁵lit., “in the Assembly (*saṅghe*)”

¹⁷⁴⁶*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*

¹⁷⁴⁷taking the redundancy (*vehāsam nabham*) as emphatic

[307. Ārāmadāyaka¹⁷⁴⁸]

A garden was planted by¹⁷⁴⁹ me
 for Siddhattha, the Blessed One.
 When birds were roosting in the trees
 [and they'd come to produce] thick shade,¹⁷⁵⁰
 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.¹⁷⁵¹ (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.¹⁷⁵² (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,¹⁷⁵³
 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.

¹⁷⁴⁸“Garden Donor”

¹⁷⁴⁹reading *mayā* with BJTS for PTS *mama*

¹⁷⁵⁰BJTS 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.

¹⁷⁵¹lit., “I dedicated the gift,” *dānam pariṇāmayiṅ*

¹⁷⁵²i.e., in the cycle of reincarnation, *bhave*

¹⁷⁵³“Softly Cool”

[308. Anulepadāyaka¹⁷⁵⁴]

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. Buddhasañña¹⁷⁵⁵]

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,

¹⁷⁵⁴“Ointment Donor”

¹⁷⁵⁵“Buddha-Perceiver”

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2762]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

[310. Pabbhāradāyaka¹⁷⁵⁶]

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*¹⁷⁵⁷ cent-*bheṇḍu*¹⁷⁵⁸ [large]
sacrifice post¹⁷⁵⁹ will come to be,
made out of gold, covered in flags;
a not small [group of] gems as well.”
Having given a mountain cave,¹⁷⁶⁰
I joyed an aeon in heaven. (2-3) [2764-2765]

In the thirty-second aeon
[lived] the ruler¹⁷⁶¹ named Susuddha,¹⁷⁶²
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.

¹⁷⁵⁶“Donor of a Mountain Cave”

¹⁷⁵⁷here 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”.

¹⁷⁵⁸following 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.

¹⁷⁵⁹*yūpa*, a “sacrificial post” symbolizing religious, political, economic power.

¹⁷⁶⁰lit., “having given a mountain-cave gift”

¹⁷⁶¹*kṣatriyan*

¹⁷⁶²“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,¹⁷⁶³ are one less than fifty.

The Padumakesariya Chapter, the Thirty-First

Ārakkhadāyaka¹⁷⁶⁴ Chapter, the Thirty-Second

[31. Ārakkhadāyaka¹⁷⁶⁵]

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.¹⁷⁶⁶ (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.

¹⁷⁶³or “are said to be” “are declared to be”

¹⁷⁶⁴This 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

¹⁷⁶⁵“Protection Giver”

¹⁷⁶⁶lit., “is my attainment of the destruction of the outflows (*āsava*),” a much more technical way of saying the same thing.

[312. Bhojanadāyaka¹⁷⁶⁷]

Of good birth like a *sal* tree's¹⁷⁶⁸ bough,
 rising up like a drumstick tree,¹⁷⁶⁹
 [streaking] the sky like Indra's bolt,¹⁷⁷⁰
 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 thanks¹⁷⁷¹ for that:
 "let it be born as fruit for you,
 as [you're] reborn in existence."¹⁷⁷² (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,¹⁷⁷³
 a wheel-turning king with great strength,
 possessor of the seven gems. (5) [2775]

The four analytical modes,
 and these eight deliverances,

¹⁷⁶⁷"Food Donor"

¹⁷⁶⁸ = *sāla*, *shorea robusta*

¹⁷⁶⁹*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)

¹⁷⁷⁰*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 *ṛlaṭṭhi*] 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.

¹⁷⁷¹*anumodi*

¹⁷⁷²lit., "in existence," in the cycle of reincarnation, *bhave*

¹⁷⁷³"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. Gatasañña¹⁷⁷⁴]

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.¹⁷⁷⁵ (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 Gatasañña Thera spoke these verses.

The legend of Gatasañña Thera is finished.

[314. Sattapadumiya¹⁷⁷⁶]

I was a brahmin, Nesāda,¹⁷⁷⁷
dwelling on a riverbank [then].
I swept out the hermitage [there,]
with lotus flowers [as my broom]. (1) [2781]

¹⁷⁷⁴“Perceived [Buddha] Gone”

¹⁷⁷⁵lit., “going on a journey to the three-fold gods”

¹⁷⁷⁶“Seven Lotus-er.” This spelling follows BJTS; PTS reads *Sattapaduminya*, “Seven Lotus Ponds,” which the context does not support.

¹⁷⁷⁷“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.¹⁷⁷⁸ (2) [2782]

Going to meet the Sambuddha,
Siddhattha, Leader of the World,
I brought him to the hermitage
and spread lotuses and lilies.¹⁷⁷⁹ (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*,¹⁷⁸⁰
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*¹⁷⁸¹]

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.

¹⁷⁷⁸lit., "Joy [or laughter] came into being for me"

¹⁷⁷⁹lit., "excellent water-born flowers"

¹⁷⁸⁰"Excellent Trees"

¹⁷⁸¹"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,¹⁷⁸²
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*¹⁷⁸³]

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.¹⁷⁸⁴
Confidently pressing my hands,
I praised the Leader of the World. (2) [2794]

Throughout the entire day¹⁷⁸⁵ I praised
the Buddha, the World's Chief Leader.
Happy, [and] with a happy heart,
I uttered this speech at that time: (3) [2795]

¹⁷⁸²*sabbena tena kusalena*

¹⁷⁸³“Throne-praiser”

¹⁷⁸⁴it 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.

¹⁷⁸⁵*divasabhāgaṇ*, lit., “during the daytime [part of the day, as opposed to the nighttime part of it]”

“Praise to you, O Well-Bred Person!¹⁷⁸⁶
 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,¹⁷⁸⁷
 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,¹⁷⁸⁸
 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. Saddasañña¹⁷⁸⁹]

The Great Hero, Beautiful One,¹⁷⁹⁰
 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],

¹⁷⁸⁶*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

¹⁷⁸⁷*nimitta-karaṇa* = *nimittagāhiṇ*, lit., “because of outward signs” “following external desires”

¹⁷⁸⁸“Incomparable” or “Without Equal”

¹⁷⁸⁹“Sound-Perceiver.” Cf. #88, #294, #347{351}

¹⁷⁹⁰*sudassana*

wishes of good for gods and men.¹⁷⁹¹ (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 Saddasaññaaka Thera spoke these verses.

The legend of Saddasaññaaka Thera is finished.

[318. Tiraṅsiya¹⁷⁹²]

On a mountainside, Siddhattha,
like a lion which is well-born,
had lit up all the directions,
like a fire-mass¹⁷⁹³ 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,¹⁷⁹⁴
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,¹⁷⁹⁵

¹⁷⁹¹reading *asaṃso devamānuse* with BJTS for PTS *āsi sadevamānuse* so ("He was with gods and men"?)

¹⁷⁹²"Three Rays"

¹⁷⁹³or "column of fire"

¹⁷⁹⁴*sāvakuttamaṇ*, which I follow BJTS gloss in treating as a Buddha-epithet.

¹⁷⁹⁵lit., "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.¹⁷⁹⁶
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,¹⁷⁹⁷
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 Tiraṅsiya Thera spoke these verses.

The legend of Tiraṅsiya Thera is finished.

[319. Kandalīpupphiya¹⁷⁹⁸]

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.¹⁷⁹⁹ (1) [2814]

Wandering along the Indus,
I saw Siddhattha, the Victor,
sitting down in meditation¹⁸⁰⁰
like a lotus flower in bloom. (2) [2815]

¹⁷⁹⁶lit., "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.

¹⁷⁹⁷"Knowledge-Bearer"

¹⁷⁹⁸"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".

¹⁷⁹⁹i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.

¹⁸⁰⁰lit., "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 *mātāṅga* 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. Kumudamāliya¹⁸⁰¹]

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,

¹⁸⁰¹“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,
Pupphāsani, Santhavaka,
Saddasañi, Tiraṅsiya,
Kandali and Komudi too:
there are fifty-seven verses.

The Ārakkhadāya Chapter, the Thirty-Second

Ummāpupphiya Chapter, the Thirty-Third

[321. Ummāpupphiya¹⁸⁰²]

I saw the Ultimate Person,
Siddhattha, the Unconquered One,
Attentive One, He Who Attained,
sitting down¹⁸⁰³ in meditation. (1) [2825]

Having gathered [blue] flax¹⁸⁰⁴ 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]

¹⁸⁰²“[Blue] Flax-Flower-er.” cf. #145.

¹⁸⁰³*samādhinā upaviṭṭham* fr *upavisati* (reading BJTS for PTS *upāviṭṭham*)

¹⁸⁰⁴*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,¹⁸⁰⁵
 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. Pulinapūjaka¹⁸⁰⁶

Splendid like an arjuna [tree],
 like a bull of the finest breed,
 shining forth like the morning star,¹⁸⁰⁷
 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]

Gathering¹⁸⁰⁸ [some] very clean sand,
 I spread [it] on the path he took,
 having carried¹⁸⁰⁹ [it] in¹⁸¹⁰ 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]

¹⁸⁰⁵“Covered on all Sides”

¹⁸⁰⁶“Sand-Giver,” cf. #27 (where the name is spelled *Puḷina*°)

¹⁸⁰⁷*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.

¹⁸⁰⁸*gayha*

¹⁸⁰⁹*gahetvāna*

¹⁸¹⁰lit., “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. Hāsajanaka¹⁸¹¹]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.¹⁸¹²
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.¹⁸¹³
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. Saññasāmika¹⁸¹⁴]

I was [only] seven years old,¹⁸¹⁵
a learned master of mantras.

¹⁸¹¹“Laughter-Knower”

¹⁸¹²I 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”.

¹⁸¹³lit., “laughter was produced for me”

¹⁸¹⁴“Mastered through Perception”

¹⁸¹⁵lit., “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,¹⁸¹⁶
they are kept for sacrificing. (2) [2842]

Like beaten¹⁸¹⁷ [gold] atop a forge,¹⁸¹⁸
[burning bright] like cedar charcoal,¹⁸¹⁹
like the sun [when it] is rising,
like the moon on the fifteenth day,¹⁸²⁰
Siddhattha, Goal of All Success,
Worshipped¹⁸²¹ by the Triple World, Friend,¹⁸²²
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,¹⁸²³
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,

¹⁸¹⁶reading *sārathambh-upanītāni* with BJTS for PTS *sārasmiṇ hi upatāni* (“brought on a post”)

¹⁸¹⁷*pahaṭṭaṇ*, BJTS reads *pahaṭṭhaṇ* with the same meaning.

¹⁸¹⁸*ukkāmukhaṇ*, the “mouth” (receiving or discharging end) of a furnace or forge, a goldsmith’s smelting pot.

¹⁸¹⁹*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.

¹⁸²⁰i.e., when it is full, *puṇṇamāse va candimā*

¹⁸²¹*mahita*

¹⁸²²*hito*, lit., “Friendly One”

¹⁸²³reading *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.¹⁸²⁴ (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. Nimittasaññaka¹⁸²⁵]

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,

¹⁸²⁴*gato*, lit., “was gone”

¹⁸²⁵“Perceiver of the Signs”

[who] was named Araññasatta,¹⁸²⁶
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 Nimittasaññaaka Thera spoke these verses.

The legend of Nimittasaññaaka Thera is finished.

[326. Annasaṅsāvaka¹⁸²⁷]

Causing the Sambuddha to stay¹⁸²⁸ —
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 Annasaṅsāvaka Thera spoke these verses.

The legend of Annasaṅsāvaka Thera is finished.

¹⁸²⁶“Forest-Creature”

¹⁸²⁷“Food-Streamer”

¹⁸²⁸lit., “to pass time,” to “be bent towards [me]”

[327. Nigguṇḍipupphiya¹⁸²⁹]

When according to [his] lifespan,
 a god falls from the world,¹⁸³⁰
 three sayings¹⁸³¹ get emitted [then,]
 [in] the rejoicing of the gods. (1) [2863]¹⁸³²
 “From here, sir,¹⁸³³ go to a good state,
 in the company of people.
 Becoming human do obtain
 great faith in the Excellent Truth.¹⁸³⁴ (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 deeds¹⁸³⁵ with [your] body,
 [and doing] much good with [your] speech;
 doing good with [your] mind [as well,]
 [be] free of hate and attachment.¹⁸³⁶ (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,¹⁸³⁷
 [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,

¹⁸²⁹“Nigguṇḍi-Flower-er.” Cf. #205, above. Here PTS spells through nearly certain error *Nigguṇḍhi*. I follow the BJTS reading here. *Nigguṇḍi* is a kind of tree, *Vitex negunda*. Sinh: *nika*, Engl. “chaste tree,” “Chinese chaste tree” “five-leaved chaste tree” “horseshoe vitex”.

¹⁸³⁰or body (*kāyā*); this reading follows BJTS

¹⁸³¹lit., sounds, objects of hearing

¹⁸³²vv. 1-10 plus the first two feet of v. 11 here precisely parallel the same verses of #187, above.

¹⁸³³*bho*, BJTS glosses *pinvata* (“O meritorious one”)

¹⁸³⁴*saddhamme*

¹⁸³⁵*kusalaṇ*

¹⁸³⁶lit., “[be a person] who is not one with ill-will, [one who is] free of attachment.”

¹⁸³⁷reading *devā devaṃ yadā vidū cavantaṃ* with BJTS for PTS *devadevaṇ yadā viduṇ*

known by the name of Sumana,¹⁸³⁸
 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.¹⁸³⁹ (8-9) [2870-2871]

The Twelfth Recitation Portion¹⁸⁴⁰
 Having listened to his words I
 made [my] heart pleased in the Buddha.
 Having saluted that hero¹⁸⁴¹
 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.¹⁸⁴² (11) [2873]

Having fallen from that body
 I was reborn in Thirty-Three.¹⁸⁴³
 Within that [heaven], then, for me,
 mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiṅsa [too,]
 I¹⁸⁴⁴ came in to a mother's womb.
 Coming out from [that] womb I knew
 [the diff'rence between] black and white.¹⁸⁴⁵ (13) [2875]

Being [only] seven years old,
 I entered the park-hermitage¹⁸⁴⁶

¹⁸³⁸“Cheerful” or “Good-Minded”

¹⁸³⁹*atthadhammānusāsivā*

¹⁸⁴⁰only in BJTS.

¹⁸⁴¹here is the primary divergence, itself quite small, from the parallel passage in #187

¹⁸⁴²accepting 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.”

¹⁸⁴³Tidasa, the heaven of the (roughly) thirty gods, equivalent to Tāvatiṅsa

¹⁸⁴⁴reading *samokkamiṅ* with BJTS for PTS *samokkamaṅ*, which would be a more impersonal still “there was a coming into a mother's womb”

¹⁸⁴⁵*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.

¹⁸⁴⁶*ārāma*, any of a number of places, so-designated, where the Buddha dwelt (and where many

of Gotama, the Blessed One,
the Śākya Son, the Neutral One. (14) [2876]

When the dispensation had spread
[and] the Teaching¹⁸⁴⁷ was popular,¹⁸⁴⁸
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.¹⁸⁴⁹ (17) [2879]

Being [only] seven years old,
I went forth into homelessness.
He who looked after the Buddha
was the follower Ānanda,¹⁸⁵⁰
perfectly behaved, resolute,
mindful and very learned too.
He took charge of the Brilliant One,¹⁸⁵¹
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 Sāvatti in the present instance (v. 16) this would likely be the *ārāma* donated by Anāthapiṇḍika, in the Jetavāna.

¹⁸⁴⁷*pāvācāna* = *dharmā*, the "Good Word"

¹⁸⁴⁸*bahujāñña*, "of the populace," "among the multitude"

¹⁸⁴⁹*samāya*. 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*).

¹⁸⁵⁰lit., "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.

¹⁸⁵¹taking *mahājutiṅ* as a Buddha-epithet.

“Gathering *niggunḍi*¹⁸⁵² blossoms
I placed them on the lion-throne
of Padumuttara Buddha,
the Lord of Biped, 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,¹⁸⁵³
royal¹⁸⁵⁴ lords of men numbered in
crore-hundred-trillions and hundred-
trillion-hundred-trillions, eight each.¹⁸⁵⁵ (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. Sumanāveliḍa¹⁸⁵⁶]

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,

¹⁸⁵²PTS *niggunḍhi*

¹⁸⁵³lit., “in the twenty-five-thousandth of the aeons”

¹⁸⁵⁴lit., kṣatriyan

¹⁸⁵⁵the 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

¹⁸⁵⁶“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 offered¹⁸⁵⁷
to the Best Buddha, Neutral One?” (3) [2890]

Because of that mental pleasure,
I was reborn in Nimmāna.¹⁸⁵⁸
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 reviling¹⁸⁵⁹
of self-controlled ascetics done
by me by means of [my] body,
nor¹⁸⁶⁰ with [my] speech [nor] through my mind. (6) [2893]

Because of that good behavior
[and my] mental resolution,¹⁸⁶¹
I am honored¹⁸⁶² 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,¹⁸⁶³ Sahassāra,¹⁸⁶⁴
wheel-turning monarch with great strength,
possessor of the seven gems. (9) [2896]

The four analytical modes,
and these eight deliverances,

¹⁸⁵⁷lit., “made a *pūjā*, *pūjitaṅ*”

¹⁸⁵⁸Nirmānarati, a heaven wherein, as its name implies, one delights in form.

¹⁸⁵⁹reading *akkositaṅ* with BJTS for PTS *uṭṭhāhitaṅ* (“exertion”)

¹⁸⁶⁰*uda* as enclitic, “or”

¹⁸⁶¹lit., “the resolutions (or aspirations) of [my] mind (or heart)”

¹⁸⁶²*pūjita*

¹⁸⁶³lit., “kṣatriyan”

¹⁸⁶⁴“Thousand-Spoked” or “Sun”

six special knowledges mastered,
[I have] done what the Buddha taught! (10) [2897]

Thus indeed Venerable Sumanāveliṅga Thera spoke these verses.

The legend of Sumanāveliṅga Thera is finished.

[329. Pupphacchattiya¹⁸⁶⁵]

Bringing water-born lotuses,¹⁸⁶⁶
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,¹⁸⁶⁷
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!¹⁸⁶⁸ (5) [2902]

When the Man-God¹⁸⁶⁹ 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,

¹⁸⁶⁵“Flower-Umbrella-er”

¹⁸⁶⁶here 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...

¹⁸⁶⁷*bhikkhusaṅghe t̥hito*

¹⁸⁶⁸here as in #306 above I take the redundancy (*vehāsam nabham*) as emphatic

¹⁸⁶⁹*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,¹⁸⁷⁰
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. Saparivārachattadāyaka¹⁸⁷¹]

Padumuttara, World-Knower,
Sacrificial Recipient,
was raining down the *Dhamma*-rain
like the rainwaters from¹⁸⁷² 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-built¹⁸⁷³ 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,

¹⁸⁷⁰“Crest of the Water”

¹⁸⁷¹“Donor of Umbrella with Retinue”

¹⁸⁷²lit., “in”

¹⁸⁷³reading *susaṅghahita* with BJTS for PTS *susaṅghahita* (“very friendly to the assembly”), and following BJTS gloss here.

sitting in the monks' Assembly,¹⁸⁷⁴
[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,¹⁸⁷⁵ delighting the mind. (11) [2917]

When I go out from [that] mansion,
a white umbrella is carried.¹⁸⁷⁶
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,

¹⁸⁷⁴*bhikkhusaṅghe*

¹⁸⁷⁵*abbhugataṃ*

¹⁸⁷⁶lit., “is carried at that time”

I went on to the Thirty-Three.¹⁸⁷⁷
 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,¹⁸⁷⁸
 a brahmin master of mantras.
 Bringing a crystal¹⁸⁷⁹ umbrella
 , gifted the chief follower. (16) [2922]

The great hero, the great speaker
 Sāriputta expressed [his] thanks.¹⁸⁸⁰
 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]

¹⁸⁷⁷*tidasāṇ purāṇ*, lit., “the city of the Thirty,” = Tāvatiṃsa

¹⁸⁷⁸“Very Joyful”

¹⁸⁷⁹reading *phalikaṃ* with BJTS and PTS alternative for PTS *phalitaṇ*, “in fruit” (maybe “decorated with fruit”?)

¹⁸⁸⁰*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 Sapparivārachattadāyaka Thera spoke these verses.

The legend of Sapparivārachattadāyaka Thera is finished.

The Summary:

Ummāpupphi and Pulina,
Hāsa, Sañña, Nimittaka,
Saṅsāvaka and Nigguṇḍi,¹⁸⁸¹
Sumana, Pupphachattaka,
and Suparivāracchatta:
one hundred plus seven verses.

The Ummāpupphiya Chapter, the Thirty-Third

Gandhathūpiya¹⁸⁸² Chapter, the Thirty-Fourth

[331. Gandhathūpiya¹⁸⁸³]

I gave a scented stupa for
Siddhattha [Buddha], Blessed One,
enveloped by jasmine flowers
as befitted the Sambuddha.¹⁸⁸⁴ (1) [2931]

The Sambuddha, the World's Leader,
was like a costly thing of gold,
bright like a blue water lily,¹⁸⁸⁵
blazing up like a fire-altar. (2) [2932]

¹⁸⁸¹PTS reads *Nigguṇḍhi*

¹⁸⁸²PTS 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.

¹⁸⁸³“Scented-Stupa-er.” Cf. #95, with which there has obviously been some conflation, it being nearly identical.

¹⁸⁸⁴lit., “the Buddha”

¹⁸⁸⁵*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: Udakapūjaka¹⁸⁸⁶}¹⁸⁸⁷

[I saw] the Golden Sambuddha
 going in the path of the wind,

¹⁸⁸⁶“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]).

¹⁸⁸⁷up 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,¹⁸⁸⁸
blazing up like a fire-altar.¹⁸⁸⁹ [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,¹⁸⁹⁰
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,¹⁸⁹¹
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.

¹⁸⁸⁸ *ghata-āsana*, presumably where oil oblations are made

¹⁸⁸⁹ *huta-āsana*, where sacrifices are offered into the fire

¹⁸⁹⁰ lit., “for the Biped-Lord”

¹⁸⁹¹ “Thousand Kings”

{*333, BJTS only: Punnāgapupphiya¹⁸⁹²}

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel tree¹⁸⁹³ 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,¹⁸⁹⁴
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,¹⁸⁹⁵
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: Ekadussadāyaka¹⁸⁹⁶}

In the city, Hamsavatī,
I was a grass-bearer [back then].
I am living by bearing grass,
and by that I feed [my] children. [2949]

¹⁸⁹²*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

¹⁸⁹³*punnāga*

¹⁸⁹⁴lit., "in sand"

¹⁸⁹⁵= *tama* (darkness) plus *ūna-da* (less, reduced)?

¹⁸⁹⁶"One-Cloth-Donor"

The Victor, Padumuttara,
 was the Master of Everything.¹⁸⁹⁷
 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;¹⁸⁹⁸
 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 thousand¹⁸⁹⁹ 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.

¹⁸⁹⁷lit., “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.

¹⁸⁹⁸*niraya-samphassa*, lit., “contact with hell” “touching of hell” “experience of hell”

¹⁸⁹⁹amending *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,¹⁹⁰⁰
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],¹⁹⁰¹
[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 was¹⁹⁰² one of golden color,
transmigrating from birth to birth.¹⁹⁰³ [2964]

[One] result of that single cloth:
no ruination anywhere.¹⁹⁰⁴
This one [will be my] final life;
[that] now is bearing fruit for me. [2965]

In the hundred thousand aeons

¹⁹⁰⁰*jalajuttamanāma*

¹⁹⁰¹lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduplicated to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.

¹⁹⁰²lit., "having been"

¹⁹⁰³the 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.

¹⁹⁰⁴lit., "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.}¹⁹⁰⁵ Phussitakammiya¹⁹⁰⁶]

The Sambuddha named Vipassi,
the World's Best, the Bull among Men,
dwelt in the monks' hermitage¹⁹⁰⁷ [then],
together with the arahants.¹⁹⁰⁸ (1) [2969]

Vipassi, Leader of the World,
went out from the hermitage door
with those devoid of defilements,¹⁹⁰⁹
[who numbered] eight hundred thousand. (2) [2970]

I was then dressed in a deer-hide,
and also wore clothes made of bark.
Carrying safflower¹⁹¹⁰ water,

¹⁹⁰⁵ *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.

¹⁹⁰⁶ "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*^o throughout, and reads the name *Phusitakampiya*, "Rain Shaker" or "Shaken by Rain".

¹⁹⁰⁷ *saṅghārāma*

¹⁹⁰⁸ lit., "together with those without defilements," *khīṇāsavehi*

¹⁹⁰⁹ *khīṇāsavehi*, i.e., arahants.

¹⁹¹⁰ *kusumbha + odaka*, water infused with safflower, *Carthamus tinctorius*, used for dyeing 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,¹⁹¹¹
I sprinkled it on the Buddha. (4) [2972]

Due to that deed, the Sambuddha
known by the name Supreme Lotus,¹⁹¹²
after praising [that] deed of mine,
went according to [his] wishes. (5) [2973]

There were five thousand [scented] drops,
which I offered¹⁹¹³ 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.¹⁹¹⁴ (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."¹⁹¹⁵ (8) [2976]

Whether I have become a god,
or likewise [whether] I'm a man,
it's as though drops are¹⁹¹⁶ raining forth
a fathom¹⁹¹⁷ in all directions.¹⁹¹⁸ (9) [2977]

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 pān*, "milk-sandal-water".

¹⁹¹¹I 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.

¹⁹¹²*jalajuttamanāmaka*

¹⁹¹³lit. "with which I did *pūjā*"

¹⁹¹⁴though 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?

¹⁹¹⁵BJTS *Phusita*; "[water] drop"

¹⁹¹⁶lit., "it's as though a drop is"

¹⁹¹⁷*vyāma*

¹⁹¹⁸lit., on all sides

My existence is opened up,¹⁹¹⁹
 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.¹⁹²⁰
 After smelling¹⁹²¹ that scent they know,
 "Phussita¹⁹²² 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 Phussitakammiya¹⁹²³ Thera spoke these verses.

The legend of Phussitakammiya¹⁹²⁴ Thera is finished.

¹⁹¹⁹*ugghāṭitā*

¹⁹²⁰lit., "meritorious karma" or "meritorious deeds," *puññakamma-samaṅgināṃ*

¹⁹²¹*ghatvāna*. I follow BJTS Sinhala gloss (and the obvious context) in this translation.

¹⁹²²BJTS *Phusita*

¹⁹²³BJTS reads *Phusitakampiya*

¹⁹²⁴BJTS reads *Phusitakampiya*

[333. {336.}¹⁹²⁵ Pabhaṅkara¹⁹²⁶]

In deep forest which was crowded
with wild beasts there was a stupa¹⁹²⁷
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 were¹⁹²⁸ 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.¹⁹²⁹
[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]

¹⁹²⁵ *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.

¹⁹²⁶ "Light-Maker"

¹⁹²⁷ *cetiya*, could also be some other sort of shrine but vv. 3-4 makes clear that it is imagined as a stupa.

¹⁹²⁸ lit., "by means of," "through". We might say "by birth" or "in the family business"

¹⁹²⁹ *jānantassa guṇāguṇaṇ*, 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,¹⁹³⁰
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,¹⁹³¹
it gets removed all by itself. (12) [2995]

I do not get the itch,¹⁹³² ringworm,¹⁹³³
rashes,¹⁹³⁴ abscesses,¹⁹³⁵ leprosy,¹⁹³⁶
epilepsy¹⁹³⁷ [and] scabies¹⁹³⁸ [too]:
that's¹⁹³⁹ the fruit of cleaning [stupas]. (13) [2996]

Another miracle for me:
after I had cleaned¹⁹⁴⁰ the stupa,¹⁹⁴¹
I was not conscious of pimples
or spots produced on my body. (14) [2997]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴²

¹⁹³⁰lit., "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.

¹⁹³¹lit., "with [my] meritorious karma," *puññakammena*

¹⁹³²*kaṇḍu*. BJTS reads *kacchu*, with the same meaning.

¹⁹³³*daddu*

¹⁹³⁴*kuṭṭha*

¹⁹³⁵*gaṇḍa*

¹⁹³⁶*kilāsa*

¹⁹³⁷*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.

¹⁹³⁸*vitacchikā*

¹⁹³⁹I take the PTS *idhaṇ* here as a typographical error, following BJTS in reading the expected *idaṇ*

¹⁹⁴⁰reading *sodhite* with BJTS (and PTS alt, and the subsequent verses here in the same form) for PTS (and BJTS alt) *sodhane*, "cleaning"

¹⁹⁴¹lit., "when I had cleaned the Buddha's stupa"

¹⁹⁴²lit., "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,¹⁹⁴³
every place where I am living
is gold-colored and very bright. (16) [2999]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁴
displeasing things are avoided,
[and] things which are pleasing appear. (17) [3000]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁵
my mind is [always very] pure,
one-pointed, very attentive. (18) [3001]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁶
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.

¹⁹⁴³lit., "when I had cleaned the Buddha's stupa"

¹⁹⁴⁴lit., "when I had cleaned the Buddha's stupa"

¹⁹⁴⁵lit., "when I had cleaned the Buddha's stupa"

¹⁹⁴⁶lit., "when I had cleaned the Buddha's stupa"

[334. {337.}¹⁹⁴⁷ Tiṇakuṭidāyaka¹⁹⁴⁸]

In the city, Bandumatī,
I was one who worked for others.
[Though] bound in service to others,
I looked not for another's rice.¹⁹⁴⁹ (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;¹⁹⁵⁰
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.¹⁹⁵¹
After begging [him] for [some] work,¹⁹⁵²
I entered into the forest.¹⁹⁵³ (4) [3008]

Having gathered at that time [some]
grass and sticks and [also some] vines,
[and] having put three poles¹⁹⁵⁴ in place,
I constructed a grass hut [there]. (5) [3009]

After I dedicated that
hut for¹⁹⁵⁵ 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]

¹⁹⁴⁷*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.

¹⁹⁴⁸“Grass Hut Donor”

¹⁹⁴⁹i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.

¹⁹⁵⁰*gatiṇ me*, following BJTS Sinhala gloss

¹⁹⁵¹*kammasāmi*, lord of work, superintendent

¹⁹⁵²*kamma*

¹⁹⁵³BJTS reads *vipinaṇ* for PTS *pavanaṇ*; the meaning is not different (but cf RD on *pavana*, which he defines as “mountainside” rather than “woodland”).

¹⁹⁵⁴*tidaṇḍake*

¹⁹⁵⁵lit., “for the sake of”

The mansion [that] appeared for me,
 a mil-*kaṇḍa*¹⁹⁵⁶ cent-*bheṇḍu*¹⁹⁵⁷ [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.¹⁹⁵⁸
 that's the fruit of grass-hut[-giving]. (10) [3014]

Lions and tigers and leopards,
 bears¹⁹⁵⁹ [and] wolves,¹⁹⁶⁰ *kara bānā* bears¹⁹⁶¹ —
 all of them stay away from me:
 that's the fruit of grass-hut[-giving]. (11) [3015]

Vipers¹⁹⁶² and ghosts,¹⁹⁶³ 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]

¹⁹⁵⁶here 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”.

¹⁹⁵⁷following 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.

¹⁹⁵⁸lit., of me, genitive.

¹⁹⁵⁹*accha*°, Sinh. gloss *valassu*

¹⁹⁶⁰*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

¹⁹⁶¹*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.)

¹⁹⁶²*sarpaya*

¹⁹⁶³*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.}¹⁹⁶⁴ Uttareyyadāyaka¹⁹⁶⁵]

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.¹⁹⁶⁶ (2) [3022]

The Victor, Padumuttara,
was the Master of Everything.¹⁹⁶⁷
The Victor entered the city
with one thousand undefiled ones.¹⁹⁶⁸ (3) [3023]

Seeing [him] surrounded by saints,¹⁹⁶⁹
I brought [great] pleasure to my heart,
as though made free of lust by [just]
seeing [him], the Good-Looking One.¹⁹⁷⁰ (4) [3024]

Hands pressed together on [my] head

¹⁹⁶⁴ *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.

¹⁹⁶⁵ "Upper Cloak Donor" or "Outer Garment Donor." *Uttareyya* = *uttariya*

¹⁹⁶⁶ *toya-abhisecana-atthāya*, lit., "for the sake of a ritual water-bath by sprinkling"

¹⁹⁶⁷ lit., "master of all things (*dhamma*)" (or "Master of All Teachings")

¹⁹⁶⁸ lit., "with one thousand who had destroyed the outflows" (*khīnāsavasahassehi*), i.e., with one thousand arahants.

¹⁹⁶⁹ lit., "by arahants"

¹⁹⁷⁰ *sucārurūpa*, "He whose form is very beautiful"

I worshipped¹⁹⁷¹ the Compliant One.¹⁹⁷²
Happy, with pleasure in [my] heart,
I donated an upper cloak.¹⁹⁷³ (5) [3025]

Taking it with both of my hands,
I threw [that] cloak [into the sky].
[That] cloak became a canopy¹⁹⁷⁴
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;¹⁹⁷⁵
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,¹⁹⁷⁶
the Self-Become One, Chief Person,
the Teacher, standing in the road,¹⁹⁷⁷
gave me this expression of thanks.¹⁹⁷⁸ (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,¹⁹⁷⁹
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]

¹⁹⁷¹*namassitvāna*, lit., "having paid homage to" "having venerated"

¹⁹⁷²*subbatāṇ*

¹⁹⁷³*uttariya* = the upper or outer of the three robes worn by a Buddhist monk.

¹⁹⁷⁴lit., "[that] cloak covered"

¹⁹⁷⁵*piṇḍacāraṇ carantassa*, lit., "wandering on its alms-rounds"

¹⁹⁷⁶I 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)

¹⁹⁷⁷lit., "standing right there on the road"

¹⁹⁷⁸lit., "made this expression of thanks for me"

¹⁹⁷⁹lit., "meritorious karma"

While he, endowed with good karma,¹⁹⁸⁰
is transmigrating in the world,¹⁹⁸¹
everything wished for with [his] mind
will be realized,¹⁹⁸² all the time. (13) [3033]

This man is going to receive
cloth which is very expensive:
silk cloth¹⁹⁸³ and woolen blankets¹⁹⁸⁴ too,
khoma and also cotton cloth.¹⁹⁸⁵ (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.¹⁹⁸⁶ (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,¹⁹⁸⁷
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.¹⁹⁸⁸
I receive¹⁹⁸⁹ food [and also] drink:
that's the fruit of an upper cloak. (19) [3039]

¹⁹⁸⁰lit., "meritorious karma"

¹⁹⁸¹lit., "in existence"

¹⁹⁸²lit., "will come into existence"

¹⁹⁸³*koseyya*

¹⁹⁸⁴*kambala*

¹⁹⁸⁵*kappāsika*

¹⁹⁸⁶*dhamma*

¹⁹⁸⁷*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*).

¹⁹⁸⁸reading *aviññataṃ nivāsemi* with BJTS for PTS *aviññatti nisevāmi* ("I indulge in not asking")

¹⁹⁸⁹lit., "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.}¹⁹⁹⁰ Dhammasavaniya¹⁹⁹¹]

The Victor, Padumuttara,
 was the Master of Everything.¹⁹⁹²
 [While] preaching the Four Noble Truths,
 he ferried many folks across. (1) [3042]

A matted-haired ascetic¹⁹⁹³ then,
 I practiced fierce austerities.¹⁹⁹⁴
 Throwing off [my] clothes made of bark,
 I traveled in the sky back then. (2) [3043]

Then I was unable to fly¹⁹⁹⁵
 over [him], the Best of Buddhas.
 Like a bird hitting¹⁹⁹⁶ a mountain,
 I did not get to journey on.¹⁹⁹⁷ (3) [3044]

My movement had not formerly
 been obstructed in such a way,¹⁹⁹⁸

¹⁹⁹⁰ *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.

¹⁹⁹¹ "Dharma-Hearer" or "Hearer of the Teaching"

¹⁹⁹² lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")

¹⁹⁹³ *jaṭila*, an ascetic who wears his hair in a matted braid (*jaṭā*)

¹⁹⁹⁴ lit., "I was one who practices fierce austerities," reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, "rising over the bazaar"

¹⁹⁹⁵ lit., "to go"

¹⁹⁹⁶ *āsajja*, lit., "having hit/struck"

¹⁹⁹⁷ 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.

¹⁹⁹⁸ lit., "this obstruction of movement had not formerly transpired for me"

as though rising up¹⁹⁹⁹ from water,
I easily²⁰⁰⁰ flew²⁰⁰¹ through the sky. (4) [3045]

“A lofty human being must²⁰⁰²
be sitting underneath [me now].
It’s good²⁰⁰³ for me to search for him;
I might obtain something worthwhile.”²⁰⁰⁴ (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 see²⁰⁰⁵ 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,²⁰⁰⁶
spoke of things as impermanent.²⁰⁰⁷ (11) [3052]

Remembering that perception,

¹⁹⁹⁹reading *dake yathā ummujiṭtvā* with BJTS for PTS *dake yathā ummisitvā* (“as though opening one’s eyes in the water”)

²⁰⁰⁰*evaṃ*, lit., “thus,” “in this way”

²⁰⁰¹lit., “am going” (“went”)

²⁰⁰²lit., “will” (*bhavissati*, future tense)

²⁰⁰³*handā me*, “well then for me”

²⁰⁰⁴lit., “I might obtain a thing of value”

²⁰⁰⁵lit., “the perception of”

²⁰⁰⁶reading *gāthāya* with BJTS (and PTS alt.) for PTS *kathāya*, “through [his] speech”

²⁰⁰⁷BJTS reads, more straightforwardly, *aniccatam 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 cessation²⁰⁰⁸ is happiness.” (13) [3054]²⁰⁰⁹

After hearing [him say] that verse,²⁰¹⁰
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 Śākya's dispensation?²⁰¹¹ (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.²⁰¹² (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.

²⁰⁰⁸reading *vūpasamo* with BJTS for PTS *vupasamo*

²⁰⁰⁹cf. S iv.28; A i.152, 299

²⁰¹⁰*saha gāthaṃ sunitavāna*, lit., “after hearing [his sermon] together with that verse” or “in conjunction with that verse”

²⁰¹¹lit., “in the dispensation of the Śākya Son”

²⁰¹²*saddhammasavane phalaṃ*, lit., “the fruit in the Great Teaching”

[337. {340.}²⁰¹³ Ukkhittapadumiya²⁰¹⁴]

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.²⁰¹⁵
Along with one hundred thousand
such-like ones whose minds were peaceful,
pure ones with defilements destroyed,
six special knowledge-possessioners,
the Ultimate Person approached
desirous of my improvement.²⁰¹⁶ (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 power²⁰¹⁷ 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 as²⁰¹⁸ “One Hundred Petals.”²⁰¹⁹

²⁰¹³ *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.

²⁰¹⁴ “Tossed Lotus-er”

²⁰¹⁵ lit., “Master of All Things (*dhamma*)” (or “Master of All Teachings”)

²⁰¹⁶ *vuddhi*, lit., “increase” or “furtherance”.

²⁰¹⁷ *ānubhāvena*

²⁰¹⁸ *vuccati*, lit., “was called”

²⁰¹⁹ *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]²⁰²⁰ 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 Pabhaṅkara,
Kuṭida, Uttariyaka,
Savani, Ekapadumi:
the clump of verses there [numbers]
one hundred verses and also
forty-four [additional ones].

²⁰²⁰lit., "since I did *pūjā*"

The Gandhathūpiya Chapter, the Thirty-Fourth

Ekapadumiya Chapter, the Thirty-Fifth

[338. {341.}²⁰²¹ Ekapadumiya²⁰²²]

The Victor Padumuttara
was the Master of Everything,²⁰²³
Explaining²⁰²⁴ all existences,²⁰²⁵
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,²⁰²⁶ 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 by²⁰²⁷ 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:²⁰²⁸ (6) [3079]

²⁰²¹*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.

²⁰²²“One-Lotus-er”

²⁰²³lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

²⁰²⁴*vibhāvento*, could also be “understanding” or “annihilating”

²⁰²⁵*bhavābhava*, lit., “all sorts of existence,” “this and that type of existence”

²⁰²⁶lit., “came” or “approached”

²⁰²⁷lit., “in”

²⁰²⁸lit., “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 into²⁰²⁹ suffering.”²⁰³⁰ (7) [3080]

Having said this the Sambuddha
whose name was Ultimate Lotus,²⁰³¹
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.}²⁰³² **Tiṇuppalamāliya**²⁰³³]

On Candabhāgā River’s bank,
I was a monkey²⁰³⁴ 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.²⁰³⁵ (2) [3085]

²⁰²⁹lit., “go”

²⁰³⁰*vinipātaṇ*, lit., “a state of suffering” or “ruination”

²⁰³¹*jalajuttama*, the literal meaning of Padumuttara

²⁰³²*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.

²⁰³³“Three Blue Lotus-er” or “Three Waterlily-er”. BJTS reads *Tiuppalamāliya*

²⁰³⁴*vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)

²⁰³⁵*lakkaṇavyañjanūpetāṇ*, 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 over²⁰³⁶ 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,²⁰³⁷
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.

²⁰³⁶taking *paṭikuṭiko* (BJTS reads *pati*^o) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

²⁰³⁷note that this oft-repeated foot has not been modified to indicate that he discarded a simian body, not a human one.

[340. {343.}²⁰³⁸ Dhajadāyaka²⁰³⁹]

The Teacher [then] was named Tissa,
the World's Best One, the Bull of Men.
Having seen his passing away,²⁰⁴⁰
I hoisted a flag [at that place].²⁰⁴¹ (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 of²⁰⁴²what I did²⁰⁴³ 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.

²⁰³⁸*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.

²⁰³⁹"Flag Donor"

²⁰⁴⁰*tayopadhikkhayo* (BJTS reads, a little more cleanly, *tassopadhikkhaye*), lit., "the destruction (*khaya*) of his foundation (substratum, liability) for rebirth (*upadhi*)."²⁰⁴¹ I follow the BJTS gloss in understanding this as a reference to his *parinirvāṇa*.

²⁰⁴¹lit., "a flag was hoisted (or given, carried, displayed, etc.) by me"

²⁰⁴²lit., "in" (*kate*, locative case)

²⁰⁴³lit., "my deed"

The legend of Dhajadāyaka Thera is finished.

[341. {344.}²⁰⁴⁴ Tīṇikiṅkhaṇikapūjaka²⁰⁴⁵]

Close to the Himalayan range,
there's a mountain, Bhūtagaṇa.²⁰⁴⁶
There I saw a robe made of rags,²⁰⁴⁷
stuck up in the top of a tree.²⁰⁴⁸ (1) [3100]

At that time I [then] scattered [there]
three [lovely] *kiṅkhaṇi*²⁰⁴⁹ 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 Tīṇikiṅkhaṇikapūjaka²⁰⁵⁰ Thera spoke these verses.

The legend of Tīṇikiṅkhaṇikapūjaka²⁰⁵¹ Thera is finished.

²⁰⁴⁴*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.

²⁰⁴⁵"Three *Kiṅkhaṇi* Flower-er." BJTS reads *Tikiṅkiṇi*°

²⁰⁴⁶"Group of Ghosts"

²⁰⁴⁷Or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

²⁰⁴⁸I 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".

²⁰⁴⁹BJTS reads *kiṅkiṇi*

²⁰⁵⁰BJTS reads *Tikiṅkiṇi*°

²⁰⁵¹BJTS reads *Tikiṅkiṇi*°

[342. {345.}²⁰⁵² Nalāgārika²⁰⁵³]

Close to the Himalayan range,
there's a mountain named Hārita.²⁰⁵⁴
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,²⁰⁵⁵
incited by [my] wholesome roots,
I went forth in the religion²⁰⁵⁶
of Gotama, the Blessed One. (6) [3109]

Being one bent on exertion,
calmed,²⁰⁵⁷ devoid of grounds for rebirth,²⁰⁵⁸
like elephants with broken chains,
I am living without constraint. (7) [3110]

The four analytical modes,

²⁰⁵²*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.

²⁰⁵³"Reed-Hut-er." BJTS reads *Naḷāgārika*.

²⁰⁵⁴perhaps "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 *Hārīto* and *Hiriko* as alts.

²⁰⁵⁵i.e., birth as a human being and birth as a god

²⁰⁵⁶*sāsane*, lit., "dispensation"

²⁰⁵⁷*upasanto*

²⁰⁵⁸*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.}]²⁰⁵⁹ Campakapupphiya²⁰⁶⁰

In the Himalayan region,
there's a mountain named Cāvala.²⁰⁶¹
The Buddha named Sudassana
was living on the mountainside. (1) [3112]

Taking Himalayan flowers,
I saw the Buddha, Stainless One,
the Flood-Crosser,²⁰⁶² the Undefined,²⁰⁶³
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.

²⁰⁵⁹*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.

²⁰⁶⁰"*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 *Buddhavamsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

²⁰⁶¹perhaps "Falling Away" or "Disappearing," from *cavati*.

²⁰⁶²*oghatinṇa*

²⁰⁶³*anāsava*

[344. {347.}²⁰⁶⁴ Padumapūjaka²⁰⁶⁵]

Close to the Himalayan range,
there's a mountain named Romasa.²⁰⁶⁶
The Buddha known as Sambhava
then dwelt there in the open air. (1) [3117]

Coming out of [my] residence,
I brought²⁰⁶⁷ [him] a lotus [flower].
Having brought a single one
I went forward into rebirth. (2) [3118]

In the ninety-one aeons since
I offered²⁰⁶⁸ [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.}²⁰⁶⁹ Tiṇamuṭṭhidāyaka²⁰⁷⁰]

In the Himalayan region,
there's a mountain named Lambaka.²⁰⁷¹

²⁰⁶⁴*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.

²⁰⁶⁵"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}

²⁰⁶⁶A recurring name in *Apadāna* of uncertain meaning

²⁰⁶⁷*dhārayim*, "carried," "brought," "had"

²⁰⁶⁸lit., "did *pūjā*"

²⁰⁶⁹*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.

²⁰⁷⁰"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}

²⁰⁷¹perhaps 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 beasts²⁰⁷²
injured me where I had traveled.²⁰⁷³
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 Undefined,²⁰⁷⁴
quick like²⁰⁷⁵ an arrow [just] released,
I went to the world of the gods. (6) [3126]

[My] lovely sacrificial post,²⁰⁷⁶
created by good²⁰⁷⁷ karma there,
was mil-*kaṇḍa*²⁰⁷⁸ cent-*bheṇḍu*²⁰⁷⁹ [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.

²⁰⁷²*migarājā*, a lion

²⁰⁷³lit., “at the distance I had gone”

²⁰⁷⁴*anāsava*

²⁰⁷⁵reading *va* with BJTS (and PTS alternative) for PTS *ca*, “and”

²⁰⁷⁶*yūpa*

²⁰⁷⁷lit., “meritorious,” *puññakammābhiniṃmita*

²⁰⁷⁸here 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” .

²⁰⁷⁹following 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.²⁰⁸⁰ (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.}²⁰⁸¹ Tiṇḍukaphaladāyaka²⁰⁸²]

I saw the Buddha, Stainless One,
the Flood-Crosser, Undefined One,²⁰⁸³
sitting down on a mountainside,
shining like a dinner-plate tree.²⁰⁸⁴ (1) [3132]

Seeing wild mangosteen²⁰⁸⁵ in bloom,
I broke off sprigs²⁰⁸⁶ 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],

²⁰⁸⁰lit., "I attained the destruction of the outflows" (*āsavakkhayaṇ*)

²⁰⁸¹*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.

²⁰⁸²"Wild Mangosteen-Fruit Donor." The tree is *tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

²⁰⁸³*anāsava*

²⁰⁸⁴*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.

²⁰⁸⁵*tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

²⁰⁸⁶*sakoṭakaṇ*, 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.}²⁰⁸⁷ Ekañjaliya²⁰⁸⁸]

The Sambuddha named Revata²⁰⁸⁹
dwelt on a riverbank back then.
I saw the Buddha, Stainless One,
like the sun with its rays of gold,²⁰⁹⁰
like beaten²⁰⁹¹ [gold]²⁰⁹² atop a forge,²⁰⁹³
[burning bright] like cedar charcoal,²⁰⁹⁴
shining forth like the morning star.²⁰⁹⁵
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,

²⁰⁸⁷ *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.

²⁰⁸⁸ "One Salute." Cf. #29, #275.

²⁰⁸⁹ PTS and BJTS alt. read *Romasa* (cf. #279). I follow BJTS in reading *Revata* (also a PTS alt.)

²⁰⁹⁰ reading *pītaṃṣiṃ va* with BJTS for PTS *vītaṃṣiṃ* ("devoid of rays" or "woven rays"). PTS alt. *sataṃṣiṃ* ("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})

²⁰⁹¹ *pahaṭṭhaṇ*, BJTS reads *pahaṭṭhaṇ* with the same meaning.

²⁰⁹² or bronze, iron, etc.

²⁰⁹³ *ukkāmukhaṇ*, the "mouth" (receiving or discharging end) of a furnace or forge, a goldsmith's smelting pot.

²⁰⁹⁴ *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.

²⁰⁹⁵ *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

Saddasañña Chapter, the Thirty-Sixth

[348. {351.}²⁰⁹⁶ Saddasañña²⁰⁹⁷]

I was a deer-hunter back then,
within a grove in the forest.
There I saw the Sambuddha [once],
honored by the gods' assembly.²⁰⁹⁸ (1) [3140]

[While] preaching the Four Noble Truths
he ferried many folks across.
I [also] heard [his] honeyed speech
like²⁰⁹⁹ the song²¹⁰⁰ of a cuckoo bird.²¹⁰¹ (2) [3141]

Having pleased [my] heart in the sound
of Sikhi [Buddha], World's Kinsman,
the Sage, Divine Sound Intoner,²¹⁰²

²⁰⁹⁶ *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.

²⁰⁹⁷ "Sound-Perceiver," cf. #88, #294, #317

²⁰⁹⁸ *devasañghapurakkhataṇ*

²⁰⁹⁹ lit., "comparable to" or "metaphorically"

²¹⁰⁰ *ruda*, lit., "cry" (of an animal)

²¹⁰¹ i.e., melodious and clear

²¹⁰² *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.²¹⁰³ (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 Saddasaññaaka Thera spoke these verses.

The legend of Saddasaññaaka Thera is finished.

[349. {352.}²¹⁰⁴ Yavakalāpiya²¹⁰⁵]

In Aruṇavatī City,
I was a barley grower²¹⁰⁶ then.
Seeing the Buddha²¹⁰⁷ 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]

²¹⁰³lit., "I attained the destruction of the outflows" (*āsavakkhayaṃ*). 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.

²¹⁰⁴*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.

²¹⁰⁵"Barley Sheaf-er"

²¹⁰⁶*yavasika*, lit., "barley-er," so the term could also mean a barley merchant, or a barley laborer, etc.

²¹⁰⁷lit., "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.}²¹⁰⁸ Kiṅsukapūjaka²¹⁰⁹]

Seeing a pulas tree in bloom,²¹¹⁰
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 Kiṅsukapūjaka Thera spoke these verses.

The legend of Kiṅsukapūjaka Thera is finished.

[351. {354.}²¹¹¹ Sakoṭakakoraṇḍadāyaka²¹¹²]

Having seen the path²¹¹³ stepped upon
by²¹¹⁴ Sikhi [Buddha], World's Kinsman,

²¹⁰⁸*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.

²¹⁰⁹"Pulas-Offerer"

²¹¹⁰*kiṅsukaṅ pupphitaṅ disvā*. The *kiṅsuka* ("what is it" "strange") tree is *Butea frondosa*, Sinh. *kāla* or *gaskāla*, *āṭkan*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.

²¹¹¹*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.

²¹¹²"Koraṇḍa-Sprig Donor." *Koraṇḍa* is Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *ko-ṛaṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

²¹¹³or foot, or footprint (the translation of the same word preferred in the fourth foot of the verse)

²¹¹⁴lit., "of," genitive case

placing deer-hide on one shoulder,
I worshipped that superb²¹¹⁵ footprint. (1) [3153]

Seeing a *korāṇḍa* in bloom,
foot-drinker growing in the earth,²¹¹⁶
taking a sprig with [flowers,] I
worshipped²¹¹⁷ the wheel on [that] footprint.²¹¹⁸ (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.}²¹¹⁹ Daṇḍadāyaka²¹²⁰]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,²¹²¹
I gave it to the Assembly.²¹²² (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]

²¹¹⁵reading *padaseṭṭham* (lit., “best footprint”) with BJTS (and PTS alt.) for PTS *padaseyyaṇ*, though it amounts to the same thing.

²¹¹⁶the 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”.

²¹¹⁷lit., “did *pūjā* to”

²¹¹⁸the wheel is one of the auspicious marks found on the footprint of the Buddha

²¹¹⁹*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.

²¹²⁰“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}

²¹²¹*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.

²¹²²*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.}²¹²³ **Ambayāgudāyaka**²¹²⁴]

The Sambuddha, Hundred-Rayèd-One,²¹²⁵
the Self-Become, Unconquered One,
rising up from meditation,²¹²⁶
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.

²¹²³ *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.

²¹²⁴ "Mango-Gruel Donor"

²¹²⁵ *satarāṅsi*, i.e., "the Sun"

²¹²⁶ lit., "from *samādhī*"

[354. {357.}²¹²⁷ Supuṭakapūjaka²¹²⁸]

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.

²¹²⁷ *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.

²¹²⁸ "Good Bag Offerer"

[355. {358.}²¹²⁹ Sajjhadāyaka²¹³⁰]

I gifted one [piece of] silver²¹³¹
 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 Sajjhadāyaka²¹³² Thera spoke these verses.

The legend of Sajjhadāyaka²¹³³ Thera is finished.

²¹²⁹ *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.

²¹³⁰ "Silver Donor." BJTS reads *Mañcadāyaka*, "Bed Donor".

²¹³¹ 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" (*ekachattan*). 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?

²¹³² BJTS reads *Mañcadāyaka*

²¹³³ BJTS reads *Mañcadāyaka*

[356. {359.}²¹³⁴ Saraṇāgamaniya²¹³⁵]

We boarded a boat at that time,
 monk and I,²¹³⁶ 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.}²¹³⁷ Piṇḍapātika²¹³⁸]

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]

²¹³⁴ *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.

²¹³⁵ "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.

²¹³⁶ BJTS reads *vahaṃ* ("the current")

²¹³⁷ *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.

²¹³⁸ "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,
Kiṅsuka, ‘Raṇḍapupphiya,
Ālamba and Ambayāgu,
Supuṭi, Sajjhadāyaka,
Saraṇaṇ and Piṇḍapāta
[make] exactly forty verses.

The Saddasañña Chapter, the Thirty-Sixth

Mandārapupphiya²¹³⁹ Chapter, the Thirty-Seventh

[358. {361.}²¹⁴⁰ Ekamandāriya²¹⁴¹]

Coming here from Tāvatiṃsa,
I was a man named Maṅgala.²¹⁴²
Taking a *mandārava* bloom,
I carried [it] over the head
of Vipassi [Buddha], Great Sage,
seated [then] in meditation.²¹⁴³
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,

²¹³⁹BJTS reads *Mandārava*°, the preferred Pāli spelling.

²¹⁴⁰*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.

²¹⁴¹“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, *Mandārapupphiya*. 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”

²¹⁴²“Auspicious,” “Festival,” “Lucky,” also the name of a previous Buddha.

²¹⁴³lit., “with (in) *samādhī*”

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.}²¹⁴⁴ Kekkhārupupphiya²¹⁴⁵]

Coming from the world of the dead,²¹⁴⁶
[I saw] Gotama, Splendid One.²¹⁴⁷
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.

²¹⁴⁴*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.

²¹⁴⁵“*Kekkhāra* Flower-er.” Here the BJTS reading *Kakkāru*° is to be preferred. According to RD, *kakkāru* is the pumpkin gourd, *Beninkasa Cerifera*; BJTS glosses *kākiri 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.

²¹⁴⁶*yāmā devā*, a class of deities, perhaps derived from God Yama (the Lord of the Dead).

²¹⁴⁷*siri-vacchasaṇ*. Taking *vacchasaṇ* as *vaccasaṇ* (“splendor”) the literal meaning would be a more emphatic, “He of Resplendent Splendor”

[360. {363.}²¹⁴⁸ Bhisamuḷāladāyaka²¹⁴⁹]

The Sambuddha was named²¹⁵⁰ Phussa,
the [Great] Master of Everything.²¹⁵¹
The Seclusion-Lover,²¹⁵² Wise One,²¹⁵³
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.}²¹⁵⁴ Kesarapupphiya²¹⁵⁵]

I was a sorcerer²¹⁵⁶ [back then,]
on a Himalayan mountain.

²¹⁴⁸ *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.

²¹⁴⁹ "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 *dāli*). 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.

²¹⁵⁰ reading *nāmāsi* with BJTS (and PTS alt.) for PTS *nāmā ti*

²¹⁵¹ lit., "master of all things (*dhamma*)" (or "Master of All Teachings")

²¹⁵² *viveka-kāma*

²¹⁵³ *suppañña*

²¹⁵⁴ *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.

²¹⁵⁵ "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.

²¹⁵⁶ *vijjādhara*, "spell-knower"

I saw the Spotless One, Buddha,
Great Famed One, walking back and forth. (1) [3191]

At that time I having placed²¹⁵⁷
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.}]²¹⁵⁸ *Aṅkolapupphiya*²¹⁵⁹

The Sambuddha named Paduma
dwelt on Cittakūṭa²¹⁶⁰ back then.
Having seen him I [then] approached
the Buddha, the Self-Become One. (1) [3195]

Seeing an *aṅkola* flower,
I collected²¹⁶¹ [it] at that time.
Approaching the Sambuddha, I
worshipped²¹⁶² 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]

²¹⁵⁷lit "made"

²¹⁵⁸*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.

²¹⁵⁹"*Aṅkola*-Flower-er." The *aṅkola* (Sinh. *rukaṅgana*; *Alangium hexapetalum*, a.k.a. sage-leaved alangium) is a flowering tree. Cf. #195, #226.

²¹⁶⁰a mountain in the Himalayas. DPPN says it is "generally identified with Kāmpānāthgiri in Bundelkhand, an isolated hill on the Paisuni or Mandākinī River."

²¹⁶¹lit., "plucked"

²¹⁶²lit., "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 Āṅkolapupphiya Thera spoke these verses.

The legend of Āṅkolapupphiya Thera is finished.

[363. {366.}²¹⁶³ Kadambapupphiya²¹⁶⁴]

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 offered²¹⁶⁵ [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.

²¹⁶³*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.

²¹⁶⁴"*Kadamba-Flower-er.*" *Kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

²¹⁶⁵lit., "did *pūjā*"

[364. {367.}²¹⁶⁶ Uddālapupphiya²¹⁶⁷]

The Sambuddha named Anātha
dwelt on the Ganges riverbank.²¹⁶⁸
Taking golden shower [flowers,]
I worshipped²¹⁶⁹ 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.}²¹⁷⁰ Ekacampakapupphiya²¹⁷¹]

The Sambuddha named Upasanta²¹⁷²
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,

²¹⁶⁶*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.

²¹⁶⁷“Golden Shower-Flower-er.” Cf. #250. *Uddāla* (Sinh. *āsaḷa*) 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.

²¹⁶⁸lit., “riverbank then,” omitting “then” *metri causa*.

²¹⁶⁹lit., “did *pūjā* to”

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“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.

²¹⁷²“Peaceful One”

I worshipped²¹⁷³ 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.}²¹⁷⁴ Timirapupphiya²¹⁷⁵]

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.

²¹⁷³lit., "did *pūjā* to"

²¹⁷⁴*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.

²¹⁷⁵"Dark-Flower-er". Cf. #81.

[367. {370.}²¹⁷⁶ Salaḷapupphiya²¹⁷⁷]

On Candabhāgā River's bank
I was a *kinnara*²¹⁷⁸ back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [3214]

Plucking [a] *salala* flower,
I gifted [it] to the Buddha.
The Great Hero, [the Buddha] sniffed
[that] divinely-scented flower.²¹⁷⁹ (2) [3215]

Accepting them the Sambuddha
Vipassi, Leader of the World,
the Great Hero, [the Buddha] sniffed,
conscious²¹⁸⁰ of what I was wishing.²¹⁸¹ (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,

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"Salaḷa Flower-er". BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp*.)" (Bot. dict.)

²¹⁷⁸the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; "centaur".

²¹⁷⁹lit., "divinely-scented *salala* [flower]"

²¹⁸⁰reading *sato* with BJTS for PTS *sadā*, "always"

²¹⁸¹lit., "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 Mandārapupphiya²¹⁸² Chapter, the Thirty-Seventh

Bodhivandaka Chapter, the Thirty-Eighth

[368. {371.}²¹⁸³ Bodhivandaka²¹⁸⁴]

I saw a green *pāṭali*²¹⁸⁵ tree,
foot-drinker growing in the earth.²¹⁸⁶
Resolutely²¹⁸⁷ pressing my hands,
I worshipped [that] *pāṭali* [tree]. (1) [3220]

Having pressed hands together,
filling²¹⁸⁸ [my] mind [with] reverence,
purified [both] inside [and] out,²¹⁸⁹
I worshipped [that] *pāṭali* [tree]
as though before²¹⁹⁰ the Sambuddha,
Well-Liberated, Undefined,²¹⁹¹
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],

²¹⁸²BJTS reads *Mandāra*, the preferred Pāli spelling

²¹⁸³*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.

²¹⁸⁴“Bodhi [Tree] Worshipper.”

²¹⁸⁵Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255, #369{372}.

²¹⁸⁶The foot consists of two different words for “tree”: *dharanī-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”.

²¹⁸⁷*ekaṅsam*, with certainty, definitively, absolutely.

²¹⁸⁸lit., “making”

²¹⁸⁹*antosuddhaṅ bahiṅ suddhaṅ* (reading *bahisuddhaṅ* 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”

²¹⁹⁰*sammukhā viya*, lit., “as though face to face with”

²¹⁹¹*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.}²¹⁹² Pāṭalipupphiya²¹⁹³]

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*²¹⁹⁴ flowers were
placed [there] in my lap [at that time].
Wishing to bathe my head I went
to the river[side] bathing place.²¹⁹⁵ (2) [3226]

Going out from Bandhumatī,
I saw the Leader of the World,
bright like a blue water lily,²¹⁹⁶
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,²¹⁹⁷
taking [those] three flowers I
did *pūjā* to the Best Buddha. (5) [3229]

²¹⁹²*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.

²¹⁹³“Trumpet-Flower-er.”

²¹⁹⁴*Pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #255.

²¹⁹⁵*nadītitha*, the “ford” (Sinh. *toṭupola*, *maṅkaḍa*) fashioned for easy descent into the water to bathe.

²¹⁹⁶*indīvara*, *Cassia fistula*

²¹⁹⁷*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.}²¹⁹⁸ Tīṇuppalamāliya²¹⁹⁹]

On Candabhāgā River's bank,
I was a monkey²²⁰⁰ 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.²²⁰¹(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 offering²²⁰² [those] flowers
to Phussa [Buddha], the Great Sage,
cultivating great reverence,
I went off [from there] facing north. (4) [3235]

²¹⁹⁸*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.

²¹⁹⁹“Three Blue Lotus Flower-er.” BJTS reads *Tiuppala*°. Cf. #339{342}.

²²⁰⁰*vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)

²²⁰¹*lakṣhaṇavyañjanūpetāṇ*, 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.

²²⁰²lit., “after doing *pūjā* with”

Crouched over²²⁰³ 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,²²⁰⁴
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.}²²⁰⁵ Paṭṭipupphiya²²⁰⁶]

When the Sambuddha, the Great Sage,
Padumuttara passed away,²²⁰⁷
all the people came together;
they are carrying off [his] corpse.²²⁰⁸ (1) [3241]

²²⁰³taking *paṭikuṭiko* (BJTS reads *pati°*) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

²²⁰⁴here 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.

²²⁰⁵*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.

²²⁰⁶“*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.

²²⁰⁷*nibbāyi*

²²⁰⁸*sarīra*, the (in this case dead) body

When the corpse was being removed,
when the drums were being sounded,²²⁰⁹
happy, with pleasure in [my] heart,
I offered²²¹⁰ [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.²²¹¹ (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.}²²¹² **Sattapaṇṇiya**²²¹³]

The Sambuddha named Sumana
was born, the Leader of the World.
Happy, with pleasure in [my] heart,
I offered²²¹⁴ *ruk-attana* blooms. (1) [3247]

In the hundred thousand aeons
since I offered²²¹⁵ *ruk-attana*,

²²⁰⁹taking *vajjamānāsu bherisu* as a second locative absolute construction, in the plural

²²¹⁰lit., “did *pūjā* with”

²²¹¹*sarīre pūjite phalaṅ*, lit., “the fruit in doing *pūjā* to the corpse [of a Buddha]”

²²¹²*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.

²²¹³“*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.

²²¹⁴lit., “did *pūjā* [with]”

²²¹⁵lit., “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.}²²¹⁶ Gandhamuṭṭhiya²²¹⁷]

When a stupa²²¹⁸ was being built,
various perfumes²²¹⁹ were gathered.
Happy, with pleasure in [my] heart,
I gave²²²⁰ a handful of incense. (1) [3252]

In the hundred thousand aeons
since I worshipped²²²¹ 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 presence²²²²

²²¹⁶*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.

²²¹⁷"A Handful of Incense-er"

²²¹⁸or more generally, "shrine," *cita*. I read *citake kariyamāne* (locative absolute construction) with BJTS for PTS *citesu kiramānesu*, "when stupas (or shrines) were being scattered"

²²¹⁹*gandha*, lit., "[good] smells," "types of incense"

²²²⁰lit., "did *pūjā*"

²²²¹lit., "did *pūjā*"

²²²²this 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.}²²²³ Citapūjaka²²²⁴]

When the Blessed One passed away²²²⁵ —
[the one] named “Ultimate Lotus”²²²⁶ —
when the stupa had been raised up,
I offered²²²⁷ [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*

²²²³*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.

²²²⁴“Stupa- (or Shrine-) Worshipper”

²²²⁵*parinibbute*

²²²⁶*jalajuttamanāmake*, i.e., Padumuttara

²²²⁷lit., 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.}²²²⁸ Sumanatālavaṇṭiya²²²⁹]

I gave a fan of palmyra,²²³⁰
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 presence²²³¹
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.

²²²⁸ *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.

²²²⁹ "Jasmine-Palmyra-Fan-er"

²²³⁰ the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

²²³¹ BJTS reads "Being in Best Buddha's presence"

The legend of Sumanatālavaṇṭiya Thera is finished.

[376. {379.}²²³² Sumanadāmadāyaka²²³³]

Having made a wreath of jasmine,
I stood carrying it in front
of Siddhattha, the Blessed One,
the Well-Bathed One, the Ascetic.²²³⁴ (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 presence²²³⁵
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.

²²³² *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.

²²³³ "Jasmine Wreath (or Garland) Donor"

²²³⁴ the two epithets in this foot — *nhātaka* (*nahātaka*, "one who has bathed") and *tapassin* ("practitioner 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).

²²³⁵ BJTS read "Being in Best Buddha's presence"

[377. {380.}²²³⁶ Kāsumāriphaladāyaka²²³⁷]

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.²²³⁸ (1) [3272]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*²²³⁹ 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,

²²³⁶ *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.

²²³⁷ "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.

²²³⁸ *kaṇṇikāra*, *kaṇṇikāra* = 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.

²²³⁹ *kāsumāri* (Skt. *kāsmarī*) is a small timber tree, *Gmelina arborea* (*Verb.*), which is called *āt de-maṭa* 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

Avanṭaphala Chapter, the Thirty-Ninth

[378. {381.}]²²⁴⁰ Avanṭaphaladāyaka²²⁴¹]

The Blessed One, Hundred-Rayed One,²²⁴²
the Self-Become, Unconquered One,
Seclusion-Lover,²²⁴³ 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,

²²⁴⁰ *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.

²²⁴¹ "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}

²²⁴² *satarāṇsi*, i.e., "the Sun"

²²⁴³ *viveka-kāma*

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3283]

Thus indeed Venerable Avaṅṭaphaladāyaka Thera spoke these verses.

The legend of Avaṅṭaphaladāyaka Thera is finished.

[379. {382.}²²⁴⁴ Labujaphaladāyaka²²⁴⁵]

In the city, Bandhumatī,
I worked in a hermitage then.²²⁴⁶
I saw the Buddha, Spotless One,
[who] was traveling through the sky. (1) [3284]

Taking fruit of a breadfruit²²⁴⁷ [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 gem²²⁴⁸ was truly produced for
[me,] being reborn here and there.²²⁴⁹ (3-4) [3286-3287]²²⁵⁰

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.

²²⁴⁴ *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.

²²⁴⁵ "Breadfruit Fruit Donor." BJTS omits *phala* from the name.

²²⁴⁶ *ārāmika*, lit., "hermitage attendant" or "hermitage dweller"

²²⁴⁷ *Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

²²⁴⁸ perhaps implying a wish-fulfilling gem, or else a gem of great value that could fund all needs (effectively, the same thing)

²²⁴⁹ lit., "from where to there" (*yahiṅ tahiṅ*, PTS) or "from there to there" (*tahiṅ tahiṅ*, BJTS and PTS alt.)

²²⁵⁰ 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.}²²⁵¹ Udumbaraphaladāyaka²²⁵²]

The Ultimate Person dwelt on
the banks of Vinatā River.
I saw the Buddha, Stainless One,
the Calm One,²²⁵³ Very Composed One.²²⁵⁴ (1) [3292]

[My] mind [full of] pleasure in him,
who Cleans the Stain of Defilement,²²⁵⁵
gathering *udumbara*²²⁵⁶ 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]

²²⁵¹*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.

²²⁵²"Glomerous Fig Fruit Donor." BJTS omits *phala* from the name.

²²⁵³*ekaggaṇ*

²²⁵⁴*susamāhitaṇ*

²²⁵⁵*kilesamaladhovana*

²²⁵⁶*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.}²²⁵⁷ Pilakkhaphaladāyaka²²⁵⁸]

Seeing Buddha in the forest,²²⁵⁹
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leafed fig²²⁶⁰ 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]

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 "Wave-leafed Fig Fruit Donor."

²²⁵⁹ *vanante*, in the forest or at the edge/border of the forest

²²⁶⁰ *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.}²²⁶¹ Phārusaphaladāyaka²²⁶²]

I gave *phārusa*²²⁶³ 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.

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"*Phārusa* Fruit Donor."

²²⁶³a fruit from which a drink is made, Sinh. *boraḷu-damunu*. BJTS equates it with *ugurāssa*, 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.}²²⁶⁴ Valliphaladāyaka²²⁶⁵]

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*²²⁶⁶ 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.

²²⁶⁴*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.

²²⁶⁵“Creeper-Fruit Donor.”

²²⁶⁶*Valli* is a generic term for any “creeper” or “vine” (Sinh. *vāl, liya*), so the donation was some sort of fruit (or vegetable, e.g., *baṭu karavila*) that grows on a creeping vine.

[384. {387.}²²⁶⁷ Kadalīphaladāyaka²²⁶⁸]

I saw the Leader of the World,
 shining like a dinner-plate tree,²²⁶⁹
 like the moon on the fifteenth day,²²⁷⁰
 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.

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 "Plantain-Fruit Donor."

²²⁶⁹ *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.

²²⁷⁰ i.e., when it is full, *puṇṇamāse va candimā*

[385. {388.}²²⁷¹ Panasaphaladāyaka²²⁷²]

The Sambuddha named Ajjuna
dwelt in the Himalayas then.
He was Endowed with Good Conduct,²²⁷³
[and] Skillful in Meditation.²²⁷⁴ (1) [3320]

Taking *jīvajīvaka*²²⁷⁵ jak²²⁷⁶
the size of a jug for water,²²⁷⁷
[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.

²²⁷¹*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.

²²⁷²"Jak-Fruit Donor."

²²⁷³*caraṇena sampanno*

²²⁷⁴*samādhikusalo*

²²⁷⁵I follow BJTS in treating this as the name of a special type of jak-fruit. It means, "life-lifer," also (as *jīvajīvaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound "jīvaṃ jīvaṃ."

²²⁷⁶*panasa* (Sinh. *panā, kos*) is the jak-fruit tree, *Artocarpus integrifolia* (*Urti.*)

²²⁷⁷*kumbha-mattaṇ*. *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.}²²⁷⁸ Soṇakoṭivīsa²²⁷⁹]

When Vipassi's dispensation²²⁸⁰
[arose], I made a single cave²²⁸¹
in Bandhumā, royal city,
for the monks²²⁸² in four directions. (1) [3326]

Covering²²⁸³ 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 please²²⁸⁴ a Sambuddha
and to get to renounce [the world],²²⁸⁵
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,²²⁸⁶
this was the wish of my father:
"I am giving to this [young] boy
an entire two hundred million."²²⁸⁷ (6) [3331]

Hair four fingers wide was produced
on the soles of both of my feet.
It was fine and soft to the touch,

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 "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.

²²⁸⁰ *pāvacaṇe*, lit., "word"

²²⁸¹ lit., "a single cave was made by me"

²²⁸² *saṅgha*, lit., "Assembly [of monks]"

²²⁸³ *santharivā*, lit., "having spread out on"

²²⁸⁴ *ārdhayeyyan*, please, propitiate

²²⁸⁵ lit., "and were I to receive going forth/renunciation"

²²⁸⁶ lit., "right when I had been born, having heard"

²²⁸⁷ lit., "twenty koṭis."

beautiful, just like cotton wool.²²⁸⁸ (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.²²⁸⁹ (9) [3334]

Appointed by the All-Seer
“foremost among resolute [monks,]”²²⁹⁰
[I'm] undefiled, an arahant,
six knowledge-holder, powerful.²²⁹¹ (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]²²⁹²

²²⁸⁸reading *tūlapicusamā subhā* with BJTS

²²⁸⁹lit., “I am cooled off, nirvana-ed (or gone out, *nibbuto*)”

²²⁹⁰*aggo āradhāviriyaṇaṇ*

²²⁹¹*chaḷabhiññāmahiddhiko*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power.”

²²⁹²This 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 Karma²²⁹³]

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 Assembly²²⁹⁴
of monks, the Leader of the World,
while seated there, did [then] explain
the former deeds done²²⁹⁵ 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.²²⁹⁶ (3) [3343]

Among [my] other, former births
I was a jerk named Munāli.
I told lies about Sarabhu,²²⁹⁷
an innocent Lonely Buddha. (4) [3344]

As a result of that karma,
a long time I circled through hell.²²⁹⁸
I experienced suffering²²⁹⁹
for numerous thousands of years. (5) [3345]

As [its] final karmic effect,
here in [my] final existence,

ti//

²²⁹³*Pubbakammapiḷoti*. 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

²²⁹⁴lit., "the great assembly (°saṅghena) of monks (*bhikkhu*°)

²²⁹⁵*pubbakammāni*

²²⁹⁶I follow BJTS in reading *pilotikassa* for PTS *pilotiyassa*, and likewise BJTS *buddhatte pi* for PTS *buddhatthe pi*.

²²⁹⁷I follow BJTS on the name; PTS (only) gives Surabhi

²²⁹⁸lit., I experienced *saṃsāra* in hell

²²⁹⁹lit., I experienced feelings which were *dukkha*

I received [some nasty] slander
connected with Sundarīkā.²³⁰⁰ (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.²³⁰¹ (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,²³⁰²
who possessed vast superpowers.²³⁰³
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

²³⁰⁰she 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.

²³⁰¹*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.

²³⁰²I follow the BJTS spelling of this name, cf. the alt reading in PTS *isiṅgīmo*; PTS gives *Isigaṇo*
²³⁰³lit., 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,²³⁰⁴
 “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 eyeing wealth I murdered
 brothers by a second mother.²³⁰⁵
 I put [them] on a mountain road
 [and] crushed [them] in an avalanche.²³⁰⁶ (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.²³⁰⁷ (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.²³⁰⁸ (18) [3358]

Once, while I was on [my] tusker,

²³⁰⁴lit., “said to the great people” *mahājanassa ahaṃsu*

²³⁰⁵or: “brothers by another mother:” *dvemātubhātarāṇ*

²³⁰⁶lit., “with a boulder”

²³⁰⁷Devadatta 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.

²³⁰⁸Devadatta 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 Nālāgiri,
agitated, cruel, approached me
in the fine town at Vulture’s Peak.²³⁰⁹ (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.²³¹⁰ (23) [3363]

As a result of that karma,
I suffered a headache [one time];
all of the Śākyaans were murdered,²³¹¹
when Viḍuḍabha murdered [them].²³¹² (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]

²³⁰⁹that 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.

²³¹⁰lit., “I produced mental pleasure”

²³¹¹reading *sabbe sakkā ca haññīmsu* with BJTS over PTS *Sakkesu haññāmañesu*, but in either event the text is suspect. In this BJTS reading, presumably, the Śākyaans were the fishermen in the village.

²³¹²the 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];²³¹³
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;²³¹⁴
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,²³¹⁵
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,²³¹⁶
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:

Avaṅṭa and Labuja too,
Udumbara and Pilakkhu,

²³¹³cty explains that he broke the back of the opponent.

²³¹⁴thereby killing the amoebas causing his diarrhea

²³¹⁵*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).

²³¹⁶*sabbābhiññābalatto*, “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 Avaṅṭaphala Chapter, the Thirty-Ninth

Pilindavaccha Chapter, the Fortieth

[388. {391.}]²³¹⁷ Pilindavaccha²³¹⁸

In the city, Haṃsavatī,
 I was a gate-keeper²³¹⁹ back then.
 Undisturbable,²³²⁰ 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,²³²¹ lord of the earth,
 himself invited [me to come].²³²² (3) [3376]

²³¹⁷ *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.

²³¹⁸ 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).

²³¹⁹ *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.

²³²⁰ *akkhobharj*, 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]”

²³²¹ “Joy”

²³²² 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 Born²³²³ Sage.²³²⁴
 And [all this] wealth exists for me;
 I will give gifts²³²⁵ to the Teacher. (4) [3377]

The royal prince, [named] Paduma,²³²⁶
 gave splendid gifts for the Victor:
 strong²³²⁷ elephants and palanquins
 and large²³²⁸ supports²³²⁹ [to hold them up]. (5) [3378]

I'll also give gifts²³³⁰ to the monks²³³¹
 with virtue supremely splendid.²³³²
 I will be the instigator²³³³
 of other [things] not yet given."²³³⁴ (6) [3379]

Thinking through varied²³³⁵ donations²³³⁶
 of which the fruit is happiness,
 I lit on²³³⁷ a requisites-gift,²³³⁸
 [which would] fulfill my intentions: (7) [3380]

"I shall donate the requisites²³³⁹
 for the monks of splendid virtue."²³⁴⁰

²³²³*adhiccupattiko*, "the Spontaneously Produced One"

²³²⁴*muni*

²³²⁵*dānaṅ*

²³²⁶reading *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"

²³²⁷*hatthināge* = "Nāga elephants," implying elephants which are particularly strong or stately

²³²⁸*anappakaṅ*, 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.

²³²⁹I followed JPTS in reading *apassenañ* for PTS *appassenañ* ("little armies"). BJTS glosses "boards/plants for holding in place"

²³³⁰*dāna*

²³³¹*saṅgha*

²³³²*gūṇavaruttama*. JPTS reads here and below *gaṇa*°, "the supremely splendid group"

²³³³*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.

²³³⁴*adiṇṇapubbaṅ*, lit., not given formerly" "not given in the past"

²³³⁵*bahuvidhaṅ*

²³³⁶*yāge*, sing. *yāga* meaning "sacrifice" (= Skt. *yajñā*) in the non-Buddhist context and "gift" or "charity" or "expenditure" or "almsgiving" in the Buddhist one.

²³³⁷lit., "saw," *addakkhiṅ*

²³³⁸*parikkhāra-dānaṅ*, 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.

²³³⁹reading *parikkhārāni* with BJTS and PTS alt. for PTS *parikkhārāna*, "of the requisites"

²³⁴⁰here as above, *gūṇavaruttama*, hence lit., "monks of supremely splendid virtue." I leave *uttama*

I will be the instigator²³⁴¹
of other [things] not yet given.”²³⁴² (8) [3381]

Approaching the basket-makers,²³⁴³
I made an umbrella to last,²³⁴⁴
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)²³⁴⁵ [3383]

And also small knives²³⁴⁶ [and] hatchets,²³⁴⁷
needles²³⁴⁸ [and] clippers for the nails.²³⁴⁹
Having [them] made fit for that I
hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans²³⁵⁰ made fit for that [too],
fans [made out] of palmyra [fronds],²³⁵¹
peacock-feathers²³⁵² and tails of yaks;²³⁵³
water-strainers,²³⁵⁴ oil-containers.²³⁵⁵ (11c-d, 12a-b) [3385]

I likewise had made, fit for that,
needle-cases²³⁵⁶ [and] shoulder straps²³⁵⁷

untranslated in this case, to keep the meter.

²³⁴¹*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.

²³⁴²*adiṇṇapubbaṇ*, lit., not given formerly” “not given in the past”

²³⁴³or “reed-workers,” *naḷakakāre*

²³⁴⁴*tāvade*, lit., “for all times”

²³⁴⁵PTS 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.

²³⁴⁶*vāsiyo*

²³⁴⁷*satthake*

²³⁴⁸*sūciyo*

²³⁴⁹*nakha-cchedane*

²³⁵⁰*vidhūpane*

²³⁵¹*tālavanṭe*. The palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

²³⁵²*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

²³⁵³*camare* [rea *cāmare*], RD: a chowrie, the tail of *bos grunniens* used as a whisk

²³⁵⁴*parissāvane*

²³⁵⁵*teladhare*

²³⁵⁶*sūcighare*

²³⁵⁷reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

as well as girdles for the waist²³⁵⁸
and [also] well-constructed stools.²³⁵⁹ (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,²³⁶⁰ cuscus grass,²³⁶¹ licorice,²³⁶²
pepper,²³⁶³ also black peppercorns,²³⁶⁴
myrobalan²³⁶⁵ [and] ginger²³⁶⁶ [too]. (14c-d, 15a-b) [3388]

I likewise had made, fit for that,
shoes [for the feet],²³⁶⁷ [and] sandals²³⁶⁸ [too],
towels²³⁶⁹ [to use after bathing],
[and] well-constructed walking-sticks.²³⁷⁰ (15c-d, 16a-b) [3389]

Tubes for holding herbs²³⁷¹ and ointments,²³⁷²
sticks of caustic,²³⁷³ pots to keep things,²³⁷⁴
[locks with their] keys²³⁷⁵ and key-cases²³⁷⁶
sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that,

²³⁵⁸*kāyabandhane*

²³⁵⁹*ādhārake*, also stand, pulpit, desk

²³⁶⁰*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*.

²³⁶¹RD “the fragrant root of *Andropogon Muricatum* (cp. *bīraṇa*).” Sinh. *sāvānna*, “cuscus grass”

²³⁶²*laṭṭhimadhu*, “cane-honey,” *Abrus precatorius*, Sinh. *vālmī*

²³⁶³*pippalī*, Sinh. *pippali mūl*, the root of the long pepper, *Piper longum*

²³⁶⁴*maricāni*, black pepper, allowed as medicine for the monks

²³⁶⁵*harīṭaka* = Sinhala *araḷu*, yellow myrobalan, *terminalia chebula*

²³⁶⁶*siṅgivera*, Sinh. *hiṅguru* or *iṅguru*, referring to the fresh root rather than the dried or powdered spice

²³⁶⁷*upāhanā*, Sinh. *vahan*

²³⁶⁸*pādukā*, Sinh. *mirivāḍi*

²³⁶⁹*udakapuñchane*

²³⁷⁰*kattaradaṇḍe*

²³⁷¹*osadha*, “medicinal ingredients, both fresh and dried medicinal herbs and plants

²³⁷²reading *osadhañjananāḷi* with BJTS for PTS *osadhañjananāḷi*

²³⁷³or “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.

²³⁷⁴*dhamma-kuttarā* = Sinh. *damkoturu*

²³⁷⁵*kuñcikā*

²³⁷⁶*kuñcikāghare*

bandages²³⁷⁷ and [also] smoke-tubes,²³⁷⁸
 lamp-holders²³⁷⁹ and water-vessels,²³⁸⁰
 and baskets [woven] of wicker.²³⁸¹ (17c-d, 18a-b) [3391]

I likewise had made, fit for that,
 tweezers²³⁸² [to pull], scissors [to cut],²³⁸³
 bags²³⁸⁴ for [containing] medicines
 and tools for removing ear-wax.²³⁸⁵ (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that,
 and fixed beneath [that] umbrella,
 long benches²³⁸⁶ as well as short chairs²³⁸⁷
 and couches²³⁸⁸ fashioned with four [legs].²³⁸⁹ (19c-d, 20a-b) [3393]

I likewise had made, fit for that,
 wool cushions²³⁹⁰ and cotton cushions,²³⁹¹
 cushions [fashioned] for the small chairs
 and very well made pillows²³⁹² [too]; (20c-d, 21a-b) [3394]

massaging stones²³⁹³ and honeycombs,²³⁹⁴
 and oil for warming up the hands,²³⁹⁵

²³⁷⁷ *āyoge*

²³⁷⁸ *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”

²³⁷⁹ *dīpadhārake*

²³⁸⁰ *tumbake*, made of copper, wood or fruit (gourd, calabash, coconut shell)

²³⁸¹ or boxes: *karaṇḍe*

²³⁸² *saṇḍāse*

²³⁸³ *pippāhala*, taking this as a shortened form of *pippāhala*, 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*)

²³⁸⁴ *othavike*

²³⁸⁵ *malahāraka*, lit., “impurity removers,” a tool resembling a tiny spoon, used for removing wax from the ears

²³⁸⁶ *āsandiyo*

²³⁸⁷ *pīṭhake*

²³⁸⁸ *pallaṅke*

²³⁸⁹ *caturō-maye*

²³⁹⁰ *uṇṇā-bhisi*

²³⁹¹ *tūla-bhisi*

²³⁹² *bimbohane*

²³⁹³ *kuruvinde*, *kuruvindaka* = Sinh. *kurundu-gal*, a stone used for rubbing the body

²³⁹⁴ or beeswax: *madhu-sitthe*

²³⁹⁵ *telahatthappatāpakaṃ*, BJTS reads *telam hatthappatāpakaṃ* which amounts to the same thing, a little more cleanly.

small cases,²³⁹⁶ planks²³⁹⁷ and needles²³⁹⁸ [too],
and a bed that was spread with rugs,²³⁹⁹ (21c-d, 22a-b) [3395]

dwelling places²⁴⁰⁰ and foot-towels²⁴⁰¹
and sticks [to use] for chairs and beds,²⁴⁰²
toothpicks²⁴⁰³ and [also good] tooth-sticks,²⁴⁰⁴
[and] scents for smearing on the head,²⁴⁰⁵ (22c-d, 23a-b) [3396]

wood for fires²⁴⁰⁶ and stools [made] of straw,²⁴⁰⁷
small plates for covering alms-bowls,²⁴⁰⁸
ladles [which are made] for water,²⁴⁰⁹
silver troughs for [storing] chunnam,²⁴¹⁰ (23c-d, 24a-b) [3397]

brooms²⁴¹¹ and water-jugs²⁴¹² and likewise
garments [to wear when] it's raining,²⁴¹³
covers for the itch when sitting²⁴¹⁴
and²⁴¹⁵ intermediate robes²⁴¹⁶ [too], (24c-d, 25a-b) [3398]

monastic robes and upper robes,²⁴¹⁷
cleaners for the mouth and the nose,²⁴¹⁸
abundant salt and sour gruel,²⁴¹⁹

²³⁹⁶ *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”.

²³⁹⁷ *phalake*

²³⁹⁸ *sūci* (PTS *suci*)

²³⁹⁹ *mañcamattharaṇena*

²⁴⁰⁰ *senāsane*

²⁴⁰¹ *pādapuñche*

²⁴⁰² *sayanāsanadaṇḍake*

²⁴⁰³ *dantapone*

²⁴⁰⁴ *āṭali*. I do not find this in the dictionaries. BJTS glosses as *dāhāṭi*, sticks used for cleaning the teeth.

²⁴⁰⁵ *sisālepanagandhake*

²⁴⁰⁶ *araṇī*

²⁴⁰⁷ *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

²⁴⁰⁸ *pattapidhānathālake*

²⁴⁰⁹ *udakassa kaṭacchu*

²⁴¹⁰ *cunṇakam 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”

²⁴¹¹ *sammajjanaṇ*

²⁴¹² reading *udapattaṃ* with BJTS. PTS reads *udavatthaṇ*, “an upper cloth” (?)

²⁴¹³ *vassika-sāṭikaṇ*

²⁴¹⁴ *nisīdanaṇ kaṇḍucchādī*, more commonly *kaṇḍupaṭicchādī*, a cloth allowed in the *Vinaya* to monks suffering from the itch

²⁴¹⁵ *atha*, lit., “then”

²⁴¹⁶ *antaravāsaka*, one of the three robes worn by Buddhist monks and nuns

²⁴¹⁷ *uttarāsāṅga-saṅgāṭī*

²⁴¹⁸ *natthukaṇ mukhasodhanaṇ*

²⁴¹⁹ reading *bilāṅga-loṇaṃ pahūtaṃ* with BJTS (PTS reads *bhūtaṇ* [“become”], which is clearly

honey²⁴²⁰ and soured milk to drink,²⁴²¹ (25c-d, 26a-b) [3399]
 incense,²⁴²² lumps of boiled rice,²⁴²³ and rags,²⁴²⁴
 napkins with which to wipe the face:²⁴²⁵
 whatever ought to be given
 which is fitting for the Teacher,
 after assembling all of that
 I went up to [King] Ānanda.²⁴²⁶
 After going up to the king,
 the father²⁴²⁷ of the Greatest Sage,²⁴²⁸
 having saluted with [my] head,
 I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

[Protagonist:]²⁴²⁹
 “Together [we were] born [and] raised;
 [we] are both of a single mind,²⁴³⁰
 and²⁴³¹ in common [we] both follow
 [one course] through happiness and pain.”²⁴³² (29) [3402]
 [King:]

wrong not only for being nonsensical in context but also for making the foot fall short (seven rather than eight syllables).

²⁴²⁰*madhu*

²⁴²¹*dadhi-pānakaṇ*. *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 *ānisamsas*, below (v. 196 [3570]) the gift is more straightforwardly just called *dadhi*, though the addition of “well-prepared” (*sampannaṇ*) does imply some sort of processing for consumption.

²⁴²²reading *dhūpaṇ* with BJTS for PTS *pupphaṇ*, “flower”

²⁴²³*sitthaṇ*

²⁴²⁴*pilotiñca*

²⁴²⁵*mukha-puñchana-suttakaṇ*

²⁴²⁶Malalasekera 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.

²⁴²⁷lit., “progenitor,” BJTS glosses “father”

²⁴²⁸reading *mahesino* with BJTS for PTS *mahāyasaṇ*, “the progenitor of great fame”

²⁴²⁹I 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.

²⁴³⁰lit., “of both there is a single thought”. PTS and BJTS alt. read *yaṇ*, “of both there is a single fame.”

²⁴³¹BJTS reads *va*, “indeed”

²⁴³²*sukhadukkhe*; PTS reads *sukkhadukkhe*

“O conqueror of foes²⁴³³ you have
dissatisfaction²⁴³⁴ in the mind.
If you can, warrior, you should
remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;²⁴³⁵
[we] are both of a single mind.²⁴³⁶
Know mine as ‘eliminated’
if yours [has been expelled as well].” (31) [3404]

[Protagonist:]

“Know of me,²⁴³⁷ O great king, that my
suffering²⁴³⁸ is hard to remove.
[If you’re] able²⁴³⁹ you should shout²⁴⁴⁰ [it]: (32) [3405]

one²⁴⁴¹ boon²⁴⁴² hard for you to grant²⁴⁴³ [me].”

[King:]

“As long as [I have] victory,
to the [whole] extent of my life,
if it would be useful²⁴⁴⁴ to you,
without wavering I’ll give²⁴⁴⁵ [it].” (33) [3406]

[Protagonist:]

“This has been roared²⁴⁴⁶ by you O king,²⁴⁴⁷
[but] too much roaring would be wrong.”

[King:]

“Today I’ll recognize you as

²⁴³³*arindama*, lit., “tamer of enemies.” The term is in the vocative case, addressed to the protagonist.

²⁴³⁴*dukkhaṇ*, “suffering”

²⁴³⁵lit., “your dissatisfaction is my dissatisfaction,” i.e., “when you are troubled in the mind, I am also troubled in the mind”

²⁴³⁶lit., “of both there is a single thought”. PTS reads *manaṇ* (“mind”) for *matamaṇ* (“thought”)

²⁴³⁷reading *me* with BJTS for PTS *kho* (an untranslatable participle)

²⁴³⁸*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.

²⁴³⁹reading *pahu samāno* (lit., “[I], being able”) with BJTS and PTS alt. for PTS *bahussamāno*, “being many”

²⁴⁴⁰*gajjassu*, 2nd. sing. imperative (*attanopāda*) of *gajjati*, lit., “roar” or “sound forth”

²⁴⁴¹reading *ekaṇ* with BJTS and PTS alt. for PTS *etaṇ*, though the sense in either case is clear: the protagonist will suffer unless he can fulfill the king’s wishes.

²⁴⁴²reading *varam* with BJTS and PTS alt. for PTS *dhanam*, “wealth”. *Vara* can also mean “favor” or “blessing”

²⁴⁴³reading *duccajam* with BJTS for PTS *duccajjan*

²⁴⁴⁴lit., “if there is a purpose in it for you”

²⁴⁴⁵taking *dassāmi* as 1st. pers. future of *dadāti*

²⁴⁴⁶*gajjitaṇ*

²⁴⁴⁷*deva*, voc.

the one supported in all things.”²⁴⁴⁸ (34) [3407]

[Protagonist:]

“[When] you know [what] I [want to] give
you’ll obdurately²⁴⁴⁹ put [me] down.”²⁴⁵⁰

[King:]

“What’s the point of me stopping you?²⁴⁵¹
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!”²⁴⁵² (36) [3409]

[King:]

“I’ll²⁴⁵³ give a different boon²⁴⁵⁴ to you:
the Thus-Gone-One’s not to be begged,²⁴⁵⁵
to no one should the Thus-Gone-One
be given, like a wishing-gem.”²⁴⁵⁶ (37) [3410]

[Protagonist:]

“O king did you not [just] say²⁴⁵⁷ [that]
you’d even [give me] your own²⁴⁵⁸ 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 he²⁴⁵⁹ be given.
The Buddha’s not promised by me;

²⁴⁴⁸*sabbadhamme patit̥thitaṇ*

²⁴⁴⁹*atibāḷhaṇ*

²⁴⁵⁰*nipīḷesi*, lit., “oppress,” “press down,” “weigh down heavily,” “subjugate”

²⁴⁵¹reading *kin te me pilitena ‘ttho* (lit., “what is the value for me through the stopping of you?”) with BJTS (and PTS alt., correct *pīḷite n’attho* as *pilitena ‘ttho*) for PTS *kin te palapite n’attho*

²⁴⁵²reading *vajjaṇ me māhu* (= *mā āhu*) *jivitaṇ* with BJTS and PTS alt. for PTS *vajjaṇ me p’āhu jivitaṇ*, “life was wasted for me indeed”

²⁴⁵³*dammi*, lit., “I am giving”

²⁴⁵⁴*varaṇ*, boon, favor.

²⁴⁵⁵BJTS 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.

²⁴⁵⁶*mañijotirasa*, a gemstone which fulfills wishes, a particularly valuable gem.

²⁴⁵⁷here to *gajjitaṇ*

²⁴⁵⁸reading *attano* with BJTS (and PTS alt.) for PTS *attikaṇ*, “exists,” though the latter is also possible, “as long as life exists”

²⁴⁵⁹lit., “the Victor”

choose²⁴⁶⁰ limitless riches [instead].” (39) [3412]

[Protagonist:]

“Let us arrive at a judgement;
we’ll question in a court of law.
They²⁴⁶¹ will declare the proper path;²⁴⁶²
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,²⁴⁶³
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.²⁴⁶⁴ (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.”²⁴⁶⁵ (43) [3416]

[Judges:]

“We’ll listen²⁴⁶⁶ 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,²⁴⁶⁷
without excepting anything,
[and] offer even [your own] life?” (45) [3418]

[King:]

“Fallen into misery,²⁴⁶⁸ he

²⁴⁶⁰*varassu*, as second person imperative of *varati*

²⁴⁶¹BJTS glosses “the judges (*adhikaraṇa nāyakayo*)”

²⁴⁶²PTS reads *yathāsaiṇhaṇ*, BJTS *yathāsannaṃ*, neither of which is sensible. But BJTS is surely correct in glossing the term, based on context, as “the right procedure” (*āti paridi*). Cf. v. 47 [

²⁴⁶³*akkhadassānam*, lit., “of those who examine the die,” by extension umpires or judges

²⁴⁶⁴BJTS 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.//

²⁴⁶⁵lit., “otherwise there is doubt for me”

²⁴⁶⁶reading *soṣṣāma* (1st person plural future of *suṇāti*) for PTS *sussāma*

²⁴⁶⁷*sabbagāhikaṇ*, lit., “taking everything”

²⁴⁶⁸*kicchapatto va hutvāna*, lit., “being fallen into misery”

requested an unexcelled boon.
Knowing him to be so upset,²⁴⁶⁹
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.”²⁴⁷⁰ (47) [3420]

[Protagonist/narrator:]
The king being put in [his] place
[then] said these [words] to the judges:
[King:]
“Fair²⁴⁷¹ to me too you should return²⁴⁷²
[him]; again I’ll get the Buddha.” (48) [3421]

[Judges, to protagonist:]
“Having fulfilled your intentions,
after feeding the Thus-Gone-One,
you should return²⁴⁷³ the Sambuddha
to [King] Ānanda of [great] fame.” (49) [3422]

[Protagonist:]
Having saluted the judges
and also the king,²⁴⁷⁴ Ānanda,
[then] happy, being delighted,
I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha,
the Flood-Crosser, the Undefined,
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.”²⁴⁷⁵ (52) [3425]

Padumuttara, World-Knower,
Sacrificial Recipient,

²⁴⁶⁹ *sudukkhitaṇ*, lit., “very much suffering,” “very well dissatisfied”

²⁴⁷⁰ *yathāsaṅṭhamhi tiṭṭhatha*; cf. above, n. to v. 40 [3413]

²⁴⁷¹ *sammā*, lit., “right” “proper”

²⁴⁷² *deyyātha puna*

²⁴⁷³ *puna deyyāsi*

²⁴⁷⁴ lit., “the kṣatriyan”

²⁴⁷⁵ *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 worship²⁴⁷⁶ him?
The Victor²⁴⁷⁷ is the Boundless One,²⁴⁷⁸
Beyond Compare,²⁴⁷⁹ Unmatched,²⁴⁸⁰ Hero,²⁴⁸¹
Unmeasurable,²⁴⁸² Unequaled.”²⁴⁸³ (56) [3429]

And thus also Always the Same,²⁴⁸⁴
Without a Second,²⁴⁸⁵ Bull of Men.²⁴⁸⁶
Service that’s hard for you to do
is suitable for the Buddha. (57) [3430]

Assembling varied flowers let
us make a floral pavilion.²⁴⁸⁷
That is what befits the Buddha;
there will be everything-*pūjā*.” (58) [3431]

[Protagonist:]
I made that pavilion [out of]
blue lotuses,²⁴⁸⁸ pink lotuses,²⁴⁸⁹

²⁴⁷⁶lit., “do *pūjā* to”

²⁴⁷⁷*jina*, lit., “he who has conquered”

²⁴⁷⁸*appameyya*, lit., “not to be measured”

²⁴⁷⁹*anupama*, lit., “for whom there is no metaphor”

²⁴⁸⁰*appaṭipuggala*, “of whom there is no comparable person”

²⁴⁸¹*vīra*, lit., “virile,” “manly.” BJTS reads *dhīro*, “Wise One”

²⁴⁸²*atula*, lit., “not weighable” “having no equal”

²⁴⁸³*asama*, lit., “of whom there is not one the same”

²⁴⁸⁴*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]

²⁴⁸⁵*adutiya*

²⁴⁸⁶*narāśabha*

²⁴⁸⁷*maṇḍapa*

²⁴⁸⁸*uppala*, Sinh. *upul*

²⁴⁸⁹*paduma*, Sinh. *piyum*

jasmine²⁴⁹⁰ and *atimuttaka*,²⁴⁹¹
 champak²⁴⁹² and ironwood flowers.²⁴⁹³ (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 stage²⁴⁹⁴
 [with] the umbrella borne on top. (63) [3436]

In proper form²⁴⁹⁵ 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,²⁴⁹⁶
 I gifted an alms-bowl to each.

²⁴⁹⁰*vassikā*, *Jasminum Sambac*, Sinh. *dāsaman*

²⁴⁹¹*Gaertnera Racemosa*, Sinh. *yohombu*, *kōmbu*, *yon tumba*, an annual creeper, *Trichodesma zeylanicum*

²⁴⁹²the *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*, Athhadassi. It has highly fragrant cream to yellowish-colored blossoms.

²⁴⁹³*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.

²⁴⁹⁴*maṇḍapa*

²⁴⁹⁵*kappiyam*

²⁴⁹⁶reading *bhikkhuno* with BJTS for PTS *bhikkhussa*, a

They put down²⁴⁹⁷ [their] previous²⁴⁹⁸ bowls;
I carried to each a bronze²⁴⁹⁹ bowl. (66) [3439]

Seven nights and days the Buddha
sat in the floral pavilion.
Awakening many beings,
he turned the wheel of the Teaching.²⁵⁰⁰ (67) [3440]

While he was preaching his sermon,²⁵⁰¹
eighty-four thousand [beings then]
beneath the floral pavilion
gained insight into the Teaching.²⁵⁰² (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 him²⁵⁰³ constantly:
that’s the fruit of everything-gifts.²⁵⁰⁴ (71) [3444]

Palanquins [too], which have been hitched²⁵⁰⁵
to elephants [and] to horses,

²⁴⁹⁷*jahiṅsu*, lit., “abandoned,” “set aside”

²⁴⁹⁸reading *pubbakaṃ pattaṃ* with BJTS (and PTS alt.) for PTS *pupphakaṃ pattaṃ*, “bowl of flowers”

²⁴⁹⁹*loha*, which can also mean copper or brass

²⁵⁰⁰*dharmacakkaṃ pavattayā*, 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*))

²⁵⁰¹*dharmacakkaṃ pavattento*, lit., “while he was turning the wheel of the Teaching”

²⁵⁰²lit., “there was an [achieving of] insight into the *Dhamma* of eighty-four thousand.” *Dhammābhisamaya*, “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.

²⁵⁰³BJTS accepts the reading *maṃ* (“me”) though gives *taṃ* (“him”) as alternate. I stick with the PTS (and BJTS alt.) reading *taṃ* here, recognizing that the speaker is Padumuttara Buddha, not the protagonist.

²⁵⁰⁴*sabbadānass’ idaṃ phalaṃ*

²⁵⁰⁵reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

will always²⁵⁰⁶ 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 instruments²⁵⁰⁷ [and]
well-decorated kettle-drums²⁵⁰⁸
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 smiles²⁵⁰⁹
and slim waists, pleasant to look at,²⁵¹⁰
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,²⁵¹¹
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,²⁵¹²
a cloth [and] flower canopy,

²⁵⁰⁶*niccaṇ*, lit., constantly, permanently

²⁵⁰⁷*turiya*, that is, musical instruments

²⁵⁰⁸*bheri*

²⁵⁰⁹*hasulā* = ?

²⁵¹⁰RD 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

²⁵¹¹lit., "meritorious karma"

²⁵¹²reading *chāyaṃ* with BJTS for PTS *cāyaṃ*

recognizing this man's wishes,²⁵¹³
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,²⁵¹⁴
he'll be a kinsman of Brahmā.²⁵¹⁵ (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.²⁵¹⁶ (83) [3456]

He'll be the teacher's follower
by the name Pilindavaccha.
He'll be honored²⁵¹⁷ by²⁵¹⁸ [all] the gods,
the titans²⁵¹⁹ and music-nymphs.²⁵²⁰ (84) [3457]

Being beloved by²⁵²¹ all of them,
the Buddhist monks and Buddhist nuns,
and likewise too the laypeople,
he will dwell without defilements.²⁵²² (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.²⁵²³

²⁵¹³ *cittaṃ*, lit., "thoughts" or "mind"

²⁵¹⁴ *puññakamma*, lit., "with his meritorious karma"

²⁵¹⁵ that is, a brahmin

²⁵¹⁶ lit., "of knowing all that"

²⁵¹⁷ *sakkata*

²⁵¹⁸ lit., "of"

²⁵¹⁹ *asurā*

²⁵²⁰ *gandhabbā*

²⁵²¹ lit., "of"

²⁵²² i.e., he will become an arahant.

²⁵²³ *puññakhetto anuttare*

Having done that act in that place²⁵²⁴
I've attained the unshaking state.²⁵²⁵ (87) [3460]

A man who gave an excellent
offering,²⁵²⁶ which lacked for nothing,
did take precedence from the start:²⁵²⁷
that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha²⁵²⁸
[and] the monks of splendid virtue,²⁵²⁹
I experience eight results,²⁵³⁰
in accordance with my karma: (89) [3462]

I'm not aware of²⁵³¹ cold [nor] heat,
I am not soiled²⁵³² with dirt [and] dust,²⁵³³
I am safe,²⁵³⁴ free of oppression,²⁵³⁵
[and] I am honored²⁵³⁶ all the time. (90) [3463]

I am [a person] with soft skin,²⁵³⁷
[my] mind is [always] very clear,²⁵³⁸
[and] except²⁵³⁹ for this [present] birth,
as I transmigrate in the world,²⁵⁴⁰
one hundred thousand umbrellas
with all the ornaments affixed
are carried up above my head,

²⁵²⁴yattha

²⁵²⁵acalaṃ padaṃ

²⁵²⁶dānavaram

²⁵²⁷reading ādi pubbaṅgamo āsi with BJTS (and PTS alt.) for PTS adipubbaṅgamo āsiṃ

²⁵²⁸sugate, lit., "for the Well-Gone-One"

²⁵²⁹lit., "monks of supreme [and] splendid virtue": *saṅghe guṇe* (read this as a typo for *guṇa°* as elsewhere) *varuttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵³⁰*aṭṭānisaṃse*. 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.

²⁵³¹or "I do not know," *na jānāmi*

²⁵³²BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippati* ("get soiled" according to PSI dictionary, Sinh. *gālveyi*; RD reads *lippati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.

²⁵³³rajojallaṃ

²⁵³⁴anīti

²⁵³⁵*anupaddava*, also "uninjured," "safe"

²⁵³⁶*apacita*

²⁵³⁷*sukhuma-c-chavika*

²⁵³⁸*visadaṃ hoti mānasaṃ*

²⁵³⁹*ṭhapetvāna*, lit., "excepting" "placing aside"

²⁵⁴⁰*bhave*, lit., "in existence"

as a result²⁵⁴¹ of that karma. (91-92) [3464-3465]

Why²⁵⁴² do I lack in this lifetime²⁵⁴³
[such] bearing of an umbrella?
Because by doing all deeds²⁵⁴⁴ I'm
under nirvana's umbrella.²⁵⁴⁵ (93) [3466]

Giving clothes for the Well-Gone-One
[and] the monks of splendid virtue,²⁵⁴⁶
I experience eight results,²⁵⁴⁷
in accordance with my karma: (94) [3467]

As I transmigrate in the world,²⁵⁴⁸
I have an unblemished²⁵⁴⁹ body,
golden in color, beautiful,
endowed with majesty, and smooth.²⁵⁵⁰ (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 cloth²⁵⁵¹ and woolen blankets²⁵⁵² too,
khoma and also cotton cloth:²⁵⁵³
I am getting [them] everywhere,
as a result²⁵⁵⁴ of [giving] them.²⁵⁵⁵ (97) [3470]

Giving bowls for the Well-Gone-One
[and] the monks of splendid virtue,²⁵⁵⁶

²⁵⁴¹*vāhasā*

²⁵⁴²reading *kasmā* (lit., “because of what?”) with BJTS (and PTS alt.) for PTS *tasmā*, “therefore,” “because of that”

²⁵⁴³lit., “because of what is there not for me in this birth”

²⁵⁴⁴*mama sabbaṅ kataṅ kammaṅ*

²⁵⁴⁵lit., “because of obtaining the umbrella of liberation” (*vimutti-c-chatta-pattiyā*)

²⁵⁴⁶lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁵⁴⁷*aṭṭānisaṅse*. 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.

²⁵⁴⁸*bhave*, lit., “in existence”

²⁵⁴⁹*viraja*

²⁵⁵⁰*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.

²⁵⁵¹*koseyya*

²⁵⁵²*kambala*

²⁵⁵³*kappāsika*

²⁵⁵⁴*nissandato*

²⁵⁵⁵*tesaṅ* is gen. pl., i.e., “as a result of those [acts of giving cloth in the past]”

²⁵⁵⁶lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS

I experience ten results,²⁵⁵⁷
in accordance with my karma: (98) [3471]

I am always eating [food] on
plates of gold and plates of crystal,²⁵⁵⁸
also plates [fashioned] in silver
[and] plates which are made of ruby. (99) [3472]

I am safe,²⁵⁵⁹ free of oppression,²⁵⁶⁰
[and] I am honored²⁵⁶¹ 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'm²⁵⁶² always fond of the Teaching,
have few flaws²⁵⁶³ and am undefiled.²⁵⁶⁴ (101) [3474]

In the world of gods or of men,
these virtues follow after²⁵⁶⁵ [me].
Everywhere shade does not leave me,
as though [I were beneath] a tree.²⁵⁶⁶ (102) [3475]

Having given the Best Buddha,
and likewise the monks' Assembly,
numerous well-made [types] of knives,²⁵⁶⁷
bound with diverse²⁵⁶⁸ [styles of] binding,
I experience eight results,²⁵⁶⁹

reads *gaṇavaruttame*, “supreme splendid group”

²⁵⁵⁷*dasānisaṅse*. 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.

²⁵⁵⁸or some other (unspecified) gem: *maṇithāle*

²⁵⁵⁹*anīti*

²⁵⁶⁰*anupaddava*, also “uninjured,” “safe”

²⁵⁶¹*apacita*

²⁵⁶²reading *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.

²⁵⁶³*appakilesa*

²⁵⁶⁴*anāsava*

²⁵⁶⁵BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁵⁶⁶lit., “shade just like that of a tree is not abandoning me in every place”

²⁵⁶⁷*vāsī*

²⁵⁶⁸*citta°*. I follow BJTS in reading this as *vicitta*, “varied”

²⁵⁶⁹*aṭṭānisaṅse*. 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]²⁵⁷⁰

I am a god, and do not shake,²⁵⁷¹
 perfected in self-confidence,²⁵⁷²
 [have]²⁵⁷³ courage²⁵⁷⁴ [and] virility,²⁵⁷⁵
 [and] my mind is always alert.²⁵⁷⁶ (104) [3477]

As a result of [giving] them,²⁵⁷⁷
 I am receiving everywhere
 knowledge which cuts off defilement
 [and] fine merit without measure. (105) [3478]

With pleasure in my heart I gave²⁵⁷⁸
 for the Buddha [and] for the monks,²⁵⁷⁹
 many scissors²⁵⁸⁰ which were not rough²⁵⁸¹
 nor uneven,²⁵⁸² and were well-washed.²⁵⁸³
 I experience five results,²⁵⁸⁴
 in accordance with my karma: (106) [3479, 3480a-b]²⁵⁸⁵

I receive due to [giving] them:
 a pure heart²⁵⁸⁶ [and] virility,
 patience, the loving-kindness sword,²⁵⁸⁷

²⁵⁷⁰PTS 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”.

²⁵⁷¹reading ‘*visārī*’ with BJTS (and PTS alt.) for PTS *visālii* (“broad one,” fr. *visāla*?) and taking the Sinhala gloss (*śasala no vūyem*) as my lead in translating.

²⁵⁷²*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.”

²⁵⁷³*homi* = lit., “am”

²⁵⁷⁴*dhiti*

²⁵⁷⁵*viriyavā*

²⁵⁷⁶*paggahita-mana*, lit., “vigorously applied mind”

²⁵⁷⁷reading *tāsam* with PTS alt. for PTS and BJTS *tassa* (“of it”), and taking “them” as “those knives”

²⁵⁷⁸lit., “having given”

²⁵⁷⁹*saṅgha*

²⁵⁸⁰*satthake*, a small knife or scissors, here = *pippala*

²⁵⁸¹*a-pharusa*

²⁵⁸²*a-kakkase*

²⁵⁸³reading *sudhote* with BJTS for PTS *adhote* (“unclean,” “unwashed”)

²⁵⁸⁴*pañcānisaṅse*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

²⁵⁸⁵Here 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.

²⁵⁸⁶*kalyāṇacittaṅ*, pure or beautiful or kindly in heart

²⁵⁸⁷*metta-satthaka*

[and] the supreme²⁵⁸⁸ wisdom-weapon²⁵⁸⁹
for breaking the craving-arrow:
knowledge as strong²⁵⁹⁰ as a diamond.²⁵⁹¹ (107) [3480c-d, 3481]

Giving needles for the Buddha²⁵⁹²
[and] the monks of splendid virtue,²⁵⁹³
I experience five results,²⁵⁹⁴
in accordance with my karma: (108) [3482]

Transmigrating from birth to birth,
I'm always worshipped,²⁵⁹⁵ free of doubt,²⁵⁹⁶
very handsome, endowed with wealth,
[and my] wisdom is very sharp. (109) [3483]

I see²⁵⁹⁷ with knowledge of the facts
profound²⁵⁹⁸ and subtle conditions.
My knowledge dispels [all] darkness,
just like a supreme thunder-bolt.²⁵⁹⁹ (110) [3484]

Giving clippers²⁶⁰⁰ for the Buddha²⁶⁰¹
[and] the monks of splendid virtue,²⁶⁰²
I experience five results,²⁶⁰³
in accordance with my karma: (111) [3485]

Everywhere indeed I receive
slave-girls and slaves, cows and horses,

²⁵⁸⁸*anuttara*

²⁵⁸⁹*paññā-sattham*

²⁵⁹⁰lit., "the same as"

²⁵⁹¹or thunderbolt: *vajirena*

²⁵⁹²lit., "for the Well-Gone-One"

²⁵⁹³lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵⁹⁴*pañcānisaṅse*. 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.

²⁵⁹⁵*namassiyō*

²⁵⁹⁶*kaṅkhachedo*, [my] doubt is removed or cut off

²⁵⁹⁷lit., "I saw," *passayīṇ*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage

²⁵⁹⁸*gambhīra*, lit., "deep"

²⁵⁹⁹or diamond, *vajiraggasamaṇ*. Here "thunder-bolt" is preferable given the emphasis on "dispelling darkness," though a shiny diamond might be said to do the same thing.

²⁶⁰⁰lit., "nail-clippers"

²⁶⁰¹lit., "for the Well-Gone-One"

²⁶⁰²lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶⁰³*pañcānisaṅse*. 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,²⁶⁰⁴
barbers, food-providers²⁶⁰⁵ [and] cooks. (112) [3486]

Giving fans²⁶⁰⁶ for the Well-Gone-One
and fans [made of] palmyra[-fronds,]²⁶⁰⁷
I experience eight results,²⁶⁰⁸
in accordance with my karma: (113) [3487]

I'm not aware of²⁶⁰⁹ cold [nor] heat,
[and] burning fever²⁶¹⁰ is not known.
I don't experience distress²⁶¹¹
nor torments [which would scorch] my heart.²⁶¹² (114) [3488]

All my fires have been extinguished²⁶¹³
as the result of [giving] that:
the fire of lust²⁶¹⁴ and fire of hate,²⁶¹⁵
the fires of pride and of wrong views.²⁶¹⁶ (115) [3489]

Giving peacock plumes [and] ox-tails
for the monks, supreme assembly,²⁶¹⁷
I'm one whose defilements are calmed;
I am dwelling free of blemish. (116) [3490]

Giving strainers²⁶¹⁸ for the Buddha²⁶¹⁹
[and the monks who] do the Teaching,²⁶²⁰

²⁶⁰⁴reading *ārakkhake* with BJTS for PTS *ārakkhe*, “protections”

²⁶⁰⁵reading *bhattake* with BJTS for PTS *bhatake*, “servants,” already stipulated in the second foot of this verse

²⁶⁰⁶*vidhūpane*

²⁶⁰⁷lit., “good (*sobhane*) palmyra-leaf-fans (*tālavanṭe*)”

²⁶⁰⁸*aṭṭhānisaṇṣe*. 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.

²⁶⁰⁹or “I do not know,” *na jānāmi*

²⁶¹⁰*pariḷāho*

²⁶¹¹*darathaṇ*, which can also mean “fever”

²⁶¹²*cittasantāpanaṇ*, lit., “burning of the heart,” figurative meaning according to RD is torment, torture

²⁶¹³*nibbutā*

²⁶¹⁴*rāgaggī*

²⁶¹⁵*dosaggī*

²⁶¹⁶lit., “the fire of pride (*mānaggī*) and the fire of wrong views (*diṭṭhi-aggī*)”

²⁶¹⁷*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.

²⁶¹⁸*parissāvane*

²⁶¹⁹lit., “for the Well-Gone-One”

²⁶²⁰reading *dhammakaruttame* (lit., “supreme doers of the Teaching”) with BJTS (and PTS alt.) for PTS *gaṇuttame* (“supreme group”)

I experience five results,²⁶²¹
in accordance with my karma. (117) [3491]

Passing beyond all the others,
I receive a divine lifespan.
There's²⁶²² always little to endure²⁶²³
from thieves or [other] enemies.²⁶²⁴ (118) [3492]

There is also no trouble done
by weapons nor by poisoning,²⁶²⁵
There is no untimely death²⁶²⁶ as
the result of my²⁶²⁷ [giving] them. (119) [3493]

Giving oil-containers²⁶²⁸ for the
Buddha²⁶²⁹ [and also for] the monks,²⁶³⁰
I experience five results,²⁶³¹
in accordance with my²⁶³² karma: (120) [3494]

[I have] a very charming form,
good speech²⁶³³ and lofty intentions;²⁶³⁴
[I have] a mind that's not confused,
I'm guarded by all protections. (121) [3495]

Giving needle-cases²⁶³⁵ for the
Buddha²⁶³⁶ [and also for] the monks,²⁶³⁷
I experience three results,²⁶³⁸

²⁶²¹*pañcānisaṅse*. 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.

²⁶²²lit., "I am one who..."

²⁶²³*appasayha*

²⁶²⁴*cora-paccatthikehi vā*

²⁶²⁵lit., "by poison"

²⁶²⁶*antarāmarāṇa*

²⁶²⁷reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

²⁶²⁸*teladhare*

²⁶²⁹lit., "for the Well-Gone-One"

²⁶³⁰lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶³¹*pañcānisaṅse*. 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.

²⁶³²reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

²⁶³³reading *sugado* with BJTS (and PTS alt.) for PTS *sugato*, "well-gone"

²⁶³⁴*susamuggata-mānasa*

²⁶³⁵*sūciḡhare*

²⁶³⁶lit., "for the Well-Gone-One"

²⁶³⁷lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁶³⁸*tīnānisaṅse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure

in accordance with my²⁶³⁹ karma: (122) [3496]

Pleasure in [my] mind [and] body²⁶⁴⁰
[and] pleasure born through the senses.²⁶⁴¹
I am receiving these virtues
as a result of [giving] that. (123) [3497]

Giving shoulder straps²⁶⁴² for Buddha²⁶⁴³
[and] the monks of splendid virtue,²⁶⁴⁴
I experience three results,²⁶⁴⁵
in accordance with my karma: (124) [3498]

I know the Great Teaching in depth;²⁶⁴⁶
I recall the second lifetime;²⁶⁴⁷
in every place I have good skin²⁶⁴⁸
as a result of [giving] that. (125) [3499]

Giving girdles²⁶⁴⁹ for the Victor²⁶⁵⁰
[and] the monks of splendid virtue,²⁶⁵¹
I experience six results,²⁶⁵²
in accordance with my karma: (126) [3500]

Steadfast²⁶⁵³ in meditative states,²⁶⁵⁴

born through the senses.

²⁶³⁹reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

²⁶⁴⁰lit., “mental pleasure and bodily pleasure”

²⁶⁴¹*iriyāpathaja*

²⁶⁴²reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

²⁶⁴³lit., “for the Victor” (*jine*)

²⁶⁴⁴lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁴⁵*tīnānisaṅse*. 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.

²⁶⁴⁶*sadhamme gādhaṇ vindāmi*, lit., “I know the depth in the Great Teaching.” BJTS (and PTS alt.) read *cetoñanaṇ ca vindāmi*, “I know the knowledge of mind,” which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

²⁶⁴⁷*dutiyaṇ bhavaṇ*, BJTS glosses *deveni bhavaṇa*. 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?

²⁶⁴⁸*succhavi homi*

²⁶⁴⁹*kāyabandhane*

²⁶⁵⁰reading *jine* with BJTS (and PTS alt.) for PTS *sugate* (“Well-Gone-One”), which produces a metrically-unsound sound verse.

²⁶⁵¹lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁵²*chānisaṅse*. 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.

²⁶⁵³*na kampāmi*, lit., “I do not shake (tremble, waver)”

²⁶⁵⁴*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,²⁶⁵⁵
my words are always taken well.²⁶⁵⁶ (127) [3501]

Mindfulness arises in me;
I do not [ever] get frightened.²⁶⁵⁷
In the world of gods or of men,
these virtues follow after²⁶⁵⁸ [me]. (128) [3502]

Giving stools²⁶⁵⁹ for the Victor [and]
the monks who have splendid virtue,²⁶⁶⁰
I'm an heir with five [different] kinds;²⁶⁶¹
I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me,
arouse knowledge [and] mindfulness,
kept in my mind²⁶⁶² they don't get lost,
becoming very well-discerned. (130) [3504]

Having given vessels and food
for Buddha [and] the supreme group,²⁶⁶³
I experience three results,²⁶⁶⁴
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]

sorts of meditative states.

²⁶⁵⁵*abhejjapariso homi*

²⁶⁵⁶*ādeyyavacano sadā*

²⁶⁵⁷*tāso na mayhaṃ vijjati*, lit., “fear is not found of mine”

²⁶⁵⁸BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁶⁵⁹*ādharake*, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

²⁶⁶⁰lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁶¹*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.

²⁶⁶²reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, “vows,” i.e., “my vows do not perish”

²⁶⁶³here PTS also reads *gaṇuttame* rather than, as above, *guṇ°*

²⁶⁶⁴*tīṇānisaṅse*. I count the three here as (1)

[I] always [have] things to enjoy:²⁶⁶⁵
 wives and slaves [and] slave-girls [too],
 tusker-horse-chariot-soldier,²⁶⁶⁶
 and the women are devoted.²⁶⁶⁷ (133) [3507]

[I] always [have] things to enjoy;
 I observe²⁶⁶⁸ all forms of learning:²⁶⁶⁹
 ancient lore²⁶⁷⁰ and Vedic mantras²⁶⁷¹
 and many varied disciplines.²⁶⁷² (134) [3508]

Giving plates for the Well-Gone-One
 [and] for the monks, the supreme group,
 I experience three results,²⁶⁷³
 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 Bodhi²⁶⁷⁴ [leaves],²⁶⁷⁵ made of gourds,²⁶⁷⁶
 and likewise made of lotus leaves,²⁶⁷⁷
 [and] of shells for drinking honey.²⁶⁷⁸ (137) [3511]

As a result of [giving] that,
 these virtues [also] are received:

²⁶⁶⁵here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādis-ampadā*, “attainment of things to enjoy etc.” *Paribhoga* could refer to “usefulness” as well as “enjoyableness”

²⁶⁶⁶that is, a four-fold army

²⁶⁶⁷*itthī patibbatā c’eva*, “the women are even devoted wives!”

²⁶⁶⁸*nisāmemi*

²⁶⁶⁹*sabbaṅ sippan* (Skt. *śilpa*), all the liberal arts, all types of knowledge or learned skills

²⁶⁷⁰*vijjā*

²⁶⁷¹*mantapade*

²⁶⁷²*āgame*

²⁶⁷³*tīṇānisāṅse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

²⁶⁷⁴*assatthaka*, “of the *aśvattha* [tree],” *Ficus religiosa*, Bodhi Tree of Gotama Buddha

²⁶⁷⁵as 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.

²⁶⁷⁶*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.

²⁶⁷⁷*pokkharapattake*

²⁶⁷⁸*madhupānakaṣaṅkhe*. *Ṣaṅkhe* can refer to conch shells, as well as mother-of-pearl.

good conduct²⁶⁷⁹ in vows for virtue,²⁶⁸⁰
and with respect to good manners.²⁶⁸¹ (138) [3512]

Giving medicines for Buddha²⁶⁸²
[and] the monks of splendid virtue,²⁶⁸³
I experience ten results,²⁶⁸⁴
in accordance with my karma. (139) [3513]

I'm²⁶⁸⁵ long-lived, strong [and] heroic,
beautiful, famous and happy,
free of oppression,²⁶⁸⁶ [also] safe,²⁶⁸⁷
[and] I am honored²⁶⁸⁸ all the time.
I'm not kept apart from loved ones,
as a result of [giving] that. (140) [3514]²⁶⁸⁹

Giving shoes²⁶⁹⁰ for the Victor [and]
monks of supreme splendid virtue,
I experience three results,²⁶⁹¹
in accordance with my karma. (141) [3515]

[First], palanquins which have been hitched²⁶⁹²
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,²⁶⁹³
sandals²⁶⁹⁴ made of gems [and] of wool,²⁶⁹⁵

²⁶⁷⁹reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, “are received”

²⁶⁸⁰*vatte guṇe*, BJTS glosses: *vatāvāt guṇehi*

²⁶⁸¹*ācārakiriyaṣu ca*, or “among the forms of right practice”

²⁶⁸²lit., “for the Well-Gone-One”

²⁶⁸³*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁶⁸⁴*dasānisaṅse*. 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.

²⁶⁸⁵reading *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.

²⁶⁸⁶*anupaddava*, also “uninjured,” “safe”

²⁶⁸⁷*anīti*

²⁶⁸⁸*apacita*

²⁶⁸⁹PTS and BJTS agree in presenting this as a six-footed verse.

²⁶⁹⁰*upāhane*

²⁶⁹¹*tīṇānisaṅse*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct

²⁶⁹²reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

²⁶⁹³*bhave*, lit., “in existence”

²⁶⁹⁴*pādukā*

²⁶⁹⁵reading *kambalikā* with BJTS for PTS *maṇḍalikā*, “district officers”

[also made of] gold [and] silver
come to be; [they] lift up [my] feet.²⁶⁹⁶ (143) [3517]

They are running²⁶⁹⁷ toward the right way²⁶⁹⁸
[and] purify guilty conduct.²⁶⁹⁹
I am receiving these virtues
as a result of [giving] that. (144) [3518]

Giving sandals²⁷⁰⁰ for the Buddha²⁷⁰¹
[and] the monks of splendid virtue,²⁷⁰²
having put on magic sandals,²⁷⁰³
I reside according to wish.²⁷⁰⁴ (145) [3519]

Giving napkins to wipe the face²⁷⁰⁵
for Buddha and the supreme group,
I experience five results,²⁷⁰⁶
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 soiled²⁷⁰⁷ with dirt [and] dust.²⁷⁰⁸
I am receiving these virtues
as a result of [giving] that. (147) [3521]²⁷⁰⁹

²⁶⁹⁶taking *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”

²⁶⁹⁷*paṭidhāvanti* (BJTS read *pati*°)

²⁶⁹⁸reading *niyāmaṇ* with BJTS (and PTS alt.) for PTS *niyamaṇ*, (“restraint,” “limitation,” “cosmic law”)

²⁶⁹⁹reading *āgu-ācāra-sodhanaṇ* with BJTS for PTS *ācāraguṇasodhanaṇ* (“purifying virtuous conduct”)

²⁷⁰⁰*pāduka*

²⁷⁰¹lit., “for the Well-Gone-One”

²⁷⁰²*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁰³*iddhipādukam āruyha*, lit., “having stepped onto sandals with *iddhi* [superpowers]”

²⁷⁰⁴*yadicchakaṇ*, lit., “which is [my] wish” or perhaps “as I wish”

²⁷⁰⁵*mukha-puñchana-cole*, lit., “napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face”

²⁷⁰⁶*pañcāniṣaṇse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4) smooth, (5) not soiled by dirt and dust.

²⁷⁰⁷BJTS and PTS alt. reads *limpati* (“smeared”) for PTS *lippati* (“get soiled” according to P-S-E dictionary, Sinh. *gālveyi*; RD reads *lippati* as pass. of *limpati*), but as the former can also mean “soiled” the difference is not significant.

²⁷⁰⁸*rajojallaṇ*

²⁷⁰⁹PTS and BJTS agree in presenting this as a six-footed verse.

Giving walking-sticks for Buddha²⁷¹⁰
 [and] the monks of splendid virtue,²⁷¹¹
 I experience six results,²⁷¹²
 in accordance with my karma. (148) [3522]

Numerous sons are [born] to me,
 I do not [ever] get frightened;²⁷¹³
 there's²⁷¹⁴ always little to endure,²⁷¹⁵
 I'm guarded by all protections.
 I do not know [any] failure;²⁷¹⁶
 my mind is not out of control.²⁷¹⁷ (149) [3523]²⁷¹⁸

Having given herbs²⁷¹⁹ [and] ointments²⁷²⁰
 for Buddha and the supreme monks,²⁷²¹
 I experience eight results²⁷²²
 in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,
 [whether they're]²⁷²³ white, yellow [or] red.
 [My] eyes are unsullied and clear²⁷²⁴
 and [they] are free of all disease.²⁷²⁵ (151) [3525]

²⁷¹⁰lit., “for the Well-Gone-One”

²⁷¹¹*gaṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷¹²*chānisaṅse*. 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.)

²⁷¹³*tāso mayhaṅ na vijjati*, lit., “fear is not found of mine”

²⁷¹⁴lit., “I am one who...”

²⁷¹⁵*appasayha*

²⁷¹⁶reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *calitaṅ maṅ na jānāmi* (“I don't experience shaking me”). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṅ* can also mean “baldness”. Not having any of those qualities would be a positive result of merit.

²⁷¹⁷reading *abhantaṅ mānasaṅ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṅ mānasaṅ mamaṅ* (alt. *mama*), “my mind is come”. PTS also gives *asantaṅ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṅ*

²⁷¹⁸PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁹*osadham*, specifically medicinal herbs or herbal ingredients for making medicines

²⁷²⁰*añjanaṅ*

²⁷²¹*saṅghe gaṇuttame*, lit., “the Assembly of monks which is the supreme group”

²⁷²²*aṭṭhānisaṅse*. 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”.

²⁷²³this 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.

²⁷²⁴*anāvila-pasanna-akkha*

²⁷²⁵*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 keys²⁷²⁶ for the Well-Gone-One
[and] the monks of splendid virtue,²⁷²⁷
I’m receiving the knowledge-key
which unlocks the door of *Dhamma*.²⁷²⁸ (153) [3527]

Giving key-cases for Buddha²⁷²⁹
[and] the monks of splendid virtue,²⁷³⁰
I experience two results,²⁷³¹
in accordance with my karma:
as I transmigrate in the world,²⁷³²
[there’s] little anger,²⁷³³ no sorrow.²⁷³⁴ (154) [3528]²⁷³⁵
Giving bandages for Buddha²⁷³⁶
[and] the monks of splendid virtue,²⁷³⁷
I experience five results,²⁷³⁸
in accordance with my karma. (155) [3529]

Steadfast²⁷³⁹ in meditative states,²⁷⁴⁰
I dwell in meditative states;
I’m in a group without factions,²⁷⁴¹

²⁷²⁶*kuñcike*

²⁷²⁷*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷²⁸*dhamma-dvāra-vivaraṇaṇ*, lit., “which opens the door of the *Dhamma*.”

²⁷²⁹lit., “for the Well-Gone-One”

²⁷³⁰*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³¹*dvānisaṇṣe*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)

²⁷³²*bhave*, lit., “in existence”

²⁷³³*appakodho*, lit., “I am one of little anger”

²⁷³⁴*anāyāso*, lit., “I am one with no sorrow”

²⁷³⁵PTS and BJTS agree in presenting this as a six-footed verse.

²⁷³⁶lit., “for the Well-Gone-One”

²⁷³⁷*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³⁸*pañcānisaṇṣe*. 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.

²⁷³⁹*na kampāmi*, lit., “I do not shake (tremble, waver)”

²⁷⁴⁰*samādhīsu*, lit., “among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

²⁷⁴¹*abhejjapariso homi*

my words are always taken well.²⁷⁴²
 As I transmigrate in the world,²⁷⁴³
 there's²⁷⁴⁴ great wealth of possessions.²⁷⁴⁵ (156) [3530]²⁷⁴⁶

Giving smoke-tubes²⁷⁴⁷ for the Victor
 [and] the monks of splendid virtue,²⁷⁴⁸
 I experience three results,²⁷⁴⁹
 in accordance with my karma. (157) [3531]

My conscience²⁷⁵⁰ is never²⁷⁵¹ crooked,
 [and my] muscles²⁷⁵² are well-defined,²⁷⁵³
 I'm receiving the "divine eye"
 as a result of [giving] that. (158) [3532]

Giving lamp-plates²⁷⁵⁴ for the Buddha²⁷⁵⁵
 [and] the monks of splendid virtue,²⁷⁵⁶
 I experience three results,²⁷⁵⁷
 in accordance with my karma. (159) [3533]

I'm well-born,²⁷⁵⁸ have a good body,²⁷⁵⁹
 [and I] am wise,²⁷⁶⁰ revered as smart.²⁷⁶¹
 I am receiving these virtues

²⁷⁴²ādeyyavacano sadā

²⁷⁴³bhave, lit., "in existence"

²⁷⁴⁴PTS *jāticca*, BJTS *jāyati*

²⁷⁴⁵bhogasampatti

²⁷⁴⁶PTS and BJTS agree in presenting this as a six-footed verse.

²⁷⁴⁷*dhūmanette*. RD: "i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14"

²⁷⁴⁸*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁴⁹*tīṇānisaṅse*. I count the three here as (1) clean conscience, (2) good muscles and (3) "divine eye"

²⁷⁵⁰*sati*, also memory (Skt. *smṛti*), mindfulness, consciousness, etc.

²⁷⁵¹lit., "not"

²⁷⁵²PTS *nahāruyo*, BJTS *nahāravo*

²⁷⁵³reading *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.

²⁷⁵⁴*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.

²⁷⁵⁵lit., "for the Well-Gone-One"

²⁷⁵⁶*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁵⁷*tīṇānisaṅse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.

²⁷⁵⁸*jātimā*, lit., "possessor of birth" or "possessor of [high] caste"

²⁷⁵⁹*aṅgasampanno*, lit., "am possessed of limbs"

²⁷⁶⁰*paññavā*

²⁷⁶¹reading *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 vessels²⁷⁶² and baskets²⁷⁶³ for
the Buddha and the supreme group,
I experience ten results,²⁷⁶⁴
in accordance with my karma. (161) [3535]

I'm always guarded,²⁷⁶⁵ have great fame,²⁷⁶⁶
[and] happiness,²⁷⁶⁷ likewise [my] state;²⁷⁶⁸
I'm devoted,²⁷⁶⁹ and delicate,²⁷⁷⁰
[and] kept away from all distress.²⁷⁷¹ (162) [3536]

I'm a recipient of great²⁷⁷²
qualities²⁷⁷³ for my occupation,²⁷⁷⁴
of vessels and of baskets [too];
I'm one whose troubles are removed.²⁷⁷⁵ (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 ointment²⁷⁷⁶
for Buddha and the supreme group,

²⁷⁶²tumbake, water-vessels

²⁷⁶³or "boxes": *karaṇḍe*

²⁷⁶⁴*dasānisaṅse*. 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.

²⁷⁶⁵*gutto*

²⁷⁶⁶*mahāyāsavā*

²⁷⁶⁷*sukhasamaṅgī*

²⁷⁶⁸reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"

²⁷⁶⁹*bhattikato*, "done service," even "a servant"

²⁷⁷⁰*sukhumālo*, also refined, tender

²⁷⁷¹*sabba-īti-parivajjito*

²⁷⁷²*vipule*

²⁷⁷³*guṇe*

²⁷⁷⁴reading *samāvacaraṇaṃ mama* with BJTS for PTS *samāvacaraṇā mama*

²⁷⁷⁵*suvivajjita-ubbego*

²⁷⁷⁶here I read *añjana-nāḷiyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthi lilaṅ-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*, *hatthalilaṅgane* and *hattho liṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharāṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla*°, "in flower ornaments?")

I experience five results,²⁷⁷⁷
in accordance with my karma. (165) [3539]

All the time I have a body
endowed with all auspicious marks,²⁷⁷⁸
fitted with [long] life and wisdom,²⁷⁷⁹
liberated from all sorrows.²⁷⁸⁰ (166) [3540]

Giving scissors²⁷⁸¹ which were slender²⁷⁸²
[and] very sharp²⁷⁸³ [too] for the monks,²⁷⁸⁴
I get the knowledge, unmatched²⁷⁸⁵ and
pure, which cuts off the defilements. (167) [3541]

Giving tweezers²⁷⁸⁶ for the Buddha²⁷⁸⁷
[and] the monks of splendid virtue,²⁷⁸⁸
I get the knowledge, unmatched²⁷⁸⁹ and
pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners]²⁷⁹⁰ for Buddha²⁷⁹¹
[and] the monks of splendid virtue,²⁷⁹²
I experience eight results,²⁷⁹³
in accordance with my karma. (169) [3543]

²⁷⁷⁷*pañcānisaṅse*. 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.

²⁷⁷⁸*sabba-lakkhaṇa-sampanno*

²⁷⁷⁹*āyu-paññā-samāhito*

²⁷⁸⁰*sabbāyāsa-vinimutto*

²⁷⁸¹*pippale*

²⁷⁸²*tanu-dhāre* = “slender to carry”? Or as RD suggests should this be read to *tanu* as “body,” i.e., “carried on the body”?

²⁷⁸³*sunisite*

²⁷⁸⁴here as throughout, lit., “for the monks’ Assembly,” “for the *saṅgha*”

²⁷⁸⁵*atula*, not weighable, immeasurable, not equaled

²⁷⁸⁶*saṅḍāse*

²⁷⁸⁷lit., “for the Well-Gone-One”

²⁷⁸⁸*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁸⁹*atula*, not weighable, immeasurable, not equaled

²⁷⁹⁰*natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanaṅ*) for the mouth (*mukha*) and nose (*natthukaṅ*). 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.

²⁷⁹¹lit., “for the Well-Gone-One”

²⁷⁹²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁹³*aṭṭhānisaṅse*. 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 faith²⁷⁹⁴ [and] morality,²⁷⁹⁵
 shame,²⁷⁹⁶ the virtue of fearing sin,²⁷⁹⁷
 [I'm] happy, generous, patient,
 and wisdom is [my] eighth virtue. (170) [3544]

Giving short chairs²⁷⁹⁸ for the Buddha²⁷⁹⁹
 [and] the monks of splendid virtue,²⁸⁰⁰
 I experience five results,²⁸⁰¹
 in accordance with my karma. (171) [3545]

I'm born in an eminent clan,²⁸⁰²
 I become a very rich man,²⁸⁰³
 everyone is honoring me,²⁸⁰⁴
 glory is arising for me.²⁸⁰⁵ (172) [3546]

For one hundred thousand aeons
 palanquins atop four horses²⁸⁰⁶
 are constantly waiting on me,
 enjoying giving [them] away.²⁸⁰⁷ (173) [3547]

Giving cushions²⁸⁰⁸ for the Buddha²⁸⁰⁹
 [and] the monks of splendid virtue,²⁸¹⁰
 I experience six results,²⁸¹¹
 in accordance with my karma. (174) [3548]

²⁷⁹⁴*saddhaṇ*

²⁷⁹⁵*sīlaṇ*

²⁷⁹⁶*hiriṇ*

²⁷⁹⁷*ottappiyaṇ*

²⁷⁹⁸*piṭhake*

²⁷⁹⁹lit., “for the Well-Gone-One”

²⁸⁰⁰*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁰¹*pañcāniṣe*. 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

²⁸⁰²*ucce kule*

²⁸⁰³*mahābhogo bhavāmi*

²⁸⁰⁴*sabbe maṇ apacāyanti*

²⁸⁰⁵reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

²⁸⁰⁶reading *caturassakā* (“with four horses”) for PTS *caturassarā*, “with four corners,” “rectangular,” though the latter also makes sense in this context.

²⁸⁰⁷or distributing or sharing them: *saṇvibhāga-rato [ahaṇ]*

²⁸⁰⁸*bhisiyo*

²⁸⁰⁹lit., “for the Well-Gone-One”

²⁸¹⁰*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸¹¹*chāniṣe*. 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,²⁸¹²
 I'm honored,²⁸¹³ gentle,²⁸¹⁴ good-looking,²⁸¹⁵
 I get an entourage that's smart:²⁸¹⁶
 that's the fruit of giving cushions. (175) [3549]

Cotton mattresses²⁸¹⁷ and varied²⁸¹⁸
 coverlets of wool²⁸¹⁹ and of silk,²⁸²⁰
 I receive various sorts of
 fine hemp cloth²⁸²¹ and woolen blankets.²⁸²² (176) [3550]

And cloaks²⁸²³ which are soft [on the skin,]
 and soft leather²⁸²⁴ and bamboo²⁸²⁵ ones;
 I am receiving varied rugs:²⁸²⁶
 that's the fruit of giving cushions. (177) [3551]

As far back as I remember,²⁸²⁷
 ever since I reached discretion,²⁸²⁸
 not vain,²⁸²⁹ meditation's my bed:²⁸³⁰
 that's the fruit of giving cushions. (178) [3552]

Giving pillows²⁸³¹ for the Victor
 [and] the monks of splendid virtue,²⁸³²
 I experience six results,²⁸³³

²⁸¹²*samagatto*, lit., "I am one with an even body"

²⁸¹³*apacito*

²⁸¹⁴*muduko*

²⁸¹⁵*cārudassano*, lit., "pleasant to see"

²⁸¹⁶*labhāmi nāṇaparivāraṇ*

²⁸¹⁷*tūlikā*

²⁸¹⁸reading *cittakā* with BJTS for PTS *cittikā*

²⁸¹⁹*vikatikāyo*

²⁸²⁰*kaṭṭhissā*

²⁸²¹*vara-potthake*

²⁸²²*kambale*

²⁸²³*pāvārike*

²⁸²⁴*maduka-ajina*°, "soft [ones made of] antelope-leather"

²⁸²⁵*veṇiyo*

²⁸²⁶*atthāre*

²⁸²⁷*yato sarāmi attānaṇ*, lit., "starting from when I remember myself"

²⁸²⁸or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty;" but following BJTS Sinhala gloss (*nāṇavat*, "having knowledge") I translate the term in its broader meaning, "understanding" or "discretion"

²⁸²⁹or empty: *a-tuccho*

²⁸³⁰reading *atuccho jhāna-mañco* (lit., "I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchojjhānamañño*

²⁸³¹*bimbohane*

²⁸³²*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁸³³*chānisaṅse*. 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 upon²⁸³⁴
pillows made of wool and lotus
and also of red sandalwood;
I have²⁸³⁵ an outstanding body.²⁸³⁶ (180) [3554]

The excellent Eightfold Path and
the four fruits that come from monkhood:
knowledge of these is brought [to me]
[and] I dwell²⁸³⁷ [there] all of the time. (181) [3555]

Giving,²⁸³⁸ taming,²⁸³⁹ and self-control;²⁸⁴⁰
[and] the [four] forms of boundlessness:²⁸⁴¹
knowledge of these is brought [to me]
[and] I dwell²⁸⁴² [there] all of the time. (182) [3556]

Vows²⁸⁴³ and virtues²⁸⁴⁴ and practices,²⁸⁴⁵
also the [types of] good manners:²⁸⁴⁶
knowledge [of these] is brought [to me]
[and] I dwell²⁸⁴⁷ [there] every day. (183) [3557]

Walking back and forth²⁸⁴⁸ or striving;
exertion which leads to wisdom:²⁸⁴⁹
knowledge of these is brought [to me];
I dwell²⁸⁵⁰ according to my wish. (184) [3558]

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.

²⁸³⁴or “lifted up” “placed upon”: *reading upadhemi* with BJTS for PTS *uppademi*

²⁸³⁵reading *mama* (gen., lit., “to me [there are]”) with BJTS (and PTS alt.) for PTS *mamaṅ* (gen. or acc.)

²⁸³⁶*uttamaṅgaṅ*, “supreme limbs”

²⁸³⁷*vihāre*

²⁸³⁸*dāne*

²⁸³⁹*dame*

²⁸⁴⁰*saññame* = alt. spelling of *saṃyame*

²⁸⁴¹*appamaññesu* (BJTS reads *appamaññāsu*) *rūpīsu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

²⁸⁴²*vihāre*

²⁸⁴³*vatte*

²⁸⁴⁴*guṇe*

²⁸⁴⁵reading *pañipatti* with BJTS for PTS *pañcame*, “the fifth”

²⁸⁴⁶*ācārikiriyāsu ca*, or “among the forms of right practice”

²⁸⁴⁷*vihāre*

²⁸⁴⁸*caṅkame*

²⁸⁴⁹or “to Enlightenment” or “to Awakening”: *bodha-pakkhike*

²⁸⁵⁰*vihārāmi*

Morality,²⁸⁵¹ meditation²⁸⁵²
and wisdom,²⁸⁵³ unsurpassed freedom:²⁸⁵⁴
knowledge of these is brought [to me]
[and] I dwell²⁸⁵⁵ [full of] happiness. (185) [3559]

Giving straw stools²⁸⁵⁶ for the Victor
[and] the monks of splendid virtue,²⁸⁵⁷
I experience four results,²⁸⁵⁸
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:²⁸⁵⁹
that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools²⁸⁶⁰ for the Victor
[and] the monks of splendid virtue,²⁸⁶¹
I experience two results,²⁸⁶²
in accordance with my karma. (188) [3562]

I receive many vehicles:²⁸⁶³
that is the fruit of a footstool.
Slave-girls and slaves and [also] wives
and [all my] other dependents
do properly²⁸⁶⁴ look after me:
that is the fruit of a footstool. (189) [3563]²⁸⁶⁵

Giving oils for anointing²⁸⁶⁶

²⁸⁵¹*sīlaṅ*

²⁸⁵²*samādhi*

²⁸⁵³*paññā*

²⁸⁵⁴*vimutti ca anuttarā*

²⁸⁵⁵*vihārāmi*

²⁸⁵⁶*palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

²⁸⁵⁷*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁵⁸BJTS (and PTS alt.) read *dvānisaṅse* (“two results”) for PTS *caturānisaṅse*, “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

²⁸⁵⁹*danta-sāra-maye*

²⁸⁶⁰*pādapīṭhe*

²⁸⁶¹*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁶²*dvānisaṅse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.

²⁸⁶³*γāne*

²⁸⁶⁴*sammā*

²⁸⁶⁵PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁶⁶*tel'abbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

for Buddha and the supreme group,
I experience five results,²⁸⁶⁷
in accordance with my karma. (190) [3564]

Lack of illness, having beauty,
[and] quickly grasping²⁸⁶⁸ the Teaching,
receiving of [much] food [and] drink,
[and long] life²⁸⁶⁹ is the fifth for me. (191) [3565]

Giving clarified butter²⁸⁷⁰ for
monks of supreme, splendid virtue,
I experience five results,²⁸⁷¹
in accordance with my karma. (192) [3566]

I am strong, endowed with beauty,
always happy²⁸⁷² and born slender.²⁸⁷³
I am free of disease, and pure:
that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth²⁸⁷⁴ for
the Buddha and the supreme group,
I experience five results,²⁸⁷⁵
in accordance with my karma. (194) [3568]

I have a clean throat²⁸⁷⁶ [and] sweet sound,²⁸⁷⁷
I am free of coughs of asthma,²⁸⁷⁸
and the scent of blue lotuses²⁸⁷⁹
is always wafting from [my] mouth. (195) [3569]

Giving well-prepared²⁸⁸⁰ milk-curd²⁸⁸¹ for

²⁸⁶⁷*pañcānisaṅse*. 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.

²⁸⁶⁸*nisantitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*vāṭahena*) in this translation of the term as “grasping” (understanding).

²⁸⁶⁹*ayu*

²⁸⁷⁰*sappitela*, “ghee-oil”

²⁸⁷¹*pañcānisaṅse*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.

²⁸⁷²*pahaṭṭha*^o

²⁸⁷³*tanujo*

²⁸⁷⁴*mukhadhovanakaṅ*. BJTS (and PTS alt.) read *mukhasodhanakaṅ*, with the same meaning.

²⁸⁷⁵*pañcānisaṅse*. 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.

²⁸⁷⁶*visuddhakaṅṭho*

²⁸⁷⁷*madhurassaro* (BJTS reads *madhurasaro*)

²⁸⁷⁸*kāsassāvavajjito* (BJTS reads *kāsasāsa*^o)

²⁸⁷⁹reading *uppalaṅgandho* with BJTS for PTS *upphalaṅgandho* (probably a typo)

²⁸⁸⁰*sampannaṅ*

²⁸⁸¹*dadhiṅ*

the Buddha and the supreme group,
I'm enjoying²⁸⁸² ambrosial²⁸⁸³ things²⁸⁸⁴
[and] mindfulness of [my] body.²⁸⁸⁵ (196) [3570]

Giving honey with²⁸⁸⁶ color, scent
[and] taste for Buddha²⁸⁸⁷ [and] the group,
I [now] drink the juice of freedom,²⁸⁸⁸
which is unmatched,²⁸⁸⁹ beyond compare.²⁸⁹⁰ (197) [3571]

Giving actual²⁸⁹¹ juice for the
Buddha and for the supreme group,
I experience the four fruits,²⁸⁹²
in accordance with my karma. (198) [3572]

Having given food [and] drink for
the Buddha and the supreme group
I experience ten results,²⁸⁹³
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,²⁸⁹⁴ smart.²⁸⁹⁵
As I transmigrate in the world,²⁸⁹⁶
I am receiving these virtues. (200) [3574]²⁸⁹⁷

²⁸⁸²*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”.

²⁸⁸³*amataṇ*

²⁸⁸⁴reading *vittaṇ* (possessions, wealth) with BJTS for PTS *cittaṇ* (“heart”), though BJTS alt. *bhattaṇ* (“rice”) would provide the cleanest reading.

²⁸⁸⁵lit., “excellent (*varaṇ*) mindfulness of body (*kāyagataṇ satīṇ*); BJTS reads *varam kayāgatāsatiṇ*, with the same meaning.

²⁸⁸⁶*upetaṇ*, lit., “furnished with.” The implication is that the honey had good color, scent and taste

²⁸⁸⁷lit., “for the Victor”

²⁸⁸⁸*pive muttirasam ahaṇ*

²⁸⁸⁹*atuliyaṇ*.

²⁸⁹⁰*anupamaṇ*

²⁸⁹¹*yathābhūtaṇ*, also “original,” “natural”. I take this as connected with the allusion to liberation as juice in the previous verse.

²⁸⁹²*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)

²⁸⁹³*dasānisaṇse*. 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.

²⁸⁹⁴*sūro*

²⁸⁹⁵*paññāavā*

²⁸⁹⁶*bhave*, lit., “in existence”

²⁸⁹⁷PTS and BJTS agree in presenting this as a six-footed verse.

Giving incense²⁸⁹⁸ for the Buddha²⁸⁹⁹
 [and] the monks of splendid virtue,²⁹⁰⁰
 I experience ten results,²⁹⁰¹
 in accordance with my karma. (201) [3575]

[My] body smells good,²⁹⁰² I'm famous,
 quick-thinking²⁹⁰³ as well as clever;²⁹⁰⁴
 [I have] sharp, extensive wisdom;²⁹⁰⁵
 I have bright²⁹⁰⁶ [and] deep wisdom. (202) [3576]

As I transmigrate in the world,²⁹⁰⁷
 I have wide and alert wisdom.²⁹⁰⁸
 Now, because of [giving] that, I've
 attained auspicious, happy peace.²⁹⁰⁹ (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 Pilindavaccha²⁹¹⁰ Thera spoke these verses.

²⁸⁹⁸*dhūmaṅ*

²⁸⁹⁹lit., "for the Well-Gone-One"

²⁹⁰⁰*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁹⁰¹*dasānisaṅse*. I count the ten here as (1)

²⁹⁰²*sugandhadeho*, lit., "I am one whose body has a pleasant odor"

²⁹⁰³*sīghapañño*, "I'm one with wisdom which is quick"

²⁹⁰⁴*kittimā*

²⁹⁰⁵*tikkhapañño bhūripañño*, lit., "I'm one with sharp wisdom, I'm one with extensive wisdom"

²⁹⁰⁶reading *hāsa*<*hāsu*^o with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*

²⁹⁰⁷*bhave*, lit., "in existence"

²⁹⁰⁸*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.

²⁹⁰⁹*santisukhaṅ sivaṅ*

²⁹¹⁰cf. #15, and note, above. BJTS spells the name *Pilindavaccha*. 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 Pilindavaccha²⁹¹¹ Thera is finished.

[389. {392.}²⁹¹² Sela²⁹¹³]

In the city, Haṃsavatī,
I was in charge of the roadways.²⁹¹⁴
Calling my kinsfolk together,
I spoke these words [to them back then]: (1) [3581]

“The Buddha’s²⁹¹⁵ been born in the world,
the Unsurpassed Field of Merit,
the Foundation for Every World,²⁹¹⁶
Sacrificial Recipient. (2) [3582]

The kṣatriyans and city folk,
the rich people and the brahmins,
happy, with pleasure in [their] hearts,
have²⁹¹⁷ formed themselves into a guild.²⁹¹⁸ (3) [3583]

Those on elephants,²⁹¹⁹ royal guards,²⁹²⁰
charioteers²⁹²¹ and foot-soldiers²⁹²²
happy, with pleasure in [their] hearts,
have²⁹²³ formed themselves into a guild.²⁹²⁴ (4) [3584]

The mighty lords²⁹²⁵ and the princes,²⁹²⁶
Vaiśyas as well as the brahmins,

²⁹¹¹BJTS spells the name *Piḷindavaccha*.

²⁹¹²*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.

²⁹¹³“Stone,” a historical monk much-mentioned in the canon and commentaries.

²⁹¹⁴*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.”

²⁹¹⁵as v. 91 [3673], below, specifies that this occurred 100,000 aeons ago, the Buddha in question presumably would be Padumuttara Buddha.

²⁹¹⁶*adhāro sabbalokassa*

²⁹¹⁷lit., “they”, *te*, “they [have]”

²⁹¹⁸*pūgadhamaṃ akaṃsu te*, lit., “they did an act incorporating a guild”

²⁹¹⁹*hatth’ārūḷhā*, those mounted on elephants

²⁹²⁰*anikaṭṭha*

²⁹²¹*rathikā*

²⁹²²*pattikārakā*

²⁹²³lit., “they”, *te*, “they [have]”

²⁹²⁴*pūgadhamaṃ akaṃsu te*, lit., “they did an act incorporating a guild”

²⁹²⁵*uggā*

²⁹²⁶*rājaputtā*

happy, with pleasure in [their] hearts,
have²⁹²⁷ formed themselves into a guild.²⁹²⁸ (5) [3585]

The cooks²⁹²⁹ [and] those who dress the hair,²⁹³⁰
the bath boys,²⁹³¹ the garland-makers,²⁹³²
happy, with pleasure in [their] hearts,
have²⁹³³ formed themselves into a guild.²⁹³⁴ (6) [3586]

The dyers,²⁹³⁵ also the weavers,²⁹³⁶
the tanners,²⁹³⁷ also the bath girls,²⁹³⁸
happy, with pleasure in [their] hearts,
have²⁹³⁹ formed themselves into a guild.²⁹⁴⁰ (7) [3587]

The fletchers,²⁹⁴¹ the leather workers,²⁹⁴²
carpenters²⁹⁴³ and workers in gold,²⁹⁴⁴
tinsmiths,²⁹⁴⁵ also [makers of] mats,²⁹⁴⁶
have²⁹⁴⁷ formed themselves into a guild.²⁹⁴⁸ (8) [3588-3589]²⁹⁴⁹
Hired servants²⁹⁵⁰ [and] musicians,²⁹⁵¹
and numerous slaves and servants,²⁹⁵²

²⁹²⁷lit., “they”, *te*, “they [have]”

²⁹²⁸*pūgadhammaṃ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹²⁹*ālārikā*

²⁹³⁰*kappakā*

²⁹³¹*nahāpakā*

²⁹³²*mālakārakā*

²⁹³³*te*, lit., “they” “they [have]”

²⁹³⁴*pūgadhammaṃ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹³⁵*rajakā*

²⁹³⁶*pesakārā*

²⁹³⁷*cammakārā*

²⁹³⁸*nhāpikā*

²⁹³⁹lit., “they”, *te*, “they [have]”

²⁹⁴⁰*pūgadhammaṃ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁴¹*usukārā*, arrow-makers

²⁹⁴²*cammikā*

²⁹⁴³*tacchakārā*

²⁹⁴⁴*soṇṇakārā*

²⁹⁴⁵*tipulopā*

²⁹⁴⁶*kaṭṭā*

²⁹⁴⁷lit., “they”, *te*, “they [have]”

²⁹⁴⁸*pūgadhammaṃ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁴⁹here, 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.

²⁹⁵⁰*bhatakā*

²⁹⁵¹*gītakā* <*gītakārā*. BJTS reads *cetaka*, “boy servants,” “waifs”

²⁹⁵²*dāsa-kammakārā bahū*

to the extent of their own strength,²⁹⁵³
have²⁹⁵⁴ formed themselves into a guild.²⁹⁵⁵ (9) [3590]

Water-bringers,²⁹⁵⁶ wood-gatherers,²⁹⁵⁷
tillers,²⁹⁵⁸ also grass-carriers,²⁹⁵⁹
to the extent of their own strength,²⁹⁶⁰
have²⁹⁶¹ formed themselves into a guild.²⁹⁶² (10) [3591]

Florists²⁹⁶³ and gardeners²⁹⁶⁴ as well,
green-grocers²⁹⁶⁵ [and] fruit-carriers,²⁹⁶⁶
to the extent of their own strength²⁹⁶⁷
have²⁹⁶⁸ formed themselves into a guild.²⁹⁶⁹ (11) [3592]

Harlots,²⁹⁷⁰ slave-girls who bring water,²⁹⁷¹
women who sell cakes [or] sell fish,²⁹⁷²
to the extent of their own strength,²⁹⁷³
have²⁹⁷⁴ formed themselves into a guild.²⁹⁷⁵ (12) [3593]

Come²⁹⁷⁶ you all, gathered together,
let us [too] form, as one, a group;²⁹⁷⁷
let us [now] perform service²⁹⁷⁸ for
the Unsurpassed Field of Merit.” (13) [3594]

²⁹⁵³ *yathā sakena thāmena*, “as far as their own power”

²⁹⁵⁴ lit., “they”, *te*, “they [have]”

²⁹⁵⁵ *pūgadhammaṇ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁵⁶ *udahārā*

²⁹⁵⁷ *kaṭṭhahārā*

²⁹⁵⁸ *kasikā*, BJTS reads *kassakā*, “cultivators”

²⁹⁵⁹ *tiṇahārā*

²⁹⁶⁰ *yathā sakena thāmena*, “as far as their own power”

²⁹⁶¹ lit., “they”, *te*, “they [have]”

²⁹⁶² *pūgadhammaṇ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁶³ *pupphikā*

²⁹⁶⁴ *mālikā*

²⁹⁶⁵ *paṇṇikā*, dealers in leaves

²⁹⁶⁶ *phalahārikā* (= females?); BJTS read *phalahārakā* (= males?)

²⁹⁶⁷ *yathā sakena thāmena*, “as far as their own power”

²⁹⁶⁸ lit., “they”, *te*, “they [have]”

²⁹⁶⁹ *pūgadhammaṇ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁷⁰ *gaṇikā*, “those who belong to the crowd”

²⁹⁷¹ *kumbhadāsī*, lit., “slave-girls with water pots”

²⁹⁷² 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”)

²⁹⁷³ *yathā sakena thāmena*, “as far as their own power”

²⁹⁷⁴ *te*, lit., “they” “they [have]”

²⁹⁷⁵ *pūgadhammaṇ akaṅsu te*, lit., “they did an act incorporating a guild”

²⁹⁷⁶ reading *etha* with BJTS for PTS *ete*, “they”

²⁹⁷⁷ *gaṇaṇ*

²⁹⁷⁸ *adhikāraṇ karissāma*

They, having listened to my words,
formed a group [to last] for all time
[and] built²⁹⁷⁹ a well-built meeting-hall²⁹⁸⁰
for [those in] the monks' Assembly.²⁹⁸¹ (14) [3595]

After dedicating that hall,
elated²⁹⁸² with a happy mind,²⁹⁸³
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,²⁹⁸⁴
[the Buddha] spoke these verses [then],
in front of my three hundred [folks]: (18) [3599]

“Three hundred and this best one²⁹⁸⁵ too,
conforming²⁹⁸⁶ [together] as one,
having made this [great] achievement,²⁹⁸⁷
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,²⁹⁸⁸
unborn, undying peacefulness.” (20) [3601]

The Buddha prophesied like that,²⁹⁸⁹

²⁹⁷⁹*kārayun*, lit., “they caused to be built”

²⁹⁸⁰*upatthāna-sālā*, a hall for meetings, assemblies, services of attendance on the monks.

²⁹⁸¹*bhikkhusaṅghassa*

²⁹⁸²*udaggo*

²⁹⁸³*tuṭṭhamānaso*

²⁹⁸⁴*bhikkhusaṅghassa purato*

²⁹⁸⁵i.e., the protagonist, acting as the *ādikammika* (“instigator”) of the offering; cf. *Pilindavaccha-apadāna* (#388 {391}), vv. 6, 8 [3379, 3381]

²⁹⁸⁶*anuvattiṅsu*

²⁹⁸⁷*sampattiṅ hi karitvāna*

²⁹⁸⁸*sītibhāvam anuttaraṅ*

²⁹⁸⁹*evaṅ*, lit., “thusly”

the Omniscient One,²⁹⁹⁰ Best of Monks,²⁹⁹¹
[and] having heard the Buddha's words,
I declared [my own] mental bliss.²⁹⁹² (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,²⁹⁹³ [my]
relatives are my retinue.²⁹⁹⁴
When [my] last rebirth was attained
there was a brahmin, Vāseṭṭha,²⁹⁹⁵
with eight hundred million in wealth;²⁹⁹⁶
I was [born as] the son of him.
My [given] name [at birth] was "Sela,"
a master of Vedic science.²⁹⁹⁷ (24-25) [3605-3606]

I, wandering about on foot,²⁹⁹⁸
waited on²⁹⁹⁹ by [my] own students,
saw³⁰⁰⁰ Keniya³⁰⁰¹ the ascetic

²⁹⁹⁰*sabbaññu*

²⁹⁹¹*samañuttaro*

²⁹⁹²*somanassaṇ pavedayin*

²⁹⁹³*rajje*

²⁹⁹⁴*parisā honti bandhavā*. This presumably refers to the relatives in the previous existence, reborn with him as his political retinue.

²⁹⁹⁵lit., "there was a brahmin named Vāseṭṭha"

²⁹⁹⁶lit., "with eighty ten-millions (*asīti-koṭi*) in wealth (*nicayo*, "heaped up")"

²⁹⁹⁷*chalaṅge pāraṃgato*, lit., "one who has reached perfection in the six branches." RD: "the set of six Vedāṅgas, 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."

²⁹⁹⁸*jaṅghāvihāraṇ vicarantaṇ*, 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.

²⁹⁹⁹or "honored"

³⁰⁰⁰lit., "having seen," *disvā*

³⁰⁰¹BJTS: Keniya. 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,³⁰⁰²
prepared to do a sacrifice.³⁰⁰³

[Having seen him] I spoke these words:

[Sela:]

“Bringing a wife? Going to one?³⁰⁰⁴

Or have you invited the king?³⁰⁰⁵ (26-27) [3607-3608]

I want to do sacrifices³⁰⁰⁶

for brahmins who think like the gods,³⁰⁰⁷

[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 Śākyaans

who Brings Happiness to Beings³⁰⁰⁸

out of Friendship for All Creatures;³⁰⁰⁹

these preparations are for him. (29-30) [3610-3611]

The Bright Hue of Wild Mangosteen,³⁰¹⁰

Incomparable, Unmeasurable,

the Buddha, Unrivalled in Form,

is invited for tomorrow. (31) [3612]

Like beaten³⁰¹¹ [gold] atop a forge³⁰¹²

³⁰⁰²reading *jaṭā-khārika-bharitam* (lit., “hair-braided [and] filled with ashes”) with BJTS for PTS *jaṭābhābhārabharitaṇ*, “heavy with the weight of the light of dread-locks,” but both are probably mistakes for the recurring *jaṭābhārabharitaṇ* (PTS) or *jaṭābhārena bharitaṇ* (BJTS) elsewhere in the text, translated as “bearing a weight of matted hair”

³⁰⁰³*paṭiyattāhutaṇ*

³⁰⁰⁴Sela 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*).

³⁰⁰⁵lit., “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.

³⁰⁰⁶*āhuti-yiṭṭhu-kāmo*, lit., “I am one with the desire to sacrifice (*yiṭṭhu[m]* = infinitive of *yajati*) sacrifices (or oblations: *āhuti*)” or “to sacrifice oblations.”

³⁰⁰⁷*brāhmaṇe deva-sammate*, lit., “brahmins who have the same opinions as the gods”

³⁰⁰⁸*sattasukhāvaho*

³⁰⁰⁹*sabbasattahitāvaho*

³⁰¹⁰lit., “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.

³⁰¹¹*paḥaṭo*, BJTS reads *pahaṭṭho*, with the same meaning.

³⁰¹²*ukkāmukha*°, the “mouth” (receiving or discharging end) of a furnace or forge, a goldsmith’s smelting pot.

[burning bright] like cedar charcoal,³⁰¹³
 the Great Hero's like lightning bolts³⁰¹⁴ —
 I've invited him, the Buddha.³⁰¹⁵ (32) [3613]

Like fire [burning] on a mountain,
 like the moon on the fifteenth day,³⁰¹⁶
 the same color as burning reeds —
 I've invited him, the Buddha. (33) [3614]

Fearless, Overcomer of Fear,³⁰¹⁷
 the Existence-Ender,³⁰¹⁸ 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,³⁰¹⁹
 the Unmatched,³⁰²⁰ Buddha-elephant,
 the Great Hero is like a bull —
 I've invited him, the Buddha. (36) [3617]

Of Endless Beauty,³⁰²¹ Boundless Fame,
 Bearing all the Various Marks,
 the Great Hero is like Indra³⁰²² —
 I've invited him, the Buddha. (37) [3618]

Strong One,³⁰²³ Whose Group is Powerful,³⁰²⁴
 Majestic One,³⁰²⁵ Hard to Approach,³⁰²⁶

³⁰¹³*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.

³⁰¹⁴*vijjūpamo*

³⁰¹⁵lit., “he, the Buddha, is the one invited by me”

³⁰¹⁶i.e., when it is full, *puṇṇamāse va candimā*

³⁰¹⁷*bhayātīto* = *bhaya* + *atīta*, lit., “he in whom fear is overcome/surpassed/int he past” or “the one free of fear”

³⁰¹⁸*bhavantakaraṇo*, “he who makes an end of existence”

³⁰¹⁹*Saddhammācārakusalo*

³⁰²⁰*asādiso*

³⁰²¹*anantavaṇṇo*, could also be “unending color”

³⁰²²*sakkūpamo*, “like Śakra [Indra, the king of the gods]”

³⁰²³*patāpī*

³⁰²⁴*vasīgaṇī*

³⁰²⁵*tejasī* (BJTS reads *tejassī*)

³⁰²⁶*durāsado*

The Great Hero is like Brahmā³⁰²⁷ —
I've invited him, the Buddha. (38) [3619]

Teaching-Reacher,³⁰²⁸ Ten-Powered One,³⁰²⁹
Master of Surpassing Power,³⁰³⁰
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,³⁰³¹ Hard to Subdue,³⁰³²
Unshaken,³⁰³³ Risen Up,³⁰³⁴ Lofty,³⁰³⁵
the Great Hero's like Mt. Meru³⁰³⁶ —
I've invited him, the Buddha. (41) [3622]

Of Endless Knowledge, Impartial,³⁰³⁷
Unmeasurable,³⁰³⁸ Gone to the Top,³⁰³⁹
the Great Hero is like the sky —
I've invited him, the Buddha. (42) [3623]

Support³⁰⁴⁰ for Those with Fears [and] Frights,
Protection³⁰⁴¹ for Refuge-Seekers,³⁰⁴²

³⁰²⁷“God,” the creator deity, the lord of all (*sahampati*)

³⁰²⁸reading *pattadhammo* with BJTS for PTS *mahantadhammo*, “he who had a big Teaching”

³⁰²⁹*dasabalo*

³⁰³⁰*balātibalapārago* (BJTS reads °*pāragū*), lit., “one who has gone beyond the power-surpassing power”

³⁰³¹*durāsado*

³⁰³²*duppasaho*

³⁰³³*acalo*

³⁰³⁴*uggato*

³⁰³⁵*brahā*

³⁰³⁶*nerūpamo*, i.e., “is like the cosmic mountain.”

³⁰³⁷*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.

³⁰³⁸*atulo*. Pronounce as contraction “unmeas’rable to preserve meter

³⁰³⁹*aggataṇ gato*

³⁰⁴⁰*patitṭhā*, support, resting place

³⁰⁴¹*tāṇo*

³⁰⁴²*saraṇagāminaṇ*, of those going for refuge

the Great Hero Provides Comfort³⁰⁴³ —
I've invited him, the Buddha. (43) [3624]

The Abode³⁰⁴⁴ of Wisdom and Spells,³⁰⁴⁵
Merit-Field for happiness-Seekers³⁰⁴⁶
the Great Hero, the Mine of Gems —
I've invited him, the Buddha. (44) [3625]

Comforter,³⁰⁴⁷ the Awe-Inspirer,³⁰⁴⁸
Giver of the Fruit of Monkhood,
the Great Hero is like a cloud³⁰⁴⁹ —
I've invited him, the Buddha. (45) [3626]

The Eye of the World,³⁰⁵⁰ the Hero,³⁰⁵¹
Dispeller of Every Darkness,³⁰⁵²
the Great Hero is like the sun —
I've invited him, the Buddha. (46) [3627]

Sage, Seer of the Nature³⁰⁵³ of
Emancipations from Objects,³⁰⁵⁴
the Great Hero is like the moon —
I've invited him, the Buddha. (47) [3628]

Venerable,³⁰⁵⁵ Raised up in the World,
Adorned with the Auspicious Marks,
Unmeasurable, the Great Sage —
I've invited him, the Buddha. [3629]³⁰⁵⁶

³⁰⁴³*assāsako*

³⁰⁴⁴*āsayo*

³⁰⁴⁵*buddhi-mantānaṅ* (intelligence and mantras)

³⁰⁴⁶happiness need to be contracted “happ’ness” in recitation, to preserve meter.

³⁰⁴⁷*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. *āsvāsillak*

³⁰⁴⁸*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.

³⁰⁴⁹*meghūpamo*, especially a storm-cloud

³⁰⁵⁰reading *lokacakkhu* with BJTS for PTS *loke samussito* (“elevated in the world,” also a reasonable epithet for both the Buddha and the sun)

³⁰⁵¹*vīro*

³⁰⁵²reading *sabbatamavinodano* with BJTS for PTS *sabbantamavinodano*

³⁰⁵³reading *sabhāva-dassano* with BJTS for PTS *sabhāva rasako*, “the Original Taste”

³⁰⁵⁴*ārammaṇa-vimuttīsu*, the (multiple) forms of release from the objects of the world and of the senses, including mental objects

³⁰⁵⁵contract to “ven’rable” for recitation, to keep the meter

³⁰⁵⁶this verse does not appear in PTS. BJTS reads: *Vuddho samussito loke/lakkhaṇehi*

The One Whose Knowledge is Boundless,³⁰⁵⁷
 Morality beyond Compare,³⁰⁵⁸
 whose freedom has no parallel,³⁰⁵⁹
 I've invited him, the Buddha. (48) [3630]

Whose courage³⁰⁶⁰ has no parallel,
 whose firmness is unthinkable,³⁰⁶¹
 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 drug³⁰⁶² —
 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."³⁰⁶³ (52) [3634]

[Sela:]
 Not keeping my joy inside [me]
 it poured forth [to those] outside [me].
 I, being [full of] joyful thoughts,³⁰⁶⁴
 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?"

*alaṅkato/appameyyo mahāvīro/*so me Buddhō nimantito//*

³⁰⁵⁷*Yassa ñāṇam appameyyaṇ*, lit., "of whom knowledge is without end/limit/measure"

³⁰⁵⁸*sīlaṇ yassa anūpamaṇ*, lit., "the morality of whom is without comparison/metaphor"

³⁰⁵⁹*vimutti asadisā*

³⁰⁶⁰BJTS (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

³⁰⁶¹*thāmo yas"sa acintiyo*

³⁰⁶²reading *agadūpama*, "like a medicine" with BJTS for PTS *agarūpama* ("like [something which is] not heavy"?)

³⁰⁶³lit., "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".

³⁰⁶⁴*pītimato santo*

Having gone where will I see [this]
Giver of the Fruit of Monkhood?" (54) [3636]

[He,] taking hold of [my] right arm,³⁰⁶⁵
thrilled, with [his] hands pressed together,
showed to me the King of Teachings,³⁰⁶⁶
who Removes the Arrows of Grief. (55) [3637]

[Keniya:]
"Do you see³⁰⁶⁷ this massive forest,
risen up like a great storm cloud,
dark blue just like collyrium,
as visible as the ocean?³⁰⁶⁸ (56) [3638]

The Buddha [now] is dwelling there,
the Untamed-Tamer,³⁰⁶⁹ the [Great] Sage,
instructing those who can be trained,
making known Awakening's parts."³⁰⁷⁰ (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 conduct³⁰⁷¹
I did teach to my own students
going into Buddha's presence,
restraint in line with the Teaching.³⁰⁷² (59) [3641]

'Blessed Ones are Hard to Approach,
like lions wandering alone,
walking carefully, step by step,³⁰⁷³
come [along after me], O men. (60) [3642]

³⁰⁶⁵ *paggayha dakkhiṇaṇ bāhuṇ*

³⁰⁶⁶ *dhammarājaṇ*

³⁰⁶⁷ reading *passas' etaṇ* with BJTS for *passass' etaṇ*

³⁰⁶⁸ *sāgaraṇ viya dissantaṇ*

³⁰⁶⁹ *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.

³⁰⁷⁰ *bodhento bodhapakkhiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

³⁰⁷¹ *ācāra-upacāraññū*

³⁰⁷² *dhammanucchavasaṇvaraṇ* (BJTS reads *dhammanucchavi°*)

³⁰⁷³ *pade padaṇ 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,³⁰⁷⁴
go into the Buddha's presence. (62) [3644]

Buddhas are Hard to Go Up To,³⁰⁷⁵
they're Ones who Relish Solitude,
make Little Sound,³⁰⁷⁶ Hard to Approach,
Revered [in the world] with its gods. (63) [3645]

When³⁰⁷⁷ I am asking [him] questions,
or exchanging friendly greetings,
then you all should make little sound;
stand [there] as though [you were] sages.³⁰⁷⁸ (64) [3646]

Which Great Teaching he is preaching,³⁰⁷⁹
peaceful, leading to nirvana,
listen to the meaning with care,³⁰⁸⁰
happily hearing the Teaching."³⁰⁸¹ (65) [3647]

Having approached the Sambuddha
I exchanged greetings with the Sage.
[While I was] conversing with³⁰⁸² him,
I looked out for [Great Man's] marks.³⁰⁸³ (66) [3648]

I can see thirty of the marks,
doubting only two of the marks:
through his powers³⁰⁸⁴ the Sage showed me
[his] penis enclosed in a sheath.³⁰⁸⁵ (67) [3649]

[And then the Buddha] placed his tongue

³⁰⁷⁴*pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

³⁰⁷⁵*durūpansaṅkamā*

³⁰⁷⁶*appasaddā*

³⁰⁷⁷reading *yadā* 'haṃ with BJTS for PTS *yāvāhaṇ*, "as far as I..."

³⁰⁷⁸*munibhūtā va*, i.e., silently

³⁰⁷⁹reading *deseti* with BJTS for PTS *desesi*, "you preach"

³⁰⁸⁰*nisāmetha*

³⁰⁸¹lit., "the Great Teaching," *saddhammasavaṇaṇ sukhaṇ*

³⁰⁸²*kathaṇ vītisāretvā*

³⁰⁸³i.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.

³⁰⁸⁴reading *iddhiyā** with BJTS for PTS *itthiyā* ("to a woman," sic!)*

³⁰⁸⁵*kosohitaṇ vatthaguyhaṇ*, BJTS reads *kosohitavatthaguyhaṇ*

into [his] ear³⁰⁸⁶ and on his nose.
The Victor touched [his] forehead's tip³⁰⁸⁷
[and] covered it all [with his tongue]. (68) [3650]

I, seeing his auspicious marks,
fulfilling [all] the attributes,
concluding³⁰⁸⁸ 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.³⁰⁸⁹ (70) [3652]

Together³⁰⁹⁰ doing [good] karma
for the Unsurpassed Merit-Field,
together we transmigrated,
together we turned [from the world]. (71) [3653]

I gave³⁰⁹¹ rafters³⁰⁹² [for that new hall],
remaining³⁰⁹³ within the guild's rule.³⁰⁹⁴
Due to that deed, well done [by me],
I'm receiving eight good results.³⁰⁹⁵ (72) [3654]

I'm worshipped³⁰⁹⁶ in [all] directions,
and I have food that's ambrosial;
I'm the support of everyone,³⁰⁹⁷
I don't experience³⁰⁹⁸ terror.³⁰⁹⁹ (73) [3655]

I don't get [any] diseases,
and I protect [my] long life-span.

³⁰⁸⁶*kaṇṇasote*, “on his auditory organ”

³⁰⁸⁷reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭṭimasanalāṭaṃ taṃ*

³⁰⁸⁸*niṭṭhaṃ gantvā*, lit., “having gone (come) to the conclusion”

³⁰⁸⁹*sabbe patt' amha nibbutiṃ*

³⁰⁹⁰*ekato*, lit., “as one”

³⁰⁹¹lit., “having given”

³⁰⁹²reading *gopānasīyo* with BJTS for PTS *gopānasī*

³⁰⁹³reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṃ*

³⁰⁹⁴*pūgadhamme*

³⁰⁹⁵*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.

³⁰⁹⁶*pūjito*

³⁰⁹⁷reading *patiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *patiṭṭhā bhosiṃ sabbesaṃ*

³⁰⁹⁸lit., “have,” “find”

³⁰⁹⁹*tāso*

I am one with exquisite skin,
I live in dwellings [that I] choose.³¹⁰⁰ (74) [3656]

Remaining³¹⁰¹ within the guild's rule,³¹⁰²
the rafters I gave³¹⁰³ [numbered] eight.
Following the eighth³¹⁰⁴ [I received]
analysis³¹⁰⁵ with³¹⁰⁶ Arahantship. (75) [3657]

All accomplishments accomplished,³¹⁰⁷
duties complete,³¹⁰⁸ defilement-free,³¹⁰⁹
[I] am your son [today], Great Sage,
[and] "Eight Rafters"³¹¹⁰ is [now my] name. (76) [3658]

Remaining³¹¹¹ within the guild's rule,³¹¹²
the pillars³¹¹³ I gave³¹¹⁴ [numbered] five.
Due to that deed, well done [by me],
I'm receiving five good results.³¹¹⁵ (77) [3659]

I remain unshaken by love,³¹¹⁶
I do not lack for possessions,³¹¹⁷
I'm one whose words are taken well,³¹¹⁸
[and] likewise I cause no offense.³¹¹⁹ (78) [3660]

My mind is not out of control,³¹²⁰

³¹⁰⁰ *āvāse patthite vase*

³¹⁰¹ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṅ*

³¹⁰² *pūgadhamme*

³¹⁰³ lit., "having given"

³¹⁰⁴ or, "in addition to those eight"

³¹⁰⁵ *paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

³¹⁰⁶ lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

³¹⁰⁷ *sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

³¹⁰⁸ *katakicco*, i.e., "being an arahant"

³¹⁰⁹ *anāsavo*, i.e., "being an arahant"

³¹¹⁰ *aṭṭhagopānasī nāma*

³¹¹¹ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṅ*

³¹¹² *pūgadhamme*

³¹¹³ *thamhāni*

³¹¹⁴ lit., "having given"

³¹¹⁵ *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).

³¹¹⁶ *acalo homi mettāya*

³¹¹⁷ *anūnabhogavā*

³¹¹⁸ *adeyyavacano homi*

³¹¹⁹ *na dhaṅsemi yathā ahaṅ*

³¹²⁰ reading *abhantaṃ mānasaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of

I'm not shaken by anything,
unstained in the dispensation,³¹²¹
due to that deed, well done [by me]. (79) [3661]

I'm respectful,³¹²² obedient,³¹²³
duties complete,³¹²⁴ defilement-free;³¹²⁵
I'm your follower, Great Hero,
a venerated monk,³¹²⁶ O Sage. (80) [3662]

Making a well-made palanquin,
I [then] dedicated³¹²⁷ that hall.
Due to that deed, well done [by me],
I'm receiving five good results.³¹²⁸ (81) [3663]

I'm born in an eminent clan,³¹²⁹
I become a very rich man,³¹³⁰
I'm one who achieves all success,³¹³¹
I am not plagued with³¹³² avarice.³¹³³ (82) [3664]

In [whichever] village [I] wish
my palanquin comes to a rest,³¹³⁴
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,³¹³⁵ empowered with all
special knowledges,³¹³⁶ worships you. (84) [3666]

a cart that is out of control) for PTS *āgataṃ mānaṣaṃ mamaṃ* (alt. *mama*), “my mind is come”. PTS also gives *asantaṃ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṃ*

³¹²¹*vimalo homi sāsane*

³¹²²*sagāraṃ*

³¹²³*sappaṭṭisso*

³¹²⁴*katakicco*, i.e., “being an arahant”

³¹²⁵*anāsavo*, i.e., “being an arahant”

³¹²⁶*bhikkhu taṃ vandate*, lit., “a monk who is venerated”

³¹²⁷*paññapes' ahaṃ*

³¹²⁸*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.

³¹²⁹*ucce kule*

³¹³⁰*mahābhogo bhavāmi*

³¹³¹reading *sabbasampattiko homi* with BJTS for PTS *sabbasampattiko*

³¹³²lit., “not found for me” “I do not know” “I do not experience”

³¹³³*maccheraṃ = macchariyaṃ*²

³¹³⁴*upatiṭṭhati*, lit., “stands [there],” “comes to stand fast”

³¹³⁵*thero*, “elder”

³¹³⁶*sabbābhiññā-balapatto*

I performed all of [my] duties
[and] the duties of others [too].³¹³⁷
Because of that well-done deed, I
entered the city of no fear.³¹³⁸ (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.³¹³⁹ (86) [3668]

Those who are tamers in the world,
tame these elephants [and] horses.
Employing varied punishments³¹⁴⁰
they tame by means of cruelty.³¹⁴¹ (87) [3669]

Not like that,³¹⁴² O Great Hero, do
you tame men [and] women [here].
Not using force,³¹⁴³ without weapons,³¹⁴⁴
you tame in the supreme taming.³¹⁴⁵ (88) [3670]

Praising the virtues³¹⁴⁶ of giving,
[you are] skilled in preaching, O Sage;
addressing a single question³¹⁴⁷
you freed the three hundred, O Sage. (89) [3671]

We're tamed by the charioteer,³¹⁴⁸
well-freed,³¹⁴⁹ undefiled,³¹⁵⁰ empowered
by all the special knowledges,
quenched³¹⁵¹ in destroying the bases.³¹⁵² (90) [3672]

³¹³⁷ *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.

³¹³⁸ *pāvisim abhayaṇ purañ*, that is, nirvana.

³¹³⁹ Reading *seṭṭhattam* (lit., “bestness”) with BJTS (and PTS alt.) for PTS *seṭṭhan taṇ*

³¹⁴⁰ *karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*

³¹⁴¹ reading *dāruṇena damenti te* with BJTS for PTS *dāruna na damenti te*, “they do not tame the cruel ones.”

³¹⁴² reading *na hēvaṃ* with BJTS for PTS *na heva*

³¹⁴³ *adaṇḍena*

³¹⁴⁴ *asatthena*

³¹⁴⁵ *uttame dame*

³¹⁴⁶ reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, “praising the virtue”

³¹⁴⁷ reading *ekapañham* with BJTS for PTS *ekapañhe*, “single questions”

³¹⁴⁸ *sārathinā*. *Sārathī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

³¹⁴⁹ *suvimiuttā*

³¹⁵⁰ *anāsavā*

³¹⁵¹ *nibbutā*, lit., “blown out,” “cooled off,” i.e., in nirvana.

³¹⁵² *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 presence³¹⁵³
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.}³¹⁵⁴ Sabbakittika³¹⁵⁵]

I saw the Leader of the World, (3d) [3679]³¹⁵⁶
shining like a dinner-plate tree,³¹⁵⁷
blazing forth like a tree of lamps,
radiant like the morning star,³¹⁵⁸
like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified,

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.

³¹⁵³BJTS agrees with PTS here in presenting this variant on the standard refrain verse

³¹⁵⁴*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.

³¹⁵⁵"Every-Praiser"

³¹⁵⁶I 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.

³¹⁵⁷*kaṇṇikāra*, *kaṇṇikāra* = 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.

³¹⁵⁸*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,
illuminating the knowledge-light,³¹⁵⁹
crushing the groups of heretics,³¹⁶⁰ (2) [3678]

elevating this [entire] world,
eliminating every doubt,³¹⁶¹
roaring³¹⁶² like the king of the beasts. (3a-c) [3679a-c]³¹⁶³

With matted hair, wearing a hide,
lofty, strong, and powerful, I
took³¹⁶⁴ [my] robe made out of bark [and]
spread it³¹⁶⁵ at the soles of [his]³¹⁶⁶ feet. (4) [3680]

Taking a [fragrant] black creeper,³¹⁶⁷
I anointed³¹⁶⁸ the Thus-Gone-One.
After anointing the Buddha,³¹⁶⁹
I praised³¹⁷⁰ the Leader of the World: (5) [3681]

“O Great Sage, Crosser of the Flood,³¹⁷¹
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,

³¹⁵⁹ *ñāṇālokaṇ pakāsentāṇ*

³¹⁶⁰ *maddantaṇ titthiye gaṇe*

³¹⁶¹ *chindantaṇ, sabbasaṇsayāṇ*, lit., “cutting off all doubt”

³¹⁶² reading *gajjantaṇ* with BJTS for PTS *lasantaṇ*, “playing” or “sporting,” also “shining” or “sounding forth”

³¹⁶³ 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.

³¹⁶⁴ lit., “having taken,” *gahetvāna*

³¹⁶⁵ *apatthariṇ*. BJTS reads *avatthariṇ* (and cf. PTS alt. *avattari*), with the same meaning.

³¹⁶⁶ i.e., the Buddha’s, following the BJTS Sinhala gloss.

³¹⁶⁷ reading *kālānusāriyaṇ* with BJTS for PTS *kālāṇusārikaṇ*. RD (s.v.) takes *Kāla* + *anusāriyaṇ* 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 (*kaḷuvāl*, 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.

³¹⁶⁸ *anulimpin*, “smeared on”

³¹⁶⁹ lit., “the Sambuddha”

³¹⁷⁰ *santhaviṇ*

³¹⁷¹ *oghatiṇṇa*

you crush the rival heretics,³¹⁷²
 the Bull, the Winner at Meetings,³¹⁷³
 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]³¹⁷⁴ on your knowledge. (8) [3684]

When a net³¹⁷⁵ which has very fine
 mesh has been stretched out³¹⁷⁶ in a lake,
 creatures³¹⁷⁷ entangled in the net³¹⁷⁸
 instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world,
 attached to the various sects,³¹⁷⁹
 do thrash about, O Happy One,³¹⁸⁰
 [entangled] in your great knowledge.³¹⁸¹ (10) [3686]

Support³¹⁸² for those caught in the flood,
 you're the Lord³¹⁸³ for those lacking kin,
 Refuge³¹⁸⁴ for those distressed by fear,
 Relief³¹⁸⁵ for those seeking freedom, (11) [3687]

the One Hero,³¹⁸⁶ the Unmatched One,³¹⁸⁷
 the Heap of Compassion and Love,³¹⁸⁸

³¹⁷²*paratitthiye maddase*

³¹⁷³reading *jitasāṅgamo* with BJTS for PTS *jitasāṅgame*. I following BJTS Sinhala gloss (*dinana lada saṅgrāma āti*, “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”

³¹⁷⁴lit., “in just that way,” *tath’ eva*, a filler which translated literally does not add to the clarity of the metaphor.

³¹⁷⁵BJTS 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.

³¹⁷⁶*sampatānite*, glossed by BJTS as *atuḷa kalhi*, “when it has been spread”

³¹⁷⁷lit., “living things,” *pāṇā*; BJTS glosses “(fish)” (*matsyayō*)

³¹⁷⁸*antojālagatā*, lit., “gone to inside the net”

³¹⁷⁹reading *puṭhupāsaṅḍanissita* with BJTS for PTS *phuṭā saccavinissitā* (“are numerous and ungrounded in truth”?)

³¹⁸⁰*mārisa*, in the voc.

³¹⁸¹*anto nāṇavare tuyhaṅ*

³¹⁸²*patitṭhā*

³¹⁸³*nātho*

³¹⁸⁴*saraṇo*

³¹⁸⁵*parāyaṇo* = final end, support, refuge

³¹⁸⁶*ekavīro*

³¹⁸⁷*asādiso*

³¹⁸⁸reading *kāruṇāmettāsaṅcayo* with BJTS for PTS *mettākāruṇādisaṅcayo*, “heap of love, compas-

Moral One,³¹⁸⁹ Unequaled,³¹⁹⁰ Peaceful,³¹⁹¹
Master,³¹⁹² Neutral,³¹⁹³ the Winning Road,³¹⁹⁴ (12) [3688]

Wise One,³¹⁹⁵ Whose Delusion's Destroyed,³¹⁹⁶
Lust-less One,³¹⁹⁷ Who Speaks the Unsaid,³¹⁹⁸
Accomplished One,³¹⁹⁹ you've Thrown Off Hate,³²⁰⁰
Stainless One,³²⁰¹ Restrained,³²⁰² Pure One,³²⁰³ (13) [3689]

Attachment-Free,³²⁰⁴ Conceit Slain,³²⁰⁵
Arahant,³²⁰⁶ Three-Worlds-Surpasser,³²⁰⁷
Limit-Free,³²⁰⁸ Teaching-Respecter,³²⁰⁹
Goal-Reacher,³²¹⁰ Whose Rule is Friendship,³²¹¹ (14) [3690]

you Ferry Across³²¹² like a ship,
Bring Relief³²¹³ like buried treasure,³²¹⁴
are Without Fear³²¹⁵ as is a lion,
Haughty³²¹⁶ like an elephant-king." (15) [3691]

sion, etc." (which breaks meter).

³¹⁸⁹*susīlo*, lit., "one who has good moral discipline"

³¹⁹⁰*asamo*

³¹⁹¹*santo*

³¹⁹²*vasī*

³¹⁹³*tādī*

³¹⁹⁴*jitāñjaso*, following BJTS gloss. I read this foot *vasī tadī jitāñjaso* with PTS *vasitavijitañjajo*

³¹⁹⁵*dhīro*

³¹⁹⁶*vigatasammoho*

³¹⁹⁷*anejo*

³¹⁹⁸*akathaṅ kathī*. BJTS reads this as a compound, *akathāṅkathī*

³¹⁹⁹*vusito*

³²⁰⁰*vantadoso*, lit., "who has vomited up hate"

³²⁰¹*nimmalo*

³²⁰²*payato*

³²⁰³reading *sucī* with BJTS for PTS *suci*

³²⁰⁴reading *sangātigo* with BJTS for PTS *sanghātīto*

³²⁰⁵reading *hatamado* with BJTS for PTS *gatamado* ("Gone into Conceit" "Intoxicated One")

³²⁰⁶*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.

³²⁰⁷*tibhavantago*

³²⁰⁸*sīmātigo*

³²⁰⁹*dhammagarū*

³²¹⁰*katattho*, lit., "he whose goal is done"

³²¹¹*hitadhammato*

³²¹²*tārako*, elsewhere in this translation this epithet is translated "Crosser Over"

³²¹³*assāsa* ("breathing easily") + *kārako*

³²¹⁴*nidhīva*

³²¹⁵*asambhito*

³²¹⁶reading *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 actions³²¹⁷ [done] with his body,
destroying all [his] defilements,
he'll reach nirvana,³²¹⁸ undefiled." (21) [3697]

"Just like a cloud, which thundering,
satiates this world [wanting rain],
so indeed did you, Great Hero,
sate 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]³²¹⁹ should learn what [now] is known,³²²⁰

³²¹⁷*pāpakammaṃ*

³²¹⁸*nibbāyissati*

³²¹⁹in the BJTS reading which guides me here, the last two feet of this verse have an implied, 3rd person plural subject.

³²²⁰reading *aññātañca vijāneyyaṃ* with BJTS for PTS *aññātañca vijāneyyaṃ* ("I should learn")

and [they] should reach the deathless state.³²²¹ (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 presence³²²²
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.}³²²³ Madhudāyaka³²²⁴]

I had a well-made hermitage,
on the banks of River Indus.
There³²²⁵ I am instructing students
in history and [reading] signs. (1) [3706]

³²²¹reading *phuseyyum amataṃ padaṃ* for PTS *phasseyyam amataṃ padaṃ* ("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.

³²²²here too BJTS agrees with the PTS variant reading of this foot

³²²³*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.

³²²⁴"Honey Donor"

³²²⁵reading *tattha* with BJTS for PTS *tassa*, "his"

They lived on the Indus' slopes,
 desiring teachings,³²²⁶ learned folks,³²²⁷
 masters in Vedic sciences,³²²⁸
 wanting to hear good instruction.³²²⁹ (2) [3707]

They were skilled in interpreting³²³⁰
 omens as well as [reading] signs.³²³¹
 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,³²³² approached [us]. (4) [3709]

Fashioning a mat out of grass³²³³
 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,

³²²⁶*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.

³²²⁷*vinītā*

³²²⁸*chalaṅge*, lit., “six branches” of Vedic science. RD, S.V.: “the set of six Vedāṅgas, 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.”

³²²⁹reading *susāsanaṃ sotukāmā* with BJTS for PTS *sotukāmā pi sāsanaṃ*, “also wanting to hear instructions.” BJTS gloss gives *anusāsanaṃ asanu kāmāttā*, “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”

³²³⁰*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*)”

³²³¹BJTS gloss takes this *lakṣaṇaśāstra* as involving the signs on the body/science of interpreting bodily marks.

³²³²*vināyako*

³²³³*tiṇisantharaṇaṃ 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;³²³⁴
the earth was covered with honey.³²³⁵ (11) [3716]

When I was coming out from the
womb, as though very unhappily,³²³⁶
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 receiving³²³⁷ 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.³²³⁸ (14) [3719]

When the god is raining, I am always living

³²³⁴*madhuvasso* (BJTS reads *madhuvassaṃ*) *pavassittha*

³²³⁵*chādayaṇ madhunā mahiṇ*

³²³⁶reading *kucchiyā va suduttaraṇ* (lit., "as though very hard to cross over from the womb") with BJTS for PTS *kumbiyā vasuduttaraṇ* ("from a pot over the earth"?). I follow BJTS gloss in translating this BJTS reading.

³²³⁷lit., "I am a receiver of"

³²³⁸lit., "I attained the destruction of the outflows" (*āsavakkhayaṇ*). 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],
 or³²³⁹ covered³²⁴⁰ by a tree [bursting forth] in full bloom,³²⁴¹
 in an empty house, a pavilion, [or] tree root.³²⁴² (15-16) [3720]³²⁴³

I've overcome all existence,
 great [or] small [or] in the middle.³²⁴⁴
 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 presence³²⁴⁵
 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.

³²³⁹lit., "and," *ca*

³²⁴⁰reading *sañchane* with BJTS for PTS *ca chappade* ("and with six feet?")

³²⁴¹reading *sampupphite* with BJTS for PTS *samphīte*

³²⁴²reading *mūlake* with PTS (and BJTS alt.) as preferable to BJTS *mūle*, which would make this line (only) an eleven-syllable foot.

³²⁴³PTS treats this as two four-footed verses with six- (rather than eight-) syllable feet; BJTS treats it as a single verse with twelve-syllable feet. Except the divergences indicated, the Pāli is the same in both.

³²⁴⁴reading *majjhe mahante hīne* with BJTS for PTS *majjhe mayhaṇ bhāvā*, "my existences in the middle."

³²⁴⁵here too BJTS and PTS agree in presenting the variant reading

[392. {395.}³²⁴⁶ Padumakūṭāgāriya³²⁴⁷]

Piyadassi, the Blessed One,
the Self-Become One, World-Leader,
Solitude-Lover, Sambuddha,
Skilled in Meditation, was Sage. (1) [3726]

Entering³²⁴⁸ 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.³²⁴⁹
I was wandering around³²⁵⁰ back
then, searching for a spotted³²⁵¹ deer. (3) [3728]

[Then] I saw the Sambuddha there,
Flood-Crosser, the Undefined 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].

³²⁴⁶*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.

³²⁴⁷“Pink Lotus Gabled-Hut-er”

³²⁴⁸taking *samoḡayha* as grnd. of *samugaṇhāti*, should be *samuggayha*, BJTS glosses *pavisi*, “he entered,” and I follow suit, unclear how “seized” or “taken” would apply here.

³²⁴⁹reading *vipine* with BJTS for PTS *iriṇe* (“in the desert”)

³²⁵⁰reading *āhiṇḍāmi* with BJTS for PTS *ahiṇḍāmi*, “not wandering about”

³²⁵¹*pasadaṇ* = *pasataṇ* (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 Sudassana³²⁵² 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.³²⁵³ (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,³²⁵⁴ the *kumbhaṇḍas*
and the demons³²⁵⁵ came together,
and the monks' Assembly arrived,
the Victor uttered [these] verses: (13) [3738]

"He who worshipped³²⁵⁶ 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:

³²⁵²"Good to Look At." lit., "the one named Sudassana"

³²⁵³*vanante*, "within the forest"

³²⁵⁴*yakkhesu*

³²⁵⁵*rakkhase*

³²⁵⁶lit., "did *pūjā*"

that's the fruit of former karma. (16) [3741]³²⁵⁷

For twenty-four hundred³²⁵⁸ aeons
he will transmigrate here and there.³²⁵⁹
A flying mansion³²⁶⁰ made of blooms³²⁶¹
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 shattering³²⁶² the
five obstacles³²⁶³ with [his own] mind,
giving birth to the intention,³²⁶⁴
setting out from home he'll renounce;
after that the floral mansion
will set forth [too], being carried. (18e-f, 19) [3744]³²⁶⁵
When [he's] dwelling beneath a tree,
[or] when his mindfulness is sharp,³²⁶⁶
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,³²⁶⁷
he'll reach nirvana, undefiled." (21) [3746]

³²⁵⁷PTS and BJTS agree in presenting this as a six-footed verse

³²⁵⁸the 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."

³²⁵⁹*vokiṇṇaṇ*, lit., "strewn about." I follow BJTS Sinhala gloss (*oba moba*) in this translation

³²⁶⁰*vyamham*

³²⁶¹*pupphamayaṇ*

³²⁶²*vivaṭṭetvā*, "causing to be turn away," "destroying"

³²⁶³*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.

³²⁶⁴lit., "thought," "mind," *cittaṇjanetvā*

³²⁶⁵PTS 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.

³²⁶⁶*nipakassa satīmato*

³²⁶⁷*bhikkhusaṅghassa*

Through actions³²⁶⁸ with the gabled hut,
I went forth to ordination;³²⁶⁹
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 or³²⁷⁰ food as alms.
In connection with [my] karma,³²⁷¹
I get [both] already prepared. (23) [3748]

I've lived³²⁷² many million³²⁷³ aeons,
innumerable by counting.
They've elapsed [for me] emptily;³²⁷⁴
the World-Leaders have been set free.³²⁷⁵ (24) [3749]

Eighteen hundred aeons [ago]
[lived] the Guide named Piyadassi.
Having served him attentively,³²⁷⁶
I came into this [present] womb. (25) [3750]

Here³²⁷⁷ I saw³²⁷⁸ Sambuddha named
Anoma,³²⁷⁹ 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,³²⁸⁰
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,

³²⁶⁸*carañā*, BJTS *caratā*

³²⁶⁹*pabbajjaṇ abhinikkhamiṇ*

³²⁷⁰lit., “and,” *ca*

³²⁷¹lit., “with [my] meritorious karma”

³²⁷²lit., “to me [there have been]”

³²⁷³lit., “many ten million,” i.e., “many koṭṭis”

³²⁷⁴*rittikā te atikkantā*

³²⁷⁵reading *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.

³²⁷⁶*tam ahaṇ payirūpāsivā*

³²⁷⁷reading *idha*° with BJTS for PTS *tam*

³²⁷⁸*addassāsiṇ*, BJTS reads *addasāsiṇ*

³²⁷⁹read “Gotama,” as below? Or read *Anomaṇ nāma* as “certainly Supreme/Not Inferior” rather than “named Anoma”? The latter is however the BJTS gloss, and I translate accordingly.

³²⁸⁰*dukkhass' antakaro Buddho*

knowing well all the defilements,
I am [now] living, undefiled. [3753]

In the eighteen hundred aeons
since I worshipped³²⁸¹ 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.}]³²⁸² **Bakkula**³²⁸³

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,³²⁸⁴

³²⁸¹lit., "did *pūjā*"

³²⁸²*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.

³²⁸³"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).

³²⁸⁴reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

and flowering Chinese chaste trees.³²⁸⁵
 There were many wood-apple³²⁸⁶ trees,³²⁸⁷
 and *jīvaṃjīvaka*³²⁸⁸ in bloom. (2) [3759]

There were many *nigguṇḍi*³²⁸⁹ trees,³²⁹⁰
 jujube,³²⁹¹ also gooseberry,³²⁹²
*phārusaka*³²⁹³ and bottle-gourds³²⁹⁴
 and white lotus³²⁹⁵ flowers in bloom. (3) [3760]

There was *ālakā* and bel³²⁹⁶ there,
 plantain,³²⁹⁷ and also citron³²⁹⁸ trees;
 there was lots of sugarcane³²⁹⁹ there,
 arjuna³³⁰⁰ and *piyaṅguka*.³³⁰¹ (4) [3761]

Neem,³³⁰² *salalā*,³³⁰³ yellow

³²⁸⁵*sindhuvārīta*, *Vitex negundo*, a.k.a. Horshoe vitex, Five-leaved chaste tree

³²⁸⁶reading *kapitthā* with BJTS for PTS *kapitṭhaṇ*, *Feronia elephantum*, Sinh. *divul*

³²⁸⁷lit., “trees there,” reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

³²⁸⁸at [3321] BJTS treats this as the name of a special type of jak-fruit. It means, “life-lifer,” also (as *jīvaṃjīvaka*) the name of a bird (a type of pheasant, according to RD) whose call is similar to the sound “*jīvaṃ jīvaṃ*.”

³²⁸⁹a kind of tree, *Vitex nigunda*. Sinh: *nika*

³²⁹⁰lit., “trees there,” reading *tattha* with BJTS for PTS *tatthā* (presumably a typo)

³²⁹¹*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.”

³²⁹²reading *badarāmalakāni* with BJTS for PTS *badarā malakāni*. *Āmalaka* = Sinhala *nelli*, *phyllanthus emblica*, emblic myrobalan, Indian gooseberry.

³²⁹³Sinh. *boralu damanu*, a species of *Eugenia*.

³²⁹⁴*alābū* = Sinh. *puhul* (ash-pumpkin) or *labu* (gourd). Cone specifies that it is bottle-gourd, *Lagenaria vulgaris*. Also spelt *alāpū*

³²⁹⁵*puṇḍarikā*

³²⁹⁶*beluvā* = *Aegle marmelos*, *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree; *billā*

³²⁹⁷*kadali*

³²⁹⁸*mātuluṅgakā*, elsewhere *mātuluṅgiya*

³²⁹⁹*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Saccharum officinarum* (*Gram.*)

³³⁰⁰*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*.

³³⁰¹*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 (*piyaṅūdaka*) 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.”

³³⁰²PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*; BJTS Sinh. gloss here = *kohomba*, neem or *margosa* tree, *Azadirachta indica*

³³⁰³PTS *salalā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

cheesewoods,³³⁰⁴ banyan,³³⁰⁵ wood-apple trees,³³⁰⁶
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,³³⁰⁷
Anomadassi of Great Fame,
suddenly [some] internal pain,³³⁰⁸
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,³³⁰⁹
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 back³³¹⁰ 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,

³³⁰⁴*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

³³⁰⁵*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (Urti.)

³³⁰⁶*kapitthanā* = *kapittha*, *kapitṭha* (already mentioned in v. 2 [3759] above), *Feronia elephantum*, Sinh. *divul*

³³⁰⁷reading *upetamhi mahāvīre anomadassimahāyase*, gen. abs. construction, with BJTS, for PTS *upetañca mahāvīram Anomadassi-mahāyasaṅ* (accusatives, unclear how the grammar would then work unless we assume an accusative absolute construction)

³³⁰⁸*vātābādho*, “a disease of the wind,” one of the three humors in classical Indian (including Buddhist) medical traditions.

³³⁰⁹*iriyañ cāpi disvāna*

³³¹⁰*hippam assamam āgacchiṅ*, lit., “quickly I came to the hermitage”

I fetched³³¹¹ all of the healing herbs.³³¹²
 Making [them] into a liquid,³³¹³
 I gave [it] to the Best Buddha. (12) [3769]

When the Great Hero consumed³³¹⁴ [it],
 the Omniscient One, World-Leader,
 quickly [that] illness³³¹⁵ was suppressed³³¹⁶
 for the Well-Gone-One, the Great Sage. (13) [3770]

Having seen [his] distress relieved,³³¹⁷
 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 instruments³³¹⁸ 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 king³³¹⁹ named Anoma,³³²⁰

³³¹¹reading *ahās’ ahaṃ* (“I fetched, gathered, took, killed,” *ahāsi* = 1st person sing. aorist of *harati*) with BJTS for PTS *akās’ ahaṃ*, “I did,” “I made”

³³¹²*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.

³³¹³*pāṇīyayogaṇ 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).

³³¹⁴*paribhutte*, “was one who made use of,” i.e., who took the medicine.

³³¹⁵*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.

³³¹⁶*vūpasami* (fr. *vūpasammati*)

³³¹⁷PTS reads *passaddhadarathaṇ disvā*, BJTS reads *passaddhaṃ darathaṃ disvā*

³³¹⁸*turiye*, musical instruments

³³¹⁹lit., “kṣatriyan”

³³²⁰“Not Inferior,” “Superior One”

lord of the grove of rose-apples,³³²¹
victorious on [all] four sides.³³²² (18) [3775]

A wheel-turning king with great strength,
possessor of the seven gems,
he will exercise sovereignty,
making even the heavens shake.³³²³ (19) [3776]

[Whether] born human or divine,
he'll be one with little disease.
Throwing away [his] possessions,³³²⁴
he'll transcend³³²⁵ 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."³³²⁶ (24) [3781]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,

³³²¹*jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

³³²²*caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord

³³²³reading *tāvatiṃse pi khobetvā* (lit., "having shaken the thirty-three gods/[those in] the *tāvatiṃsa* heaven") with BJTS for PTS *tāvatiṃse 'to khobetvā* (having shaken from [a starting point?] in *Tāvatiṃsa*")

³³²⁴*pariggahaṇ vivajjetvā*. *Pariggaha* can include, or specifically mean, not only his wealth, but also his wife.

³³²⁵*tarissati*, lit., "get through" "overcome" "cross beyond"

³³²⁶Bakkula 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
harvest³³²⁷ of that seed well-planted,³³²⁸
that karma I did well for him,
well done by me so long ago.³³²⁹ (27) [3784]

My gains were well-obtained by 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 Śākya,
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.

³³²⁷lit., "success," "achievement," "result"

³³²⁸lit., "[planted] in a good field," *sukhette bījasampadā*

³³²⁹*tadā*, lit., "at that time"

[394. {397.}]³³³⁰ Girimānanda³³³¹]

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,³³³²
greatly pained³³³³ because of that grief. (2) [3792]

Wounded³³³⁴ 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 gaze³³³⁵ upon [him], the Great Sage.³³³⁶ (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,³³³⁷
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,

³³³⁰ *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.

³³³¹ "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

³³³² *cittakkhepañ ca me āsi*, lit., "there was mental derangement for me"

³³³³ reading *aṭṭito* with BJTS for PTS *cakkhumā*, "one with eyes"

³³³⁴ *pareto*, lit., "overcome," "affected"

³³³⁵ reading *ullokesiṃ* with BJTS (and PTS alt.) for PTS *ullokesi*, "he looked upon"

³³³⁶ reading *mahāmuniṃ* with BJTS for PTS *mahāmuni*

³³³⁷ *satiṃ paṭilabhivāna*, lit., "having received alertness/mindfulness"

Sumedha, Leader of the World,
Buddha preached to me the Teaching
that removes the arrows of grief: (8) [3798]

“Uninvited³³³⁸ [they’ve]³³³⁹ come³³⁴⁰ from there;
not taking leave³³⁴¹ [they’ve] gone from here.
As [they] have come, so [they] have gone;
what [good] is wailing about that?³³⁴² (9) [3799]

Just as, when rain is raining down,
people³³⁴³ traveling on the road,³³⁴⁴
taking their goods,³³⁴⁵ are going to
[a place where] the rain’s not falling, (10) [3800]

and when the rain³³⁴⁶ has ceased [to fall,]
they carry on³³⁴⁷ as they had planned;³³⁴⁸
thus your mother [and] father [too]:³³⁴⁹
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 serpent³³⁵⁰ slithers on,³³⁵¹
abandoning its worn-out skin,³³⁵²
thus your mother [and] father [too]:
their bodies³³⁵³ are abandoned here.” (13) [3803]

Understanding the Buddha’s words,

³³³⁸ *anavhātā*

³³³⁹ BJTS Sinhala gloss takes the implied (3rd person plural) subject here to be “the brothers, etc.” who have died

³³⁴⁰ *āguṇ*

³³⁴¹ *ananuññātā*

³³⁴² *tattha kā paridevanā*, lit., “what is the lamentation there?” RD (*tattha*, s.v.) gives “why sorrow for this?”

³³⁴³ *sattā*, lit., “beings”. BJTS glosses °*janayo*, “people”

³³⁴⁴ *pathikā*, BJTS glosses *magī*°

³³⁴⁵ *sabhaṇḍā*, lit., “together with their goods”

³³⁴⁶ reading *vasse ca te oramite* with BJTS for PTS *vasse ete oramite*

³³⁴⁷ or proceed, keep going: *sampayanti*

³³⁴⁸ or “according to their wishes”

³³⁴⁹ i.e., they were here for temporary shelter, and now that the rain (= their lifespan) has ceased, they’ve continued on in their journey.

³³⁵⁰ *urago*, “stomach-goer”

³³⁵¹ *gacchati*, lit., “goes”

³³⁵² reading *santacaṃ* with BJTS for PTS *santanuṇ*, “its body”

³³⁵³ the Pāli is singular, *santanuṃ*

I removed³³⁵⁴ the arrow of grief.
Generating happiness, I
worshipped the Best of the Buddhas. (14) [3804]

Worshipping the Great Elephant,³³⁵⁵
I offered³³⁵⁶ Sumedha, Leader
of the World, a stalk of flowers³³⁵⁷
endowed with a heavenly scent. (15) [3805]

Having worshipped³³⁵⁸ 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,³³⁵⁹
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 path³³⁶⁰ to me
through your knowledge, O Eyeful One. (18) [3808]

Arahants with the goal attained,³³⁶¹
six-knowledge-holders, powerful,³³⁶²
wise ones who travel in the sky,
are surrounding you all the time. (19) [3809]

[Your] followers are bearing fruit,³³⁶³

³³⁵⁴*vivajjayiṇ*, lit., “forsook” “abandoned”

³³⁵⁵*mahāgaṇ*, i.e., the Buddha

³³⁵⁶lit., “did *pūjā* with”

³³⁵⁷the 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 *girimañjarim apūjayim*, “I did *pūjā* with a stalk of *giri* [flowers],” even though it breaks meter (BJTS corrects to *pūjayim girimañjarim*). 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 *girapañ-jaliṇ* (“pressing together of the hands in honor of his words”?) offering alternatives *giramañchira* (?) and *giripañjarim* (fr. *pañjara*, a cage?), none of which satisfyingly corresponds to the adjective supplied this offering, “endowed with a heavenly scent.”

³³⁵⁸lit., “done *pūjā* to”

³³⁵⁹reading *nittiṇṇo* with BJTS for PTS *nitthiṇṇo*

³³⁶⁰*maggan*

³³⁶¹*siddhipattā*

³³⁶²*chaḷabhiññā mahiddhikā*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power.”

³³⁶³*phalaṭṭhā*, lit., “stationed in fruition” (RD), “fixed in the fruits [of the path],” i.e., on the way to nirvana

those attained³³⁶⁴ and those being trained;³³⁶⁵
 your followers are blossoming
 like lotus [flowers] at sunrise.³³⁶⁶ (20) [3810]

As the ocean³³⁶⁷ 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,³³⁶⁸
 the Eyeful One, he of Great Fame,
 praising each of the directions,
 crouched over³³⁶⁹ I went off [from there]. (22) [3812]

Falling from the world of the gods,³³⁷⁰
 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,³³⁷¹ also intelligent,
 I pastured in meditation.³³⁷² (24) [3814]

Having put forth [great] exertion,³³⁷³
 having gladdened the Sage So Great,
 I thereafter am wandering,
 like the moon freed from a cloud-bank.³³⁷⁴ (25) [3815]

I’m [now] intent on seclusion,³³⁷⁵
 calmed,³³⁷⁶ devoid of grounds for rebirth;³³⁷⁷
 knowing well all the defilements,
 I am [now] living, undefiled. (26) [3816]

³³⁶⁴*paṭipannā*, i.e., arahants

³³⁶⁵*sekhā*, i.e., those still in training

³³⁶⁶*sūrodaye va padumā*

³³⁶⁷reading *yathā samuddo* with BJTS for PTS *mahāsamuddo*

³³⁶⁸*lokajinaṇ*

³³⁶⁹taking *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

³³⁷⁰where he presumably went after the lifetime just recounted

³³⁷¹*ātāpī*, lit., “burning”

³³⁷²*paṭisallāna-gocaro*, “I sustained myself/fed one retirement into solitude for meditation”

³³⁷³*padhānaṇ padahitvāna*, lit., “having exerted [myself] in exertion

³³⁷⁴*cando v’abbhaghanā mutto*

³³⁷⁵*vivekaṇ anuyutto*

³³⁷⁶*upasanto*

³³⁷⁷*nirūpadhi*

In the thirty thousand aeons
 since I worshipped³³⁷⁸ 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.}]³³⁷⁹ **Salalāmaṇḍapiya**³³⁸⁰

When Kakusandha passed away,³³⁸¹
 the Brahmin, the Perfected One,³³⁸²
 gathering *salalā*³³⁸³ flowers,³³⁸⁴
 I constructed a pavilion.³³⁸⁵ (1) [3821]

Having gone to Tāvatiṃsa,
 I received a supreme mansion.

³³⁷⁸lit., “did *pūjā*”

³³⁷⁹*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.

³³⁸⁰“*Salalā*-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.

³³⁸¹lit., “reached nirvana”

³³⁸²*vusīmati*, loc. of *vusimant* = *vusitavant*, “one who has reached perfection” “the Master”

³³⁸³PTS *salalā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

³³⁸⁴reading *mālaṃ* with BJTS for PTS *mālaṇ*, “pavilion” “ritual marker”

³³⁸⁵lit., “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 or³³⁸⁶ standing,
I'm covered with *salaḷa* blooms:
that is the fruit of good karma. (3) [3823]

Within just this [present] aeon³³⁸⁷
since I [thus] worshipped³³⁸⁸ 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.

³³⁸⁶lit., "and," *ca*

³³⁸⁷Kakusandha 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

³³⁸⁸lit., "did *pūjā*"

[396. {399.}]³³⁸⁹ Sabbadāyaka³³⁹⁰

Floating in³³⁹¹ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,³³⁹² (1) [3828]

covered with *mandālaka*³³⁹³ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,³³⁹⁴
with various birds³³⁹⁵ spread about,³³⁹⁶
noisy with peacocks³³⁹⁷ [and] herons,³³⁹⁸
[and] the [calls of birds] like cuckoos.³³⁹⁹ (3) [3830]

Pigeons³⁴⁰⁰ [and] ravi-swans³⁴⁰¹ [as well],
ruddy geese³⁴⁰² and *nadicaras*,
lapwings³⁴⁰³ [and] mynah birds³⁴⁰⁴ are here,

³³⁸⁹*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.
³³⁹⁰“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...”

³³⁹¹*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.

³³⁹²PTS *cakkavākā pakūjitā*; BJTS *cakkavākūpakūjitā*

³³⁹³RD 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*, *he!māli* = edible white water-lily, *Nymphaea Lotus*.

³³⁹⁴*maccha-kacchapa-sañchannā*

³³⁹⁵reading *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.

³³⁹⁶*samothatā*, lit., “strewn about,” “spread out over”

³³⁹⁷*mayura*°

³³⁹⁸*koñca*°

³³⁹⁹*kokilādīhi vaggūhi*, lit., “and with the lovely [cries] of cuckoos, etc.”

³⁴⁰⁰*parevatā*

³⁴⁰¹*ravihaṅsā*

³⁴⁰²*cakkavākā*

³⁴⁰³*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

³⁴⁰⁴*sāḷikā*, RD: *maina* (= mynah) birds

small monkeys,³⁴⁰⁵ *jīvajīvakas*.³⁴⁰⁶ (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 out³⁴⁰⁷ 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,³⁴⁰⁸
that Wise One³⁴⁰⁹ then agreed [to come],
Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me,³⁴¹⁰
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. (10) [3837]

I summoned [all] the people³⁴¹¹ 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 you³⁴¹² have received

³⁴⁰⁵*pampakā*, Sinh. gloss *huṅapupulō* (Sorata = *uṅahapuḷuvā*), 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.

³⁴⁰⁶a type of pheasant

³⁴⁰⁷reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*

³⁴⁰⁸reading *sasaṅghaṃ* with BJTS for PTS *sasissaṃ* (“with his students”)

³⁴⁰⁹reading *dhīro* with BJTS (and PTS alt.) for PTS *vīro* (“Hero”)

³⁴¹⁰lit., “having done a *dhamma*-talk for me”

³⁴¹¹*parijana* (for *parijjanaṃ*), “the people around there,” “retinue”

³⁴¹²reading *ye vasāma tavantike* with BJTS for PTS *ṽesāma 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.³⁴¹³ (13) [3840]

I went to meet³⁴¹⁴ [him] with the five³⁴¹⁵
musical instruments [sounding].
The Supreme Person³⁴¹⁶ sat down on
a chair made out of solid gold.³⁴¹⁷ (14) [3841]

I placed³⁴¹⁸ a canopy³⁴¹⁹ above,
which was made out of solid gold;³⁴²⁰
Fans are then diffusing [perfumes]³⁴²¹
within the Assembly of monks. (15) [3842]

I regaled the monks' Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth³⁴²² to the monks' Assembly. (16) [3843]

The one whom they called Sumedha,
Object of the World's Oblations,³⁴²³
sitting in the monks' Assembly,
spoke these [six] verses [at that time]: (17) [3844]

"This one who [gave] me food and drink

³⁴¹³*vasīsatasaḥsehi*, that is, masters of the Teaching, arahants.

³⁴¹⁴*paccuggaman akās' ahaṇ*, lit., "I did a going out to meet [him]." Here BJTS reads *paccuggamanam akās' ahaṇ*, breaking meter, but in the repetition of this *apadāna* as # {551}, below, it agrees with the PTS reading *paccugamam*

³⁴¹⁵reading *pañcaṅgikehi* ("the five types") with BJTS for PTS *sataṅgikehi* ("the hundred types")

³⁴¹⁶*purisuttamo*

³⁴¹⁷*sabbasovaṇṇamaye piṭṭhe*, lit., "a chair [made] of all gold". BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamaye piṭṭhe*

³⁴¹⁸lit., "I made" "I did"

³⁴¹⁹PTS 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.

³⁴²⁰*sabbasovaṇṇamaye* lit., "[made] of all gold". BJTS reads more correctly, but breaking the meter, *sabbasovaṇṇamaye*.

³⁴²¹reading *vijāniyo pavāyanti* with BJTS for PTS *vijāniyā pavāyanti*, "[perfumes] are being diffused by fans"

³⁴²²*pacceka-dussa-yugale*

³⁴²³*lokāhutipaṭiggahaṇ*, lit., "Recipient of the Sacrifices of the World"

and fed³⁴²⁴ 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 always³⁴²⁵ 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.³⁴²⁶
On [his] pyre an umbrella's borne;³⁴²⁷
beneath it³⁴²⁸ 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.

³⁴²⁴*tappayi*, lit., "satisfied," "regaled," "entertained." BJTS reads *sabbe ime ca* ("and all of these [monks]") for PTS *saṅgham etena*

³⁴²⁵lit., "every day"

³⁴²⁶i.e., announce his arahantship

³⁴²⁷i.e., to honor his lofty status

³⁴²⁸lit., "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.}³⁴²⁹ Ajita³⁴³⁰]

The Victor,³⁴³¹ Padumuttara,
was the Master of Everything.³⁴³²
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.³⁴³³
Seeing [the Buddha] made me think,³⁴³⁴
“what sort of³⁴³⁵ being³⁴³⁶ might this be?” (3) [3858]

Examining [his body's] marks,
I recalled my [studies of] lore,

³⁴²⁹ *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.

³⁴³⁰ “Unconquered”

³⁴³¹ lit., “the Victor named Padumuttara”

³⁴³² lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

³⁴³³ on the bodies of those destined to become a wheel-turning monarch or a Buddha

³⁴³⁴ *cittam āpajjijñxi*, lit., “I produced the thought”

³⁴³⁵ *ko nāma*

³⁴³⁶ or “person,” “living being,” “creature:” *satto*

the good words which I [once] had heard,
from³⁴³⁷ elderly³⁴³⁸ men of wisdom:³⁴³⁹ (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.”³⁴⁴⁰ (5) [3860]

Quickly coming to [my] ashram,
I grabbed³⁴⁴¹ [some] buffalo ghee,³⁴⁴² and
taking a pot [to carry it,]
I approached [him], the Bull of Men.³⁴⁴³ (6) [3861]

Taking a three-legged [stool],³⁴⁴⁴ 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,³⁴⁴⁵
[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 forests³⁴⁴⁶
on Gandhamādana Mountain,

³⁴³⁷lit., “of” (gen. case)

³⁴³⁸reading *vuddhānaṃ* with BJTS for PTS *Buddhānaṃ*

³⁴³⁹*paṇḍitānaṃ*

³⁴⁴⁰*gatiṃ me sodhayissati*, i.e., “it will clean up my karma;” “it will get me a better rebirth”

³⁴⁴¹*gahim*

³⁴⁴²reading *madhutelaṃ* (Sinhala gloss: *mītel*) with BJTS for PTS *dumatelaṃ* (“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.

³⁴⁴³reading *narāsabhaṃ* with BJTS for PTS (and BJTS alt.) *vināyakaṃ* (“Guide”)

³⁴⁴⁴*tindaṇḍake*, lit., “three-sticked”. BJTS glosses the term as *pirivājjipuṭuwa*, “the stool (or chair) [used by] ascetics”

³⁴⁴⁵*ratyā vivasāne*, read *ratyā vivasane*, “at the end of the night,” a stock phrase.

³⁴⁴⁶*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 majesty³⁴⁴⁷
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,³⁴⁴⁸
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.³⁴⁴⁹ [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]³⁴⁵⁰ on the earth,
he'll rule an extensive kingdom,³⁴⁵¹
[and he will have] much local rule,
innumerable by counting. [3872]³⁴⁵²

Because of this lamp-offering,
he will develop "divine eye."

³⁴⁴⁷*anubhāvena*, BJTS notes that all the texts give *anubhāvena*

³⁴⁴⁸*pupphagandhāse*, following BJTS Sinhala gloss here

³⁴⁴⁹lit., "went up to the Buddha's presence"

³⁴⁵⁰following BJTS Sinhala gloss: *satsiya varak*

³⁴⁵¹*vipulaṃ rajjaṃ karissati*, following BJTS Sinhala gloss

³⁴⁵²PTS and BJTS agree in presenting this as a six-footed verse.

This one is always going to see
eight *kosas*³⁴⁵³ in all directions.³⁴⁵⁴ [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's³⁴⁵⁵ 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.³⁴⁵⁶ [3880]

In the gods' world or that of men,
my [own] effulgence³⁴⁵⁷ is diffused.

³⁴⁵³BJTS understands this as a measure of distance, *krōśa* = 500 bow-lengths, 80 bull-lengths, 8000 *riyan* (*Śri Sumaṅgala Śabdakoṣaya*, s.v.)

³⁴⁵⁴*samantato*, "on all sides" "everywhere"

³⁴⁵⁵*sattassa*, also "being" "creature" (gen. abs. construction)

³⁴⁵⁶lit., "every day"

³⁴⁵⁷*prabhā*

Remembering the Best Buddha,
I generate enormous mirth. [3881]

Falling from Tusitā heaven,
I came out of a mother's womb.
While that person³⁴⁵⁸ 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.³⁴⁵⁹ [3883]

Living in the Himalayas,
I heard [about]³⁴⁶⁰ the World-Leader.
Searching for ultimate meaning,
I approached [the Buddha], the Guide.³⁴⁶¹ [3884]

The Tame One, Buddha, He who Tames,
the Flood-Crosser, Beyond Rebirth,³⁴⁶²
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]

³⁴⁵⁸*sattassa* (gen. abs. construction)

³⁴⁵⁹*sissattaṃ ajjupāgamiṃ*

³⁴⁶⁰following the BJTS Sinhala gloss “(geṇa)”

³⁴⁶¹*vināyakam*

³⁴⁶²*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:

Pilindavaccha³⁴⁶³ and Sela,
Sabbakitti, Madundada,
Kūṭāgārī and Bakkula,
Giri, Salāḷasavhaya,³⁴⁶⁴
Sabbada and Ajita too:
the verses here are counted at
one hundred and five verses and
twenty more beyond that [number].

The Pilindavaccha³⁴⁶⁵ 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 Chapters³⁴⁶⁶ called Paduma.

The Fourth Hundred³⁴⁶⁷ is finished.

³⁴⁶³BJTS: Piḷindavaccha

³⁴⁶⁴BJTS: Salala°

³⁴⁶⁵BJTS: Piḷindavaccha

³⁴⁶⁶vaggadasakarj

³⁴⁶⁷Sataka 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.}³⁴⁶⁸ Tissametteyya³⁴⁶⁹]

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 worship³⁴⁷⁰ the fire [and] then
it will be³⁴⁷¹ purity for me.” (4) [3894]

[Protagonist]:
“You are very fortunate, Sir,³⁴⁷²
you understand, O divine one.³⁴⁷³
You attend to³⁴⁷⁴ 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 burning³⁴⁷⁵ the firewood there:
a marvel [wrought] by the Great Sage. (6) [3896]

[Padumuttara Buddha]:

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.

³⁴⁶⁹BJTS reads *Tissa-metteyya*. He was a historical monk to whom the *Tissa-metteyya-sutta* of SN was preached.

³⁴⁷⁰*paricare*

³⁴⁷¹*hehi*, (future 3rd sing. of *bhavati*)

³⁴⁷²*manuja* (“Man”), BJTS reads *manuje* (also, presumably, a vocative)

³⁴⁷³reading *devate* with BJTS for PTS *deva te*

³⁴⁷⁴*paricara*

³⁴⁷⁵lit., “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 warrior³⁴⁷⁶ 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,³⁴⁷⁷
Light-Maker,³⁴⁷⁸ Darkness-Dispeller,³⁴⁷⁹
[then] I shall praise³⁴⁸⁰ you, Divine One;³⁴⁸¹
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,

³⁴⁷⁶lit., “kṣatriyan”

³⁴⁷⁷sabbaññu, “Omniscient One”

³⁴⁷⁸pabhaṅkara

³⁴⁷⁹tamonuda

³⁴⁸⁰namassissāmi

³⁴⁸¹deva

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,³⁴⁸²
 I brought [some] wild mangosteen³⁴⁸³ 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;³⁴⁸⁴
 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 attain³⁴⁸⁵ the human state. (22) [3912]

³⁴⁸²*khāribhāraṇ*

³⁴⁸³*tindukaṇ phalaṇ* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon, wild mangosteen

³⁴⁸⁴*puññakammaṇa saṇyuttā*, lit., “with [his] meritorious karma”

³⁴⁸⁵lit., “will become”

A scholar [and] mantra-knower,³⁴⁸⁶
 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.}]³⁴⁸⁷ **Puṇṇaka**³⁴⁸⁸

The Self-Become, Unconquered One,
 the Buddha, who had an illness,

³⁴⁸⁶lit., "bearing"

³⁴⁸⁷*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.

³⁴⁸⁸"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,³⁴⁸⁹
there was shouting out all the time,
there was [brilliant] light all the time. (2) [3920]

Throughout that forest grove all the
bears³⁴⁹⁰ and wolves,³⁴⁹¹ *kara bānā* bears,³⁴⁹²
the tigers³⁴⁹³ and the lions too,
are roaring loudly all the time. (3) [3921]

After seeing those strange omens³⁴⁹⁴
I ascended³⁴⁹⁵ the mountain slope.
There I saw [him], the Sambuddha,
passed away,³⁴⁹⁶ 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,³⁴⁹⁷ 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 spirit³⁴⁹⁸ standing in the sky
fixed a name for me for all time: (7) [3925]

“That³⁴⁹⁹ duty was fulfilled by you
for the Great Sage, the Self-Become.

³⁴⁸⁹*buddhe nibbāyamānamhi* (loc. abs. construction)

³⁴⁹⁰*accha°*, Sinh. gloss *valassu*

³⁴⁹¹*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

³⁴⁹²*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.)

³⁴⁹³reading *vyagghā* with BJTS for PTS *vālā* (= *vāḷā*, snakes?)

³⁴⁹⁴*uppādaṇ taṇ...disvā*, lit., “after seeing that strange omen,” but the plural is obviously implied as three strange omens have been mentioned.

³⁴⁹⁵lit., “went”

³⁴⁹⁶*nibbutaṇ*

³⁴⁹⁷*nibbutaṇ*

³⁴⁹⁸*yakkho*

³⁴⁹⁹BJTS reads *yaṇ* (“which”) for PTS (and BJTS alt.) *taṇ*

O sage you're always going to be
named "the full one"³⁵⁰⁰ [in each lifetime]." (8) [3926]

After falling from that body,
I went to the world of the gods.
There a divinely-made perfume³⁵⁰¹
is [then] exuded in the sky. (9) [3927]

Even in that [world of gods] the
name assigned me was "the full one."³⁵⁰²
[Whether] born human or divine,
I fulfill [all] my intentions. (10) [3928]

This is the final time for me;
[my] last rebirth is proceeding.³⁵⁰³
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 Śākya,
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.

³⁵⁰⁰ *puṇṇako*

³⁵⁰¹ *divyamayo* (BJTS and PTS alt. read *dibbamayo*) *gandho*

³⁵⁰² *puṇṇako*

³⁵⁰³ *carimo vattate bhavo*

The legend of Puṇṇaka Thera is finished.

[400. {403.}³⁵⁰⁴ Mettagu³⁵⁰⁵]

In the Himalayan region,
there's a mountain named Asoka.³⁵⁰⁶
In that place was my hermitage,
constructed by Vissakamma.³⁵⁰⁷ (1) [3935]

The Sambuddha named Sumedha,
Chief,³⁵⁰⁸ Compassionate One,³⁵⁰⁹ the Sage,³⁵¹⁰
dressing himself in the morning,
approached me [begging] for alms food. (2) [3936]

[Seeing] the Great Hero who'd come,³⁵¹¹
Sumedha, Leader of the World,
taking a good alms-bowl, I
filled it with clarified butter.³⁵¹² (3) [3937]

Giving it to³⁵¹³ 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,³⁵¹⁴
I transmigrate from birth to birth.
Having resolved [my] heart on it,³⁵¹⁵
I'm obtaining the deathless state. (6) [3941]

³⁵⁰⁴*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.

³⁵⁰⁵"Perfected in Loving-kindness"

³⁵⁰⁶"Griefless." This is the only reference to the mountain recorded in DPPN (I:220)

³⁵⁰⁷Vishwakarma, "the divine architect"

³⁵⁰⁸*aggo*

³⁵⁰⁹*kāruṇiko*

³⁵¹⁰*muni*

³⁵¹¹*upāgataṅ*, lit., "approached"

³⁵¹²*sappitelāṅ*, i.e., ghee

³⁵¹³lit., "for," the expected datives here appear in the locative, presumably *metri causa*

³⁵¹⁴*vinipātaṅ*

³⁵¹⁵*tattha cittaṅ 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,³⁵¹⁶
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,³⁵¹⁷
victorious on [all] four sides.³⁵¹⁸ (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.”³⁵¹⁹ (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 science³⁵²⁰ and [reading] marks,
you arose [in the world], Great Sage,

³⁵¹⁶*mettacittavatāya ca*

³⁵¹⁷*jambusaṇḍa = jambudīpa = India, the South Asian continent*

³⁵¹⁸*caturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

³⁵¹⁹contract to “immeas’rable” for chanting, to preserve the meter.

³⁵²⁰*chalaṅgaṇ*, 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.³⁵²¹ (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 interval³⁵²² I don't know
[any] begging of ghee³⁵²³ 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 be³⁵²⁴ one half a quarter³⁵²⁵
of the ghee arising for me. (19) [3954]

The universe's full extent,
made into a [gigantic] pile
would not be able³⁵²⁶ [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:³⁵²⁷

³⁵²¹*andhakāra*, lit., "blinder," "[studies] that blind"

³⁵²²*etthantare*, lit., "in the interval [up to] here"

³⁵²³*sappiṇ viññāpitaṇ mayā*, lit., "ghee instructions from me" or (as in BJTS Sinhala gloss,) "not even a word about ghee"

³⁵²⁴BJTS reads *phassati*, "would not touch"

³⁵²⁵*kalabhāgaṇ*, i.e., a thirty-second part (this follows BJTS)

³⁵²⁶*na sammati*, following BJTS gloss *no pohotē = no häki*

³⁵²⁷*asaṅkhataṇ ca nibbānaṇ*

that is the fruit of giving ghee. (22) [3957]

[My] couch today is mindfulness,³⁵²⁸
 [my] pasture's meditative states,³⁵²⁹
 [my] food is wisdom's [seven] parts:³⁵³⁰
 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.}³⁵³¹ Dhotaka³⁵³²]

The River named Bhāgīrathī³⁵³³
 is fed by the Himalayas.
 It is always flowing along,
 past³⁵³⁴ the gate of Haṃsavatī. (1) [3962]

The hermitage named Sobhita,³⁵³⁵
 well-built, is on the river's slopes.
 The Buddha, Padumuttara,
 the World's Leader, was dwelling there. (2) [3963]

³⁵²⁸*sati paṭṭhānasayano*

³⁵²⁹lit., "samādhi [and] jhāna," meditative awareness and higher levels of consciousness"

³⁵³⁰reading *bojjhaṅga-bhojano* with BJTS for PTS (typo) *bhojjaṅgabhojano*

³⁵³¹*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.

³⁵³²"Wash-er"

³⁵³³This is the BJTS spelling; PTS gives *Bhāgīrasī*

³⁵³⁴or through? *dvārena*

³⁵³⁵"beautiful"

He was honored the people,
like Indra by the thirty [gods].
The Blessed One was seated³⁵³⁶ there
fearlessly [just] like a lion. (3) [3964]

I was a brahmin living in
the city of Hamsavati.
My name [back then] was Chalāṅga,³⁵³⁷
named thus [because] I was a sage. (4) [3965]

One thousand eight hundred³⁵³⁸ students
were surrounding me at that time.
Joined together³⁵³⁹ with those students,
I went up to the riverbank. (5) [3966]

At that place I saw [Buddhist] monks,
without deceit,³⁵⁴⁰ cleansed of evil,³⁵⁴¹
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 things³⁵⁴² are getting ruined. (7) [3968]

The Buddha’s said to be the Chief
of the world including the gods.
I have not [yet] made donations³⁵⁴³
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,³⁵⁴⁴ I’ll
transmigrate in this existence.” (9) [3970]

Donating a hundred thousand
I had a bridge built [for him there],

³⁵³⁶lit., “sat down”

³⁵³⁷“Six Limbs” or “Six Branches,” as in the six branches of Vedic science. BJTS spells the name
Chalāṅga

³⁵³⁸lit., “eighteen hundred”

³⁵³⁹*samito*, lit., “assembled” (also pacified, calmed)

³⁵⁴⁰*nikkuhe*

³⁵⁴¹*dhotapāpake*

³⁵⁴²*attā*, “things in hand”

³⁵⁴³lit., “there has not been doing of donations (*dakkhīṇe*) by me”

³⁵⁴⁴*kārāpetvā imaṃ kammaṃ*

trusting that “doing this deed³⁵⁴⁵ will
be of great [advantage] to me.³⁵⁴⁶” (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]

“Donating³⁵⁴⁷ one hundred thousand,
I’ve caused this magnificent³⁵⁴⁸ 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 into³⁵⁴⁹ a cave³⁵⁵⁰ or from
[the top of] a mountain or tree,
even dying³⁵⁵¹ he will get caught:³⁵⁵²
that’s the fruit of giving bridges. (15) [3976]

As the wind³⁵⁵³ [does not disturb] a
banyan³⁵⁵⁴ spreading [its] growing roots,³⁵⁵⁵
enemies³⁵⁵⁶ will not defeat³⁵⁵⁷ [him]:

³⁵⁴⁵*kāraṇ*

³⁵⁴⁶I BJTS follow BJTS’s treatment of *kataṇ kāraṇ vipulam me bhavissati* as a saying in which the protagonist cultivates trust.

³⁵⁴⁷lit., doing, *katvā*, BJTS alt. corrects to *datvā*

³⁵⁴⁸*mahā*°

³⁵⁴⁹lit., “from”

³⁵⁵⁰reading *darito* with BJTS for PTS *dalito* “broken off” (but cf. RD, *darī* s.v., *dal* is alt. for *dar* in derivatives of this noun.

³⁵⁵¹*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.

³⁵⁵²*lacchati tṭhānaṇ*, lit., “he will receive a support/place/stand

³⁵⁵³*māluto*, abl. case

³⁵⁵⁴*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*)

³⁵⁵⁵lit., “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-santānaṇ*

³⁵⁵⁶*amittā*, “non-friends”

³⁵⁵⁷PTS 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 defeat³⁵⁵⁸ him³⁵⁵⁹
and the king³⁵⁶⁰ will not despise [him].
He'll surpass all [his] enemies:³⁵⁶¹
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,³⁵⁶²
he won't feel any discomfort.³⁵⁶³ (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.³⁵⁶⁴ (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]

indicative it can also be read as a future-tense verb, hence the two readings produce the same meaning.

³⁵⁵⁸PTS 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.

³⁵⁵⁹lit., "of him," i.e., "bring about the defeat of him"

³⁵⁶⁰*khattiyo*, lit., "the warrior (kṣatriyan)." BJTS (and PTS alt.) read this in the plural: *nāti-maññanti khattiyā*, in which case read "kings" or else "noblemen".

³⁵⁶¹*amitte*, "non-friends"

³⁵⁶²*puññakammaṇa saṃyuttā*, lit., "with [his] meritorious karma"

³⁵⁶³*na bhavissati vedanā*, lit., "there will not be feelings"

³⁵⁶⁴*bhavissati*, lit., "will become," "will come to be," "will exist"

O! that karma well-done by me
 for him whose name is “Best Lotus.”³⁵⁶⁵
 Having done that deed³⁵⁶⁶ [for him] there,
 I attained [my] arahantship.³⁵⁶⁷ (24) [3985]

Having put forth exertion,³⁵⁶⁸ I’m
 calmed,³⁵⁶⁹ devoid of grounds for rebirth;³⁵⁷⁰
 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]³⁵⁷¹
 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.}]³⁵⁷² **Upasīva**³⁵⁷³

In the Himalayan region,
 there’s a mountain named Anoma.
 My well-made hermitage [is there],
 [with] halls well-constructed of leaves. (1) [3990]

³⁵⁶⁵jaladuttamanāmake, i.e., Padmuttera (also “Best Lotus”)

³⁵⁶⁶kāraṇ

³⁵⁶⁷lit., “I attained the destruction of the outflows”

³⁵⁶⁸padhānaṇ padahitvāna, lit., “having exerted [myself] in exertion

³⁵⁶⁹upasanto

³⁵⁷⁰nirūpadhi

³⁵⁷¹note that BJTS inverts the first and second verses of the three-verse concluding refrain.

³⁵⁷²Apadāna 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.

³⁵⁷³BJTS 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] banks³⁵⁷⁴ are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then,
covered with fish and tortoises,
sheatfish,³⁵⁷⁵ *pāvusa*,³⁵⁷⁶ *valaja*,³⁵⁷⁷
reed-fish,³⁵⁷⁸ red-fish³⁵⁷⁹ [and] *maggura*.³⁵⁸⁰ (3) [3992]

Timira [trees] are blooming there,
ashoka,³⁵⁸¹ *khuddamālaka*,³⁵⁸²
laurel,³⁵⁸³ and mountain laurel³⁵⁸⁴ trees
are perfuming my hermitage. (4) [3993]

Winter cherry³⁵⁸⁵ is blooming there,
and forests of Arab jasmine;³⁵⁸⁶
*sal*³⁵⁸⁷ and *salalā*³⁵⁸⁸ [trees] are there,
and lots of blooming *campaka*.³⁵⁸⁹ (5) [3994]

³⁵⁷⁴PTS reads *anūpa-titthe* (“on a watery bank”), BJTS reads *anupatitthe* (and glosses accordingly *kuḍā toṭuvala*, “on the small bank”)

³⁵⁷⁵read *pāḥīna*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

³⁵⁷⁶*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

³⁵⁷⁷reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

³⁵⁷⁸*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”

³⁵⁷⁹*rohita*, BJTS glosses *reheru*

³⁵⁸⁰reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

³⁵⁸¹Jonesia Asoka, *Saraca asoca*; a large, flowering tree

³⁵⁸²“little-flowers,” BJTS implies it could be the name of a specific tree or a generic description, “trees with small flowers”

³⁵⁸³*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

³⁵⁸⁴*giripunnāga*

³⁵⁸⁵*kuṭaja*, *Nerium antidysenterica* (used for diarrhea, as its name implies), aka Arctic Snow, winter cherry, *Wrightia antidysenterica*, *Wrightia zeylanica*, *nerium zeylanica*, Sinhala *kelinda*

³⁵⁸⁶*tiṇasūlavanāni* = “Arabian jasmine,” Sinhala *bōlidda*

³⁵⁸⁷*shorea robusta*

³⁵⁸⁸PTS *salalā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

³⁵⁸⁹The *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]³⁵⁹⁰ and hiptage vines,³⁵⁹¹
and sugarcane³⁵⁹² are blossoming;
silver greywood,³⁵⁹³ *madhugandhi*,³⁵⁹⁴
blossoming in my hermitage. (6) [3995]

Half a league on every side is
covered with *bimbijālaka*,³⁵⁹⁵
golden shower,³⁵⁹⁶ trumpet-flower,³⁵⁹⁷
jasmine,³⁵⁹⁸ also *piyaṅguka*.³⁵⁹⁹ (7) [3996]

Mātaṅgava and *sattali*³⁶⁰⁰
trumpet-flower,³⁶⁰¹ Chinese chaste tree,³⁶⁰²
much sage-leaf alangium³⁶⁰³ there,
[and] *tālakūṭa*³⁶⁰⁴ blossoming. (8) [3997]

There is much *sāleyyaka*³⁶⁰⁵ there,
blossoming in my hermitage.
Many trees are beautiful when
they are bursting into flower.

³⁵⁹⁰*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.

³⁵⁹¹*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 vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

³⁵⁹²*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Saccharum officinarum* (*Gram.*)

³⁵⁹³*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.*)

³⁵⁹⁴“honey-scented”

³⁵⁹⁵or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

³⁵⁹⁶*uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

³⁵⁹⁷*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

³⁵⁹⁸*yūthikā* = Sinh. *sīnidda* = *jasminum auriculatum*

³⁵⁹⁹*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 (*piyaṅgūdaka*) 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 Hershfieldia* (*Myris.*), “a lofty tree...It produces fragrant flowers and seeds from its trunk.”

³⁶⁰⁰BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picca mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

³⁶⁰¹*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

³⁶⁰²*sindhuvārīta*, *Vitex negunda*, a.k.a. Horseshoe vitex, Five-leaved chaste tree, Sinh. *nika*

³⁶⁰³*aṅkolaka*, *aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

³⁶⁰⁴this is the BJTS spelling (no Sinhala gloss on the species). PTS (and BJTS alt.) reads *tālakuttā*

³⁶⁰⁵BJTS glosses *galmal*, “flowers growing on the rocks”

On every side the scents of that
are wafting through my hermitage. (9-10a-b) [3998]³⁶⁰⁶

Myrobalan³⁶⁰⁷ [and] gooseberry,³⁶⁰⁸
mango,³⁶⁰⁹ rose-apple,³⁶¹⁰ bahera,³⁶¹¹
jujube,³⁶¹² markingnut,³⁶¹³ [and] bel,³⁶¹⁴
as well as *phārusaka*³⁶¹⁵ fruits, (10c-d, 11a-b) [3999]

wild mangosteen,³⁶¹⁶ chirauli-nut,³⁶¹⁷
mahuwa³⁶¹⁸ and *kāsumāri*,³⁶¹⁹
breadfruit³⁶²⁰ [and] jak³⁶²¹ [are growing] there,
bananas³⁶²² [and] jujube fruits,³⁶²³ (11c-d, 12a-b) [4000]

large quantities of hog-plum³⁶²⁴ there,

³⁶⁰⁶BJTS 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).

³⁶⁰⁷Sinh. *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.

³⁶⁰⁸Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; Phyllanthus emblica

³⁶⁰⁹*amba*, Magnifera indica

³⁶¹⁰Sinh. *damba*, *jambu*, Syzygium samarangense

³⁶¹¹*vibhīṭaka*, Sinh. *buḷu*, Terminalia bellirica (sic bellerica), beleric myrobalan or bastard myrobalan. Together with myrobalan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myrobalans 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).

³⁶¹²*kola*, Sinh. *debara phala*, Ziziphus Mauritania, Zizyphus Jujuba (*Rham.*), Indian jujube or Chinese apple.

³⁶¹³*bhallātakā*, *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

³⁶¹⁴*billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

³⁶¹⁵a fruit from which a drink is made, Sinh. *borāḷu-damunu*. BJTS equates it with *ugurāssa*, Flacourtia Ramontchi, sweet lovi lovi, but RD says it is a bitter fruit. Bot. Dictionary says that *borāḷu-damunu* is a species of Eugenia.

³⁶¹⁶*tinduka* = *timbiri*, diospyros embryopteris, a.k.a. Indian persimmon

³⁶¹⁷*piyal* = buchanania latifolia

³⁶¹⁸*madhuka* reading *madhuk' ekā*; *madhuka* = *mī gasa*, bassia latifolia

³⁶¹⁹BJTS glosses as Sinh. *āt demaṭa*, Bot. Dict: "a small timber tree that bears yellow flowers, Gmelina arborea (*Verb.*)

³⁶²⁰*labuja* = Artocarpus lacucha or incisa; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

³⁶²¹*panasa* (Sinh. *panā*, *kos*) is the jak-fruit tree, Artocarpus integrifolia (*Urti.*)

³⁶²²*kaḍalī*, Sinh. *kesel*

³⁶²³reading *badarī* with BJTS, Sinh. gloss is *ḍebara* (= *kola*?). PTS reads *candarī* (?), alt. *mandari* (?)

³⁶²⁴*ambāṭakā*, RD: "the hog-plum, Spondias Mangifera (a kind of mango), Vin ii.17 (°vāna), DA i.271

as well as *vallikāra*³⁶²⁵ fruits,
citron³⁶²⁶ and *sapāriya*³⁶²⁷ [trees]
are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,³⁶²⁸
after that lots of *moda*-fruit;³⁶²⁹
all around,³⁶³⁰ heavy with ripe fruit,³⁶³¹
are wave-leafed³⁶³² and glomerous³⁶³³ figs. (13c-d, 14a-b) [4002]

Pepper,³⁶³⁴ and black peppercorns³⁶³⁵ there,
banyan,³⁶³⁶ also wood-apple trees,³⁶³⁷
a lot of glomerous fig trees,³⁶³⁸
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,³⁶³⁹ also bindweed,³⁶⁴⁰
bilāni, *takkaḷāni* [bulbs],
ālaka and *tālaka* [too]

(°rukka).” BJTS gloss *āambarālla*, *āmbārālla*, a small, sour, mango-like fruit cooked as a curry.

³⁶²⁵ = *vallikā* (?), Sinh. *hīrāssa*, *sivrās*, *sivrāssa*, 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?).”

³⁶²⁶ reading *bijapura*° (Sinh. gloss *lapnāraṅga* [= *lapnāram*], Bot. Dict. citron, *Citrus medica*) with BJTS for PTS *viṭapā*, “having branches,” a generic word for “tree”

³⁶²⁷ this is the BJTS reading; PTS reads *sapākā* (RD: “dog-cooker, an outcaste”)

³⁶²⁸ BJTS glosses *vanamuṅ* (jungle/wild mung)

³⁶²⁹ this is the BJTS reading, for PTS *cora*°. I don’t find either term in the dictionaries.

³⁶³⁰ following BJTS reading of *avaṭā* (*hātpasa*, all around)

³⁶³¹ *pakkabharitā*

³⁶³² *pilakkhā*, the wave-leaved or wave-leafed fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*)), Sinh. *pulila*

³⁶³³ *udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

³⁶³⁴ *pippalī*, Sinh. *pippali mūl*, the root of the long pepper, *Piper longum*, used in medicines.

³⁶³⁵ *maricā*, black pepper, allowed as medicine for the monks,

³⁶³⁶ *nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*)

³⁶³⁷ *kapitthanā* = *kapittha*, *kapitṭha* (already mentioned in v. 2 [3759] above), *Feronia elephantum*, Sinh. *divul*

³⁶³⁸ *udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

³⁶³⁹ 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”

³⁶⁴⁰ *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*

are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to³⁶⁴¹ 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*³⁶⁴² 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] pericarps³⁶⁴³ float³⁶⁴⁴ [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems³⁶⁴⁵
[and] milk [and] ghee³⁶⁴⁶ from lotus roots.³⁶⁴⁷
On all sides, with the scent of that,
it's full of various [good] scents. (20c-d, 21a-b) [4009]

White lotuses,³⁶⁴⁸ *ambagandhī*,
and many *nayita* are seen;
as befits a natural lake,
there's a lot of screw-pine³⁶⁴⁹ in bloom. (21c-d, 22a-b) [4010]

*Bandhujīva*³⁶⁵⁰ in full flower,
sweetly-scented³⁶⁵¹ *setavārī*,³⁶⁵²

³⁶⁴¹*avidūre*, lit., “not far from”

³⁶⁴²RD 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*, *heḷmāli* = edible white water-lily, *Nymphaea Lotus*.

³⁶⁴³*paduma-kiṇṇikā*

³⁶⁴⁴*tiṭṭhanti*, lit., “stand,” “remain”

³⁶⁴⁵*bhisamhā*

³⁶⁴⁶*sappi*

³⁶⁴⁷*muḷālibhi*

³⁶⁴⁸*kumudā*

³⁶⁴⁹*ketakā*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

³⁶⁵⁰Sinhala *banduvada*, Latin *pentapetes phoenicea*

³⁶⁵¹*sugandhikā*, lit., “good-scented”

³⁶⁵²“white-water,” RD = name of a plant or tree. BJTS gives no Sinhala equivalent.

crocodiles³⁶⁵³ and alligators³⁶⁵⁴
[and other] fierce beasts³⁶⁵⁵ are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*³⁶⁵⁶ [and] pythons³⁶⁵⁷
[live] there in [that] natural lake;
sheatfish,³⁶⁵⁸ *pāvusa*,³⁶⁵⁹ *valaja*,³⁶⁶⁰
reed-fish,³⁶⁶¹ red-fish³⁶⁶² [and] *maggura*.³⁶⁶³ (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,³⁶⁶⁴
also with small, tailless monkeys;³⁶⁶⁵
pigeons³⁶⁶⁶ and *ravi*-swans³⁶⁶⁷ [as well],
wild jungle fowl,³⁶⁶⁸ *nadicaras*, (24c-d, 25a-b) [4013]

wattled lapwings³⁶⁶⁹ and ruddy geese,³⁶⁷⁰
*campakas*³⁶⁷¹ as well as pheasants,³⁶⁷²

³⁶⁵³*kumbhīlā*

³⁶⁵⁴*sumsumārā*, 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.

³⁶⁵⁵*gahakā*, lit., “seizers.” BJTS glosses this as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

³⁶⁵⁶*uggāhaka*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? PTS spells the term *ogaha* (BJTS *oguha*) above, *Sariputta-apadāna* v. 19 = BJTS [158]

³⁶⁵⁷*ajagarā*. RD says “a large snake...a Boa Constrictor”

³⁶⁵⁸read *pāthīna*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

³⁶⁵⁹*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

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³⁶⁶¹*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”

³⁶⁶²*rohita*, BJTS glosses *reheru*

³⁶⁶³reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

³⁶⁶⁴or tortoises, *maccha-kacchapa-sañchannā*

³⁶⁶⁵reading *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.

³⁶⁶⁶*parevatā*

³⁶⁶⁷*ravihaṇṣā*

³⁶⁶⁸reading *kukutthā* with BJTS, which here glosses “that type of bird” but in gloss on [160] gives Sinh. *valikukuḷō*; PTS read *kutthakā*

³⁶⁶⁹reading *dindibhā* with BJTS (PTS: *tiṭibhā*), Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay” (doubtful)

³⁶⁷⁰*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btah-many kite, *haliastur indus*

³⁶⁷¹BJTS reads *campakā*, without an explanation. I follow PTS here, though I understand the term on the basis of the BJTS gloss

³⁶⁷²*jīvajīva*, Sinh-Eng dict: *āṭikukūḷa*

squirrels,³⁶⁷³ [also] osprey³⁶⁷⁴ [and] hawks,³⁶⁷⁵
[and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,³⁶⁷⁶ Ceylon lorikeets,³⁶⁷⁷
crabs³⁶⁷⁸ and many yak-oxen³⁶⁷⁹ [too],
*kāreṇiyas*³⁶⁸⁰ and *tilakas*
are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,
bears³⁶⁸¹ [and] wolves,³⁶⁸² *kara bānā* bears,³⁶⁸³
monkeys,³⁶⁸⁴ also even centaurs³⁶⁸⁵
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]

Ḥṇi-deer³⁶⁸⁶ as well as wild boar,³⁶⁸⁷
spotted deer,³⁶⁸⁸ [also] smaller breeds,³⁶⁸⁹
and *aggikas* [and] *jotikas*³⁶⁹⁰
are living in my hermitage. (29c-d, 30a-b) [4018]

³⁶⁷³*kalandakā*, Sinh. gloss *lehenu*, pl. of *lēnā*

³⁶⁷⁴*ukkusa*, RD. gives “osprey,” Sinh. gloss “the type of *kabarāssa* [osprey] named “Ukkusa””.

³⁶⁷⁵*senakā* = *sena*, RD. “hawk”. Sinh. gloss “the type of *ukussa* [hawk] named “Senaka””

³⁶⁷⁶*koṭṭhakā*, identification from RD, s.v.

³⁶⁷⁷reading *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

³⁶⁷⁸*kuḷīrā*, Sinh. gloss *kakuḷuvō*

³⁶⁷⁹*camarā*

³⁶⁸⁰this is the BJTS reading for PTS *kāreṇiyo*

³⁶⁸¹*accha°*, Sinh. gloss *valassu*

³⁶⁸²*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

³⁶⁸³*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 bānā valasā*, s.v.)

³⁶⁸⁴*vānarā*

³⁶⁸⁵*kinnarā*

³⁶⁸⁶reading *enimiḡā* with BJTS for PTS *eṇi miḡā* (“those deer/beasts”). PSI dict. defines *eṇi* as “a type of antelope” (Sinh. *muva varḡayak*, “a type of deer”); RD, *eṇi*, s.v.: “a kind of antelope,” “*oṃiga*, the *eṇi* deer”

³⁶⁸⁷*varāhā*, Sinh. gloss *hūrō* = *ūrō*

³⁶⁸⁸*pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

³⁶⁸⁹*khuddarūpakā*, lit., “those that have small bodies” (in comparison with the three beasts already named, according to BJTS Sinh. gloss)

³⁶⁹⁰BJTS 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.

Swans³⁶⁹¹ [and] curlews³⁶⁹² and peacocks³⁶⁹³ too,
 mynah birds³⁶⁹⁴ and also cuckoos;³⁶⁹⁵
 there are many *mañjarikas*,³⁶⁹⁶
 owls³⁶⁹⁷ and *poṭṭhasīsas*³⁶⁹⁸ there. (30c-d, 31a-b) [4019]

There are goblins,³⁶⁹⁹ also titans,³⁷⁰⁰
 many fairies,³⁷⁰¹ [also] demons,³⁷⁰²
garuḷas, also snake-demons,³⁷⁰³
 living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,³⁷⁰⁴
 peaceful-hearted [and] attentive,
 holding long-spouted waterpots,³⁷⁰⁵
 all wearing robes of deer-leather,
 wearing braids and [carrying] weights,³⁷⁰⁶
 are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,³⁷⁰⁷
 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 flying³⁷⁰⁸ through the sky. (35) [4023]

They are not carrying water,

³⁶⁹¹*haṅsā*

³⁶⁹²*koñcā*, Sinh. *kosvā lihiṇiyō*

³⁶⁹³*mayurā*

³⁶⁹⁴reading °*sālikā* with BJTS for PTS °*sahitā*. *Sāḷka* (Skt. *śārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds

³⁶⁹⁵*kokilā*

³⁶⁹⁶the term means “flower-stalk,” but I follow BJTS in treating it as the name of another type of creature.

³⁶⁹⁷*kosikā* = *kosīya*, owl, Sinh. gloss *bakmunuṇō*

³⁶⁹⁸BJTS treats this as a type of bird

³⁶⁹⁹*pisācā*

³⁷⁰⁰*dānavā*

³⁷⁰¹*kumbhaṇḍā*

³⁷⁰²*rakkhasā* = *rākṣasā*

³⁷⁰³*pannaḡā*

³⁷⁰⁴*mahānubhāvā isayo*

³⁷⁰⁵*kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

³⁷⁰⁶*jaṭā-bhāra-bharita*, lit., “filled with braided top-knots and weights/heavy loads”.

³⁷⁰⁷*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

³⁷⁰⁸*gacchanti*, lit., “going”

nor branches nor wood for the fire;
[those things] are supplied by themselves.³⁷⁰⁹
that's the fruit of a miracle.³⁷¹⁰ (36) [4024]

Taking a tub made of iron,³⁷¹¹
they're living inside the forest;³⁷¹²
even elephants, great cobras
and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna,
others to Pabbavideha,
and some to Utturukuru,
depending on³⁷¹³ [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,³⁷¹⁴
[those] neutral ones, were taking off,
the forest is then noisy with
the flapping³⁷¹⁵ 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,³⁷¹⁶ come together,
morally-upright [and] clever,
skillful in the [four] boundless states,³⁷¹⁷
wishing³⁷¹⁸ [to boost their] own karma,
they are propitiating me. (41c-d, 42) [4029]

Padumuttara, World-Knower,
Sacrificial Recipient,
recognizing the proper time,³⁷¹⁹

³⁷⁰⁹reading *sayaṅ ca upasampanā* with BJTS for PTS *ayam ca upasampanno* (“and this is supplied”)

³⁷¹⁰*pāṭihīrass' idaṅ phalaṅ*

³⁷¹¹*lohadoṇiṅ gahetvāna*

³⁷¹²*vanamajjhe*, lit., “in the middle of the forest”

³⁷¹³PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

³⁷¹⁴reading *uggatejāna* with BJTS for PTS *uggatejana*

³⁷¹⁵*°saddena*, lit., “with the sound”

³⁷¹⁶or “trained:” *vinitā*

³⁷¹⁷*appamaññāsu kovidā*, that is, skilled in the practice of “the godly states” (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

³⁷¹⁸reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, “obtaining”

³⁷¹⁹*samayaṅ saṅveditvāna*

the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha,
the Zealous One,³⁷²⁰ 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,³⁷²¹
quickly ascending a mountain,
I brought [some fragrant] aloe wood.³⁷²² (46) [4033]

Taking a divinely-scented
jak fruit³⁷²³ big as a water-jug,³⁷²⁴
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,³⁷²⁵
food will come into existence. (51) [4038]

³⁷²⁰ *ātāpī*, lit., "burning"

³⁷²¹ *saṅviggamānaṣo*

³⁷²² *agalum*, Sinh. *agil*, *agaru*, *aguru*

³⁷²³ reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* ("scented in the forest grove")

³⁷²⁴ or "as large as an elephant's frontal lobe:" *kumbhamattaṇ*

³⁷²⁵ *cittaṇ*, 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,
having³⁷²⁶ inexhaustible³⁷²⁷ 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 to³⁷²⁸ 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]

³⁷²⁶lit., "having become one who has"

³⁷²⁷lit., "unshaken" "imperturbable"

³⁷²⁸lit., "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.}³⁷²⁹ Nanda³⁷³⁰]

I was a deer-hunter back then,
 within a grove in the forest.
 [While] searching after³⁷³¹ spotted deer,
 I saw the Self-Become One [there]. (1) [4050]

The Sambuddha named Anuraddha,³⁷³²
 the Self-Become, Unconquered One,
 Seclusion-Lover, the Wise One,³⁷³³
 plunged into the forest³⁷³⁴ 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.³⁷³⁵ (3) [4052]

Having covered the pavilion,
 I greeted the Self-Become One.

³⁷²⁹ *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.

³⁷³⁰ "Joy". BJTS reads *Nandaka*

³⁷³¹ PTS reads *pasadamigaṇ 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

³⁷³² 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.

³⁷³³ reading *so dhīro* with BJTS for PTS *so vīro*, "the Hero"

³⁷³⁴ *vanamajjh'*, lit., "in the middle of the forest"

³⁷³⁵ *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.³⁷³⁶
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 gold³⁷³⁷
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 out³⁷³⁸ from there,
having been reborn as a god,³⁷³⁹
a pavilion's held up for me
a hundred leagues on every side. (8) [4057]

I [always] nestle³⁷⁴⁰ 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 woe³⁷⁴¹ are closed to me.
In a pavilion or tree-root,
burning heat is not known by me. (11) [4060]

Fixing perception on the earth,³⁷⁴²

³⁷³⁶*vyādhi me udapajjatha* (BJTS reads *upapajjatha*), lit “illness came into existence for me”

³⁷³⁷BJTS reads *sovaṇṇamayam* for PTS *sovaṇṇayaṇ*, thereby breaking meter.

³⁷³⁸BJTS reads *niyamāna* for PTS *niyyamāna*, to the same end (“[the one] taking that carriage and going”)

³⁷³⁹*devabhūtaṃ me sato*, lit., “when I am being born as a god”

³⁷⁴⁰reading *tuvaṭṭhāmi* 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*)

³⁷⁴¹*apāyā*, “hells,” reckoned as four: hell proper (*niraya*) and rebirth as an animal, a ghost (*peta*), or a titan (*asura*).

³⁷⁴²*mahisaññam adhiṭṭhāya*, lit., “having fixed [my] mind (or concentrating) on perception of the

I cross over the [great] ocean.³⁷⁴³
That's my well-done karma, the fruit
of [doing] that Buddha-*pūjā*. (12) [4061]

Making roads, even with no road,
I am traveling³⁷⁴⁴ 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:³⁷⁴⁵
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.³⁷⁴⁶ (17) [4066]

Being asked, the Buddha [then] told
the deep and subtle state [beyond].
Having heard that Teaching of his,
I attained [my] arahantship.³⁷⁴⁷ (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.

earth"

³⁷⁴³*loṇatoyaṇ*, lit., "the salt water". This interpretation follows BJTS

³⁷⁴⁴lit., "going"

³⁷⁴⁵*dhammaddhajo dhammadāyādo*, lit., "[I am] one who possesses the flag (or banner) of the Teaching, worthy heir of the Teaching"

³⁷⁴⁶*pāraṅgamanīyaṇ maggaṇ*

³⁷⁴⁷lit., "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.}³⁷⁴⁸ Hemaka³⁷⁴⁹]

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 practices³⁷⁵⁰ were successful;
the goal attained³⁷⁵¹ by³⁷⁵² [his] own strength.³⁷⁵³
Heroic in [his] own monkhood,
[he] was zealous, clever, a sage. (2) [4073]

Confident in his religion,³⁷⁵⁴
he was skilled in others' doctrines,³⁷⁵⁵
expert³⁷⁵⁶ and skillful [in reading]
omens³⁷⁵⁷ on earth and in the sky. (3) [4074]

Meditating, trance-loving sage,

³⁷⁴⁸Apadāna 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.

³⁷⁴⁹"Gold-er"

³⁷⁵⁰tapokammaṇ, lit., "his ascetic practices"

³⁷⁵¹siddhipattto

³⁷⁵²lit., "in"

³⁷⁵³reading sake bale with BJTS (and PTS alt.) for PTS sake phale, "in his own fruit"

³⁷⁵⁴sasamaye, his own crowd, multitude, assembly; also season, tradition, religion

³⁷⁵⁵paravāde

³⁷⁵⁶paṭṭho, lit., "established." BJTS Sinh. gloss here: prakāṣa

³⁷⁵⁷uppādamhi, BJTS gloss utpāta sāsrayehi dakṣayeka

he did not covet,³⁷⁵⁸ was grief-free,³⁷⁵⁹
 happy if receiving or not,
 ate little food,³⁷⁶⁰ did not kill beasts.³⁷⁶¹ (4) [4075]

Piyadassi, the Sambuddha,
 Chief,³⁷⁶² Compassionate One, the Sage,
 wishing to help beings across,³⁷⁶³
 spread³⁷⁶⁴ [the Teaching] with compassion.³⁷⁶⁵ (5) [4076]

Piyadassi, the Sage So Great,
 seeing folks who could understand,³⁷⁶⁶
 having gone is exhorting [them,]
 in a thousand universes.³⁷⁶⁷ (6) [4077]

With a desire to lift me up,
 he [then] approached my hermitage.
 I had not formerly seen [him,]³⁷⁶⁸
 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,³⁷⁶⁹
 [both] on the earth and in the sky. (8) [4079]

After hearing of the Buddha,
 I gladdened [my] heart over him.³⁷⁷⁰
 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,

³⁷⁵⁸*alolupo*

³⁷⁵⁹*vītasoko*

³⁷⁶⁰*appāhāro*

³⁷⁶¹*nirārambho*, lit., “without objects [of sacrifice],” one who does not kill animals in sacrifice

³⁷⁶²*aggo*

³⁷⁶³BJTS gloss: across the ocean of *saṃsāra*

³⁷⁶⁴*pharī*, “spread abroad” BJTS Sinh. gloss *pātira vī ya*; the term also means “thrilled [others]”

³⁷⁶⁵lit., “...with compassion at that time”

³⁷⁶⁶or “capable of being enlightened,” *bodhaneyyaṇ pajaṇ*, BJTS reads *bodhaneyyaṇ janam*, “people who could understand”

³⁷⁶⁷*cakkavālasahassamhi*, i.e., in a thousand spheres of cosmic mountains that define a world

³⁷⁶⁸lit., “had not formerly seen the Victor”

³⁷⁶⁹*nakkhattapada*, lit., “[reading] constellations”

³⁷⁷⁰lit., “I brought pleasure to my heart with regard to that/him”

the Sage So Great came up to me.
When he arrived³⁷⁷¹ 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.”³⁷⁷² (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,
but³⁷⁷³ you, the Seer of All Things,
should sit³⁷⁷⁴ upon a gem-set throne.”³⁷⁷⁵ (14) [4085]

At that time [someone]³⁷⁷⁶ created³⁷⁷⁷
a chair made out of all the gems,
a magically-created³⁷⁷⁸ seat
for Piyadassi, the Great Sage. (15) [4086]

Then I gave a rose-apple fruit,³⁷⁷⁹
as big as a jug of water,³⁷⁸⁰
to [Buddha] seated on [that] chair
magically-fashioned out of gems. (16) [4087]

[At that time] the Great Sage ate [it],
generating [great] mirth³⁷⁸¹ 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,

³⁷⁷¹reading *sampatte pi* with BJTS (and PTS alt.) for PTS *sampatto pi*, “though I had arrived”

³⁷⁷²*sadevake*, lit., “in [the world together] with the gods”

³⁷⁷³reading *pi* with BJTS (and PTS alt.) for PTS ‘*si*, “you are”

³⁷⁷⁴lit., “sit!” (imperative, *nidisa*)

³⁷⁷⁵*ratanāsane*

³⁷⁷⁶this follows the BJTS Sinhala gloss

³⁷⁷⁷*nimminivāna*, lit., “having created”

³⁷⁷⁸*iddhinimmittaṅ*, lit., “created by *iddhi* powers”

³⁷⁷⁹*jambuphalaṅ*

³⁷⁸⁰or “as large as an elephant's frontal lobe:” *kumbhamattaṅ*. Rose-apple is typically at most only about the size of a golf ball

³⁷⁸¹or laughter, *hāsaṅ 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] ambrosial³⁷⁸² 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 gold³⁷⁸³ [and] out of silver.³⁷⁸⁴ (22) [4093]

Even when walking back and forth,
palanquins of different sorts,
all the time will wait upon
[this] man possessing good³⁷⁸⁵ 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,³⁷⁸⁶
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],

³⁷⁸²*amataṅ*

³⁷⁸³here as elsewhere BJTS corrects PTS *sovaṇṇayaṅ* to *sovaṇṇamayam*, despite breaking meter.

³⁷⁸⁴*rūpimayaṅ* = *rūpiya-mayaṅ*

³⁷⁸⁵*puñña*, lit., “meritorious”

³⁷⁸⁶*tomaraṅkusapāṇihi*

decked out in all the ornaments,
 thoroughbreds of good pedigree,³⁷⁸⁷
 horses from Sindh, fast vehicles,
 mounted by trainers of horses³⁷⁸⁸
 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 in³⁷⁸⁹ the skins of leopards
 and likewise tigers,³⁷⁹⁰ flags hoisted,
 mounted by animal-trainers³⁷⁹¹
 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,³⁷⁹² best of the best,³⁷⁹³

³⁷⁸⁷*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])

³⁷⁸⁸*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.” (*ātun ādīn puhuṇu karana ācāryyaya*), allowing for the extended meaning in this context.

³⁷⁸⁹*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.

³⁷⁹⁰*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*).

³⁷⁹¹*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.

³⁷⁹²*rohaññā*, a common epithet of cows. BJTS however reads *dohaññā*, apparently fr. *doha*, milking.

³⁷⁹³the 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 (*atīśreṣṭha*) 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 smiles³⁷⁹⁴
and slim waists, pleasant to look at,³⁷⁹⁵
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.³⁷⁹⁶
Wishing for ultimate meaning,
I dwell in the dispensation. (37) [4108]

This is the final time for me;
[my] last rebirth is proceeding.³⁷⁹⁷
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

³⁷⁹⁴hasulā = ?

³⁷⁹⁵RD 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

³⁷⁹⁶*viriyam me dhurodhayhaṇ yogakkhemādhivāhanaṇ*, cf. SN 79

³⁷⁹⁷*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.}³⁷⁹⁸ Todeyya³⁷⁹⁹]

In Ketumati, best city,
there was a king named Vijaya,³⁸⁰⁰
a hero, endowed with great strength,³⁸⁰¹
inhabiting [that] city then. (1) [4113]

Because of that king's indolence,
wild men of the forest³⁸⁰² rose up.
They were spies,³⁸⁰³ and men with foul mouths;³⁸⁰⁴
they laid waste to the country then. (2) [4114]

When the borderlands angered [him],
the king³⁸⁰⁵ then quickly assembled
[his] dependents³⁸⁰⁶ and officers,³⁸⁰⁷

³⁷⁹⁸*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.

³⁷⁹⁹a 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)

³⁸⁰⁰"Conqueror," reading the name with BJTS (and PTS alt., and Cty) for PTS Ajitañjaya, "Unconquered Vanquisher".

³⁸⁰¹*sūro vikkamasampanno*

³⁸⁰²*aṭaviyo*

³⁸⁰³PTS *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.

³⁸⁰⁴*tuṇḍikā* from *tuṇḍa*, "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.

³⁸⁰⁵*arindamo*, lit., "tamer of enemies"

³⁸⁰⁶*bhate*

³⁸⁰⁷all the mss. apparently read *balatthe* for *balatṭhe*, military officers, royal guard; BJTS glosses the term as *balasenaṅga*, "the officers' branch of the army"

to restrain³⁸⁰⁸ [all those] enemies. (3) [4115]

Elephant-riders,³⁸⁰⁹ sentinels,³⁸¹⁰
champions,³⁸¹¹ shield-bearing soldiers,³⁸¹²
archers³⁸¹³ and mighty noblemen.³⁸¹⁴
they all assembled at that time. (4) [4116]

The cooks³⁸¹⁵ [and] those who dress the hair,³⁸¹⁶
the bath boys,³⁸¹⁷ the garland-makers,³⁸¹⁸
heroes³⁸¹⁹ [and] conquering soldiers.³⁸²⁰
they all assembled at that time. (5) [4117]

The swordsmen³⁸²¹ as well as the waiters,³⁸²²
bowmen and people in armor,
hunters³⁸²³ and conquering soldiers:³⁸²⁴
they all assembled at that time. (6) [4118]

*Mātaṅgas*³⁸²⁵ rutting in three ways³⁸²⁶
[and] tuskers sixty years of age,
adorned with headdresses of gold:
they all assembled at that time. (7) [4119]

The soldiers³⁸²⁷ who have done the job,³⁸²⁸

³⁸⁰⁸reading *niggāhayī* with BJTS for PTS *niggāhayiṅ*, “I restrained”. The verb means “to hold back,” “restrain” “control” “censure” “rebuke” or “rebuff”

³⁸⁰⁹PTS *hatthārūḷhā*, BJTS (and PTS alt.) *hatthārohā*

³⁸¹⁰*anikaṭṭhā*

³⁸¹¹or “heroes:” *sūrā*

³⁸¹²*cammayodhino*, RD: “soldiers in cuirass”

³⁸¹³*dhanuggahā*

³⁸¹⁴*uggā*

³⁸¹⁵*ālārikā*

³⁸¹⁶*kappakā*

³⁸¹⁷*nahāpakā*

³⁸¹⁸*mālakāarakā*

³⁸¹⁹*sūrā*

³⁸²⁰*vijitasāṅgāmā*

³⁸²¹or “sword-bearers”: *khaggahatthā*, lit., “those with swords in [their] hands”

³⁸²²*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.

³⁸²³or “tribals,” *luddā*, BJTS gloss *vāddō*

³⁸²⁴*vijitasāṅgāmā*. 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.

³⁸²⁵see n. to #1, v. 25 [164].

³⁸²⁶i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

³⁸²⁷*yodhājīvā*, lit., “those who live as warriors”

³⁸²⁸*katakammā*

enduring³⁸²⁹ cold [as well as] heat,
also excrement-removal.³⁸³⁰
they all assembled at that time. (8) [4120]

The sound of conchs, the sound of drums,
and thus the sound of trumpets;³⁸³¹
they being gladdened by those [sounds]
did all assemble at that time. (9) [4121]

Those who crush and those who injure³⁸³²
with tridents³⁸³³ [and] knives³⁸³⁴ [and] mantras,³⁸³⁵
suits of armor, also lances:
they all assembled at that time. (10) [4122]

Dressing in a suit of armor³⁸³⁶
that king, victory-less victor,³⁸³⁷
impaled on tridents at that time
sixty thousand living beings. (11) [4123]

The people then let out the cry,³⁸³⁸
“Alas! the king is unrighteous.
When will there [ever] be an end
for one who is roasting in hell?”³⁸³⁹ (12) [4124]

On the bed I then tossed and turned,³⁸⁴⁰

³⁸²⁹*khamā*

³⁸³⁰PTS *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”)

³⁸³¹PTS *uddhavasaddakaṇ*, “the sound of upper [pitches?],” BJTS reads *udhamasaddakaṇ* (?) 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

³⁸³²reading *koṭṭayantā nipātentā* with BJTS for PTS *koṭṭentānaṇ nivattantā*, “turning back of the crushers (?)”?

³⁸³³*trisūla*°

³⁸³⁴*konti*°

³⁸³⁵°*mantehi*. Cone, following RD (whose uncertain entry would yield “leather shields”), treats *kontimantehi* as a *tatpuruṣa* 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.

³⁸³⁶BJTS reading is considerably different: *kimevāt’ nisāmetvā*, “having observed ‘what now?’” (?), a reading it glosses, “having asked, ‘what punishment is appropriate (according to the law)?’”

³⁸³⁷reading *ajitaṃ jino* with BJTS for PTS *Ajitañjaya*, “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).

³⁸³⁸reading *saddaṃ mānusakā’ kaṃsu* with BJTS (and PTS alt.) for PTS *saddam amānus’ ākāsuj*, “non-humans made (*sic*, taking *ākāsuj* as 3rd pl. aor. of *karoti* on the model of *ākāsi*, 3rd sing. aor.; it would more likely come fr. *ākāsati*, i.e., “shined”) the sound”

³⁸³⁹*niraye paccamānassa*

³⁸⁴⁰*tuvaṭṭento*, causative, lit., “being made to turn” (as opposed to the indicative sense of the same

[as though]³⁸⁴¹ I'm lying down³⁸⁴² in hell:³⁸⁴³
I do not sleep by day and night;
they torture me with a trident. (13) [4125]

“What good is³⁸⁴⁴ [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.³⁸⁴⁵
Frightened by [my] own [bad] karma,
I went out into homelessness. (16-18a-b) [4128-4129]³⁸⁴⁶

[My] sixty thousand horses [too],
decked out in all the ornaments,
thoroughbreds of good pedigree,³⁸⁴⁷
horses from Sindh, fast vehicles,
mounted by trainers of horses³⁸⁴⁸
wearing armor with bows in hand —
having abandoned all of them,

verb, translated at [1487], [1597] as “snuggle” and at [4058] as “nestle”)

³⁸⁴¹this follows the BJTS gloss “(men)”

³⁸⁴²reading *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.

³⁸⁴³*vasāmi niraye*

³⁸⁴⁴lit., “what [for me] with...?”

³⁸⁴⁵*tomaraṅkusapāṇihi*

³⁸⁴⁶BJTS 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).

³⁸⁴⁷*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])

³⁸⁴⁸*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.” (*āṭun ādīn puhūṇu karana ācāryaya*), 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 in³⁸⁴⁹ the skins of leopards
 and likewise tigers,³⁸⁵⁰ flags hoisted —
 having abandoned all of them,
 I went forth into homelessness. (20c-d-21) [4132]³⁸⁵¹

Sixty thousand milch-cows [as well],
 [and] all the metal pails for milk³⁸⁵² —
 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 smiles³⁸⁵³
 and slim waists, pleasant to look at³⁸⁵⁴ —
 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 Bhāgīrathī³⁸⁵⁵ River's banks,

³⁸⁴⁹*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.

³⁸⁵⁰*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*).

³⁸⁵¹BJTS presents this as a six-footed verse; it spans two verses in BJTS

³⁸⁵²*sabbā kaṅṣūpadhāraṇā*

³⁸⁵³hasulā = ?

³⁸⁵⁴RD 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

³⁸⁵⁵this is the BJTS spelling (here as *Bhāgirathi*, sic). PTS reads *Bhāgīrasī*

I constructed a hermitage. (26) [4137]

Having built a hall out of leaves
I made [myself] a heated room;³⁸⁵⁶
bent on exertion,³⁸⁵⁷ resolute,³⁸⁵⁸
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 pavilions³⁸⁵⁹ 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 spirit³⁸⁶⁰
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 was³⁸⁶¹ deeply moved,³⁸⁶²
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]

³⁸⁵⁶PTS *aggyāgāraṇ*, BJTS *aggyāgāraṇ*

³⁸⁵⁷*āraddhaviriyo*

³⁸⁵⁸*pahitatto*

³⁸⁵⁹*maṇḍape*

³⁸⁶⁰*yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"

³⁸⁶¹*āsi*, lit., "there was [for me]"

³⁸⁶²*saṇviggo*, fr. *saṇvega*

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
with³⁸⁶³ the sandalwood on my head,
having greeted the Sambuddha,
I spoke these verses [to him then]: (36) [4147]

“When jasmine trees³⁸⁶⁴ are flowering
[their] scents are diffused around them,³⁸⁶⁵
Hero, with the scent of virtue you
permeate every³⁸⁶⁶ direction. (37) [4148]

When the *sal* trees³⁸⁶⁷ are flowering,
champak,³⁸⁶⁸ ironwood,³⁸⁶⁹ *vanika*,³⁸⁷⁰
hiptage vines,³⁸⁷¹ and and [also] screw-pine,³⁸⁷²
[their scents] get diffused with the wind. (38) [4149]

Having smelled your [perfume-like] scent,
I came here from Himalaya.
I worship you,³⁸⁷³ 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

³⁸⁶³lit., “making” “placing”

³⁸⁶⁴*vassike*

³⁸⁶⁵*santike*, i.e., in their immediate vicinity

³⁸⁶⁶contract to ev’ry when chanting, to keep the meter

³⁸⁶⁷*sālesu*, *shorea robusta*

³⁸⁶⁸the *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 *Buddhavamsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

³⁸⁶⁹*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.

³⁸⁷⁰*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.

³⁸⁷¹*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 vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

³⁸⁷²*ketaka*, *Pandanus odoratissima*, Sinhala *vātakē* or *vātakeyiyā*.

³⁸⁷³lit., “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 me³⁸⁷⁴ 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, pious³⁸⁷⁵
[and] upright, full of great power.³⁸⁷⁶ (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] good³⁸⁷⁷ karma he's
going to be Brahma's kinsman.³⁸⁷⁸ (46) [4157]

Learned, knowing³⁸⁷⁹ [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,

³⁸⁷⁴lit., “did *pūjā*”

³⁸⁷⁵*brahmā* (III)

³⁸⁷⁶*patāpavā*

³⁸⁷⁷*puñña*, lit., “meritorious”

³⁸⁷⁸i.e., a brahmin by caste

³⁸⁷⁹lit., “bearing,” *°dharo*

cultivating the straight [path, he]
knowing well all the defilements,
will reach nirvana, undefiled.” (48-49) [4159-4160]

The three fires³⁸⁸⁰ 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.}³⁸⁸¹ Jatukaṇṇika³⁸⁸²]

In the city, Haṃsavatī,
I was the son of a rich man.³⁸⁸³
I amuse myself all the time,
endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three³⁸⁸⁴

³⁸⁸⁰the city here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

³⁸⁸¹*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.

³⁸⁸²a 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*.

³⁸⁸³*seṭṭhiputto*, “a millionaire’s son”

³⁸⁸⁴reading *tayo* with BJTS (and PTS alt.) for PTS *tato*, “then” “after that” “from that”

raised up³⁸⁸⁵ [for me by] architects,³⁸⁸⁶
I amuse myself constantly
with dancing and with singing there. (2) [4166]

Musical instruments³⁸⁸⁷ played³⁸⁸⁸ for
me, keep up the right melody.³⁸⁸⁹
All of the women are dancing;
they're carrying my mind away. (3) [4167]

Head-twisters,³⁸⁹⁰ tiny dwarf-dancers,³⁸⁹¹
bower-crouchers,³⁸⁹² in-the-middlers,³⁸⁹³
leapers³⁸⁹⁴ and comedy-dancers³⁸⁹⁵
are always entertaining me. (4) [4168]

Cymbal-beaters,³⁸⁹⁶ *kumbhathūn*-ers,³⁸⁹⁷

³⁸⁸⁵*ubbidhā*, 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]” (*goḍanāguha*). I follow BJTS in making sense of this verse.

³⁸⁸⁶*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*)

³⁸⁸⁷*turiyā*

³⁸⁸⁸lit., “beaten,” “struck:” *āhaṭā*

³⁸⁸⁹reading *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.”

³⁸⁹⁰reading *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 sisāraṇṇō*, “people who twirl around their heads completely”

³⁸⁹¹*vāmanikā*, read fr. *vāmanaka*, dwarfish, *vāmana*, a dwarf. BJTS (and PTS alt.) read *lāmaṇikā*, BJTS gloss for this is also *aṅguṭumiṭi*^o = “extremely small dwarf” + *°nāṭum naṭaṇṇō*, “-dance-dancers”

³⁸⁹²reading *kuñjavāsī* (“dwelling in a bower,” “living in a place covered with vines”) with BJTS for PTS *kujjā vā sīhi*. BJTS glosses: *kudu vūven men naṭaṇṇō*, “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).

³⁸⁹³reading *timajjhikā* (“third in the middle-ers”) with BJTS for PTS *sīhi-majjhikā* (“in the middle of lionesses”), though BJTS gloss *sihadenakaḡē men māda pedesa penvamin naṭaṇṇō* (“dancers who put on a show like they are in the area between two lions”) preserves the meaning of the latter

³⁸⁹⁴*laṅghikā*, lit., “deer-like-[dancers]” (fr. *laṅghi*); BJTS gloss *uḍaṭa matuvemin naṭaṇṇō* (“dancers who rise upwards”), figuratively “leaping like a deer”

³⁸⁹⁵*sokajjhāyī*, lit., “sorrow-destroyers”. BJTS gloss *usuḷu-visuḷu pāmin naṭaṇṇō* (“dancers who present absurdities and fooleries”)

³⁸⁹⁶*vetāḷino*, according to RD practitioners of a (forbidden) art which was already not understood 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 *ghanatālampōṭa gasaṇṇō* (“people who play the Tamil cymbal [Sinh-Eng dict: *tālampāṭaya*, played along with tambourine and dancing]”)

³⁸⁹⁷*kumbhathūnī*, BJTS gloss “those who play a certain kind of instrument strapped to the face,”

many dancers,³⁸⁹⁸ puppet-masters,³⁸⁹⁹
[those] dancers and puppet-masters
are always entertaining me. (5) [4169]

Bath boys³⁹⁰⁰ [and] those who dress the hair,³⁹⁰¹
cooks,³⁹⁰² garland-makers,³⁹⁰³ dice-players,³⁹⁰⁴
all the boxers³⁹⁰⁵ [and] the wrestlers³⁹⁰⁶
are always entertaining me. (6) [4170]

When those well-trained³⁹⁰⁷ professionals³⁹⁰⁸
are playing at those [different³⁹⁰⁹ arts],
I do not know the night from day,
like Indra³⁹¹⁰ with the thirty gods.³⁹¹¹ (7) [4171]

Wayfarers,³⁹¹² people on the road,³⁹¹³
beggars³⁹¹⁴ and many travelers,³⁹¹⁵
they are always approaching [me,]
[and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,
the unexcelled fields³⁹¹⁶ for merit,
working to increase³⁹¹⁷ my merit
are [also] coming to my house. (9) [4173]

apparently a sort of drum.

³⁸⁹⁸*naccakā*, which like the *naṭa* (see next note) can refer to dancers, mimes, actors, etc.

³⁸⁹⁹*naṭā*, BJTS gloss *rūkaḍa naṭavannō* (“people who make puppets dance”)

³⁹⁰⁰*nahāpakā*, BJTS gloss *diyavaḍannō* (“those who bring the water”)

³⁹⁰¹*kappakā*, RD barber, hairdresser, bath attendant; BJTS gloss *karaṇuvāmiyo* (“barbers”)

³⁹⁰²*sūdā*, BJTS gloss *arakkāmiyo* (“cooks”)

³⁹⁰³*mālakārakā*

³⁹⁰⁴*sumāpakā*, following BJTS Sinh. gloss *mānavin pasāṭa* (= *pasa āṭaya*) *keḷinnō* (“people who play dice well”)

³⁹⁰⁵*jallā*, RD: athlete, acrobat; BJTS Sinh. gloss *pora badannō* (“people who box”)

³⁹⁰⁶reading *mallāni* with BJTS (and PTS alt.) for PTS *mallā ti* (“wrestlers”)

³⁹⁰⁷*sikkhite*

³⁹⁰⁸*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 *palapu-rudukam āti*

³⁹⁰⁹contract to diff’rent in chanting, *metri causa*

³⁹¹⁰*Indo*, king of the gods, = Indra, Sakka, Śakra

³⁹¹¹*tīdasa-gaṇe*, lit., “in the company of the thirty [for thirty-three] gods,” BJTS Sinh gloss “in the highest heaven of happiness (Tusitā).”

³⁹¹²reading *addhikā* with BJTS (and PTS alt.) for PTS *aṭṭhikā* (“those with bones” or “those with kernels” or “eightfold”?)

³⁹¹³*pathikā*

³⁹¹⁴*yācaka*

³⁹¹⁵*carakā*

³⁹¹⁶pronounce as two syllables to keep meter when chanting

³⁹¹⁷*vaḍḍhayantā*

All the Jains: the *Padakas*³⁹¹⁸ the
Laṭakas,³⁹¹⁹ *Pupphasātakas*,³⁹²⁰
Tedaṇḍakas,³⁹²¹ *Ekasikhas*³⁹²²
 are [also] coming to my house. (10) [4174]

Ājīvikas: the *Godhammas*,³⁹²³
Viluttāvīs,³⁹²⁴ *Devadhammis*,³⁹²⁵
 [and the] *Rajojalladharas*,³⁹²⁶
 are [also] coming to my house. (11) [4175]

Ascetics and forest dwellers:
Parivattakas,³⁹²⁷ *Siddhipattas*³⁹²⁸

³⁹¹⁸BJTS 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 families [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.

³⁹¹⁹BJTS reads *laṭakas* (“[dressed] in creepers,” fr. *latā*?)

³⁹²⁰“flower-robed,” i.e. naked, a play on the Jain distinction of “sky clad” (*digambara*) from “wearing white” (*śvetambara*)?

³⁹²¹“three sticks,” i.e. “who possess only three sticks”? or “three-punishments,” who undertake three (excessive) forms of asceticism? The Jaines and Ājīvikas, not to mention the schools of Brahmanical renunciators, 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

³⁹²²“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-renunciators wearing top-knots like brahmins, a different kind of poke at a different segment of the Jain population?

³⁹²³“cow-teachings”. This is the BJTS reading; PTS reads *Gotamā* (= Gautamas?)

³⁹²⁴“plundered” “robbed” “stripped”

³⁹²⁵texts read *devadhammikā*, “god-teaching-ers” or perhaps “teachings [for] the king”

³⁹²⁶“dust-and-dirt wearers,” BJTS Sinh gloss “(having robes) that are soiled with filth [*rajo* = *rajas*] and sand (*dāli*),” 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.

³⁹²⁷“turning around”

³⁹²⁸“goal-attainers”. Note that both editions of the text — and the mss. — give a nine-syllable foot

many *Koṇḍas*,³⁹²⁹ *Puggalikas*,³⁹³⁰
are [also] coming to my house. (12) [4176]

Oḍḍakas,³⁹³¹ also *Damiḷas*,³⁹³²
Sākulas,³⁹³³ *Malayālakas*,³⁹³⁴
Sabaras,³⁹³⁵ and *Yonakas*³⁹³⁶ too
are [also] coming to my house. (13) [4177]

Andhakas,³⁹³⁷ all the *Muṇḍakas*,³⁹³⁸
Kolakas,³⁹³⁹ *Sānuvindakas*,³⁹⁴⁰
and *Ārāvacinaraṭṭhas*³⁹⁴¹
are [also] coming to my house. (14) [4178]

Alasandakas,³⁹⁴² *Pallavakas*,³⁹⁴³
Babbaras,³⁹⁴⁴ *Bhagga-kārusas*,³⁹⁴⁵
*Rohitas*³⁹⁴⁶ and *Cetaputtas*,³⁹⁴⁷
are [also] coming to my house. (15) [4179]

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

³⁹²⁹Rd 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” (*sāliya*) 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”

³⁹³⁰“Individuals” “private ones”

³⁹³¹DPPN I:464 says “the name of a tribe” and cites this list

³⁹³²Tamils

³⁹³³DPPN II:1084 “A tribe mentioned in a nominal list,” citing this text

³⁹³⁴Malalyalis

³⁹³⁵DPPN II: 1032, 1029, equates with *Sapara* and *Savara*, people from Sabaragamuwa Province in Sri Lanka, Veddas.

³⁹³⁶Greeks

³⁹³⁷Andhrans

³⁹³⁸DPPN II: 641: “Name of a tribe, mentioned in a nominal list,” citing this text

³⁹³⁹DPPN II: 688: “Mentioned in a list of tribes,” citing this text

³⁹⁴⁰cf. *Sānupabbata*, in the Himalayas (DPPN II: 1096)

³⁹⁴¹PTS treats this as two separate groups: *Āras* and *Cīnaraṭṭhas*, Chinese-countries

³⁹⁴²Alexandrians

³⁹⁴³= 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

³⁹⁴⁴DPPN II: 268, “Name of a tribe,” citing this list

³⁹⁴⁵DPPN 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)”

³⁹⁴⁶reading with BJTS; PTS gives *bahikā*

³⁹⁴⁷DPPN I:910: “The name of a tribe given in a nominal list [citing this text]; probably the inhabitants of Ceta.”

Madhurakas,³⁹⁴⁸ *Kosalakas*,³⁹⁴⁹
Kāsikas,³⁹⁵⁰ *Hatthiporakas*,³⁹⁵¹
Isiṇḍas,³⁹⁵² and *Matthalas*³⁹⁵³ [too]
 are [also] coming to my house. (16) [4180]

*Velāvakas*³⁹⁵⁴ and *Arammas*,³⁹⁵⁵
Okkalas,³⁹⁵⁶ many *Mekalas*,³⁹⁵⁷
*Khuddakas*³⁹⁵⁸ and *Suddakas*³⁹⁵⁹ [too]
 are [also] coming to my house. (17) [4181]

Rohanas,³⁹⁶⁰ also *Sindhavas*,³⁹⁶¹
*Cittas*³⁹⁶² [and] *Ekakaṇṇikas*,³⁹⁶³
*Suratṭhas*³⁹⁶⁴ and *Aparantas*³⁹⁶⁵
 are [also] coming to my house. (18) [4182]

Suppārikas,³⁹⁶⁶ *Kikumāras*³⁹⁶⁷
Malayas,³⁹⁶⁸ *Soṇṇabhūmakas*,³⁹⁶⁹

³⁹⁴⁸people from Madhura

³⁹⁴⁹people from Kosala

³⁹⁵⁰people from Kāsi, Benares

³⁹⁵¹people from Hastipura?

³⁹⁵²DPPN I:320, citing only this text

³⁹⁵³DPPN II:432, citing only this text

³⁹⁵⁴not in DPPN

³⁹⁵⁵not in DPPN

³⁹⁵⁶DPPN 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*”

³⁹⁵⁷DPPN II:651, mentions only this text, and says the reading is “very uncertain.”

³⁹⁵⁸DPPN I: 722, citing only this text

³⁹⁵⁹not in DPPN

³⁹⁶⁰DPPN II:760, citing only this text

³⁹⁶¹DPPN II:1137 connects this reference with the people of Sindhu, a reasonable connection

³⁹⁶²Not in DPPN

³⁹⁶³Not in DPPN but cf. I:451, the two monks named Ekasañña known (only) in *Apadāna*

³⁹⁶⁴not in DPPN but cf. II:1253 *Suratṭha*, s.v., “The country is identified with modern Kathiawad”

³⁹⁶⁵DPPN 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.”

³⁹⁶⁶DPPN II:1241, citing only this text

³⁹⁶⁷DPPN I:596, citing only this text

³⁹⁶⁸not in DPPN but cf. II:449-450, three locales called Malaya, mountainous districts in South India, Sri Lanka and Burma.

³⁹⁶⁹= *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 *Sudhamā-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*” (*Karṇasuvārṇa*), 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

Vajjihāras³⁹⁷⁰ too, all of them
are [also] coming to my house. (19) [4183]

Basket-makers,³⁹⁷¹ also weavers,³⁹⁷²
leather workers³⁹⁷³ and carpenters,³⁹⁷⁴
metal-smiths³⁹⁷⁵ as well as potters³⁹⁷⁶
are [also] coming to my house. (20) [4184]

Gem-sellers³⁹⁷⁷ and bronze-purveyors,³⁹⁷⁸
workers in gold³⁹⁷⁹ and cloth-merchants,³⁹⁸⁰
and those who work in tin, they all
are [also] coming to my house. (21) [4185]

Fletchers³⁹⁸¹ and the makers of bows,³⁹⁸²
weavers³⁹⁸³ and makers of perfumes,³⁹⁸⁴
as well as tailors,³⁹⁸⁵ all of them
are [also] coming to my house. (22) [4186]

Oil-handlers³⁹⁸⁶ and wood-gatherers,³⁹⁸⁷
water-carriers³⁹⁸⁸ and servants,
cooks³⁹⁸⁹ and those who protect the soup³⁹⁹⁰
are [also] coming to my house. (23) [4187]

Gate-keepers³⁹⁹¹ and sentinels,³⁹⁹²

in India itself and the other in Further India.”

³⁹⁷⁰DPPN II:813, citing only this text, but should it be connected with Vajji, s.v. (II:813-815)?

³⁹⁷¹reading *naḷakārā* with BJTS (and PTS alternate reading) for PTS *nalakārā*

³⁹⁷²*pesakārā*

³⁹⁷³*cammikā*

³⁹⁷⁴*tacchakārā*

³⁹⁷⁵*kammārā*

³⁹⁷⁶*kumbhakārā*, lit., “wate-jug-makers”

³⁹⁷⁷*maṇikārā*

³⁹⁷⁸*lohakārā*

³⁹⁷⁹*soṇṇakārā*. Could also mean sellers of gold

³⁹⁸⁰*dussikā*

³⁹⁸¹*usukārā*, arrow-makers

³⁹⁸²*cāpakārā*. BJTS reads *bhamakārā* (?)

³⁹⁸³*pesakārā*

³⁹⁸⁴*gandhikā*

³⁹⁸⁵*tunnavāyā*, lit., “needle-weavers”

³⁹⁸⁶*telikā*, perhaps oil-pressers, or oil-sellers

³⁹⁸⁷*kaṭṭhahārā*

³⁹⁸⁸*udahārā*

³⁹⁸⁹*sūpikā*

³⁹⁹⁰reading *supa* [read *sūpa* with gloss] *rakkhā* (“soup-guards”) with BJTS for PTS *rūdasakkā* (?)

³⁹⁹¹*dovārika* fr. *dvāra*.

³⁹⁹²*anikaṭṭhā*, BJTS reads *anikaṭṭhā* and glosses “those who protect the army camp (*bala-āṇi raknō*)”

eulogizers,³⁹⁹³ flower-pluckers,
elephant riders³⁹⁹⁴ and keepers³⁹⁹⁵
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent
Maharaja [named] Ānanda,
covering³⁹⁹⁶ 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 Buddha³⁹⁹⁷ in that period
was Leader Padumuttara.
He was with one hundred thousand
whose defilements were [now] extinct.³⁹⁹⁸ (28) [4192]

The Eyeful One had gone onto
the road, together with the monks.
Lighting up Every³⁹⁹⁹ Direction,
he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on⁴⁰⁰⁰ [their] drums
for the traveling World-Leader.
His [brilliant] light is being shed,
like the sun [when it] has risen. (30) [4194]

Even behind⁴⁰⁰¹ paneled windows
not penetrated by its rays,
all the time, inside the houses,
there was an enormous brilliance. (31) [4195]

³⁹⁹³reading *vandikā* with BJTS (gloss *tuti pāvasum karaṇa*, “makers of pleasing recitations”) for PTS *sandhikā* (“people who join things together,” welders?)

³⁹⁹⁴*hatth'ārūlhā*, those mounted on elephants

³⁹⁹⁵*hatthipālā*, keepers or guardians or protectors

³⁹⁹⁶*pūrayām' ahaṇ*, lit., “I fulfilled,” “I filled in for” “I filled up”

³⁹⁹⁷lit., “the Blessed One”

³⁹⁹⁸i.e., he was with 100,000 perfected arahants.

³⁹⁹⁹contract as ev'ry (two syllables) for chanting, to keep the meter

⁴⁰⁰⁰*vajjanti*, lit., “sounding”

⁴⁰⁰¹lit., “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]
world⁴⁰⁰² into a single kingdom.
Possessing gold, possessing wealth,
he'll be one with abundant food. (39) [4203]

Undertaking the five precepts,⁴⁰⁰³
[and] then the ten ways of acting;⁴⁰⁰⁴

⁴⁰⁰²*catuddīpe*, lit., "the four great islands" "all the continents"

⁴⁰⁰³*pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

⁴⁰⁰⁴*dasakammāpathe*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammāpathas*), speech (4 *kammāpathas*) and mind (3 *kammāpathas*), 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 Śākya,
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's⁴⁰⁰⁵ dispensation. (49) [4213]

⁴⁰⁰⁵lit., "the Son of the Śākya"

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,⁴⁰⁰⁶
calmed,⁴⁰⁰⁷ devoid of grounds for rebirth;⁴⁰⁰⁸
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.}⁴⁰⁰⁹ Udena⁴⁰¹⁰]

In the Himalayan region,
there's a mountain named Paduma.⁴⁰¹¹
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]

⁴⁰⁰⁶*vivekaṅ anuyutto*

⁴⁰⁰⁷*upasanto*

⁴⁰⁰⁸*nirūpadhi*

⁴⁰⁰⁹*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.

⁴⁰¹⁰"Coming Up" (?)

⁴⁰¹¹"Pink Lotus"

There are sheatfish,⁴⁰¹² *pāvusa*⁴⁰¹³ fish,
valaja,⁴⁰¹⁴ reed-fish⁴⁰¹⁵ [and] red-fish.⁴⁰¹⁶
 They are shining⁴⁰¹⁷ in the river;
 the rivers always transport [them].⁴⁰¹⁸ (3) [4221]

They're veiled⁴⁰¹⁹ in mango,⁴⁰²⁰ rose-apple,⁴⁰²¹
*kareri*⁴⁰²² [and] coral-bean tree,⁴⁰²³
 golden shower,⁴⁰²⁴ trumpet-flower,⁴⁰²⁵
 beautifying my hermitage. (4) [4222]

Alangium,⁴⁰²⁶ red *bimbijāl*,⁴⁰²⁷
 and *māyākārī*⁴⁰²⁸ [trees] in bloom
 are diffusing perfumes [there],
 beautifying my hermitage. (5) [4223]

Hiptage vines⁴⁰²⁹ and *sattalika*,⁴⁰³⁰

⁴⁰¹²read *pāṭhīna*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to cat-fish, includes all the siluridae. BJTS glosses *peṭiyō*

⁴⁰¹³*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴⁰¹⁴reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁴⁰¹⁵*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”

⁴⁰¹⁶*rohita*, BJTS glosses *reheru*

⁴⁰¹⁷reading *sobhentā* with BJTS for PTS *sobhanti* (“they are beautifying”)

⁴⁰¹⁸*vahanti* (“proceeding,” “carrying [them in the current],” PTS alt. is *savanti* (“flowing”)

⁴⁰¹⁹*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.

⁴⁰²⁰*amba*

⁴⁰²¹*jambu*

⁴⁰²²a small tree, *Crataeva Roxburghii* (*Cappar.*), Sinh. *luṇuvaraṇa*

⁴⁰²³*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

⁴⁰²⁴*uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

⁴⁰²⁵*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

⁴⁰²⁶reading *aṅkolaka* with BJTS (and PTS alt.) for PTS *Ākolakā*. The plant in question is alangium *hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

⁴⁰²⁷*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, *mordica monadelpha*

⁴⁰²⁸this is the BJTS spelling, PTS reads *māyācārā*. Cf. *māyākāra*, “magician, conjuror”?

⁴⁰²⁹*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 vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

⁴⁰³⁰BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picca mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

ironwood⁴⁰³¹ [and] *sal*⁴⁰³² in flower
are wafting divine fragrances,
beautifying my hermitage. (6) [4224]

Neem,⁴⁰³³ *salalā*,⁴⁰³⁴ yellow cheesewood⁴⁰³⁵
and *aṭṭhaṅga*⁴⁰³⁶ [trees] in full bloom,
are wafting divine fragrances,
beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit:
myrobalan⁴⁰³⁷ [and] gooseberry,⁴⁰³⁸
mango,⁴⁰³⁹ rose-apple,⁴⁰⁴⁰ bahera,⁴⁰⁴¹
jujube,⁴⁰⁴² markingnut,⁴⁰⁴³ bel.⁴⁰⁴⁴ (8) [4226]

There kadam⁴⁰⁴⁵ and banana [trees]
are flowering in my hermitage.
Wafting divine fragrances, they're
beautifying my hermitage. (9) [4227]

Asokaṇḍī,⁴⁰⁴⁶ *cavarī*,⁴⁰⁴⁷
and yellow cheesewood⁴⁰⁴⁸ [trees] in bloom,

⁴⁰³¹*nāgā*

⁴⁰³²*sāla*, shorea robusta

⁴⁰³³PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - Sinh. *kohomba*, neem or margosa tree, *Azadirachta indica*

⁴⁰³⁴PTS *salalā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = "large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)" (Bot. dict.)

⁴⁰³⁵*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

⁴⁰³⁶"eight-limbed," BJTS takes this as the name of another type of tree, rather than an adjective

⁴⁰³⁷*haritakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*.

⁴⁰³⁸*āmalāka*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

⁴⁰³⁹*ambā*, *Magnifera indica*

⁴⁰⁴⁰*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴⁰⁴¹*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 gooseberry).

⁴⁰⁴²*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

⁴⁰⁴³*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

⁴⁰⁴⁴*bellā*, *billāṇ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

⁴⁰⁴⁵*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴⁰⁴⁶"round-mass Asoka" (?)

⁴⁰⁴⁷this reading follows BJTS for PTS *ca vārī* (alt. °*bari*) but cf. *setavārī* at v. [4011], above.

⁴⁰⁴⁸*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

are wafting divine fragrances,
beautifying my hermitage. (10) [4228]

Laurel⁴⁰⁴⁹ [and] mountain laurel⁴⁰⁵⁰ [trees]
[and] *timira* [trees] in bloom there,
are wafting divine fragrances,
beautifying my hermitage. (11) [4229]

Niggunḍi,⁴⁰⁵¹ *siriniggunḍi*⁴⁰⁵²
and champak trees⁴⁰⁵³ 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,⁴⁰⁵⁴
covered with *mandālaka* blooms⁴⁰⁵⁵
and with pink and blue lotuses.⁴⁰⁵⁶ (13) [4231]

It has clear water, cool water,
good bathing-fords⁴⁰⁵⁷ 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*,⁴⁰⁵⁸

⁴⁰⁴⁹*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

⁴⁰⁵⁰*giripunnāga*

⁴⁰⁵¹a kind of medicinal tree or shrub, *Vitex nigunda*. Sinh: *nika*

⁴⁰⁵²= “resplendent *niggunḍi*,” Sinh. gloss *sirinika*

⁴⁰⁵³*camparukkḥ' 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.

⁴⁰⁵⁴*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, brahmany kite, *haliastur indus*

⁴⁰⁵⁵RD 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*.” *Heḷmāli* = edible white water-lily, *Nymphaea Lotus*. I don't find *diyakandara* 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* (= *heḷmāli*)

⁴⁰⁵⁶reading *padumuppalakehi ca* with BJTS for PTS *padumapphalakehi ca* (“and with pink lotuses and fruit” or “and with pink lotus fruits”).

⁴⁰⁵⁷*supatitthā*, following BJTS gloss here (elsewhere “good banks”). Should I do the same elsewhere?

⁴⁰⁵⁸RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss suggests *helmāliyen* = *heḷmāli*, 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]

Sheatfish⁴⁰⁵⁹ [also] *pāvusa*⁴⁰⁶⁰ fish,
valaja,⁴⁰⁶¹ reed-fish⁴⁰⁶² [and] red-fish⁴⁰⁶³
 are swimming around⁴⁰⁶⁴ in that [pond],⁴⁰⁶⁵
 beautifying my hermitage. (16) [4234]

Crocodiles⁴⁰⁶⁶ and alligators,⁴⁰⁶⁷
 tortoises and [other] fierce beasts,⁴⁰⁶⁸
ogāhas,⁴⁰⁶⁹ [and] pythons⁴⁰⁷⁰ [too are]
 beautifying my hermitage. (17) [4235]

Pigeons⁴⁰⁷¹ and ravi-swans⁴⁰⁷² as well,
 ruddy geese⁴⁰⁷³ and *nadīcaras*,
 lapwings,⁴⁰⁷⁴ [also] mynah birds⁴⁰⁷⁵ are
 beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,

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*.

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⁴⁰⁶⁰*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

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⁴⁰⁶²*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”

⁴⁰⁶³*rohita*, BJTS glosses *reheru*

⁴⁰⁶⁴*vicarantā*, moving around, traveling about

⁴⁰⁶⁵*tattha*, lit., “there”

⁴⁰⁶⁶*kumbhilā*

⁴⁰⁶⁷*sumsumārā*, 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.

⁴⁰⁶⁸*gahā*, lit., “seizers.” BJTS glosses this above (at [401]) as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

⁴⁰⁶⁹*oguhā*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes?

⁴⁰⁷⁰*ajagarā*. RD says “a large snake...a Boa Constrictor”

⁴⁰⁷¹*parevatā*

⁴⁰⁷²*ravihaṅsā*

⁴⁰⁷³*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btahmany kite, *haliastur indus*

⁴⁰⁷⁴*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

⁴⁰⁷⁵reading *°sālikā* with BJTS for PTS *°sāli ca*. *Sāḷlka* (Skt. *śārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

and screw-pine⁴⁰⁷⁶ are blossoming there,
wafting [their] divine fragrances,
beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,
bears⁴⁰⁷⁷ [and] wolves,⁴⁰⁷⁸ *kara bānā* bears⁴⁰⁷⁹
are roaming about in the woods,
beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,⁴⁰⁸⁰
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 their⁴⁰⁸¹ shoulder yokes,⁴⁰⁸²
plunging into the forest then,
eating [only] roots and [wild] fruits,
[they] live in the hermitage then.⁴⁰⁸³ (23) [4241]

They do not carry wood for fires
nor water for washing [their] feet;
through their collective majesty,⁴⁰⁸⁴
[that all] gets carried by itself. (24) [4242]

Those eighty-four thousand sages
gathered together in that place;
all practice meditation⁴⁰⁸⁵ and

⁴⁰⁷⁶*ketaka*, Pandanus odoratissima, Sinhala *vāṭakē* or *vāṭakeyiyā*.

⁴⁰⁷⁷*accha*°, Sinh. gloss *valassu*

⁴⁰⁷⁸*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

⁴⁰⁷⁹*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.)

⁴⁰⁸⁰*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

⁴⁰⁸¹that is, ascetics, who carry around all their possessions, limited to the basic necessities they require. Cty: *khāribhāran ti : udañcanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.

⁴⁰⁸²*khāribhāriṇ* (BJTS reads *khāribhāraṇ*) *gahetvāna*. These are specified as ascetics who carry all their requisites, which are few, on their persons.

⁴⁰⁸³in this verse BJTS reads *sadā* ("always" "all the time") for PTS *tadā*, "then," but agrees with the latter in subsequent repetitions of this foot.

⁴⁰⁸⁴*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.

⁴⁰⁸⁵*jhāyino*

are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,
reproving,⁴⁰⁸⁶ with vows for fixed minds⁴⁰⁸⁷
and able to fly through the sky;⁴⁰⁸⁸
[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.⁴⁰⁸⁹ (27) [4245]

The Victor, Padumuttara,
was the Master of Everything.⁴⁰⁹⁰
Doing away with the darkness,
the Victor arose at that time. (28) [4246]

There was a powerful spirit⁴⁰⁹¹
[then,] living near my hermitage.
He praised⁴⁰⁹² the Sambuddha to me,
the one named "Ultimate Lotus."⁴⁰⁹³ (29) [4247]

"It is a Buddha who arose,
the Great Sage, Padumuttara;
having gone quickly, Sir,⁴⁰⁹⁴ you now
should visit [him], the Sambuddha."⁴⁰⁹⁵ (30) [4248]

After hearing the spirit's words,
with a mind that was very clear,
having shored up⁴⁰⁹⁶ the hermitage;
I then set out from the forest. (31) [4249]

⁴⁰⁸⁶or "exhorting," "questioning," "criticizing," "reprimanding," "accusing," reading *codentā* with BJTS for PTS *codito*, "reproved" (etc.)

⁴⁰⁸⁷*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

⁴⁰⁸⁸*ambarā + avacarā*, lit., "[people who are] possessed of wandering in the sky"

⁴⁰⁸⁹*pakkamanti disāmukhā*, lit., "they are going out with faces toward a direction," i.e., they went according to their inclinations

⁴⁰⁹⁰lit., "Master of All Things (*dhamma*)" (or "Master of All Teachings")

⁴⁰⁹¹*yakkho āsi mahiddhiko*, lit., "a spirit with great *iddhi*"

⁴⁰⁹²PTS *pasajsi*, BJTS *saṃsittha*, both past tense, 3rd singl. forms of verbs from the same root, with a similar range of meanings: praise, announce, commend

⁴⁰⁹³i.e., Padumuttara

⁴⁰⁹⁴*mārisa*, BJTS glosses *nidukāneni* ("O one without suffering")

⁴⁰⁹⁵though 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.

⁴⁰⁹⁶*saṃsāmetvāna*, "smooth out," "roll up [one's bed mat]" "leave"

As though [my] clothes were now in flames,⁴⁰⁹⁷
 quickly leaving the hermitage,
 staying over a single night,⁴⁰⁹⁸
 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,⁴⁰⁹⁹
 I went up to the Sage So Great.
 Happy, with pleasure in [my] heart,
 I offered it to the Buddha. (34) [4252]

Having worshipped⁴¹⁰⁰ 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,⁴¹⁰¹
 you ferry all creatures across.
 Having listened to your Teaching,
 they’re crossing the stream of craving.⁴¹⁰² (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,⁴¹⁰³ the Best of Biped. (38) [2456]

The heads of groups⁴¹⁰⁴ throughout the world
 are said to be leading teachers.⁴¹⁰⁵

⁴⁰⁹⁷*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”

⁴⁰⁹⁸*ekarattiṇ vasitvā*, lit., “having dwelt [out somewhere on the road] for one night [only]”

⁴⁰⁹⁹lit., “in full bloom”

⁴¹⁰⁰lit., “done *pūjā*”

⁴¹⁰¹*saṅsārasotaṅ chinditvā*

⁴¹⁰²or “the stream of clinging,” *tanhāsotaṅ*

⁴¹⁰³or “lamp,” *dīpo*

⁴¹⁰⁴*gaṇiṇo*, leaders or teachers who have large followings

⁴¹⁰⁵*sattāvāhā*, 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.⁴¹⁰⁶ (39) [4257]

Through your knowledge, Omniscient One,⁴¹⁰⁷
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,⁴¹⁰⁸ [and] wombs of beasts.⁴¹⁰⁹
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] worshipped⁴¹¹⁰ 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]

⁴¹⁰⁶*tava antogadhā va te*, or perhaps “they are all now under you” or “they’re all encompassed by you”

⁴¹⁰⁷reading *sabbaññū* with BJTS for PTS *sapañño* (“the one who has wisdom”)

⁴¹⁰⁸*nirayaṇ*

⁴¹⁰⁹*tiracchayoniṇ*, i.e., rebirth as an animal

⁴¹¹⁰lit., “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,⁴¹¹
 Upasiva, 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.}⁴¹¹² Bhaddāli⁴¹¹³]

The Sambuddha named Sumedha,
 Chief, Compassionate One, the Sage,
 the World's Chief, Seclusion-Lover,
 came up to the Himalayas. (1) [4268]

Plunged⁴¹¹⁴ into the Himalayas,

⁴¹¹¹BJTS (and PTS alt.) read *Dhotaka*

⁴¹¹²*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.

⁴¹¹³"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

⁴¹¹⁴*ajjhogahetvā*, lit., "plunging"

Sumedha, Leader of the World,
the Ultimate Person, sat down,
getting into lotus posture.⁴¹¹⁵ (2) [4269]

Sumedha, Leader of the World,
his meditative state attained,⁴¹¹⁶
the Ultimate Person, Buddha,
sat [there] for seven nights [and] days. (3) [4270]

Taking a carrying pole-load,⁴¹¹⁷
I [too] plunged into the forest.⁴¹¹⁸
There I saw [him], the Sambuddha,
Flood-Crosser, the Undefined 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,”⁴¹¹⁹
Very Wise⁴¹²⁰ [and] Intelligent,⁴¹²¹
seated in the monks’ Assembly,
spoke these verses [about me then]: (7) [4274]

Knowing that Buddha would speak,⁴¹²² the
gods all came together, [thinking],
“the Best Buddha, the Eyeful One,
will doubtlessly preach the *Dhamma*.”⁴¹²³ (8) [4275]

The Sambuddha named Sumedha,
Sacrificial Recipient,

⁴¹¹⁵lit “crouching with [his] legs crossed”

⁴¹¹⁶*samādhiṃ so samāpanno*

⁴¹¹⁷*khārikājaṃ gahetvāna*, lit., “taking a *khāri* [a unit of weight, perhaps of grain] on a carrying pole;” RD: “a *khāri*-load”

⁴¹¹⁸lit., “into the middle of the forest”

⁴¹¹⁹the name of this Buddha means “very clever” (*su-medha*), so the line could also be translated, “The one whom they call ‘the Wise One’”

⁴¹²⁰*bhūripaññaṃ*

⁴¹²¹*sumedhasaṃ*, “he with good intelligence,” a play on the Buddha’s name

⁴¹²²lit., “recognizing [that there would be] speech of the Buddha”

⁴¹²³I take *asaṃsayaṃ* adverbially, but it could also be read as an adjective modifying *dhammaṃ*, 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.⁴¹²⁴ (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,⁴¹²⁵
will come to [be owned by] this man,
and attend him evening and morn.⁴¹²⁶
Surrounded by those elephants,
this man will delight [in the world]. (13) [4280]⁴¹²⁷

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,⁴¹²⁸
horses from Sindh, fast vehicles, (14) [4281]

mounted by trainers of horses⁴¹²⁹
carrying bows and one-edged swords,⁴¹³⁰
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (15) [4282]

Sixty thousand chariots [too],

⁴¹²⁴*kāmabhogī bhavissati*, lit., “he will be one who enjoys/eats/possesses sensual pleasures”

⁴¹²⁵*tomaraṅkusapāṇihi*

⁴¹²⁶*sāyapāto*, BJTS reads *sāyaṃpāto*, lit., “in the evening and in the morning”

⁴¹²⁷PTS and BJTS agree in reading this as a six-footed verse.

⁴¹²⁸*jāṭiyā*, 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])

⁴¹²⁹*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.” (*ātun ādīn puhuṇu karana ācāryyaya*), allowing for the extended meaning in this context.

⁴¹³⁰*illiyā cāpadhārīhi*

decked out in all the ornaments,
covered in⁴¹³¹ the skins of leopards
and likewise tigers,⁴¹³² flags hoisted, (16) [4283]

mounted by animal-trainers⁴¹³³
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,⁴¹³⁴
altogether magnificent,⁴¹³⁵
will appear [for him] all the time:
that's the fruit of Buddha-*pūjā*. (18) [4285]⁴¹³⁶
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.
A⁴¹³⁷ thousand times he'll be a king,
a king who turns the wheel [of law]. (20) [4287]

⁴¹³¹*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.

⁴¹³²*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*).

⁴¹³³*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.

⁴¹³⁴*pahūtaḍḍhanadhaññāni*, 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”

⁴¹³⁵*susamiddhāni sabbaso*, “thoroughly very magnificent/rich/prosperous

⁴¹³⁶PTS and BJTS agree in reading this as a six-footed verse.

⁴¹³⁷omitting *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,⁴¹³⁸
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!⁴¹³⁹
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.⁴¹⁴⁰
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]

⁴¹³⁸ *etthantaram upādāya*, lit., "for as long as the interval [up to] now (or here)"

⁴¹³⁹ *purisājañña*, RD "steed of man," in the voc. Contracted form of *ājāniya/ājāniya*, "almost exclusively used to donate a thoroughbred horse"

⁴¹⁴⁰ *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.}⁴¹⁴¹ Ekachattiya⁴¹⁴²]

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,
 Indian⁴¹⁴³ cuckoos and mynah birds;
 always chirping and growling,⁴¹⁴⁴ they're
 beautifying my hermitage. (3) [4301]

Cuckoos⁴¹⁴⁵ with their lovely voices
 and swans⁴¹⁴⁶ with their honey-sweet tones
 are [always] singing their songs⁴¹⁴⁷ there,
 beautifying my hermitage. (4) [4302]

Lions, tigers and wild boars [too],

⁴¹⁴¹Apadāna 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.

⁴¹⁴²"One Umbrella-er"

⁴¹⁴³pronounce as two syllables for chanting, to keep the meter

⁴¹⁴⁴kujanti, lit., "they are making [their animal] sounds"

⁴¹⁴⁵kokilā

⁴¹⁴⁶haṅsā

⁴¹⁴⁷abhikūjanti

wolves,⁴¹⁴⁸ [more] wolves,⁴¹⁴⁹ *kara bānā* bears,⁴¹⁵⁰
 roar⁴¹⁵¹ even on bad mountain roads,⁴¹⁵²
 beautifying my hermitage. (5) [4303]

Eni-deer⁴¹⁵³ and *sarabha*-deer,⁴¹⁵⁴
 jackals⁴¹⁵⁵ and many hogs⁴¹⁵⁶ [as well],
 cry⁴¹⁵⁷ even on bad mountain roads,⁴¹⁵⁸
 beautifying my hermitage. (6) [4304]

Golden shower⁴¹⁵⁹ and champak [trees],⁴¹⁶⁰
 trumpet-flower,⁴¹⁶¹ Chinese chaste trees,⁴¹⁶²
 hiptage⁴¹⁶³ vines and ashoka trees⁴¹⁶⁴
 are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,⁴¹⁶⁵ jasmine,⁴¹⁶⁶
sattali,⁴¹⁶⁷ *bimbijālīka*,⁴¹⁶⁸
kaṇṇikā and dinner-plate trees⁴¹⁶⁹

⁴¹⁴⁸*vakā*, Sinh. gloss *vṛkayō*, cognate with “wolf”

⁴¹⁴⁹*koka*°, etymological cousin of *vāka*, *vṛka*, above, see RD

⁴¹⁵⁰*°taracchayo*, BJTS *°taracchakā*, Sinh. gloss *kara bānā* (“submissive” “bent over”) *valassu*,

⁴¹⁵¹*nāḍenti*, lit., “make sounds”

⁴¹⁵²lit., “on a bad mountain road”

⁴¹⁵³reading *enimigā* with BJTS for PTS *enī migā* (“those deer/beasts”). PSI dict. defines *eni* as “a type of antelope” (Sinh. *muva vargayak*, “a type of deer”); RD, *eni*, s.v.: “a kind of antelope,” “*°miga*, the *eni* deer”

⁴¹⁵⁴*sarabhā*, RD “a type of deer”

⁴¹⁵⁵*bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*

⁴¹⁵⁶*sūkarā*

⁴¹⁵⁷*nāḍenti*, lit., “make sounds”

⁴¹⁵⁸lit., “on a bad mountain road”

⁴¹⁵⁹*Uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

⁴¹⁶⁰the *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *melicope 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.

⁴¹⁶¹*pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

⁴¹⁶²*sindhuvārīta*, *Vitex negundo*, a.k.a. Horshoe vitex, Five-leaved chaste tree

⁴¹⁶³*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 vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

⁴¹⁶⁴*Jonesia Asoka*, *Saraca asoca*, Sinh. *diyaratmal*

⁴¹⁶⁵*aṅkolaka*, *aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaniguna*

⁴¹⁶⁶*yūthikā* = Sinh. *sīnidda* = *Jasminum auriculatum*

⁴¹⁶⁷BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picca mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

⁴¹⁶⁸or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

⁴¹⁶⁹*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass

are blooming in my hermitage. (8) [4306]

Ironwood,⁴¹⁷⁰ *sal*⁴¹⁷¹ and *salalā*,⁴¹⁷²
white lotuses in bloom are here;
wafting divine fragrances, they're
beautifying my hermitage. (9) [4307]

Arjuna⁴¹⁷³ and silver greywood,⁴¹⁷⁴
flowering sugarcane⁴¹⁷⁵ is here,
*sal*⁴¹⁷⁶ and *kaṅgu*⁴¹⁷⁷-flowers [too, are]
beautifying my hermitage. (10) [4308]

Mango,⁴¹⁷⁸ rose-apple,⁴¹⁷⁹ coral-bean
tree,⁴¹⁸⁰ neem,⁴¹⁸¹ and *sāla-kalyāṇi*,⁴¹⁸²
wafting divine fragrances are
beautifying my hermitage. (11) [4309]

Ashoka⁴¹⁸³ and wood-apple⁴¹⁸⁴ [trees],

of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁴¹⁷⁰*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.

⁴¹⁷¹*sālā*, *shorea robusta*

⁴¹⁷²PTS *salalā*, BJTS *saḷalā*, BJTS Sinh.gloss = *hora* = "large timber tree yielding resin 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 at J 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.

⁴¹⁷³*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.

⁴¹⁷⁴*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.*)

⁴¹⁷⁵*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Saccharum officinarum* (*Gram.*)

⁴¹⁷⁶*sālā*, *shorea robusta*

⁴¹⁷⁷BJTS Sinhala gloss = *puwaṅgu* = *rukgasā*, Bot. Dict. "C. En [Ceylon endemic], a lofty tree, *Myristica Horsfieldia* (*Myris.*). It produces fragrant flowers and seeds from its trunk"

⁴¹⁷⁸*ambā*, *Magnifera indica*

⁴¹⁷⁹*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴¹⁸⁰*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

⁴¹⁸¹reading *nimbā* with BJTS (and PTS alt) for PTS *nīpā*, yellow cheesewood. *Nimba* (a.k.a. *kosambha*) is the neem or margosa tree, *Azadirachta indica*

⁴¹⁸²BJTS gloss *sal-kalaṇa*, "beautiful *sal*"

⁴¹⁸³*asokā*, *Jonesia Asoka*, *Saraca asoca*. Here BJTS glosses *hō-palu*, Bot Dict the name of several plants

⁴¹⁸⁴*kapitthā*, *Feronia elephantum*, Sinh. *divul*, *givul*

blooming *bhaginimāla* here,
wafting divine fragrances are
beautifying my hermitage. (12) [4310]

Kadam⁴¹⁸⁵ and banana⁴¹⁸⁶ [trees] and
*isimugga*⁴¹⁸⁷ are planted [there].
They bear fruit continuously,
beautifying my hermitage. (13) [4311]

Myrobalan⁴¹⁸⁸ [and] gooseberry,⁴¹⁸⁹
mango,⁴¹⁹⁰ rose-apple,⁴¹⁹¹ bahera,⁴¹⁹²
jujube,⁴¹⁹³ markingnut,⁴¹⁹⁴ bel⁴¹⁹⁵
are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond,
with good bathing-fords, beautiful,
covered with *mandālaka* blooms⁴¹⁹⁶
and with pink and blue lotuses.⁴¹⁹⁷ (15) [4313]

⁴¹⁸⁵*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴¹⁸⁶*kaḍali*, Sinh. *kesel*

⁴¹⁸⁷BJTS glosses *vanamuṇ* (jungle/wild mung) above; here the gloss is “the variety of grain called *ṛṣimudga* (*khodahamu*)”

⁴¹⁸⁸*haritakā*, 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.

⁴¹⁸⁹*āmalakā*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

⁴¹⁹⁰*ambā*, *Magnifera indica*

⁴¹⁹¹*jamnū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴¹⁹²*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 gooseberry).

⁴¹⁹³*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

⁴¹⁹⁴*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

⁴¹⁹⁵*bellā*, *billan* = *Aegle marmelos*, Sinh. *beli geḍiya*, *bael*, *bel*, Bengal quince; *bilva* or *vilva* tree; also *billā*, *beluvā*

⁴¹⁹⁶RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses *helmāllen nohot diyakandarayen*, “if not *helmālla* then *diyakandara*.” *Helmālla* = *heḷmāli*. This is also the gloss at [4231] and [4313]; at [6332] the gloss is a straightforward *helmāli* = 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*.

⁴¹⁹⁷reading *padumuppallakehi ca* with BJTS for PTS *padumapphalakehi ca* (“and with pink lotuses

Pink lotuses germinate there;
 others, flowering, make pollen.
Kaṇṇika trees with fallen leaves⁴¹⁹⁸
 are blooming in my hermitage. (16) [4314]

Sheatfish,⁴¹⁹⁹ [also] *pāvusa*⁴²⁰⁰ fish,
valaja,⁴²⁰¹ reed-fish⁴²⁰² [and] red-fish⁴²⁰³
 are swimming⁴²⁰⁴ in the clear water,
 beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,
 and screw-pine,⁴²⁰⁵ suited [to water],
 wafting divine fragrances are
 beautifying my hermitage. (18) [4316]

Honey is flowing from the roots
 [and] milk [and] oil⁴²⁰⁶ [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.⁴²⁰⁷
 Young buds⁴²⁰⁸ are⁴²⁰⁹ [always] blossoming,
 beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,⁴²¹⁰
 who wear deer-leather outer robes,
 dressed in garments made of bark, are
 beautifying my hermitage. (21) [4319]

and fruit" or "and with pink lotus fruits".

⁴¹⁹⁸*opatta-kaṇṇikā*

⁴¹⁹⁹read *pāṭhina*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁴²⁰⁰*pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁴²⁰¹reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

⁴²⁰²*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"

⁴²⁰³*rohita*, BJTS glosses *reheru*

⁴²⁰⁴*vicaraṇ*, moving around, traveling about

⁴²⁰⁵*ketaka*, Pandanus odoratissima, Sinhala *vātakē* or *vātakeyiyā*.

⁴²⁰⁶*sappi*, lit., ghee, clarified butter (*gī tel*)

⁴²⁰⁷*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.

⁴²⁰⁸reading *opupphā* with BJTS (and PTS alt.) for PTS *opaṭṭā*, for *opattā* ("with fallen leaves")?

⁴²⁰⁹*santi*. BJTS reads *senti* ("are lying down" "are sleeping" "are behaving")

⁴²¹⁰*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

Looking but a plough's length ahead,⁴²¹¹
clever [and] living peacefully,
not looking to indulge⁴²¹² 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-smear'd robes,⁴²¹³
they're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,⁴²¹⁴
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.⁴²¹⁵ (25) [4323]

The Buddha⁴²¹⁶ 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,⁴²¹⁷
wanting to ask for secret spells,⁴²¹⁸
the six branches, [reading of] marks. (27) [4325]

"A Buddha's⁴²¹⁹ 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,⁴²²⁰

⁴²¹¹*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

⁴²¹²reading *kāmaghe anapekhā* with BJTS (and PTS alt.) for PTS *kāmaghe anapekhā*, "not looking at craving lust"

⁴²¹³*rajojalladharā*, cf. above [4175], especially the note, and cf. the long note on [4174].

⁴²¹⁴*abhiññāpāramīpattā*, lit., "attainers of perfection of the special knowledges"

⁴²¹⁵*sadā jhānasamappito*, lit., "always endowed with meditative states or trances (*jhānas*)"

⁴²¹⁶lit., "the Blessed One"

⁴²¹⁷lit., "came into my presence"

⁴²¹⁸lit., "wanting to ask for the mantras"

⁴²¹⁹reading *Buddho* with BJTS for the obvious typo in PTS, *Buddho*

⁴²²⁰*tuṭṭhahaṭṭho*, horripilating with delight

hoping to enter⁴²²¹ 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,⁴²²²
wearing deer-leather outer robes,
searching for ultimate meaning,
then departed from the forest. (32) [4330]

The Buddha⁴²²³ 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,
umbrellas⁴²²⁴ will be borne for him:
the fruit of giving umbrellas. (37) [4335]

⁴²²¹lit., “hoping to go into,” °*antaragatāsayo*

⁴²²²*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

⁴²²³lit., “the Blessed One”

⁴²²⁴lit., “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 Śākya,
 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;⁴²²⁵
 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,

⁴²²⁵ *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.}⁴²²⁶ **Tiṇasūlakachādaniya**⁴²²⁷]

At that time I contemplated
birth and decrepitude [and] death.
Going out [from the home] alone,⁴²²⁸
I went forth into homelessness. (1) [4346]

In the course of wandering, I
came to⁴²²⁹ the banks of a river.⁴²³⁰
There on the riverbank I saw
[a piece of] earth in all fullness.⁴²³¹ (2) [4347]

Fashioning a hermitage there,
I'm living in the hermitage.
My walkway is well-constructed,
housing⁴²³² flocks⁴²³³ of various birds.⁴²³⁴ (3) [4348]

Trustingly they come up to me,
and sing⁴²³⁵ [their] lovely [songs to me].
Delighting⁴²³⁶ [there] along with them,
I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were
wild beasts of four [different] kinds,

⁴²²⁶*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.

⁴²²⁷"Arabian-Jasmine-Flower-Coverer," BJTS reads *Tiṇasūlakachādaniya*, 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.

⁴²²⁸*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".

⁴²²⁹*upāgamin*, "went up to" "approached"

⁴²³⁰or "the banks of the Ganges," *gaṅgātīram*

⁴²³¹*paṭhaviṇ...supaṇṇataṇ*, I suppose "fullness of flora and fauna," given the subsequent verses.

⁴²³²*°āyuto*, lit., "connected with" "furnished with" "endowed with" "possessing"

⁴²³³*°gaṇa°*, "groups".

⁴²³⁴*nānādīja°*

⁴²³⁵*kūjanti*

⁴²³⁶reading *ramamāno* with BJTS for PTS *ramamāṇo*

who came out of their⁴²³⁷ [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,⁴²³⁸
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 offered⁴²³⁹ ironwood pollen.⁴²⁴⁰ (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:⁴²⁴¹ (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
the⁴²⁴² Buddhas who see everything,
those obstructed by lust [and] hate
descend⁴²⁴³ into *avīci* hell.⁴²⁴⁴ (10) [4355]

Coming to take a look at you,
Omniscient One, O World-Leader,
they are freed from all existence,
[and] realize⁴²⁴⁵ 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]

⁴²³⁷I 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.

⁴²³⁸lit., “for those wild beasts”

⁴²³⁹lit., “did *pūjā*”

⁴²⁴⁰*nāgakesaraṇ*, BJTS gloss specifies that the meaning is “pollen of ironwood (*nā*, *nāga*) flowers.”

⁴²⁴¹*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.

⁴²⁴²lit., “of,” gen. case, “not-seeing of Buddhas”

⁴²⁴³*patantya*<*patanti*, note the Sanskritic *sandhi* here

⁴²⁴⁴*avīcinirayaṇ*, a particularly oppressive hell-state

⁴²⁴⁵*phusanti*

After praising the Sambuddha,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered⁴²⁴⁶ Arab jasmine⁴²⁴⁷ 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* with⁴²⁴⁸ flowers. (17) [4362]

When this person has bathed his head,
if⁴²⁴⁹ he wishes for a flower,
[then] bound up with his good⁴²⁵⁰ 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,

⁴²⁴⁶lit., “did *pūjā*”

⁴²⁴⁷*tiṇasūlaṅ*, Sinh. *bōlidda*

⁴²⁴⁸lit., “of”

⁴²⁴⁹reading *yadi* with BJTS for the second *ayaṅ* in PTS

⁴²⁵⁰lit., “meritorious”

remembering the Best Buddha,
I am living all of the time.⁴²⁵¹ (21) [4366]

There's no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat:⁴²⁵²
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.⁴²⁵³ (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*⁴²⁵⁴ Thera spoke these verses.

The legend of *Tiṇasūlakachādaniya*⁴²⁵⁵ Thera is finished.

⁴²⁵¹reading *sadā* ("always" "all the time") with BJTS for PTS *tadā* ("then")

⁴²⁵²or "residence"

⁴²⁵³or "free of the outflows," "undefiled," *anāsavo*

⁴²⁵⁴BJTS reads *Tiṇasūlakachādaniya*

⁴²⁵⁵BJTS reads *Tiṇasūlakachādaniya*

[411. {414.}⁴²⁵⁶ Madhumaṅsadāyaka⁴²⁵⁷]

In the city, Bandhumatī,
I was a pork-seller⁴²⁵⁸ [back then].
Having cooked the spleen and lungs,⁴²⁵⁹
I poured honey over [that] meat.⁴²⁶⁰ (1) [4373]

Having gone to a gathering,⁴²⁶¹
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 assigned⁴²⁶² [the merit] to me:
“due to filling this bowl [with meat],
he will receive great happiness. (3) [4375]

Receiving⁴²⁶³ the two attainments,⁴²⁶⁴
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.⁴²⁶⁵

⁴²⁵⁶ *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.

⁴²⁵⁷ “Honey-Meat-Donor”

⁴²⁵⁸ *sūkariko*, Cty: *sūkaramaṃsaṃ vikkiṇitvā jīvitam kappento*, “earning a living by selling hog-flesh”

⁴²⁵⁹ *ukkoṭakaṇ randhayitvā*, following the Cty: *pihaka-papphāsa-maṃsaṃ pacitvā*. BJTS gloss: *kāvatū papumas pisa*, ‘having cooked the liver and heart meat.’ The intent is clearly “cooking the pig innards” or “cooking the pluck”

⁴²⁶⁰ reading *madhu maṃsamhi okiriṇ* with BJTS (and PTS alt., and Cty.) for PTS: *madhusappimhi ākiriṇ*, “I sprinkled honey on the ghee”

⁴²⁶¹ *sannipātam ahaṇ gantvā*

⁴²⁶² reading *niyyādesi* with BJTS for PTS *niyyātesi*. BJTS Sinhala gloss: *maṭa pin dunnē ya*

⁴²⁶³ *bhutvā*, lit., “becoming”

⁴²⁶⁴ *dve sampattiyo*, i.e., birth as a human and birth as a god

⁴²⁶⁵ *carimo vattate bhavo*

Even here [both] food and drink are⁴²⁶⁶
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.⁴²⁶⁷ (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 Madhumaṅsadāyaka Thera spoke these verses.

The legend of Madhumaṅsadāyaka Thera is finished.

[412. {415.}⁴²⁶⁸ Nāgapallavaka⁴²⁶⁹]

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.

⁴²⁶⁶lit., "is," with "food-and-drink" being taken as a singular noun.

⁴²⁶⁷or "free of the outflows," "undefiled," *anāsavo*

⁴²⁶⁸*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.

⁴²⁶⁹"Ironwood-Sprout-er"

Happy, with pleasure in [my] heart,
I saluted the Well-Gone-One. (2) [4386]

In the ninety-one aeons since
I offered⁴²⁷⁰ [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.}⁴²⁷¹ Ekadīpiya⁴²⁷²]

When the Well-Gone-One passed away,⁴²⁷³
Siddhattha, Leader of the World,
all the gods and human beings
are worshipping⁴²⁷⁴ the Best Biped. (1) [4391]

And when a shrine⁴²⁷⁵ had been set up
for Siddhattha, the World-Leader,
they're worshipping the Teacher's shrine
as vigorously as [each] could. (2) [4392]

⁴²⁷⁰lit., "did *pūjā*"

⁴²⁷¹*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.

⁴²⁷²"Single-Lamp-er"

⁴²⁷³lit., "reached nirvana"

⁴²⁷⁴*pūjenti*, "doing *pūjā*"

⁴²⁷⁵or 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,⁴²⁷⁶
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 inside⁴²⁷⁷ [my] mother's womb,
[one of my] eyes remains open.⁴²⁷⁸ (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]

⁴²⁷⁶lit., "having passed over a mountain"

⁴²⁷⁷lit., "gone to"

⁴²⁷⁸*na nimilati*, 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:⁴²⁷⁹
 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.}⁴²⁸⁰ Ucchaṅgapupphiya⁴²⁸¹]

In the city, Bandhumatī,
 I was a gardener back then.

⁴²⁷⁹lit., “having passed over a mountain”

⁴²⁸⁰*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.

⁴²⁸¹“Lapful-of-Flowers-er”

Having filled [my] lap⁴²⁸² [with flowers,]
I went⁴²⁸³ to the bazaar [with them]. (1) [4409]

The Buddha⁴²⁸⁴ in that period,
Honored by the monks' Assembly,
the World-Leader, was going by,⁴²⁸⁵
through [his] enormous majesty.⁴²⁸⁶ (2) [4410]

Having seen the Lamp of the World,
Vipassi, Crosser of the World,
taking a flower from my lap,
I offered⁴²⁸⁷ [it] to Best Buddha. (3) [4411]

In the ninety-one aeons since
I offered⁴²⁸⁸ 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 Uccaṅgapupphiya Thera spoke these verses.

The legend of Uccaṅgapupphiya Thera is finished.

⁴²⁸²BJTS Sinhala gloss suggests the meaning is “[my] lap-pocket (*Oḍokkuwa*), formed in the fold in the waist-garment (e.g., sarong, dhoti).

⁴²⁸³reading *agamaṇ* with BJTS (and PTS alt.) for PTS *āgamaṇ* (“I came”)

⁴²⁸⁴lit., “the Blessed One”

⁴²⁸⁵*niyyāti*, or “going out” “getting out”

⁴²⁸⁶*mahatā ānubhāvena*

⁴²⁸⁷lit., “did *pūjā*”

⁴²⁸⁸lit., “did *pūjā*”

[415. {418.}⁴²⁸⁹ Yāgudāyaka⁴²⁹⁰]

Taking someone unknown to me,⁴²⁹¹
 I went⁴²⁹² to a village back then.
 Seeing a very full river,
 I approached a monastery.⁴²⁹³ (1) [4416]

Forest-dwellers,⁴²⁹⁴ punctilious,⁴²⁹⁵
 meditators,⁴²⁹⁶ [clad in] coarse⁴²⁹⁷ robes,
 wise, lovers of seclusion, were
 living in [that] monastery. (2) [4417]

Their destinies⁴²⁹⁸ had been cut off,
 well-liberated, neutral ones;
 they did not go begging for alms
 if the river obstructed [them].⁴²⁹⁹ (3) [4418]

Happy, with pleasure in [my] heart,
 awe-struck,⁴³⁰⁰ with hands pressed together,
 taking [some] rice-grain that I had,⁴³⁰¹
 I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,⁴³⁰²
 [feeling well-]pleased by [my] own hands,
 satisfied with [my] own karma,
 I went to Tāvatiṃsa then. (5) [4420]

⁴²⁸⁹ *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.
⁴²⁹⁰ “Gruel Donor”

⁴²⁹¹ *atithiṃ me gahetvā*, lit., “taking [someone who was] a stranger to me” or “taking a stranger with me.” Cone, s.v., reads this usage of *atithiṃ* 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.

⁴²⁹² reading *agacchiṃ* with BJTS for PTS *āgacchiṃ*, “I came”

⁴²⁹³ *saṅghārāmam upāgamiṃ*, lit., “I approached a residence [or “garden”] for the Sangha [or “assembly of monks”]”

⁴²⁹⁴ *āraññakā*

⁴²⁹⁵ *dhūtavādā*, lit., “inculcators of punctiliousness”

⁴²⁹⁶ *jhāyino*

⁴²⁹⁷ reading *lūkha*° with BJTS for PTS *lukha*°

⁴²⁹⁸ *gatī*, i.e., liability for rebirth

⁴²⁹⁹ *oruddhanadikā yadi*. BJTS reads *oruddhanadikāya hi*, “because of the river obstructing [them]”

⁴³⁰⁰ *vedaajāto*

⁴³⁰¹ lit., “of mine”

⁴³⁰² *pacannaṃ yāguṃ datvāna*, lit., “having given the fifth gruel[-donation]”

A mansion made of gems was born
for me in the group of thirty.⁴³⁰³
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.⁴³⁰⁴ (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 as⁴³⁰⁵ [my] hair was cut off,
I realized⁴³⁰⁶ complete success.⁴³⁰⁷ (9) [4424]

Due to decay, due to old age,⁴³⁰⁸
contemplating⁴³⁰⁹ this corpse⁴³¹⁰ [of mine],
before the training rules were taught,⁴³¹¹
I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;
[my] trade⁴³¹² was very well-applied.⁴³¹³
Because of that very gruel-gift,
I've attained the unshaking state. (11) [4426]

I have no experience of⁴³¹⁴
sorrow [and] wailing [and] illness,
[nor] distress that torments the mind:

⁴³⁰³*tidase gaṇe*, i.e. “among the thirty[-three] gods,” “in Tāvatiṃsa heaven”

⁴³⁰⁴*mahārajjam*, lit., “great sovereignty” or “maharajah-ship”

⁴³⁰⁵lit., “when,” loc. abs. construction

⁴³⁰⁶lit., “pierced,” “struck” “hit”

⁴³⁰⁷*sabbasampatti*°, lit., “all the attainments,” i.e., “I reached nirvana, I became an arahant”

⁴³⁰⁸omitting *cāpi*, “and also”

⁴³⁰⁹*sammasanto* (fr. *sammasati*), “thinking about” “meditating upon” “thoroughly understanding”

⁴³¹⁰*kalebaraṇ*, “body,” especially “dead body”.

⁴³¹¹reading *pure sikkhāpadā dānā* with BJTS for PTS *pure sikkhāpadādāne*; lit., “before the training rules were given”

⁴³¹²reading *vāṇijjaṇ* (trade, trading, i.e., his work as a traveling merchant) with BJTS for PTS *vāṇijjaṇ*

⁴³¹³or, “was a very good business” or “was well-directed:” *suppayojitaṇ*

⁴³¹⁴*nābhijānāmi 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.⁴³¹⁵ (15) [4430]

What should be done has all been done;
I have put an end to rebirths.⁴³¹⁶
All defilements are exhausted;
now there will be no more rebirth. (16)⁴³¹⁷

I am wandering from village
to village, city to city,
extolling [him], the Sambuddha,
and [Buddha's] virtuous Teaching. (17)⁴³¹⁸

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,

⁴³¹⁵*imāni pañcaṭhānāni*, lit., “these five conditions” “these five states of being”

⁴³¹⁶*bhavā ugghāṭitā mayā*, lit., “rebirths have been eliminated by me”

⁴³¹⁷this verse does not appear in BJTS

⁴³¹⁸this 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.}⁴³¹⁹ Patthodanadāyaka⁴³²⁰]

Back then I traveled the forest,
doing regular forest work.⁴³²¹
Taking half a pint of cooked rice,⁴³²²
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,⁴³²³
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]

⁴³¹⁹*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.

⁴³²⁰“Half-Pint of Cooked Rice-er”

⁴³²¹*satataṇ vanakammiko*, lit., “continually a forest-worker”

⁴³²²*pattha* (a unit for measure, = 1/4 of a quart; 1/2 of a pint) + *odanam*; BJTS Sinh gloss (*sahal pataka batak*, “cooked rice [boiled from] a half pint (of uncooked rice)”)

⁴³²³*parakammāyane yutto*, lit., “yoked to going for the work of others,” i.e., doing coolie labor, being an itinerant 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;⁴³²⁴
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.

⁴³²⁴we might say, "a flood of possessions"

[417. {420.}⁴³²⁵ Mañcadāyaka⁴³²⁶]

When Siddhattha reached nirvana,
Compassionate One, World-Leader,
[and] spread throughout the [entire] world,⁴³²⁷
gods and men were honoring [him,] (1) [4449]

I was a low-born person⁴³²⁸ 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.⁴³²⁹
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]

⁴³²⁵ *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.

⁴³²⁶ "Couch Donor" "Bed Donor"

⁴³²⁷ i.e., his corporeal relics had been spread out (in stupas)

⁴³²⁸ *caṇḍālo*, a person of low status, an outcaste

⁴³²⁹ or "among the thirty[-three] gods," "in Tāvatiṃsa heaven"

This is the final time for me;
[my] last rebirth is proceeding.⁴³³⁰
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 Maṇsada.
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

⁴³³⁰ *carimo vattate bhavo*

Sakiṃsammajjaka Chapter, the Forty-Third

[418. {421.}⁴³³¹ Sakiṃsammajjaka⁴³³²]

Having seen the chief of [all] trees,
the trumpet-flower⁴³³³ 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,⁴³³⁴ departed [from there]. (3) [4464]

Going along a walking path,⁴³³⁵
remembering the supreme tree,⁴³³⁶
[at that time] a python⁴³³⁷ crushed me,
of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,⁴³³⁸
being near death⁴³³⁹ I was happy.
[The python] swallowed my body;⁴³⁴⁰
I delighted in the gods' world. (5) [4466]

My mind is always undisturbed,
well-purified and very clear.⁴³⁴¹

⁴³³¹ *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.

⁴³³² "Once-Sweeper"

⁴³³³ *pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

⁴³³⁴ taking *paṭikuṭim* (BJTS reads *paṭikūṭi*) as fr. *paṭikuṭati* "to crouch," "to bend over." BJTS gloss here (*gauravayen nāmunem*, "bending over (in reverence)")

⁴³³⁵ reading *cārimaggena* with BJTS (and PTS alt) for PTS *cārima-maggena*, which breaks the meter

⁴³³⁶ lit., "remembering the supreme (or ultimate) Bodhi tree"

⁴³³⁷ *ajagarā*. RD says "a large snake...a Boa Constrictor"

⁴³³⁸ lit., "the karma done by me"

⁴³³⁹ *āsanne*, BJTS gloss *marāṇasannayehi*, which in Sinhala anyway is one of the senses of *āsanna* (lit., "near")

⁴³⁴⁰ *kalebaraṇ* (BJTS *kaḷebaraṇ*) *me*

⁴³⁴¹ *visuddhaṇ paṇḍaraṇ*

I do not know arrows of grief,
[nor any] torment in my heart. (6) [4467]

I do not get the itch,⁴³⁴² ringworm,⁴³⁴³
rashes,⁴³⁴⁴ abscesses,⁴³⁴⁵ leprosy,⁴³⁴⁶
epilepsy⁴³⁴⁷ [and] scabies⁴³⁴⁸ [too]:
that is the fruit of sweeping [up]. (7) [4468]

Grief as well as lamentation
are⁴³⁴⁹ not known in [this] heart of mine.
My mind's upright and unattached:⁴³⁵⁰
that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling
when in the meditative states.⁴³⁵¹
Whichever of those states⁴³⁵² 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;

⁴³⁴²*kaṇḍu*. BJTS reads *kacchu*, with the same meaning.

⁴³⁴³*daddu*

⁴³⁴⁴*kuṭṭha*

⁴³⁴⁵*gaṇḍa*

⁴³⁴⁶*kilāsa*

⁴³⁴⁷*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.

⁴³⁴⁸*vitacchikā*

⁴³⁴⁹lit., "is," singular

⁴³⁵⁰*asattaṅ*. BJTS reads *abhantaṅ*, "not swerving," "not careening out of control"

⁴³⁵¹*samādhisu* (reading *samādhisu* with BJTS)

⁴³⁵²lit., "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 Sakiṅsamajjaka Thera spoke these verses.

The legend of Sakiṅsamajjaka Thera is finished.

[419. {422.}⁴³⁵³ Ekadussadāyaka⁴³⁵⁴]

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.⁴³⁵⁵
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;⁴³⁵⁶
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,

⁴³⁵³ *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.

⁴³⁵⁴ “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.

⁴³⁵⁵ lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

⁴³⁵⁶ *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 thousand⁴³⁵⁷ 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,⁴³⁵⁸
the Hero⁴³⁵⁹ 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],⁴³⁶⁰
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. (14) [4489]

⁴³⁵⁷amending *kappasatahassāni* to *kappasatasahassāni*, which keeps the meter.

⁴³⁵⁸*jalajuttamanāma*

⁴³⁵⁹BJTS (and PTS alt.) reads *dhīro* (“the wise one”)

⁴³⁶⁰lit., “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 was⁴³⁶¹ one of golden color,
transmigrating from birth to birth.⁴³⁶² (16) [4491]

[One] result of that single cloth:
no ruination anywhere.⁴³⁶³
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.

⁴³⁶¹lit., "having been"

⁴³⁶²the 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.

⁴³⁶³lit., "not going up into destruction anywhere"

[420. {423.}⁴³⁶⁴ Ekâsanadāyaka⁴³⁶⁵]

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.⁴³⁶⁶ (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,
flying⁴³⁶⁷ over the forest⁴³⁶⁸ [then],
I prepared a couch out of sticks,
and spread [my] leather robe⁴³⁶⁹ [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]⁴³⁷⁰ the Surgeon,⁴³⁷¹ [Great] Hero,
the Physician⁴³⁷² for the diseased.
O Guide, give your healing [to me],
one who's afflicted with disease. (6) [4502]

O Sage, those seeking what is right⁴³⁷³
who see you, O Best of Buddhas,

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 “One-Seat-Donor”

⁴³⁶⁶ *suddhimaggaṇ gavesanto*

⁴³⁶⁷ lit., “going”

⁴³⁶⁸ *vanagge*, lit., “on the top of the forest”

⁴³⁶⁹ *ajinaṇ*, lit., “deer-leather [robe]”

⁴³⁷⁰ BJTS omits PTS *tuvan* and gives *mahāvira* for PTS *vira*, keeping the meter. This translation preserves both the *tuvan* of PTS and the *mahā*° of BJTS, but also indicates their absence in the respective other texts by including them in square brackets

⁴³⁷¹ *sallakatto*, lit., “one who works on the (poison) arrow,” a doctor who does surgery.

⁴³⁷² *tikicchako*

⁴³⁷³ reading *kalla-atthikā* with BJTS for PTS *kallaṭṭhikā*. BJTS glosses *kalla* (“what is fitting”) as “nirvana” (*nīvan kāmātt yamkenek*)

always gain success in their goal:⁴³⁷⁴
existence is shattered for them.⁴³⁷⁵ (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.⁴³⁷⁶
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 fall⁴³⁷⁷ into suffering.⁴³⁷⁸ (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 Hero⁴³⁷⁹ rose into the sky,

⁴³⁷⁴reading *dhuvattasiddhiṃ* with BJTS for PTS *dhuvan ti siddhiṃ*, "their goal called permanence" or "their goal called nirvana" (following PSI for the latter definition).

⁴³⁷⁵*etesaṃ jajjaro bhavo*, following BJTS gloss (= "comes to an end")

⁴³⁷⁶*jotiraso*

⁴³⁷⁷lit., "go"

⁴³⁷⁸*vinipātaṃ*, lit., "a state of suffering" or "ruination"

⁴³⁷⁹BJTS 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 water⁴³⁸⁰
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]

⁴³⁸⁰lit., "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.}]⁴³⁸¹ Sattakadambapupphiya⁴³⁸²

In the Himalayan region,
there's a mountain named Kadamba.⁴³⁸³
There were seven Buddhas living
[there] on the side of the mountain. (1) [4522]

Seeing a kadam⁴³⁸⁴ [tree] in bloom,
pressing both my hands together,
taking seven of [its] flowers,
I placed them, thinking of merit.⁴³⁸⁵ (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]

⁴³⁸¹*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.

⁴³⁸²“Seven-Kadam-Flower-er”

⁴³⁸³the name of the tree from which the protagonist offers flowers

⁴³⁸⁴*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

⁴³⁸⁵or “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.}⁴³⁸⁶ Korāṇḍapupphiya⁴³⁸⁷]

I was then a forest-worker,⁴³⁸⁸
as were⁴³⁸⁹ father and grandfathers.⁴³⁹⁰
[Earning] my living killing beasts,⁴³⁹¹
no wholesomeness⁴³⁹² 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 as⁴³⁹³ Tissa,
happy, [and] with a happy heart,
I pleased my heart [about his] feet. (3) [4531]

Seeing a *korāṇḍa*⁴³⁹⁴ in bloom,
foot-drinker growing in the earth,⁴³⁹⁵

⁴³⁸⁶ *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.

⁴³⁸⁷ “Korāṇḍa-Flower-er”

⁴³⁸⁸ BJTS gloss: a hunter

⁴³⁸⁹ lit., “by means of,” “through”. We might say “by birth” or “in the family business”

⁴³⁹⁰ BJTS reads *pitumātumaten’ ahaṃ* (“with the consent of father and mother”) for PTS *pitupetāma-hen’ ahaṃ*. 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.

⁴³⁹¹ reading BJTS *pasumārena* (lit., “by” or “through” killing wild animals) for PTS *pararuhirena* (“through the blood of others”)

⁴³⁹² *kusalaṃ*

⁴³⁹³ lit., “named”

⁴³⁹⁴ Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

⁴³⁹⁵ 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 *korāṇḍa*,
[and] radiantly beautiful.⁴³⁹⁶ (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 worshipping⁴³⁹⁷ 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 Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

⁴³⁹⁶*sappabhāso*, "a shining beauty"

⁴³⁹⁷lit., "doing *pūjā*"

[423. {426.}⁴³⁹⁸ Ghatamaṇḍadāyaka⁴³⁹⁹]

Seeing the Blessed One, Well-Thought,⁴⁴⁰⁰
 the World's Best One, the Bull of Men,
 entered into the great forest,
 tormented by internal pain,⁴⁴⁰¹
 bringing pleasure to [my own] heart,
 I presented cream from some ghee.⁴⁴⁰² (1) [4539]⁴⁴⁰³

From doing and heaping [that] up,⁴⁴⁰⁴
 the river [named] Bhāgīrathī,⁴⁴⁰⁵
 [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.⁴⁴⁰⁶ (3) [4541]

These trees on [all] four continents,
 foot-drinkers growing in the earth,⁴⁴⁰⁷
 discerning what I am thinking,
 turn into⁴⁴⁰⁸ 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]⁴⁴⁰⁹

⁴³⁹⁸ *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.

⁴³⁹⁹ "Cream-of-Ghee Donor." This *apadāna* is repeated verbatim below, with the same name, as #493 {496}.

⁴⁴⁰⁰ *sucintitaṅ*

⁴⁴⁰¹ *vātābādhena*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.

⁴⁴⁰² *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.

⁴⁴⁰³ PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴⁰⁴ *katattā ācitattā ca*, lit., "because of the doing, and because of the heaping up [of that karma]"

⁴⁴⁰⁵ This is the BJTS spelling; PTS gives *Bhāgīrasī*

⁴⁴⁰⁶ *bhavate madhusakkārā*

⁴⁴⁰⁷ this foot (as elsewhere) consists of two different words for "tree": *dharāṇī-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".

⁴⁴⁰⁸ *bhavanti*, become

⁴⁴⁰⁹ 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.}⁴⁴¹⁰ Ekadhammasavaṇīya⁴⁴¹¹]

The Victor, Padumuttara,
was the Master of Everything.
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [4548]

A matted-haired ascetic⁴⁴¹² then,
I practiced fierce austerities.⁴⁴¹³
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [4549]

I am not [then] able⁴⁴¹⁴ to go
over [him,] the Best of Buddhas.

⁴⁴¹⁰*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.

⁴⁴¹¹“One-Teaching-Hearer.” BJTS spells the name *Ekadhammasavaṇīya*

⁴⁴¹²*jaṭila*, an ascetic who wears his hair in a matted braid (*jaṭā*)

⁴⁴¹³lit., “I was one who practices fierce austerities,” reading *ugga-tāpano* with BJTS (and PTS alternative) for PTS *uggata-āpaṇa*, “rising over the bazaar”

⁴⁴¹⁴*na gantuṃ visahām' ahaṃ*

Like a bird that has struck a rock,
I am unable to proceed.⁴⁴¹⁵ (3) [4550]

Having walked⁴⁴¹⁶ 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,⁴⁴¹⁷
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.⁴⁴¹⁸
Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [4555]⁴⁴¹⁹

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,⁴⁴²⁰
being happy from birth to birth.

⁴⁴¹⁵lit., “I do not receive going”

⁴⁴¹⁶reading ‘*vokammitvāna* (“set out”) with BJTS for PTS *vomisitvāna* (?).

⁴⁴¹⁷lit., “taking the perception of impermanence”

⁴⁴¹⁸lit., “the Good Teaching,” *saddhamma*°

⁴⁴¹⁹PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴²⁰lit., “merit,” *sakaṇ puññaṇ*

Recalling that perception, I
transmigrated from birth to birth.
I do not comprehend the end,⁴⁴²¹
nirvana, the eternal state. (11) [4558]⁴⁴²²

Sitting down in my father's house,
a monk with senses [well-]controlled
was [then] explaining this sermon,⁴⁴²³
spoken about impermanence:⁴⁴²⁴ (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]

⁴⁴²¹*na koṭi paṭivijjhāmi*

⁴⁴²²PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴²³*kathāyaṇ* (BJTS reads *kath' ayaṇ*)

⁴⁴²⁴reading *aniccatam udāhari*

Thus indeed Venerable Ekadhammasavanīya Thera spoke these verses.

The legend of Ekadhammasavanīya Thera is finished.

[425. {428.}⁴⁴²⁵ Sucintita⁴⁴²⁶]

In the city, Hamsavatī,
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;⁴⁴²⁷
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,⁴⁴²⁸
that without giving to the monks,⁴⁴²⁹
I should consume the best of this. (3) [4569]

This Buddha’s the Impartial One,⁴⁴³⁰
Bearing the Thirty-two Great Marks;
reared⁴⁴³¹ 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.”⁴⁴³²
Thinking about [it] like that, I
was happy, with a gladdened mind.⁴⁴³³ (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,

⁴⁴²⁵ *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.

⁴⁴²⁶ “Well-Thought-Out.” #66 and #92 are *apadānas* of apparently different monks bearing this name.

⁴⁴²⁷ lit., “fruited,” *phalitaṇ*

⁴⁴²⁸ *janantassa guṇāguṇaṇ*, lit., “for who knows virtue and non-virtue”

⁴⁴²⁹ *saṅghe*, lit., “for the assembly of monks”

⁴⁴³⁰ *asamasamo*

⁴⁴³¹ *pabhāvita*, BJTS gloss *prabhūta*, lit., “become” “produced” “increased” “furthered”

⁴⁴³² *navasassaṇ pure pure*, BJTS Sinh. gloss *paḷamu paḷamu...navaśasyadānaya*, “a donation of the new crop, the first the first [fruits]”

⁴⁴³³ *haṭṭho piṇitamānaso*

[and] worshipping the Teacher's feet,
I spoke these words [to the Buddha]: (6) [4572]⁴⁴³⁴

“The new crop [of grain] has prospered;
you're⁴⁴³⁵ the Recipient of Gifts.⁴⁴³⁶
O Sage, showing [me] compassion,
please accept it, O Eyeful One.”⁴⁴³⁷ (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.⁴⁴³⁸
This monks' Assembly is upright,
settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths
of people doing rituals,⁴⁴³⁹
beings looking [to earn] merit,
gifted for the monks,⁴⁴⁴⁰ bears great fruit. (10) [4576]

The new crop, so too more than that,
is to be given to these monks.⁴⁴⁴¹
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]⁴⁴⁴²

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,

⁴⁴³⁴PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴³⁵reading *tvaṃ* with BJTS (and PTS alt.) for PTS *taṃ*

⁴⁴³⁶*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 *taṃ* for *tvaṃ*

⁴⁴³⁷reading *cakkhuma* (voc.) with BJTS for PTS *cakkhumā* (nom.)

⁴⁴³⁸BJTS 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.

⁴⁴³⁹or “sacrifices,” *yajantānaṃ manussānaṃ*

⁴⁴⁴⁰lit., “for the monks' Assembly,” *saṅghe*

⁴⁴⁴¹lit., “for this assembly of monks,” *tasmin saṅghe*

⁴⁴⁴²PTS 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.⁴⁴⁴³ (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]⁴⁴⁴⁴

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 cloth⁴⁴⁴⁵ and woolen blankets⁴⁴⁴⁶ too,
khoma and also cotton cloth⁴⁴⁴⁷ —
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 —

⁴⁴⁴³i.e., in the Tāvatiṃsa heaven

⁴⁴⁴⁴PTS and BJTS agree in presenting this as a six-footed verse.

⁴⁴⁴⁵*koseyya*

⁴⁴⁴⁶*kambala*

⁴⁴⁴⁷*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 suffering⁴⁴⁴⁸
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.⁴⁴⁴⁹
Today the fruit which I donated⁴⁴⁵⁰
is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,⁴⁴⁵¹
I experience eight results,⁴⁴⁵²
in accordance with my karma. (25) [4591]

I’m handsome and I’m famous [too],
very wealthy⁴⁴⁵³ and free from harm;
always in the majority,⁴⁴⁵⁴
my retinue has no factions.
They all are giving me respect,
whomever on earth I mix with.
And whatever gifts⁴⁴⁵⁵ there [may] be,
I [always] get the first of each.⁴⁴⁵⁶ (26-27) [4592-4593]

In the middle of the monks⁴⁴⁵⁷ or

⁴⁴⁴⁸reading *dukkhaṃ* with BJTS for PTS *dukkaṇ*, an obvious typographical error

⁴⁴⁴⁹*carimo vattate bhavo*

⁴⁴⁵⁰reading *deyyadhammo...phalaṃ* with BJTS for PTS *deyyadhamme...phalaṃ* (“the fruit in [= of?] my donation”)

⁴⁴⁵¹lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

⁴⁴⁵²*aṭṭhānisaṅse*. 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

⁴⁴⁵³*mahābhogo*, lit., “one with many possessions”

⁴⁴⁵⁴*mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

⁴⁴⁵⁵*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.

⁴⁴⁵⁶*pure pure*

⁴⁴⁵⁷*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,⁴⁴⁵⁸
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.}⁴⁴⁵⁹ **Sovaṇṇakiṅkhaṇiya**⁴⁴⁶⁰]

Having departed [home] with faith,
I went forth into homelessness.
Wearing robes made out of bark, I
placed [my] trust in asceticism.⁴⁴⁶¹ (1) [4600]

⁴⁴⁵⁸lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

⁴⁴⁵⁹*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.

⁴⁴⁶⁰“Gold *Kiṅkhani* Flower-er.” BJTS spells the name “*Soṇṇakiṅkhaṇiya*”

⁴⁴⁶¹*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 serious⁴⁴⁶² illness.
Remembering the Best Buddha,
making an excellent stupa
of sand, with a happy heart I
scattered golden *kirikhani* blooms,
by the thousands, [on that stupa,]
my mind [full of] exultation.⁴⁴⁶³ (3-4) [4602-4603]

As though facing⁴⁴⁶⁴ the Sambuddha,
I attended on that stupa
with mental pleasure about [him],
Atthadassi, the Neutral One. (5) [4604]

Reborn in⁴⁴⁶⁵ 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.⁴⁴⁶⁶
They're waiting on me all the time:
that's the fruit of Buddha-*pūjā*. (7) [4606]

There sixty thousand instruments,
bhera-drums⁴⁴⁶⁷ and *paṇava*-drums,⁴⁴⁶⁸
conch-shells and *deṇḍima*-drums⁴⁴⁶⁹ [too,]
speaking the lovely sound of drums.⁴⁴⁷⁰ (8) [4607]

[And also] eighty-four thousand
elephants all-ornamented,

⁴⁴⁶²*paramena*, "superior" "best." BJTS Sinhala gloss: *dāḍi*, "strong"

⁴⁴⁶³reading *udaggamānaso* ("thrilled mind") with BJTS for PTS *uddaggamānaso* ("a mind on top of water")

⁴⁴⁶⁴or "face to face with"

⁴⁴⁶⁵lit., "being gone to"

⁴⁴⁶⁶*samalaṅkatā*, lit., "well-ornamented," "together with their ornaments," "all decked out"

⁴⁴⁶⁷*bheriyo*, "kettle-drums," BJTS Sinh. gloss *gāṭabera*

⁴⁴⁶⁸*paṇavāni*, "a kind of small drum or cymbal," BJTS Sinh. gloss *paṇā* [read *panā*] *bera*

⁴⁴⁶⁹*deṇḍimā*, "a kind of kettle-drum"

⁴⁴⁷⁰*vaggu* [BJTS *vaggum*] *vadati dundubhi* (BJTS, "speaking beautifully the sound of drums")

*mātāṅgas*⁴⁴⁷¹ rutting in three ways⁴⁴⁷²
 [and] tuskers sixty years of age,
 covered over with nets of gold,
 [always] are attending⁴⁴⁷³ on me,
 and elephants equipped for war,⁴⁴⁷⁴
 are not [ever] lacking for me.⁴⁴⁷⁵ (9-10) [4608-4609]

I am enjoying the result
 of golden *kiṅkhani*⁴⁴⁷⁶ 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]

⁴⁴⁷¹see n. to #1, v. 25 [164]. Or glossary?

⁴⁴⁷²i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

⁴⁴⁷³lit., "are doing attendance"

⁴⁴⁷⁴*balakāye gaje c'eva*, lit., "and also army elephants" or "also elephants army troops" or "also cavalry elephants"

⁴⁴⁷⁵lit., "a lack...does not exist for me"

⁴⁴⁷⁶BJTS reads °*kiṅkhani*°

Thus indeed Venerable Sovañṇakinkhaniya Thera spoke these verses.

The legend of Sovañṇakinkhaniya Thera is finished.

[427. {430.}⁴⁴⁷⁷ Sovañṇakattarika⁴⁴⁷⁸]

The Self-Composed One,⁴⁴⁷⁹ the Buddha,
the Self-Tamer,⁴⁴⁸⁰ Attentive One,⁴⁴⁸¹
Wandering the Path of Brahmā,⁴⁴⁸²
Delighting in Mental Relief,⁴⁴⁸³ (1) [4617]

the Flood-Crosser,⁴⁴⁸⁴ the Sambuddha,
Who Loves Meditation [and] Trance,⁴⁴⁸⁵
the Sage, the Seated One,⁴⁴⁸⁶ Attainer,⁴⁴⁸⁷
Brilliant as Blue Lotus Petals.⁴⁴⁸⁸ (2) [4618]

I approached [him,] the Best Buddha,
taking a gourd⁴⁴⁸⁹ 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,⁴⁴⁹⁰
I brought it to the Best Buddha. (5) [4621]

⁴⁴⁷⁷ *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.

⁴⁴⁷⁸ “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]

⁴⁴⁷⁹ reading *manobhāvaniyaṃ* with BJTS for PTS *manobhāvaniyaṃ*; BJTS Sinhala gloss *sambhāvaniya vū*

⁴⁴⁸⁰ *attadantaṃ*

⁴⁴⁸¹ *samāhitaṃ*

⁴⁴⁸² *iriyamānam brahmapathe*. RD: “the path to the Br. world or the way to the highest good”

⁴⁴⁸³ *citta-vūpasame rataṃ*

⁴⁴⁸⁴ *oghatinaṃ*

⁴⁴⁸⁵ *jhāyi-jhana-rata*

⁴⁴⁸⁶ *upaviṭṭhaṃ*

⁴⁴⁸⁷ *samāpannaṃ*

⁴⁴⁸⁸ *indivara-dala-pabhaṃ*

⁴⁴⁸⁹ *alābu* RD: “a long white gourd, *Curcubita Lagenaris*”

⁴⁴⁹⁰ reading *alābunā 'hatvā* with BJTS for PTS *lābunāhatvā*

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 fifteen⁴⁴⁹¹ 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 pot⁴⁴⁹² 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 trouble⁴⁴⁹³
 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]

⁴⁴⁹¹reading *paññarasasu* with BJTS for PTS *pannarasesu*

⁴⁴⁹²reading *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).

⁴⁴⁹³*appakampi kataṃ kāraṃ*, lit., “the deed done with little quaking,”

Thus indeed Venerable Sovañṇakattarika⁴⁴⁹⁴ Thera spoke these verses.

The legend of Sovañṇakattarika⁴⁴⁹⁵ Thera is finished.

The Summary:

Sakiṇṣammajjaka Thera,
Ekadussī, thus Āsanī,
then Kadamba [and] Korañḍa,
Ghataṇ, also Savanika,
Sucintita, Kiṅkhanika,
and Soṇṇa-Kattarika⁴⁴⁹⁶ too:
there are a hundred verses here
plus seventy-one [more verses]

The Sakiṇṣammajjaka Chapter, the Forty-Third

Ekavihāriya Chapter, the Forty-Fourth

[428. {431.}]⁴⁴⁹⁷ Ekavihāriya⁴⁴⁹⁸]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁴⁴⁹⁹
Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,⁴⁵⁰⁰ Unsupported,⁴⁵⁰¹
Whose Mind is as Level as Space,⁴⁵⁰²
Very Empty,⁴⁵⁰³ Neutral,⁴⁵⁰⁴ Not Fond
of Appearances,⁴⁵⁰⁵ the Master,⁴⁵⁰⁶ (2) [4631]

⁴⁴⁹⁴BJTS reads *Soṇṇakontarika*

⁴⁴⁹⁵BJTS reads *Soṇṇakontarika*

⁴⁴⁹⁶BJTS (and PTS alt.) *Soṇṇakontarika*

⁴⁴⁹⁷*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.

⁴⁴⁹⁸“One Condition-er”

⁴⁴⁹⁹*gottena*

⁴⁵⁰⁰*nippapañca*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

⁴⁵⁰¹*nirālambo*

⁴⁵⁰²*ākāsa-sama-mānaso*, following BJTS gloss (*no gāṭṭena*)

⁴⁵⁰³lit., “possessing much emptiness,” reading *suññatā* with BJTS (and PTS alt.) for PTS *puññatā* (“much merit-ness,” *sic*)

⁴⁵⁰⁴*tadī*

⁴⁵⁰⁵*animittarato*

⁴⁵⁰⁶*vasī*

Heart Unattached,⁴⁵⁰⁷ Defilement-Free,⁴⁵⁰⁸
 Not Mixing in the clan [and] group,⁴⁵⁰⁹
 Greatly Compassionate, Hero,
 Skilled in means of disciplining,⁴⁵¹⁰ (3) [4632]

Active in duties to others,⁴⁵¹¹
 Training [the whole world] with [its] gods,⁴⁵¹²
 Drying Up the muddiness on
 road that leads to nirvana —
 undying, supreme enjoyment,⁴⁵¹³
 obstacle to old age and death⁴⁵¹⁴ —
 the One Who Helps the World Across⁴⁵¹⁵
 was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,⁴⁵¹⁶ with the Voice of a Cuckoo,⁴⁵¹⁷
 the Sound of Brahmā,⁴⁵¹⁸ Thus-Gone-One,⁴⁵¹⁹
 Lifting [those on] very bad roads⁴⁵²⁰
 who are lost⁴⁵²¹ without a Leader,⁴⁵²² (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

⁴⁵⁰⁷*asaṅga-citto*

⁴⁵⁰⁸*nikleso*

⁴⁵⁰⁹*asaṅsaṭṭho kule gaṇe*

⁴⁵¹⁰*vinayopāyakovido* (cf. Skt. *upāya kauśālyā*)

⁴⁵¹¹*uyyutto parakiccesu*

⁴⁵¹²*vinayanto sadevake*

⁴⁵¹³*param-assāda*, BJTS Sinhala gloss *paramāśvādaya*

⁴⁵¹⁴*jarāmaccunivāraṇaṇ*

⁴⁵¹⁵*lokatārano*

⁴⁵¹⁶*nātho*

⁴⁵¹⁷*karaviikarudo* (BJTS [and PTS alt.] corrects to *karaviika-ruto*). RD *Karaviika* = the Indian cuckoo

⁴⁵¹⁸*brahmaghoso*

⁴⁵¹⁹*tathāgato*

⁴⁵²⁰*uddharanto mahāduggā*; I follow BJTS gloss in supplying “people” as the object of the verbal noun.

⁴⁵²¹*vipannaṭṭhe* (PTS), *vipannaddhe* (BJTS)

⁴⁵²²*anāyake*

the great condition⁴⁵²³ [then] for me,
 possessed of mental solitude,
 looking at meetings fearfully.⁴⁵²⁴ (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.}]⁴⁵²⁵ Ekasaṅkhiya⁴⁵²⁶

There was a large festival for
 Vipassi Buddha's⁴⁵²⁷ Bodhi [tree].
 The populace came together,
 worshipping⁴⁵²⁸ [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.”⁴⁵²⁹ (2) [4643]

After that, taking a conch shell,
 I attended [that] Bodhi tree.

⁴⁵²³ *hetubhūto*, i.e., the condition suitable to his attaining arahantship

⁴⁵²⁴ reading *sakāyavūpakasso* [corrected in BJTS alt. to *vūpakāso*] *me hetubhūto mahābhavi* with BJTS for PTS *svakāūpakattho me hetubhūto mam āgami* (“physical solitude came to me become the condition for me”)

⁴⁵²⁵ *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.

⁴⁵²⁶ “One Conch-er”

⁴⁵²⁷ lit., “Blessed One's”

⁴⁵²⁸ lit., “doing *pūjā*”

⁴⁵²⁹ 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]⁴⁵³⁰
sixty thousand instruments [they]
give service to me all the time:
that's the fruit of Buddha-*pūjā*, (5) [4646]

I was⁴⁵³¹ seventy one kings [named]
Sudassana⁴⁵³² in this aeon,
lords of the grove of rose-apples,⁴⁵³³
victorious on [all] four sides.⁴⁵³⁴ (6) [4647]

The hundred types⁴⁵³⁵ 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,⁴⁵³⁶
[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.

⁴⁵³⁰I follow BJTS Sinhala gloss in specifying the implied subject here

⁴⁵³¹reading *āsiṃ* with BJTS for PTS *āsi* ("there were")

⁴⁵³²"Good to Look At"

⁴⁵³³*jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent

⁴⁵³⁴*caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord

⁴⁵³⁵*aṅgasatā*

⁴⁵³⁶*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.}⁴⁵³⁷ Pāṭihīrasañña⁴⁵³⁸]

The Victor, Padumuttara,
Sacrificial Recipient,
entered the city at that time,
with a hundred thousand masters.⁴⁵³⁹ (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,⁴⁵⁴⁰
drums were being played and beaten;
the lutes⁴⁵⁴¹ were played all by themselves,
when Buddha entered the city. (3) [4657]

I'm honoring⁴⁵⁴² the Best Buddha,
Padumuttara, Great Sage;
after seeing the miracle,
I pleased [my own] heart [over it]. (4) [4658]

⁴⁵³⁷*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.

⁴⁵³⁸"Miracle-Perceiver." This is the BJTS (and correct) spelling; PTS reads *Pātihīra*°

⁴⁵³⁹*vasī* = arahants

⁴⁵⁴⁰*ānubhāvena*

⁴⁵⁴¹*vīnā*, the Indian lute, mandolin, veena

⁴⁵⁴²*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 Pāṭihīrasañña Thera spoke these verses.

The legend of Pāṭihīrasañña Thera is finished.

[431. {434.}]⁴⁵⁴³ **Ñāṇathavika**⁴⁵⁴⁴]

I saw the Ultimate Biped,
shining like a dinner-plate tree,⁴⁵⁴⁵
blazing forth like a tree of lamps,
glittering as though [made of] gold. (1) [4664]

Putting aside [my] water-pot,⁴⁵⁴⁶
[my] robes of bark and [my] ewer,⁴⁵⁴⁷

⁴⁵⁴³ *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.

⁴⁵⁴⁴ “Knowledge-Praiser”

⁴⁵⁴⁵ *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.

⁴⁵⁴⁶ *kamaṇḍaluṇ*, a long-spouted jar for carrying water used by non-Buddhist ascetics

⁴⁵⁴⁷ *kuṇḍikaṇ*, 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, shedding⁴⁵⁴⁸ the knowledge-light,⁴⁵⁴⁹
which dispels confusion-darkness
[produced by] the delusion-web,
you’re the One who has Crossed Over. (3) [4666]

O Unexcelled One,⁴⁵⁵⁰ you lift up
this world in its entirety;⁴⁵⁵¹
there is not in its whole extent⁴⁵⁵²
a simile⁴⁵⁵³ for your knowledge. (4) [4667]

Due to that knowledge, the Buddha⁴⁵⁵⁴
is known as⁴⁵⁵⁵ “the Omniscient One.”⁴⁵⁵⁶
Great Hero, I’m worshipping him,
the Unobstructed,⁴⁵⁵⁷ All-Knower.”⁴⁵⁵⁸ (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,

⁴⁵⁴⁸*dassayitvā*, lit., “having shown” “having displayed” “having diffused”

⁴⁵⁴⁹reading *ñāṇālokaṃ* with BJTS for PTS *ñāṇalokaṃ* (“the world of knowledge”)

⁴⁵⁵⁰reading *anuttara* (voc.) with BJTS for PTS *anuttaraṃ* (acc.). The BJTS reading has the adjective modify “you” (Buddha); the PTS reading has it modify “world”

⁴⁵⁵¹*sabbāvantaṃ*, fr. *sabbāvanta*, “all, entire,” BJTS gloss *siyalu sattvayan sahita* (“with all its creatures”)

⁴⁵⁵²*yāvatā ca gato gati*, lit., “as far as going goes,” BJTS Sinh. gloss *yāmtāk da ētāk* (“however far, to that extent”)

⁴⁵⁵³*upamā n’atthi*, “analogy” “metaphor” “likeness”

⁴⁵⁵⁴reading *buddho* with BJTS for PTS *bhotvā* (= *hutvā* ?)

⁴⁵⁵⁵*pavuccati*, lit., “is called” “is said to be” “is pronounced”

⁴⁵⁵⁶*sabbaññū ti*

⁴⁵⁵⁷reading *anāvaram* with BJTS (and PTS alt.) for PTS *anāsavaṃ* (“Undeified”)

⁴⁵⁵⁸*sabbaññutaṃ*

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.}⁴⁵⁵⁹ Ucchukaṇḍika⁴⁵⁶⁰]

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,⁴⁵⁶¹
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]

⁴⁵⁵⁹*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.

⁴⁵⁶⁰“Stalk of Sugarcane-er” BJTS reads *Ucchukhaṇḍika* (“Broken Bit/Stick of Sugarcane”)

⁴⁵⁶¹*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 Uccukaṇḍika⁴⁵⁶² Thera spoke these verses.

The legend of Uccukaṇḍika⁴⁵⁶³ Thera is finished.

[433. {436.}⁴⁵⁶⁴ Kalambadāyaka⁴⁵⁶⁵]

The Sambuddha⁴⁵⁶⁶ named Romasa⁴⁵⁶⁷
was living on a mountainside.
I gave bindweed⁴⁵⁶⁸ 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.

⁴⁵⁶²BJTS reads Uccukaṇḍika°

⁴⁵⁶³BJTS reads Uccukaṇḍika°

⁴⁵⁶⁴*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.

⁴⁵⁶⁵“Stalk of Sugar-Cane-er” BJTS reads *Uccukaṇḍika* (“a broken bit/a stick of sugar-cane”)

⁴⁵⁶⁶BJTS takes him as a Lonely (*pacceka*, Sinh. *pasē*) Buddha, even though the text is unambiguous in labelling him a Sambuddha.

⁴⁵⁶⁷see 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*.

⁴⁵⁶⁸*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.}⁴⁵⁶⁹ Ambāṭaka⁴⁵⁷⁰]

Seeing the Buddha in the woods,
the Self-Become, Unconquered One,
having taken a hog-plum,⁴⁵⁷¹ 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.

⁴⁵⁶⁹*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.

⁴⁵⁷⁰“Hog-Plum”

⁴⁵⁷¹*ambāṭakā*, RD: “the hog-plum, *Spondias Mangifera* (a kind of mango), Vin ii.17 (°vāna), DA i.271 (°rukka).” BJTS gloss *āambarālla*, *āmbārālla*, a small, sour, mango-like fruit which is cooked as a curry.

[435. {438.}⁴⁵⁷² Harīṭakadāyaka⁴⁵⁷³]

Myrobalan⁴⁵⁷⁴ and gooseberry,⁴⁵⁷⁵
 mango, rose-apple,⁴⁵⁷⁶ bahera,⁴⁵⁷⁷
 jujube,⁴⁵⁷⁸ markingnut,⁴⁵⁷⁹ bel⁴⁵⁸⁰ —
 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,⁴⁵⁸¹
 it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,
 the Buddha [then] expressed [his] thanks:⁴⁵⁸²
 “Due to this gift of medicine
 and the allaying⁴⁵⁸³ of illness,
 being divine or human, or
 born in another existence,⁴⁵⁸⁴
 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,⁴⁵⁸⁵ rose into the sky,
 just like a swan-king in the air. (6) [4694]

⁴⁵⁷² *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.

⁴⁵⁷³ “Myrobalan Donor”

⁴⁵⁷⁴ *harīṭakaṇ* = Sinhala *araḷu*, yellow myrobalan, terminalia chebula

⁴⁵⁷⁵ *āmalakaṇ* = Sinhala *nelli*, phyllanthus emblica, emblic myrobalan, Indian gooseberry

⁴⁵⁷⁶ fruit of the eugenia, *damba*, *jambu*

⁴⁵⁷⁷ *vibhīṭakaṇ*, Sinhala *buḷu*, beleric myrobalan, bastard myrobalan, *Terminalia bellirica*

⁴⁵⁷⁸ *kolaṇ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁴⁵⁷⁹ *bhallāṭakaṇ* *bhallī*, *badulla* = semecarpus anacardium, Sinh. *badulu*

⁴⁵⁸⁰ *bellāṇ*, *billā* = fruit of Aegle marmelos, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

⁴⁵⁸¹ *khādamattamhi bhesajje*, lit., “as soon as the medicine was eaten.” BJTS reads *katamattamhi bhesajje* (“right when the medicine was done [or made]”)

⁴⁵⁸² *anumodianiyaṇ akā*, lit., “made an expression of thanks.” Both PTS and BJTS record an alternate reading which is more straightforward: *anumodaṇ akāsi me*, “expressed [his] thanks to me”

⁴⁵⁸³ reading *°vūpasamena* with BJTS for PTS *°vupasamena*

⁴⁵⁸⁴ *jāto vā aññajātiyā*, lit., (following BJTS gloss) “or born in some other birth-state”

⁴⁵⁸⁵ 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.⁴⁵⁸⁶
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 Hariṭakadāyaka Thera spoke these verses.

The legend of Hariṭakadāyaka Thera is finished.

[436. {439.}⁴⁵⁸⁷ Ambapiṇḍiya⁴⁵⁸⁸]

I was then an elephant-king,
with tusks like plough-poles, fully grown.
Wandering in a large forest,⁴⁵⁸⁹
I saw the Leader of the World. (1) [4701]

⁴⁵⁸⁶*carimo vattate bhavo*

⁴⁵⁸⁷Apadāna 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.

⁴⁵⁸⁸“Mango-Cluster-er”

⁴⁵⁸⁹reading *brahārañṇe* with BJTS (and PTS alt.) for PTS *Brahmārañṇe* (“Brahmā's forest”)

Taking a cluster of mangoes,⁴⁵⁹⁰
 I gave [them] to [him,] the Teacher.
 The Great Hero accepted them,
 Siddhattha, Leader of the World. (2) [4702]

While I⁴⁵⁹¹ meditated [on him],
 the Victor then consumed [that fruit].
 Bringing pleasure to [my] heart there,
 I was reborn in Tusitā.⁴⁵⁹² (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,⁴⁵⁹³
 being one bent on exertion,
 calmed,⁴⁵⁹⁴ devoid of grounds for rebirth,⁴⁵⁹⁵
 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]

⁴⁵⁹⁰*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.

⁴⁵⁹¹reading *mama* with BJTS (and PTS. alt.; gen. abs. construction) for PTS *mamaṅ* (acc.)

⁴⁵⁹²the heaven of happiness

⁴⁵⁹³*sampadā*, [good] achievements, etc.

⁴⁵⁹⁴*upasanto*

⁴⁵⁹⁵*nirūpadhi*

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

[437. {440.}⁴⁵⁹⁶ Jambuphaliya⁴⁵⁹⁷]

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]⁴⁵⁹⁸ 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,⁴⁵⁹⁹ 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]

⁴⁵⁹⁶*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.

⁴⁵⁹⁷"Rose-apple-Fruit-er." Virtually the same *apadāna* is repeated below as #{552} (BJTS only), ascribed to Nāḍikassapa Thera. Lacking the name "Rose-apple Fruit-er" there it leaves the type of fruit donated ambiguous, as does the Pāli

⁴⁵⁹⁸*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.

⁴⁵⁹⁹I 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 Uccukaṇḍī⁴⁶⁰⁰
Kalamb', Ambāṭakapadā,⁴⁶⁰¹
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

Vibhīṭaki⁴⁶⁰² Chapter, the Forty-Fifth

[438. {441.}⁴⁶⁰³ Vibhīṭakamiñjaya⁴⁶⁰⁴]

Kakusandha, the Great Hero,
was a Master of Everything.
Alienated⁴⁶⁰⁵ from the group,
he went into the forest [then]. (1) [4717]

Having gathered numerous seeds,⁴⁶⁰⁶

⁴⁶⁰⁰BJTS reads *Uccukhaṇḍī*

⁴⁶⁰¹BJTS reads *Ambāṭakappadā*

⁴⁶⁰²BJTS reads *Vibhīṭaka*

⁴⁶⁰³*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.

⁴⁶⁰⁴"*Bahera-nut-er*"

⁴⁶⁰⁵reading *vūpakaṭṭho* with BJTS for PTS *vupakaṭṭho*

⁴⁶⁰⁶*bījabījan*, taking the reduplication as indicative of a large number, "seeds and seeds." BJTS Sinhala gloss interpolates "*bulu*" (*bahera*, "bastard myrobalan," *vibhīṭaka*), 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 *Bijabījadāyaka* ("Numerous Seeds Donor") after this distinctive term in the text. However, cty proceeds to specify, like BJTS, that these were *vibhīṭaka* [Sinhala *bulu*, 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.}⁴⁶⁰⁷ Koladāyaka⁴⁶⁰⁸]

I was dressed in⁴⁶⁰⁹ 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'”

⁴⁶⁰⁷*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.

⁴⁶⁰⁸“Jujube Donor.” Virtually the same *apadāna* is repeated below as #553, where it is ascribed to the historical monk Gayākassapa.

⁴⁶⁰⁹lit., “with”

brought jujubes⁴⁶¹⁰ to the ashram. (1) [4724]

At that time the Buddha, Sikhi,
was alone with nobody else.⁴⁶¹¹
He [then] approached my hermitage,
shining brightly all of the time. (2) [4725]

Bringing pleasure to [my] own heart,
worshipping⁴⁶¹² the Compliant One,⁴⁶¹³
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.

⁴⁶¹⁰*kolaṇ*, Sinh. *debara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁴⁶¹¹lit., "without a second"

⁴⁶¹²lit., "and worshipping"

⁴⁶¹³*subbataṇ*

[440. {443.}⁴⁶¹⁴ Billaphaliya⁴⁶¹⁵]

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,⁴⁶¹⁶ 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.

⁴⁶¹⁴*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.

⁴⁶¹⁵"*Bel-Fruit-er*"

⁴⁶¹⁶*bellaṅ, billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree, = *beluvā*

[441. {444.}⁴⁶¹⁷ **Bhallāṭakadāyaka**⁴⁶¹⁸]

Spreading out a rug made of grass⁴⁶¹⁹
for the Gold-Colored Sambuddha,
Bearing the Thirty-two Great Marks,
flying⁴⁶²⁰ along the forest⁴⁶²¹ 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.⁴⁶²²
Having taken some markingnut,⁴⁶²³
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.

⁴⁶¹⁷*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.

⁴⁶¹⁸“Markingnut Fruit-er”

⁴⁶¹⁹*tiṇattharaṇ*

⁴⁶²⁰lit., “going”

⁴⁶²¹*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*°.

⁴⁶²²*paṇṇasanthare*, presumably the “rug made of grass” mentioned in v. 2

⁴⁶²³*bhallāṭakaṇ 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.}⁴⁶²⁴ **Utuḥhipupphiya**⁴⁶²⁵]

Taking an *utuḥhi* flower,
I offered it to the Bodhi,
when [that] banyan⁴⁶²⁶ tree had grown large,
in the golden-colored sunlight.⁴⁶²⁷ (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.

⁴⁶²⁴*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.

⁴⁶²⁵"*Utuḥhi-Flower-er*." BJTS reads *Uttalipupphiya*, "*Uttali-Flower-er*."

⁴⁶²⁶*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.

⁴⁶²⁷I take *haritobhāsa* as *haritā* + *obhāsa*, but it could also be *harita* + *obhāsa* = splendid pale green, modifying the tree, which seems to be BJTS' preferred reading (gloss: *nil-pāhā āti*, "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 Utuḥhipupphiya⁴⁶²⁸ Thera spoke these verses.

The legend of Utuḥhipupphiya⁴⁶²⁹ Thera is finished.

[443. {446.}]⁴⁶³⁰ **Ambāṭakiya**⁴⁶³¹]

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.⁴⁶³² (1) [4752]

Happy, with pleasure in [my] heart,
I presented⁴⁶³³ hog-plum⁴⁶³⁴ [to him],
the Merit-Field, the Great Hero,
[feeling well-]pleased by my own hands. (2) [4753]

In the thirty-one aeons since
I offered⁴⁶³⁵ that flower⁴⁶³⁶ [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]

⁴⁶²⁸BJTS reads *Uttalipupphiya*, “Uttali-Flower-er.”

⁴⁶²⁹BJTS reads *Uttalipupphiya*, “Uttali-Flower-er.”

⁴⁶³⁰*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.

⁴⁶³¹“Hog-Plum-er”

⁴⁶³²*abhijāto*

⁴⁶³³lit., “did *pūjā* to”

⁴⁶³⁴*ambāṭakā*, RD: “the hog-plum, *Spondias Mangifera* (a kind of mango).” BJTS gloss *āmbārālla*, *āmbārālla*, 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)

⁴⁶³⁵*abhiropayij*

⁴⁶³⁶though “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.}⁴⁶³⁷ *Sihāsanika*⁴⁶³⁸]

Happy, with pleasure in [my] heart,
 I gave a lion-throne [to him,]
 Padumuttara, Blessed One,
 the Well-Wisher of All Creatures.⁴⁶³⁹ (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 couches⁴⁶⁴⁰ 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!⁴⁶⁴¹ (4) [4761]

In the hundred thousand aeons
 since I made [him that] lion-throne,

⁴⁶³⁷*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.

⁴⁶³⁸"Lion-throne-er." Cf. #11, #175, above, for two monks with a similar name/seed karma ("Sihāsanadāyaka"). 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.

⁴⁶³⁹*sabbabhūtahitesino*

⁴⁶⁴⁰*bahū...pallaṅkā*

⁴⁶⁴¹*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.}]⁴⁶⁴² Pādapīṭhiya⁴⁶⁴³

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,⁴⁶⁴⁴
conforming to [my] good⁴⁶⁴⁵ karma,
I [then] went to Tāvatiṃsa. (3) [4768]

⁴⁶⁴² *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.

⁴⁶⁴³ "Footstool-er"

⁴⁶⁴⁴ *sukhapākaṇ sukhūdāyaṇ*, 'whose fruit is happiness, which leads to happiness.' Not that I accept the BJTS reading *sukhūdāyaṇ* ("leading to happiness") for PTS *sukhindriyaṇ*, "with happy senses with happy senses," though the latter could appropriately be taken as an adverb qualifying *katvāna*, i.e., "doing wholesome karma"

⁴⁶⁴⁵ lit., "meritorious"

When I was living in that [world,]
 being endowed with good⁴⁶⁴⁶ 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;
 serving⁴⁶⁴⁷ [Buddha] in nirvana,⁴⁶⁴⁸
 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,⁴⁶⁴⁹
 for any reason at all, I'm
 stepping on a stool of gold:
 that is the fruit of good⁴⁶⁵⁰ 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.

⁴⁶⁴⁶lit., "meritorious"

⁴⁶⁴⁷*kāraṇ katvāna*, lit., "doing deeds for"

⁴⁶⁴⁸*nibbute*, lit., "with regard to one who has reached nirvana"

⁴⁶⁴⁹*pakkāmi*

⁴⁶⁵⁰lit., "meritorious"

[446. {449.}⁴⁶⁵¹ Vedikāraka⁴⁶⁵²]

Making a well-made railing for
the foot of the superb Bodhi⁴⁶⁵³
of Padumuttara Buddha,
I brought pleasure to [my] own heart. (1) [4777]

Really excellent⁴⁶⁵⁴ merchandise,⁴⁶⁵⁵
[things] man-made and [things] not man-made,⁴⁶⁵⁶
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,⁴⁶⁵⁷
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 made⁴⁶⁵⁸ [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

⁴⁶⁵¹*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.

⁴⁶⁵²"Railing-Maker." Cf. #143, above, for another monk with the same name/seed karma.

⁴⁶⁵³i.e., at the base of his Bodhi tree, which was a *salala* tree.

⁴⁶⁵⁴reading *atolārṇi* (PTS) or *atholārāṇni* (BJTS) as *ati-uḷārāṇi*, "excessively lofty" "very superior"

⁴⁶⁵⁵*bhaṇḍāni*, "things," "articles," "stock in trade," "goods," "property;" BJTS Sinh. gloss *bhāṇḍayō*

⁴⁶⁵⁶*katāni akatāni ca*, or "manufactured and natural"

⁴⁶⁵⁷*ubhato byūḷhasaṅgame* (BJTS *vyūḷhasaṅgame*)/*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 *vyūḷhasaṅgame* 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")

⁴⁶⁵⁸lit., "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.}⁴⁶⁵⁹ Bodhighariya⁴⁶⁶⁰]

Happy, with pleasure in [my] heart,
I had a Bodhi-tree shrine⁴⁶⁶¹ made
for Siddhattha, the Blessed One,
the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,⁴⁶⁶²
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,⁴⁶⁶³
constructed by Vissakamma,⁴⁶⁶⁴
was spread out for ten leagues [in length,]
[and it measured] eight leagues in width.
No[thing] in that city was [made
of]⁴⁶⁶⁵ sticks [or of] vines [or of] clay. (3-4) [4787-4788]

⁴⁶⁵⁹*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.

⁴⁶⁶⁰“Bodhi Tree Shrine-er”

⁴⁶⁶¹*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 *kaṇḍikāra*, “dinner-plate tree”

⁴⁶⁶²the heaven of happiness

⁴⁶⁶³“in the Benares Country,” cf. Kāsi, Benares, where many of the *Jātaka* stories are set.

⁴⁶⁶⁴Vishwakarma, “the divine architect”

⁴⁶⁶⁵I 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,⁴⁶⁶⁶
 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.⁴⁶⁶⁷ (7) [4791]

After enjoying all of that,
 in the world⁴⁶⁶⁸ 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:

⁴⁶⁶⁶“Auspicious” “Festival”

⁴⁶⁶⁷lit., “of giving a [Bodhi tree] house”

⁴⁶⁶⁸or “state” “existence”: *bhave* rather than *loke*

Vibhīṭakī,⁴⁶⁶⁹ Kolaphalī,
 Billa-Bhallāṭakappada,
 Nigrodha⁴⁶⁷⁰ 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.}⁴⁶⁷¹ Jagatidāyaka⁴⁶⁷²]

Happy, with pleasure in [my] heart,
 I had the spot of earth⁴⁶⁷³ cleared for
 the foot of the superb Bodhi⁴⁶⁷⁴
 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]
 rulers⁴⁶⁷⁵ 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:⁴⁶⁷⁶
 that's the fruit of a spot of earth. (4) [4800]

⁴⁶⁶⁹BJTS *Viṭabhīkī* is an obvious typographical error here

⁴⁶⁷⁰BJTS reads Uttal'

⁴⁶⁷¹*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.

⁴⁶⁷²"Spot of Earth Donor"

⁴⁶⁷³*jagatī*, lit., "earth" "the ground"

⁴⁶⁷⁴i.e., at the base of his Bodhi tree, which was a *bimbijāla* tree, .

⁴⁶⁷⁵kṣatriyans, *khattiyo*

⁴⁶⁷⁶*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.}⁴⁶⁷⁷ Morahatthiya⁴⁶⁷⁸]

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 those⁴⁶⁷⁹ peacock feathers, [given]
with intention and [firm] resolve,
the three fires⁴⁶⁸⁰ 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]

⁴⁶⁷⁷ *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.

⁴⁶⁷⁸ "Peacock Feather-er"

⁴⁶⁷⁹ lit., "these"

⁴⁶⁸⁰ The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

The three fires⁴⁶⁸¹ 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.}⁴⁶⁸² **Sihāsanavijaniya**⁴⁶⁸³]

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.

⁴⁶⁸¹The cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁴⁶⁸²*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.

⁴⁶⁸³"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.}⁴⁶⁸⁴ **Tiṇukkadhāriya**⁴⁶⁸⁵]

Happy, with pleasure in [my] heart,
I carried three [grass] torches at
the foot of the superb Bodhi⁴⁶⁸⁶
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]

⁴⁶⁸⁴ *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.

⁴⁶⁸⁵ "Grass-Torch-Bearer," BJTS reads less ambiguously *Tiṇukkādhāraka*°

⁴⁶⁸⁶ 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.}⁴⁶⁸⁷ Akkamanadāyaka⁴⁶⁸⁸]

I gave a [plank for]⁴⁶⁸⁹ stepping on
to Kakusandha, the [Great] Sage,
the Brahmin, the Perfected One,⁴⁶⁹⁰
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.

⁴⁶⁸⁷*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.

⁴⁶⁸⁸"Foot-Plank Donor"

⁴⁶⁸⁹I follow BJTS gloss in taking "a stepping-upon-er" as a "plank for the feet" (*pā - puvaravak* [= *lālla*])

⁴⁶⁹⁰*vusīmato*<*vusīmant*, *vusitavant*. perfected or accomplished, especially with regard to *brahmacariya* (celibacy)

[453. {456.}⁴⁶⁹¹ Vanakoraṇḍiya⁴⁶⁹²]

Taking wild *korāṇḍa* [flowers,]⁴⁶⁹³
 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.}⁴⁶⁹⁴ Ekachattiya⁴⁶⁹⁵]

The world had turned to [burning] coal,
 the earth was mixed with hot embers.⁴⁶⁹⁶

⁴⁶⁹¹*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.

⁴⁶⁹²"Wild *Koraṇḍa-er*"

⁴⁶⁹³*vanakoraṇḍam*, presumably a wild-growing (lit., "forest") variety of *korāṇḍa*, Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *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*?)

⁴⁶⁹⁴*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.

⁴⁶⁹⁵"One Umbrella-er." #409 {412} above is the *apadāna* of a monk bearing this same name.

⁴⁶⁹⁶*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 winds⁴⁶⁹⁷ that are blowing
deplete the breath of the body.⁴⁶⁹⁸ (3) [4835]

Please accept this, [my] umbrella,
which blocks the [sun’s] heat [and] the winds,
killing⁴⁶⁹⁹ [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.⁴⁷⁰⁰
Even now⁴⁷⁰¹ 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]

⁴⁶⁹⁷*mahāvātā*

⁴⁶⁹⁸reading *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*

⁴⁶⁹⁹reading *vihanantaṃ* with BJTS for PTS *viharanti* (“they are dwelling”)

⁴⁷⁰⁰*carimo vattate bhavo*

⁴⁷⁰¹lit., “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.}⁴⁷⁰² Jātipupphiya⁴⁷⁰³]

When the Blessed One passed away,⁴⁷⁰⁴
Padumuttara, Greatly Famed,
putting flowers into a box,⁴⁷⁰⁵
I offered them to the relics.⁴⁷⁰⁶ (1) [4845]

Bringing pleasure to [my] heart there,
I went to Nimmāna [heaven].⁴⁷⁰⁷
Residing in⁴⁷⁰⁸ the world of gods,
I remembered [my] good⁴⁷⁰⁹ karma. (2) [4846]

From the sky a rain of flowers
is raining on me all the time.
Transmigrating⁴⁷¹⁰ among humans,
I was a king who had great fame. (3) [4847]

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 "Some Kind (*jāti*) of Flower-er"

⁴⁷⁰⁴ lit., "reached nirvana"

⁴⁷⁰⁵ *caṅḡoṭake*. BJTS gloss, straying from the text, gives "a flower bouquet (*mal-kaḍak*) of jasmine flowers (*dasamanmalin*) for the top (*mudun*, of the stupa)"

⁴⁷⁰⁶ or "the body:" *sarīram*

⁴⁷⁰⁷ *Nirmānarati*, a heaven wherein, as its name implies, one delights in form.

⁴⁷⁰⁸ lit., "gone to"

⁴⁷⁰⁹ lit., "meritorious"

⁴⁷¹⁰ *saṅsarāmi...ce*, lit., "if I am transmigrating"

In that place a rain of flowers
is raining on me every day,
due to that flower-offering⁴⁷¹¹
to the One Who Sees Everything. (4) [4848]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁷¹²
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.⁴⁷¹³ (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.}⁴⁷¹⁴ Paṭṭipupphiya⁴⁷¹⁵]

When the relics were carried off,
when the drums were being beaten,

⁴⁷¹¹lit., “flower-pūjā”

⁴⁷¹²*carimo vattate bhavo*

⁴⁷¹³lit., “doing pūjā to the body”

⁴⁷¹⁴*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.

⁴⁷¹⁵“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 offered⁴⁷¹⁶ a red lodh⁴⁷¹⁷ flower. (1) [4854]

In the hundred thousand aeons
since I offered⁴⁷¹⁸ that flower [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship.⁴⁷¹⁹ (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 Paṭṭipupphiya⁴⁷²⁰ Thera spoke these verses.
The legend of Paṭṭipupphiya⁴⁷²¹ Thera is finished.

[457. {460.}⁴⁷²² Gandhapūjaka⁴⁷²³]

When the pyres were constructed
various scents⁴⁷²⁴ were [then] gathered.
Happy, with pleasure in [my] heart,
I offered⁴⁷²⁵ a handful of scents. (1) [4859]

⁴⁷¹⁶lit., "did pūjā"

⁴⁷¹⁷paṭṭipuppham, 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")

⁴⁷¹⁸lit., "did pūjā"

⁴⁷¹⁹lit., "doing pūjā to the body"

⁴⁷²⁰PTS reads *Sattipaṇṇiyo*^o

⁴⁷²¹PTS reads *Sattipaṇṇiyo*^o

⁴⁷²²*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.

⁴⁷²³"Scent-Offerer"

⁴⁷²⁴i.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.

⁴⁷²⁵lit., "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 worshipping⁴⁷²⁶ 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 and⁴⁷²⁷ Morahatthī,
 Āsanī, Ukkadhāraka,
 Akkamī, Vanakoraṇḍī,
 Chattada, Jātipūjaka,
 and the elder Paṭṭipupphī,⁴⁷²⁸
 the tenth is Gandhapūjaka.
 There are sixty-seven verses
 which are counted by those who know.

The Jagatidāyaka Chapter, the Forty-Sixth

⁴⁷²⁶lit., “dong pūjā”

⁴⁷²⁷BJTS omits *ca*

⁴⁷²⁸PTS reads *Sattipaṇṇī*

Sālakusumiya Chapter, the Forty-Seventh

[458. {461.}⁴⁷²⁹ Sālakusumiya⁴⁷³⁰]

When the Blessed One passed away —
the one whose name was “Best Lotus” —
when the funeral pyre was raised,
I offered⁴⁷³¹ a *sal*-flower⁴⁷³² 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 worshipping⁴⁷³³ 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.

⁴⁷²⁹ *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.

⁴⁷³⁰ “*Sal*-Flower-er”

⁴⁷³¹ lit., “did *pūjā*”

⁴⁷³² *shorea robusta*

⁴⁷³³ lit., “dong *pūjā*”

[459. {462.}⁴⁷³⁴ Citapūjaka⁴⁷³⁵]

When the Buddha⁴⁷³⁶ 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 worshipping⁴⁷³⁷ 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.}⁴⁷³⁸ Citakanibbāpaka⁴⁷³⁹]

When the corpse was being burnt of
Vessabhu [Buddha], the Great Sage,
taking [sweetly-]scented water,
I put out the funeral pyre. (1) [4874]

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 "Pyre-Worshipper"

⁴⁷³⁶ lit., "the Blessed One"

⁴⁷³⁷ lit., "dong pūjā"

⁴⁷³⁸ *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.

⁴⁷³⁹ "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.}]⁴⁷⁴⁰ Setudāyaka⁴⁷⁴¹

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.

⁴⁷⁴⁰*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.

⁴⁷⁴¹"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.}⁴⁷⁴² Sumanatālavaṇṭiya⁴⁷⁴³]

I gave a fan of palmyra,⁴⁷⁴⁴
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.

⁴⁷⁴² *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.

⁴⁷⁴³ "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]

⁴⁷⁴⁴ the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

[463. {466.}⁴⁷⁴⁵ Avaṅṭaphaliya⁴⁷⁴⁶]

The Blessed One, Hundred-Rayed One,⁴⁷⁴⁷
 the Self-Become, Unconquered One,
 Seclusion-Lover,⁴⁷⁴⁸ 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 Avaṅṭaphaliya⁴⁷⁴⁹ Thera spoke these verses.

The legend of Avaṅṭaphaliya⁴⁷⁵⁰ Thera is finished.

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.

⁴⁷⁴⁶this 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 *Avaṅṭaphaladāyaka-apadāna*, as #378 [381], and also below, #501 {504}, titled *Avaṭaphaliya-apadāna*. With the name *Tālaphaliya*^o, and only a slight change, it also appears as #506 {509} The meaning is "Stemless Fruit-er"

⁴⁷⁴⁷*satarāṅsi*, i.e., "the Sun"

⁴⁷⁴⁸*viveka-kāma*

⁴⁷⁴⁹this 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 *avaṅṭa*. 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.

⁴⁷⁵⁰this is the BJTS spelling; PTS reads *Avaṭaphaliya*.

[464. {467.}⁴⁷⁵¹ Labujadāyaka⁴⁷⁵²]

In the city, Bandhumatī,
I worked in a hermitage then.⁴⁷⁵³
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [4895]

Taking fruit of a breadfruit⁴⁷⁵⁴ [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.⁴⁷⁵⁵ (2-3) [4896-4898]⁴⁷⁵⁶

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]

⁴⁷⁵¹*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.

⁴⁷⁵²"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 Labujaphaladāyaka), 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"

⁴⁷⁵³*ārāmika*, lit., "hermitage attendant" or "hermitage dweller"

⁴⁷⁵⁴*Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

⁴⁷⁵⁵lit., "from where to there" (*yahiṇ tahiṇ*, PTS) or "from there to there" (*tahiṇ tahiṇ*, BJTS and PTS alt.)

⁴⁷⁵⁶PTS 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.}]⁴⁷⁵⁷ Pilakkhaphaladāyaka⁴⁷⁵⁸]

Seeing Buddha in the forest,⁴⁷⁵⁹
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leafed fig⁴⁷⁶⁰ 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.

⁴⁷⁵⁷ *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.

⁴⁷⁵⁸ "Wave-leafed Fig Fruit Donor." This is the BJTS spelling for PTS *Pilakkhaphaladāyaka*. 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]

⁴⁷⁵⁹ *vanante*, in the forest or at the edge/border of the forest

⁴⁷⁶⁰ *pilakkha*, the wave — leaved or wave-leafed fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*), Sinh. *pulila*)

[466. {469.}⁴⁷⁶¹ Sayampañibhāṇiya⁴⁷⁶²]

“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,
sounding⁴⁷⁶³ the roar of a lion,
crushing groups of ford-worshippers?⁴⁷⁶⁴ (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 on⁴⁷⁶⁵ the Eyeful One?
Invited,⁴⁷⁶⁶ he does not waver. (7) [4914]

Who is not pleased after seeing
numerous drums bellowing, [and]

⁴⁷⁶¹*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.

⁴⁷⁶²“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

⁴⁷⁶³reading *vinadantaṃ* with BJTS (and PTS alt.) for PTS *vinādantaṃ*

⁴⁷⁶⁴or “the groups of heretics,” *titthiye gaṇe*

⁴⁷⁶⁵*sampavārenti*, lit., “doing service with [each other]” or “doing service together”

⁴⁷⁶⁶BJTS 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 One⁴⁷⁶⁷ always shining,
[and] raised spots⁴⁷⁶⁸ becoming level,
when he is going on the road?⁴⁷⁶⁹ (9) [4916]

Who is not pleased after seeing
[him] instructing every being,
being heard throughout the cosmos,⁴⁷⁷⁰
when the Blessed One⁴⁷⁷¹ 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 Sayampañibhāṇiya Thera spoke these verses.

The legend of Sayampañibhāṇiya Thera is finished.

⁴⁷⁶⁷*sabbabhā*, note the singular verb; I follow BJTS Sinh. gloss in treating this as an epithet referring to the BUDDHA.

⁴⁷⁶⁸*abbhunnatā*, BJTS reads *abhunnatā*, both spellings are witnessed elsewhere in the Pāli.

⁴⁷⁶⁹*vīthiyā*; BJTS (and PTS alt.) read *rathiyā*, both terms means "road" (in the locative, or else the instrumental "along the road").

⁴⁷⁷⁰lit., "within the universe," *cakkavālamhi*

⁴⁷⁷¹lit., "the Buddha"

[467. {470.}⁴⁷⁷² Nimitavyākaraṇiya⁴⁷⁷³]

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,⁴⁷⁷⁴ true knowers,⁴⁷⁷⁵
were masters of Vedic science;⁴⁷⁷⁶
having come of their own accord,⁴⁷⁷⁷
they dwelt in the Himalayas. (2) [4923]

The Son of a God, Greatly Famed,
falling from Tusitā [heaven],⁴⁷⁷⁸
was reborn in a mother's womb,
attentive [and] remembering. (3) [4924]

When the Buddha⁴⁷⁷⁹ was being born,
the ten-thousand world-system quaked,
[and] those who were blind obtained⁴⁷⁸⁰ eyes,⁴⁷⁸¹
when the Leader was being born. (4) [4925]

This entire [great bountiful]⁴⁷⁸² earth
quaked in every manner.⁴⁷⁸³
Having heard the sound of shouting,
the populace was frightened [then]. (5) [4926]

All the people came together,
and they came into my presence.

⁴⁷⁷² *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.

⁴⁷⁷³ "Explanation of the Signs-er" or "Explanation of Omens-er"

⁴⁷⁷⁴ *adhītā* fr. *adhīyati*

⁴⁷⁷⁵ *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.

⁴⁷⁷⁶ *chalaṅgaṇ*, 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 (*vicitī*), 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,

⁴⁷⁷⁷ *sakavijjāh'*

⁴⁷⁷⁸ lit., "body," *kāyā*, i.e., the body he was born in and bore in Tusitā heaven, a "happy body"

⁴⁷⁷⁹ lit., "the Sambuddha"

⁴⁷⁸⁰ *alattiṅsu*, PTS alt. *aladdhiṅsu*, BJTS *alabhiṅsu* all to *labhati*

⁴⁷⁸¹ or "vision," *cakkhuṅ*

⁴⁷⁸² the lit. meaning of the term used here for "earth," *vasudhā*

⁴⁷⁸³ reading *sabbākāraṇ* with BJTS (and PTS alt as *sabbakāraṇ*, sic) for PTS *chabbikāraṇ*, ("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
contact⁴⁷⁸⁴ 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.⁴⁷⁸⁵ (9) [4930]

Hearing of the five precepts,⁴⁷⁸⁶ and
a Buddha’s birth, hard to obtain,
happy [and] full of excitement,⁴⁷⁸⁷
their hair stood on end in delight.⁴⁷⁸⁸ (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]

⁴⁷⁸⁴PTS *samphassa*, BJTS *samphussa*, “touching on”

⁴⁷⁸⁵*pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

⁴⁷⁸⁶*pañcasīlāni*

⁴⁷⁸⁷*ubbegajāta sumanā*, lit., “excitement-born [and] good-minded”

⁴⁷⁸⁸*tutṭhahaṭṭhā āsiṃsu te*, lit., “they were all horripilating with delight”

Thus indeed Venerable Nimmittavyākaraṇiya Thera spoke these verses.

The legend of Nimmittavyākaraṇiya Thera is finished.

The Summary:

Sālakusumiya Thera,⁴⁷⁸⁹
Pūjā and Nibbāpaka [too],
Setuda and Tālavaṇṭī,
Avaṇṭa,⁴⁷⁹⁰ Labuja-ppada,
Pilakkha⁴⁷⁹¹ 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.}]⁴⁷⁹² Naḷamāliya⁴⁷⁹³]

I saw the Leader of the World,
the Golden-Colored Sambuddha,
Sacrificial Recipient,
flying⁴⁷⁹⁴ along the forest top. (1) [4936]

Having taken a reed-flower,⁴⁷⁹⁵
I am setting out all the time.
There I saw [him], the Sambuddha,
the Flood-Crosser, Undefined One. (2) [4937]

Happy, with pleasure in [my] heart,
I offered⁴⁷⁹⁶ that reed-flower to
the Great Hero, Worthy of Gifts,⁴⁷⁹⁷

⁴⁷⁸⁹reading *sālakusumiya thero* with BJTS; PTS gives *Sālapupphī ca yo thero*

⁴⁷⁹⁰PTS reads *Avaṇṭa*

⁴⁷⁹¹PTS reads *Pilakkhu*

⁴⁷⁹²*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.

⁴⁷⁹³“Reed-Flower-er”

⁴⁷⁹⁴lit., “going”

⁴⁷⁹⁵BJTS Sinh. gloss on “reed” (*naḷa*) is *baṭa* = “reed, a small species of bamboo, *ochlanda stridula*” (Bot. Dict.)

⁴⁷⁹⁶lit., “did *pūjā*”

⁴⁷⁹⁷*dakkhineyyaṇ*

the Pitier of the Whole World.⁴⁷⁹⁸ (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.}]⁴⁷⁹⁹ Maṇipūjaka⁴⁸⁰⁰

The Victor, Padumuttara,
was a Master of Everything,
Seclusion-Lover, the Sambuddha
was flying⁴⁸⁰¹ 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] good⁴⁸⁰² karma. (2) [4944]

Having gone out from the palace,
I saw the Leader of the World,

⁴⁷⁹⁸*sabbalokānukampakaṇ*

⁴⁷⁹⁹*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.

⁴⁸⁰⁰“Gem-Offerer”

⁴⁸⁰¹lit., “going”

⁴⁸⁰²lit., “meritorious”

bright like a blue water lily,⁴⁸⁰³
blazing up like a fire-altar. (3) [4945]

[Thinking,] “I’ll worship⁴⁸⁰⁴ the Leader,”
[though] I searched⁴⁸⁰⁵ 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,⁴⁸⁰⁶
I worshipped⁴⁸⁰⁷ [him], the World-Leader:
“Let there be a lucky result
of this offering⁴⁸⁰⁸ 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 offering⁴⁸⁰⁹ 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,⁴⁸¹⁰
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.⁴⁸¹¹ (10) [4952]

Eighty-six thousand women [then]

⁴⁸⁰³*indīvaraṇ*, *Cassia fistula*

⁴⁸⁰⁴lit., “do *pūjā*”

⁴⁸⁰⁵*vicināṇ*, lit., “searching,” “investigating”

⁴⁸⁰⁶presumably a gem on a turban of some sort

⁴⁸⁰⁷lit., “did *pūjā*”

⁴⁸⁰⁸lit., “*pūjā*”

⁴⁸⁰⁹lit., “doing *pūjā*”

⁴⁸¹⁰lit., “went”

⁴⁸¹¹*ālokākaraṇo mama* (BJTS reads *mamaṇ*, “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 smiles⁴⁸¹²
 and slim waists, pleasant to look at.⁴⁸¹³
 [They're] constantly waiting on me:
 that's the fruit of offering gems. (11-12) [4953-4954]

Well-made⁴⁸¹⁴ 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;⁴⁸¹⁵
 [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,⁴⁸¹⁶
 having enjoyed [great] good fortune,⁴⁸¹⁷
 the knowledge-light is seen by me;
 I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons
 since I offered⁴⁸¹⁸ that gem [to him],

⁴⁸¹²hasulā = ?

⁴⁸¹³RD 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

⁴⁸¹⁴reading *sukatā* with BJTS for *katākatā* ("man-made and natural")

⁴⁸¹⁵*vinīpātā*

⁴⁸¹⁶lit., "gem-pūjā"

⁴⁸¹⁷*sampadā*, [good] achievements, etc.

⁴⁸¹⁸lit., "did pūjā"

I've come to know no bad rebirth:
that's the fruit of offering gems.⁴⁸¹⁹ (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.}⁴⁸²⁰ Ukkāsatika⁴⁸²¹]

The Blessed One named Kosika,
Meditator, Trance-Loving One,
Buddha, Seclusion-Lover, Sage,
lived on Cittakūṭa⁴⁸²² back then. (1) [4965]

Plunged⁴⁸²³ into the Himalayas,
attended by troops of women,
I saw [him], Kosika Buddha,
like the moon on the fifteenth day.⁴⁸²⁴ (2) [4966]

With⁴⁸²⁵ a hundred flaming[-torches,]⁴⁸²⁶

⁴⁸¹⁹lit., "of gem-pūjā"

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"Hundred-Flame-er"

⁴⁸²²= 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 Kāmpānāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"

⁴⁸²³lit., "plunging"

⁴⁸²⁴i.e., when it is full, *puṇṇamāse va candimā*

⁴⁸²⁵*gahetvā*, lit., "taking"

⁴⁸²⁶following 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.⁴⁸²⁷ (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:⁴⁸²⁸
 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,⁴⁸²⁹
 victorious on [all] four sides.⁴⁸³⁰ (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;⁴⁸³¹
 [it] was built by Vissakamma.
 [It] did not lack for the ten sounds,⁴⁸³²
 well-accompanied by cymbals.⁴⁸³³ (9) [4973]

No[thing] in that city was [made
 of]⁴⁸³⁴ sticks [or of] vines [or of] clay.
 Everything was made out of gold,
 [and] it was shining all the time. (10) [4974]

⁴⁸²⁷ *agamas'*, lit., "I left" "I went [away]"

⁴⁸²⁸ *tusite kāye*, lit., "in a Tusitā body" or "in the Tusitā group"

⁴⁸²⁹ *jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

⁴⁸³⁰ *caturanto vijitāvi*, "possessed of conquest of the four quarters," a supreme imperial overlord

⁴⁸³¹ "beautiful"

⁴⁸³² reading *dasasadda + a + vivittantaṃ* with BJTS for PTS *dasasaddāvivittan taṃ*.

⁴⁸³³ reading *sammataḷa°* (BJTS) for *samatāḷa°* (PTS).

⁴⁸³⁴ 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 (*natthi*, "do not exist") in that city.

Four rampart walls surrounded [it];
they were constructed out of gems.
In the middle, a palmyra
pond⁴⁸³⁵ 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 torches⁴⁸³⁶ [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.}⁴⁸³⁷ Sumanavijaniya⁴⁸³⁸]

With⁴⁸³⁹ a fan [covered in] jasmine,
I fanned the superb Bodhi at

⁴⁸³⁵*tālapattī*, BJTS gloss *tālapañkhatihu*

⁴⁸³⁶lit., "that," but given that the torches numbered one hundred, I translate it as the plural pronoun

⁴⁸³⁷*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.

⁴⁸³⁸"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*)

⁴⁸³⁹*gayha*

the foot of the superb Bodhi⁴⁸⁴⁰
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 Sumanavājaniya Thera spoke these verses.

The legend of Sumanavājaniya Thera is finished.

[472. {475.}⁴⁸⁴¹ Kummāsādāyaka⁴⁸⁴²]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁴⁸⁴³ (1) [4986]

In the ninety-one aeons since
I gave that alms food at that time,

⁴⁸⁴⁰i.e., at the base of his Bodhi tree, which was a *pāṭali* (trumpet-flower) tree.

⁴⁸⁴¹*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.

⁴⁸⁴²"Barley-Porridge Donor." This same *apadāna* is repeated below as #{559}, verbatim. There it is ascribed to the historical monk Sīvaka.

⁴⁸⁴³*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.}]⁴⁸⁴⁴ **Kusaṭṭhakadāyaka**⁴⁸⁴⁵

Happy, with pleasure in my heart,
I gave eight tickets for alms food⁴⁸⁴⁶
to Kassapa, the Blessed One,
the Brahmin, the Perfected One.⁴⁸⁴⁷ (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]

⁴⁸⁴⁴ *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.

⁴⁸⁴⁵ "Eight Meal Ticket-er"

⁴⁸⁴⁶ *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-bhattam*] 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.

⁴⁸⁴⁷ *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.}⁴⁸⁴⁸ Giripunnāgiya⁴⁸⁴⁹]

The Blessed One named Sobhita
lived on Cittakūṭa⁴⁸⁵⁰ back then.
Taking [some] mountain laurel⁴⁸⁵¹ [fruit,]
I worshipped⁴⁸⁵² the Self-Become One. (1) [4996]

In the ninety-four aeons since
I worshipped⁴⁸⁵³ 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]

⁴⁸⁴⁸ *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.

⁴⁸⁴⁹ "Mountain-Laurel-er"

⁴⁸⁵⁰ = 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 Kāmpantāhgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"

⁴⁸⁵¹ *giripunnāga*, "mountain (or wild) *punnāga* (Sinh. *domba*), presumably a wild fruit to eat.

⁴⁸⁵² lit., "did *pūjā*"

⁴⁸⁵³ 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.}⁴⁸⁵⁴ Vallikāraphaladāyaka⁴⁸⁵⁵]

The Sambuddha named Sumana
lived in Takkarā⁴⁸⁵⁶ at that time.
Taking [some] *vallikāra*⁴⁸⁵⁷ 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]

⁴⁸⁵⁴*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.

⁴⁸⁵⁵"*Vallikāra*-Fruit Donor." This is the BJTS spelling; PTS gives *Vallikara*°

⁴⁸⁵⁶a city or country, known only from this passage (see DPPN I:981)

⁴⁸⁵⁷= *vallikā* (?), Sinh. *hīrāssa*, *sivrās*, *sivrāssa*, 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 Vallikāraphaladāyaka⁴⁸⁵⁸ Thera spoke these verses.

The legend of Vallikāraphaladāyaka⁴⁸⁵⁹ Thera is finished.

[476. {479.}]⁴⁸⁶⁰ Pānadhidāyaka⁴⁸⁶¹

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,⁴⁸⁶² Good-Looking.⁴⁸⁶³ (2) [5007]

Bringing pleasure to [my] own heart,
taking out⁴⁸⁶⁴ those shoes [that I had],
placing them at the [Buddha's] feet,
I spoke these words [to him back then]: (3) [5008]

“Put on⁴⁸⁶⁵ [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]

⁴⁸⁵⁸PTS reads *Vallikara*°

⁴⁸⁵⁹PTS reads *Vallikara*°

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“Sandal Donor,” taking *panidha* as *pavahanak* following BJTS Sinhala gloss. See above, #212, for a different *apadāna* of a monk with the same name.

⁴⁸⁶²*pattikañ*

⁴⁸⁶³*carudassanaṅ*

⁴⁸⁶⁴*nīharitvā*, taking out, throw away, driving out; “taking off?” Should we imagine that he is wearing, rather than carrying, the shoes?

⁴⁸⁶⁵lit., “ascend onto” “get into”

Knowing that Buddha would speak,⁴⁸⁶⁶ 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 on⁴⁸⁶⁷ 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

⁴⁸⁶⁶lit., “recognizing [that there would be] speech of the Buddha”

⁴⁸⁶⁷lit., “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.}]⁴⁸⁶⁸ Pulinacaṅkamiya⁴⁸⁶⁹

In the past, in a forest grove,
I was a man who hunted deer.
Searching after a *vāta*-deer,⁴⁸⁷⁰
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.⁴⁸⁷¹ (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]

⁴⁸⁶⁸*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.

⁴⁸⁶⁹"Sand Walkway-er"

⁴⁸⁷⁰lit., "wind-deer," *Śrīsumanigala-Śabdakoṣaya*, s.v. explains this as "a type of deer with a superabundance of swiftness"

⁴⁸⁷¹*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:

Naḷamāli, Maṇidada,
Ukkāsatika, Vijanī,
Kummāsa and Kusaṭṭha [too],
also Giripunnāgiya,
Vallikāra,⁴⁸⁷² Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

Paṅsukūla Chapter, the Forty-Ninth

[478. {481.}⁴⁸⁷³ Paṅsukūlasaṅṅika⁴⁸⁷⁴]

The Blessed One named Tissa was
a Self-Become One, Foremost Man.⁴⁸⁷⁵

⁴⁸⁷²PTS reads *valliṅkara*, I follow BJTS here

⁴⁸⁷³*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.

⁴⁸⁷⁴“Rag-robe Perceiver”

⁴⁸⁷⁵*aggapuggalo*

Leaving [behind] his robe of rags,
the Victor entered [his] dwelling.⁴⁸⁷⁶ (1) [5031]

Taking [my] bow which had been stretched,⁴⁸⁷⁷
wandering for the sake of food,⁴⁸⁷⁸
with⁴⁸⁷⁹ a circular sword⁴⁸⁸⁰ [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.⁴⁸⁸¹
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]⁴⁸⁸²

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]

⁴⁸⁷⁶or, "the monastery": *vihāraṅ*

⁴⁸⁷⁷reading *vitataṃ* with BJTS for PTS *tiyantaṅ* ('with three strings' [?])

⁴⁸⁷⁸reading *bhakkhatthāya carim ahaṃ* with BJTS for PTS *akkhitto yamaliṅ ahaṅ* ("struck by a pair")

⁴⁸⁷⁹*gahetvāna*, lit., "taking"

⁴⁸⁸⁰*maṅḍalaggaṅ*

⁴⁸⁸¹I 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.

⁴⁸⁸²PTS 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 Paṅsukūlasaññika Thera spoke these verses.

The legend of Paṅsukūlasaññika Thera is finished.

[479. {482.}⁴⁸⁸³ Buddhasaññaka⁴⁸⁸⁴]

In [reading] marks⁴⁸⁸⁵ and history,⁴⁸⁸⁶
with glosses⁴⁸⁸⁷ [and] ritual law,
[I was] learned, mantra-knowing,⁴⁸⁸⁸
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 with⁴⁸⁸⁹ 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].”⁴⁸⁹⁰ (5) [5043]

“Buddhas are Born Spontaneously,⁴⁸⁹¹
[those] Eyeful Ones, Greatly Famed Ones.
Why then don’t I also [go] see
the Best Buddha, the World-Leader?”⁴⁸⁹² (6) [5044]

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 “Buddha Perceiver”

⁴⁸⁸⁵ *lakkhane*

⁴⁸⁸⁶ *itihāse*

⁴⁸⁸⁷ *sa-nighaṇḍu*

⁴⁸⁸⁸ lit., “mantra-bearer”

⁴⁸⁸⁹ lit., “to”

⁴⁸⁹⁰ *lābho amhaṇ na hessati*, lit., “there will not be receiving for us”

⁴⁸⁹¹ pronounce as spontan’yasly (4 syllable) to keep the meter

⁴⁸⁹² 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,⁴⁸⁹³
departing from [my] hermitage,
I advised [my] students [like this]: (7) [5045]

“Like a glomerous fig tree bloom,⁴⁸⁹⁴
[and] like the rabbit in the moon,⁴⁸⁹⁵
[and] like the [mother’s] milk of crows,⁴⁸⁹⁶
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’s⁴⁸⁹⁷ 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.⁴⁸⁹⁸
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,⁴⁸⁹⁹ bearing weights of matted hair,⁴⁹⁰⁰
then departed from the forest. (11) [5049]

Looking but a plough’s length ahead,⁴⁹⁰¹
searching for ultimate meaning,
coming like baby elephants,
[they were] without fear, like lions. (12) [5050]

Free of cares and unwavering,⁴⁹⁰²
clever and living peacefully,

⁴⁸⁹³like the deer-leather (*ajina*) and bark-robes (*vākacīraṇ*), the water-pot (*kamaṇḍalu*, a long-spouted jar for carrying water) is a distinctive possession, and signifier of non-Buddhist ascetics

⁴⁸⁹⁴*odumbarakapupphaṇ va. Odumbaraka* (BJTS *odumbarika*) means “related to the *udumbara* tree, which is *Ficus Gomerata*, Sinh. *dimbul*.”

⁴⁸⁹⁵*candamhi sasakaṇ yathā*

⁴⁸⁹⁶cty (p. 488) explains, “as milk is hard to obtain for (or of) crows due to their being oppressed by [having] little, day and night”

⁴⁸⁹⁷i.e., hearing the Buddha, “a listening” (*savanaṇ*)

⁴⁸⁹⁸lit., “we will receive eyes/vision our life”. BJTS gloss is weak here:

⁴⁸⁹⁹PTS *Je* is obviously a typographical mistake for *Te* (BJTS’ reading)

⁴⁹⁰⁰*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

⁴⁹⁰¹*yugamattaṇ pekkhamānā*, lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes on the ground in front of them

⁴⁹⁰²reading *appakiccā aloluppā* with BJTS for PTS *appabhāsā alilatā*, “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 gleanings,⁴⁹⁰³
they approached the Best of Buddhas. (13) [5051]

When a league and a half was left⁴⁹⁰⁴
[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 Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

[480. {483.}⁴⁹⁰⁵ Bhisadāyaka⁴⁹⁰⁶]

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]

⁴⁹⁰³*uñchāya caramānā*

⁴⁹⁰⁴*diyadḍhayojane sese*, lit., "when a half less than two leagues remained," following BJTS Sinhala gloss

⁴⁹⁰⁵*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.

⁴⁹⁰⁶"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 Buddha⁴⁹⁰⁷ in that period
 bore the name Padumuttara.
 Wearing cloth [dyed] red,⁴⁹⁰⁸ the Buddha
 is traveling⁴⁹⁰⁹ through the sky [there],
 shaking [his] robes made out of rags.
 Then I heard the sound [of his robes],
 [and] looking⁴⁹¹⁰ 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] oil⁴⁹¹¹ [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]⁴⁹¹²

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 off⁴⁹¹³ 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]

⁴⁹⁰⁷lit., “the Blessed One”

⁴⁹⁰⁸*rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁹⁰⁹lit., “going,” elsewhere translated as “flying” given the context

⁴⁹¹⁰*nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁹¹¹*sappi*, lit., ghee, clarified butter (*gī tel*)

⁴⁹¹²PTS treats [5060-5061a-b] as a six-footed verse,

⁴⁹¹³lit., “went”

A massive wind[-storm] then arose:
 it agitated⁴⁹¹⁴ the forest.
 The space was filled up with the noise
 of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,
 struck⁴⁹¹⁵ [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 good⁴⁹¹⁶ 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]

⁴⁹¹⁴reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁴⁹¹⁵lit., "fell down"

⁴⁹¹⁶lit., "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.}⁴⁹¹⁷ Ñāṇatthavika⁴⁹¹⁸]

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,⁴⁹¹⁹
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,⁴⁹²⁰
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,⁴⁹²¹
I set out from the forest [then]. (5) [5080]

Staying over a single night⁴⁹²²
in villages and [also] towns,

⁴⁹¹⁷*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.

⁴⁹¹⁸“Knowledge-Praiser”

⁴⁹¹⁹reading *anvesanto ācariyaṃ* with BJTS for PTS *anomasanto cariyaṇ* (“being perfect [in my] wanderings”)

⁴⁹²⁰lit., “the Sambuddha”

⁴⁹²¹*khāribhāraṃ gahetvāna*, that is, “all the [little] that I owned, borne on my shoulder” or “a *khāri*-load”

⁴⁹²²*ekarattiṇ vasanto*, lit., “having dwelt [out somewhere on the road] for one night [only]”

little by little I approached
the [city named] Candavati.⁴⁹²³ (6) [5081]

The Buddha⁴⁹²⁴ 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,⁴⁹²⁵
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,⁴⁹²⁶ the Best of Bipeds. (9) [5084]

The twenty-first Recitation Portion
Sharp in philosophy,⁴⁹²⁷ 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 ocean⁴⁹²⁸ with a blade of grass,⁴⁹²⁹
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,

⁴⁹²³see 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”

⁴⁹²⁴lit., “the Blessed One”

⁴⁹²⁵*jinsāsanāṇ*, lit., “the Victor's dispensation.” BJTS (and PTS alt.) offer an alternative reading: *jitasāgaram* (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.”

⁴⁹²⁶or “lamp,” *dīpo*

⁴⁹²⁷*nepuñño dassane*

⁴⁹²⁸lit., “the unsurpassed ocean,” *sāgaruttamo*

⁴⁹²⁹*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,"⁴⁹³⁰
Very Wise⁴⁹³¹ [and] Intelligent,⁴⁹³²
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 good⁴⁹³³ 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]

⁴⁹³⁰the name of this Buddha means "very clever" (*su-medha*), so the line could also be translated,
"The one whom they call 'the Wise One'"

⁴⁹³¹*bhūripaññaṃ*

⁴⁹³²*sumedhasaṃ*, "he with good intelligence," a play on the Buddha's name

⁴⁹³³lit., "meritorious"

Having departed from the house,
he will go forth, having nothing.
Being [only] seven years old,
he will attain⁴⁹³⁴ arahantship.” (22) [5097]

As far back as I remember,⁴⁹³⁵
ever since I reached discretion,⁴⁹³⁶
in the interval⁴⁹³⁷ 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 fires⁴⁹³⁸ 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.

⁴⁹³⁴lit., “touch,” *phusissati*

⁴⁹³⁵*yato sarāmi attānaṃ*, lit., “starting from when I remember myself”

⁴⁹³⁶or “since I reached puberty,” *yato patto ‘smi viññuta*, lit., “starting from when I reached puberty”

⁴⁹³⁷*etthantare*, lit., “in the interval [up to] here”

⁴⁹³⁸the 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.}⁴⁹³⁹ Candanamāliya⁴⁹⁴⁰]

Giving up the five sense pleasures,⁴⁹⁴¹
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 karma⁴⁹⁴² [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 alone⁴⁹⁴³ [near that river].
I did not know, "he's the Buddha;"
I gave [him] a friendly welcome.⁴⁹⁴⁴ (3) [5107]

Giving [him that] friendly welcome,
I [then] asked [him] his name and clan:
"Are you a god, a music-nymph,
or⁴⁹⁴⁵ [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?
[Like] God Himself⁴⁹⁴⁶ 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.⁴⁹⁴⁷
Who then are you? The son of whom?

⁴⁹³⁹ *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.

⁴⁹⁴⁰ "Sandalwood and Flowers-er"

⁴⁹⁴¹ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁴⁹⁴² *pāpakammaṇ vivajjayiṇ*

⁴⁹⁴³ reading *ekakaṃ maṇ viharantaṃ* with BJTS for the garbled PTS *ekakammaṇ vihāraṇ taṇ* ("that monastery, the single karma" [?])

⁴⁹⁴⁴ *akāsiṇ paṭisantharaṇ*

⁴⁹⁴⁵ 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.

⁴⁹⁴⁶ *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

⁴⁹⁴⁷ *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]⁴⁹⁴⁸

"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;⁴⁹⁴⁹
having destroyed all defilements,
the best Awakening's attained.⁴⁹⁵⁰ (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 worship⁴⁹⁵¹ you;
you're the Ender of Suffering. (9) [5113]⁴⁹⁵²

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,⁴⁹⁵³
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],

⁴⁹⁴⁸PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁴⁹*Atīto visayaṃ tesāṃ dālayin kāmabandhanāṃ*

⁴⁹⁵⁰*patto sambodhim uttamaṃ*

⁴⁹⁵¹lit., "do *pūjā*"

⁴⁹⁵²PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁵³presumably 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 smile⁴⁹⁵⁴ [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,⁴⁹⁵⁵
he will be very powerful.⁴⁹⁵⁶ (15) [5119]⁴⁹⁵⁷

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.⁴⁹⁵⁸ (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]⁴⁹⁵⁹

Having departed from the house
he will be one without a home.
Mastering special knowledges,⁴⁹⁶⁰
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,

⁴⁹⁵⁴or “to laugh”

⁴⁹⁵⁵reading *anūnamattasaṅkappo*, as above, with BJTS for PTS *anunamanasaṅkappo*

⁴⁹⁵⁶*vasavatti bhavissati*.

⁴⁹⁵⁷PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁵⁸*caturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

⁴⁹⁵⁹PTS and BJTS agree in presenting this as a six-footed verse

⁴⁹⁶⁰reading *abhiññāpāragū hutvā* with BJTS for PTS *aviññattipaccayo*, “one whose support is not known”

discarding [my] human body,
I went to Tāvatiṃsa [then]. [5125]⁴⁹⁶¹

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;⁴⁹⁶²
I remembered karma for
[the whole] thirty thousand aeons. (24) [5129]

“Praise to you, O Well-Bred Person!⁴⁹⁶³
Praise to you, Ultimate Person!
Coming in your dispensation,
I've attained the unshaking state. (25) [5130]

In the thirty thousand aeons
since I worshipped⁴⁹⁶⁴ 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]

⁴⁹⁶¹this verse does not appear in PTS

⁴⁹⁶²*orena nāddasaṇ ahaṇ*, following BJTS Sinhala gloss *lamusē no diṭṭimi*

⁴⁹⁶³*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

⁴⁹⁶⁴lit., “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.}⁴⁹⁶⁵ Dhātupūjaka⁴⁹⁶⁶]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped⁴⁹⁶⁷ [that Buddha's] relics. (1) [5135]

In the ninety-four aeons since
I worshipped⁴⁹⁶⁸ [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.

⁴⁹⁶⁵ *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.

⁴⁹⁶⁶ "Relic-Worshipper." This same *apadāna* is repeated below, verbatim, as # {557}, ascribed there to the historical monk Uttara (as "A Different Uttara").

⁴⁹⁶⁷ lit., "did *pūjā*"

⁴⁹⁶⁸ lit., "did *pūjā*"

[484. {487.}⁴⁹⁶⁹ Pulinuppādaka⁴⁹⁷⁰]

On a Himalayan mountain,
 [I'm] Devala the ascetic.
 My meditation walkway there
 was made by non-human beings.⁴⁹⁷¹ (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,⁴⁹⁷²
 they are living in the forest. (3) [5142]

Going out from the hermitage,
 I made a stupa out of sand.
 Assembling various flowers,
 I worshipped⁴⁹⁷³ 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:⁴⁹⁷⁴ (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.”⁴⁹⁷⁵ (6) [5145]

“The Eyeful Ones, Greatly Famed Ones,
 have no views⁴⁹⁷⁶ [and] no magic spells;⁴⁹⁷⁷
 they're the ones I am honoring,
 the Best Buddhas, Greatly Famed Ones.” (7) [5146]

⁴⁹⁶⁹ *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.

⁴⁹⁷⁰ “Sand-Generator”. BTS reads *Pulin*°

⁴⁹⁷¹ reading *amānussehi māpito* with BJTS for PTS *amānussikamāpito* (roughly the same meaning: “non-human-made”)

⁴⁹⁷² *sahakammāni*

⁴⁹⁷³ lit., “did *pūjā*”

⁴⁹⁷⁴ lit., “asked me that meaning”

⁴⁹⁷⁵ reading *no* with BJTS for PTS *me*

⁴⁹⁷⁶ *niddiṭṭhā*

⁴⁹⁷⁷ *no mantapade*

“In what way are they Great Heroes,
Omniscient Ones, Lords of the World?
What do they look like?⁴⁹⁷⁸ What conduct?
In what way are they Greatly Famed?” (8) [5147]

“Buddhas have thirty-two great marks,
and also forty [adult] teeth.⁴⁹⁷⁹
Their eyes with heifer-eyelashes⁴⁹⁸⁰
resemble wild licorice fruits.⁴⁹⁸¹ (9) [5148]

And when those Buddhas are walking,⁴⁹⁸²
they look but a plough’s length ahead.⁴⁹⁸³
They do not have a person’s voice;⁴⁹⁸⁴
their euphonic sound⁴⁹⁸⁵ is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk,
they lift up [one foot at a time],⁴⁹⁸⁶
[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] ways⁴⁹⁸⁷ they cause

⁴⁹⁷⁸ or “what caste are they?,” *kathaṃ vaṇṇa*° (BJTS reads, more correctly, *kathaṃ vaṇṇā*)

⁴⁹⁷⁹ *cattārīsa-ddijāpi ca* (PTS), °*dvijāpi ca* (BJTS), following BJTS Sinh. gloss in understanding *dvija* as “tooth” (“twice born,” hence the adult teeth).

⁴⁹⁸⁰ reading *nettā gopa[k]khumā* with BJTS for PTS *gopamukhā* (“face to face with a cow”)

⁴⁹⁸¹ *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.

⁴⁹⁸² lit., “going”

⁴⁹⁸³ *yugamattaṇ 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

⁴⁹⁸⁴ lit., “there is not to them a person-speaking”

⁴⁹⁸⁵ *sandhisaddo*

⁴⁹⁸⁶ lit., “they go lifting up”

⁴⁹⁸⁷ *chabbikāraṇ* (PTS), *chappakāraṇ* (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,⁴⁹⁸⁸ of Great Fame;
in beauty they are unsurpassed,⁴⁹⁸⁹
the Thus-Gone-Ones, Beyond Measure.” (16) [5155]

All of [my] students, respectful,
[then] expressed [their] thanks for my speech,
and⁴⁹⁹⁰ 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 drifted⁴⁹⁹¹ 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 shaking⁴⁹⁹² like a crocodile;
what will this be the result of?” (21) [5160]

“The Buddha⁴⁹⁹³ 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]

⁴⁹⁸⁸ *atulyā*

⁴⁹⁸⁹ *vaṇṇato anatikkantā*, following BJTS Sinhala gloss: *rūpakāya sampattiyeṇ no ikmavanu häkkō ya*,
“it is not possible to surpass them in good fortune as regards [their] form-bodies.

⁴⁹⁹⁰ reading *ca* with BJTS (and PTS alt.) fr PTS *va*

⁴⁹⁹¹ lit., “are gone”

⁴⁹⁹² reading *salati* with BJTS for PTS *saddati*

⁴⁹⁹³ 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 serious⁴⁹⁹⁴ 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,⁴⁹⁹⁵
they lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,
hands pressed together on [their] heads,
wounded⁴⁹⁹⁶ by the arrows of grief,
come together they lamented. (26) [5165]

While they were wailing [uselessly,]⁴⁹⁹⁷
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 moment⁴⁹⁹⁸ 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

⁴⁹⁹⁴*paramena*, “superior” “best.” BJTS Sinhala gloss: *dāḍi*, “strong”

⁴⁹⁹⁵*kalebaraṇ*, lit., “corpse” or “body”

⁴⁹⁹⁶*pareta*, lit., “overcome by” “afflicted with”

⁴⁹⁹⁷*tesaṇ lālapamānaṇ* (gen. abs. construction). *Lālapati* 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.

⁴⁹⁹⁸BJTS 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]⁴⁹⁹⁹
 In the remaining aeons I
 transmigrated as god or man.⁵⁰⁰⁰
 I've come to know no bad rebirth:
 that's the fruit of generating.⁵⁰⁰¹ (31) [5170]

As in the month of Kattikā,⁵⁰⁰²
 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.⁵⁰⁰³
 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,

⁴⁹⁹⁹PTS 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).

⁵⁰⁰⁰*vokiṇṇo* (BJTS and PTS alt. reads *vokiṇṇaṇ*), lit., "mixed". I follow BJTS in taking the term to refer to a mix of births as a god and births as a human.

⁵⁰⁰¹*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.

⁵⁰⁰²the name of a lunar month, Skt. *Kṛttikā*, BSkt *Karthikā*, Sinh. *il*, corresponding to October-November

⁵⁰⁰³*viriyam me dhurodhayhaṇ yogakkhemādhivāhanaṇ*, 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.}]⁵⁰⁰⁴ Taraṇiya⁵⁰⁰⁵]

Atthadassi, the Blessed One,
the Self-Become One, World-Leader,
the Thus-Gone-One then came up to
the banks of river Vinatā.⁵⁰⁰⁶ (1) [5177]

A water-dwelling⁵⁰⁰⁷ 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,⁵⁰⁰⁸
ever since I reached discretion,⁵⁰⁰⁹
I have not had such happiness
as when his soles [then] touched⁵⁰¹⁰ [my back]. (5) [5181]

After crossing, the Sambuddha,
Atthadassi, the Greatly Famed,

⁵⁰⁰⁴ *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.

⁵⁰⁰⁵ “Ferryman”. Cf. #204, #270, #280 for parallel *apadānas* of monks with this name.

⁵⁰⁰⁶ 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.

⁵⁰⁰⁷ *kacchapo vāriḡocaro*

⁵⁰⁰⁸ *yato sarāmi attānaḡ*, lit., “starting from when I remember myself”

⁵⁰⁰⁹ or “since I reached puberty,” *yato patto ‘smi viññuta*, lit., “starting from when I reached puberty;”

⁵⁰¹⁰ reading *phuṭṭhe pādātale yathā* with BJTS for PTS *yathā pādātale 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:⁵⁰¹¹
when it rains,⁵⁰¹² with proper support,⁵⁰¹³
fruit pleases the cultivator;
so too [within] this Buddha-field,
preached by the Sammāsambuddha:
when it rains,⁵⁰¹⁴ with proper support,
the fruit will be pleasing to me.” (10-11) [5186-5187]

I am one bent on exertion,
calmed,⁵⁰¹⁵ devoid of grounds for rebirth,⁵⁰¹⁶
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]

⁵⁰¹¹*bhaddake*, or “lucky” “fortunate” etc

⁵⁰¹²BJTS *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”

⁵⁰¹³*sammādhāre* (loc. abs. construction)

⁵⁰¹⁴here 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...”

⁵⁰¹⁵*upasanto*

⁵⁰¹⁶*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.}]⁵⁰¹⁷ Dhammaruci⁵⁰¹⁸

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 awaken⁵⁰¹⁹
Great Famed, at the Bodhi tree's roots.⁵⁰²⁰ (3) [5195]

Upatissa⁵⁰²¹ and Kolita⁵⁰²²
will be the [two] chief followers;⁵⁰²³

⁵⁰¹⁷ *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.

⁵⁰¹⁸ “Splendor of the Teaching”.

⁵⁰¹⁹ *bujjhissati*, from the same root as Buddha (lit., “Awakened”)

⁵⁰²⁰ lit., “of an *asattha* tree.” The *asattha* (Skt. *aśvattha*) tree, *ficus religiosa*, is the Bodhi tree of Gotama Buddha (Sinh. *bō gasa*)

⁵⁰²¹ i.e., Sāriputta (*Thera-apadāna* #1)

⁵⁰²² i.e., Mahā-Moggallāna (*Thera-apadāna* #2)

⁵⁰²³ *sāvaka*, “voice-hearers,” accomplished arahant monks

the one whose name is Ānanda
will attend upon this Victor. (4) [5196]

Khemā and Uppalavaṇṇā
will be chief female followers;⁵⁰²⁴
Citta and Ālavaka will
be the chief pious laymen.⁵⁰²⁵ (5) [5197]

Khujjuttarā, Nandamātā
will be chief pious laywomen;⁵⁰²⁶
the Bodhi tree of this Hero
is known as the Aśvattha tree.”⁵⁰²⁷ (6) [5198]

After having heard those words of
the Great Sage, the Unequaled One,⁵⁰²⁸
overjoyed, [both] gods⁵⁰²⁹ and men, are
praising [him], hands pressed together. (7) [5199]

At that time I was a young man,
well-educated, named Megha.⁵⁰³⁰
Having heard [that] best prophesy
for Sumedha, [then] a great sage,
cultivating confidence in
Sumedha, font⁵⁰³¹ of compassion,
[when] that hero renounced the world,⁵⁰³²
I renounced right along with [him]. (8-9) [5200-5201]

Restrained⁵⁰³³ in the monastic rules,⁵⁰³⁴
and [also] in the five senses,
he lived pure, mindful, a hero,
doer of what the Victor taught.⁵⁰³⁵ (10) [5202]

[While] I was living in that way,

⁵⁰²⁴sāvīkā

⁵⁰²⁵upāsakā, devout laymen who observe eight precepts, more monk-like than ordinary Buddhists who observe the five precepts.

⁵⁰²⁶upāsikā

⁵⁰²⁷The *asattha* (Skt. *aśvattha*) tree is *ficus religiosa* (Sinh. *bō gasa*)

⁵⁰²⁸asamassa

⁵⁰²⁹marū, in the more general sense of “gods” (as opposed, I suppose, to the *maruts* of Vedic mythology to which the term most directly applies)

⁵⁰³⁰“Cloud”

⁵⁰³¹āsaya, lit., “abode” “haunt” “support for” “vessel of”

⁵⁰³²or “went forth”

⁵⁰³³saṅgvuto

⁵⁰³⁴lit., “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.

⁵⁰³⁵jinasāsanakārako

I strayed away⁵⁰³⁶ from the good road,
 urged into bad behavior by
 a certain evil friend [of mine]. (11) [5203]

Having been controlled by reason,⁵⁰³⁷
 I fell from the dispensation;⁵⁰³⁸
 afterward, by that bad friend, the
 murder of [my] mother was schemed. (12) [5204]

I did no-interval karma,⁵⁰³⁹
 and I killed with an evil mind;
 I fell from there [right into] hell,⁵⁰⁴⁰
 born in a very cruel [place]. (13) [5205]

Being gone to that woeful state,⁵⁰⁴¹
 I long transmigrated in pain,⁵⁰⁴²
 not seeing the Hero again,
 Sumedha, the Bull among Men. (14) [5206]

In this aeon, in the ocean,
 I was a *timīṅgala* fish.⁵⁰⁴³
 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 Dhammaruṇī [then],
 a loather of every evil.
 Having seen the Lamp of the World,

⁵⁰³⁶or “was lost,” *paridhaṅsito*

⁵⁰³⁷or thinking, *vitakka-vasa-go* (BJTS *vitakka-vasiko*)

⁵⁰³⁸*sāsanato*, lit., “from the dispensation”

⁵⁰³⁹*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).

⁵⁰⁴⁰lit., “into avīci, which is particularly gruesome. See DPPN I:199ff.

⁵⁰⁴¹or “suffering,” *vinīpatagato*

⁵⁰⁴²or “suffering,” *dukkhito*

⁵⁰⁴³of mythical proportions, the largest fish in the sea, maybe even “sea monster”

being [only] seven years old, (18) [5210]

I went to great Jetavana,⁵⁰⁴⁴
[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 Dhammaruci.”
After that I told the Buddha
[how my] past karma had progressed: (20) [5212]

Very long, marked with hundreds of good deeds,⁵⁰⁴⁵
conditions [then] gradually⁵⁰⁴⁶ purified.
Today I am looking closely indeed,
I am seeing your body without compare. (21) [5213]⁵⁰⁴⁷

Very long, darkness is destroyed by it.⁵⁰⁴⁸
Through guarding⁵⁰⁴⁹ purity, the stream⁵⁰⁵⁰ 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]

⁵⁰⁴⁴the “Jeta Grove” in which Anāthapiṇḍika built the famous hermitage for the Buddha, the location of many of the *suttas*.

⁵⁰⁴⁵lit., “merits,” °*puñña*°

⁵⁰⁴⁶reading *patipubbena* with BJTS for PTS *patipubbe na* (“in the past, not...”)

⁵⁰⁴⁷PTS 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 *haṇ*). I have translated accordingly.

⁵⁰⁴⁸reading *tayā* with BJTS (and PTS alts.) for PTS *mayā* (“by me”)

⁵⁰⁴⁹*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?

⁵⁰⁵⁰or 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.}⁵⁰⁵¹ Sālamaṇḍapiya⁵⁰⁵²]

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.⁵⁰⁵³

⁵⁰⁵¹*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.

⁵⁰⁵²"*Sal*-Pavilion-er"

⁵⁰⁵³lit., "from *samādhi*"

Looking but a plough's length ahead,⁵⁰⁵⁴
the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower
of Piyadassi, the Teacher,
with one hundred thousand masters,⁵⁰⁵⁵
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.⁵⁰⁵⁶ (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 karma⁵⁰⁵⁷ to ripen.
In the world of gods or men
there is not [found] sufficient space. (13) [5231]

When [this] good-karma⁵⁰⁵⁸ 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,⁵⁰⁵⁹
being [there] he'll be delighted

⁵⁰⁵⁴*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

⁵⁰⁵⁵i.e., arahants

⁵⁰⁵⁶*sitaṇ pātukarī jino*

⁵⁰⁵⁷*puñña*, lit., “merit”

⁵⁰⁵⁸*puñña-kamma*^o, lit., “meritorious-karma”

⁵⁰⁵⁹*puñña-kamma*^o, 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 many⁵⁰⁶⁰ [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,⁵⁰⁶¹
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,⁵⁰⁶²
[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

⁵⁰⁶⁰*gandhagandhī*, taking the repetition as intensifying, but this could also be translated "perfumes and incense" or "scents and incense"

⁵⁰⁶¹reading *sammataḷa*° (BJTS) for *samatāḷa*° (PTS).

⁵⁰⁶²lit., "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.⁵⁰⁶³ (25) [5243]

This is the final time for me;
[my] last rebirth is proceeding.⁵⁰⁶⁴
Even here a *sal* canopy
exists [for me] all of the time. (26)⁵⁰⁶⁵

Having pleased [him], the Sage So Great,
Gotama, Bull of the Śākya,
I've attained the unshaking state,
beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons
since I worshipped⁵⁰⁶⁶ 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:

⁵⁰⁶³BJTS reads *hessati sabbakālikaṃ* ("it will be all the time" "exists [for me] all the time"), a foot which PTS includes in the following verse, absent from BJTS

⁵⁰⁶⁴*carimo vattate bhavo*

⁵⁰⁶⁵This verse does not appear in BJTS

⁵⁰⁶⁶lit., "did *pūjā*"

Naḷamālī, Maṇidada,
 Ukkāsatika, Vījanī,
 Kummāsa and Kusatṭha [too],
 also Giripunnāgiya,
 Vallikāra,⁵⁰⁶⁷ Pānadhida
 [and] then Pulīnacaṅkama:
 five and ninety are the verses
 that are counted by those who know.

The Paṅsukūla Chapter, the Forty-Ninth

Kiṅkhanipupphiya⁵⁰⁶⁸ Chapter, the Fiftieth

[488. {491.}]⁵⁰⁶⁹ Tīṅkiṅkhanipupphiya⁵⁰⁷⁰

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*⁵⁰⁷¹ flowers,
 I offered [them to the Buddha].
 Having worshipped⁵⁰⁷² 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.

⁵⁰⁶⁷PTS reads *valliṅkara*, I follow BJTS here

⁵⁰⁶⁸BJTS reads *Tikiṅkaṇipupphiya*

⁵⁰⁶⁹*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.

⁵⁰⁷⁰"Three *kiṅkhani* Flower-er." BJTS reads *Tikiṅkaṇipupphiya*. Cf. #498, ascribed to a monk with the same name

⁵⁰⁷¹BJTS reads *kiṅkaṇi*°

⁵⁰⁷²lit., "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 Tīṇikiṅkhanipupphiya⁵⁰⁷³ Thera spoke these verses.
The legend of Tīṇikiṅkhanipupphiya⁵⁰⁷⁴ Thera is finished.

[489. {492.}]⁵⁰⁷⁵ Paṅsukūlapūjaka⁵⁰⁷⁶

In the Himalayan region,
there's a mountain named Udaka.⁵⁰⁷⁷
There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁵⁰⁷⁸ (1) [5256]

Plucking three *kiṅkhani*⁵⁰⁷⁹ 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

⁵⁰⁷³“BJTS reads *Tikiṅkaṇipupphiya*.”

⁵⁰⁷⁴BJTS reads *Tikiṅkaṇipupphiya*.

⁵⁰⁷⁵*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.

⁵⁰⁷⁶“Rag-Robe Worshipper”

⁵⁰⁷⁷“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

⁵⁰⁷⁸I 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.

⁵⁰⁷⁹here 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 Paṅsukūlapūjaka Thera spoke these verses.

The legend of Paṅsukūlapūjaka Thera is finished.

[490. {493.}]⁵⁰⁸⁰ Korāṇḍapupphiya⁵⁰⁸¹

I was then a forest-worker,⁵⁰⁸²
as were⁵⁰⁸³ father and grandfathers.⁵⁰⁸⁴
[Earning] my living killing beasts,⁵⁰⁸⁵
no wholesomeness⁵⁰⁸⁶ exists for me. (1) [5263]

In the area where I lived,
Tissa, Chief Leader of the World,

⁵⁰⁸⁰*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.

⁵⁰⁸¹“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.

⁵⁰⁸²BJTS gloss: a hunter

⁵⁰⁸³lit., “by means of,” “through”. We might say “by birth” or “in the family business”

⁵⁰⁸⁴BJTS reads *pitumātumaten' ahaṃ* (“with the consent of father and mother”) for PTS *pitupetāma-hen' ahaṃ*. 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.

⁵⁰⁸⁵reading BJTS *pasumārena* (lit., “by” or “through” killing wild animals) for PTS *pararuhirena* (“through the blood of others”)

⁵⁰⁸⁶*kusalaṃ*

Eyeful One, compassionately
showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet
of the Teacher known as⁵⁰⁸⁷ Tissa,
happy, [and] with a happy heart,
I pleased my heart [about his] feet. (3) [5265]

Seeing a *korāṇḍa*⁵⁰⁸⁸ in bloom,
foot-drinker growing in the earth,⁵⁰⁸⁹
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 have⁵⁰⁹⁰ *korāṇḍa*-colored skin;
I'm radiantly beautiful.⁵⁰⁹¹ (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 worshipping⁵⁰⁹² 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,

⁵⁰⁸⁷lit., "named"

⁵⁰⁸⁸Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

⁵⁰⁸⁹this 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".

⁵⁰⁹⁰lit., "I am [one who has]"

⁵⁰⁹¹*sappabhāso*, "a shining beauty"

⁵⁰⁹²lit., "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.}⁵⁰⁹³ Kiṅsukapupphiya⁵⁰⁹⁴]

Seeing a pulas tree⁵⁰⁹⁵ 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 Kiṅsukapupphiya Thera spoke these verses.

⁵⁰⁹³ *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.

⁵⁰⁹⁴ "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).

⁵⁰⁹⁵ *kiṅsuka*; the *kiṅsuka* ("what is it" "strange") tree is *Butea frondosa*, Sinh. *kāla* or *gaskāla*, *ātkaṅ*, *pulāṣa*; Engl. pulas tree. It yields gum and beautiful flowers.

The legend of Kiṅṣukapupphiya Thera is finished.

[492. {495.}⁵⁰⁹⁶ Upaḍḍhadussadāyaka⁵⁰⁹⁷]

Named Sujāta, the follower
of Padumuttara Buddha,⁵⁰⁹⁸
searching for a robe made of rags,
is always⁵⁰⁹⁹ going⁵¹⁰⁰ [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.⁵¹⁰¹ (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]

⁵⁰⁹⁶ *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.

⁵⁰⁹⁷ "Half-Cloth Offerer"

⁵⁰⁹⁸ lit., "Blessed One"

⁵⁰⁹⁹ BJTS reads *tadā*, "then"

⁵¹⁰⁰ BJTS reads *caratī* with the same meaning

⁵¹⁰¹ *akutobhaya*, 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.}]⁵¹⁰² Ghatamaṇḍadāyaka⁵¹⁰³]

Seeing the Blessed One, Well-Thought,⁵¹⁰⁴
the World's Best One, the Bull of Men,
entered into the great forest,
tormented by internal pain,⁵¹⁰⁵
bringing pleasure to [my own] heart,
I presented cream from some ghee.⁵¹⁰⁶ (1) [5289]⁵¹⁰⁷

From doing and heaping [that] up,⁵¹⁰⁸
the river [named] Bhāgīrathī,⁵¹⁰⁹
[and] even the four great oceans
are supplying [ghee-]cream to me. (2) [5290]

And even this [whole] awful earth,
beyond measure, beyond counting,

⁵¹⁰² *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.

⁵¹⁰³ "Cream-of-Ghee Donor." This *apadāna* is included verbatim above, with the same name, as #423 {426}.

⁵¹⁰⁴ *sucintitaṇ*

⁵¹⁰⁵ *vātābādheṇa*, "a disease of the wind," one of the three humors in classical Indian (including Buddhist) medical traditions.

⁵¹⁰⁶ *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.

⁵¹⁰⁷ PTS and BJTS agree in presenting this as a six-footed verse.

⁵¹⁰⁸ *katattā ācitattā ca*, lit., "because of the doing, and because of the heaping up [of that karma]"

⁵¹⁰⁹ this is the BJTS spelling; PTS gives *Bhāgīrasī*

discerning what I am thinking,
turns into honey and sugar.⁵¹¹⁰ (3) [5291]

These trees on [all] four continents,
foot-drinkers growing in the earth,⁵¹¹¹
discerning what I am thinking,
turn into⁵¹¹² 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]⁵¹¹³

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.

⁵¹¹⁰*bhavate madhusakkarā*

⁵¹¹¹this foot consists of two different words for "tree": *dharanī-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".

⁵¹¹²*bhavanti*, become

⁵¹¹³PTS and BJTS agree in presenting this as a six-footed verse.

[494. {497.}⁵¹¹⁴ Udakadāyaka⁵¹¹⁵]

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 road⁵¹¹⁶
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.

⁵¹¹⁴*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.

⁵¹¹⁵"Water Donor." See #206, above, for a (different) *apadāna* ascribed to a monk with this same name.

⁵¹¹⁶*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.}]⁵¹¹⁷ Puḷinathūpiya⁵¹¹⁸]

In the Himalayan region,
there's a mountain named Samaṅga.⁵¹¹⁹
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 thousand⁵¹²⁰ students [back then]
are worshipping⁵¹²¹ me [in that place]. (2) [5305]

Being off in solitude [then,]
I contemplated [in this way]:
“All of the people worship⁵¹²² 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.⁵¹²³ (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,

⁵¹¹⁷Apadāna 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.

⁵¹¹⁸“Sand-Stupa-er.” BJTS reads *Pulina*°

⁵¹¹⁹BJTS reads *Yamako*

⁵¹²⁰reading *catuddasasahassāni* with BJTS (and PTS alt.) for PTS *catuddasaṅ saḥassānaṅ* (“of fourteenth thousand”)

⁵¹²¹*paricaranti*

⁵¹²²lit., “do *pūjā*”

⁵¹²³*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]⁵¹²⁴ with⁵¹²⁵ three thousand
gold-colored *kinḅhani*⁵¹²⁶ 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 produced⁵¹²⁷ [or]
pre-occupations with the house,⁵¹²⁸
I recall [that] well-made⁵¹²⁹ stupa,
and always look at [them like this]: (12) [5315]

“Living⁵¹³⁰ having depended on
the Meaning-Conveyor,⁵¹³¹ the Guide,⁵¹³²
it’s not appropriate for you
to live with⁵¹³³ defilements, Good Sir.⁵¹³⁴ (13) [5316]

When I bend down at the stupa,
then respect arises in me;
I drive out bad reflections⁵¹³⁵ like
an elephant pained⁵¹³⁶ by the goad. (14) [5317]

⁵¹²⁴lit., “I did *pūjā* [to it]”

⁵¹²⁵lit., “of”

⁵¹²⁶BJTS reads *kinḅani*°

⁵¹²⁷reading *jāyanti* with BJTS for PTS *jhāyanti* (“are meditating”)

⁵¹²⁸*vitakkā gēhanissitā*, lit., “initial reflections connected with the house,” i.e., domestic concerns, perseverance about things of the lay world; BJTS Sinh. gloss is *kāmaniḅsrita* (“connected with lust/sense-pleasures”)

⁵¹²⁹BJTS (and PTS alt.) read *sugataḅ* (“the Well-Gone-One”) for PTS *sukataḅ*. BJTS Sinhala gloss then treats it adjectivally, *sarvajñastupaya* (“the stupa of the Omniscient One”)

⁵¹³⁰*viḅaram*, fr. *viḅarati*.

⁵¹³¹*sāttavāḅaḅ*

⁵¹³²*vināyakaḅ*

⁵¹³³*saḅvaseyyāsi*, lit., “were you to live with” or “that you should live with”

⁵¹³⁴*mārisa*, BJTS glosses *nidukāḅeni* (“O you without suffering”)

⁵¹³⁵reading *kuvitakke* (pl.) with BJTS for PTS *kuvitakaḅ* (sing., “bad reflection” or, following the translation in the preceding verse, “bad pre-occupation”)

⁵¹³⁶BJTS reads *tuttāḅḅito*, the more correct (acc. to RD) spelling of PTS °*addito*

The King of Death⁵¹³⁷ [then] trampled me,
conducting [my] life⁵¹³⁸ in that way.
Passing away⁵¹³⁹ [right] on the spot,
I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan,⁵¹⁴⁰
I was born among the thirty.⁵¹⁴¹
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*⁵¹⁴² flowers.
Twenty-two thousand [people are]
waiting on me in [every] life. (18) [5321]

Due to worshipping⁵¹⁴³ the stupa,
I am not soiled with dirt and dust;⁵¹⁴⁴
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 of⁵¹⁴⁵ sand,
I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distinguished]
by a person seeking the pith,⁵¹⁴⁶
who desires to do wholesome deeds;
[his] practice is [thus] accomplished.⁵¹⁴⁷ (21) [5324]

Just as a person with great strength

⁵¹³⁷*maccurājā* = Māra

⁵¹³⁸*ṅharamānaṃ maṃ*

⁵¹³⁹*kālakato santo*, lit., "being passed away"

⁵¹⁴⁰*yavatāyuy*, lit., "for as long as the lifespan [in the Brahmā world]," which is very extensive

⁵¹⁴¹i.e., the thirty[-three] gods, in Tāvatiṃsa heaven

⁵¹⁴²BJTS reads *kiṅkaṇi*

⁵¹⁴³*pariṇattā*

⁵¹⁴⁴lit., "dirt and dust are not smeared [on me]"

⁵¹⁴⁵lit., "in"

⁵¹⁴⁶reading *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.

⁵¹⁴⁷reading *sādhaka* with BJTS for PTS *sārikā* (= "pithy"? PTS alt. are *sāraṇā* ["remembered"] and *sārakā* ["pithy"])

is able to cross a river,⁵¹⁴⁸
 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,⁵¹⁴⁹
 depending on [that] karma done,
 I crossed over re-becoming.⁵¹⁵⁰ (24) [5327]

When [my] last rebirth was attained,
 incited by [my] wholesome roots,
 I am reborn in Śrāvastī,⁵¹⁵¹
 in a wealthy [clan] with big halls.⁵¹⁵² (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 bark⁵¹⁵³ from the Bodhi [tree]
 they built a stupa [made of] gold.
 They're praising it evening and morn,
 face to face with the Śākya's Son. (27) [5330]

They passed three watches of the night,
 praising the Buddha's appearance,
 outside⁵¹⁵⁴ the stupa made of gold,
 on a day when the moon was full.⁵¹⁵⁵ (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]

The Twenty-Second Recitation Portion

⁵¹⁴⁸or "flood," *aṇṇavaṇ*

⁵¹⁴⁹reading *thokakaṇ ca yaṃ* with BJTS for PTS *thokakañcanaṇ* ("a little gold")

⁵¹⁵⁰*saṅsāraṇ*, frequently described as "an ocean"

⁵¹⁵¹lit., "in the city, Śrāvastī,"

⁵¹⁵²*mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")

⁵¹⁵³or a sprout: *papaṭikaṇ*

⁵¹⁵⁴*vinīharuṇ*, lit., "they went out of," "they threw away". BJTS Sinhala gloss *bāhāraṭa gat ha*

⁵¹⁵⁵lit., "on an *uposatha* day"

Searching for him, the [Great] Hero,
I saw the *Dhamma's* general.⁵¹⁵⁶
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's⁵¹⁵⁷ dispensation. (32) [5336]⁵¹⁵⁸
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.⁵¹⁵⁹ (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 Puḷinathūpiya⁵¹⁶⁰ Thera spoke these verses.

The legend of Puḷinathūpiya⁵¹⁶¹ Thera is finished.

⁵¹⁵⁶ *dharmasenāpat'*, i.e., Sāriputta. Cf. *Sāriputta-apadāna* (#1), v. 210, v. 229 (= [349], [368]) and *Upāli-apadāna* (#6), v. 99 (= [544])

⁵¹⁵⁷ lit., "in the Śākya's Son's"

⁵¹⁵⁸ BJTS jumps from [5334] to [5336] here, inadvertently (I assume) omitting [5335] from its numbering.

⁵¹⁵⁹ BJTS reads *soṇṇapuphass'idam 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])

⁵¹⁶⁰ BJTS reads *Pulina*°

⁵¹⁶¹ BJTS reads *Pulina*°

[496. {499.}]⁵¹⁶² Naḷakuṭīkadāyaka⁵¹⁶³

In the Himalayan region,
there's a mountain named Bhārika.⁵¹⁶⁴
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,⁵¹⁶⁵
I would live [there where I'm] wishing,
in the Buddha's⁵¹⁶⁶ dispensation. (7) [5347]

In the thirty-one aeons since

⁵¹⁶²Apadāna 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.

⁵¹⁶³"Little Reed Hut Donor"

⁵¹⁶⁴BJTS 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.

⁵¹⁶⁵reading *sabbākāravārūpamaṃ* with BJTS (and PTS alt.) for PTS *sabbāgarāvarūpamaṃ* ("excellent metaphor for all houses"); BJTS Sinhala gloss *siyalu ākārayen utum upamā āti dharma-nāmāti prasādayṭa nāgī*

⁵¹⁶⁶lit., "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 Naḷakuṭīkadāyaka Thera spoke these verses.

The legend of Naḷakuṭīkadāyaka Thera is finished.

[497. {500.}⁵¹⁶⁷ Piyālaphaladāyaka⁵¹⁶⁸]

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]

⁵¹⁶⁷*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.

⁵¹⁶⁸"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:

Kiṅkhani⁵¹⁶⁹ and Paṅsukūla,
Koraṇḍapupphi,⁵¹⁷⁰ Kiṅsuka,
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.⁵¹⁷¹

Then there is the Summary of Chapters:

Metteyya Chapter, Bhaddāli,⁵¹⁷²
and Sakiṅsamajjaka too;
one chapter [called] Vibheṭakī,
Jagatī, Sālapupphiya,
Naḷamāla, Paṅsukūla,
and thus⁵¹⁷³ Kiṅkhanipupphiya.⁵¹⁷⁴
There are eighty-two verses [here]
and also fourteen hundred [more].

⁵¹⁶⁹BJTS reads *kiṅkaṇi*

⁵¹⁷⁰BJTS reads *koraṇḍamatha*, “and then Koraṇḍ”

⁵¹⁷¹BJTS places this line before, rather than after the summary.

⁵¹⁷²this is the BJTS reading for PTS “Metteyya, Bhaddāli Chapter”

⁵¹⁷³reading *tathā* with BJTS (and PTS alts.) for PTS *tadā* (“then” “back then” “at that time”)

⁵¹⁷⁴BJTS reads *kiṅkaṇi*

The Ten Chapters⁵¹⁷⁵ called Metteyya.⁵¹⁷⁶

The Fifth Hundred⁵¹⁷⁷ is finished.⁵¹⁷⁸

Kaṇikāra Chapter, the Fifty-First

[498. {501.}⁵¹⁷⁹ Tīṇikaṇikārapupphiya⁵¹⁸⁰]

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,⁵¹⁸¹
sat down, the Ultimate Person. (2) [5360]

I was a sorcerer⁵¹⁸² 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,⁵¹⁸³
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,⁵¹⁸⁴
with the color of a reed-fire.⁵¹⁸⁵
Seeing [that], I pleased [my own] heart. (5) [5362]

⁵¹⁷⁵*vaggadasakaṃ*

⁵¹⁷⁶not in PTS

⁵¹⁷⁷*sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred stories.

⁵¹⁷⁸not in PTS

⁵¹⁷⁹*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.

⁵¹⁸⁰“Three Kaṇikāra Flowers-er.” With minor changes noted there, this same *apadāna* appears below as # {556}, ascribed to the historical monk Uttara.

⁵¹⁸¹lit “crouching with his legs crossed”

⁵¹⁸²*vijjādhara*, “spell-knower”

⁵¹⁸³i.e., when it is full, *puṇṇamāse va candimā*

⁵¹⁸⁴reading *buddharaṃsī vidhāvare* with BJTS for PTS *Buddharaṃs' ābhidhāvare*

⁵¹⁸⁵lit., “similar to the color of a reed-fire”

Wandering, I saw a flower,
a dinner-plate⁵¹⁸⁶ with divine scent.
Carrying three [of those] flowers
I offered⁵¹⁸⁷ [them] to the Buddha.⁵¹⁸⁸ (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."⁵¹⁸⁹
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁵¹⁹⁰ cent-*bheṇḍu*⁵¹⁹¹ [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 wish⁵¹⁹² if I should wish. (11) [5368]

And there was an expensive bed,
which had an assembled⁵¹⁹³ mattress,

⁵¹⁸⁶*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.

⁵¹⁸⁷lit., "did *pūjā*"

⁵¹⁸⁸lit. "to the Best Buddha"

⁵¹⁸⁹*kaṇikārīti nāyati*

⁵¹⁹⁰here 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?]." .

⁵¹⁹¹following 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.

⁵¹⁹²*yenichakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁵¹⁹³*vikuti*^o; I take this to evoke a mattress (*tūlikā*^o) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

with a wool blanket⁵¹⁹⁴ 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 flowers⁵¹⁹⁵ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁵¹⁹⁶ (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,⁵¹⁹⁷
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,⁵¹⁹⁸
together with troops of women
I rejoice in [my] great mansion.⁵¹⁹⁹ (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]⁵²⁰⁰

Transmigrating from birth to birth,
I receive many possessions.
I have no lack of possessions:
that's the fruit of Buddha-*pūjā*. (19) [5376]

⁵¹⁹⁴reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁵¹⁹⁵lit., "on a flower"

⁵¹⁹⁶or perhaps flowers? Or both, i.e. trees in bloom?

⁵¹⁹⁷*khīḍḍāratiyā*

⁵¹⁹⁸*tidase*, i.e., in Tāvatiṃsa heaven

⁵¹⁹⁹*vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁵²⁰⁰PTS 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,
pure⁵²⁰¹ 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 honor⁵²⁰²
[and] I have very lofty fame,
always in the majority,⁵²⁰³
my retinue has no factions.
I'm the best of [my] relatives:
that's the fruit of Buddha-*pūjā*. (27) [5384]⁵²⁰⁴

I'm not aware of⁵²⁰⁵ cold [nor] heat,

⁵²⁰¹*nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁵²⁰²lit., "*pūjā*"

⁵²⁰³*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁵²⁰⁴PTS and BJTS agree in presenting this as a six-footed verse

⁵²⁰⁵or "I do not know," *na jānāmi*

[and] burning fever⁵²⁰⁶ 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,⁵²⁰⁷
in a wealthy [clan] with big halls.⁵²⁰⁸ (30) [5387]

Giving up the five sense pleasures,⁵²⁰⁹
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.⁵²¹⁰
Special knowledges perfected:
that's the fruit of Buddha-*pūjā*. (33) [5390]

Analytical modes attained,
skilled in the magical powers,⁵²¹¹
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. (34) [5391]

In the thirty thousand aeons
since I worshipped⁵²¹² the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5392]

⁵²⁰⁶*pariḷāho*

⁵²⁰⁷lit., “in the city, Śrāvasti,”

⁵²⁰⁸*mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, “very wealthy” or “very influential”)

⁵²⁰⁹*pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

⁵²¹⁰*samādhikusalo ahaṇ*

⁵²¹¹*iddhipādesu kovido*

⁵²¹²lit., “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.}]⁵²¹³ Ekapattadāyaka⁵²¹⁴]

In the city, Hamsavatī,
I was a potter [at that time].
I saw the Buddha, Stainless One,
the Flood-Crosser, Undefined One. (1) [5396]

I gave to [him,] the Best Buddha,
a well-fashioned bowl made of clay.
Giving [that] bowl to the Buddha,⁵²¹⁵
the Honest One,⁵²¹⁶ the Neutral One, (2) [5397]

being reborn in existence,
I'm receiving plates⁵²¹⁷ made of gold,
and flat bowls⁵²¹⁸ made of silver, gold,
and also [some] made out of gems; (3) [5398]

I'm enjoying [all these] dishes:⁵²¹⁹
that is the fruit of good⁵²²⁰ karma.

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 "One Bowl Donor"

⁵²¹⁵ lit., "the Blessed One"

⁵²¹⁶ *ujubhūṭassa*

⁵²¹⁷ *thāle*

⁵²¹⁸ *taṭṭake*, bowls for eating food, flat bowls, porringers, salvers

⁵²¹⁹ *pāṭiyo*, fr. *pāṭi*, the f. of *patta* (Skt. *pātra*, *pātri*)

⁵²²⁰ lit., "meritorious"

I am [the owner of]⁵²²¹ bowls made
for the famous and the wealthy. (4) [5399]

As with a seed which is planted,
in a field which is bountiful.⁵²²²
when it rains,⁵²²³ with proper support,⁵²²⁴
fruit pleases the cultivator;
so too is this bowl-donation,
[well-]planted in the Buddha-field:
when it rains the joy-bringing [rain,]⁵²²⁵
the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —
even the Assemblies⁵²²⁶ and groups⁵²²⁷ —
the Buddha-field has no equal,⁵²²⁸
giving [great] happiness⁵²²⁹ to all.⁵²³⁰ (7) [5402]

Praise to you, O Well-Bred Person!⁵²³¹
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]

⁵²²¹following BJTS Sinh. gloss: *pātra (himi) vuyem vemi*

⁵²²²*bhaddake*, or “lucky” “fortunate” etc

⁵²²³PTS *paveccante*, BJTS *pavacchante* (cf. *paveccante*, the reading in [5004] below, cf. also *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = “give, bestow,” PSI “[rainwater] falls down”)

⁵²²⁴*sammādhāre* (loc. abs. construction)

⁵²²⁵both PTS and BJTS read *pitidhāre pavassante*

⁵²²⁶*saṅghāpi*

⁵²²⁷*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

⁵²²⁸*buddhakhettasamo n'atthi*, lit., “there is not an equal to the Buddha-field”

⁵²²⁹reading *sukhado sabbapāṇinaṃ* with BJTS for PTS *sukhadānattha pāṇinaṃ* (“place of giving happiness [in the voc.?] to beings”)

⁵²³⁰lit., “to all living beings” “to all that breathe”

⁵²³¹*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “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.}⁵²³² Kāsumāriphaladāyaka⁵²³³]

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.⁵²³⁴ (1) [5408]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*⁵²³⁵ 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]

⁵²³²*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.

⁵²³³"Kāsumāri (Sinh. *āt dāmaṭa*) 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)

⁵²³⁴*kaṇṇikāra*, *kaṇṇikāra* = 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.

⁵²³⁵*kāsumāri* (Skt. *kāsmarī*) is a small timber tree, *Gmelina arborea* (*Verb.*), which is called *āt dēmaṭa* 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.}⁵²³⁶ **Avataphaliya**⁵²³⁷]

The Blessed One, Hundred-Rayed One,⁵²³⁸
 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.

⁵²³⁶ *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.

⁵²³⁷ 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 *Avanṭaphaladāyaka-apadāna*, as #378 [381], and titled *Avanṭaphaliya*^o (there PTS *Avataphaliya*^o), 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 *Tālapaliya*. 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 colophon title here, not only that its own alt. S-1 reads *Avanṭa*^o but also "The following *apadāna* is missing in G., and the Thera's name is attached to this *apadāna**."

⁵²³⁸ *satarāṇsi*, 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.}⁵²³⁹ Pārāphaliya⁵²⁴⁰]

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*-fruit⁵²⁴¹ 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.

⁵²³⁹*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.

⁵²⁴⁰"*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!)

⁵²⁴¹BJTS 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 Pārāphaliya⁵²⁴² Thera spoke these verses.

The legend of Pārāphaliya⁵²⁴³ Thera is finished.

[503. {506.}]⁵²⁴⁴ Mātuluṅgaphaladāyaka⁵²⁴⁵

I saw the Leader of the World,
shining like a dinner-plate tree,⁵²⁴⁶
like the moon on the fifteenth day,⁵²⁴⁷
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,⁵²⁴⁸ 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.

⁵²⁴²BJTS reads *Vāra*°

⁵²⁴³BJTS reads *Vāra*°

⁵²⁴⁴*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.

⁵²⁴⁵“Citron Fruit Donor”

⁵²⁴⁶*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.

⁵²⁴⁷i.e., when it is full, *puṇṇamāse va candimā*

⁵²⁴⁸*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.}⁵²⁴⁹ Ajelaphaladāyaka⁵²⁵⁰]

The Sambuddha named Ajjuna⁵²⁵¹
lived in the Himalayas then,
he Endowed with Good Behavior,
Skilled in Meditation,⁵²⁵² the Sage. (1) [5431]

Taking a water-jug's worth⁵²⁵³ of
ajela,⁵²⁵⁴ *jīvajīvaka*,
[and] taking umbrella-leaves [too],⁵²⁵⁵
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.

⁵²⁴⁹*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.

⁵²⁵⁰"Ajela-Fruit Donor." BJTS reads *ageliphala*°.

⁵²⁵¹Arjuna

⁵²⁵²lit., "skilled in *samādhis*"

⁵²⁵³or "as large as an elephant's frontal lobe:" *kumbhamattaṅ*

⁵²⁵⁴BJTS reads *ajeliṃ*

⁵²⁵⁵or, "umbrella-leaf" (plant). Both BJTS and PTS place *ajela* or *ajeli* in apposition to *jīvajīvakaṅ*, which elsewhere in the text refers to a type of jak fruit, and to a type of pheasant, as well as to *chattapaṇṇaṅ* ("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 Ajelaphaladāyaka⁵²⁵⁶ Thera spoke these verses.

The legend of Ajelaphaladāyaka⁵²⁵⁷ Thera is finished.

[505. {508.}]⁵²⁵⁸ Amorphaliya⁵²⁵⁹

I gave a fruit [called] *amora*⁵²⁶⁰
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]

⁵²⁵⁶BJTS reads *ageliphala*°.

⁵²⁵⁷BJTS reads *ageliphala*°.

⁵²⁵⁸*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.

⁵²⁵⁹"*Amora*-Fruit Donor." BJTS reads *amodaphala*°. The same *apadāna* is presented below as #509 {512} with the slight difference that the name of the fruit in v. 1, and hence of the donor, is *kapittha*/*Kapitthaphaladāyaka* rather than *amora*/*Amorphaliya*

⁵²⁶⁰BJTS 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 Amorphaliya⁵²⁶¹ Thera spoke these verses.

The legend of Amorphaliya⁵²⁶² Thera is finished.

[506. {509.}]⁵²⁶³ Tālaphaliya⁵²⁶⁴]

The Blessed One, Hundred-Rayed One,⁵²⁶⁵
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,

⁵²⁶¹BJTS reads *amodaphala*°.

⁵²⁶²BJTS reads *amodaphala*°.

⁵²⁶³*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.

⁵²⁶⁴"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.

⁵²⁶⁵*satarajsi*, 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.}⁵²⁶⁶ Nāḷikeradāyaka⁵²⁶⁷]

In the city, Bandhumatī,
I worked in a hermitage then.⁵²⁶⁸
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.⁵²⁶⁹ (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.⁵²⁷⁰
Special knowledges perfected:
that is the fruit of giving fruit. (6) [5453]

⁵²⁶⁶*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.

⁵²⁶⁷"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"

⁵²⁶⁸*ārāmiko*, lit., "hermitage attendant" or "hermitage dweller"

⁵²⁶⁹lit., "from where to there" (*yahiṇ tahiṇ*, PTS) or "from there to there" (*tahiṇ tahiṇ*, BJTS and PTS alt.)

⁵²⁷⁰*samādhikusalo ahaṇ*

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,
Pāra⁵²⁷¹ and Mātuluṅga [too],
Ajela, also Amora,⁵²⁷²
Tāla and thus Nāḷikera:
the verses that are counted here
[number just] one hundred verses,
avoiding [any] less or more.⁵²⁷³

The Kaṇikāra Chapter, the Fifty-First⁵²⁷⁴

⁵²⁷¹BJTS reads *Vārañca*, "Vāra"

⁵²⁷²BJTS read *Amodam eva*, "also Amoda"

⁵²⁷³*ūnādhika-vivajjitam*. BJTS Sinhala gloss adds an asterisked note: "here there are seen 99 verses"

⁵²⁷⁴BJTS places this line before, rather than after the summary.

Kureñjiyaphaladāyaka⁵²⁷⁵ Chapter, the Fifty-Second

[508. {511.}]⁵²⁷⁶ Kureñjiyaphaladāyaka⁵²⁷⁷

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*⁵²⁷⁸ 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 Kureñjiyaphaladāyaka⁵²⁷⁹ Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka⁵²⁸⁰ Thera is finished.

⁵²⁷⁵BJTS reads simply *Phaladāyaka*°

⁵²⁷⁶*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.

⁵²⁷⁷"*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.

⁵²⁷⁸BJTS reads *kurañjiyaphalaṃ*

⁵²⁷⁹BJTS reads *Kurañjiya*°

⁵²⁸⁰BJTS reads *Kurañjiya*°

[509. {512.}⁵²⁸¹ Kapitthaphaladāyaka⁵²⁸²]

I gave a fruit [called] wood-apple⁵²⁸³
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.}⁵²⁸⁴ Kosumbhaphaliya⁵²⁸⁵]

I gave a margosa⁵²⁸⁶ [fruit] to
the Golden-Colored Sambuddha,

⁵²⁸¹*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.

⁵²⁸²“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 (*Amorphaliya*) varies accordingly.

⁵²⁸³*kapitthā*, *Feronia elephantum*, Sinh. *divul*, *givul*

⁵²⁸⁴*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.

⁵²⁸⁵“Kosumba (PTS *Kosumba*) Fruit-er”. PTS gets the spelling right in v. 1.

⁵²⁸⁶*kosumbhaṇ*, 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 Kosumbhaphaliya⁵²⁸⁷ Thera spoke these verses.
The legend of Kosumbhaphaliya⁵²⁸⁸ Thera is finished.

[511. {514.}]⁵²⁸⁹ **Ketapupphiya**⁵²⁹⁰

The Ultimate Person dwelt on
the banks of Vinatā⁵²⁹¹ River.
I saw the Buddha, Stainless One,
the Calm One,⁵²⁹² Very Composed One.⁵²⁹³ (1) [5473]

Happy, with pleasure in [my] heart,
I [then] worshipped⁵²⁹⁴ the Best Buddha

⁵²⁸⁷PTS reads *Kosumba*°

⁵²⁸⁸PTS reads *Kosumba*°

⁵²⁸⁹*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.

⁵²⁹⁰“Screw-pine Flower-er”

⁵²⁹¹the 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

⁵²⁹²*ekaggaṇ*

⁵²⁹³*susamāhitaṇ*

⁵²⁹⁴lit., “did *pūjā*”

with a flower of the screw-pine,⁵²⁹⁵
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.}⁵²⁹⁶ Nāgapupphiya⁵²⁹⁷]

I gave an ironwood⁵²⁹⁸ 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]

⁵²⁹⁵*ketakassa*, Pandanus odoratissima, Sinhala *vātakē* or *vātakeyiyā*.

⁵²⁹⁶*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.

⁵²⁹⁷"Ironwood Flower-er" For a different *apadāna* ascribed to a monk of the same name, see #158, above.

⁵²⁹⁸*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.}⁵²⁹⁹ Ajjunapupphiya⁵³⁰⁰]

On Candabhāgā River's bank,
I was a *kinnara*⁵³⁰¹ back then.
I saw the Buddha, Stainless One,
the Self-Become, Unconquered One. (1) [5484]

Happy, with pleasure in [my] heart,
awe-struck,⁵³⁰² with hands pressed together,
taking an arjuna⁵³⁰³ flower,
I worshipped⁵³⁰⁴ 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].

⁵²⁹⁹*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.

⁵³⁰⁰“Arjuna Flower-er”

⁵³⁰¹reading BJTS for the correct spelling for *kiṇṇara* (PTS). The *kinnara* (Sinh. *kandura*) has a human head and a horse's body; “centaur”.

⁵³⁰²*vedajāto*

⁵³⁰³*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.

⁵³⁰⁴lit., “did *pūjā*”

And ten times a wheel-turning king,
I exercised overlordship.⁵³⁰⁵ (4) [5487]

[There was also] much local rule,
innumerable by counting.
[Like] a seed sown⁵³⁰⁶ 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's⁵³⁰⁷ 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.}⁵³⁰⁸ Kuṭajapupphiya⁵³⁰⁹]

In the Himalayan region,
there's a mountain named Cāvala.⁵³¹⁰

⁵³⁰⁵ *mahārajjam*, lit., “great sovereignty” or “maharajah-ship”

⁵³⁰⁶ reading *vapitaṃ* with BJTS for PTS *va phītaṃ* (“like opulent”)

⁵³⁰⁷ lit., “in the Śākya's Son's”

⁵³⁰⁸ *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.

⁵³⁰⁹ “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.

⁵³¹⁰ 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,⁵³¹¹ the Undefined.⁵³¹² (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 offered⁵³¹³ [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.}]⁵³¹⁴ Ghosasañña⁵³¹⁵

I was a deer-hunter back then,
within a grove in the forest.

⁵³¹¹*oghatinṇa*

⁵³¹²*anāsava*

⁵³¹³lit., “did *pūjā*”

⁵³¹⁴*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.

⁵³¹⁵“Sound-Perceiver”

I saw the Buddha, Stainless One,
honored by the gods' assembly.⁵³¹⁶ (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.⁵³¹⁷
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)]⁵³¹⁸

Thus indeed Venerable Ghosasañña Thera spoke these verses.

The legend of Ghosasañña Thera is finished.

⁵³¹⁶ *devasaṅghapurakkhataṅ*

⁵³¹⁷ reading *asamappaṭipuggale* with BJTS for PTS *asamappaṭipuggalaṅ* (in which case the epithet stands in apposition to "heart" or "difficult to cross")

⁵³¹⁸ Here a piece of broken type made 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.}⁵³¹⁹ Sabbaphaladāyaka⁵³²⁰]

[My] name [back then] was Varuṇa,
a brahmin master of mantras.
After throwing away⁵³²¹ ten sons,⁵³²²
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 powers⁵³²³
he lit up the forest back then. (4) [5508]

After seeing that⁵³²⁴ miracle
of the Best Buddha, Neutral One,
taking a satchel made of leaves,⁵³²⁵
I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,
I gave [him the fruit] with the bag.⁵³²⁶
The Buddha, with pity for me,
spoke these words [to me at that time]: (6) [5510]

“After bringing a *khārī* -load,⁵³²⁷
you, come along behind me [now],
and when the Assembly eats⁵³²⁸ it,

⁵³¹⁹ *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.

⁵³²⁰ “Every Fruit Donor”

⁵³²¹ *chaḍetvā*, “excreting” “separating”

⁵³²² note the odd plural *puttāni*, also witnessed (says RD) in Pv, J.

⁵³²³ *ānubhāvena*, elsewhere “majesty”

⁵³²⁴ reading *taṃ* with BJTS (and PTS alt.) for PTS *ahaṃ* (“I”)

⁵³²⁵ *pattapuṭaṇ*, BJTS Sinh. gloss *koḷagoṭuwak*

⁵³²⁶ 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 *sākhārikaṇ* (?)

⁵³²⁷ *khāribhāraṇ*, 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.

⁵³²⁸ *paribhutte*, lit., “uses”

there will be good karma⁵³²⁹ for you. (7) [5511]

Taking that satchel [of leaves],⁵³³⁰ 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] good⁵³³¹ 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,⁵³³²
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 obey⁵³³³ my authority:
that is the fruit of giving fruit. (12) [5516]

[All] the spirits,⁵³³⁴ ghosts,⁵³³⁵ and demons,
the *kumbhaṇḍas* and *garuḷas*,
throughout [that] grove in the forest,
approach [in order to] serve me. (13) [5517]

Turtles [and] dogs⁵³³⁶ [and] honey-bees,
both gadflies⁵³³⁷ and mosquitos;⁵³³⁸ they
too obey⁵³³⁹ my authority:
that is the fruit of giving fruit. (14) [5518]

⁵³²⁹ *puññaṇa*, lit., "merit"

⁵³³⁰ reading *puṭakaṃ taṃ* with BJTS for PTS *puṭikantaṇ* ("pleasant satchel")

⁵³³¹ lit., "meritorious"

⁵³³² lit., "having given fruit to the Buddha"

⁵³³³ *anventi*, lit., "are following" "are looking to"

⁵³³⁴ *yakkhā*

⁵³³⁵ reading *bhūtā* with BJTS for PTS *bhutā*, "become"

⁵³³⁶ reading *kummā soṇā* with BJTS for PTS *Kumbhasoṇā* ("water-jug [sized] dogs"?)

⁵³³⁷ *ḍaṅṣā*

⁵³³⁸ *makasā*

⁵³³⁹ *anventi*, lit., "are following" "are looking to"

The birds that are called Suparṇas⁵³⁴⁰
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,⁵³⁴¹ wolves,⁵³⁴² *kara bānā* bears,⁵³⁴³ they
too obey my authority:
that is the fruit of giving fruit. (17) [5521]

Those who live in herbs⁵³⁴⁴ and in grass,⁵³⁴⁵
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 see⁵³⁴⁶ [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]

⁵³⁴⁰that is, *garuḷas*

⁵³⁴¹*accha*°, Sinh. gloss *valassu*

⁵³⁴²*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

⁵³⁴³*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 bānā valasā*, s.v.)

⁵³⁴⁴*osadhī* = *osadha*, (medicinal) herbs, medicinal ingredients, plants

⁵³⁴⁵*tiṇa*. BJTS takes the compound to imply “in trees, etc.,” i.e., beings who live in plants in general.

⁵³⁴⁶*sududdasaṇ*, lit., “very hard to see”

Three knowledges, powers⁵³⁴⁷ 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.}⁵³⁴⁸ Padumadhāriya⁵³⁴⁹]

Close to the Himalayan range,
there's a mountain named Romasa.⁵³⁵⁰
The Buddha known as Sambhava
then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,

⁵³⁴⁷*iddhi*, lit., "magical" or "super powers"

⁵³⁴⁸*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.

⁵³⁴⁹"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}

⁵³⁵⁰I am unclear about the meaning of this name, which is virtually unique to, and with different referents recurs in, *Apadāna*

I brought⁵³⁵¹ [him] a lotus [flower].
 Having brought a single one,
 I went forward into rebirth. (2) [5533]

In the thirty-one aeons since
 I offered⁵³⁵² [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, Ghosasaññaaka,
 and Sabbaphalada Thera,
 then Padumadhārika [tenth]:
 there are eighty verses here, plus
 three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second⁵³⁵³

⁵³⁵¹*dhārayim*, "carried," "brought," "had"

⁵³⁵²lit., "did *pūjā*"

⁵³⁵³BJTS places this line before, rather than after the summary.

Tiṇadāyaka⁵³⁵⁴ Chapter, the Fifty-Third

[518. {521.}⁵³⁵⁵ Tiṇamuṭhidāyaka⁵³⁵⁶]

In the Himalayan region,
there's a mountain named Lambaka.⁵³⁵⁷
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 beasts⁵³⁵⁸
injured me where I had traveled.⁵³⁵⁹
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 Undefined,⁵³⁶⁰
quick like⁵³⁶¹ an arrow [just] released,
I went to the world of the gods. (5) [5542]

[My] lovely sacrificial post⁵³⁶²
created by good⁵³⁶³ karma there

⁵³⁵⁴BJTS reads simply *Phaladāyaka*°

⁵³⁵⁵*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.

⁵³⁵⁶“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}

⁵³⁵⁷perhaps fr. *lambati*, to hand down, “Pendulous”. #1, #122 also take place on this mountain.

⁵³⁵⁸*migarājā*, a lion

⁵³⁵⁹lit., “at the distance I had gone”

⁵³⁶⁰*anāsava*

⁵³⁶¹reading *va* with BJTS (and PTS alternative) for PTS *ca*, “and”

⁵³⁶²*yūpa*. The description which proceeds in the next verse seems to refer to the whole palace, not just the sacrificial post.

⁵³⁶³lit., “meritorious,” *puññakammābhiniṃmita*

was mil-*kaṇḍa*⁵³⁶⁴ cent-*bheṇḍu*⁵³⁶⁵ [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.⁵³⁶⁶ (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.

⁵³⁶⁴here 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".

⁵³⁶⁵following 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.

⁵³⁶⁶lit., "I attained the destruction of the outflows" (*āsavakkhayaṇ*)

[519. {522.}⁵³⁶⁷ Pecchadāyaka⁵³⁶⁸]

I gifted one [thing called] *peccha*,⁵³⁶⁹
 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 Pecchadāyaka⁵³⁷⁰ Thera spoke these verses.

⁵³⁶⁷*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.

⁵³⁶⁸"Bed Donor." This is the BJTS reading; PTS reads *Pecchadāyaka*^o and also *ekapecchaṇ* in v. 1.

⁵³⁶⁹the 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" (*ekaṇ sajjjhaṇ*) 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.

⁵³⁷⁰BJTS reads *Mañcadāyaka*

The legend of Pecchadāyaka⁵³⁷¹ Thera is finished.

[520. {523.}⁵³⁷² Saraṇāgamaniya⁵³⁷³]

We boarded a boat at that time,
monk and I,⁵³⁷⁴ 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.

⁵³⁷¹BJTS reads *Mañcadāyaka*

⁵³⁷²*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.

⁵³⁷³"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.

⁵³⁷⁴BJTS reads *vahaṃ* ("the current")

[521. {524.}⁵³⁷⁵ **Abbhañjanadāyaka**⁵³⁷⁶]

In the city, Bandhumatī,
I lived in the royal garden.
I was then clothed in deer-leather,⁵³⁷⁷
carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,
the Self-Become, Unconquered One,
Energetic,⁵³⁷⁸ Meditator,
Lover of Trances, the Master,⁵³⁷⁹
Successful in All the Pleasures,
Flood-Crosser, the Undefined One.
Having seen [him,] pleased and happy,
I gave some unguent⁵³⁸⁰ [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]

⁵³⁷⁵ *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.

⁵³⁷⁶ "Unguent Donor." Cf. #274, above, for a different *apadāna* ascribed to a monk with the same name.

⁵³⁷⁷ reading *camnavāsī* with BJTS (and PTS alt.) for PTS *dhamnavādi* ("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 *camnavāsī* — 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.

⁵³⁷⁸ *padhānapahitattaṇ*

⁵³⁷⁹ *vasiṇ*

⁵³⁸⁰ *abbhañjanam*, BJTS Sinh. gloss *āṅga galvana telak* ("an oil for rubbing on the body")

Thus indeed Venerable Abbhāñjanadāyaka Thera spoke these verses.

The legend of Abbhāñjanadāyaka Thera is finished.

[522. {525.}⁵³⁸¹ Supaṭadāyaka⁵³⁸²]

Vipassi, Leader of the World,
was rising from [his] siesta.
Giving a good piece of light cloth,⁵³⁸³
I [then] delighted in heaven. (1) [5568]

In the ninety-one aeons since
I gave [him] that good piece of cloth,⁵³⁸⁴
I've come to know no bad rebirth:
the fruit of a good piece of cloth.⁵³⁸⁵ (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 Supaṭadāyaka⁵³⁸⁶ Thera spoke these verses.

The legend of Supaṭadāyaka⁵³⁸⁷ Thera is finished.

⁵³⁸¹ *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.

⁵³⁸² "Good-Cloth Donor." This is the BJTS reading for PTS *pūpapavaṇ* ("wheaten cake [pūpa] + ?)

⁵³⁸³ reading *lahuṃ supaṭakaṃ* with BJTS for PTS *lahupūpapavaṇ* ("a light wheaten cake + ?)

⁵³⁸⁴ reading *supaṭakaṃ* with BJTS for PTS *pūpapavaṇ*

⁵³⁸⁵ reading *supaṭassa* with BJTS for PTS *pūpapavass'*

⁵³⁸⁶ PTS reads *Pūpapavadāyaka*

⁵³⁸⁷ PTS reads *Pūpapavadāyaka*

[523. {526.}⁵³⁸⁸ Daṇḍadāyaka⁵³⁸⁹]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,⁵³⁹⁰
I gave it to the Assembly.⁵³⁹¹ (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.

⁵³⁸⁸*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.

⁵³⁸⁹“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}

⁵³⁹⁰*ālabana* 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.

⁵³⁹¹*saṅghassa*, i.e., the Assembly of monks

[524. {527.}⁵³⁹² Girinelapūjaka⁵³⁹³]

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 offered⁵³⁹⁴ a *girinil*⁵³⁹⁵ bloom
for the Compassionate One, the
Delighter,⁵³⁹⁶ Friend of All Beings.⁵³⁹⁷ (2) [5580]

In the thirty-one aeons since
I offered⁵³⁹⁸ [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.

⁵³⁹²*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.

⁵³⁹³"*Girinil Offerer*"

⁵³⁹⁴lit., "did *pūjā*"

⁵³⁹⁵here "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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⁵³⁹⁶*rate*

⁵³⁹⁷*sabbasattahite*

⁵³⁹⁸lit., "did *pūjā*"

[525. {528.}]⁵³⁹⁹ Bodhisammajjaka⁵⁴⁰⁰

Formerly I took Bodhi leaves,
 fallen in the stupa-courtyard,
 and [having swept,] threw [them] away.
 I [then] obtained twenty virtues:⁵⁴⁰¹ (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.⁵⁴⁰² (5) [5589]

Due to⁵⁴⁰³ well-thrown-out Bodhi leaves,
 all of the time my outer skin
 is pliable [and] soft [and] smooth,⁵⁴⁰⁴
 [and] fine like a very young boy's.⁵⁴⁰⁵ (6) [5590]

⁵³⁹⁹*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.

⁵⁴⁰⁰"Bodhi [Tree] Sweeper"

⁵⁴⁰¹*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.

⁵⁴⁰²*uttattakanakūpamo*, lit., "in a simile to molten gold"

⁵⁴⁰³lit., "in" or "when", following BJTS gloss "through the merit of..."

⁵⁴⁰⁴reading *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* (?)

⁵⁴⁰⁵BJTS reads *sukumārikā* ("like a very young girl's) for PTS *sukumārakā*

When my body has arisen
 in whatever state of rebirth,⁵⁴⁰⁶
 I am not soiled with dirt and dust:⁵⁴⁰⁷
 the result of⁵⁴⁰⁸ 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,⁵⁴⁰⁹
 rashes,⁵⁴¹⁰ abscesses,⁵⁴¹¹ leprosy,⁵⁴¹²
 and likewise [neither] moles⁵⁴¹³ [nor] boils:⁵⁴¹⁴
 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:⁵⁴¹⁵
 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:⁵⁴¹⁶
 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,

⁵⁴⁰⁶reading *yato kutoci gatisu* with BJTS for PTS *yato kuto ca*, and following BJTS Sinhala gloss *yamk-isi gatiyaka*

⁵⁴⁰⁷lit., "dirt and dust are not smeared [on me]"

⁵⁴⁰⁸lit., "in"

⁵⁴⁰⁹*dadduñ*

⁵⁴¹⁰*kuṭṭha*

⁵⁴¹¹*gaṇḍo*

⁵⁴¹²*kilāso*

⁵⁴¹³*tilakā*

⁵⁴¹⁴*pilakā*

⁵⁴¹⁵lit., "there are no diseases"

⁵⁴¹⁶*āmittā*, lit., "not-friends"

being reborn life after life;
there is no fear in the water,
nor from⁵⁴¹⁷ 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.⁵⁴¹⁸ (15) [5599]

When he's⁵⁴¹⁹ 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 engaged⁵⁴²⁰ all of the time,
wishing to grow and be happy.⁵⁴²¹ (17) [5601]

I'm wealthy, famous, splendorous;
on the side of my relatives.
Free of trembling and fear of ghosts,⁵⁴²²
from every life [to each new] life. (18) [5602]

Gods [and] men [and] titans⁵⁴²³ [as well],
music-nymphs, spirits⁵⁴²⁴ [and] demons;⁵⁴²⁵
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 making⁵⁴²⁶ merit,
specifying the Sambuddha,
or the Bodhi of the Teacher,

⁵⁴¹⁷lit., "by" "through"

⁵⁴¹⁸i.e., because they want to

⁵⁴¹⁹*jāyate*. The use of the third person is odd; *apadāna* typically uses the first person for describing one's *anisaṃsas*.

⁵⁴²⁰*anuyuttā*, lit., "applying themselves" "dedicated to" "practicing"

⁵⁴²¹lit., "desiring increase and wishing for happiness"

⁵⁴²²*apetabhayasantāso*

⁵⁴²³*asurā*

⁵⁴²⁴*yakkhā*

⁵⁴²⁵*rakkhasā*

⁵⁴²⁶*pasave*, lit., "who would produce" "who is begetting"

what is there that's hard to obtain? [5605]⁵⁴²⁷

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;⁵⁴²⁸
endowed with these twenty [virtues]⁵⁴²⁹
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.}⁵⁴³⁰ Āmaṇḍaphaladāyaka⁵⁴³¹]

The Victor, Padumuttara,
was a Master of Everything.
RIsing up from meditation,⁵⁴³²
the World-Leader walked back and forth. (1) [5611]

⁵⁴²⁷PTS omits this verse. BJTS reads *sabuddhamuddisitvāna/bodhiṃ vā tassa satthuno/yo puññaṃ pasave poso/tassa kiṃ nāma dullabhaṃ//*

⁵⁴²⁸lit., "leaf"

⁵⁴²⁹lit., "limbs" "parts" °*aṅgehiṃ*

⁵⁴³⁰*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.

⁵⁴³¹"Āmaṇḍa-Fruit Donor"

⁵⁴³²lit., "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.⁵⁴³³ (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.}⁵⁴³⁴ Sugandha⁵⁴³⁵]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,

⁵⁴³³*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.

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"Good Smell"

named Kassapa through [his] lineage,⁵⁴³⁶
Best Debater,⁵⁴³⁷ [Buddha] arose. (1) [5617]⁵⁴³⁸

Possessing Eighty Lesser Marks,
Bearing the Thirty-Two Great Marks,
Having⁵⁴³⁹ a Fathom-Wide Aura,
Gone into a Net of Light-Rays,⁵⁴⁴⁰ (2) [5618]

as Comforting⁵⁴⁴¹ 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 meditation⁵⁴⁴²
like Himalaya; like the wind
[he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great,
Confident among Multitudes,⁵⁴⁴³
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 master⁵⁴⁴⁴ of
considerable wealth and grain. (6) [5622]

[While] wandering about on foot,
I came up to the "Deer-Park"⁵⁴⁴⁵ [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]

⁵⁴³⁶*gottena*

⁵⁴³⁷*vadataṅ varo*

⁵⁴³⁸Here BJTS inadvertently repeats the number 5617, so that there are two verses numbered as such

⁵⁴³⁹lit., "Surrounded by"

⁵⁴⁴⁰*raṅṣijālasamosaṭo*

⁵⁴⁴¹*assāsetā*

⁵⁴⁴²lit., *samādhi*

⁵⁴⁴³*parisāsu visārado*

⁵⁴⁴⁴*pahū*, BJTS Sinh. gloss *prabhū*

⁵⁴⁴⁵PTS 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,⁵⁴⁴⁶
extolled the Buddha's gold color,
skilled at extolling [his] beauty:⁵⁴⁴⁷ (11) [5627]

“This is Buddha, the Undefined,⁵⁴⁴⁸
Unconfused One,⁵⁴⁴⁹ With Doubt Cut Out,⁵⁴⁵⁰
he whose Karma is All Destroyed,⁵⁴⁵¹
Freed in the End of Conditions.⁵⁴⁵² (12) [5628]

This is Buddha, the Blessed One;
he's the Unsurpassed, the Lion,
the Turner of the Brahma-wheel⁵⁴⁵³
for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,
the Appeaser,⁵⁴⁵⁴ Blown Out,⁵⁴⁵⁵ the Sage,⁵⁴⁵⁶
the Quencher⁵⁴⁵⁷ and the Comforted,⁵⁴⁵⁸
the Comforter⁵⁴⁵⁹ of the people; (14) [5630]

The Hero, the God, the Wise One,

⁵⁴⁴⁶lit., “again and again”

⁵⁴⁴⁷this 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” (*vaṇṇayiyi*) and “extolling” (*vaṇṇa*°)

⁵⁴⁴⁸*khīṇāsavo*, lit., “He Whose Defilements (or Outflows) are Destroyed”

⁵⁴⁴⁹*anīgho*

⁵⁴⁵⁰*chinnasaṅsayo*

⁵⁴⁵¹*sabbakammakḥayan patto*, lit., “attainer of the destruction of all karma”

⁵⁴⁵²reading *vimutttopadhisāṅkhaye* with BJTS for PTS *vimutto saṭṭisāṅkhaye*. *Upadhi* = a condition or ground for rebirth

⁵⁴⁵³*brahmacakkappavattako*. BJTS and PTS agree on this reading, where one would expect *dhammacakka*°

⁵⁴⁵⁴*sametā*, fr. *sameti*

⁵⁴⁵⁵*nibbuto*

⁵⁴⁵⁶*isi*

⁵⁴⁵⁷*nibbāpetā*

⁵⁴⁵⁸*assattho*. Could also be, “The Bodhi (*asvattha*) Tree”

⁵⁴⁵⁹*assāsetā*

Wisdom, Compassionate, Master,
the Conqueror, and the Victor,
Not Being Reborn,⁵⁴⁶⁰ Homeless One;⁵⁴⁶¹ (15) [5631]

Lust-less One,⁵⁴⁶² Unshaking, Smart One,⁵⁴⁶³
Undeluded, Unequaled,⁵⁴⁶⁴ Sage,⁵⁴⁶⁵
Yoke-Bearer,⁵⁴⁶⁶ Bull, the Elephant,
Lion, Indra⁵⁴⁶⁷ among gurus; (16) [5632]

Passionless One,⁵⁴⁶⁸ Stainless One,⁵⁴⁶⁹ God,⁵⁴⁷⁰
God of Speakers,⁵⁴⁷¹ Fault-Renouncer,⁵⁴⁷²
Unobstructed⁵⁴⁷³ and Free of Grief,⁵⁴⁷⁴
Unequaled,⁵⁴⁷⁵ Restrained,⁵⁴⁷⁶ the Pure One;⁵⁴⁷⁷ (17) [5633]

the Brahmin,⁵⁴⁷⁸ the Monk⁵⁴⁷⁹ [and] the Lord,⁵⁴⁸⁰
the Physician⁵⁴⁸¹ [and] the Surgeon,⁵⁴⁸²
Warrior,⁵⁴⁸³ Buddha, Sacred Lore,⁵⁴⁸⁴
Unshaking,⁵⁴⁸⁵ the Glad One,⁵⁴⁸⁶ the Free;⁵⁴⁸⁷ (18) [5634]

⁵⁴⁶⁰ *apagabbho*, “not returning to the womb”

⁵⁴⁶¹ *anālayo*, lit., “lair-less one”

⁵⁴⁶² *anejo*

⁵⁴⁶³ *dhimā*, BJTS gloss *nuvanātiyē ya*

⁵⁴⁶⁴ *asamo*

⁵⁴⁶⁵ *muni*

⁵⁴⁶⁶ *dhorayho*

⁵⁴⁶⁷ *sakko*

⁵⁴⁶⁸ *virāgo*

⁵⁴⁶⁹ *vimalo*

⁵⁴⁷⁰ *brahmā*

⁵⁴⁷¹ *vādisuro*

⁵⁴⁷² *raṇaṇjaho*, or “battle-renouncer” “sin-renouncer” “fault-abandoner”

⁵⁴⁷³ *akhilo*

⁵⁴⁷⁴ *visallo*

⁵⁴⁷⁵ *asamo*

⁵⁴⁷⁶ *payato*

⁵⁴⁷⁷ *suci*

⁵⁴⁷⁸ *brāhmaṇo*

⁵⁴⁷⁹ *samaṇo*

⁵⁴⁸⁰ *nātho*

⁵⁴⁸¹ *bhisakko*

⁵⁴⁸² *sallakattako*, “the one who works on the (poison) arrow.”

⁵⁴⁸³ *yodho*

⁵⁴⁸⁴ or “the Son,” *suto*, Skt. *śruti*

⁵⁴⁸⁵ *acalo*

⁵⁴⁸⁶ *mudito*

⁵⁴⁸⁷ *asito*. BJTS reads *adito* (?), gloss *utgataya* (?)

Upholder,⁵⁴⁸⁸ Ready,⁵⁴⁸⁹ the Slayer,⁵⁴⁹⁰
 the Doer,⁵⁴⁹¹ the Guide,⁵⁴⁹² Explainer,⁵⁴⁹³
 the Gladdener,⁵⁴⁹⁴ the Enjoyer,⁵⁴⁹⁵
 the Cutter,⁵⁴⁹⁶ the Hearer,⁵⁴⁹⁷ the Praised,⁵⁴⁹⁸ (19) [5635]

Unobstructed⁵⁴⁹⁹ and Extensive,⁵⁵⁰⁰
 Unconfused One,⁵⁵⁰¹ Not Uncertain,⁵⁵⁰²
 Lust-less,⁵⁵⁰³ Unstained,⁵⁵⁰⁴ the Companion,⁵⁵⁰⁵
 Goer,⁵⁵⁰⁶ the Speaker,⁵⁵⁰⁷ Explainer,⁵⁵⁰⁸ (20) [5636]

the Crosser,⁵⁵⁰⁹ the Meaning-Maker,⁵⁵¹⁰
 the Builder,⁵⁵¹¹ [also] the Tearer,⁵⁵¹²
 Attainer,⁵⁵¹³ Bearer,⁵⁵¹⁴ Beloved,⁵⁵¹⁵
 Slayer,⁵⁵¹⁶ Energetic,⁵⁵¹⁷ Ascetic,⁵⁵¹⁸ (21) [5637]

⁵⁴⁸⁸reading *dhātā* with BJTS for PTS *tātā* (“the Protector” “the Savior”)

⁵⁴⁸⁹reading *dhatā* with BJTS for PTS *tantā* (“the Thread”)

⁵⁴⁹⁰*hantā*

⁵⁴⁹¹*kattā*

⁵⁴⁹²*netā*

⁵⁴⁹³*paksitā*

⁵⁴⁹⁴*sampahaṅsitā*

⁵⁴⁹⁵*bhottā*, BJTS reads *bhettā* (“the Breaker”)

⁵⁴⁹⁶*chettā*

⁵⁴⁹⁷*sotā*

⁵⁴⁹⁸*pasāṅsitā*

⁵⁴⁹⁹*akhilo*

⁵⁵⁰⁰*visālo*. BJTS reads *visallo* (“Free of Pain”)

⁵⁵⁰¹*anīgho*

⁵⁵⁰²*akathānkathī*, ilt. “not saying, ‘why?’”

⁵⁵⁰³*anejo*

⁵⁵⁰⁴*virajo*

⁵⁵⁰⁵*khattā*. BJTS reads *khantā* (“Meek” “Docile”)

⁵⁵⁰⁶reading *gantā* with BJTS for PTS *gandhā* (“Scented”)

⁵⁵⁰⁷reading *vattā* with BJTS for PTS *mettā* (“Love”)

⁵⁵⁰⁸*pakāsītā*

⁵⁵⁰⁹*tāretā*

⁵⁵¹⁰reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* (“the Crosser”)

⁵⁵¹¹*kāretā*

⁵⁵¹²*sampadāletā*, BJTS *sampadālītā*

⁵⁵¹³*pāpetā*

⁵⁵¹⁴*sahitā*, or “Endurer”

⁵⁵¹⁵reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

⁵⁵¹⁶*hantā*

⁵⁵¹⁷reading *ātāpī* with BJTS for PTS *tātāpī* (“also the Protector”)

⁵⁵¹⁸*tāpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting “slayer” into “slair”

Even-Minded⁵⁵¹⁹ [and] Impartial,⁵⁵²⁰
 Self-Dependent,⁵⁵²¹ Home of Kindness,⁵⁵²²
 Wonderfully Peaceful,⁵⁵²³ Honest,⁵⁵²⁴
 Doer of the Deed,⁵⁵²⁵ Seventh Sage;⁵⁵²⁶ (22) [5638]

Crossed Beyond Doubt,⁵⁵²⁷ Free of Conceit,⁵⁵²⁸
 the Boundless One,⁵⁵²⁹ Beyond Compare,⁵⁵³⁰
 Traveled the Roads of All Sayings,⁵⁵³¹
 Attained the Truth to Know,⁵⁵³² Victor.⁵⁵³³ (23) [5639]

[Buddha's] palace brings deathlessness
 in the best hardwood of beings;⁵⁵³⁴
 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*,⁵⁵³⁵
 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,⁵⁵³⁶ the fragrance of my mouth,

⁵⁵¹⁹*samacitto*
⁵⁵²⁰'*samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"
⁵⁵²¹*asahāyo*, lit., "Friendless"
⁵⁵²²reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness"
 "kind-famed")
⁵⁵²³*accherasanto*
⁵⁵²⁴*akuho*, lit., "free of deceit" "upright"
⁵⁵²⁵*katāvī*, i.e. an arahant, one who has done what should be done
⁵⁵²⁶*isisattamo*
⁵⁵²⁷*nittiṇṇakaṅkho*
⁵⁵²⁸*nimmāno*
⁵⁵²⁹*appameyya*, lit., "not to be measured"
⁵⁵³⁰*anupama*, lit., "he for whom there is no metaphor"
⁵⁵³¹*sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"
⁵⁵³²*saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led
 carried, guided (gerund of *neti*)]"
⁵⁵³³*jīno*
⁵⁵³⁴*sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more am-
 biguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]
⁵⁵³⁵reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I Dhamma-
 preaching I")
⁵⁵³⁶*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
surpasses⁵⁵³⁷ 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.⁵⁵³⁸ (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.⁵⁵³⁹ (29) [5645]

Having told the Buddha's virtues
with kindness when people gather,
bound up with a honey-sweet sound,⁵⁵⁴⁰
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,⁵⁵⁴¹ nirvana's easy
to reach for Buddha's devotees.
I'm telling the cause of their [ease];
listen to that⁵⁵⁴² [now] truthfully: (32) [5648]

I saluted in due form the
Blessed One's fame for peacefulness.
Because of that I am famous⁵⁵⁴³
[when] I am reborn here and there. (33) [5649]

⁵⁵³⁷reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents'") and following BJTS Sinhala gloss

⁵⁵³⁸BJTS reads *ādisanto* ("announcing") for *atisanto*

⁵⁵³⁹reading *guṇatthavassa sabbaṃ taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavas-sapupphan taṃ phalaṃ tu param abbhutaṃ* ("that fruit which is extremely miraculous flowering in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakitiyāge ē siyalu vipāka atīṣaya vismayajanaka ya*.

⁵⁵⁴⁰the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasad-dhoviṣamāyuto*, "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 āttem*), "i becoming bound with the sweet sound (I have a sweet sound)"

⁵⁵⁴¹reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

⁵⁵⁴²lit., "all of you listen to that" (2nd pers. pl. imp.)

⁵⁵⁴³*yasassī*

[I] am happy because⁵⁵⁴⁴ I praised
the Buddha who ends suffering,⁵⁵⁴⁵
[and] peaceful, unconditioned Truth,⁵⁵⁴⁶
giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue,
bound up with joy in the Buddha,
I made⁵⁵⁴⁷ [him] dear to self and to
others; therefore I am held dear. (35) [5651]

Overcoming evil rivals⁵⁵⁴⁸
in the rival-strewn⁵⁵⁴⁹ people-flood,
praising⁵⁵⁵⁰ virtue I lit up the
Leader; therefore I'm splendorous. (36) [5652]

Telling⁵⁵⁵¹ the Sambuddha's virtue,
I made him lovely to people,⁵⁵⁵²
as is the moon in the autumn,⁵⁵⁵³
therefore I'm⁵⁵⁵⁴ lovely to look at. (37) [5653]

With all [my] words I praised Buddha,⁵⁵⁵⁵
to the extent [I] was able;⁵⁵⁵⁶
therefore I speak eloquently,⁵⁵⁵⁷
[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained
those fools who, afflicted with doubt,⁵⁵⁵⁸
treat the Sage So Great with contempt;
therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,

⁵⁵⁴⁴lit., "therefore [I] am happy"

⁵⁵⁴⁵*dukkhantakaraṇaṇ Buddhaṇ*, lit "the Buddha who makes an end to suffering"

⁵⁵⁴⁶*dhammaṇ*, or "Teaching"

⁵⁵⁴⁷*janayaṇ*, lit., "I produced"

⁵⁵⁴⁸or "heretics": *kutitthiye*

⁵⁵⁴⁹reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

⁵⁵⁵⁰*vadanto*, lit., "saying," "telling"

⁵⁵⁵¹reading *vadaṃ* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

⁵⁵⁵²reading *janassa* with BJTS (and PTS alts.) for PTS *jinassa* ("of the Victor")

⁵⁵⁵³reading *sarado va sasaṅko haṃ* with BJTS for PTS *saraṇ divasasanko haṇ* ("I am the moon in the day for a lake" [?])

⁵⁵⁵⁴lit., "I was"

⁵⁵⁵⁵lit., "the Well-Gone-One," *sugataṇ*

⁵⁵⁵⁶*yathāsattivasena*

⁵⁵⁵⁷*vāgīso*, "[I am one] with mastery of speech"

⁵⁵⁵⁸reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

I drove⁵⁵⁵⁹ 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.⁵⁵⁶⁰
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 Pecchada⁵⁵⁶¹ too,
Saraṇ', Abbhañjanappada,
Pūpati⁵⁵⁶² and Daṇḍadāyī,
and likewise tooNelapūjī,

⁵⁵⁵⁹reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

⁵⁵⁶⁰*tiṇṇasamsārasāgaro*

⁵⁵⁶¹BJTS reads *mañcada* ("Mañcada")

⁵⁵⁶²BJTS reads *supaṭo* ("Supaṭa")

Bodhisammajak',⁵⁵⁶³ 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.}⁵⁵⁶⁴ Mahākaccāna⁵⁵⁶⁵]

The Victor, Padumuttara,
Lust-less,⁵⁵⁶⁶ Unconquered Vanquisher,⁵⁵⁶⁷
the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,⁵⁵⁶⁸
with a Mouth as Pure as the Moon,⁵⁵⁶⁹
Shining like a Mountain of Gold,⁵⁵⁷⁰
Bright as the Sun when it's Blazing,⁵⁵⁷¹ (2) [5664]

Transporting Beings' Eyes [and] Minds,⁵⁵⁷²
Adorned with the Excellent Marks,⁵⁵⁷³
Traveled the Roads of All Sayings,⁵⁵⁷⁴
Honored by People and the Gods,⁵⁵⁷⁵ (3) [5665]

Sambuddha, waking beings up,⁵⁵⁷⁶

⁵⁵⁶³this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

⁵⁵⁶⁴*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.

⁵⁵⁶⁵"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.

⁵⁵⁶⁶*anejo*

⁵⁵⁶⁷*ajitañjayo*

⁵⁵⁶⁸*kamalapattakkho*

⁵⁵⁶⁹*sasaṅkavimalānana*

⁵⁵⁷⁰*kanakācalasaṅkāso*, following BJTS Sinhala gloss *kanakaparvatayak men babalannā*

⁵⁵⁷¹reading *ravi-ditti-samappabho* with BJTS for PTS *ravidittihiruppabho* ("with Sunlight like the Sun when it's Blazing")

⁵⁵⁷²*sattanettamanohārī*

⁵⁵⁷³*varalakkaṇabhūsito*

⁵⁵⁷⁴*sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

⁵⁵⁷⁵*manujāmarasakkato*

⁵⁵⁷⁶*bodhayan satte*

Eloquent One,⁵⁵⁷⁷ Sweet-Sounding One,⁵⁵⁷⁸
 Compassion's Continuous Nest,⁵⁵⁷⁹
 Confident among Multitudes,
 is preaching the sweet Teaching [there],
 taking up the Four Noble Truths.⁵⁵⁸⁰
 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, traveling⁵⁵⁸¹
 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]

"Whereby⁵⁵⁸² this [monk] Kaccāyana⁵⁵⁸³
 provides lengthy⁵⁵⁸⁴ explanations
 of what's been said by me⁵⁵⁸⁵ 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;⁵⁵⁸⁶
 so should you consider⁵⁵⁸⁷ [him], monks." (8-9) [5670-5671]

At that time, being astonished,
 having heard that lovely speaking,
 going to the Himalayas,

⁵⁵⁷⁷ *vāgīso*

⁵⁵⁷⁸ *madhurassaro*

⁵⁵⁷⁹ *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 bāndunu 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.

⁵⁵⁸⁰ *catusaccupasanhitāṇ*

⁵⁵⁸¹ lit., "going"

⁵⁵⁸² *yathā*, "just as" "to the extent that" "in the way that"

⁵⁵⁸³ 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.

⁵⁵⁸⁴ lit., "spread out" "having length"

⁵⁵⁸⁵ i.e., Padumuttara Buddha, the speaker of this verse

⁵⁵⁸⁶ *tadagge es' aggo*, lit., "he's top in the top point [of the category, "explains the Teaching at length"]

⁵⁵⁸⁷ *dhāretha*, lit., "carry" "recall" "remember" "regard"

bringing back a heap of flowers,
 having worshipped⁵⁵⁸⁸ the World's-Refuge,⁵⁵⁸⁹
 I aspired [to attain] that place.
 At that time, discerning my wish,
 the Refuge-less One⁵⁵⁹⁰ prophesied: (10-11) [5672-5673]

“All of you, look at this great sage,⁵⁵⁹¹
 skin the color of polished gold,
 hair growing upward, broad-shouldered,⁵⁵⁹²
 standing steadfast,⁵⁵⁹³ hands together,⁵⁵⁹⁴
 with eyes which are full of laughter,
 at home in praising the Buddha,⁵⁵⁹⁵
 grasping the Teaching superbly,⁵⁵⁹⁶
 resembling sprinkled ambrosia.⁵⁵⁹⁷ (12-13) [5673-5674]⁵⁵⁹⁸

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,⁵⁵⁹⁹ a sage,
 he will attain that [wished-for] place,
 as this has been foretold⁵⁶⁰⁰ 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]

⁵⁵⁸⁸lit., “done *pūjā*”

⁵⁵⁸⁹*lokasaraṇaṇ*

⁵⁵⁹⁰*saraṇaṇjaho*, 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.

⁵⁵⁹¹*isivaraṇ*, lit., “excellent sage”

⁵⁵⁹²lit., “fat-shoulders”. BJTS reads *pīṇ°* but understands the adjective in the same way: “having shoulders which are full (covered with meat)”

⁵⁵⁹³*acalaṇ*

⁵⁵⁹⁴that is, doing *añjali*, “hands pressed together”

⁵⁵⁹⁵*Buddhavaṇṇagatāsayaṇ*

⁵⁵⁹⁶*dhammapaṭiggahavaraṇ*, “with an excellent grasp of the *Dhamma*”

⁵⁵⁹⁷*amatāsittasannibhaṇ*

⁵⁵⁹⁸here BJTS uses [5673] to number two verses

⁵⁵⁹⁹*adhippāyavidū*

⁵⁶⁰⁰or “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,⁵⁶⁰¹
sharp, a master of the Vedas,
the son of Tiriṭivaccha,⁵⁶⁰²
who was the brahmin counsellor⁵⁶⁰³
of the [king], Pajjota Caṇḍa,⁵⁶⁰⁴
my mother's Candapaduma,⁵⁶⁰⁵
[I'm] Kaccāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector⁵⁶⁰⁶
to [go and] invite the Buddha,
having seen the Heap of Virtue,
Leader, Door to Freedom City,⁵⁶⁰⁷
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.⁵⁶⁰⁸ (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

⁵⁶⁰¹*ujjeniye pure*

⁵⁶⁰²BJTS reads *tiriṭavacchassa*

⁵⁶⁰³*purohitadijā*^o

⁵⁶⁰⁴"Fierce Luster." BJTS Sinh. gloss Sanskritizes the name as "Caṇḍapradhyota"

⁵⁶⁰⁵"Sandalwood [and] Pink Lotus"

⁵⁶⁰⁶*bhūmipālena*, "by the king"

⁵⁶⁰⁷*mokkha-pura-dvāraṇ*

⁵⁶⁰⁸*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.}⁵⁶⁰⁹ Vakkali⁵⁶¹⁰]

One hundred thousand aeons hence
a Leader arose [in the world],
Superior-Named,⁵⁶¹¹ Boundless One,⁵⁶¹²
whose name was Padumuttara. (1) [5689]

[His] speech had lotus-attributes,⁵⁶¹³
skin⁵⁶¹⁴ was stainless like a lotus,⁵⁶¹⁵
[Buddha was] Unsoiled by the World,
like a pink lotus by water. (2) [5690]

Wise One,⁵⁶¹⁶ with eyes like lotus leaves,⁵⁶¹⁷
Beloved as is a lotus,⁵⁶¹⁸
he had a superb lotus scent;⁵⁶¹⁹

⁵⁶⁰⁹*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.

⁵⁶¹⁰“Bark-Clad”. A historical monk, foremost among those intention upon faith (*saddhādhimuttānam*), famous for never tiring of looking at the Buddha. See DPPN II:799ff.

⁵⁶¹¹reading *anomanāmo* (lit., “having a name which was not inferior”) with BJTS for PTS *Anomā nāmo* (named “Anomā”)

⁵⁶¹²*amito*

⁵⁶¹³*padumākāravādano*, 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-padumasassirikamukho*, “having a mouth with the resplendence of a good lotus flower”

⁵⁶¹⁴lit., “good skin”

⁵⁶¹⁵*padumāmalasucchavi*

⁵⁶¹⁶BJTS 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.

⁵⁶¹⁷*padumapattakkho*

⁵⁶¹⁸*kanto va padumaṇ yathā*

⁵⁶¹⁹*padumuttaragandho*

therefore his [name was] “Best Lotus.”⁵⁶²⁰ (3) [5691]

The World’s Best One, Free of Conceit,⁵⁶²¹
 proverbial⁵⁶²² Eyes for the Blind,⁵⁶²³
 Virtue-Treasure,⁵⁶²⁴ the Mask of Peace,⁵⁶²⁵
 Ocean of Compassionate Thoughts,⁵⁶²⁶ (4) [5692]

Praised by Brahmā, titans [and] gods,⁵⁶²⁷
 the Great Hero, the Best Person,⁵⁶²⁸
 Crowded by Men Along with Gods,⁵⁶²⁹
 once, dwelling among people,⁵⁶³⁰ 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,⁵⁶³¹
 there’s no other as [much] like that
 as is this monk [named] Vakkali.”⁵⁶³² (7) [5695]

Back then I was a brahmin’s son,
 in the city, Hamsavatī.
 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,

⁵⁶²⁰i.e., “Padumuttara,” lit., “Ultimate Lotus”

⁵⁶²¹*nimmāno*

⁵⁶²²*upamo*, lit., “simile” “metaphor” “comparison”

⁵⁶²³*andhānaṅ nayan°*

⁵⁶²⁴*guṇanidhi*

⁵⁶²⁵*santaveso*, BJTS Sinh. gloss *śānta veśa āti*

⁵⁶²⁶*karuṇā-mati-sāgaro*

⁵⁶²⁷reading *brahmāsureturaccito* with BJTS (and PTS alt.) for PTS *brahmāmarasuraccito* (“Praised by Brahmā and the Deathless Gods” or “Praised by Brahmā the God and the Gods”

⁵⁶²⁸*januttamo*

⁵⁶²⁹*sadevamanujākiṇṇo*. BJTS notes alt. that reads this as *°ākiṇṇe* and takes it as modifying *janama-jjhe*, but accepts the reading *°ākiṇṇo* which makes it an epithet of the Buddha.

⁵⁶³⁰*kadāci...janamajjhe*, following BJTS Sinh. gloss

⁵⁶³¹*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

⁵⁶³²as 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],⁵⁶³³
gold brahmin’s cord⁵⁶³⁴ 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]

⁵⁶³³or “whose clothes are (or whose dwelling place is) made of gold.” I follow BJTS Sinh. gloss *kahavat handanā vū* (“dressed in yellow cloth”)

⁵⁶³⁴reading *hemayaññopavītaṅgaṃ* with BJTS for PTS *hemayaññopacitaṅgaṃ* (“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. BJTS Sinh. gloss suggests the latter: *ranvan pūnanūlak dārā siruru*

Due to that karma's excellence,⁵⁶³⁵
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 certain⁵⁶³⁶ clan,
in the city of Śrāvasti. (19) [5707]

At the feet of the Great Sage, [my
parents], frightened by goblin-fears,⁵⁶³⁷
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,⁵⁶³⁸ 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,⁵⁶³⁹
freed from all grounds for rebirth,⁵⁶⁴⁰ 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],⁵⁶⁴¹
produced by all the perfections,⁵⁶⁴²
the highest home of good fortune.⁵⁶⁴³ (25) [5713]

⁵⁶³⁵ or “distinction:” *tena kammavisesana*, a variant (and metrical improvement) on the common first foot in parallel verses, i.e., *tena kammena sukatena*

⁵⁶³⁶ here as elsewhere in *Apadāna*, *aññatare* implies “undistinguished” or even “base”

⁵⁶³⁷ *pisācabhayatajjitā*

⁵⁶³⁸ *saraṇaṇ hohi*, lit., “be a refuge”

⁵⁶³⁹ *tenāhaṇ ārakheyyena rakkhito*

⁵⁶⁴⁰ *sabbupadhivinimutto*

⁵⁶⁴¹ *rupaṇ sabbasubhākiṇṇaṇ*

⁵⁶⁴² *sabbapārami-sambhūtaṇ*

⁵⁶⁴³ reading *lakkhīnilayanaṇ paraṇ* with BJTS (and PTS alt.) for PTS *nīlakkhinayanaṇ* (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,⁵⁶⁴⁴
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,⁵⁶⁴⁵
I meditated in a cave.⁵⁶⁴⁶ (30) [5718]

The Great Sage, standing at the foot
of the mountain, [then] said to me,
"O Vakkali," [and] being thrilled,
hearing the word⁵⁶⁴⁷ 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")

⁵⁶⁴⁴*khandhānaṃ udayabbayaṃ*

⁵⁶⁴⁵*Gijjhakūṭaṃ*, one of the mountains near Rajgir frequented by Gotama Buddha.

⁵⁶⁴⁶lit., "in a mountain cave" (or "grotto" "crag") reading *giri-kandare* with BJTS (and PTS alt.) for PTS *giri-niddare*, alt. *giri-niddhare* (= mountain + ?)

⁵⁶⁴⁷or "speech," *vācaṃ*

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.}]⁵⁶⁴⁸ Mahākappina⁵⁶⁴⁹]

The Victor, Padumuttara,
was a Master of Everything.
He rose in the space of the world,⁵⁶⁵⁰
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,

⁵⁶⁴⁸ *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.

⁵⁶⁴⁹ 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*).

⁵⁶⁵⁰ reading *jagadākāse* with BJTS (and PTS alt.) for PTS *jaladākāse* ("in the space of a rain-cloud")

like firefly-light⁵⁶⁵¹ [by] the sun;
 he sheds the light of truthfulness⁵⁶⁵²
 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 magistrate⁵⁶⁵³ back then,
 in the city named “Haṃsa;”⁵⁶⁵⁴
 approaching I heard the Teaching,
 of the one named “Superb Lotus,”⁵⁶⁵⁵
 who was purifying⁵⁶⁵⁶ my mind
 [while] explaining the virtue of
 a follower who’d done the deed,⁵⁶⁵⁷
 the admonisher of the monks. (5-6) [5731-5732]

Delighted,⁵⁶⁵⁸ happy,⁵⁶⁵⁹ 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,⁵⁶⁶⁰
 “look at him, a great minister,
 skilled in examining [cases],
 fallen down in front of my feet,
 his body hair⁵⁶⁶¹ growing upward,
 rain-cloud-colored⁵⁶⁶² [and] broad-shouldered,⁵⁶⁶³
 with pleasant[-looking] eyes [and] face, (8-9) [5734-5735]

⁵⁶⁵¹see Cone s.v. for *khajjota-ābhā*

⁵⁶⁵²reading *saccatthābhaṃ pakāseti* for *sabbatthaṃ*

⁵⁶⁵³*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

⁵⁶⁵⁴“Swan,” i.e., *Haṃsavatī*

⁵⁶⁵⁵*jalajuttamanāmino*, i.e. *Padumuttara Buddha*

⁵⁶⁵⁶or “perfuming,” “cleaning,” *vāsayantassa*

⁵⁶⁵⁷*katāvino*, i.e., an arahant

⁵⁶⁵⁸*patīto*

⁵⁶⁵⁹*sumano*

⁵⁶⁶⁰reading BJTS *tadāhāsi mahābhāgo haṃsadundubhisussaro* with BJTS for PTS’ garbled *tadā haṃsasamābhāgo haṃsadundubhinivaco*

⁵⁶⁶¹°*tanūruhaṃ*, see *Buddhadatta Pāli-Sinhala Akārādiya*, s.v.

⁵⁶⁶²PTS *jimuttavaṇṇaṃ*, BJTS *jīmūtavaṇṇaṃ*, read *jīmutavaṇṇaṃ* and see see *Buddhadatta Pāli-Sinhala Akārādiya*, *jimuta*, s.v. BJTS Sinhala gloss concurs: *meghavarṇa vū*

⁵⁶⁶³lit., “fat-shoulders”. BJTS reads *piṇ°* 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 kindness⁵⁶⁶⁴ he is wishing
for the place of this deed-doer.⁵⁶⁶⁵ (10) [5736]

Because of this alms-giving⁵⁶⁶⁶ [done]
with intention and [firm] resolve,⁵⁶⁶⁷
for one hundred thousand aeons
he won't be born in a bad state.⁵⁶⁶⁸ (11) [5737]

Divine fortune⁵⁶⁶⁹ among the gods;
greatness [when born] among humans:
having enjoyed that, through the rest,⁵⁶⁷⁰
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 righteously⁵⁶⁷¹
[both] divine and human kingdoms,
I was born close to Benares,
in a clan of servants who weave.⁵⁶⁷² (16) [5742]

⁵⁶⁶⁴*muditāya*, "with disinterested love"

⁵⁶⁶⁵*katāvino*, i.e., arahant.

⁵⁶⁶⁶reading *piṇḍapātena* with BJTS (and PTS alt.) for PTS *paṇipātena* ("because of this prostration"
"because of this adoration")

⁵⁶⁶⁷reading *cetanāpaṇidhihi ca* with BJTS (and this is a recurring foot throughout *Apadāna*) for PTS
cāgena paṇidhihi ca ("with generosity and resolve")

⁵⁶⁶⁸or "he won't be reborn in a bad rebirth" (*n'upapajjati duggatiṇ*)

⁵⁶⁶⁹PTS *sobhāgyaṇ*, BJTS *sobhaggaṇ*

⁵⁶⁷⁰i.e., through the remainder of the good karma

⁵⁶⁷¹*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" (*dāhāmin semin*)

⁵⁶⁷²*jāto keniyaṇṇiyā*. Malalasekera takes this as a mistake for *koliyaṇṇiyā* (in a Koliyan clan), the

With a following of thousands,
together with [my] chief queen, I
[then] attended on five hundred
Buddhas enlightened by themselves.⁵⁶⁷³ (17) [5743]

Having fed [them] for three months, we⁵⁶⁷⁴
afterward gave [them] the three robes.
Fallen from there we all of us
arose among the thirty [gods].⁵⁶⁷⁵ (18) [5744]

Fallen from there we all came back
to human existence again.
We're born⁵⁶⁷⁶ 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 kingship⁵⁶⁷⁷ attained,
I was rich in every pleasure.
Told by merchants, I got to know,⁵⁶⁷⁸
that the Buddha had arisen: (21) [5747]

“A Buddha's risen in the world;
Unequaled,⁵⁶⁷⁹ the Single Person,⁵⁶⁸⁰
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]

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.

⁵⁶⁷³*pañcapaccekabuddhānaṅ satāni*

⁵⁶⁷⁴reading *adamha* with BJTS for PTS *dammi*

⁵⁶⁷⁵*tidasūpagā*, i.e. the thirty-three gods, in Tāvatiṃsa heaven

⁵⁶⁷⁶reading *jātā* with BJTS for PTS *jāto* (“I was born”)

⁵⁶⁷⁷*mahārajaṅ*, lit., “of overlordship,” “of powerful kingship” “of being a maharajah”

⁵⁶⁷⁸*apāpuṇiṅ*. BJTS reads *ahaṃ suṇiṃ*, “I heard”

⁵⁶⁷⁹*asamo*

⁵⁶⁸⁰*ekapuggalo*

quitting⁵⁶⁸¹ kingship, with ministers,
 I left, devoted to Buddha.⁵⁶⁸²
 Seeing the great Canda River⁵⁶⁸³ —
 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 monks⁵⁶⁸⁴ 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-wish⁵⁶⁸⁵ 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 gods⁵⁶⁸⁶ raining forth
 the gladdening sermon-water. (31) [5757]

Worshipping with the ministers,
 I went up to [him] on one side,

⁵⁶⁸¹reading *pahāya* with BJTS for PTS *vihāya* (“having worked”)

⁵⁶⁸²*buddhamāmaka*, lit., “taking Buddha as ‘mine’”

⁵⁶⁸³that is, the Candabhāgā

⁵⁶⁸⁴lit., “if the assembly (*saṅgha*)”

⁵⁶⁸⁵*saccavare*, “wish [because of] truth,” cf. *saccakiriya*, “act of truth”

⁵⁶⁸⁶*vāsavaṇ 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.⁵⁶⁸⁷ (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,⁵⁶⁸⁸
the thousand monks [along with me].
[Then], because of my instruction,
they too were freed from defilements.⁵⁶⁸⁹ (37) [5763]

The Victor, pleased⁵⁶⁹⁰ by⁵⁶⁹¹ 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]

⁵⁶⁸⁷*sotāpaṇṇā ca sāsane*, lit., “and stream-enterers in the dispensation”

⁵⁶⁸⁸lit., “it,” singular, standing in for “the [group] of a thousand monks”

⁵⁶⁸⁹*te pi āsuṇ anāsavā*

⁵⁶⁹⁰*tuṭṭho*, lit “happy” “delighted”

⁵⁶⁹¹lit. “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.}⁵⁶⁹² Dabbamalla⁵⁶⁹³]

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,⁵⁶⁹⁴ Instructor,⁵⁶⁹⁵
 Crosser-Over⁵⁶⁹⁶ of all that breathe,
 Skilled at Preaching,⁵⁶⁹⁷ [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5770]

Merciful,⁵⁶⁹⁸ Compassionate One,⁵⁶⁹⁹
 Well-Wisher⁵⁷⁰⁰ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5771]

⁵⁶⁹²*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.

⁵⁶⁹³BJTS 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 (*dab-batthambhe*)” I translate this term (*dabbapuñjamhi*) more literally as “pile of wood.” The name Dabba means “wood”.

⁵⁶⁹⁴*ovādako*

⁵⁶⁹⁵*viññāpako*

⁵⁶⁹⁶*tārako*

⁵⁶⁹⁷*desanākusalo*

⁵⁶⁹⁸*anukampako*

⁵⁶⁹⁹*kāruṇiko*

⁵⁷⁰⁰*hitesi*

In this way he was Unconfused⁵⁷⁰¹
and Very Well-Known⁵⁷⁰² by rivals,
Ornamented⁵⁷⁰³ by arahants
who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁷⁰⁴ [tall];
he was Valuable Like Gold,⁵⁷⁰⁵
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 Hamsavatī, of great fame.
Approaching the Lamp of the World,⁵⁷⁰⁶
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 lodgings⁵⁷⁰⁷ 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,⁵⁷⁰⁸
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;

⁵⁷⁰¹*nirākulaṇ*

⁵⁷⁰²*suññātaṇ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñāta*

⁵⁷⁰³*vicittaṇ*

⁵⁷⁰⁴*ratana-aṭṭha-paññāsaṇ 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.

⁵⁷⁰⁵*kañcanagghiyasaṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

⁵⁷⁰⁶*lokapajjotaṇ*

⁵⁷⁰⁷lit., “beds [and] chairs” or “beds and food”

⁵⁷⁰⁸reading *tadā 'bhāsi mahāvīro* with BJTS for PTS *tadaṇ 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,⁵⁷⁰⁹
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,⁵⁷¹⁰
I offered rice [well-cooked] in milk
to great sages, the followers
of that very Hero of Men.⁵⁷¹¹ (19) [5787]

During this auspicious aeon
Brahmā's Kinsman, Greatly Famed One,

⁵⁷⁰⁹ *sabbadhammavipassako*

⁵⁷¹⁰ or "counting sticks:" *salākaṇ*

⁵⁷¹¹ *tasseva naravīrassa*

named Kassapa through [his] lineage,⁵⁷¹²
Best Debater,⁵⁷¹³ [Buddha,] arose. (20) [5788]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁵⁷¹⁴ with followers.⁵⁷¹⁵ (21) [5789]

Hair-loosened, teary-faced, the gods,
were moved [and] they wept when the Lord
and students reached nirvana, [his]
dispensation reaching⁵⁷¹⁶ [its] goal: (22) [5790]

“Alas! We have little merit.
The *Dhamma*-Eye passes away.⁵⁷¹⁷
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,⁵⁷¹⁸
was crying a piteous song. (24) [5792]

[And] drums in [all] four directions,
were played by non-human beings;
lightening burst out⁵⁷¹⁹ from everywhere,
frightening⁵⁷²⁰ [beings who were there]. (25) [5793]

Meteors⁵⁷²¹ fell down from the sky,
and he whose flag is smoke⁵⁷²² was⁵⁷²³ seen.
The wild beasts roared piteously,

⁵⁷¹²reading *gottena* with BJTS for PTS *nāmena* (“named” “known as”)

⁵⁷¹³*vadatarjvaro*

⁵⁷¹⁴*nibbuto*

⁵⁷¹⁵*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 (*sisṣa*).

⁵⁷¹⁶*entamhi*, fr. *eti*, loc. abs. construction

⁵⁷¹⁷*nibbāyissati dhammakkho* (BJTS reads °*akho*), lit., “the eye of *Dhamma* will reach nirvana”

⁵⁷¹⁸*sāgaro ca sasoko va*

⁵⁷¹⁹reading *phaliṃsu* with BJTS for PTS *patiṃsu*, fell down, avoiding the redundancy with the next verse in keeping with the eloquence of this passage.

⁵⁷²⁰lit., “carrying fear to”

⁵⁷²¹*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”

⁵⁷²²*dhūmaketu*, that is, “fire”

⁵⁷²³lit., “is”

and all the creatures born on earth. (26) [5794]

Seeing fierce omens⁵⁷²⁴ marking⁵⁷²⁵ the
setting of the dispensation,⁵⁷²⁶
moved, we monks who [still remained] there,
then thought [about it in this way]: (27) [5795]

“[Now], without our⁵⁷²⁷ 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,⁵⁷²⁸
we fell down⁵⁷²⁹ on the flight of stairs. (29) [5797]

Then an elder⁵⁷³⁰ 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.⁵⁷³¹
Fixed in good morality, the
rest [of us] went to the gods’ world. (32) [5800]

In the pure abode that one [monk]⁵⁷³²
reached nirvana, crossed existence;⁵⁷³³
[but] I and Pukkusāti [too],
Sabhiya, likewise Bāhiya,
so too Kumāra-Kassapa,

⁵⁷²⁴*uppāde dāruṇe*

⁵⁷²⁵*sūvake*, lit., “making manifest” “indicating,” see Buddhadatta *Pāli-Sinhala Akārādiya*, s.v.

⁵⁷²⁶“setting” as in the setting of the sun, reading *sāsanatthagama-suvake* (read *sūvake*) with BJTS for PTS *sāsanatthañ ca sūcakaṇ*

⁵⁷²⁷reading *sāsanena vināmhākaṇ* with BJTS for PTS *sāsanena vinā sammā*

⁵⁷²⁸reading *nissenīyā* with BJTS for PTS *nissenīyā*

⁵⁷²⁹reading *pāṭayimhase* with BJTS for PTS *pāṭayimhase*

⁵⁷³⁰*thero*

⁵⁷³¹i.e., to nirvana, as opposed (and superior) to heaven or “the gods’ world”

⁵⁷³²i.e., the “non-returner” accompanying the arahant (who went nowhere at all, i.e., who had no more rebirth in any abode)

⁵⁷³³*nibbuto tiṇṇasaṅsāro*

reborn here and there we are [now]⁵⁷³⁴
 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 mother⁵⁷³⁵ raised up on a pyre;
 I was [one who] fell out⁵⁷³⁶ from that. (35) [5803]

I landed⁵⁷³⁷ on a pile of wood;⁵⁷³⁸
 therefore I was known as "Dabba."⁵⁷³⁹
 Through the strength of holy living,⁵⁷⁴⁰
 I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,⁵⁷⁴¹
 I'm endowed with the five fine traits,⁵⁷⁴²
 due to reproaching the pure monk,⁵⁷⁴³
 I was urged by many bad folks.⁵⁷⁴⁴ (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 by⁵⁷⁴⁵ that virtue,
 [then] placed me in that foremost place. (39) [5807]

⁵⁷³⁴lit., "went up to," following BJTS Sinh. gloss and reading with BJTS *tattha tatthupagā mayam* for PTS *tattha tatth' upagāmiyaṃ* ("he went up to here and there")

⁵⁷³⁵reading *matā mātā* with BJTS (and PTS alt. cited as *mātā mātā?*) for PTS *mātā pitā* ("mother and father")

⁵⁷³⁶reading *nippatito* with BJTS (and PTS alt.) for PTS *nibbattito*, "produced" "brought forth"

⁵⁷³⁷lit., "fallen"

⁵⁷³⁸*dabba-puñjamhi*

⁵⁷³⁹"Wood"

⁵⁷⁴⁰or "of celibacy", reading *brahmacāribalena* with BJTS (and cf. PTS alt. *brahmacara*) for PTS *brahmaceraphalena* ("through the fruit of Brahma-[]?")

⁵⁷⁴¹see above, v. 19 [5797]; this was a pious act done by the protagonist during the time of Vipassī Buddha

⁵⁷⁴²*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 *paññita* (wisdom)

⁵⁷⁴³lit., "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")

⁵⁷⁴⁴*pāpehi bahu codito*

⁵⁷⁴⁵lit., "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.}]⁵⁷⁴⁶ Kumāra-Kassapa⁵⁷⁴⁷

One hundred thousand aeons hence
the Leader arose [in the world],
the Hero, Friend of Every World,⁵⁷⁴⁸
who name was Padumuttara. (1) [5811]

Being a brahmin at that time,
distinguished,⁵⁷⁴⁹ 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,

⁵⁷⁴⁶ *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.

⁵⁷⁴⁷ "Boy-Kassapa"

⁵⁷⁴⁸ *sabbalokahito*, or "Friendly to All Worlds"

⁵⁷⁴⁹ reading *vissuto* with BJTS for PTS *va sato*

I fed [him] with the monks⁵⁷⁵⁰ [in it].
 Having fed [them all] for a week
 diverse, foremost [and] tasty food,
 worshipping⁵⁷⁵¹ [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,⁵⁷⁵² Sole Hoard
 of the Taste of Compassion,⁵⁷⁵³ 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:]⁵⁷⁵⁴
 he’s wishing for that [foremost] place
 [of preachers with] varied discourse.⁵⁷⁵⁵ (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,

⁵⁷⁵⁰ *sasaṅghaṇ*, lit., “with the assembly [of monks]”

⁵⁷⁵¹ lit., “doing *pūjā*”

⁵⁷⁵² *munivaro*

⁵⁷⁵³ *karuṇekarasāyo*, BJTS Sinhala gloss: *karuṇā rasaṭa eka ma nidhāna vū* (“who was the one [and only] treasure-trove for the taste of compassion”)

⁵⁷⁵⁴ *ekāvatta-sumānaṇ*

⁵⁷⁵⁵ reading *vicittakathikattanaṇ* (lit., “varied-discourse-ness”) with BJTS for PTS *vicittakathikatthadaṇ* (“of giving meaning through varied discourse”)

I went to Tāvatiṃsa [then]. (13) [5823]

Touring⁵⁷⁵⁶ the space of existence
like an actor upon the stage,⁵⁷⁵⁷
the son of a deer [named] Sākhā,⁵⁷⁵⁸
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.⁵⁷⁵⁹
Turned out⁵⁷⁶⁰ 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.⁵⁷⁶¹
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 came⁵⁷⁶²
as though [we] had gone abroad, taking [our] house. (18-19) [5828]⁵⁷⁶³

Again, when Hero Kassapa's
dispensation had reached [its] goal,
ascending to a mountain-top
engaged in the Victor's teachings,⁵⁷⁶⁴ (20) [5829]

now, in Rājagaha⁵⁷⁶⁵ [city],
I was born in a wealthy⁵⁷⁶⁶ clan.

⁵⁷⁵⁶*paribbhaman bhavākāse*

⁵⁷⁵⁷*raṅgamajjhe yathā naṭo*

⁵⁷⁵⁸“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.

⁵⁷⁵⁹reading *vajjhavāro upatiṭṭho* with BJTS (“the turn to die for was looked after” [or “was served”]) for PTS *vajjavāraṇ upatiṭṭhā* (“she looked after [etc.] the time to die”).

⁵⁷⁶⁰reading *vattā* with BJTS for PTS *cattā*

⁵⁷⁶¹lit., “one should not keep company with Sākhā

⁵⁷⁶²*āgamma*, lit., “having come”

⁵⁷⁶³PTS 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.

⁵⁷⁶⁴*jinasānaṇ*, lit., “the Victor's dispensation”

⁵⁷⁶⁵modern Rajgir, in Bihar.

⁵⁷⁶⁶*setṭhi*°, “a millionaire's”

My mother, with [me in her] womb,
had gone⁵⁷⁶⁷ forth into homelessness. (21) [5830]

Finding out that [she] was pregnant,
they approached Devadatta⁵⁷⁶⁸ then.
He said, “let all of you banish⁵⁷⁶⁹
this Buddhist nun⁵⁷⁷⁰ who is evil.” (22) [5831]

Now [she] too being shown mercy
by the Lord of Sages,⁵⁷⁷¹ 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,⁵⁷⁷²
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,⁵⁷⁷³
because of that my mind was freed
from attachment altogether.
After taming King Pāyāsi,⁵⁷⁷⁴
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;

⁵⁷⁶⁷lit., “went forth.” We are to understand that she did this unintentionally, i.e., unaware she was pregnant

⁵⁷⁶⁸the 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.

⁵⁷⁶⁹*vināsetha*, 2nd pers. pl., also “destroy” “ruin” “kill”

⁵⁷⁷⁰*bhikkhuniṅ*

⁵⁷⁷¹*munindena*

⁵⁷⁷²or “to the prince,” his own son?

⁵⁷⁷³in the *Vammīkasutta*, 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

⁵⁷⁷⁴who maintained that karma bears no fruit. His famous dialogue about rebirth with Kumārakassapa is recounted in the *Pāyāsīsutta*, 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.}⁵⁷⁷⁵ Bāhiya⁵⁷⁷⁶]

One hundred thousand aeons hence
the Leader arose [in the world],
the Great Light,⁵⁷⁷⁷ Chief of the Three Worlds,⁵⁷⁷⁸
who name was Padumuttara. (1) [5839]

My mind thrilled, having heard the Sage,
praising the virtue of a monk
who had instant comprehension;⁵⁷⁷⁹
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 Buddha⁵⁷⁸⁰ prophesied [of] me:
“All of you look at this brahmin,
fallen down in front of my feet,
broad-shouldered, contemplating [me],
gold brahmin’s cord⁵⁷⁸¹ on [his] torso,

⁵⁷⁷⁵ *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.

⁵⁷⁷⁶ “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: *hippābhiññā*). “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

⁵⁷⁷⁷ *mahāppabho*

⁵⁷⁷⁸ *tilokaggo*

⁵⁷⁷⁹ *hippābhiññassa*, lit., “who quickly grasped the special knowledges”

⁵⁷⁸⁰ lit., “then the Buddha...”

⁵⁷⁸¹ reading *hemayaññopavitaṅgaṃ* with BJTS for PTS *hemayaññopacitaṅgaṃ* (“body heaped up with sacrifices of gold”?). The *yaññopavita* (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,⁵⁷⁸² 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,⁵⁷⁸³
 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,⁵⁷⁸⁴ (11) [5849]

of pure morals, wise, doers
 of the Victor's dispensation,
 fallen from there, [we] five people,⁵⁷⁸⁵
 [then] went to the world of the gods. (12) [5850]

Then I was born as Bāhiya,⁵⁷⁸⁶

[5701]) prefers the latter reading

⁵⁷⁸²*palimba*°, lit., "hanging down"

⁵⁷⁸³reading *guṇoghāyataibhūtaṃ* with BJTS for PTS *guṇe kāyatanibhūtaṃ* ("in virtue the body []?")

⁵⁷⁸⁴*jinasāsanāṃ*, lit., "the Victor's dispensation"

⁵⁷⁸⁵i.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.

⁵⁷⁸⁶reading *bāhiyo* with BJTS for PTS *bāhiko*

in Bhārukaccha,⁵⁷⁸⁷ best city.
From there by boat I venture forth
on the ocean full of danger.⁵⁷⁸⁸ (13) [5851]

After going for a few days
from there, the boat was broken up;⁵⁷⁸⁹
then I fell into⁵⁷⁹⁰ [the ocean],
awful, fearful, sea-monster-mine.⁵⁷⁹¹ (14) [5852]

At that time, after [much] struggling,
having crossed over the ocean,
disoriented,⁵⁷⁹² I arrived
at the good seaport Suppāra.⁵⁷⁹³ (15) [5853]

Having dressed⁵⁷⁹⁴ in robes made of bark,
I entered the village for alms.
Then a man [there], delighted, said,
“This is an arahant who’s come;⁵⁷⁹⁵
honoring him⁵⁷⁹⁶ 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,⁵⁷⁹⁷
wrongly I gave rise to the thought
[that] “this one is an arahant.” (18) [5856]

Afterward, discerning my mind,

⁵⁷⁸⁷ = Bharukaccha, a seaport from which merchants traveled abroad, modern Broach in Kathi-
awar. See DPPN II: 365

⁵⁷⁸⁸ *appasiddhiyaṇ*, one BJTS alt. reads more correctly *appasiddhikaṇ*, “of little welfare” = “danger-
ous”

⁵⁷⁸⁹ following BJTS Sinhala gloss, which apparently takes *abhijhittha* (for PTS *abhijhiṭṭha*) as aor.
of *bhijjati*, passive form of *bhindati*, to break, i.e., be broken up.

⁵⁷⁹⁰ lit., “was fallen into”

⁵⁷⁹¹ *bhīṣanake ghore...makarākare*

⁵⁷⁹² 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 vāṭahim nuvaṇa āttem*, 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

⁵⁷⁹³ *suppārapaṭṭanam varaṇ*. Suppāra or Suppāraka (Skt. Sūrpāraka) is identified with the mod-
ern 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.

⁵⁷⁹⁴ because he lost his clothes in the shipwreck and subsequent travails

⁵⁷⁹⁵ *idhāgato*, lit., “who has come here”

⁵⁷⁹⁶ lit., “this one”

⁵⁷⁹⁷ *tehi sakkatapūjitaṇ*

the non-returner god⁵⁷⁹⁸ reproached:⁵⁷⁹⁹
 “You don’t know the path, the method;⁵⁸⁰⁰
 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,⁵⁸⁰¹ Greatly Very Wise,⁵⁸⁰² the
 Victor, in Śrāvasti, in Kosala’s palace,
 the Śākya’s Son, the Arahant, Undefined One
 is preaching *Dhamma* for reaching arahantship.” (21-22) [5859]⁵⁸⁰³

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
 know⁵⁸⁰⁴ the Good-Looking One,⁵⁸⁰⁵ the Limitless Pasture.⁵⁸⁰⁶ (23-24) [5860]

Delighting at that time, departing for the Teacher,⁵⁸⁰⁷
 always I see the Victor whose Face is Stainless.⁵⁸⁰⁸
 Approaching the delightful grove named Vijita,⁵⁸⁰⁹
 I questioned brahmins, “Where is the World’s Delighter?”⁵⁸¹⁰ (25-26) [5861]
 Then they replied, “the One Worshipped by Men [and] Gods⁵⁸¹¹

⁵⁷⁹⁸*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)

⁵⁷⁹⁹lit., “having reproached” “reproaching”

⁵⁸⁰⁰or “the path to the method,” or “the path of expedient means” *na tvaṇ upāyamaggaññu*, lit., “you are not a knower of the path, the method.”

⁵⁸⁰¹*pahūtapañño*

⁵⁸⁰²reading *varabhūrimedhaso* with BJTS for PTS *varabhūrimedhaso*

⁵⁸⁰³PTS 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.

⁵⁸⁰⁴lit., “see,” etymological cousin of *sudassanaṇ* (“Good-Looking”); “to see the one who’s good to see”. Here I am reading BJTS *daṭṭhum anantagocaraṇ* (and following BJTS Sinh. gloss) for PTS *duṭṭhamanantagocaraṇ* (“pasture at the end of evil minds”)

⁵⁸⁰⁵*sudassanaṇ*, i.e. “the Buddha”

⁵⁸⁰⁶*anatagocaraṇ*

⁵⁸⁰⁷PTS *satthuno* (dative), BJTS *sattharaṇ* (accusative)

⁵⁸⁰⁸*vimalānanaṇ*

⁵⁸⁰⁹“Victory”

⁵⁸¹⁰*lokanandano*

⁵⁸¹¹*naradevavandito*

has entered the city wishing to eat some food;⁵⁸¹²
 very quickly indeed,⁵⁸¹³ zealous to see the Sage,
 approach and worship him, the Foremost of People.⁵⁸¹⁴ (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,⁵⁸¹⁵
 like the abode of good fortune,⁵⁸¹⁶
 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,⁵⁸¹⁷
 [my] lifespan obliterated.
 O!⁵⁸¹⁸ the Teacher’s mercifulness!⁵⁸¹⁹ (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]

⁵⁸¹²reading *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”)

⁵⁸¹³reading *sa ve hi khippaṃ* with BJTS for PTS *saso va khippaṃ* (“quick as a rabbit”)

⁵⁸¹⁴*aggapuggalaṃ*

⁵⁸¹⁵reading *bhājayantaṃ viyāmataṃ* with BJTS for PTS *bhājayantaṃ idhāmataṃ* (“dividing ambrosia here”)

⁵⁸¹⁶*sirinilayasaṅkāsaṅ*

⁵⁸¹⁷*āsavakkhayaṃ*, i.e., arahantship

⁵⁸¹⁸reading *aho* with BJTS for PTS *atho*

⁵⁸¹⁹reading *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]

Thus⁵⁸²⁰ prophesied the elder [named]
Bāhiya Dārucīriya.⁵⁸²¹
He fell down on a garbage heap⁵⁸²²
when he had been gored⁵⁸²³ by a cow. (38) [5872]

Having detailed his own former
conduct, he who was very wise,
that hero fully passed away⁵⁸²⁴
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,⁵⁸²⁵
now fallen onto the safe ground,⁵⁸²⁶
like the fallen flag of Indra,
lifespan gone, defilements gone,⁵⁸²⁷ a
doer of the Victor's teachings⁵⁸²⁸ — (40-41) [5874-5875]

the Teacher said to followers
who delighted in the teachings:⁵⁸²⁹
“get, and having taken [it] burn,
the body of your fellow monk.⁵⁸³⁰ (42) [5876]

⁵⁸²⁰This 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*)

⁵⁸²¹“Bāhiya the Bark-Clad” (or “Wood-Clad”)

⁵⁸²²he was searching for a rag-robe at the time

⁵⁸²³reading *bhūtāvīṭṭhāya* (= °*āviddhāya*) with BJTS for PTS °*adhiṭṭhāya* (“while standing on”)

⁵⁸²⁴*parinibbāyi*

⁵⁸²⁵*bāhiyaṃ bāhitāgamaṃ*, 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 (*dārucīradharaṃ dhīraṃ*)

⁵⁸²⁶reading *bhūmiyaṃ patitaṃ dantaṃ* with BJTS for PTS *bhūmiyaṃ. Danta-bhūmi*, “the safe ground” or “the place which is (or for) the tamed,” refers to nirvana; see RD s.v.

⁵⁸²⁷*gatāyusaṃ gataklesaṃ*; note the Skt. spelling of *kilesa*, in both BJTS and PTS

⁵⁸²⁸*jinasāsanakārakaṃ*, lit., “a doer of the Victor's dispensation”

⁵⁸²⁹*sāvake sāsane rate*

⁵⁸³⁰*sabrahmacārino*, lit., “of he who lived the holy life [with you]” or “of your fellow celibate”

Build a stupa [and] worship⁵⁸³¹ it;
 this great wise one reached nirvana,
 foremost in⁵⁸³² 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.⁵⁸³³ (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]⁵⁸³⁴

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.}]⁵⁸³⁵ Mahākoṭṭhika⁵⁸³⁶]

The Victor, Padumuttara,
 the Sage, Knower of Every World,
 the One who had [Five] Eyes, arose
 a hundred thousand aeons hence. (1) [5881]⁵⁸³⁷

⁵⁸³¹lit., “do pūjā”

⁵⁸³²lit “of those who possess...”

⁵⁸³³or “without profit,” *anattapadasaṅghitā*. This is *Dhammapada*, v. 101

⁵⁸³⁴the 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.

⁵⁸³⁵*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.

⁵⁸³⁶BJTS reads *Koṭṭhita*

⁵⁸³⁷this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774])

The Admonisher,⁵⁸³⁸ Instructor,⁵⁸³⁹
 Crosser-Over⁵⁸⁴⁰ of all that breathe,
 Skilled at Preaching,⁵⁸⁴¹ [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5882]

Merciful,⁵⁸⁴² Compassionate One,⁵⁸⁴³
 Well-Wisher⁵⁸⁴⁴ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5883]

In this way he was Unconfused⁵⁸⁴⁵
 and Very Well-Known⁵⁸⁴⁶ by rivals,
 Ornamented⁵⁸⁴⁷ by arahants
 who were masters [and] neutral ones. (4) [5884]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁸⁴⁸ [tall];
 he was Valuable Like Gold,⁵⁸⁴⁹
 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,⁵⁸⁵⁰
 I heard the preaching of *Dhamma*. (7) [5887]

Then [Buddha] placed a follower,

⁵⁸³⁸ *ovādako*

⁵⁸³⁹ *viññāpako*

⁵⁸⁴⁰ *tārako*

⁵⁸⁴¹ *desanākusalo*

⁵⁸⁴² *anukampako*

⁵⁸⁴³ *kāruṇiko*

⁵⁸⁴⁴ *hitesi*

⁵⁸⁴⁵ *nirākulaṇ*

⁵⁸⁴⁶ *suññānataṇ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñata*

⁵⁸⁴⁷ *vicittaṇ*

⁵⁸⁴⁸ *ratanāna-aṭṭha-paññāsaṇ 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.

⁵⁸⁴⁹ *kañcanagghiyasaṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

⁵⁸⁵⁰ reading *sattasāraggaṇ* with BJTS for PTS *sattapāraṅgaṇ* (“going beyond [or crossing, surmounting] beings”)

who pastured in developed thought,⁵⁸⁵¹
 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,⁵⁸⁵² with [his] followers. (8-9) [5888-5889]

Having covered with [new] cloth [robes]
 the Wisdom-Sea⁵⁸⁵³ 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.⁵⁸⁵⁴ (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 on⁵⁸⁵⁵ [him], the Victor. (16) [5896]

⁵⁸⁵¹*pabhinnamatigocaraṅ*, lit., “he whose pasturage was developed thought”

⁵⁸⁵²*jinavaraṅ*

⁵⁸⁵³reading *buddhisāgaraṅ* with BJTS (and PTS alt.) for PTS *buddhasāgaraṅ* (“Ocean of Buddhas” or “Buddha-Ocean”)

⁵⁸⁵⁴*kamalodarasappahaṅ*

⁵⁸⁵⁵*paricariṅ*, “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.⁵⁸⁵⁶ (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,⁵⁸⁵⁷
reborn [then] in a brahmin clan⁵⁸⁵⁸
in Śrāvastī, very wealthy. (22) [5902]

Mother was named Candavatī;
my father Assalāyana.
When with all intelligence the
Buddha instructed my father,
being pleased with⁵⁸⁵⁹ the Well-Gone-One,
I went forth into homelessness.
Moggallāna⁵⁸⁶⁰ was my teacher;
Sāri's child⁵⁸⁶¹ was my preceptor. (23-24) [5903-5904]

When my hair was being cut off,
views were cut off [too], with their roots.

⁵⁸⁵⁶*sucinṇassa idaṃ phalaṃ*

⁵⁸⁵⁷i.e., a brahmin

⁵⁸⁵⁸*vippakule*

⁵⁸⁵⁹lit., in"

⁵⁸⁶⁰i.e., Mahāmoggallāna (*Therāpadāna* #2)

⁵⁸⁶¹i.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.⁵⁸⁶² (26) [5906]

Questioned by Upatissa,⁵⁸⁶³ I
explained⁵⁸⁶⁴ with no[thing] indistinct.
Thus in analytical modes,
I'm foremost in the religion.⁵⁸⁶⁵ (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.}⁵⁸⁶⁶ Uruvelakassapa⁵⁸⁶⁷]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose

⁵⁸⁶²lit., "in that foremost place"

⁵⁸⁶³i.e., Sāriputta (*Thera-apadāna* #1)

⁵⁸⁶⁴*viyākāsiṅ*, elsewhere "prophesied"

⁵⁸⁶⁵lit., "in the dispensation of the Sambuddha"

⁵⁸⁶⁶*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.

⁵⁸⁶⁷"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]⁵⁸⁶⁸
 The Admonisher,⁵⁸⁶⁹ Instructor,⁵⁸⁷⁰
 Crosser-Over⁵⁸⁷¹ of all that breathe,
 Skilled at Preaching,⁵⁸⁷² [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5912]

Merciful,⁵⁸⁷³ Compassionate One,⁵⁸⁷⁴
 Well-Wisher⁵⁸⁷⁵ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5913]

In this way he was Unconfused⁵⁸⁷⁶
 and Very Well-Known⁵⁸⁷⁷ by rivals,
 Ornamented⁵⁸⁷⁸ by arahants
 who were masters [and] neutral ones. (4) [5914]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁸⁷⁹ [tall];
 he was Valuable Like Gold,⁵⁸⁸⁰
 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 Hamsavatī,
 A brahmin held in high regard.
 Approaching the Torch for the World,⁵⁸⁸¹
 I heard the preaching of *Dhamma*. (7) [5917]

⁵⁸⁶⁸this and the following five verses also appear, verbatim, as the first six verses of Dabbamallā's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākōṭṭhita's *apadāna* (#534 {537}, above; [5881]-[5886])

⁵⁸⁶⁹*ovādako*

⁵⁸⁷⁰*viññāpako*

⁵⁸⁷¹*tārako*

⁵⁸⁷²*desanākusalo*

⁵⁸⁷³*anukampako*

⁵⁸⁷⁴*kāruṇiko*

⁵⁸⁷⁵*hitesi*

⁵⁸⁷⁶*nirākulaṇ*

⁵⁸⁷⁷*suññātaṇ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñāta*

⁵⁸⁷⁸*vicittaṇ*

⁵⁸⁷⁹*ratanāna-aṭṭha-paññasaṇ 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.

⁵⁸⁸⁰*kañcanagghiyasankāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

⁵⁸⁸¹*lokapajjotaṇ*

[One] of the Great Man's⁵⁸⁸² followers
had an extensive retinue.
I was thrilled after hearing [him]
being placed in that foremost place. (8) [5918]

Inviting [him], the Great Victor,⁵⁸⁸³
I gave an almsgiving [to him],
along with [my]⁵⁸⁸⁴ 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] have⁵⁸⁸⁵ a large retinue
[while] transmigrating here and there.” (11) [5921]

[Buddha], the Cuckoo-Voiced⁵⁸⁸⁶ Teacher,
Elephant-Trumpet-Sounding One,⁵⁸⁸⁷
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.⁵⁸⁸⁸ (12-13) [5922-5923]

This one's aspiring to the place
of the monk with a lion's roar.⁵⁸⁸⁹
Very far into the future,
he'll receive that delightful [place]. (14) [5924]

⁵⁸⁸²*mahāpurisa*°

⁵⁸⁸³*mahājinaṇ*

⁵⁸⁸⁴following BJTS Sinh gloss in taking *mahatā parivārena* with *saha dānaṇ ahaṇ adaṇ* rather than with *mahāṇjina*, though the latter is also a possible reading.

⁵⁸⁸⁵*parisā mahatī hotu*, lit., “let there be [to me]”. This translation follows BJTS Sinhala gloss (*ē ē tanhī upadinnā vū maṭa mahat vū piris āti 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”.

⁵⁸⁸⁶*karavīkarudo*, “he with the sound of a cuckoo”

⁵⁸⁸⁷*gajagajjitassusaro*

⁵⁸⁸⁸reading *saddhāvantaṇ guṇe mama* with BJTS for PTS *sandhāvantaṇaṇ mamaṇ*

⁵⁸⁸⁹*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,⁵⁸⁹⁰
Beyond Compare,⁵⁸⁹¹ Unrival'd One.⁵⁸⁹²
Phussa, Chief Leader of the World. (17) [5927]

That one, having slain all darkness,
untangling the great tangle,⁵⁸⁹³
rained forth the rain of deathlessness,
refreshing the [world] with [its] gods. (18) [5928]

In [the city of] Benares,
[reborn] the king's sons⁵⁸⁹⁴ at that time,
we were three brothers, all of us,
in the confidence of the king. (19) [5929]

Strong, with heroic limbs [and] looks,⁵⁸⁹⁵
[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,⁵⁸⁹⁶
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

⁵⁸⁹⁰ *anuttaro*

⁵⁸⁹¹ *anupamo*

⁵⁸⁹² *asadiso*

⁵⁸⁹³ *vijaṭeti* *vā mahājaṭaṇ*. *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.

⁵⁸⁹⁴ reading *rājāpaccā* (lit., "children of the king") with BJTS for PTS *rājāmaccā* ("royal ministers")

⁵⁸⁹⁵ *vīraṅgarūpā*, lit., "with the appearance/form and limbs/body of a hero"

⁵⁸⁹⁶ reading *sodhetvā aṭavibalaṇ* with BJTS for PTS *sodhetvā avidhībalaṇ* ("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 your⁵⁸⁹⁷ [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,⁵⁸⁹⁸ we
worshipped⁵⁸⁹⁹ him as long as [we] lived. (24) [5934]

Giving very expensive cloth,
and abundant⁵⁹⁰⁰ tasty [alms food],
and lodgings⁵⁹⁰¹ [which were] delightful,
and beneficial⁵⁹⁰² medicines
to the Sage with the monks,⁵⁹⁰³ 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,
worshipping⁵⁹⁰⁴ with all of [our] strength,⁵⁹⁰⁵ (25-27) [5935-5937]

fallen from there, gone to heaven,⁵⁹⁰⁶
all [three] of us experienced
great happiness [when] in that place:
that's the fruit of Buddha-*pūjā*. (28) [5938]

Like an illusionist on stage⁵⁹⁰⁷
showing [himself as] very large,
thus touring⁵⁹⁰⁸ in existence I
became the king of Videha.⁵⁹⁰⁹ (29) [5939]

⁵⁸⁹⁷BJTS reads *vo* (pl) for PTS *te* (sing.), perhaps assuming a "royal we"?

⁵⁸⁹⁸*munivaraṇ*

⁵⁸⁹⁹reading *yajimha* with BJTS for PTS *adimha* ("we gave")

⁵⁹⁰⁰*paṇitāni*

⁵⁹⁰¹lit., "bed [and] chair" (or "bed [and] food")

⁵⁹⁰²*hitāni*

⁵⁹⁰³lit., "with the Assembly"

⁵⁹⁰⁴lit., "doing *pūjā*"

⁵⁹⁰⁵*yathābalaṇ*, lit., "to the extent of strength"

⁵⁹⁰⁶*santusitaṇ gatā*, lit., "gone to Tusitā"

⁵⁹⁰⁷reading *raṅge* with BJTS for PTS *laddho* (I received")

⁵⁹⁰⁸reading *bhamanto* with BJTS for PTS *bhavanto* ("existing")

⁵⁹⁰⁹the following story refers — quite obliquely — to the *Mahānāradakassapajātaka* (No. 544), told

At the word of naked⁵⁹¹⁰ Guṇa,⁵⁹¹¹
 become⁵⁹¹² dependent on wrong views,⁵⁹¹³
 I got onto an evil path.
 Not heeding⁵⁹¹⁴ the advice [given]
 by my daughter [known as] Rujā,⁵⁹¹⁵
 I [later] being much-advised
 by the brahmin [named] Nārada,⁵⁹¹⁶
 giving up [Guṇa's] evil views,
 having fulfilled with distinction
 the⁵⁹¹⁷ ten [wholesome] ways of acting,⁵⁹¹⁸
 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,⁵⁹¹⁹
 in a large brahmin family.⁵⁹²⁰ (33) [5943]

Fearing death, illness [and] old age,
 and abandoning [my] great wealth,
 seeking the path to nirvana,
 I went forth as a Jaṭila.⁵⁹²¹ (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.

⁵⁹¹⁰i.e., the naked ascetic

⁵⁹¹¹“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.

⁵⁹¹²lit “gone into dependence on,” reading °gatāsayo with BJTS for PTS *hatāsayo*

⁵⁹¹³In *Mahānāradakassapajātaka* he proceeds to spend two weeks in the palace, indulging himself.

⁵⁹¹⁴lit., “disregarding,” *nādayitvāna*

⁵⁹¹⁵“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

⁵⁹¹⁶the Bodhisatta

⁵⁹¹⁷lit., “of the”

⁵⁹¹⁸reading *dasakammaphāna* (gen.) with BJTS for PTS *dasakammaphena* (acc.); these are three ways of acting in body, four ways of acting in speech, and three ways of acting in mind, totaling ten.

⁵⁹¹⁹reading *phūtāyaṃ* with BJTS for PTS *pi tāyaṃ*

⁵⁹²⁰or “clan”: *vippamahākule*

⁵⁹²¹lit., “among the Jaṭilas, “matted-hair ascetics”

since I dwelt in Uruvelā,
I was therefore known [by the name]
of “Uruvela Kassapa.”⁵⁹²² (36) [5946]

My brother [lived] near the river;⁵⁹²³
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,

⁵⁹²²reading *uruvelakassapo iti* with BJTS for PTS *Uruvelāsu Kassapo* (“Kassapa among the Uruvelans”)

⁵⁹²³the 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.}⁵⁹²⁴ Rādha⁵⁹²⁵]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5956]⁵⁹²⁶
The Admonisher,⁵⁹²⁷ Instructor,⁵⁹²⁸
Crosser-Over⁵⁹²⁹ of all that breathe,
Skilled at Preaching,⁵⁹³⁰ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5957]

Merciful,⁵⁹³¹ Compassionate One,⁵⁹³²
Well-Wisher⁵⁹³³ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5958]

In this way he was Unconfused⁵⁹³⁴
and Very Well-Known⁵⁹³⁵ by rivals,
Ornamented⁵⁹³⁶ by arahants
who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great

⁵⁹²⁴ *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.

⁵⁹²⁵ a historical monk, see DPPN II: 730-731

⁵⁹²⁶ 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 Mahākotṭhita's *apadāna* (#534 {537}, above; [5881]-[5886]), and also of Uruvela-Kassapa's *apadāna* (#535 {538}, above; [5911]-[5916])

⁵⁹²⁷ *ovādako*

⁵⁹²⁸ *viññāpako*

⁵⁹²⁹ *tārako*

⁵⁹³⁰ *desanākusalo*

⁵⁹³¹ *anukampako*

⁵⁹³² *kāruṇiko*

⁵⁹³³ *hitesi*

⁵⁹³⁴ *nirākulaṇ*

⁵⁹³⁵ *suññātaṇ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñata*

⁵⁹³⁶ *vicittaṇ*

rose up fifty-eight cubits⁵⁹³⁷ [tall];
 he was Valuable Like Gold,⁵⁹³⁸
 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,⁵⁹³⁹
 I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader,
 Confident among Multitudes,⁵⁹⁴⁰
 appointing⁵⁹⁴¹ a monk with quick wit,⁵⁹⁴²
 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 voice⁵⁹⁴³ conveying
 away [all] defilements [and] stains,
 he as Shiny as Gold Ingots,⁵⁹⁴⁴
 the Blessed One then said to me,
 “May you be happy and long-lived;
 your intention is accomplished.
 Hugely⁵⁹⁴⁵ [fruitful] for you [will be]
 [this] deed done for the monks⁵⁹⁴⁶ and me. (10-11) [5965-5966]

In one hundred thousand aeons,

⁵⁹³⁷*ratanāna-aṭṭha-paññāsaṇ 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.

⁵⁹³⁸*kañcanagghiyasāṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

⁵⁹³⁹*naravaraṇ*

⁵⁹⁴⁰*parisāsu visārado*

⁵⁹⁴¹*paññāpentaṇ*

⁵⁹⁴²*paṭṭibhāneyyakaṇ bhikkhuṇ*

⁵⁹⁴³or “sound”: *sarena*

⁵⁹⁴⁴*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

⁵⁹⁴⁵*atīva vipulaṇ*

⁵⁹⁴⁶lit., “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,⁵⁹⁴⁷
the Śākya's 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 on⁵⁹⁴⁸ [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,⁵⁹⁴⁹ [and] wanting for clothes and food,
in Rajgir, ultimate city.⁵⁹⁵⁰ (19) [5974]

I gave a ladle's worth of food
to Sāriputta, neutral one,

⁵⁹⁴⁷ reading *sa te hetuḡe tuṭṭho* with BJTS for PTS *sake hetuḡe tuṭṭho* (which could be "happy by reason of [his] own virtue")

⁵⁹⁴⁸ *paricariṇ*, "waited on" "attended to"

⁵⁹⁴⁹ PTS reads *vippakule n'iddhe*; BJTS reads *vippakule 'niddhe*; both convey the same meaning.

⁵⁹⁵⁰ *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 ordaining⁵⁹⁵¹ me,
being old [and] of failing strength;⁵⁹⁵²
due to that, old and discolored,
I was sorrow[ful] at that time. (21) [5976]

Having seen me, Great Compassion,⁵⁹⁵³
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.⁵⁹⁵⁴ (26) [5981]

Then [I] got to go forth [and got]
ordained with proper ritual.⁵⁹⁵⁵
In a short time [I then] attained
destruction of the defilements.⁵⁹⁵⁶ (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]

⁵⁹⁵¹*pabbajenti*, lit., “giving me the ‘going forth’”

⁵⁹⁵²*dubbalathāmaṇṇa*, lit., “of bad strength [and] vigor”

⁵⁹⁵³*mahākāruṇiko*

⁵⁹⁵⁴*hessat’ ājāniyo ayaṇ*

⁵⁹⁵⁵*kammavācupsampadaṇ*, “higher ordination according to monastic rites”

⁵⁹⁵⁶or of the outflows, *āsavakkhayaṇ*, 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.}⁵⁹⁵⁷ Mogharāja⁵⁹⁵⁸]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5987]⁵⁹⁵⁹
The Admonisher,⁵⁹⁶⁰ Instructor,⁵⁹⁶¹
Crosser-Over⁵⁹⁶² of all that breathe,
Skilled at Preaching,⁵⁹⁶³ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5988]

Merciful,⁵⁹⁶⁴ Compassionate One,⁵⁹⁶⁵
Well-Wisher⁵⁹⁶⁶ of all that breathe, he

⁵⁹⁵⁷ *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.

⁵⁹⁵⁸ a historical monk. See DPPN II: 669-670

⁵⁹⁵⁹ 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])

⁵⁹⁶⁰ *ovādako*

⁵⁹⁶¹ *viññāpako*

⁵⁹⁶² *tārako*

⁵⁹⁶³ *desanākusalo*

⁵⁹⁶⁴ *anukampako*

⁵⁹⁶⁵ *kāruṇiko*

⁵⁹⁶⁶ *hitesi*

established in the five precepts
all the rivals who had arrived. (3) [5989]

In this way he was Unconfused⁵⁹⁶⁷
and Very Well-Known⁵⁹⁶⁸ by rivals,
Ornamented⁵⁹⁶⁹ by arahants
who were masters [and] neutral ones. (4) [5990]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁹⁷⁰ [tall];
he was Valuable Like Gold,⁵⁹⁷¹
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 Hamsavatī;
I was [born] in a certain⁵⁹⁷² clan.
Bound to working for others,⁵⁹⁷³ I
did not have any possessions. (7) [5993]

Living on the unfinished floor⁵⁹⁷⁴
of a storeroom for special seats,⁵⁹⁷⁵
I lit a fire there [on that floor];
the earth became hard [and] blackened. (8) [5994]

Then the Lord, explaining the Four

⁵⁹⁶⁷*nirākulaṃ*

⁵⁹⁶⁸*suññātaṃ*, or “empty [of ill-will],” which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñāta*

⁵⁹⁶⁹*vicittaṃ*

⁵⁹⁷⁰*ratanāna-aṭṭha-paññāsaṃ 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.

⁵⁹⁷¹*kañcanagghiyasāṅkāso*, lit., “like a gold valuable thing” or “like a gold festoon work”

⁵⁹⁷²*aññātare* implies “undistinguished” here

⁵⁹⁷³i.e., an itinerant worker or a servant

⁵⁹⁷⁴BJTS 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 katabhūmiyaṃ*, 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.

⁵⁹⁷⁵*paṭikkamanasālāyaṇ*, 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.⁵⁹⁷⁶ (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.⁵⁹⁷⁷ (11-12) [5997-5998]

He’s wishing to [attain] the place
of [this] monk [named] Saccasena;⁵⁹⁷⁸
his hope’s for the appearance of
this [monk] wearing robes of rough cloth.” (13) [5999]

After hearing that,⁵⁹⁷⁹ being thrilled,
bowing [my] head to the Victor,
doing good karma my whole life⁵⁹⁸⁰
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 Tāvātimsa. (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,

⁵⁹⁷⁶*lūkhacīvaradhāraṇa*. *Lūkha*° refers to rough, inferior cloth discarded by tailors

⁵⁹⁷⁷*sālapīṇḍitaṇ*, BJTS Sinh. gloss “who has *sālapīṇḍa* (“a lump of food in a hall” “a lump of *sal* “

⁵⁹⁷⁸“Truth-Army”

⁵⁹⁷⁹oddly, 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?

⁵⁹⁸⁰lit., “for as long as [I] lived”

[and] marked with the marks of [my] caste.⁵⁹⁸¹ (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.⁵⁹⁸² (19) [6005]

Through the rest of the deed⁵⁹⁸³ I did,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [6006]

When [my] last⁵⁹⁸⁴ rebirth was attained,
I'm born in a warrior⁵⁹⁸⁵ 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,⁵⁹⁸⁶
I was then called "King of Useless."⁵⁹⁸⁷
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,⁵⁹⁸⁸
I asked a subtle question of
the Hero, Debater-Crusher.⁵⁹⁸⁹ (24) [6010]

⁵⁹⁸¹reading *jātiyā lakkaṇaṅkito* with BJTS for PTS *tatiyākāraṇ' aṅkita* ("marked in the third mine?")

⁵⁹⁸²BJTS gloss explains that he was a *paccekabuddha* or "Lonely Buddha" who realizes nirvana without teaching the path (as does a *Sammāsambuddha*). Reading *upariṭṭhaṃ yasassinam* with BJTS for PTS *upaṭṭhitaṃ yasassinam* ("I waited on the famous")

⁵⁹⁸³lit., "the karma"

⁵⁹⁸⁴taking BJTS *macchime* (for *pacchime*) as a typographical error

⁵⁹⁸⁵lit., "kṣatriyan"

⁵⁹⁸⁶*mogharajjasukhan yasmā*

⁵⁹⁸⁷*Mogharājā*

⁵⁹⁸⁸*naranāyakaṃ*

⁵⁹⁸⁹reading *taṃ viraṃ vādisūdanaṃ* with BJTS for PTS *vāhisaṃ vādisūdanaṃ* ("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,⁵⁹⁹⁰
of Gotama, the Famous One? (25) [6011]

Thus one with excellent knowledge⁵⁹⁹¹
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,⁵⁹⁹²
the Buddha answered⁵⁹⁹³ [this] to me:
“Look upon the world as empty,⁵⁹⁹⁴
Mogharāja;⁵⁹⁹⁵ always mindful,
[and] uprooting his own [false] views,⁵⁹⁹⁶
[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 made⁵⁹⁹⁷ [my] robe out of that,
I am wearing a rough-cloth robe. (31) [6017]

Pleased about⁵⁹⁹⁸ that virtue of mine,
the Great Physician,⁵⁹⁹⁹ the Leader,

⁵⁹⁹⁰reading *diṭṭhiṃ te nābhijānāti* with BJTS for PTS *diṭṭhi no nābhijānāmi*, and following BJTS Sinh. gloss.

⁵⁹⁹¹or “excellent knowledge,” see under RD *abhikkanta*, s.v. (*°dassāvin*)

⁵⁹⁹²*sabbarogatikicchako*

⁵⁹⁹³*abhaṇī* lit., “said”

⁵⁹⁹⁴*suññato*

⁵⁹⁹⁵reading *mogharāja* (voc.) with BJTS for PTS *Mogharājā* (nom.)

⁵⁹⁹⁶*attānudiṭṭhiṃ uhacca*

⁵⁹⁹⁷reading *katvā* with BJTS for PTS *hutvā* (“having become”)

⁵⁹⁹⁸lit., “in”

⁵⁹⁹⁹*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-Fourth⁶⁰⁰⁰

⁶⁰⁰⁰BJTS places this statement above the summary, rather than after it

Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}⁶⁰⁰¹ *Lakuṅṭakabhaddiya*⁶⁰⁰²]

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 Hamsavati,
a millionaire's son, very rich.
[While] wandering about on foot,
I went to the monks' hermitage.⁶⁰⁰³ (2) [6024]

At that time, the Torch for the World,
the Leader was preaching⁶⁰⁰⁴ *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,⁶⁰⁰⁵ 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]

⁶⁰⁰¹*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.

⁶⁰⁰²"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

⁶⁰⁰³lit., "the Assembly's hermitage"

⁶⁰⁰⁴lit., "preached"

⁶⁰⁰⁵*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,⁶⁰⁰⁶ Hard to Subdue,⁶⁰⁰⁷
Supreme in All Worlds,⁶⁰⁰⁸ the Victor. (9) [6031]

He was Endowed with Good Conduct,⁶⁰⁰⁹
Lofty,⁶⁰¹⁰ Upright [and] Majestic,⁶⁰¹¹
Wishing Well for every being,⁶⁰¹²
he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,⁶⁰¹³
in his fine hermitage, “Nanda.”⁶⁰¹⁴
I’m living in a mango tree,
near [Phussa Buddha’s] perfumed hut.⁶⁰¹⁵ (11) [6033]

Having seen the Supreme Victor,⁶⁰¹⁶
Worthy of Gifts,⁶⁰¹⁷ 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]

⁶⁰⁰⁶*durāsado*

⁶⁰⁰⁷*duppasaho*

⁶⁰⁰⁸*sabbalokuttamo*

⁶⁰⁰⁹*caraṇena sampanno*

⁶⁰¹⁰*brahā*

⁶⁰¹¹*ujupatāpavā*

⁶⁰¹²*hitesi* [read *hitesi* with BJTS] *sabbasattānaṃ*

⁶⁰¹³*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

⁶⁰¹⁴“Joy”

⁶⁰¹⁵*gandhakuṭi-samāsanne*, lit., “in the same vicinity as the perfumed hut...”

⁶⁰¹⁶*junuttamaṃ*

⁶⁰¹⁷*dakkhineyyaṃ*

from the hand of [his] attendant.⁶⁰¹⁸ (14) [6036]

“Happy-hearted I’m giving the
Great Sage⁶⁰¹⁹ a mango-cluster placed
in the bowl with [both] my wings pressed
[in praise,]” I cried⁶⁰²⁰ with a sweet tone,
a sound delightful [to the ears],
worth hearing, [very] beautiful,
for the sake of Buddha-*pūjā*,
[then] going to [my] nest⁶⁰²¹ laid down. (15-16) [6037-6038]

Then a hawk⁶⁰²² with an evil mind,⁶⁰²³
after flying up⁶⁰²⁴ slaughtered me,
loving-kindness in [my] heart, [my]
wishes turned⁶⁰²⁵ 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,⁶⁰²⁶
Best Debater,⁶⁰²⁷ [Buddha,] arose. (19) [6041]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁶⁰²⁸ with followers.⁶⁰²⁹ (20) [6042]

When the World-Chief reached nirvana,
a numerous multitude, pleased,
are building the Teacher’s stupa,

⁶⁰¹⁸reading *upaṭṭhākassa* with BJTS for PTS *upaṭṭhākassa* (presumably a typographical error)

⁶⁰¹⁹lit., “for the Great Sage” (voc)

⁶⁰²⁰*vassanto*, lit., “uttering a bird-cry

⁶⁰²¹reading *niḷaṃ* with BJTS for PTS *nihhaṇ*

⁶⁰²²*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”

⁶⁰²³reading *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

⁶⁰²⁴*upagantvā*, lit., “having approached”

⁶⁰²⁵*gata*°, lit., “gone”

⁶⁰²⁶*gottena*

⁶⁰²⁷*vadataṇ varo*

⁶⁰²⁸*nibbuto*

⁶⁰²⁹*sasāvako*

in order to worship⁶⁰³⁰ 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]

As⁶⁰³¹ the leader of the army
 of the king of Kāsi,⁶⁰³² Kiki,
 I spoke of a trifling measure,
 as the measure of⁶⁰³³ the stupa. (23) [6045]

At that time, because of my word,
 they built a stupa one league [tall]
 for [him] the Hero among Men,⁶⁰³⁴
 [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,⁶⁰³⁵ [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 worshipped⁶⁰³⁶ 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]

⁶⁰³⁰lit., “do *pūjā*”

⁶⁰³¹*hutvā*, lit., “being”

⁶⁰³²i.e., Benares

⁶⁰³³lit., “in” “for”

⁶⁰³⁴*naravīrassa*

⁶⁰³⁵lit., “the Well-Gone-One”

⁶⁰³⁶lit., “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.}⁶⁰³⁷ **Kaṅkha-Revata**⁶⁰³⁸]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6056]

Lion-Jawed⁶⁰³⁹ and Brahmā-Voiced,⁶⁰⁴⁰ his
sound⁶⁰⁴¹ was [like] a swan's [or] a drum's;

⁶⁰³⁷*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.

⁶⁰³⁸"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

⁶⁰³⁹*sīhahanu*. BJTS Sinh. gloss on this curious epithet is *siṃhayakugē haṇu banda pīruṇu haṇu attē ya* ("he has a full jaw like the jaw of a lion")

⁶⁰⁴⁰*brahmagiṛo*

⁶⁰⁴¹the 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 *haṅsadundrabhinisvano*, which is garbled; BJTS reads *haṅsadundubhibissaro*. 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, *haṅsa* + *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,⁶⁰⁴²
 very bright [like] the moon [or] sun, (2) [6057]

Very Wise,⁶⁰⁴³ the Great Hero, the
 Great Meditator, the Great Friend,⁶⁰⁴⁴
 Greatly Compassionate,⁶⁰⁴⁵ the Lord,
 Dispeller of the Great Darkness,⁶⁰⁴⁶ (3) [6058]

the Three Worlds' Chief,⁶⁰⁴⁷ the Sambuddha,
 Sage, Knower of Beings' Wishes,⁶⁰⁴⁸
 leading many who can be led⁶⁰⁴⁹
 whenever he preaches *Dhamma*, (4) [6059]

the Victor delighted⁶⁰⁵⁰ 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] be⁶⁰⁵¹ 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.

⁶⁰⁴²*nāgavikkantagamano*

⁶⁰⁴³*mahāmati*

⁶⁰⁴⁴*mahāhito*. BJTS reads *mahābalo* ("Very Strong")

⁶⁰⁴⁵*mahākāruṇiko*

⁶⁰⁴⁶*mahātamanisūdano* (BJTS reads, more coherently, *mahātamapanūdano*)

⁶⁰⁴⁷*tilokaggo*

⁶⁰⁴⁸*sattāsayavidū*

⁶⁰⁴⁹*veneyyavinayaṇ bahuṇ*; BJTS tries to clean up the grammar with *vineyye vinayaṇ bahuṇ*

⁶⁰⁵⁰*toseṭi*, lit., "is delighting"

⁶⁰⁵¹lit., "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 pleased⁶⁰⁵² 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;⁶⁰⁵³
[while] preaching the supreme *Dhamma*,
the Buddha resolved⁶⁰⁵⁴ 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,⁶⁰⁵⁵
[whether] known by oneself or else known by another,
those who are meditators give up all that,
living the holy life,⁶⁰⁵⁶ energetically."⁶⁰⁵⁷ (15) [6070]⁶⁰⁵⁸

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,⁶⁰⁵⁹ the Sage,

⁶⁰⁵²*tadā pasanno*, lit., "then being pleased"

⁶⁰⁵³*kappākappe*, or "permitted...prohibited" or "the rule...not the rule" or "suitable...not suitable"

⁶⁰⁵⁴*vinayī*, both "removed" and "instructed"

⁶⁰⁵⁵*idha vā huraṇ 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.

⁶⁰⁵⁶or "wandering in celibacy": *brahmacariyan carantā*

⁶⁰⁵⁷pronounce all six syllables when chanting, or else read "[most] energetically," to keep the meter.

⁶⁰⁵⁸This 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.

⁶⁰⁵⁹*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.}⁶⁰⁶⁰ Sīvali⁶⁰⁶¹]

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,⁶⁰⁶²
vast⁶⁰⁶³ knowledge could not be measured,
and freedom unlike anything.⁶⁰⁶⁴ (2) [6077]

The Leader preached the *Dhamma* to

pattiya, the process of rebirth or re-existence itself)

⁶⁰⁶⁰*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.

⁶⁰⁶¹a historical monk, famous (and still tapped for power today) as foremost among the recipients of gifts. See DPPN II:1163-1164 Small images, pictures and *yantras* of Sivali are common good-luck-charms throughout the Theravāda Buddhist world

⁶⁰⁶²lit., “*samādhi* whose metaphor is lightening”

⁶⁰⁶³*varaṇ*, lit., “excellent” “fine”

⁶⁰⁶⁴*anupamo*, lit., “which has no metaphor,” referencing back to the second foot as does the third foot to the first.

the men, the gods,⁶⁰⁶⁵ the snake-gods [and]
the Brahmās [all] come together,
mixed with [Buddhist] monks and brahmins. (3) [6078]

Confident among Multitudes,⁶⁰⁶⁶
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;”⁶⁰⁶⁷
hearing the Victor’s words [about]
the follower’s virtuousness,⁶⁰⁶⁸ (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 bowing⁶⁰⁶⁹ 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,⁶⁰⁷⁰
and the [Buddhist] monks, and brahmins,
praised [him] with hands pressed together:
“Praise to you, O Well-Bred Person!⁶⁰⁷¹
Praise to you, Ultimate Person!
For a week [this] kṣatriyan gave
a massive alms-giving to you.⁶⁰⁷²
[We] wish to hear the fruit for him;
prophecy [that], O Sage So Great.” (8-10) [6083-6085]

After that, the Blessed One said,

⁶⁰⁶⁵ *amarā*, or “the immortals”

⁶⁰⁶⁶ *parisāsu visārado*

⁶⁰⁶⁷ “Swan,” i.e., Haṃsavatī

⁶⁰⁶⁸ lit., “that the virtue of the follower was much”

⁶⁰⁶⁹ or “bent”: *vinataṅ*

⁶⁰⁷⁰ reading *brāhmaṇo* with BJTS (and PTS alt.) for PTS *brāhmaṇā* (“the Brahmins”)

⁶⁰⁷¹ *purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

⁶⁰⁷² 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] gift⁶⁰⁷³
 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,⁶⁰⁷⁴
 [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,⁶⁰⁷⁵
 with Insight into Everything.⁶⁰⁷⁶ (17) [6092]

Then I [lived] in Bandhumatī,
 [a member] of a certain clan;⁶⁰⁷⁷
 I was⁶⁰⁷⁸ pitied and sought after,
 one intent on ending karma.⁶⁰⁷⁹ (18) [6093]

⁶⁰⁷³reading *dakkhiṇā tāya ko vattā* with BJTS for PTS *dakkhiṇādāya kho-v-attaṇ*, (“the value of giving a gift indeed” ?)

⁶⁰⁷⁴“Good-Looking,” presumably the proper name of the monk who held the foremost place among receivers of gifts during the era of Padumuttara Buddha.

⁶⁰⁷⁵*cārunayano*, or “lovely to the eyes” (?)

⁶⁰⁷⁶*sabbadhammavipassaka*, a play on that Buddha’s name

⁶⁰⁷⁷the connotation is: “of a certain poor/lowly clan”

⁶⁰⁷⁸reading *āsiṃ* with BJTS for PTS *āsi* (“he was”)

⁶⁰⁷⁹or, “one longing for the end of work”

Then a certain corporation⁶⁰⁸⁰
 constructed a monastic school⁶⁰⁸¹
 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 food⁶⁰⁸²
 at the end of the great alms-gift,
 they did not find⁶⁰⁸³ [any to give]. (20) [6095]

Then having taken [some] of that,⁶⁰⁸⁴
 new curds and also honey too,
 I went to the overseer's house,⁶⁰⁸⁵
 and seeking that they saw me.⁶⁰⁸⁶ (21) [6096]

Even offering a thousand,
 they did not obtain those two [things].⁶⁰⁸⁷
 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,

⁶⁰⁸⁰or "guild": *aññataro pūgo*

⁶⁰⁸¹*pariveṇaṇ*

⁶⁰⁸²reading *khajjaka-sāhitaṃ* with BJTS for PTS *khajjakasaññutaṃ*

⁶⁰⁸³lit., "see"

⁶⁰⁸⁴reading *tadāhaṃ taṃ gahetvāna* with BJTS (and PTS alt.) for PTS *tadā bhattaṃ gahetvāna* ("then having taken cooked rice")

⁶⁰⁸⁵*kammaśāmiḥaraṇ*

⁶⁰⁸⁶reading *tamesantā mam' addasaṃ* with BJTS for PTS *tamesantaṃ tamaddasaṃ* ("searching for that I saw that")

⁶⁰⁸⁷reading *taṃ dvayaṃ* with BJTS for PTS *saṃ anvayaṃ* ("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

enraged⁶⁰⁸⁸ at an enemy [then,]
I caused the gateway to be blocked. (26) [6101]

Then, obstructing ascetics⁶⁰⁸⁹ [too],
[it] was guarded thus for a week.⁶⁰⁹⁰
Therefore, as the result of that
karma, I fell hard into hell.⁶⁰⁹¹ (27) [6102]

And now in [my] final rebirth,
due to the kṣatriyan's good deeds,⁶⁰⁹²
I'm born in Koliya city;
my mother was Suppavāsā,⁶⁰⁹³
father Mahāli Licchavi.⁶⁰⁹⁴
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,⁶⁰⁹⁵
I'm endowed with great suffering.
Because she gave approval [then],
my mother suffered greatly [now].⁶⁰⁹⁶ (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;
powerful⁶⁰⁹⁷ Moggallāna, the
wise, instructed me [as teacher]
[while he was] removing my hair. (32) [6107]

⁶⁰⁸⁸reading *ruṭṭho* with BJTS for PTS *Buddho* ("the Buddha")

⁶⁰⁸⁹BJTS reads *sapattino* ("[kings] with co-wives"?) though it recognizes *tapassino* (the PTS readings) as an alt.

⁶⁰⁹⁰reading *sattāhaṃ* with BJTS for PTS *ekāhaṃ* ("one day"), cf. v. 30 below where like BJTS, PTS indicates "seven days" rather than "one day"

⁶⁰⁹¹reading *papatimṃ nirayaṃ bhusaṃ* with BJTS for PTS *pāpattaṃ nirayaṃ bhusaṃ* ("evilness hell vehemently")

⁶⁰⁹²lit., "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.

⁶⁰⁹³"Good Sojourner"

⁶⁰⁹⁴"Big Fish [*mahā* + *āli*?] the Licchavi"

⁶⁰⁹⁵lit., "gone astray at the gate [to the birth canal]"

⁶⁰⁹⁶BJTS 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*)

⁶⁰⁹⁷*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.⁶⁰⁹⁸ (33) [6108]

Because, delighted, I worshipped⁶⁰⁹⁹
[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,⁶¹⁰⁰ the Great Hero,
the World's Chief Leader with the monks,⁶¹⁰¹
the Buddha's then served by me with
requisites the gods bring for me;
having gone he saw⁶¹⁰² Revata,
then going to Jetavana,
[he] placed me in that foremost place. (36-38) [6111-6113]

The Teacher, Friend of Every World,⁶¹⁰³
praised me amidst the multitude:
"O monks, Sivali'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;

⁶⁰⁹⁸i.e., the things allowed a Buddhist monk, usually summarized as four: robes, alms-food, a dwelling-place, and medicines.

⁶⁰⁹⁹lit., "did *pūjā*"

⁶¹⁰⁰*mahāmati*

⁶¹⁰¹*sasagho*, lit., "with the Assembly"

⁶¹⁰²reading *addasa* with BJTS for PTS *addasaṅ* ("I saw")

⁶¹⁰³*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.}⁶¹⁰⁴ Vaṅgīsa⁶¹⁰⁵]

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,⁶¹⁰⁶
illuminates⁶¹⁰⁷ the world with rays,
causing to open⁶¹⁰⁸ through his words
the tractable lotus[-people].⁶¹⁰⁹ (4) [6121]

⁶¹⁰⁴*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.

⁶¹⁰⁵a historical monk, famous as a poet and foremost among those with ready expressions (*paṭṭibhānavataṅṅa*). See DPPN II: 802-803. The text understands the meaning of his name as both “Lord from Vaṅga” and “Lord of Speakers” (see v. 27 [6144], below)

⁶¹⁰⁶*lokantaḡū*, 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)

⁶¹⁰⁷or “is coloring”: *anuraṅjanto*

⁶¹⁰⁸*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)

⁶¹⁰⁹*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,⁶¹¹⁰
Fear [and] Timidness Abandoned,⁶¹¹¹
is Confident,⁶¹¹² with Peace Attained.⁶¹¹³ (5) [6122]

The World-Chief is acknowledged as
the entire sphere of Buddhahood,⁶¹¹⁴
[which is] the Excellent Bull's place;⁶¹¹⁵
there is no one who refutes [that]. (6) [6123]

When the Neutral One, [the Buddha],
fearlessly roars⁶¹¹⁶ [his] lion's roar,
no god nor man nor God Himself⁶¹¹⁷
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 eloquent⁶¹¹⁸ [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,⁶¹¹⁹ debater-crusher.⁶¹²⁰ (10) [6127]

Approaching him, the Great Hero,
having heard that *Dhamma*-preaching,
I obtained overwhelming joy,⁶¹²¹
loving the follower's virtue. (11) [6128]

Inviting [him], the Well-Gone-One,

⁶¹¹⁰vesārajjehi sampanno catuhi

⁶¹¹¹pahīna-bhaya-sāraḷḷo, lit., "with fear and timidity abandoned"

⁶¹¹²visāraḷḷo

⁶¹¹³khemappatto. 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.

⁶¹¹⁴buddhabhumiḷ ca kevalaḷ

⁶¹¹⁵āsabhaḷ pavaḷaḷ ṭhānaḷ, i.e., "the excellent best place"

⁶¹¹⁶nadaḷo

⁶¹¹⁷brahmā

⁶¹¹⁸paṭibhānavataḷ, lit., "possessing ready expression"

⁶¹¹⁹vāgīso

⁶¹²⁰vādisūdanaḷo

⁶¹²¹pitivaraḷ paṭilabhiḷ

World's Delighter, with Assembly,
I served [them] food⁶¹²² for seven days,
[and] then I covered [them] with cloth.⁶¹²³ (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!⁶¹²⁴
Praise to you, O Best of People!
Praise to you, Chief of Every World!
Praise to you, Fearlessness-Maker!⁶¹²⁵ (14) [6131]

Praise to you, Confuser of Death!⁶¹²⁶
Praise to you, Crusher of [False] Views!⁶¹²⁷
Praise to you, Peaceful Comforter!⁶¹²⁸
Praise to you, Gone Beyond Refuge!⁶¹²⁹ (15) [6132]

Revered One:⁶¹³⁰ Lord for the lordless,
Courage-Giver⁶¹³¹ for the frightened,
Resting Place for the exhausted,⁶¹³²
Refuge for those seeking refuge.” (16) [6133]

Praising the One of Great Virtue,⁶¹³³
the Sambuddha, in such-like ways,
I said to the God of Speakers:⁶¹³⁴

⁶¹²²or “fed [them]”

⁶¹²³i.e., “I gave robes to each of them”

⁶¹²⁴reading *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.

⁶¹²⁵*abhayaṅkara*

⁶¹²⁶*māramathana*

⁶¹²⁷*ditṭhisūdana*

⁶¹²⁸*santisukhada*, lit “Giver of Peaceful Comfort” or “Giver of Peace and Comfort” or “Giver of Peace and Happiness”

⁶¹²⁹*saraṇantaḡa*, lit., “Gone to the End of Refuge”

⁶¹³⁰*bhavan*, BJTS reads *bhavaṃ*. This could be a nom. sing. or a voc. sing.; “The Revered One” or “O Revered One.”

⁶¹³¹*abhayappado*

⁶¹³²reading *vissāmbhūmi santānaṃ* with BJTS for PTS *vissāna* [=gift?] *bhūmisantānaṃ* (“Land of Gifts for the lineage” or “in continuity” ?); BJTS alt. *vissāsbhūmi*, “place of confidence” “place to breathe easy”

⁶¹³³*mahāguṇaṇ*

⁶¹³⁴*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.”⁶¹³⁵ (17) [6134]

He of Limitless Eloquence,⁶¹³⁶
the Blessed One, said at that time:
“This one who worshipped⁶¹³⁷ 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,
happiness⁶¹³⁸ 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,

⁶¹³⁵*gatim pappomi*

⁶¹³⁶*anantapaṭibhānavā*

⁶¹³⁷lit., “did *pūjā*”

⁶¹³⁸or “fortune”: *sampattiṃ*

lovely-sounding, varied speaker,
trampling out other speeches. (26) [6143]

Born in Vaṅga, I'm "Vaṅga Lord,"⁶¹³⁹
or [I'm known as] "the lord of words;"⁶¹⁴⁰
"Vaṅgīsa" [thus] became my name,
which is honored throughout the world. (27) [6144]

When I had attained discretion,
still⁶¹⁴¹ in the first stage⁶¹⁴² 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,⁶¹⁴³
not looking [beyond] a plough's length.⁶¹⁴⁴ (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.⁶¹⁴⁵ (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]⁶¹⁴⁶

[He then] made an impassioned speech,
hard to encounter,⁶¹⁴⁷ ultimate.

⁶¹³⁹Vaṅgīsa, the protagonist's name.

⁶¹⁴⁰vacane issaro ti vā, a second etymology for his name

⁶¹⁴¹ṭhito, lit., "remaining," "standing" "fixed"

⁶¹⁴²or "prime" or "first bloom": paṭhamayobbane

⁶¹⁴³mitabhāsiṅ, lit., "of limited speaking"

⁶¹⁴⁴yugamattañ nirikkitaṅ [BJTS reads nirikkhakaṅ], 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

⁶¹⁴⁵reading kaṇikaṅ ṭhānaracitaṅ with BJTS for PTS kaṇṇikāraparicitaṅ ("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

⁶¹⁴⁶here PTS seems to omit the first two feet of the verse, provided in BJTS: ācikkhi so me satthāraṅ/Sambuṃddha lokanāyakaṅ. 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

⁶¹⁴⁷lit., "hard to see," reading duddasaṅ with BJTS (and PTS alt.) for PTS uddayaṅ ("profit"?)

Pleased by⁶¹⁴⁸ [that] colorful⁶¹⁴⁹ speaking
by the neutral [Sāriputta],
bowing with [my] head at [his] feet,
I said, “give me⁶¹⁵⁰ ordination.” (31c-d, 32) [6149]⁶¹⁵¹

Then he, the one of great wisdom,
led me to the Best of Buddhas.
Bowling with [my] head at [his] feet,
I sat in the Teacher’s presence. (33a-b) [6150]⁶¹⁵²

The Best Debater⁶¹⁵³ 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]⁶¹⁵⁴

“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 said⁶¹⁵⁵ that they were [now] reborn
in hell, as a man,⁶¹⁵⁶ with the gods. (35) [6153]

At that time the Leader showed [me]
the skull of a Lonely Buddha.
After that, without a basis,⁶¹⁵⁷
I requested ordination. (36) [6154]

After going forth, I praised the
Well-Gone-One in this [and] that place.⁶¹⁵⁸

⁶¹⁴⁸lit., “in”

⁶¹⁴⁹or “varied”: *vicitta*

⁶¹⁵⁰reading *maṃ* with BJTS for PTS *c’*

⁶¹⁵¹BJTS 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)

⁶¹⁵²here too PTS seems to omit a line, which BJTS reads as: *nipacca sirasā pade/nisīdiṅ satthu santike*.

⁶¹⁵³*vadataṅ seṭṭho*. I read *kacci vaṅgīsa jānasi* with BJTS for PTS (and BJTS alt.) *saccaṅ Vaṅgīsa kacci te* (“O Vaṅgīsa, what is the truth?”), though both versions convey a similar sense to the Buddha’s rhetorical question

⁶¹⁵⁴here too PTS seems to omit a line, which BJTS reads as: *kiñci sippan ti tassāhaṃ/jānāmi ti ca abravim*. I follow BJTS Sinh. gloss in parsing the grammar here.

⁶¹⁵⁵reading *avācayim* with BJTS for PTS *avācayi* (“he said”)

⁶¹⁵⁶reading *nara* with BJTS for PTS *atho* (“then”)

⁶¹⁵⁷*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

⁶¹⁵⁸or “here [and] there”: *yahiṅ tahiṅ*

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,⁶¹⁵⁹
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.”⁶¹⁶⁰ (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.⁶¹⁶¹ Stirred up⁶¹⁶² 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 consider⁶¹⁶³ [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]

⁶¹⁵⁹reading *takkitā patimā gāthā* with BJTS for PTS *takkitānam imā gāthā* (“are these verses of thinkers”?)

⁶¹⁶⁰reading *tena hi dāni* with BJTS for PTS *tena dānena* (“through that alms-giving”)

⁶¹⁶¹reading *pesale tena* with BJTS for PTS *pesal’ etena*

⁶¹⁶²*saṅviggo*

⁶¹⁶³*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.}⁶¹⁶⁴ Nandaka⁶¹⁶⁵]

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,
practiced⁶¹⁶⁶ in [the world] with [its] gods. (2) [6166]

Who Reached the Height of Fame,⁶¹⁶⁷ Splendrous,⁶¹⁶⁸
Supported by Praise,⁶¹⁶⁹ the Victor,
the Worshipped One⁶¹⁷⁰ of every world,
Well-Known⁶¹⁷¹ in all directions, (3) [6167]

who Crossed Over Perplexity,⁶¹⁷²
who Moved Beyond Saying “How? How?,”⁶¹⁷³
whose Mind’s Intentions are Fulfilled,⁶¹⁷⁴
Attained supreme Awakening.⁶¹⁷⁵ (4) [6168]

The Ultimate Man, Producer⁶¹⁷⁶

⁶¹⁶⁴ *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.

⁶¹⁶⁵ a historical monk, famous as foremost among the exhorters of nuns. See DPPN II: 17-18. His name means “Joyful” or “Joy-er”

⁶¹⁶⁶ or “observed”: *paṭipanno*

⁶¹⁶⁷ *yasaggapatto*

⁶¹⁶⁸ *sirimā*

⁶¹⁶⁹ *kittivaṇṇabhato*, lit., “Feeding (°bhato) on Praise (*kittivaṇṇa*°)”

⁶¹⁷⁰ lit., “pūjā-recipient” (*pūjito*)

⁶¹⁷¹ *suviṣṣuto*

⁶¹⁷² *utiṇṇavicikiccho*

⁶¹⁷³ *vītivatta-kathaṅkatho*

⁶¹⁷⁴ *paripuṇṇa-mana-saṅkappo*

⁶¹⁷⁵ *patto sambodhiṅ uttamaṅ*

⁶¹⁷⁶ *uppādetā*

of the road to non-production,⁶¹⁷⁷
 declared what had not been declared
 and gave birth to what was unborn. (5) [6169]

Road-Knower,⁶¹⁷⁸ Road-Discerner,⁶¹⁷⁹ he's
 the Road-Teller,⁶¹⁸⁰ the Bull of Men.
 Skilled⁶¹⁸¹ on⁶¹⁸² the road, the Teacher is
 the Ultimate Best⁶¹⁸³ of drivers.⁶¹⁸⁴ (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] placed⁶¹⁸⁵ [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]

⁶¹⁷⁷ *anuppannassa maggassa*

⁶¹⁷⁸ *maggaññū*

⁶¹⁷⁹ *maggavidū*

⁶¹⁸⁰ *maggakkhāyī*

⁶¹⁸¹ *kusalo*

⁶¹⁸² lit., "of"

⁶¹⁸³ *varuttamo*

⁶¹⁸⁴ *sārathīnaṇ*, lit., "charioteers" "coachmen"

⁶¹⁸⁵ 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;⁶¹⁸⁶
when [he] got Jeta Hermitage,⁶¹⁸⁷
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.⁶¹⁸⁸ (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,⁶¹⁸⁹ 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]

⁶¹⁸⁶lit., "I had an astonished mind"

⁶¹⁸⁷*jetārāmapaṭṭiggahe*, i.e., when Anāthapiṇḍika gave him the Jetavana grove as his hermitage

⁶¹⁸⁸*sabbadassinā*

⁶¹⁸⁹*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.}⁶¹⁹⁰ Kāḷudāyi⁶¹⁹¹]

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,⁶¹⁹²
Victor, Knower of Right from Wrong,⁶¹⁹³
Grateful,⁶¹⁹⁴ Mindful of Benefits,⁶¹⁹⁵
urges on those⁶¹⁹⁶ at the crossing.⁶¹⁹⁷ (2) [6188]

Home of Kindness,⁶¹⁹⁸ examining
[things] with [his] omniscient knowledge,
the Limitless Heap of Virtue⁶¹⁹⁹
is preaching [his] superb *Dhamma*. (3) [6189]

At one time he, the Great Hero,
assembled with limitless folks,⁶²⁰⁰

⁶¹⁹⁰*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.

⁶¹⁹¹a 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

⁶¹⁹²*nāyakānaṅ varo satthā*

⁶¹⁹³or “virtue from ignomy”: reading *guṇāguṇavidū* with BJTS for PTS *guṇāguṇe vidū*

⁶¹⁹⁴*kataññū*

⁶¹⁹⁵*katavedi*

⁶¹⁹⁶lit., “beings”

⁶¹⁹⁷or “ford”: *titthe*

⁶¹⁹⁸*dayāsayo*

⁶¹⁹⁹*anantaḡuṇasañcayo*

⁶²⁰⁰reading *anantajanasaṃsadi* with BJTS (taking it fr. *saṃsandati*, “to flow together” “to associate with;” BJTS Sinh. gloss *anantajanayā gen yut sabamāda*, “in the midst of an assembly made fixed by getting of endless people;”) for PTS *anantajanataṅ sarī* (“remembering an endless populace”). Other alts. include (PTS) *anantajinasañsariṅ* (“I transmigrated with the endless Victor [or endless Victors]”) and (BJTS) *anantajinasañsari* (“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*-penetration⁶²⁰¹
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
continued⁶²⁰² 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,⁶²⁰³
the Victor praised a follower,
foremost of pleasers⁶²⁰⁴ of the clans. (8) [6194]

I then [lived] in Hamsavatī,
born in a clan of ministers.
Comfortable⁶²⁰⁵ and good-looking,
I was rich, with abundant wealth. (9) [6195]

Having approached Swan Hermitage,⁶²⁰⁶
worshipping him, the Thus-Gone-One,
hearing [his] honey[-sweet] *Dhamma*,
having served⁶²⁰⁷ 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,

⁶²⁰¹ *dhammābhisamayo*

⁶²⁰² *pavattiṅsu*

⁶²⁰³ *saṃvegajātesu*, lit., “had produced emotion” “were moved”

⁶²⁰⁴ *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”

⁶²⁰⁵ *pāsādiko*

⁶²⁰⁶ *haṃsārāmam* appears to be a proper name, though it could also be taken as “the hermitage in [my hometown] Hamsavatī”

⁶²⁰⁷ *kāraṇ katvā*, lit., “having done a deed”

in a Buddha's⁶²⁰⁸ dispensation." (11) [6197, 6198a-b]⁶²⁰⁹

Then the Great Compassionate One
said to me as though sprinkling me
with ambrosia,⁶²¹⁰ "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 Suddhodana⁶²¹¹ 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,

⁶²⁰⁸lit., "in a Best Buddha's"

⁶²⁰⁹here 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.

⁶²¹⁰*siñcanto vāmatena maṅ*

⁶²¹¹the 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.⁶²¹² (21) [6208]

Going to the [place] named Isi⁶²¹³
he instructed the group of five,⁶²¹⁴
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,⁶²¹⁵
the Victor then dwelt [in that place]. (23) [6210]

Then sent by Suddhodana, the
earth's protector,⁶²¹⁶ going, seeing
the Ten-Powered One,⁶²¹⁷ going forth,
I [too] became an arahant. (24) [6211]

Then asking [it of] the Great Sage,
I brought [him back] to Kapila.⁶²¹⁸
Then having gone [back there] again
I'm bringing the great clan pleasure.⁶²¹⁹ (25) [6212]

The Victor, glad at that virtue,
the Bull of People spoke to me.

⁶²¹²*sadevake*, lit., “in [the world] with [its] gods”

⁶²¹³i.e., the Isipatana, an open space near Benares (Sārṇāth) which was the home of the Deer Park where he preached the first sermon, the *Dhammacakkappavattanasutta*

⁶²¹⁴i.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)

⁶²¹⁵this account is apparently the only classical reference to the mountain (or hill, *giri*), see DPPN II:411 (where the spelling is *Maṅgalagiri*, sic)

⁶²¹⁶i.r., “the king”

⁶²¹⁷*dasabalaṇ*

⁶²¹⁸lit., “to the [place] named Kapila,” i.e., to Kapilavastu, home city of both the protagonist and of the Buddha

⁶²¹⁹*pasāдеми*

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.}⁶²²⁰ Abhaya⁶²²¹]

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.⁶²²² (2) [6218]

The Hero gives to somebody
the ultimate fruit of monkhood,
[and] likewise the eight attainments;⁶²²³
he bestows the three knowledges. (3) [6219]

⁶²²⁰ *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.

⁶²²¹ "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.

⁶²²² *dasakammaṭṭhame*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammaṭṭhas*), speech (4 *kammaṭṭhas*) and mind (3 *kammaṭṭhas*), for a total of ten.

⁶²²³ namely the four *jhanas* and the four formless realms (of infinite space, infinite consciousness, nothingness, and neither consciousness nor unconsciousness)

Supreme Man⁶²²⁴ 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 Hamsavati;
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,⁶²²⁵ ritual-knower,⁶²²⁶
[also] clever at prosody.⁶²²⁷ (6-7) [6222-6223]

[While] wandering about on foot,
having approached Swan Hermitage,⁶²²⁸
I saw [him], the Best Debater,⁶²²⁹
Honored by the Great Populace,⁶²³⁰ (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,
or⁶²³¹ 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 expert⁶²³²
in the subtle words of Buddha. (11) [6227]

⁶²²⁴*naruttamo*

⁶²²⁵*padako*, i.e. knowing the lines and feet of the Vedic poems

⁶²²⁶*keṭubhavidū*

⁶²²⁷*chandovicitikovido*

⁶²²⁸*hamsārāmam* appears to be a proper name, though it also could be taken as “the hermitage in [my hometown] Hamsavati”

⁶²²⁹*vadatan seṭṭhan*

⁶²³⁰*mahājana-purakkhatan*

⁶²³¹reading *vā* with BJTS for PTS *ca* (“and”)

⁶²³²*gani*°, lit., “one who has a group [of followers],” “a teacher”

After having put together⁶²³³
four well-written⁶²³⁴ verses [for him],
praising the Chief of the Three Worlds,
I had [them] preached⁶²³⁵ from day to day. (12) [6228]

“In [this] frightful existence you
are Free from Passion,⁶²³⁶ Great Hero;⁶²³⁷
out of compassion, you don’t die,⁶²³⁸
thus [you’re] ‘the Compassionate Sage.’ (13) [6229]

Someone who’s⁶²³⁹ a common person
not overwhelmed by defilements,
[would be] attentive⁶²⁴⁰ and mindful;⁶²⁴¹
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:⁶²⁴²
for him the world’s thus a teacher;
he’s thus [known as] ‘the World-Teacher’⁶²⁴³
[and] the world is following him.” (16) [6232]

With [fine verses] like those, I praised
the Sambuddha,⁶²⁴⁴ *Dhamma*-preacher;⁶²⁴⁵
doing so as long as [I] lived,
after death⁶²⁴⁶ I went to heaven.⁶²⁴⁷ (17) [6233]

In the hundred thousand aeons
since I praised the Buddha [like that],

⁶²³³reading *ganthayitvā* with BJTS for PTS *ganthavitvā*

⁶²³⁴*suvyañjanaṇ* (“with good characteristics” “good in the letter [as opposed to the meaning]”)

⁶²³⁵*desayissaṇ*

⁶²³⁶*viratto*

⁶²³⁷reading *mahāvra* (voc.) with BJTS for PTS *mahāvīro* (nom).

⁶²³⁸*na nibbāyi*, lit., “did not die” or “did not reach full nirvana (*parinibbāna*)”

⁶²³⁹reading *santo* with BJTS (and PTS alt.) for PTS *satto* (“a creature”)

⁶²⁴⁰*sampajāno*

⁶²⁴¹*satiyutto*

⁶²⁴²*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.

⁶²⁴³reading *lokcāriyo* with BJTS for PTS *lokacariyā* (sic).

⁶²⁴⁴reading *sambuddhaṇ* with BJTS for PTS *yaṇ Budhhaṇ* (“which Buddha”)

⁶²⁴⁵PTS *dhammadesakaṇ*; BJTS *dhammadesataṇ*

⁶²⁴⁶*tato cuto*, lit., “fallen from there”

⁶²⁴⁷*gato saggaṇ*

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 born⁶²⁴⁸ in lesser clans:
that's the fruit of praising [Buddha]. (21) [6237]

Now, in [my] final existence,
in Rajgir, ultimate city,⁶²⁴⁹
I am King Bimbisāra's son,
and [my given] name's Abhaya. (22) [6238]

Influenced⁶²⁵⁰ by an evil friend,⁶²⁵¹
I was bewildered by a Jain.
Sent by the leader of the Jains,⁶²⁵²
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,⁶²⁵³
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,

⁶²⁴⁸reading *jāyāmi* with BJTS for PTS *jānāmi* ("know")

⁶²⁴⁹*giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)

⁶²⁵⁰*vasaṅ gantvā*, lit., "having gone under the power of"

⁶²⁵¹*pāpamitta*^o, a friend who enjoins one to evil deeds, as contrasted with a "beautiful friend" (*ka-lyānamitta*) who enjoins one to do good.

⁶²⁵²lit., "sent by Nāṭaputta," the typical Pāli designation of Vardhamāna Mahāvīra, the Jina. (BJTS reads *nāṭaputtana*). 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.

⁶²⁵³*jinavaraṅ*

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,⁶²⁵⁴
the Unmatched,⁶²⁵⁵ Self-Become⁶²⁵⁶ Padumuttara,
as the fruit of that, to a place [full] of woe,
for a [whole] lakh⁶²⁵⁷ of aeons, I did not go. (27) [6243]⁶²⁵⁸

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.}⁶²⁵⁹ Lomasakaṅgiya⁶²⁶⁰]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,⁶²⁶¹
Best Debater,⁶²⁶² [Buddha,] arose. (1) [6247]

⁶²⁵⁴ *arahaṇ*, i.e., "the arahant"

⁶²⁵⁵ *asamaṇ*

⁶²⁵⁶ *sayambhuṇ*

⁶²⁵⁷ i.e., for one hundred thousand aeons

⁶²⁵⁸ this verse is in the more complex xxx meter, with eleven-syllable feet.

⁶²⁵⁹ *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.

⁶²⁶⁰ "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

⁶²⁶¹ One BJTS alt. reads *gottena*, "by lineage"

⁶²⁶² *vadataṇ varo*

Back then [both] Candana and I,
gone forth⁶²⁶³ 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 others⁶²⁶⁴ 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 Śākya,⁶²⁶⁵
in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader,
asked by the Elder, Udāyi,⁶²⁶⁶
with compassion for the Śākya
returned⁶²⁶⁷ to Kapilavastu, (6) [6252]

the proud among the Śākya then,
not knowing the Buddha's virtue,
aren't bowing to the Sambuddha,
caste-conceited,⁶²⁶⁸ disrespectful.⁶²⁶⁹ (7) [6253]

Discerning what they were thinking,
walking back and forth in the sky,
the Victor rained like the Rain-God,⁶²⁷⁰
[and] blazed forth like the God of Fire.⁶²⁷¹ (8) [6254]

Displaying his unequalled form,
he made [it] disappear again.
Having been one, he was many,
[and then] again he was alone. (9) [6255]

⁶²⁶³*pabbajitvāna*, lit., "going forth" "having gone forth" "after having gone forth"

⁶²⁶⁴lit., "the rest" "the remainder"

⁶²⁶⁵i.e., a kinsman of the Buddha's, born in the same (Sākiya = Śākya) clan as the Buddha

⁶²⁶⁶that is, Kāḷudāyi, #543 {546}, above, v. 25 [6212]

⁶²⁶⁷*upesi*, lit., "came up to"

⁶²⁶⁸*jātitthaddhā*

⁶²⁶⁹*anādarā*

⁶²⁷⁰*pajjunno viya*, = Parjanya, Vedic God of Rain (also "rain-cloud")

⁶²⁷¹*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*.⁶²⁷² (11) [6257]

At that time all those kṣatriyans,
having slain [their] caste-born conceit,
approached the Buddha for refuge.
Then [King] Suddhodana⁶²⁷³ said this: (12) [6258]

“O Very Wise One⁶²⁷⁴ this is the third time I’m
worshipping your feet, One with Eyes on All Sides;⁶²⁷⁵
[the first time was] when [your] birth caused the earth to quake,
[next] when the rose-apple’s shade did not leave you.”⁶²⁷⁶ (13) [6259]⁶²⁷⁷

Seeing the Buddha’s majestic
power,⁶²⁷⁸ I [too] was astonished.⁶²⁷⁹
Having gone forth right on that spot,
I dwelt, worshipped by [my] mother.⁶²⁸⁰ (14) [6260]

Candana, [now] son of a god,
approached me, then examined⁶²⁸¹ [me]
on the *Bhaddekaratta Sutta*,⁶²⁸²

⁶²⁷²the 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 aligned with *Apadāna*), recounting how in his boundless generosity, being requested, the Bodhisatta gave away his wealth, his kingdom, his children, and his wife.

⁶²⁷³the Buddha’s father

⁶²⁷⁴*bhūripañña*

⁶²⁷⁵*samantacakkhu*. or “All-Seeing One” or “Far-Seeing One”

⁶²⁷⁶this 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).

⁶²⁷⁷both 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

⁶²⁷⁸*buddhānubhāvan taṃ*

⁶²⁷⁹lit., “had an astonished mind”

⁶²⁸⁰this sets the stage for his mother’s initial reluctance to see him enter the forest life, fearing for his health.

⁶²⁸¹reading ‘*upagantvāna pucchatha* with BJTS for PTS *upagantvā ‘nurañjatha* (“having approached lit up [the place]”)

⁶²⁸²or *Ānanda-bhaddekaratta-sutta*, M.iii.187ff. Lomasakaṅgiya and Candana vowed during their

in abridged [and] extended forms.⁶²⁸³ (15) [6261]

Then being incited by him,
I approached the Leader of Men.⁶²⁸⁴
Hearing the *Bhaddekaratta*,
moved,⁶²⁸⁵ 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].”⁶²⁸⁶ Then I said: (17) [6263]

“[When] I’m practicing solitude,⁶²⁸⁷
I will push away with [my] chest
sacrificial grass⁶²⁸⁸ [and] cane grass,⁶²⁸⁹
cuscus grass,⁶²⁹⁰ tender grass,⁶²⁹¹ coarse grass.⁶²⁹² (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]

previous life as monks together that in the future Candana would ask Lomasakaṅgiya about this particular *sutta*, and that Lomasakaṅgiya 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

⁶²⁸³reading *saṅkhepavithhāranayaṅ* with BJTS for PTS *saṅkhepaṅ vitthāraṅ naraṅ* (“the abridged [and] extended man”)

⁶²⁸⁴*naraṅāyakaṅ*

⁶²⁸⁵*saṅviggo*, or “stirred up” “shaken up”

⁶²⁸⁶reading *vārayi taṃ* with BJTS (and PTS alt.) for PTS *dhārayiṅ te* (“I carried you”)

⁶²⁸⁷*vivekam anubrūhayam*. BJTS Sinh. gloss says this means doing meditation in the three postures of sitting, standing and walking back and forth

⁶²⁸⁸*dabbhaṅ kusaṅ* = the kind of *kusa* grass or “sacrificial grass” known as *dabbha*, a sweet-smelling grass, Sinh. *kusa taṅa*, *kuśa tṛṇa* (Bot. Dict. = arrow grass, *Paspalum sanguinale* (*Gram.*); note: Bot. Dict. also gives Sinh. *itaṅa*, *Andropogon contortus* (*Gram.*) as arrow grass, and says *kuśa* also can mean *iḷuk*, *Imperata arundinacea* (*Gram.*))

⁶²⁸⁹*poṭakilaṃ* = a kind of grass, *Saccharum spontaneum*, Sinh. *vāluk*, “vining sugarcane,” which Bot. Dict. identifies as *Phragmites karka* (*Gram.*), a reed growing in marshes and near rivers which resembles sugar cane.

⁶²⁹⁰*usīraṅ*, RD: the fragrant root of *Andropogon Muricatum*, Sinh. *sāvanna*, *babus taṅa mul*, Bot. Dict. gives *Andropogon squarrosus* (*Gram.*), called cuscus grass

⁶²⁹¹*muṅṅja*, a kind of grass, Sing. *muḍu taṅa* (= *mṛḍu taṅa*, “tender grass”)

⁶²⁹²*abbajaṅ*, a sort of coarse grass, *babus taṅa*. RD: used to make slippers, etc.

Everywhere⁶²⁹³ he who sees clearly
 a thing which arises [then falls],
 that wise one⁶²⁹⁴ fosters⁶²⁹⁵ [nirvana],
 unconquerable [and] steady. (21) [6267]

[Now,] today⁶²⁹⁶ effort should be made;⁶²⁹⁷
 who knows⁶²⁹⁸ [if there's] death tomorrow?
 There exists no contract for us⁶²⁹⁹
 with the massive army of Death. (22) [6268]

“Living thus, making great effort,
 day and night, without laziness,
 that indeed's *Bhaddekaratto*,”
 [so] says⁶³⁰⁰ the Sage, the Peaceful One.”⁶³⁰¹ (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.

⁶²⁹³*tattha tattha*

⁶²⁹⁴reading *vidvā* with BJTS for PTS *saṃviggam* (“emotion”)

⁶²⁹⁵*anubrūhaye*, or “is devoted” “practices”

⁶²⁹⁶*ajjeva*, lit., “even today” or “today itself”, “today” with emphasis.

⁶²⁹⁷reading *kicca ātappaṃ* with BJTS (and PTS alt.) for PTS *kicca kātabbaṃ* (“what should be done should be done”)

⁶²⁹⁸reading *jaññu* with BJTS for PTS *jaññā*

⁶²⁹⁹reading *na hi no saṅgamaṃ tena* with BJTS for PTS *na hi tosaṃ karontena* (“there is no making satisfaction” ?)

⁶³⁰⁰reading *ācikkhate* with BJTS for PTS *ācikkate*

⁶³⁰¹*santo*

[546. {549.}]⁶³⁰² Vanavaccha⁶³⁰³]

In this [present] lucky aeon
 Brahmā's Kinsman, Greatly Famed One,
 known by the name of Kassapa,⁶³⁰⁴
 Best Debater,⁶³⁰⁵ [Buddha,] arose. (1) [6273]

Then I, after having gone forth
 in the Buddha's dispensation,
 wandering in the holy life⁶³⁰⁶
 as long as [I] lived, fell from there.⁶³⁰⁷ (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.⁶³⁰⁸
 A Buddhist monk⁶³⁰⁹ [was] living there,
 always delighting in trances,⁶³¹⁰
 loving-hearted, compassionate,
 with a face always greatly pleased,⁶³¹¹
 even-minded, a great hero,
 learned in the [four] boundless [states].⁶³¹² (4-5) [6276-6277]

In not a long time I trusted
 that follower of the Buddha,⁶³¹³

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 "Forest Vaccha," a historical monk (and one of many from the Vaccha clan). See DPPN II: 828

⁶³⁰⁴ One BJTS alt. reads *gottena*, "by lineage"

⁶³⁰⁵ *vadatan varo*

⁶³⁰⁶ or "in celibacy": reading *bhramacariyaṃ* with BJTS (PTS alt. *brahmacārī*, "being celibate") for PTS *brahmaceran* ("brahmā-[]?")

⁶³⁰⁷ or "died," "passed away"

⁶³⁰⁸ or dove, *kapoto*, BJTS Sinh. gloss *paraviyak*

⁶³⁰⁹ *bhikkhu*

⁶³¹⁰ *jhānarato sadā*

⁶³¹¹ *pamuditānāno*. 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*).

⁶³¹² 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].

⁶³¹³ *vissattho nacirenāsiṃ tasmīṃ 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] approached⁶³¹⁴ 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 died⁶³¹⁵ I went⁶³¹⁶ to heaven,
like home [after] being abroad.⁶³¹⁷ (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.⁶³¹⁸ (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.⁶³¹⁹ (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].⁶³²⁰ (13) [6285]

Gone-One" (reading °*āsim* with BJTS for PTS *asmiṅ*, "in that")

⁶³¹⁴lit., "having approached"

⁶³¹⁵lit., "fallen from there"

⁶³¹⁶*gato*, lit., "am gone"

⁶³¹⁷BJTS reads *pavāsā* for PTS (and BJTS alt.) *pavāso*; accepting that reading, and taking it as an ablative, "after" would not require the square brackets

⁶³¹⁸*bahuso*. BJTS reads *lahuso* ("quickly"). Especially given the following verse, I see no reason to change, and indeed prefer the PTS reading

⁶³¹⁹reading *vacchagotta dvījo tassa jāyāya* for PTS *Vacchagotto ti Jotissa jāyāya* (" 'Vacchagotta' with [my] wife [named] Jotissa")

⁶³²⁰*kāsāyena*, or more specifically, "in a saffron [monk's robe]". Saffron robes (whose origin is

After that Prince Siddhartha was
born, Banner of the Śākya Clan.⁶³²¹
I became his beloved friend,
held in confidence and honored. (14) [6286]

When Beings' Hardwood⁶³²² 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,⁶³²³
hearing the Victor'd arisen,
I approached the Coachman of Men.⁶³²⁴ (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]
learned⁶³²⁵ 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]

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.

⁶³²¹śākyakuladdhajo

⁶³²²reading *sattasāre hi nikkhante* (loc. abs. construction) with BJTS (and PTS alt, reading °sāre hi for *sārebhi*, sic) for PTS *sārehi nikkhanto* ("departed with hardwoods")

⁶³²³lit., "in a haunt in the woods"

⁶³²⁴*narasathiṇ*

⁶³²⁵*apassayin*, or "saw" "realized"

Thus indeed Venerable Vanavaccha Thera spoke these verses.

The legend of Vanavaccha Thera is finished.

[547. {550.}⁶³²⁶ Cūlasugandha⁶³²⁷]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,⁶³²⁸
Best Debater,⁶³²⁹ [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,⁶³³⁰
Bearing the Thirty-Two Great Marks,⁶³³¹
Having⁶³³² a Fathom-Wide Aura,
Gone into a Net of Light-Rays,⁶³³³ (2) [6295]

as Comforting⁶³³⁴ 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 meditation⁶³³⁵
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,⁶³³⁶
with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was

⁶³²⁶*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.

⁶³²⁷"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

⁶³²⁸One BJTS alt. reads *gottena*, "by lineage"

⁶³²⁹*vadataṅ varo*

⁶³³⁰*anuvyañjanasampanno*

⁶³³¹*dvattiṅsavaraḷakkhaṇo*

⁶³³²lit., "Surrounded by"

⁶³³³*raṅsijālasamosaṭo*

⁶³³⁴*assāsetā*

⁶³³⁵lit., *samādhi*

⁶³³⁶*pahūtadhanadhaññasmiṅ* 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.⁶³³⁷ (6) [6299]

Bearing the Thirty-Two Marks⁶³³⁸ like
the moon with the constellations,
Possessing Eighty Lesser Marks,⁶³³⁹
like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays,⁶³⁴⁰
like a shining mountain of gold,⁶³⁴¹
Having⁶³⁴² a Fathom-Wide Aura,
like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced⁶³⁴³ Victor,
like a mountain [made] of gemstones,
with a Heart Full of Compassion,⁶³⁴⁴
like the ocean through [his] virtue.⁶³⁴⁵ (9) [6302]

The Ultimate Man, like Mt. Meru,
[his] Praises are Famous World-wide;⁶³⁴⁶
Widespread with Fame,⁶³⁴⁷ the [Great] Hero,
the Sage, who is the Same as Space,⁶³⁴⁸ (10) [6303]

Heart Unattached⁶³⁴⁹ in every place,
the Leader is [thus] like the wind;
Support⁶³⁵⁰ 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.⁶³⁵¹ (12) [6305]

⁶³³⁷*amataṃ ca manoharaṃ*

⁶³³⁸*dvattiṅsalakkhaṇadhara*

⁶³³⁹*anuvyañjanasampanno*

⁶³⁴⁰*raṅsijālaparikkhitto*

⁶³⁴¹*ditto va kanakācalo*

⁶³⁴²lit., “Surrounded by”

⁶³⁴³*soṇṇānana*

⁶³⁴⁴*karuṇāpuṇṇahadaya*

⁶³⁴⁵reading *guṇena* with BJTS (and PTS alt., also alt. *guṇe*, “in virtue”) for PTS *vivaddho* (“without aging”?)

⁶³⁴⁶*lokavissutakittī*

⁶³⁴⁷*yaśasā vitato*

⁶³⁴⁸*ākāśasadiso*

⁶³⁴⁹*asaṅga-citto*

⁶³⁵⁰*paṭiṭṭhā*, support, resting place

⁶³⁵¹reading *kuvāda*° with BJTS (and PTS alt.) for PTS *kupāda*°. PTS reads the second component

Everywhere, like an antidote,⁶³⁵²
 he Destroys the Defilement-Poison,⁶³⁵³
 Adorned with the Scent of Virtue,⁶³⁵⁴
 like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues⁶³⁵⁵
 like the ocean [is] of gemstones;
 Thoroughbred Man⁶³⁵⁶ like a Sindh horse,
 he Carries Off Defilement's Filth.⁶³⁵⁷ (14) [6307]

Like a champion great soldier,
 he Crushes the Army of Death;⁶³⁵⁸
 he is like a wheel-turning king,
 Lord of Wisdom's [Seven] Gems.⁶³⁵⁹ (15) [6308]

Just like a man of medicine,⁶³⁶⁰
 he Doctors the Illness [called] Faults;⁶³⁶¹
 just like the very best surgeon,
 he Drains⁶³⁶² the Abscess [called False] Views.⁶³⁶³ (16) [6309]

At that time, the Torch of the World,⁶³⁶⁴
 Honored by Gods along with Men,⁶³⁶⁵
 the Sun among Men,⁶³⁶⁶ the Victor,
 preached *Dhamma* to⁶³⁶⁷ his retinue. (17) [6310]

“Giving alms [one becomes] wealthy,
 through morals one gains⁶³⁶⁸ 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.

⁶³⁵²*agado viya*, “counter-poison” “medicine”

⁶³⁵³reading *kilesavisanāsako* with BJTS for PTS °*nāyako* (“he is the Leader of poison of the defilements”)

⁶³⁵⁴*guṇagandhavibhūsito*

⁶³⁵⁵*guṇānaṅ ākaro*

⁶³⁵⁶*narājañño*

⁶³⁵⁷*kilesamalahārako*, or “defilement's stains”

⁶³⁵⁸*mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

⁶³⁵⁹*bojjhaṅgaratan'issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

⁶³⁶⁰*mahābhisakkasaṅkāso*

⁶³⁶¹*dosavyādhitikicchako*

⁶³⁶²°*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

⁶³⁶³*diṭṭhigaṇḍa°*

⁶³⁶⁴*lokapajjoto*

⁶³⁶⁵*sanarāmarasakkato*

⁶³⁶⁶*narādicco*

⁶³⁶⁷lit., “in”

⁶³⁶⁸*sugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well-Gone-One

through meditation, nirvana.”⁶³⁶⁹
thus indeed he gave instruction. (18) [6311]

Everyone in the retinue
hears that, [his] very sweet⁶³⁷⁰ preaching,
pure in beginning, middle, end,
very tasty,⁶³⁷¹ like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching,
pleased in Victor’s dispensation,
going to Buddha⁶³⁷² for refuge,
I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,⁶³⁷³
I covered over the ground of
the perfumed hut [where lived] the Sage
with the four types of fragrant [things],
out of my wish⁶³⁷⁴ 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,⁶³⁷⁵
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,

⁶³⁶⁹*nibbāti*, or “he cools off”

⁶³⁷⁰*mahāssādaṅ*

⁶³⁷¹*mahārasaṅ*

⁶³⁷²lit., “to the Well-Gone-One

⁶³⁷³reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

⁶³⁷⁴*paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

⁶³⁷⁵PTS *yahiṅ tahiṅ*; BJTS *tahiṃ tahiṃ*

my mother's body was fragrant.⁶³⁷⁶ (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 Sela⁶³⁷⁷ 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,⁶³⁷⁸
I attained [my] arahantship.⁶³⁷⁹ (32) [6325]

And when I was a renouncer,⁶³⁸⁰
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]⁶³⁸¹

⁶³⁷⁶lit., "my mother was fragrant through her body"

⁶³⁷⁷ #389 {392}, above, esp. vv.66-71 [3648-3653]

⁶³⁷⁸ or "cultivating [those] four in the Teaching"

⁶³⁷⁹lit., "destruction of the outflows"

⁶³⁸⁰ or "one who had gone forth": *pabbajito*

⁶³⁸¹this 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,
Lomasā 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 Kaṇṭhikāra,
Phalada, Tiṇadāyaka,
Kaccāna, Bhaddiya chapter;
the verses that are counted here
are nine hundred in this⁶³⁸² [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-

⁶³⁸²lit., "here"

ished. Let it be the basis for nirvana!⁶³⁸³

The Bhaddiya Chapter, the Fifty-Fifth⁶³⁸⁴

Yasa Chapter, the Fifty-Sixth⁶³⁸⁵

[{551.}⁶³⁸⁶ Yasa⁶³⁸⁷]

Floating in⁶³⁸⁸ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,⁶³⁸⁹ [6331]

covered with *mandālaka*⁶³⁹⁰ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, [6332]

⁶³⁸³BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

⁶³⁸⁴BJTS places this statement above the summary, rather than after it

⁶³⁸⁵PTS 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.

⁶³⁸⁶*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.

⁶³⁸⁷“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.

⁶³⁸⁸*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.

⁶³⁸⁹PTS *cakkavākā pakūjitā*; BJTS *cakkavākūpakūjitā*

⁶³⁹⁰RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS gloss is *helmällen*, *heļmāli* = 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,⁶³⁹¹
 with various birds spread about,⁶³⁹²
 noisy with peacocks⁶³⁹³ [and] herons,⁶³⁹⁴
 [and] the [calls of birds] like cuckoos.⁶³⁹⁵ [6333]

Pigeons⁶³⁹⁶ [and] ravi-swans⁶³⁹⁷ [as well],
 ruddy geese⁶³⁹⁸ and *nadicaras*,
 lapwings⁶³⁹⁹ [and] mynah birds⁶⁴⁰⁰ are here,
 small monkeys,⁶⁴⁰¹ *jīvajīvakas*.⁶⁴⁰² [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 out⁶⁴⁰³ 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,

⁶³⁹¹*maccha-kacchapa-sañchannā*

⁶³⁹²*samoṭṭhatā*, lit., “strewn about,” “spread out over”

⁶³⁹³*mayura*°

⁶³⁹⁴*koñca*°

⁶³⁹⁵*kokilādīhi vaggihi*, lit., “and with the lovely [cries] of cuckoos, etc.”

⁶³⁹⁶*parevatā*

⁶³⁹⁷*ravihaṅsā*

⁶³⁹⁸*cakkavākā*

⁶³⁹⁹*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

⁶⁴⁰⁰*sāḷikā*, RD: maina (= mynah) birds

⁶⁴⁰¹*pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇhapuḷuvā*), 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.

⁶⁴⁰²a type of pheasant

⁶⁴⁰³reading *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,⁶⁴⁰⁴
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. [6340]

I summoned [all] the people⁶⁴⁰⁵ 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.⁶⁴⁰⁶ [6343]

I went to meet [him] with the five
musical instruments [sounding].
The Supreme Person⁶⁴⁰⁷ sat down on
a chair made out of solid gold. [6344]

I placed⁶⁴⁰⁸ 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 cloth⁶⁴⁰⁹ to the monks’ Assembly. [6346]

The one whom they called Sumedha,
Sacrificial Recipient,⁶⁴¹⁰

⁶⁴⁰⁴lit., “having done a *dhamma*-talk for me”

⁶⁴⁰⁵*parijana* (for *parijjanam*), “the people around there,” “retinue”

⁶⁴⁰⁶*vasīsatasaḥasehi*, that is, masters of the Teaching, arahants.

⁶⁴⁰⁷*purisuttamo*

⁶⁴⁰⁸lit., “I made” “I did”

⁶⁴⁰⁹*pacceka-dussa-yugale*

⁶⁴¹⁰*āhutinaṃ paṭiggaho*

sitting in the monks' Assembly,
spoke these [six] verses [at that time]: [6347]

“This one who [gave] me food and drink
and fed⁶⁴¹¹ 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 always⁶⁴¹² 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.⁶⁴¹³
On [his] pyre an umbrella's borne,⁶⁴¹⁴
beneath it⁶⁴¹⁵ 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]

⁶⁴¹¹*tappayi*, lit., “satisfied,” “regaled,” “entertained.” BJTS reads *sabbe ime ca* (“and all of these [monks]”) for PTS *saṅgham etena*

⁶⁴¹²lit., “every day”

⁶⁴¹³i.e., announce his arahantship

⁶⁴¹⁴i.e., to honor his lofty status

⁶⁴¹⁵lit., “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.}⁶⁴¹⁶ **Nadī-Kassapa**⁶⁴¹⁷]

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,⁶⁴¹⁸ 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,

⁶⁴¹⁶*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.

⁶⁴¹⁷"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.

⁶⁴¹⁸I 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.}⁶⁴¹⁹ **Gayā-Kassapa**⁶⁴²⁰]

I was dressed in⁶⁴²¹ deer-leather [then],
wearing a [heavy] shoulder-yoke.
Carrying a *khāri* load, I
brought jujubes⁶⁴²² to the ashram. [6365]

The Blessed One in that era
was alone with nobody else.⁶⁴²³
He then approached my hermitage,
shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart,

⁶⁴¹⁹*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.

⁶⁴²⁰"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 Sikhī, here unnamed), appears above as #439 {442}. There it is ascribed to a monk named Kaladāyaka, "Jujube Donor".

⁶⁴²¹lit., "with"

⁶⁴²²*kolarj*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁶⁴²³lit., "without a second"

worshipping⁶⁴²⁴ the Compliant One,⁶⁴²⁵
 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.}⁶⁴²⁶ **Kimbila**⁶⁴²⁷]

When Kakusandha passed away,⁶⁴²⁸
 the Brahmin, the Perfected One,⁶⁴²⁹
 gathering *salala*⁶⁴³⁰ flowers,

⁶⁴²⁴lit., “and worshipping”

⁶⁴²⁵*subbataṇ*

⁶⁴²⁶*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.

⁶⁴²⁷the 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 *Salāḷamaṇḍapiya* (“*Salāḷa*-Pavilion-er”), apparently reflecting the nature of the formative gift described in this *apadāna*.

⁶⁴²⁸lit., “reached nirvana”

⁶⁴²⁹*vusīmati*, loc. of *vusīmant* = *vusitavant*, “one who has reached perfection” “the Master”

⁶⁴³⁰BJTS Sinh.gloss = *hora*, Bot. Dict. = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)”

I constructed a pavilion.⁶⁴³¹ [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 or⁶⁴³² standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. [6374]

Within just this [present] aeon⁶⁴³³
since I [thus] worshipped⁶⁴³⁴ 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.

⁶⁴³¹lit., "I caused a pavilion (*maṇḍapa*) to be constructed," caus. of *karoti*

⁶⁴³²lit., "and," *ca*

⁶⁴³³Kakusandha 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.

⁶⁴³⁴lit., "did *pūjā*"

[{555.}⁶⁴³⁵ Vajjīputta⁶⁴³⁶]

The Blessed One, Thousand-Raycd One,⁶⁴³⁷
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.

⁶⁴³⁵ *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.

⁶⁴³⁶ 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 Avataṭhaliya (in parallel texts and one PTS alt. sp. *Avanṭa*°), meaning "Stemless Fruit Giver". The present version differs from #501 {504} only in two minor ways: the opening epithet *sataraṃsi* ("Hundred-Raycd One") in the latter becomes "Thousand-Raycd 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" (*avanṭa*) whereas here the fruit is specified to be "with stems attached" (*savanṭaṃ*). With similarly minor variations, parallel texts are found as #378 {381} as #463 {466}.

⁶⁴³⁷ *sahassaraṃsi*, i.e., "the Sun"

[**{556.}**⁶⁴³⁸ **Uttara**⁶⁴³⁹]

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,⁶⁴⁴⁰
sat down, the Ultimate Person. [6386]

I was a sorcerer⁶⁴⁴¹ back then,
[one who could] travel through the sky;
taking my well-gone⁶⁴⁴² trident I
was going through the sky [right there]. [6387]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,⁶⁴⁴³
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.⁶⁴⁴⁴
Seeing [that], I pleased [my own] heart. [6389]

Wandering, I saw a flower,
a dinner-plate⁶⁴⁴⁵ with divine scent.
Carrying three [of those] flowers,

⁶⁴³⁸*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.

⁶⁴³⁹a 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 Tiṇikaṇikārapupphiya (“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.

⁶⁴⁴⁰lit., “crouching with his legs crossed”

⁶⁴⁴¹*vijjādhara*, “spell-knower”

⁶⁴⁴²*sugataṃ*, perhaps a mistake for *sukataṃ* (“well-made”)

⁶⁴⁴³i.e., when it is full, *puṇṇamāye* [mistake for *puṇṇamāse*?] *va candimā*

⁶⁴⁴⁴lit., “similar to the color of a reed-fire”

⁶⁴⁴⁵*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 offered⁶⁴⁴⁶ [them] to the Buddha.⁶⁴⁴⁷ [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."⁶⁴⁴⁸
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. [6393]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁶⁴⁴⁹ cent-*bheṇḍu*⁶⁴⁵⁰ [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 wish⁶⁴⁵¹ if I should wish. [6395]

And there was an expensive bed,
which had an assembled⁶⁴⁵² mattress,
with a wool blanket⁶⁴⁵³ on one end,
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm
wandering in divine travels,

⁶⁴⁴⁶lit., "did *pūjā*"

⁶⁴⁴⁷lit., "to the Best Buddha"

⁶⁴⁴⁸*kaṇḍikārīti nāyati*

⁶⁴⁴⁹here 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?]." .

⁶⁴⁵⁰following 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.

⁶⁴⁵¹*yenicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁶⁴⁵²*vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁶⁴⁵³reading *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 flowers⁶⁴⁵⁴ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁶⁴⁵⁵ [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,⁶⁴⁵⁶
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,⁶⁴⁵⁷
together with troops of women
I rejoice in [my] great mansion.⁶⁴⁵⁸ [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.

⁶⁴⁵⁴lit., "on a flower"

⁶⁴⁵⁵or perhaps flowers? Or both, i.e. trees in bloom?

⁶⁴⁵⁶*khiḍḍāratiyā*

⁶⁴⁵⁷*tidase*, i.e., in Tāvatiṃsa heaven

⁶⁴⁵⁸*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,
pure⁶⁴⁵⁹ 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 honor⁶⁴⁶⁰
[and] I have very lofty fame,
always in the majority,⁶⁴⁶¹
my retinue has no factions. [6411]

I'm not aware of⁶⁴⁶² cold [nor] heat,
[and] burning fever⁶⁴⁶³ 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]

⁶⁴⁵⁹*nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁶⁴⁶⁰lit., "*pūjā*"

⁶⁴⁶¹*mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁶⁴⁶²or "I do not know," *na jānāmi*

⁶⁴⁶³*pariḷāho*

Falling down from the world of gods,
 incited by [my] wholesome roots,
 I am reborn in Śrāvastī,⁶⁴⁶⁴
 in a wealthy [clan] with big halls.⁶⁴⁶⁵ [6414]

Giving up the five sense pleasures,⁶⁴⁶⁶
 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.⁶⁴⁶⁷
 Special knowledges perfected:
 that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,
 skilled in [all] the superpowers,⁶⁴⁶⁸
 perfect in special knowledges:
 that's the fruit of Buddha-*pūjā*. [6418]

In the thirty thousand aeons
 since I worshipped⁶⁴⁶⁹ 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]

⁶⁴⁶⁴lit., "in the city, Śrāvastī,"

⁶⁴⁶⁵*mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")

⁶⁴⁶⁶*pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁶⁴⁶⁷*samādhikusalo ahaṇ*

⁶⁴⁶⁸*iddhipādesu kovido*

⁶⁴⁶⁹lit., "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.}⁶⁴⁷⁰ Apara Uttara⁶⁴⁷¹]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped⁶⁴⁷² [that Buddha's] relics. [6423]

In the ninety-four aeons since
I worshipped⁶⁴⁷³ [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.

⁶⁴⁷⁰*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.

⁶⁴⁷¹"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")

⁶⁴⁷²lit., "did *pūjā*"

⁶⁴⁷³lit., "did *pūjā*"

[**{558.}**⁶⁴⁷⁴ **Bhaddajī**⁶⁴⁷⁵]

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 Buddha⁶⁴⁷⁶ in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,⁶⁴⁷⁷ the Buddha
is traveling⁶⁴⁷⁸ through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking⁶⁴⁷⁹ 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] oil⁶⁴⁸⁰ [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]

⁶⁴⁷⁴*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.

⁶⁴⁷⁵“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 *bhisam* (“lotus root”) for *bhikkham* (“alms food”) in v. 15 [6442].

⁶⁴⁷⁶lit., “the Blessed One”

⁶⁴⁷⁷*rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁶⁴⁷⁸lit., “going,” elsewhere translated as “flying” given the context

⁶⁴⁷⁹*nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁶⁴⁸⁰*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 off⁶⁴⁸¹ 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 agitated⁶⁴⁸² the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. [6436]

Then lightening falling [from the sky,]
struck⁶⁴⁸³ [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 good⁶⁴⁸⁴ 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]

⁶⁴⁸¹lit., “went”

⁶⁴⁸²reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁶⁴⁸³lit., “fell down”

⁶⁴⁸⁴lit., “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.}⁶⁴⁸⁵ Sīvaka⁶⁴⁸⁶]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁶⁴⁸⁷ [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.

⁶⁴⁸⁵*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.

⁶⁴⁸⁶"Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as #472 {475}, *Kummāsādāyaka* ("Barley-Porridge Donor")

⁶⁴⁸⁷*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 *Apadānapāli* [Raṭṭhapāla is #18, in the second chapter; Upavāna is #22, in the third chapter].)

