

# Sajjhadāyaka

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[355. {358.}]<sup>1</sup> Sajjhadāyaka<sup>2</sup>

I gifted one [piece of] silver<sup>3</sup>  
with [great] pleasure, with [both my] hands,  
to Vipassi, the Blessed One,  
the World’s Best One, the Neutral One. (1) [3169]

Elephant [and] horse vehicles,  
divine vehicles are obtained;  
because of that gift of silver,  
I attained [my] arahantship. (2) [3170]

In the ninety-one aeons since  
I gave that [piece of] silver then,  
I’ve come to know no bad rebirth:  
that’s the fruit of giving silver. (3) [3171]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (4) [3172]

Thus indeed Venerable Sajjhadāyaka<sup>4</sup> Thera spoke these verses.

The legend of Sajjhadāyaka<sup>5</sup> Thera is finished.

<sup>1</sup>*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup>“Silver Donor.” BJTS reads *Mañcadāyaka*, “Bed Donor”.

<sup>3</sup>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” (*ekachattar*). 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?

<sup>4</sup>BJTS reads *Mañcadāyaka*

<sup>5</sup>BJTS reads *Mañcadāyaka*