

# Valliphaladāyaka

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**[383. {386.}<sup>1</sup> Valliphaladāyaka<sup>2</sup>]**

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*<sup>3</sup> 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.

<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>“Creeper-Fruit Donor.”

<sup>3</sup>*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.