

Panasaphaladāyaka

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[385. {388.}]¹ Panasaphaladāyaka²]

The Sambuddha named Ajjuna
dwelt in the Himalayas then.
He was Endowed with Good Conduct,³
[and] Skillful in Meditation.⁴ (1) [3320]

Taking *jīvajīvaka*⁵ jak⁶
the size of a jug for water,⁷
[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.

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

²“Jak-Fruit Donor.”

³*caraṇena sampanno*

⁴*samādhikusalo*

⁵I follow BJTS in treating 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*.”

⁶*panasa* (Sinh. *panā, kos*) is the jak-fruit tree, *Artocarpus integrifolia* (*Urti*.)

⁷*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.