

Yāgudāyaka

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[415. {418.}¹ Yāgudāyaka²]

Taking someone unknown to me,³
I went⁴ to a village back then.
Seeing a very full river,
I approached a monastery.⁵ (1) [4416]

Forest-dwellers,⁶ punctilious,⁷
meditators,⁸ [clad in] coarse⁹ robes,
wise, lovers of seclusion, were
living in [that] monastery. (2) [4417]

Their destinies¹⁰ had been cut off,
well-liberated, neutral ones;
they did not go begging for alms
if the river obstructed [them].¹¹ (3) [4418]

Happy, with pleasure in [my] heart,
awe-struck,¹² with hands pressed together,
taking [some] rice-grain that I had,¹³
I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,¹⁴
[feeling well-]pleased by [my] own hands,
satisfied with [my] own karma,
I went to Tāvatiṃsa then. (5) [4420]

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 “Gruel Donor”

³ *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 *atithi*, 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.

⁴ reading *agacchiṃ* with BJTS for PTS *āgacchiṃ*, “I came”

⁵ *saṅghārāmam upāgamiṃ*, lit., “I approached a residence [or “garden”] for the Sangha [or “assembly of monks”]”

⁶ *āraññakā*

⁷ *dhūtavādā*, lit., “inculcators of punctiliousness”

⁸ *jhāyino*

⁹ reading *lūkha°* with BJTS for PTS *lukha°*

¹⁰ *gatī*, i.e., liability for rebirth

¹¹ *oruddhanadikā yadi*. BJTS reads *oruddhanadikāya hi*, “because of the river obstructing [them]”

¹² *vedajāto*

¹³ lit., “of mine”

¹⁴ *pacannaṃ yāguṃ datvāna*, lit., “having given the fifth gruel[-donation]”

A mansion made of gems was born
for me in the group of thirty.¹⁵
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.¹⁶ (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 as¹⁷ [my] hair was cut off,
I realized¹⁸ complete success.¹⁹ (9) [4424]

Due to decay, due to old age,²⁰
contemplating²¹ this corpse²² [of mine],
before the training rules were taught,²³
I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;
[my] trade²⁴ was very well-applied.²⁵
Because of that very cruel-gift,
I've attained the unshaking state. (11) [4426]

I have no experience of²⁶
sorrow [and] wailing [and] illness,
[nor] distress that torments the mind:

¹⁵*tidase gaṇe*, i.e. “among the thirty[-three] gods,” “in Tāvātimsa heaven”

¹⁶*mahārajjam*, lit., “great sovereignty” or “maharajah-ship”

¹⁷lit., “when,” loc. abs. construction

¹⁸lit., “pierced,” “struck” “hit”

¹⁹*sabbasampatti*°, lit., “all the attainments,” i.e., “I reached nirvana, I became an arahant”

²⁰omitting *cāpi*, “and also”

²¹*sammasanto* (fr. *sammasati*), “thinking about” “meditating upon” “thoroughly understanding”

²²*kalebaraṇ*, “body,” especially “dead body”.

²³reading *pure sikkhāpadā dānā* with BJTS for PTS *pure sikkhāpadādāne*; lit., “before the training rules were given”

²⁴reading *vāṇijjaṃ* (trade, trading, i.e., his work as a traveling merchant) with BJTS for PTS *vāṇijjaṇ*

²⁵or, “was a very good business” or “was well-directed:” *suppayojitaṇ*

²⁶*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.²⁷ (15) [4430]

What should be done has all been done;
I have put an end to rebirths.²⁸
All defilements are exhausted;
now there will be no more rebirth. (16)²⁹

I am wandering from village
to village, city to city,
extolling [him], the Sambuddha,
and [Buddha's] virtuous Teaching. (17)³⁰

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,

²⁷*imāni pañcaṭhānāni*, lit., “these five conditions” “these five states of being”

²⁸*bhavā ugghāṭitā mayā*, lit., “rebirths have been eliminated by me”

²⁹this verse does not appear in BJTS

³⁰this 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.