

Ambāṭakiya

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[443. {446.}¹ Ambāṭakiya²]

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.³ (1) [4752]

Happy, with pleasure in [my] heart,
I presented⁴ hog-plum⁵ [to him],
the Merit-Field, the Great Hero,
[feeling well-]pleased by my own hands. (2) [4753]

In the thirty-one aeons since
I offered⁶ that flower⁷ [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]

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.

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"Hog-Plum-er"

³*abhijāto*

⁴lit., "did *pūjā* to"

⁵*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)

⁶*abhiropayij*

⁷though "hog-plum" evokes the small sour fruit, in the present instance the protagonist apparently offers flowers from that tree