

Ekapattadāyaka

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[499. {502.}]¹ Ekapattadāyaka²]

In the city, Haṃsavatī,
I was a potter [at that time].
I saw the Buddha, Stainless One,
the Flood-Crosser, Undeiled One. (1) [5396]

I gave to [him,] the Best Buddha,
a well-fashioned bowl made of clay.
Giving [that] bowl to the Buddha,³
the Honest One,⁴ the Neutral One, (2) [5397]

being reborn in existence,
I'm receiving plates⁵ made of gold,
and flat bowls⁶ made of silver, gold,
and also [some] made out of gems; (3) [5398]

I'm enjoying [all these] dishes:⁷
that is the fruit of good⁸ karma.
I am [the owner of]⁹ bowls made
for the famous and the wealthy. (4) [5399]

As with a seed which is planted,
in a field which is bountiful:¹⁰
when it rains,¹¹ with proper support,¹²
fruit pleases the cultivator;
so too is this bowl-donation,
[well-]planted in the Buddha-field:
when it rains the joy-bringing [rain,]¹³
the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —

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 "One Bowl Donor"

³ lit., "the Blessed One"

⁴ *ujubhūta*

⁵ *thāle*

⁶ *taṭṭake*, bowls for eating food, flat bowls, porringers, salvers

⁷ *pātiyo*, fr. *pāti*, the f. of *patta* (Skt. *pātra*, *pātri*)

⁸ lit., "meritorious"

⁹ following BJTS Sinh. gloss: *pātra (himi) vuyem vemi*

¹⁰ *bhaddake*, or "lucky" "fortunate" etc

¹¹ PTS *paveccante*, BJTS *pavacchante* (cf. *paveccante*, the reading in [5004] below, cf. also *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down")

¹² *sammādhāre* (loc. abs. construction)

¹³ both PTS and BJTS read *pītidhāre pavassante*

even the Assemblies¹⁴ and groups¹⁵ —
the Buddha-field has no equal,¹⁶
giving [great] happiness¹⁷ to all.¹⁸ (7) [5402]

Praise to you, O Well-Bred Person!¹⁹
Praise to you, Ultimate Person!
After giving a single bowl,
I've attained the unshaking state. (8) [5403]

In the ninety-one aeons since
I gave [him] that bowl at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (9) [5404]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5405]

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! (11) [5406]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5407]

Thus indeed Venerable Ekapattadāyaka Thera spoke these verses.

The legend of Ekapattadāyaka Thera is finished.

¹⁴*saṅghāpi*

¹⁵*gaṇāpi*; *gaṇa* is an early structure in Assembly organization, also used interchangeably in *Apadāna* with “guild,” an important form of lay social organization for group merit-making activities

¹⁶*buddhakhettasamo n'atthi*, lit., “there is not an equal to the Buddha-field”

¹⁷reading *sukhado sabbapāṇinaṃ* with BJTS for PTS *sukhadānattha pāṇinaṃ* (“place of giving happiness [in the voc.?] to beings”)

¹⁸lit., “to all living beings” “to all that breathe”

¹⁹*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”