

Avataphaliya

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[501. {504.}¹ Avaṭaphaliya²]

The Blessed One, Hundred-Rayed One,³
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. (1) [5414]

[Holding] fruit in [my] hand, I saw
the Bull of Men who had approached.
Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [5415]

In the ninety-four aeons since
I gave [him] that fruit [at that time],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5416]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5417]

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) [5418]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5419]

Thus indeed Venerable Avaṭaphaliya Thera spoke these verses.

The legend of Avaṭaphaliya 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.

²here BJTS and PTS agree on the spelling. The meaning is “Stemless Fruit-er.” This same *apadāna* (with only very slight differences) appears above, titled *Avanṭaphaladāyaka-apadāna*, as #378 [381], and titled *Avanṭaphaliya*^o (there PTS *Avaṭaphaliya*^o), as #463 {466}. In the present *apadāna* the order of the refrain verses matches #463 {466} but is inverted from #378 {381}; and the third foot of the first verse varies from that in both of the parallel first verses. Virtually the same *apadāna* is also presented as #506 {509}, below, with the title *Tālapaliya*. It varies from the present one only in the fourth foot of the second verse, where “with stems removed” is replaced by “palmyra”. It is repeated again as {555}, below, and ascribed to the historical monk Vajjīputta. Note Lilley's note on PTS colophonic title here, not only that its own alt. S-1 reads *Avanṭa*^o but also “The following *apadāna* is missing in G., and the Thera's name is attached to this *apadāna**.”

³*sataṃsa*, i.e., “the Sun”