Pāraphaliya

[502. {505.}¹ Pāraphaliya²]

I saw the golden Sambuddha,
Sacrificial Recipient,
who had entered onto the road,
shining like a dinner-plate tree. (1) [5420]

In the ninety-one aeons since
I gave [him] *pāra*-fruit³ back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5421]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5422]

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) [5423]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5424]

Thus indeed Venerable Pāraphaliya⁴ Thera spoke these verses.

The legend of Pāraphaliya⁵ Thera is finished.

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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"*Pāra* Fruit-er". BJTS reads *Vāra°*, both cite *Pāda°* as alt., but none of these is an identifiable fruit. BJTS Sinh. gloss just gives the Pāli *as* Sinhala, *vāraphalayak* ("a fruit [called] *vāra*). The lack of care/the disagreement about the name of the fruit (and hence of the monk) suggests, as does the poem itself, just a few strung-together repeating feet from the main text, that this is a "filler". Cf. in this regard on the note on the name of the previous *apadāna*, #501 {504}, that the present one is omitted in at least one mss. with its name supplied to the content of the previous one (which content is filled, in turn, with an *apadāna* already presented twice in the main text above!)
³BJTS reads "*vāra* fruit"
⁴BJTS reads *Vāra°*
⁵BJTS reads *Vāra°*