

# Kureñjiyaphaladāyaka

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## Kureñjiyaphaladāyaka<sup>1</sup> Chapter, the Fifty-Second

### [508. {511.}<sup>2</sup> Kureñjiyaphaladāyaka<sup>3</sup>]

I was formerly a hunter,  
wandering in the woods back then.  
I saw the Buddha, Stainless One,  
[who was] Master of Everything. (1) [5457]

Carrying *kureñjiya*<sup>4</sup> fruit,  
I gave [it] to the Best Buddha,  
the Field of Merit, the Hero,  
[feeling well-]pleased by [my] own hands. (2) [5458]

In the thirty-one 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) [5459]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (4) [5460]

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) [5461]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (6) [5462]

Thus indeed Venerable Kureñjiyaphaladāyaka<sup>5</sup> Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka<sup>6</sup> Thera is finished.

<sup>1</sup>BJTS reads simply *Phaladāyaka*°

<sup>2</sup>*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.

<sup>3</sup>"*Kureñjiya* Fruit Donor". BJTS reads *Kurañjiya*. Cone, s.v., "the name of a plant or tree," citing this passage. This same *apadāna* is presented above as #497. {500.}, the only difference being the name of the fruit given, in v. 2., and hence the name of the donor.

<sup>4</sup>BJTS reads *kurañjiyaphalaṃ*

<sup>5</sup>BJTS reads *Kurañjiya*°

<sup>6</sup>BJTS reads *Kurañjiya*°