

Sabbaphaladāyaka

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[516. {519.}]¹ Sabbaphaladāyaka²]

[My] name [back then] was Varuṇa,
a brahmin master of mantras.
After throwing away³ ten sons,⁴
I plunged into the forest then. (1) [5505]

Making a well-built hermitage,
well-proportioned [and] beautiful,
constructing a hall of leaves [there],
I am living in the forest. (2) [5506]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
[then] came up to my hermitage. (3) [5507]

Throughout that forest grove, there was
a huge effulgence [of his light].
By the Buddha's special powers⁵
he lit up the forest back then. (4) [5508]

After seeing that⁶ miracle
of the Best Buddha, Neutral One,
taking a satchel made of leaves,⁷
I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,
I gave [him the fruit] with the bag.⁸
The Buddha, with pity for me,
spoke these words [to me at that time]: (6) [5510]

“After bringing a *khārī*-load,⁹
you, come along behind me [now],
and when the Assembly eats¹⁰ it,

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“Every Fruit Donor”

³*chadetvā*, “excreting” “separating”

⁴note the odd plural *puttāni*, also witnessed (says RD) in Pv, J.

⁵*ānubhāvena*, elsewhere “majesty”

⁶reading *taṃ* with BJTS (and PTS alt.) for PTS *ahaṃ* (“I”)

⁷*pattapuṭaṃ*, BJTS Sinh. gloss *koḷagoṭuwak*

⁸reading *sahakhārim* with BJTS (lit., “with the *khārī* [measure],” following BJTS Sinh. gloss *koḷa goṭuva sahitava ma* (“together with the satchel made of leaves”) for PTS *sākhārikaṃ* (?)

⁹*khāribhāraṃ*, also “shoulder yoke,” perhaps “load in a *khārī*”. BJTS Sinh gloss understands the term to mean the load, a *khārī* heavy, within the satchel made of leaves.

¹⁰*paribhutte*, lit., “uses”

there will be good karma¹¹ for you. (7) [5511]

Taking that satchel [of leaves],¹² I
gave [it] to the monks' Assembly.
After having pleased [my] heart there,
I was reborn in Tusitā. (8) [5512]

There, bound up with [my] good¹³ karma,
I am enjoying, all the time,
dances and songs [performed for me],
also speeches which are divine. (9) [5513]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that is the fruit of giving fruit. (10) [5514]

Having given the Buddha fruit,¹⁴
I am exercising lordship
through the four great continents,
including oceans and mountains. (11) [5515]

As far as they, the flocks of birds,
are flying across the sky, they
too obey¹⁵ my authority:
that is the fruit of giving fruit. (12) [5516]

[All] the spirits,¹⁶ ghosts,¹⁷ and demons,
the *kumbhaṇḍas* and *garuḷas*,
throughout [that] grove in the forest,
approach [in order to] serve me. (13) [5517]

Turtles [and] dogs¹⁸ [and] honey-bees,
both gadflies¹⁹ and mosquitos;²⁰ they
too obey²¹ my authority:
that is the fruit of giving fruit. (14) [5518]

¹¹*puññaṅ*, lit., “merit”

¹²reading *puṭakaṃ taṃ* with BJTS for PTS *puṭikantaṅ* (“pleasant satchel”)

¹³lit., “meritorious”

¹⁴lit., “having given fruit to the Buddha”

¹⁵*anventi*, lit., “are following” “are looking to”

¹⁶*yakkhā*

¹⁷reading *bhūtā* with BJTS for PTS *bhutā*, “become”

¹⁸reading *kummā soṇā* with BJTS for PTS *Kumbhasoṇā* (“water-jug [sized] dogs?”)

¹⁹*ḍaṅṣā*

²⁰*makasā*

²¹*anventi*, lit., “are following” “are looking to”

The birds that are called Suparṇas²²
 born to birds [but] having great strength,
 they too go to me for refuge:
 that is the fruit of giving fruit. (15) [5519]

Cobra-gods who have long lives,
 superpowers, [also] great fame; they
 too obey my authority:
 that is the fruit of giving fruit. (16) [5520]

Lions and tigers and leopards,
 bears,²³ wolves,²⁴ *kara bānā* bears;²⁵ they
 too obey my authority:
 that is the fruit of giving fruit. (17) [5521]

Those who live in herbs²⁶ and in grass,²⁷
 also those who live in the sky;
 they all go to me for refuge:
 that is the fruit of giving fruit. (18) [5522]

Hard to see²⁸ [and] very subtle,
 deep, very well explicated;
 having seen [that Teaching] I dwell:
 that is the fruit of giving fruit. (19) [5523]

The eight deliverances seen,
 I am [now] dwelling, undefiled;
 energetic, intelligent:
 that is the fruit of giving fruit. (20) [5524]

Those Buddha's sons, with the eight fruits,
 free of flaws [and] very famous,
 I am [now also] one of them:
 that is the fruit of giving fruit. (21) [5525]

Mastering special knowledges,
 incited by [my] wholesome roots,
 knowing well all the defilements,
 I am [now] living, undefiled. (22) [5526]

²²that is, *garuḷas*

²³*accha*°, Sinh. gloss *valassu*

²⁴*koka*, etymological cousin of *vāka*, *vrka*, above, see RD

²⁵*taracchā*, Sinh. gloss *kara bānā* ('submissive' 'bent over') *valassu*, Note BJTS omits the second mention of "wolves" so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara bānā valasā*, s.v.)

²⁶*osadhī* = *osadha*, (medicinal) herbs, medicinal ingredients, plants

²⁷*tiṇa*. BJTS takes the compound to imply "in trees, etc.," i.e., beings who live in plants in general.

²⁸*sududdasaṇ*, lit., "very hard to see"

Three knowledges, powers²⁹ attained,
are Buddha's sons, the greatly famed,
who are endowed with "divine ear":
I am [now also] one of them. (23) [5527]

In the hundred thousand aeons,
since I gave [him] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (24) [5528]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5529]

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! (26) [5530]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5531]

Thus indeed Venerable Sabbaphaladāyaka Thera spoke these verses.

The legend of Sabbaphaladāyaka Thera is finished.

²⁹*iddhi*, lit., "magical" or "super powers"