

Pecchadāyaka

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[519. {522.}¹ Pecchadāyaka²]

I gifted one [thing called] *peccha*,³
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [5550]

Elephant [and] horse vehicles,
divine vehicles are obtained;
due to that gift of a *peccha*,
I attained [my] arahantship. (2) [5551]

In the ninety-one aeons since
I gave [him] that *peccha* back then,
I've come to know no bad rebirth:
the fruit of giving a *peccha*. (3) [5552]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5553]

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) [5554]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5555]

Thus indeed Venerable Pecchadāyaka⁴ Thera spoke these verses.

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"Bed Donor." This is the BJTS reading; PTS reads *Pecchadāyaka*^o and also *ekapecchaṇ* in v. 1.

³the transmission of this *apadāna* is quite inconsistent with regard to the type of gift, and by extension the name of the arahant. BJTS reads "a single bed" (*mañca*). PTS *Peccha* is of uncertain meaning. The cty provides no comment, and the references to the gift in subsequent verses, and the name in the colophons, vary from manuscript to manuscript depending upon the term supplied in this verse by the various editors, so there is really no way to suss out a "correct" reading. The same *apadāna* is repeated verbatim (except for the elision of the first two verses of the standard three-verse concluding refrain) above as #355 {358}, where PTS reads *Sajjhadāyaka* ("Piece of Silver Donor") and "one piece of silver" (*ekaṇ sajjjhaṇ*) in v 1; BJTS again gives *Mañcadāyaka* there. I follow PTS in both instances because it is the default text employed in this translation, but any of these is possible (is BJTS more likely for its consistency and intelligibility?), and something different still is perhaps preferable, given that the intermediate fruit is stated to be receipt of various sorts of vehicles.

⁴BJTS reads *Mañcadāyaka*

The legend of Pecchadāyaka⁵ Thera is finished.

⁵BJTS reads *Mañcadāyaka*