

Abbhañjanadāyaka

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[521. {524.}¹ *Abbhañjanadāyaka*²]

In the city, Bandhumatī,
I lived in the royal garden.
I was then clothed in deer-leather,³
carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,
the Self-Become, Unconquered One,
Energetic,⁴ Meditator,
Lover of Trances, the Master,⁵
Successful in All the Pleasures,
Flood-Crosser, the Undefined One.
Having seen [him,] pleased and happy,
I gave some unguent⁶ [to him.] (2-3) [5562-5563]

In the ninety-four aeons since
I gave [him] that unguent then,
I've come to know no bad rebirth:
that is the fruit of unguent. (4) [5564]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5565]

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! (6) [5566]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5567]

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"Unguent Donor." Cf. #274, above, for a different *apadāna* ascribed to a monk with the same name.

³reading *cammavāsī* with BJTS (and PTS alt.) for PTS *dhammavādī* ("a speaker of the truth" or "a speaker of the Teaching" [or perhaps, more appropriately, "a debater of doctrines"?]). The latter — or the alt. reading *cammavāsī* — is preferable given the other epithet applied to the protagonist here, "carrier of a water-pot (*kamaṇḍaludharo*)," which like the deer-leather robe is a distinctive mark of non-Buddhist adepts.

⁴*padhānapahitattarj*

⁵*vasiṅ*

⁶*abbhañjanam*, BJTS Sinh. gloss *āṅga galvana telak* ("an oil for rubbing on the body")

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.