

Gayā-Kassapa

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[{553.}¹ Gayā-Kassapa²]

I was dressed in³ deer-leather [then],
wearing a [heavy] shoulder-yoke.
Carrying a *khāri* load, I
brought jujubes⁴ to the ashram. [6365]

The Blessed One in that era
was alone with nobody else.⁵
He then approached my hermitage,
shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart,
worshipping⁶ the Compliant One,⁷
taking [them] with both of my hands
I gave the Buddha jujubes. [6367]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
the fruit of giving jujubes. [6368]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6369]

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! [6370]

The four analytical modes,
and these eight deliverances,

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"Kassapa from Gayā," a historical monk, brother of Uruvela-Kassapa and Nadīkassapa (see v. 36-38 of Uruvela-Kassapa's *apadāna*, [5946]-[5948], above); cf. DPPN I: 753. This same *apadāna*, with minor changes to the second foot of the first verse (where he is made to wear a shoulder-yoke [above he is made to wear robes of bark]) and the first foot of the second verse (which names the Buddha as Sikhi, here unnamed), appears above as #439 {442}. There it is ascribed to a monk named Kaladāyaka, "Jujube Donor".

³lit., "with"

⁴*kolaṅ*, Sinh. *ḍebara phala*, Ziziphus Mauritania, Zyziphus Jujuba, Indian jujube or Chinese apple.

⁵lit., "without a second"

⁶lit., "and worshipping"

⁷*subbataṅ*

six special knowledges mastered,
[I have] done what the Buddha taught! [6371]

Thus indeed Venerable Gayā-Kassapa Thera spoke these verses.

The legend of Gayā-Kassapa Thera, the third.