

# Vajjīputta

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[{555.}<sup>1</sup> Vajjīputta<sup>2</sup>]

The Blessed One, Thousand-Ray<sup>3</sup>ed One,  
the Self-Become, Unconquered One,  
rising up from [his] solitude,  
went forth in order to seek food. [6379]

[Holding] fruit in [my] hand, I saw  
the Bull of Men who had approached.  
Happy, with pleasure in [my] heart,  
I gave [him] fruit with stems attached. [6380]

In the ninety-four 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. [6381]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. [6382]

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! [6383]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! [6384]

Thus indeed Venerable Vajjīputta Thera spoke these verses.

The legend of Vajjīputta Thera, the fifth.

<sup>1</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>2</sup>a historical monk, "Son of the Vajjian [King]," who was indeed the son of a Licchavi king (assuming he is DPPN Vajjiputta (2); see DPPN II: 810-811). This same *apadāna* appears above as #501 {504}, ascribed to a monk named Avaṭaphaliya (in parallel texts and one PTS alt. sp. *Avaṇṭa*°), meaning "Stemless Fruit Giver". The present version differs from #501 {504} only in two minor ways: the opening epithet *sataraṃsi* ("Hundred-Ray<sup>3</sup>ed One") in the latter becomes "Thousand-Ray<sup>3</sup>ed One" (*sahassaraṃsi*) here, and in the final line of v. 2 of #501 {504} (and all the parallel texts) the fruit is specified to be "with stems removed" (*avaṇṭa*) whereas here the fruit is specified to be "with stems attached" (*savaṇṭaṃ*). With similarly minor variations, parallel texts are found as #378 {381} as #463 {466}.

<sup>3</sup>*sahassaraṃsi*, i.e., "the Sun"