

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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WHITMAN COLLEGE, 2017

Legends of the Buddhist Saints

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Chapter 1

The Legend of the Buddhas

Buddha Chapter, the First

Praise Him, the Blessed One, the Worthy One, the Fully Complete Buddha!

The Sage of Vedeha,¹ his body bent, asked
the Thus-Gone-One dwelling in Jetavana,
“Indeed there are those [called] Omniscient Buddhas;
through what causes do they become [so], Hero?”² [1]³

Then spoke the Omniscient, Outstanding, Great Sage,
to lucky Ānanda with [his] honeyed voice,
“Who performed service among former Buddhas,
[but] didn’t get freed in their dispensations,⁴ [2]

because that is the means to awaken, wise,
they with sharp knowing, through knowledge and power,
because of [their] wishes [and] also great strength,
do come to attain that state of omniscience. [3]

I too among former Buddhas
did wish to become a Buddha.⁵
Through [my] mind alone there were
innumerable *Dhamma*-kings.” [4]

¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵i.e., the thirty-three gods.

[Now] listen, with purified minds,
to the legends of the Buddhas,
innumerable *Dhamma*-kings
who fulfilled thirty perfections. (1) [5]

I worshipped them [bowing] my head,
having praised with ten fingers pressed,
those World-Chiefs with followers [and]
the Best Buddhas' Awakening. (2) [6]

I brought it all forth with my mind:
things on the ground and in the sky,
uncountable as are the gems
found in the fields of the Buddhas. (3) [7]

I created a palace there,
with a floor made out of silver.
Various floors made out of gems
arose and stretched up toward the sky. (4) [8]

There were varied well-made pillars,
well-proportioned, very costly.
The central beam was made of gold,
the gate was canopy-adorned. (5) [9]

The first floor, lapis lazuli,
was lovely as a stainless cloud.
Lotus ponds were scattered about
on a floor made of superb gold. (6) [10]

A coral [floor], coral-colored,
was red and [very] beautiful;
[that] floor lit up the directions
with light the hue of red beetles.⁶ (7) [11]

Doors and windows and turrets [too],
and four railings were well-laid-out.
It had a scented bamboo net
which was delightful to the mind. (8) [12]

There were excellent gabled roofs
[colored] blue [and] yellow [and] red,
white [and also] mixed black-and-white,
adorned with the seven gemstones. (9) [13]

Lovely [pictures of] birds and beasts
and lotuses fashioned for looks;

⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

it was adorned with moon and sun,
dotted with star-constellations. (10) [14]

It was covered with a gold net
furnished with little golden bells.
Those gold garlands sang in the force
of the wind, delighting the mind. (11) [15]

A garland of flags was hoisted,
dyed⁷ in a spectrum⁸ of colors:
some light crimson, others deep red,
tawny, yellow and yellowish. (12) [16]

Numerous various hundreds
of slabs were made out of silver,
made of crystal, made of ruby,
[and] likewise made out of cat's eye. (13) [17]

Various diverse couches were
spread with soft Benares muslin,
rugs, fine silk, and cloth from China,
fibrous cloth and yellow garments.
All of these various carpets
I laid out [on them] with my mind. (14) [17e-f, 18]

On this floor and that [floor] too,
ornamented with huts of gems,
effulgent torches [made of] gems
are being carried and fixed well. (15) [19]

Columns [and] pillars are splendid,
and beautiful golden gateways
made of special gold⁹ and hard woods,
and also made out of silver. (16) [20]

Varied windows, well-proportioned;¹⁰
painted cross-bars [adorned] the doors,
with "pots of plenty" on both sides,
filled with lotuses and lilies. (17) [21]

I conjured up all past Buddhas,
World-Leaders, [their] Assemblies too,

⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

with their natural complexions
[and] forms, and [all] their followers. (18) [22]

Having entered through the doorway
all the Buddhas and followers
sat down on chairs all made of gold
[and formed] an exalted circle.¹¹ (19) [23]

Those Buddhas who live here-and-now,
who have no rivals in the world,
and those who lived in former times:
I brought¹² them all into the world.¹³ (20) [24]

Lonely Buddhas, many hundreds,
Self-dependent, Unconquered Ones,
and those who lived in former times:
I brought them all into the world. (21) [25]

There are many wishing-trees there
who are both human and divine.
Having arranged all of the cloth
I give them [each] the triple robe. (22) [26]

Filling lovely bowls made of gems
I then provided [alms] to them:
foods that were soft, [and] hard foods [too],
well-prepared food and drink to taste. (23) [27]

Being given burnished-cloth robes
which were [just like] divine garments,
honey and crystallized sugar,
sesame oil [and] sugar-cane juice,
with milk-rice,¹⁴ each one satisfied,
[they formed] an exalted circle. (24) [28, 29a-b]

Having entered a jeweled room
like a lion its secret cave,
they got onto priceless couches
in the sleeping-lion posture. (25) [29c-d, 30a-b]

Mindfully rising up they [then]
sat cross-legged on those couches,

¹¹this colophonic verse appears in BJTS only; PTS omits it

¹²this appears only in BJTS; PTS omits it

¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴*pūrenti ūnakasatarj*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

filled with delight in altered states,
the pasturage of all Buddhas. (26) [30c-f]

Some are preaching their doctrines¹⁵ [then],
[while] others sport in miracles.
Others apply special knowledges,¹⁶
masters of special knowledges.
Various lakhs of others still
transform into various shapes.¹⁷ (27) [31]

Buddhas are questioning Buddhas
about the range of omniscience.¹⁸
Understanding deep, abstruse points,
they achieve their Awakenings. (28) [32]

Followers questioning Buddhas;
Buddhas questioning followers.
Questioning one another they
[then] provide each other answers. (29) [33]

Buddhas and Lonely Buddhas [too,]
followers and the attendants,
thus delighting in devotions,
are really enjoying the palace. (30) [34]

Let there be carried over head
a pearl-net-draped umbrella,
combined with [more] nets made of gold
and also of silver and gems. (31) [35]¹⁹

Let there be awnings made of cloth,
decorated with golden stars
and with diverse garlands spread out;
let all be carried over head. (32) [36]

They are spread out with floral wreaths,
[and] beautified with scented wreaths;
studded with wreaths made out of cloth
decorated with wreaths of gems. (33) [37]

They are strewn with varied flowers,
[and] scented with fragrant perfumes,

¹⁵*puṇṇā ti nāmaṃ*

¹⁶PTS reads *panassati*, BJTS *vinassati*

¹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

¹⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

marked with special scented palm-prints,²⁰
[and] covered with golden covers. (34) [38]

Let lotus-ponds in four directions,
full of lotuses and lilies,
appear like they were formed of gold,
exuding dusty lotus-pollen. (35) [39]

Let all the trees that are around
the palace burst forth into bloom.
And in the evening let those flowers
release sweet scents, sprinkling the realm. (36) [40]

Let peacocks there begin to dance
to the songs of heavenly swans,
and let cuckoos make melodies:
on all sides [there's] a choir of birds. (37) [41]

Let all the drums [now] be sounded;
let all the stringed instruments²¹ wail.
Let all the choruses commence
on every side of the palace. (38) [42]

Let there be couches made of gold —
very large, endowed with brightness,
without blemish, fashioned with gems —
throughout the field of the Buddhas,
and in the universe beyond.²²
Let the stands of lamps be lighted;
let a series of ten thousand
all burn as though one single flame. (39-40) [43-44]

Let courtesans and dancers dance,
[and] troupes of celestial nymphs.
Let them put on various shows
on all the sides of the palace. (41) [45]

On tree top or mountain top
or the crest of Mount Sineru,
I am raising up all the flags,
decorated [and] five-colored. (42) [46]

Let people, snake-gods, music-nymphs²³
and all the gods come forth [as well];

²⁰ or Giribbaja, here *Rājagahaṇ*

²¹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

²² *danto*, or “Tamed”

²³ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

in homage, hands pressed together,
they attended on the palace. (43) [47]

Whatever is wholesome karma,
which deeds were to be done by me,
with body, speech and with my mind,
[I] did them well [to reach] heaven.²⁴ (44) [48]

Whichever beings have consciousness
and also those who aren't conscious,
let every one of them receive
the fruit of merit done by me. (45) [49]

That which I did was widely known;
I gave away that good deed's fruit
and gods went off to make it known
to [all] those who were unaware. (46) [50]

Let all the beings in all worlds
whose lives depend on eating food
receive by means of my own mind²⁵
all appetizing things to eat! (47) [51]

With my mind these alms were given,
with my mind the palace was built,
and likewise so were worshipped all
the Buddhas, Lonelies and followers. (48) [52]

Due to that karma done very well,²⁶
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvatiṃsa²⁷ [then]. (49) [53]

I witness two kinds of rebirth,
as a human and as a god.

²⁴*vimutto*

²⁵*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁷*taṇ...guṇasañcayaṇ*

I do not witness other states:
that's the fruit of mental wishes. (50) [54]

Among the gods I am the chief;
I am the ruler among men.
Endowed with beauty and [good] marks,
in knowledge unrivaled [each] birth. (51) [55]

Savory foods of different types
and fabulous precious gemstones,
likewise clothes of various sorts
quickly come to me from the sky. (52) [56]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
divine foods are coming to me. (53) [57]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all gemstones are coming to me. (54) [58]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all perfumes are coming to me. (55) [59]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all vehicles [then] come to me. (56) [60]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all garlands are coming to me. (57) [61]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all ornaments [then] come to me. (58) [62]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all maidens are coming to me. (59) [63]

On flat earth, so on a mountain,

in the air, in water or woods,
whenever I stretch out my hand,
granulated sugar comes to me. (60) [64]

On flat earth, so on a mountain,
in the air, in water or woods,
whenever I stretch out my hand,
all solid foodstuffs come to me. (61) [65]

To attain supreme Awakening
I gave [many] excellent gifts
to the poor and to the gypsies,
to beggars and to travelers. (62) [66]

Making the rocky mountains shout
and [likewise] making dense hills roar,
making the world with [its] gods smile,
I become Buddha in the world. (63) [67]

There's no end to going about
in the world in ten directions.
And in this quarter of the world
the Buddha-fields can't be counted. (64) [68]

My two-fold raying miracle
is splendid and [very] well-known.
Therein a net of flames [appears]
and vast effulgence is produced. (65) [69]

In so many universes
let all the people see me [there].
Let them all be made [most] happy
and follow me as their model. (66) [70]²⁸

Beat the drum of deathlessness
with its sweet [and] distinguished sound.
Let all the people in that space
listen [well] to the honeyed song. (67) [71]

May all of them be undefiled
on whom the cloud of *Dhamma* rains;
let even lowly beings there
become those who enter the stream. (68) [72]

I gave the gifts that should be given,
fully fulfilling the precepts.

²⁸lit., "did *pūjā*"

Going into perfect disgust,
supreme Awakening's attained. (69) [73]

Having inquired of the learned,
having made extreme exertion,
going into perfect patience,
supreme Awakening's attained. (70) [74]

Strengthening my resolution,
I fulfilled the truth-perfection.
Going into perfect loving,
supreme Awakening's attained. (71) [75]

In getting and in not getting
in pain or pleasure, scorn or fame,
remaining everywhere the same
supreme Awakening's attained. (72) [76]

Looking at laziness with fear,
and with love upon exertion,
be those exerting selves with faith;
that's the advice of the Buddhas. (73) [77]

Looking at quarrels full of fear
and with love upon agreement,
join together in harmony;
that's the advice of the Buddhas. (74) [78]

Looking at carelessness with fear
and with love upon attention,
[now] cultivate the Eight-fold Path;
that's the advice of the Buddhas. (75) [79]

Many Buddhas come together
and also all the arahants.
Pay homage while you're worshipping
the Buddhas and the arahants. (76) [80]

Thus the Buddhas can't be fathomed;
unfathomable their Teaching.
Unfathomable's the result
of pleasure in what can't be fathomed. (77) [81]

Thus the Blessed One spoke the short discourse on *Dhamma* called "The Legend of the Buddhas" which was productive of his own Buddha-conduct.

The Legend of the Buddhas is completed.

Chapter 2

The Legend of the Lonely Buddhas

Now listen to the legend of the Lonely Buddhas:

The Sage of Vedeha,¹ his body bent, asked
the Thus-Gone-One dwelling in Jetavana,
“Indeed there are those [called] the Lonely Buddhas;²
through what causes do they become [so], Wise One?” (1) [82]³

Then spoke the Omniscient, Outstanding, Great Sage,
to lucky Ānanda with [his] honeyed voice,
“Who performed service among former⁴ Buddhas,
[but] didn’t get freed in their dispensations,⁵ (2) [83]

because that is the means to awaken, wise,
they with sharp knowing, through knowledge and power,
because of [their] wishes [and] also great strength,
reach the Awakening of Lonely [Buddhas]. (3) [84]

In every world, with the exception of me,
there is no equal for the Lonely Buddhas.
I will describe a piece of the excellent
character⁶ of those Buddhas, the Great Sages.” (4) [85]

All of you, with well-pleased minds,⁷ aspiring for
the unsurpassed medicine, hear, by yourselves,

¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵i.e., the thirty-three gods.

⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷this is the BJTS reading for PTS *bhikkhunī Selā*

the excellent sayings, which are short and sweet,⁸
of those Great Sages who were Lonely Buddhas, (5) [86]

which are explanations of generations
of Lonely Buddhas who gathered together,
and a story of dispassion for danger,⁹
and likewise [how] they achieved Awakening. (6) [87]

With awareness detached from passionate things,
mind not delighting in delights in the world,
abandoning obstacles, throbbing conquered,
thereby indeed¹⁰ they achieved Awakening. (7) [88]

Putting away the stick among all beings,
not causing harm to a single one of them,
with a loving mind, friendly, compassionate,
one should wander alone, like a rhino's horn. (8) [89]¹¹

Putting away the stick among all beings,
not causing harm to a single one of them,
not wishing for sons, let alone¹² companions,
one should wander alone, like a rhino's horn. (9) [90]¹³

Affections arise for one with connections;
this dis-ease proceeds in line with affections.
Seeing the danger that's born of affections,
one should wander alone, like a rhino's horn. (10) [91]¹⁴

Feeling compassion for friends [and] companions,
one puts off the goal, mind tied [to their problems];
seeing that fearfulness in intimacy,
one should wander alone, like a rhino's horn. (11) [92]¹⁵

One who is attentive to sons and to wives
is entangled like a large bamboo [thicket].
Not stuck to others, like a new bamboo shoot,
one should wander alone, like a rhino's horn. (12) [93]¹⁶

⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

¹¹this colophonical verse appears in BJTS only; PTS omits it

¹²this appears only in BJTS; PTS omits it

¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁵*puṇṇā ti nāmaṃ*

¹⁶PTS reads *panassati*, BJTS *vinassati*

Just as a deer, not ensnared, goes for pasture
in the forest according to [its] wishes,
a knowing man looks after independence;
one should wander alone, like a rhino's horn. (13) [94]¹⁷

Resting, standing, going, wandering there is
[some] invitation amidst [one's] companions.
Looking after independence [most] don't want,¹⁸
one should wander alone, like a rhino's horn. (14) [95]¹⁹

Amidst [one's] companions there is delighting
in sports, and there is abundant love for sons.
[Though] hating separation from what's held dear,
one should wander alone, like a rhino's horn. (15) [96]²⁰

Global in outlook,²¹ one is causing no harm,
being happy with whatever comes one's way;
an endurer of troubles, not stiff with fear,
one should wander alone, like a rhino's horn. (16) [97]²²

Even some who have gone forth are ill-disposed;
likewise [some] householders living in the house.
Being unconcerned about others' children,
one should wander alone, like a rhino's horn. (17) [98]²³

Shedding the attributes of life in the house
like an ebony²⁴ tree whose leaves have fallen,
the hero severs the ties to household life;
one should wander alone, like a rhino's horn. (18) [99]²⁵

If one should obtain a clever companion,
a co-wanderer who lives well [and] is wise,
after having overcome every trouble,
one would wander with that one, thrilled [and] mindful. (19) [100]²⁶

¹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

¹⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

²⁰or Giribbaja, here *Rājagahaṇ*

²¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²²*danto*, or "Tamed"

²³*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

²⁴*vimutto*

²⁵*Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex

If one should not get a clever companion,
 a co-wanderer who lives well [and] is wise,
 [then] like a king quitting a conquered kingdom,
 one should wander alone, like tuskers in the woods.²⁷ (20) [101]²⁸

Truly we're praising success with companions;
 those²⁹ who are better or equal should be served.
 Not getting those, not enjoying sinful things,
 one should wander alone, like a rhino's horn. (21) [102]³⁰

Seeing shiny [bangles made out] of [fine] gold,
 which have been well-made by the son of a smith,
 banging together when two are on [one] arm
 one should wander alone, like a rhino's horn. (22) [103]³¹

"Like that, with another,³² there will be for me,
 meaningless chatter or ill-tempered [bad speech];"
 seeing that as a danger for the future,
 one should wander alone, like a rhino's horn. (23) [104]³³

Sense pleasures are varied, sweet and delightful;
 [they] churn up the mind with [their] varying form.
 Seeing danger in the strands of sense pleasure,
 one should wander alone, like a rhino's horn. (24) [105]³⁴

"For me this is calamity, misfortune;
 a sickness, a [sharp] arrow, a fearsome thing."
 Seeing this fear in the strands of sense pleasure,
 one should wander alone, like a rhino's horn. (25) [106]³⁵

meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁷ *taṅ...guṇasañcayaṅ*

²⁸ lit., "did *pūjā*"

²⁹ #23, above

³⁰ lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³¹ *yakkho*

³² *ye...na*, lit., "those who have not"

³³ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

³⁴ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁵ This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

[Freezing] cold and [scorching] heat, hunger and thirst,
wind [and] hot weather and gadflies [and] serpents:
having vanquished even all of those [problems,]
one should wander alone, like a rhino's horn. (26) [107]³⁶

Just as a noble elephant with a full-
grown spotted body, abandoning the herd,
might dwell in the woods, however it wishes,
one should wander alone, like a rhino's horn. (27) [108]³⁷

“One who is fond of company cannot touch³⁸
liberation, even temporarily.”
Heeding with care [those] words of the Sun's Kinsman,³⁹
one should wander alone, like a rhino's horn. (28) [109]⁴⁰

Freed from [incessant] wrangling of opinions,
gaining the way, getting the path, [with the thought,]
“I know I am not to be led by others,”
one should wander alone, like a rhino's horn. (29) [110]⁴¹

Freed from greed, without deceit, [and] thirst-free,
lacking hypocrisy, fault- and folly-free,⁴²
becoming intention-free in the whole world,
one should wander alone, like a rhino's horn. (30) [111]⁴³

Avoiding, not consorting with an evil
companion, who is blind⁴⁴ to the goal, who gets
into trouble, who intends [things], is slothful,
one should wander alone, like a rhino's horn. (31) [112]⁴⁵

One should consort with [someone] noble, a friend,
very learned, *Dhamma*-bearer, skilled preacher.
Discerning [one's own] goals, removing [all] doubt,
one should wander alone, like a rhino's horn. (32) [113]⁴⁶

Not embellishing, not looking after sport

³⁶reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁷reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* (“Some, hand [and] foot”)

³⁸lit., “in the future” (singular)

³⁹*sammukhā*, i.e. “together”

⁴⁰*tuyham*, presumably addressing the bodhisattva

⁴¹reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

⁴²reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁴³*putta*° lit., “son”

⁴⁴lit., “all the time we are not...”

⁴⁵reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamaṇaṃ* (“going on muddy roads”)

⁴⁶reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

nor⁴⁷ delights, pleasures, happiness in the world;
abstaining from adornment,⁴⁸ telling the truth,
one should wander alone, like a rhino's horn. (33) [114]⁴⁹

Having given up sense pleasures completely,
[including] sons and wives, father [and] mother,
wealth and grain and also [all one's] relatives,
one should wander alone, like a rhino's horn. (34) [115]⁵⁰

Mindful, discerning, "this is an attachment;
the happiness here is trifling, little fun;
here there is much suffering, this is a shaft,"⁵¹
one should wander alone, like a rhino's horn. (35) [116]⁵²

Having broken to bits [one's own] hindrances,⁵³
like a fish breaking a net in the water,
like fire that does not return to what is burnt,
one should wander alone, like a rhino's horn. (36) [117]⁵⁴

With eyes cast downward, not [just] goofing around,
having senses guarded and mind protected,
not filled with desire,⁵⁵ not burning [as though fire,]
one should wander alone, like a rhino's horn. (37) [118]⁵⁶

Discarding the attributes of household life,
just like a coral tree⁵⁷ with fallen-off leaves,
departing [the house] wearing the saffron robe,
one should wander alone, like a rhino's horn. (38) [119]⁵⁸

Not⁵⁹ greedy for [good] tastes, not wavering, not

⁴⁷*saṅsārapatha-nittiṇṇā*

⁴⁸reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

⁴⁹*tato tato*

⁵⁰BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

⁵¹*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

⁵²or, as above, "for the sake of knowing [me]"

⁵³reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁴lit., "the Great Hero prophesied"

⁵⁵BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁵⁶BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

⁵⁷reading *manāpā* with BJTS for PTS *manasā*

⁵⁸reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* ("as our master protects")

⁵⁹lit., "there is no agitation [to my mind]"

feeding others, on unbroken begging rounds,⁶⁰
with a mind that's not bound to this clan or that,
one should wander alone, like a rhino's horn. (39) [120]⁶¹

Abandoning the five hindrances of mind,
having pushed away all of the defilements,
independent, affection [and] hate removed,
one should wander alone, like a rhino's horn. (40) [121]⁶²

Putting happiness and suffering behind,
[and] even in the past, mental joy and pain;⁶³
attaining equanimity, calm and pure,
one should wander alone, like a rhino's horn. (41) [122]⁶⁴

With strenuous effort⁶⁵ to reach the best goal,
with mind unstuck [and] behavior attentive,
with firm exertion, having strength and power,
one should wander alone, like a rhino's horn. (42) [123]⁶⁶

Not quitting solitude [or] meditation,
always living among things by the Teaching,
grasping the danger within existences,
one should wander alone, like a rhino's horn. (43) [124]⁶⁷

Aspiring to destroy craving, not lazy,
not foolish, learned, possessing mindfulness,
probing the Teaching, restrained, energetic,
one should wander alone, like a rhino's horn. (44) [125]⁶⁸

Not terrified, like a lion [hearing] sounds;
unentangled, as is the wind in a net;
not smeared, like a pink lotus by the water,
one should wander alone, like a rhino's horn. (45) [126]⁶⁹

Having overcome, like a strong-toothed lion,
the king of beasts, wandering victorious,
one should make use of lodgings that are remote,

⁶⁰This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁶¹lit., "and a woman"

⁶²lit., "and a woman"

⁶³*etesaṇ devadevānaṇ*

⁶⁴*adhikāraṇ sadā mayhaṇ*, lit., "my service is constant" "my service is daily"

⁶⁵or do: from *carati*

⁶⁶*saddhamma*^o, lit "good Teaching"

⁶⁷*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

⁶⁸*aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

⁶⁹reading *bahu 'neke* with BJTS for PTS *buhun eke*

one should wander alone, like a rhino's horn. (46) [127]⁷⁰

Practicing love, equanimity, pity,
release, or⁷¹ joy for others at the [right] time,
being unobstructed by the entire world,
one should wander alone, like a rhino's horn. (47) [128]⁷²

Quitting passion and hatred and delusion,
having broken to bits [one's own] hindrances,⁷³
not trembling at the moment when life's destroyed,
one should wander alone, like a rhino's horn. (48) [129]⁷⁴

They associate, they embrace with [some] motive;
friends without motives are hard to find⁷⁵ these days.
Wise about self-interest, people aren't pure.
One should wander alone, like a rhino's horn. (49) [130]⁷⁶

With Pure Morals and With Very Pure Wisdom,
Attentive, Applying Selves to Mindfulness,
Insightful, Seeing the Teaching's Distinction,
Knowing the Aspects of Path [and] of Wisdom,⁷⁷ (50) [131]

in a Victor's dispensation practicing
merit, aspiration [and] thus [gaining] signs,⁷⁸
Wise Ones who don't go on to have followers
become Lonely Victors, [those] Self-Become Ones. (51) [132]

With Vast *Dhamma*,⁷⁹ [and] Many *Dhamma*-Bodies,⁸⁰
Mind-Lords,⁸¹ Crossing the Flood of All Suffering,⁸²

⁷⁰this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁷¹PTS omits Therī, which I supply from BJTS.

⁷²reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

⁷³*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

⁷⁴or, reading *vipassantī* with BJTS, "investigating" "applying insight"

⁷⁵lit., "in the" "in that"

⁷⁶*cittasmiṇ vasibhūtasmiṇ*, lit., "when i became master of (or "over") [my own] mind"

⁷⁷*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

⁷⁸*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

⁷⁹*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

⁸⁰lit., "is now disliked by me"

⁸¹lit., "in the" "in that"

⁸²lit., "among"

With Thrilled Minds,⁸³ Seers of the Ultimate Goal,⁸⁴
Analogues of Lions,⁸⁵ Like a Rhino's Horn,⁸⁶ (52) [133]

With Tranquil Senses,⁸⁷ With Tranquil Minds,⁸⁸ Composed,⁸⁹
Acting Mindfully⁹⁰ for⁹¹ neighboring beings,⁹²
Lamps⁹³ shining the light of ultimate truth here,
these Lonely Buddhas are constantly honored.⁹⁴ (53) [134]

All Obstacles Abandoned,⁹⁵ Lords of People,⁹⁶
Lamps of the World,⁹⁷ Shedding Light Like Heaps of Gold,⁹⁸
Free of Doubt [and] Good for the World to Look At,⁹⁹
these Lonely Buddhas are constantly honored.¹⁰⁰ (54) [135]

The clever sayings¹⁰¹ of the Lonely Buddhas
are circulating¹⁰² in the world with [its] gods.
Having heard, those who don't act that way are fools;
they spin in suffering again and again. (55) [136]

The clever sayings¹⁰³ of the Lonely Buddhas
are as sweet as if they were¹⁰⁴ flowing honey.¹⁰⁵
Having heard, those who practice accordingly
become seers of the [Four]¹⁰⁶ Truths, very wise. (56) [137]

⁸³or assemblies (even four parts of the Assembly), multitudes, retinues

⁸⁴*seṭṭhaṇ*, etymologically related to her designation "millionaire;" BJTS, more typical of the whole work, reads *aggamaṇ*, "[she is] foremost"

⁸⁵*matīnaṇ*, lit., "of those (females) endowed"

⁸⁶lit., "having gone forth"

⁸⁷*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

⁸⁸pronounce as two syllables when chanting, "diff'rent"

⁸⁹lit., "of"

⁹⁰*vāḍipavaṇaṇ*

⁹¹or "merit," *puññehi*. "Good deeds" would preserve the plural.

⁹²*āsavakkhayaṇ*

⁹³reading *agamaṇsu* with BJTS (cf. PTS alt. *agamimsu*) for PTS *agamisu* ("among non-villages"?)

⁹⁴BJTS here reads *vīro*, "the Hero" for PTS *dhīro*, "the Wise One"

⁹⁵*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

⁹⁶reading the final verb *abravi* ("she spoke") with BJTS (and PTS alt.) for PTS *abraviṇ* ("I spoke").

⁹⁷*mārapāsānuvattinā*

⁹⁸lit., "ultimate first altered state"

⁹⁹PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* ("in that moment")

¹⁰⁰lit., "dispensation"

¹⁰¹a play on the meaning of his name: *tadā 'nando nirānando*

¹⁰²lit., "with a gurgling sound"

¹⁰³accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, "gone to the incomparable [state?]"

¹⁰⁴lit., "well-Gone-One's heir"

¹⁰⁵PTS *suttā 'pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

¹⁰⁶BJTS reads *ogatākāsapadumā* ("lotuses rising in the sky")

The[se] lofty verses spoken by [those] Victors,
Lonely Buddhas, gone forth into homelessness,
were made known, for apprehending the Teaching,
by the Śākya Lion,¹⁰⁷ the Ultimate Man. (57) [138]

With pity for the world, these transformations¹⁰⁸
of those [Self-Become Ones,] the Lonely Buddhas,
were made known by [him,] the Self-Become Lion,
for increasing emotion and connection.¹⁰⁹ (58) [139]

The Legend of the Lonely Buddhas is finished.¹¹⁰

¹⁰⁷pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

¹⁰⁸lit., “did *pūjā*”

¹⁰⁹lit., “is going in order to worship [his] mother”

¹¹⁰lit., “at Gotamī’s [final] nirvana”

Chapter 3

The Legends of the Theras

Now listen to the legends of the Theras:

[1. Sāriputta]

Close to the Himalayan range,
[on] the mountain called Lambaka,¹
my ashram is very well made,
a well-constructed hall of leaves. (1) [140]

There's a river, with gentle banks,
well-fixed, delightful to the mind,
and strewn about with bright white sand,
not very far from my ashram. (2) [141]

Free of gravel [and] free of slopes,
excellent, without bad odors,
the river flows right past that place,
making my ashram beautiful. (3) [142]

Crocodiles² and leviathans,³
alligators⁴ and tortoises;
the river flows right past that place,
making my ashram beautiful. (4) [143]

¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Sheatfish,⁵ *pāvusa*,⁶ *valaja*,⁷
reed-fish,⁸ red-fish⁹ and *maggura*¹⁰
are flowing [with the current]¹¹ [there],
making my ashram beautiful. (5) [144]

Trees that blossom and trees that fruit
stand on both banks of that river,
overhanging it from both sides,
making my ashram beautiful. (6) [145]

Mango, *sal*¹² and coral-bean tree,¹³
trumpet-flower,¹⁴ Chinese chaste tree,¹⁵
trees in flower with heavenly scents
are perfuming my ashram [then]. (7) [146]

Sandal, *salalā*,¹⁶ cheesewood¹⁷ too
ironwood,¹⁸ laurel¹⁹ and screw-pine²⁰
trees in flower with heavenly scents
are perfuming my ashram [then]. (8) [147]

Hiptage²¹ vines and ashoka trees,²²
bhaginimāla flowering,
sage-leaf alangium,²³ and red
*bimbijāl*²⁴ bloom in my ashram. (9) [148]

⁵i.e., the thirty-three gods.

⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

¹¹this colophonic verse appears in BJTS only; PTS omits it

¹²this appears only in BJTS; PTS omits it

¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴*pūrenti ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁵*puṇṇā ti nāmaṅ*

¹⁶PTS reads *panassati*, BJTS *vinassati*

¹⁷the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

¹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

¹⁹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

²⁰or Giribbaja, here *Rājagahaṅ*

²¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²²*danto*, or “Tamed”

²³*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

²⁴*vimutto*

Ketaka,²⁵ *kandali*²⁶ flowers,
kebuka, and Arab jasmine²⁷
 are exuding heavenly scents
 making my ashram beautiful. (10) [149]

Dinner-plate tree²⁸ and *kaṇika*
 silver greywood,²⁹ many black trees³⁰
 are exuding heavenly scents,
 making my ashram beautiful. (11) [150]

Laurel³¹ and mountain laurel³² trees,
 and ebony,³³ all blossoming,
 are exuding heavenly scents
 making my ashram beautiful. (12) [151]

Golden shower,³⁴ winter cherry,³⁵
*kadam*³⁶ and Spanish cherry³⁷ trees
 are exuding heavenly scents
 making my ashram beautiful. (13) [152]

Ālaka and *isimugga*,

²⁵*Sīngi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁷*taṇ...guṇasaṅcayaṇ*

²⁸lit., “did *pūjā*”

²⁹#23, above

³⁰lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³¹*yakkho*

³²*ye...na*, lit., “those who have not”

³³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁵This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

³⁶reading *’kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁷reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

banana,³⁸ also citron³⁹ trees
matured on the sweet-smelling water
are bearing forth their flowers [there]. (14) [153]

Some pink lotuses are blooming,
others are producing pollen,⁴⁰
some pink lotuses are budding,
always flowering in the tank.⁴¹ (15) [154]

Pink lotuses germinate [there];⁴²
the lotus roots⁴³ are being cleansed.⁴⁴
*Singhāṭī*⁴⁵ leaves are strewn about,
making that tank so beautiful. (16) [155]

Nayita shrubs, *ambagandhi*,
uttuli, *bandhujīvaka*⁴⁶
all in bloom then in the tank [there]
are exuding heavenly scents. (17) [156]

Sheatfish,⁴⁷ also *pāvusa*⁴⁸ fish,
valaja,⁴⁹ reed-fish⁵⁰ [and] red-fish⁵¹
and *saṅkula*⁵² and *maggura*⁵³
are living in that tank [there] then. (18) [157]

Crocodiles and alligators,
tantiggāha and *rakkhasa*,
*ogaha*⁵⁴ and also pythons⁵⁵

³⁸lit., “in the future” (singular)

³⁹*sammukhā*, i.e. “together”

⁴⁰*tuyham*, presumably addressing the bodhisattva

⁴¹reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁴²reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁴³*putta*° lit., “son”

⁴⁴lit., “all the time we are not...”

⁴⁵reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

⁴⁶reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁴⁷*saṅsārapatha-nittiṇṇā*

⁴⁸reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁴⁹*tato tato*

⁵⁰BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁵¹*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁵²or, as above, “for the sake of knowing [me]”

⁵³reading *mahā-isim* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁴lit., “the Great Hero prophesied”

⁵⁵BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate

are living in that tank [there] then. (19) [158]

Pigeons⁵⁶ and ravi-swans⁵⁷ as well,
 ruddy geese⁵⁸ and *nadicaras*,
 cuckoos,⁵⁹ parrots,⁶⁰ and mynah birds⁶¹ too
 are living on that lake [there then]. (20) [159]

In the forest wild jungle fowl,⁶²
 golden crabs,⁶³ lake-swallows⁶⁴ [too],
 lapwings⁶⁵ and Ceylon lorikeets,⁶⁶
 are living on that lake [there then]. (21) [160]

Swans⁶⁷ [and] curlews⁶⁸ and peacocks⁶⁹ too,
 cuckoos⁷⁰ and jungle fowl⁷¹ as well,
 small monkeys⁷² as well as pheasants⁷³
 are living on that lake [there then]. (22) [161]

Owls⁷⁴ and *poṭṭhasīsās*⁷⁵ [too],
 numerous hawks,⁷⁶ also osprey,⁷⁷

recensions.

⁵⁶BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁵⁷reading *manāpā* with BJTS for PTS *manasā*

⁵⁸reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁵⁹lit., “there is no agitation [to my mind]”

⁶⁰This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁶¹lit., “and a woman”

⁶²lit., “and a woman”

⁶³*etesaṇ devadevānaṇ*

⁶⁴*adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

⁶⁵or do: from *carati*

⁶⁶*saddhamma*°, lit “good Teaching”

⁶⁷*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

⁶⁸*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

⁶⁹reading *bahu ‘neke* with BJTS for PTS *buhun eke*

⁷⁰this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁷¹PTS omits *Therī*, which I supply from BJTS.

⁷²reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin” ?)

⁷³*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

⁷⁴or, reading *vipassantī* with BJTS, “investigating” “applying insight”

⁷⁵lit., “in the” “in that”

⁷⁶*cittasmiṇ vasibhūtasmiṇ*, lit., “when i became master of (or “over”) [my own] mind”

⁷⁷*subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

and also *mahākāḷa* birds
are living on that lake [there then]. (23) [162]

Spotted deer⁷⁸ and also wild boar,⁷⁹
and numerous wolves⁸⁰ and jackals,⁸¹
rohicca-deer,⁸² *suggapotas*
are living on that lake [there then]. (24) [163]

Lions and tigers and leopards,
bears⁸³ [and] wolves,⁸⁴ *kara bānā* bears,⁸⁵
and thrice-rutting⁸⁶ *mātaṅgas*⁸⁷ [too]
are living on that lake [there then]. (25) [164]

Centaurs⁸⁸ and monkeys⁸⁹ are there too
and folks who work in the forest,⁹⁰
servant-boys⁹¹ as well as hunters,⁹²
are living on that lake [there then]. (26) [165]

Wild mangosteen,⁹³ Chirauli-nut,⁹⁴
Mahuwa,⁹⁵ *kāsumāriya*⁹⁶
are bearing never-ending fruit
not very far from my ashram. (27) [166]

Margosa,⁹⁷ *salalā*,⁹⁸ yellow
cheesewoods⁹⁹ with such excellent fruit

⁷⁸*sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

⁷⁹*khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

⁸⁰lit., “is now disliked by me”

⁸¹lit., “in the” “in that”

⁸²lit., “among”

⁸³or assemblies (even four parts of the Assembly), multitudes, retinues

⁸⁴*seṭṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

⁸⁵*matīnaṇ*, lit., “of those (females) endowed”

⁸⁶lit., “having gone forth”

⁸⁷*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

⁸⁸pronounce as two syllables when chanting, “diff”rent”

⁸⁹lit., “of”

⁹⁰*vāḍipavaraṇ*

⁹¹or “merit,” *puññehi*. “Good deeds” would preserve the plural.

⁹²*āsavakkhayaṇ*

⁹³reading *agamaṇsu* with BJTS (cf. PTS alt. *agamīṇsu*) for PTS *agamīsu* (“among non-villages”?)

⁹⁴BJTS here reads *vīro*, “the Hero” for PTS *dhiro*, “the Wise One”

⁹⁵*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

⁹⁶reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṇ* (“I spoke”).

⁹⁷*mārapāsānuvattinā*

⁹⁸lit., “ultimate first altered state”

⁹⁹PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* (“in that moment”)

are constantly bearing those fruits
not very far from my ashram. (28) [167]

Myrobalan¹⁰⁰ and gooseberry,¹⁰¹
mango, rose-apple,¹⁰² bahera,¹⁰³
jujube,¹⁰⁴ markingnut,¹⁰⁵ bel¹⁰⁶ —
they constantly are bearing fruit. (29) [168]

Bindweed,¹⁰⁷ also titan arum,¹⁰⁸
bilāni,¹⁰⁹ *takkaḷāni* [bulbs]
jīvaka and *sahaka*¹¹⁰ [plants]
are abundant in my ashram. (30) [169]

That well-created tank is there
not very far from the ashram,
with clear water, cool for drinking,
well-fixed, delightful to the mind. (31) [170]

Covered with pink and blue lotus,
combined with white lotus flowers
and covered again with *mandālaka*¹¹¹
it exudes a heavenly scent. (32) [171]

At that time I was then living
in that well-made, lovely ashram
in the woods blooming and fruiting
and thus endowed with everything. (33) [172]

I was ascetic Saruci
of noble-conduct, vow-taker,
a meditator, trance-lover,

¹⁰⁰lit., “dispensation”

¹⁰¹a play on the meaning of his name: *tadā ‘nando nirānando*

¹⁰²lit., “with a gurgling sound”

¹⁰³accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

¹⁰⁴lit., “well-Gone-One’s heir”

¹⁰⁵PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

¹⁰⁶BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

¹⁰⁷pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

¹⁰⁸lit., “did *pūjā*”

¹⁰⁹lit., “is going in order to worship [his] mother”

¹¹⁰lit., “at Gotamī’s [final] nirvana”

¹¹¹lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

strong¹¹² in the five special knowledges.¹¹³ (34) [173]

Four and twenty thousand students
were waiting upon me back then.
They all were from the Brahmin caste,
of noble birth and glorious. (35) [174]

They'd reached perfection in my teachings
of grammar and vocabulary,
of synonyms and metrics too,
and reading signs, and history. (36) [175]

They were skilled as interpreters
of events and omens and signs
on the earth and ground, in the sky;
my students were very well-trained. (37) [176]

Satisfied they were, and prudent;
ate little food, had no desires.
Happy if receiving or not,
they always gathered around me. (38) [177]

Meditators, trance-lovers,
wise, attentive, with peaceful minds,
with wishes for [only] nothing,
they always gathered around me. (39) [178]

Masters of¹¹⁴ special knowledges,
delighting in their brahmin ways,¹¹⁵
able to fly through the sky, most wise,
they always gathered around me. (40) [179]

They kept the six sense-doors well-closed,
were lust-free, with guarded sense-organs,
[most] wise, and not tied down at home:¹¹⁶
no one came close to my students.¹¹⁷ (41) [180]

At night they always passed the time
[meditating] seated cross-legged
or walking back and forth in place;

¹¹²*saṃvegajanaṇaṇa vāca*, lit., “emotion-producing word.” *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

¹¹³*nidhanaṇa*, lit., “without wealth [of karma],” or more literally, “possessionless”

¹¹⁴lit., “of the nuns’ Assembly:” *bhikkhunisaiṅghassa*

¹¹⁵*sarīramattasesāya*, lit., “with [only] a measure of relics remaining”

¹¹⁶*paṇḍitā’ si*

¹¹⁷lit., “with vast wisdom, with wide wisdom”

no one came close to my students. (42) [181]

Not aroused in what's arousing,
nor defiled in what's defiling;
not fooling self in foolish things:
no one came close to my students. (43) [182]

They spent all [their] time studying
[all] the miraculous powers.
They could set the earth to quaking
with haughtiness none could approach. (44) [183]

When those students were playing sports
they sported in the altered states,
brought rose-apples from [distant] trees;¹¹⁸
no one came close to my students. (45) [184]

Some would travel to Goyāna,
others to Pubbavideha,
and some to Utturukuru:
no one came close to my students. (46) [185]

They'd send their requisites¹¹⁹ ahead
and then they'd proceed after [them];
the sky was totally covered
by twenty-four thousand [students]. (47) [186]

Some ate cooked food and some ate raw,
some ground with teeth, others with mortars.
Some ate food that they ground on stone,
some only fruits that had fallen. (48) [187]

Some [bathed] getting into water,
[others] loved the pure evening [rain]
[while others] bathed sprinkling water:
no one came close to my students. (49) [188]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt
and perfumed [only] with precepts:¹²⁰
no one came close to my students. (50) [189]

Those famed matted-haired ascetics
would assemble in the morning,

¹¹⁸lit., “[her] state of rebirth (*gati*) is not known”. The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, “cooled off”.

¹¹⁹*acalaṇ sukhaṇ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṇ padaṇ* (“unshaking state”)

¹²⁰or “make an end of dis-ease:” *dukkhass’ antaṇ karissathā ti*.

saying what they'd received, and not,
then set off [flying] through the air. (51) [190]

A mighty din would issue forth
from them as they were taking off.
The gods would be most delighted
by that sound of [their] deer-hide robes. (52) [191]

Traveling in all directions
those sages, flying through the sky
would go to any place they wished
by means of their own [vast] power. (53) [192]

They could set the earth to quaking;
all of them were sky-travelers.
Famed ascetics, hard to conquer,
they were steady like the ocean. (54) [193]

Some walked back and forth meditating
some sages did so while seated,
some of them lived on fallen-fruits;
no one came close to my students. (55) [194]

They dwelt always in states of love
and were kindly to all creatures.
None of them raised his own self up
and they felt hatred toward no one. (56) [195]

Fearless like the king of lions,
mighty like an elephant king,
hard to approach like a tiger
they would come into my presence. (57) [196]

Sorcerers¹²¹ and [their] deities,¹²²
cobra-gods,¹²³ music-nymphs,¹²⁴ demons,¹²⁵
fairies,¹²⁶ titans¹²⁷ [and] *garuḷas*
are living on that lake. (58) [197]

Those dread-locked requisite-bearers¹²⁸

¹²¹lit., "I was"

¹²²lit., "the Well-Gone-One," *sugataṅ*

¹²³*yathāsattivasena*

¹²⁴*vāgīso*, "[I am one] with mastery of speech"

¹²⁵reading *vimatippattā* with BJTS for PTS *vimatiṅ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

¹²⁶reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṅ* (same meaning, fr. *apaneti*)

¹²⁷*tiṅṅasamsārasāgaro*

¹²⁸BJTS reads *mañcada* ("Mañcada")

dressed in superb deer-leather [clothes],
all those sages, sky-travelers,
are living on that lake [there then]. (59) [198]

As is always appropriate
they respected one another.
From twenty-four thousand students
not the sound of a sneeze¹²⁹ is heard. (60) [199]

One foot placed after the other¹³⁰
making little sound, self-controlled,
all of them, after they'd come close
are worshipping me with their heads. (61) [200]

Thus surrounded by those students
peaceful, doing austerities,
I [then] dwelt in that ashram there
meditator, trance-lover. (62) [201]

My ashram was always perfumed
by those sages' morality
and the scents of both blooming flowers
and the different fruits [that grew there]. (63) [202]

By night and day I never know
displeasure, nor does it come to me.
Giving my students instruction,
I am constantly filled with joy.¹³¹ (64) [203]

The blossoming of many flowers
and ripening¹³² of many fruits
are exuding heavenly scents
making my ashram beautiful. (65) [204]

Arising from meditation¹³³
I'm zealous and intelligent.
Taking ascetics' requisites
I proceeded into the woods. (66) [205]

I was well-trained to read the signs
surrounding births and portents [too].
At that time I'd [fully] mastered¹³⁴

¹²⁹BJTS reads *supaṭo* ("Supaṭa")

¹³⁰this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

¹³¹*rakkhasā* = *rākṣasā*

¹³²*pannagā*

¹³³*mahānubhāvā isayo*

¹³⁴*kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

all the mantras in existence. (67) [206]

Anomadassi, Blessed One,
the World's Best, the Bull Among Men,
the Buddha, seeking solitude
entered the Himalayas [then]. (68) [207]

Going into Himalaya
the Supreme, Compassionate Sage,
getting into lotus posture¹³⁵
sat down, the Ultimate Person. (69) [208]

[Then] I saw that Sambuddha [there],
shining light, a mental delight,
bright like a blue water lily,¹³⁶
blazing up like a fire-altar. (70) [209]

I saw the Leader of the World
like a regal *sal* tree in bloom;
blazing forth like a tree of lamps;
lightening flaring in a cloud-bank. (71) [210]

“This *nāga* is the Great Hero,
the Sage who ended suffering;”
after coming to see this one
all suffering was cast away. (72) [211]

After seeing that God of Gods
adorned with the auspicious marks
I thought, “is he Buddha or not?
Surely I’m seeing One with Eyes.” (73) [212]

One thousand wheel-marks are seen
on his unsurpassed [lovely] foot.
I, having seen those marks of his,
concluded he’s the Thus-Gone-One. (74) [213]

I brought in a broom for sweeping
and having done the sweeping then
I gathered eight blooming flowers
for *pūjā* to that Best Buddha. (75) [214]

After *pūjā* to that Buddha,
the Flood-Crosser, Undefined One,

¹³⁵*jaṭā-bhāra-bharita*, lit., “filled with braided top-knots and weights/heavy loads”.

¹³⁶*yugamattañ ca pekkhantā*, lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes on the ground in front of them

placing deer-hide on one shoulder
I worshipped the Chief of the World. (76) [215]

“The knowledge by which the Buddha
dwells without [any] defilements —
that knowledge I shall now proclaim;
[all of] you listen to my words! (77) [216]

May you lift this world up rightly
Self-Become One, Boundless Increase!¹³⁷
Coming into the sight of you
they cross the rushing stream of doubt. (78) [217]

You’re the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,¹³⁸ the Best of Biped. (79) [218]

It’s possible to measure the
ocean’s water by the gallon¹³⁹
but not ever could one measure
your knowledge, O Omniscient One. (80) [219]

It’s possible to lift the earth
onto a comparable sphere
but not ever could one measure
your knowledge, O Omniscient One. (81) [220]

It’s possible to measure [all]
space with a rope or by the inch
but not ever could one measure
your knowledge, O Omniscient One. (82) [221]

One might exhaust the entire earth
and all the water in the sea
but similes that might arise
won’t befit the Buddha’s knowledge. (83) [222]

Whatever goes on in the minds
of this world’s creatures, with its gods,
O Eyeful One all those things too
are sunk in your knowledge-water. (84) [223]

The knowledge by which you attained
supreme complete Awakening:

¹³⁷*gacchanti*, lit., “going”

¹³⁸reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* (“and this is supplied”

¹³⁹*pāṭihirass’ idañ phalaṇ*

with that knowledge, Omniscient One,
you crush rivals and heretics.” (85) [224]

Having praised with these [nine] verses,
the ascetic named Suruci
spreading out his deer-leather robe
sat down [right there] upon the earth. (86) [225]

“They say the king of mountains rose
to that height after being sunk
in the great ocean for as long
as eighty-four thousand aeons. (87) [226]

And Meru, having thus arisen,
being so long and so spread out,
bit by bit gets broken into
two million lakhs¹⁴⁰ [of small pebbles]. (88) [227]

If one should investigate it,
counting the numbers of lakhs [there,]
[still] he could not ever measure
your knowledge, O Omniscient One. (89) [228]

Whichever water is encircled
by water holes¹⁴¹ however small
the beings who live in water
would all [find themselves] submerged there. (90) [229]

In just that way, O Great Hero,
these ordinary heretics
who jump into dogmas’ grasp
get deluded by what they touch. (91) [230]

These [heretics] pulled underwater
by your knowledge which is pure and
which is seen without obstruction
never move beyond your knowledge.” (92) [231]

At that time [he], the Blessed One,
Anomadassi, Greatly Famed,
arising from his meditation,
surveyed the [whole] world,¹⁴² that Victor. (93) [232]

Nisabha was a follower
of that Sage Anomadassi.

¹⁴⁰ *lohadoṇiṅ gahetvāna*

¹⁴¹ *vanamajjhe*, lit., “in the middle of the forest”

¹⁴² PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

He was surrounded by a lakh
of peaceful-minded ones like him (94) [233]

who'd destroyed defilements, were pure,
and had the six special knowledges.
Discerning the Buddha's wishes
he then approached that World-Leader. (95) [234]

Standing up in the air right there
they circumambulated him
and praising with ten fingers pressed
came down to the Buddha's presence. (96) [235]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
sitting in the monks' Assembly
[right then] made manifest a smile. (97) [236]

Varuṇa was the attendant
on the Omniscient One, Great Sage.
Putting [his] robe on one shoulder
he then queried the World-Leader: (98) [237]

"O Blessed One, what is the cause
of the Teacher's [breaking a] smile?
It never is without a cause
that the Buddhas begin to smile." (99) [238]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly
[then] spoke these verses [in reply]: (100) [239]

"This one who honors¹⁴³ me with flowers
and also extols my knowledge,
I shall relate details of him;
[all of] you listen to my words." (101) [240]

Knowing that Buddha would speak,¹⁴⁴ the
gods all came together [there then].
Wishing to hear the great Teaching¹⁴⁵
they [then] approached the Sambuddha. (102) [241]

Lesser gods in ten world-systems
who possessed enormous powers

¹⁴³reading *uggatejāna* with BJTS for PTS *uggatejana*

¹⁴⁴*saddena*, lit., "with the sound"

¹⁴⁵or "trained:" *vinītā*

wishing to hear the great Teaching
also approached the Sambuddha. (103) [242]

[He said], “The army, with four parts —
tusker, soldier, chariot, horse —
will ceaselessly wait on this one;
that’s the fruit of Buddha-*pūjā*. (104) [243]

Sixty thousand instruments¹⁴⁶ [and]
well-decorated kettle-drums¹⁴⁷
will always pay respects to him;
that’s the fruit of Buddha-*pūjā*. (105) [244]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems (106)
with long eyelashes, lovely smiles¹⁴⁸
and slim waists, pleasant to look at,¹⁴⁹
will ceaselessly wait on this one:
that’s the fruit of Buddha-*pūjā*. (107) [246]

He’ll delight in the world of gods
for one hundred thousand aeons.
A thousand times he’s going to be
the wheel-turning king of a country. (108) [247]

A thousand times the king of gods,
he will exercise divine rule,
[and he will have] much local rule
innumerable by counting. (109) [248]

When he attains his final birth
he will go to the human state.
He will be borne out of the womb
of the brahmin woman Sāri. (110) [249]

Thenceforth this man will be known by
the name of his maternal clan:
his name will be Sāriputta;
he will have sharp intelligence. (111) [250]

¹⁴⁶ *appamaññāsu kovidā*, that is, skilled in the practice of “the godly states” (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

¹⁴⁷ reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, “obtaining”

¹⁴⁸ *samayaṃ saṃviditvāna*

¹⁴⁹ *ātāpī*, lit., “burning”

Giving up eight hundred million¹⁵⁰
 he will renounce, with nothing left,¹⁵¹
 and searching for the path to peace
 this great man's going to wander [far]. (112) [251]

Aeons beyond measure from now,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (113) [252]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,¹⁵²
 with the name of Sāriputta
 he'll be the foremost follower. (114) [253]

This river, the Bhāgīrathī,¹⁵³
 is fed by the Himalayas,
 rushes into the mighty sea,
 [then] satisfies the great ocean. (115) [254]

Just so this man, Sāriputta,
 wise one among the Sāketas
 attaining¹⁵⁴ wisdom's perfection
 will satisfy¹⁵⁵ [all] living beings. (116) [255]

Going from the Himalayas
 to the sea, the mighty ocean,
 whatever sand lies in between
 cannot be fathomed by counting. (117) [256]

Without remainder he'll be able
 to fathom that by counting thus;
 but there will be no upper limit
 to Sāriputta's [own] wisdom. (118) [257]

Counting by hundreds of thousands
 one would exhaust the Ganges's sands;
 but there will be no upper limit
 to Sāriputta's [own] wisdom. (119) [258]

The waves upon the mighty ocean
 cannot be fathomed by counting;

¹⁵⁰*saṅviggamānaṣo*

¹⁵¹*agalum*, Sinh. *agil*, *agaru*, *aguru*

¹⁵²reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṃ* ("scented in the forest grove")

¹⁵³or "as large as an elephant's frontal lobe:" *kumbhamattaṃ*

¹⁵⁴*cittaṃ*, lit., "thoughts" or "mind"

¹⁵⁵lit., "having become one who has"

that too [he'll do]! Sāriputta's
wisdom will have no upper limit. (120) [259]

Satisfying¹⁵⁶ the Sambuddha
Gotama, Bull of the Śākya,¹⁵⁷
he'll attain wisdom's perfection
and be the foremost follower. (121) [260]

Perfectly he's going to follow
the *Dhamma*-wheel which [will be] turned
by the Śākya's Son, Neutral One,¹⁵⁸
a *Dhamma*-shower raining forth. (122) [261]

Understanding all of that well,
Gotama, Bull of the Śākya,
seated in the monks' Assembly
will place him in the foremost place." (123) [262]

O see the deed¹⁵⁹ I did so well
for Teacher Anomadassi.
Having done what he required¹⁶⁰
in every place I did excel. (124) [263]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,¹⁶¹
I have destroyed my defilements. (125) [264]

Searching for the unconditioned
and unshaking state, nirvana,
sussing out all the heretics
I circled through existences.¹⁶² (126) [265]

Just as a man, plagued with disease
would investigate all the jungles
searching for medicinal herbs
to be released from his illness, (127) [266]

¹⁵⁶lit., "unshaken" "imperturbable"

¹⁵⁷lit., "coming into existence for"

¹⁵⁸*adantadamako* could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

¹⁵⁹*bodhento bodhapakkiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

¹⁶⁰*ācāra-upacāraññū*

¹⁶¹*dhammanucchavasaraṇaraṇ* (BJTS reads *dhammanucchavi*^o)

¹⁶²*pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

searching for the unconditioned
state of deathlessness, nirvana,
without a break,¹⁶³ five hundred times
I went forth into sagely life.¹⁶⁴ (128) [267]

Bearing a weight of matted hair¹⁶⁵
I wore a deer-leather garment;
perfecting special knowledges
I went to the world of Brahma. (129) [268]

There's nothing outside the wisdom
laid down in the dispensation.¹⁶⁶
Whatever being's intelligent
will discern the dispensation.¹⁶⁷ (130) [269]

Then I thought, "this is the method
for that me, desiring the goal."
Searching for the unconditioned
I wandered the difficult fords. (131) [270]

Just as a man, wanting its pith,
who chops and splits a banana tree
would not thereby attain that pith
but would be devoid of that pith, (132) [271]

so too the world's heretics
with their varied views and big crowds
lack that which is unconditioned
like the banana tree lacks pith. (133) [272]

When I reached [my] last existence
I was a kinsman of Brahma.¹⁶⁸
Throwing away a whole billion¹⁶⁹
I went forth into homelessness.¹⁷⁰ (134) [273]

The First Recitation Portion.
There was a learned mantra-knower
who had mastered the three Vedas,
a brahmin known as Sañjaya.
I dwelt in his vicinity. (135) [274]

¹⁶³ *pade padaṅ nikkhipantā*, lit., "carefully placing [your feet] step by step"

¹⁶⁴ *durūpansāṅkamā*

¹⁶⁵ *appasaddā*

¹⁶⁶ reading *yadā haṃ* with BJTS for PTS *yāvāhaṅ*, "as far as I..."

¹⁶⁷ *munibhūtā va*, i.e., silently

¹⁶⁸ reading *deseti* with BJTS for PTS *desesi*, "you preach"

¹⁶⁹ *nisāmetha*

¹⁷⁰ lit., "the Great Teaching," *saddhammasavanaṅ sukhāṅ*

O Great Hero, your follower,
the brahmin known as Assaji,
hard to approach, with mighty powers¹⁷¹
always went about for alms [there]. (136) [275]

I saw that one who was so wise,
a sage well used to quietude,
a peaceful-hearted elephant,
just like a lotus flower in bloom. (137) [276]

Having seen him I realized¹⁷²
“this man will be a worthy one,
well-tamed, whose mind is purified,
a bull, most excellent, a hero. (138) [277]

Pleasing in his mode of conduct,
beautiful and well-self-controlled,
tamed in the ultimate taming,
a seer of deathlessness he’ll be. (139) [278]

Why then do I not question him
the happy one, about the goal?¹⁷³
Questioned by me he will reply!”
Then I am asking [him] questions. (140) [279]

I proceeded to follow him
as he wandered about for alms;
I was honored with permission
to ask about the deathless state. (141) [280]

Approaching him along the road
I questioned him in this way [then]:
“Of which clan are you, O wise one?
Whose pupil are you, happy one?¹⁷⁴ (142) [281]

Like a lion which is not frightened
he, questioned by me, answered thus:
“A Buddha’s risen in the world;
I am his student, a follower.” (143) [282]

“It would be excellent, wise one,
o famous one, O [Buddha’s] son,

¹⁷¹*kathaṃ vītisāretvā*

¹⁷²i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a Buddha or a wheel-turning monarch.

¹⁷³*reading iddhiyā** with BJTS for PTS *itthiyā* (“to a woman,” sic!)*

¹⁷⁴*kosohitaṃ vatthaguyhaṃ*, BJTS reads *kosohitavattthaguyhaṃ*

if you'd please declare to me, sir,¹⁷⁵
the sort of Teaching Buddha teaches." (144) [283]

Questioned by me he [then] declared
the entire deep and subtle state
in which all suffering's destroyed
and craving's arrow is removed. (145) [284]

"The Thus-Gone-One did speak about
the basic causes of all things
and the ceasing of those causes;
that is what the Great Monk declares." (146) [285]

When my question had been answered
I had attained the first path-fruit.¹⁷⁶
Having heard the dispensation,¹⁷⁷
I was free of stain and blemish. (147) [286]

After hearing the sage's speech,
having seen the superb Teaching,
well-immersed in that Great Teaching
I uttered these verses [aloud]: (148) [287]

"Even if this Teaching goes only this far
you all should discern [its] grief-free state
as not seen in the past
performing many sacrifices.¹⁷⁸ (149) [288]¹⁷⁹
While seeking *Dhamma* [formerly]
I wandered the difficult fords.
That meaning's [now] obtained by me;
there is no time for neglecting." (150) [289]

Greatly pleased by [monk] Assaji,
attaining to that tranquil state,
looking for my co-renouncer
I returned to the ashram [then]. (151) [290]

On seeing me from far away
my companion,¹⁸⁰ who was well-trained,
who'd learned¹⁸¹ meditative postures,
[astonished], spoke these words [to me]: (152) [291]

¹⁷⁵*kaṇṇasote*, "on his auditory organ"

¹⁷⁶reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭṭimasanalāṭaṃ taṃ*

¹⁷⁷*niṭṭhaṃ gantvā*, lit., "having gone (come) to the conclusion"

¹⁷⁸*sabbe patt' amha nibbutiṃ*

¹⁷⁹*ekato*, lit., "as one"

¹⁸⁰lit., "having given"

¹⁸¹reading *gopānasīyo* with BJTS for PTS *gopānasī*

“O sage your face and eyes are pleased
and you display a sagely mien.
How have you come to deathlessness,
everlasting state, nirvana?” (153) [292]

You come, conforming to what’s good,
it is as though you’ve been made calm.
And you’ve approached [me], O brahmin,
tamed in the ultimate taming.” (154) [293]

“I have attained the deathless state
where craving’s arrow is destroyed.
You too ought to attain [to that];
let’s go to the Teacher’s presence.” (155) [294]

My companion, who was well-trained,
assented saying “Excellent!”
Taking [his] hand into [my] hand
we went to the Teacher’s presence. (156) [295]

“We both of us will now go forth
in your presence, O Śākya’s Son.
Having arrived at your teaching
we will live without defilements.” (157) [296]

Kolita’s top in magic powers;
I’m the one foremost in wisdom.
The two of us, living as one,
beautify the dispensation. (158) [297]

While my thought was still incomplete
I wandered the difficult fords.
Coming to your philosophy
my thought is now fully mature. (159) [298]

Having been planted in the earth,
trees blossom forth in [their] season.
They exude their heavenly scents
and delight all living beings. (160) [299]

In just this way, O Great Hero,
O Greatly Famed One, Śākya’s Son,
being planted in your teaching
I want to bear flowers in season. (161) [300]

I seek the liberation-flower,
freedom from this circling rebirth.¹⁸²

¹⁸²reading *vasī* with BJTS (and PTS alt.) for PTS *vasirj*

Finding that liberation-flower
I'll delight all living beings. (162) [301]

Through this entire Buddha-field
except for the Great Sage himself,
in wisdom there is no rival
for [me], your son, O Eyeful One. (163) [302]

Well-instructed are your students;
the retinue is so well-trained.
Tamed in the ultimate taming
they always gather around you. (164) [303]

Meditators, trance-lovers,
wise, attentive, with minds at peace,
sages who have a sagely mien,
they always gather around you. (165) [304]

Wanting little,¹⁸³ clever and wise,
eating little, with no desires,
happy if receiving or not,
they always gather around you. (166) [305]

Forest dwellers with wants removed,¹⁸⁴
meditators in shabby robes¹⁸⁵
who delight in being alone,¹⁸⁶
they always gather around you. (167) [306]

Attainers of the eight path-fruits
[and] those who are still aspiring,¹⁸⁷
searching for the ultimate goal
they always gather around you. (168) [307]

Stainless enterers of the stream
and some who are once-returners;
non-returners and arahants too,
they always gather around you. (169) [308]

Skilled in retaining mindfulness,¹⁸⁸

¹⁸³*pūgadhamme*

¹⁸⁴*hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as “making that good deed, [that is] that karma, the reason.” I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

¹⁸⁵*pūjito*

¹⁸⁶reading *paṭiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *paṭiṭṭhā bhosiṃ sabbesaṃ*

¹⁸⁷lit., “have,” “find”

¹⁸⁸*tāso*

fond of wisdom's parts as focus,¹⁸⁹
 your followers all, and numerous,
 they always gather around you. (170) [309]

Skilled in [all] the superpowers,
 fond of calming-meditation,¹⁹⁰
 undertaking fit exertion¹⁹¹
 they always gather around you. (171) [310]

Perfecting the three knowledges,
 special knowledges, superpowers,
 attaining wisdom's perfection
 they always gather around you. (172) [311]

Such indeed are they, Great Hero,
 your students, who are so well-trained,
 hard to approach, with mighty powers,
 they always gather around you. (173) [312]

Surrounded by [all] those students
 ascetics who have been taught well,
 like a lion which is not frightened
 you shine just like the king of stars.¹⁹² (174) [313]

Having been planted in the earth,
 hardwood trees grow up [strong and tall].
 They attain their full abundance
 and [in season] display their fruit. (175) [314]

O Śākya's Son, O Great Famed One,
 you're analogous to the earth;
 being fixed in your [great] teaching,
 they [like the trees] grow deathless fruit. (176) [315]

The Indus, and the Sarasvatī
 are rivers, like the Candabhāgā,
 the Ganges and the Yamuna
 the Sarabhu and the Mahī too. (177) [316]

When those rivers [finish] flowing
 the great ocean accepts them [all].
 Abandoning their former names,
 they're all known as "the great ocean". (178) [317]

¹⁸⁹ *āvāse patthite vase*

¹⁹⁰ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

¹⁹¹ *pūgadhamme*

¹⁹² lit., "having given"

Likewise these people, of four castes,
 who've gone forth into your presence,
 abandoning their former names
 are all known as "the Buddha's sons". (179) [318]

Just as the moon which is unblemished
 going across the space in the sky
 casting its light upon the world
 outshines the entire mass of stars, (180) [319]

so likewise you, O Great Hero,
 surrounded by the gods and men,
 going across the Buddha-field
 are shining brightly all the time. (181) [320]

Waves which [first] arise from the depths
 go no further than the seashore;
 when they do come onto the shore,
 they are crushed to bits¹⁹³ and scattered. (182) [321]

Just so the world's heretics
 with their varied views and big crowds
 wishing to possess the Teaching
 never go further than the Sage. (183) [322]

If they [try] attaining to that
 through debating, O Eyeful One,
 having come into your presence
 they get thoroughly crushed by you. (184) [323]

Just as many white lotuses¹⁹⁴
 and *mandālaka* blooms,¹⁹⁵ water-born,
 do get besmeared by the water
 and also by the mud and clay, (185) [324]

so too indeed many creatures
 who're born and grow up in the world
 are pained by [their] lust and anger
 like the white lotus in the mud. (186) [325]

Just as a pink lotus,¹⁹⁶ water-born,
 growing up in the water's midst

¹⁹³or, "in addition to those eight"

¹⁹⁴*paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

¹⁹⁵lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

¹⁹⁶*sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

is not besmeared by the water
but rather that lotus is clean, (187) [326]

so too are you, O Great Hero,
though born within the world, Great Sage.
You are not besmeared by the world,
like the pink lotus by water. (188) [327]

Likewise, many lotus flowers
blossom in the month of April¹⁹⁷
[but] do not last beyond that month;
that is the time for blossoming. (189) [328]

So too are you, O Śākya's Son
blooming in your liberation.
The dispensation's not surpassed
like the water-born lotuses. (190) [329]

The king of *sal* trees all in bloom
exudes a heavenly perfume.
Surrounded by other *sal* trees
the king of *sal* trees is lovely. (191) [330]

So too are you, O Great Hero,
blooming with a Buddha's wisdom.
Circled by the monks' Assembly,
like the *sal*-king you are lovely. (192) [331]

Just as the Himalayan stone's
medicine for living beings
and the lair of the lesser gods,
and *nāgas* and *asurās* too, (193) [332]

so too are you, O Great Hero,
medicine¹⁹⁸ for living beings;
you've mastered the three knowledges,
special knowledges, great powers. (194) [333]

They are admonished, Great Hero,
by you, [but] with [great] compassion.
Delighting in love of *Dhamma*
they dwell in your dispensation. (195) [334]

Likewise a lion, king of beasts,
going about how he wishes,

¹⁹⁷*katakicco*, i.e., "being an arahant"

¹⁹⁸*anāsavo*, i.e., "being an arahant"

surveying the four directions
[then] growls three times [his mighty roar]. (196) [335]

All the beasts are very frightened
because of that lion's growling.
Thus just one beast, of noble birth
always frightens [all of the rest]. (197) [336]

Because of your growl, Great Hero,
the earth [herself] begins to quake.
Those fit for wisdom realize it,
scaring the partisans of Death.¹⁹⁹ (198) [337]

The heretics are all afraid
of your voice, O Sage so Great.
That flock of crows is in a fluster
like the beasts with the lion-king.²⁰⁰ (199) [338]

Those with followers in the world
are known by the title "teachers".
They teach to their community
doctrines passed down by tradition. (200) [339]

Not so do you, O Great Hero
preach your Teaching to living beings.
Understanding the truths yourself²⁰¹
[you preach] all of Awakening.²⁰² (201) [340]

Grasping desires and deep fantasies,²⁰³
strengths and weaknesses of senses,²⁰⁴
discerning who's able, who's not,
you thunder forth like a great cloud. (202) [341]

Right to the universe's edge,
seated groups of followers are
thinking through their varied doctrines,
trying to resolve²⁰⁵ [all] their²⁰⁶ doubts. (203) [342]

¹⁹⁹ *aṭṭhagopānasī nāma*

²⁰⁰ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṅ*

²⁰¹ *pūgadhamme*

²⁰² *thamhāni*

²⁰³ lit., "having given"

²⁰⁴ *hetu*, lit., causes; I follow BJTS in understanding these as *ānisamsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).

²⁰⁵ *acalo homi mettāya*

²⁰⁶ *anūnabhogavā*

Reading the minds of everyone,
skilled in analogies, O Sage,
discoursing on single questions
you resolve living beings' doubts. (204) [343]

In this world the earth is filled with
people like those [I've] referred to.
All of them, hands reverently pressed,
should sing the World-Leader's praises.²⁰⁷ (205) [344]

Singing praises for an entire aeon,
speaking of diverse qualities
they never could be fully measured;
the Thus-Gone-One has no measure. (206) [345]

Thus singing the Victor's praises
with all the power that they have,
speaking for ten million aeons
this and that would remain unsaid. (207) [346]

If any being, god or man,
even if he's [very] well-trained
tries to draw the full [ocean's water]²⁰⁸
he would certainly come to grief.²⁰⁹ (208) [347]

[Now] fixed in your dispensation,
O Śākyas' Son, O Great Famed One
having reached Wisdom's Perfection
I'm living without defilements. (209) [348]

Defeating rival heretics
I further the dispensation.²¹⁰
Today I'm the *Dhamma's* general²¹¹
in the Buddha's dispensation.²¹² (210) [349]

Karma done immeasurable
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,²¹³
I have destroyed my defilements. (211) [350]

²⁰⁷ *adeyyavacano homi*

²⁰⁸ *na dharṣemi yathā ahaṃ*

²⁰⁹ reading *abhantaṃ mānaṣaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṃ mānaṣaṃ mamaṃ* (alt. *mama*), "my mind is come". PTS also gives *asantaṃ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṃ*

²¹⁰ *vimalo homi sāsane*

²¹¹ *saḡāraṃ*

²¹² *sappaṭṭiṣṣo*

²¹³ *katakicco*, i.e., "being an arahant"

Whatever man who on his head
would carry a load, every day,
he'd be oppressed due to that load,
[and] that burden would be heavy. (212) [351]

I transmigrated through lifetimes²¹⁴
being burnt up by the three fires,²¹⁵
weighed down by the burden of being
as though I were lifting mountains. (213) [352]

My burden [now] has been laid down
and I've destroyed²¹⁶ re-becoming.
I've done all things that should be done
in the Buddha's dispensation.²¹⁷ (214) [353]

Through this entire Buddha-field,
except the Śākya Bull himself,
I'm supreme in terms of wisdom;
there is no one to rival me. (215) [354]

So well-trained in meditation²¹⁸
excelling in the superpowers,
today my only desire is to
create a thousand magically.²¹⁹ (216) [355]

Of me who dwelt there by and by
the Great Sage was the [great] Teacher.
He told me the dispensation;
cessation²²⁰ happened lying down. (217) [356]

My divine eye is purified
and I'm skilled in concentration.
Proper exertion is applied;
I love wisdom's parts as focus. (218) [357]

Everything is done by me
which followers ought to attain.
Except the Leader of the World
there is no one to rival me. (219) [358]

²¹⁴*anāsavo*, i.e., "being an arahant"

²¹⁵*bhikkhu tan vandate*, lit., "a monk who is venerated"

²¹⁶*paññapes' ahaṅ*

²¹⁷*hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

²¹⁸*ucce kule*

²¹⁹*mahābhogo bhavāmi*

²²⁰reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

Skilled in the attainments and discipline,
 through altered states I got liberated fast.
 Fond of wisdom's parts as focus
 I've excelled in the followers' virtues. (220) [359]²²¹
 Attaining the followers' virtues
 I'm honored by the Best of Men.
 [My] mind is always filled with faith
 in fellow religious students. (221) [360]

Like a snake whose poison's destroyed,²²²
 like a bull whose horns are broken,
 freed of my pride and arrogance
 I approach with great reverence.²²³ (222) [361]

If my wisdom were a beautiful girl
 she'd hook up with the rulers of earth.
 This is the fruit of [my] having praised the
 knowledge of Anomadassi Buddha.²²⁴ (223) [362]²²⁵
 I help keep rolling perfectly
 the *Dhamma*-wheel which was turned
 by the Śākya's Son, Neutral One:
 that's the fruit of praising knowledge. (224) [363]

May I not ever, anywhere,
 meet one whose thoughts are less than pure,
 who's lazy or lacks energy,
 is unlearned or immoral. (225) [364]

Let only one who is learned,
 wise, well-fixed in moral precepts
 and settled into mental calm
 come face-to-face in front of me.²²⁶ (226) [365]

I'm saying this to you, O monks,
 gathered together begging here:
 always be happy, with slight wants,
 meditators, trance-lovers. (227) [366]

That one whom I saw first of all

²²¹lit., "not found for me" "I do not know" "I do not experience"

²²²*maccheraṇ* = *macchariyaṇ*²

²²³*upatiṭṭhati*, lit., "stands [there]," "comes to stand fast"

²²⁴*thero*, "elder"

²²⁵*sabbābhiññā-balapatto*

²²⁶*para-kiccatta-kiccāni*, "duties which are to be done by others". I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

was free of lust and stainless [too].
He's my teacher, he's the hero,
the follower named Assaji. (228) [367]

It's on account of him that I
today am *Dhamma's* general.
In every place, having excelled,
I'm living without defilements. (229) [368]

I bow my head in reverence
to whatever region he's in,
that one who was my own teacher,
the follower named Assaji. (230) [369]

Having called to mind my karma,
Gotama, Bull of the Śākya,
seated in the monks' Assembly
placed [me] in the foremost place [then]. (231) [370]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,²²⁷
I am living without constraint.²²⁸ [371]

Being in Best Buddha's presence
was a very good thing²²⁹ for me.
The three knowledges are attained;
[I have] done what the Buddha taught! [372]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (232) [373]

Thus indeed Venerable Sāriputta Thera spoke these verses.
The legend of Sāriputta Thera is finished.

[2. Mahā-Moggallāna]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
was living in the Himalayas,
Honored by the Gods' Assembly. (1) [374]

²²⁷*pāvisim abhayaṇ purañ*, that is, nirvana.

²²⁸Reading *seṭṭhattaṃ* (lit., "bestness") with BJTS (and PTS alt.) for PTS *seṭṭhan taṃ*

²²⁹*karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*

I was then a king of snake-gods,²³⁰
 known by the name of Varuṇa.²³¹
 Taking on the form of Cupid²³²
 I was dwelling in the ocean. (2) [375]

Being in a musical group,
 I provided the percussion.²³³
 After serving the Sambuddha,
 the divine nymphs²³⁴ then sang [their songs]. (3) [376]

When the drums were being beaten
 the gods then also beat on drums.
 Upon hearing the sound of both,
 the Buddha himself then listened. (4) [377]

Having invited Sambuddha
 that he come over to my house,
 providing an appointed seat.
 I announced that it was [now] time. (5) [378]

With one thousand flawless arahants²³⁵
 following behind, that World-Chief,²³⁶
 shining light in all directions
 did come over to my house [then]. (6) [379]

I satisfied with food and drink
 the Great Hero who had arrived,
 the God of Gods, the Bull of Men
 along with the monks' Assembly. (7) [380]

The Great Hero was delighted,
 the Self-Existent, Top Human;
 seated in the monks' Assembly
 he spoke these verses [about me]: (8) [381]

“He who worshipped the assembly
 and also the Buddha, World-Chief,²³⁷
 due to the pleasure in [his] heart,

²³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²³³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²³⁴i.e., the thirty-three gods.

²³⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²³⁶this is the BJTS reading for PTS *bhikkhuni Selā*

²³⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

will go into the world of gods. (9) [382]

He will exercise divine rule
seventy-seven [different] times.
He will reside upon the earth,
[and] have eight hundred earthly reigns. (10) [383]

And he'll be a wheel-turning king
five and fifty [different] times.
All the time they will bring for him
uncountable [amounts of] wealth. (11) [384]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [385]

After having come out of hell
he will go to a human state.
Known by the name of Kolita
he'll be a kinsman of Brahma.²³⁸ (13) [386]

He'll afterwards go forth, renouncing,
incited by [his] wholesome roots.
He'll be second chief-follower
of the Blessed One, Gotama. (14) [387]

Resolved,²³⁹ with strenuous effort,²⁴⁰
he'll excel in superpowers.
Knowing well all the defilements
he'll reach nirvana, undefiled." (15) [388]

Depending on [some] evil friends,
overpowered by lust [and] anger,
being cruel-minded I slew
my mother and my father too. (16) [389]

In whichever womb I'm reborn
in hell or [else] among humans
since²⁴¹ I possess that bad karma
I get murdered,²⁴² head split open. (17) [390]

²³⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²³⁹this appears only in BJTS, and appears before rather than after the chapter summary.

²⁴⁰this colophon verse appears in BJTS only; PTS omits it

²⁴¹this appears only in BJTS; PTS omits it

²⁴²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

This is the final time for me;
 [my] last rebirth is proceeding.²⁴³
 And also here, like that, for me
 a time for getting killed will be. (18) [391]

Binding [myself] to solitude,
 fond of *samādhi*-meditation,
 knowing well all the defilements,
 I am [now] living, undefiled. (19) [392]

Excelling in superpowers
 I shake with only my left thumb
 this very earth which is so deep,
 thick and difficult to destroy. (20) [393]

I don't feel the pride of "I am;"
 no pride at all exists in me.
 Even regarding novices
 I act with reverence in [my] heart. (21) [394]

I brought forward the karma done
 in an aeon so long ago.²⁴⁴
 That I has now attained the earth;²⁴⁵
 I've reached the end of defilements. (22) [395]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [396]

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! [397]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (23) [398]

Thus indeed Venerable Mahāmoggallāna Thera spoke these verses.

The legend of Mahāmoggallāna Thera is finished.

²⁴³*pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

²⁴⁴*puṇṇā ti nāmaṃ*

²⁴⁵PTS reads *panassati*, BJTS *vinassati*

[3. Mahākassapa]

When the World-Chief had passed away²⁴⁶
 the people, with exalted minds,
 intoxicated with delight
 did *pūjā* for the Neutral One,
 the Teacher, who was the World's Best,
 Blessed One, Padumuttara. (1) [399, 400a-b]

When their religious emotion²⁴⁷
 was born, great joy²⁴⁸ arose in me.
 Gathering my family and friends
 I spoke these words [to all of them]:
 “the Great Hero has passed away;²⁴⁹
 surely we should do a *pūjā*!” (2) [400c-d, 401]

They agreed saying, “Excellent!”
 which made me smile even more.
 “We’ll make a meritorious pyre
 over the Buddha, the World-Chief.”²⁵⁰ (3) [402]

We made a well-made festoon work
 which was one hundred hands in height,
 and we raised up into the sky
 a mansion fifty hands higher.²⁵¹ (4) [403]

Having made that festoon work there,
 decorated with rows of stripes,
 bringing pleasure to [my] own mind
 I worshipped that excellent shrine. (5) [404]

Like a blazing column of fire,
 like a regal *sal* tree in bloom,
 like Indra’s post up in the sky
 it shined in the four directions. (6) [405]

After making [my] mind pleased there²⁵²
 and doing much that was wholesome,

²⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁵⁰i.e., the thirty-three gods.

²⁵¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁵²this is the BJTS reading for PTS *bhikkhunī Selā*

recalling karma from the past
I was born with the thirty [gods].²⁵³ (7) [406]

I possessed a divine chariot
yoked with one thousand [fine] horses.
That tall residence of mine [there]
was seven stories [tall] in height. (8) [407]

It had one thousand gabled cells;
all [of them were] made out of gold.
It blazed by means of its own power
lighting up every direction. (9) [408]

There were also other doorways
[all] made of rubies [at that time].
With their light they too illumined
the four directions entirely. (10) [409]

Those well-constructed gabled cells
produced by [my past] good karma²⁵⁴
and [all] the gemstone [doors] then shined
in ten directions on all sides. (11) [410]

When they were thus [all] shining forth
there was a massive effulgence.
I surpassed all the [other] gods;
that is the fruit of good karma. (12) [411]

Sixty thousand aeons ago
I was the king²⁵⁵ named Ubbiddha.
Victorious on [all] four sides
I took the earth as residence. (13) [412]

In that most auspicious aeon
for fully thirty times I was
a wheel-turning king with great strength
deriving from my own karma. (14) [413]

Possessor of the seven jewels
I'm lord of the four continents.
And in that place my residence
was as tall as the tree of Indra.²⁵⁶ (15) [413-414]

²⁵³this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁵⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁵⁵this appears only in BJTS, and appears before rather than after the chapter summary.

²⁵⁶this colophonic verse appears in BJTS only; PTS omits it

It was twenty-four [leagues]²⁵⁷ in length,
 [and] in width [it measured] twelve [leagues].
 [My] city was named Rammaka;
 it had strong ramparts and gateways. (16) [414-415]

It was five hundred [leagues] in length,
 in width two hundred fifty [leagues].²⁵⁸
 It was crowded with groups of men
 just like the thirty-three gods' city. (17) [415]

Like needles in a needle-case²⁵⁹
 there were twenty [different] bazaars²⁶⁰
 [where] they gather, one another;
 [the city] was [very] crowded. (18) [416]

Of such a sort was my city,
 with elephants, horses, chariots
 and [very] crowded with people:
 Rammaka, excellent city. (19) [417]

Having lived there and having left
 I returned to the world of gods.
 In this, my final existence,
 I'm born in an accomplished clan.²⁶¹ (20) [418]

Born into a brahmin family
 I had a massive heap of gems.
 Eight hundred million²⁶² [worth of] gold²⁶³
 abandoned, I went forth renouncing. (21) [419]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [420]

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! [421]

²⁵⁷this appears only in BJTS; PTS omits it

²⁵⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁵⁹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²⁶⁰*puṇṇā ti nāmaṇ*

²⁶¹PTS reads *panassati*, BJTS *vinassati*

²⁶²the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

²⁶³reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [422]

Thus indeed Venerable Mahākassapa Thera spoke these verses.

The legend of Mahākassapa Thera is finished.

[4. Anuruddha]

I caught a glimpse of the World-Chief,
the Blessed One [named] Sumedha,
the World's Best One, the Bull of Men,
while he was dwelling in solitude.²⁶⁴ (1) [423]

So I approached that Sambuddha,
Sumedha, the Chief of the World,
and holding up hands pressed together
I said to [him], the Best Buddha: (2) [424]

“With your permission,²⁶⁵ Great Hero
o World's Best One, O Bull of Men,
I shall light a lamp for you while
you meditate beneath that tree.” (3) [425]

That Wise One signaled his assent²⁶⁶
the Self-Existent, Best Debater.²⁶⁷
I then contrived a mechanism
by piercing through some tree [trunks there]. (4) [426]

I set afire a thousand wicks
for the Buddha, the World's Kinsman.
For a week I kept them [all] lit
[and then] those lamps were extinguished. (5) [427]

Due to the pleasure in [my] heart
and that intention and resolve,
discarding [my] human body
I'm born in a [divine] mansion. (6) [428]

²⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

There was a pillar, well-proportioned
 for me born in that divine state.
 It blazed forth on every side [then]:
 that is the fruit of giving lamps. (7) [429]

On every side for a whole league
 I [myself] shined forth at that time.
 I surpassed all the [other] gods:
 that is the fruit of giving lamps. (8) [430]

For thirty aeons, king of gods
 I exercised divine rule [then].
 No one at all neglected me:
 that is the fruit of giving lamps. (9) [431]

And also eight and twenty times
 I was a wheel-turning monarch.
 Both day and night I could [then] see
 an entire league surrounding [me]. (10) [432]

With knowledge of one thousand worlds,
 I see in the dispensation.²⁶⁸
 The “divine eye” is [now] attained:
 that is the fruit of giving lamps. (11) [433]

That Sambuddha named Sumedha
 lived thirty thousand aeons hence.
 To him a lamp was given by me
 with a mind that was very clear. (12) [434]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [435]

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! [436]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (13) [437]

Thus indeed Venerable Anuruddha Thera spoke these verses.

²⁶⁸i.e., the thirty-three gods.

The legend of Anuruddha Thera is finished.

[5. Puṇṇa-Mantāniputta]

I was a learned mantra-knower
who had mastered the three Vedas.
Heading up [my group of] students
I approached [him], the Best of Men. (1) [438]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage then proclaimed to me²⁶⁹
karma, with the explanation. (2) [439]

After having heard the Teaching,
[and] having worshipped the Teacher
I held my hands up pressed together
[then] departed facing the south. (3) [440]

Having heard the explanation
I then preached with more expansion.
All the students were delighted
to have listened to my words [then]. (4) [441]

Quitting my own philosophy
[my] heart was pleased in the Buddha.
Then I preached with explanation
and with the further expansion. (5) [442]

A knower of *Abhidhamma*
clear about the *Kathāvatthu*,
providing instruction to all,
I'm living without defilements. (6) [443]

Five hundred aeons after that
I was lord of four continents,
the clever Suppakāsaka²⁷⁰
possessor of the seven gems. (7) [444]

The four analytical modes,
and these eight deliverances,

²⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

six special knowledges mastered,
[I have] done what the Buddha taught! (8) [445]

Thus indeed Venerable Puṇṇa Mantāniputta Thera spoke these verses.

The legend of Puṇṇa Mantāniputta Thera is finished.

[6. Upāli]

In the city, Haṃsavatī
the brahmin known as Sujāta
was very rich, with great vast wealth,
having saved eight hundred million. (1) [446]

[I] was that learned mantra-knower
who had mastered the three Vedas.
I had excelled in Saddhamma,
in reading signs and history. (2) [447]

A great many female renouncers,
with single top-knots, ascetics,²⁷¹
who followed Rishi²⁷² Gautama,
were wandering around back then. (3) [448]

They then came and surrounded me,
thinking, “he’s a famous brahmin.”
The common people worshipped me
but I worshipped no one at all. (4) [449]

I saw no one worthy of *pūjā* ;
I was fiercely proud at that time.
The word “Buddha” did not exist [yet]
as the Victor’d still not been born. (5) [450]

When [many] days and nights had passed
the Leader, Padumuttara,
Eyeful One, arose in the world,
dispelling all of its darkness. (6) [451]

When [his] dispensation had been
explained and spread to many folks,
then [he], the Buddha, did approach
the city called Haṃsa[vatī]. (7) [452]

²⁷¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In order to assist others
the Eyeful Buddha preached *Dhamma*.
At that time his [large] retinue
extended for an entire league. (8) [453]

An ascetic named Sunanda²⁷³
with the favor of the people.
then pleased with flowers everyone
in that Buddha-retinue [there]. (9) [454]

On a superb flowered platform
he explained the Four [Noble] Truths.
Dhamma-comprehension was reached
by a trillion [beings who heard him]. (10) [455]

For seven days and nights Buddha
rained forth a shower of *Dhamma*,
[and] when the eighth day then did dawn
the Victor spoke of Sunanda: (11) [456]

“This one, transmigrating in lives²⁷⁴
in the gods’ world or that of men,
being most excellent of all
will transmigrate through his lifetimes.²⁷⁵ (12) [457]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [458]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
[he] will be that Teacher’s follower
named Mantāṇiputta Puṇṇa.”²⁷⁶ (14) [459]

The Sambuddha spoke in this way
to Sunanda the ascetic,
causing all the people to smile
and displaying his own power. (15) [460]

With hands pressed they showed reverence
to ascetic Sunanda then.
Acting in accord with Buddha
he purified his future state. (16) [461]

²⁷³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁷⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁷⁵i.e., the thirty-three gods.

²⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[And] this thought then occurred to me
on hearing the words of the Sage:
“I also shall act [in that way]
until I [too] see Gotama.” (17) [462]

Having thought in this fashion I
then considered the deed I’d do:
“what karma then should I perform
in this unrivaled merit-field? (18) [463]

This bhikkhu [known as]²⁷⁷ Pāṭhika
is ranked first in the *Vinaya*
and all the recited teachings;
I will aspire to that status.” (19) [464]

I had immeasurable wealth
analogous to the ocean.²⁷⁸
With that wealth I caused to be made
an ashram for the [monks and] Buddha. (20) [465]

That ashram, known as Sobhana²⁷⁹
was built to the east of the city.
I spent a hundred thousand [coins]
[then] built that monastic ashram.²⁸⁰ (21) [466]

Constructing gabled cells, mansions,
platform stages and [also] caves,
and making a well-made walkway
I built that monastic ashram. (22) [467]

I caused a bath-house to be made
with heated rooms and a fire-room
beneath the water-storage hall
and gave it to the Assembly.²⁸¹ (23) [468]

I gave everything [they would need]:
short chairs for sitting and recliners,
vessels for cooking and eating,
and medicines for the ashram. (24) [469]

[Then] providing it protection
I had a solid rampart built

²⁷⁷this is the BJTS reading for PTS *bhikkhunī Selā*

²⁷⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁷⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁸⁰this appears only in BJTS, and appears before rather than after the chapter summary.

²⁸¹this colophonic verse appears in BJTS only; PTS omits it

so none would do it any harm,
[a place] for peaceful meditation. (25) [470]

I built that monastic ashram
with lakhs of quarters for the monks
and filling them abundantly
I [then] approached the Sambuddha. (26) [471]

“I’ve completed the ashram [now];
please may you [therefore] accept it.
I’m gifting²⁸² it to you, Hero,
and the residents, Eyeful One.” (27) [472]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking
[then] accepted it, the Leader. (28) [473]

Learning of the acquiescence
of the Omniscient One, Great Sage,
after the food had been prepared
I announced the time [for giving]. (29) [474]

When the time had [thus] been announced,
Padumuttara, the Leader,
along with one thousand arahants
[then] came to my [splendid] ashram. (30) [475]

Discerning the time to sit down
I entertained with food and drink.
Seeing that they’d finished eating
I [then] spoke these words [to him]: (31) [476]

“[This] ashram known as Sobhana
cost [me] one hundred thousand [coins]
and building it cost so much more;²⁸³
please may you [therefore] accept it. (32) [477]

Because of giving this ashram
with intention and [firm] resolve
being reborn in lifetimes I
should receive what I’m wishing for.” (33) [478]

The Buddha, having accepted
that well-made monastic ashram,

²⁸²this appears only in BJTS; PTS omits it

²⁸³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

seated in the monks' Assembly
[then did] speak these words [about me]: (34) [479]

“This one who gave to the Buddha
a well-made monastic ashram,
I shall relate details of him;
[all of] you listen to my words: (35) [480]

[He said], “The army, with four parts —
tusker, soldier, chariot, horse —
will ceaselessly wait on this one:
fruit of a monastic ashram. (36) [481]

Sixty thousand instruments²⁸⁴ [and]
well-decorated kettle-drums²⁸⁵
will ceaselessly attend this one:
fruit of a monastic ashram. (37) [482]

Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems, (38) [483]

with long eyelashes, lovely smiles²⁸⁶
and slim waists, pleasant to look at,²⁸⁷
will ceaselessly wait on this one:
the fruit of a monastic ashram. (39) [484]

He'll delight in the world of gods
for thirty thousand aeons [hence].
A thousand times the king of gods,
he will exercise divine rule. (40) [485]

Whatever a god-king obtains
he [too] will receive all of that.
Not lacking anything at all
he will exercise divine rule. (41) [486]

A thousand times he's going to be
the wheel-turning king of a country.
His reigns on earth will be many,
innumerable by counting. (42) [487]

²⁸⁴*pūrentī ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²⁸⁵*puṇṇā ti nāmaṃ*

²⁸⁶PTS reads *panassati*, BJTS *vinassati*

²⁸⁷the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (43) [488]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 [this one] will be that Teacher's follower;
 his name will be Upāli [then]. (44) [489]

Excelling in the Vinaya,
 skilled in right and wrong conclusions,²⁸⁸
 furthering the Victor's teaching
 he will live without defilements. (45) [490]

Having recognized all of that,
 Gotama, Bull of the Śākya,
 seated in the monks' Assembly
 will place him in the foremost place." (46) [491]

Doing service beyond measure
 longing for your dispensation,
 I have [now fully] reached the goal,
 in which all fetters are destroyed. (47) [492]

Just as a man tied to a stake,
 fearing punishment by the king,
 finding no pleasure in that stake,
 would wish only to be set free, (48) [493]

so too am I, O Great Hero,
 afraid of rebirth-punishment.
 Being bound to the karma-stake
 I'm scared of desirous feelings. (49) [494]

I find no pleasure in existence
 being burned up by the three fires.²⁸⁹
 I am seeking liberation
 like one punished by the king [does]. (50) [495]

Just as a person who's been poisoned,
 who's wracked with pain because of that,
 would seek after an antidote,
 a way²⁹⁰ to destroy that poison; (51) [496]

²⁸⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

²⁸⁹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

²⁹⁰or Giribbaja, here *Rājagahaṇ*

and seeking, should he find a cure
that's able to destroy poison,
drinking it he would be happy
[to be] set free from that poison. (52) [497]

Just so am I, O Great Hero,
like him struck down by the poison.
Pained because of [my] ignorance
I came for the *Saddhamma*-cure. (53) [498]

Searching for that curing *Dhamma*
I saw the Śākya dispensation,
the best among all medicines,
by which all arrows are removed. (54) [499]

Drinking that *Dhamma*-medicine
I have destroyed every poison.
I have seen tranquil nirvana,
which does not age and does not die. (55) [500]

Just as one frightened by a ghost,
wracked with pain because of that [fear]
would seek after an exorcist²⁹¹
to free him from that ghost's [attacks], (56) [501]

and seeking, should he find a man
with skill in exorcising²⁹² ghosts,
that one would slay the ghost for him,
and wipe it out right to the root. (57) [502]

Just so am I, O Great Hero,
pained because I'm sunk in darkness.
I searched for the world of knowledge
that could free me from this darkness. (58) [503]

And then I saw the Śākya Sage,
cure for darkness and defilement.
He drove out my mental darkness
like the exorcist does the ghost. (59) [504]

Diverting the stream of being;²⁹³
he held back the craving-waters;
obliterating all rebirth
like the exorcist, to the root. (60) [505]

²⁹¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²⁹²*danto*, or "Tamed"

²⁹³*purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

Just as a harpy who swoops down
on snakes to serve as his own food
will launch attacks from a great lake
a hundred leagues in each direction, (61) [506]

[and] that one, picking up a snake
would hurt it right beneath the head
[then] carrying it, take off [again],
flying about the sky at will, (62) [507]

just so am I, O Great Hero,
just as strong as is that harpy.
Searching for the unconditioned
I washed away [all of] my stains. (63) [508]

I have seen the superb Teaching,
the peaceful state, [so] unsurpassed.
Carrying it, I'm [now] dwelling
like the harpy with the serpent. (64) [509]

There is a vine, *āsāvatī*,
which grows up in Indra's garden.²⁹⁴
A single fruit is borne by it
after a thousand years [have passed]. (65) [510]

The gods are looking after that
as long as the fruit may last [there].
Thus indeed the gods do savor
that superb vine, *āsāvatī*. (66) [511]

For one hundred thousand [years then]
I did attend upon that Sage,
worshipping him morning and night
just like the gods *āsāvatī*. (67) [512]

Service which was never-ending,
[and] worship which was not empty;
for all the time that I had come
not one moment did he fail me. (68) [513]

I witness no re-becoming;²⁹⁵
I've investigated being;
free of desires [and] fully free,
calmed, I'm wandering about [now]. (69) [514]

²⁹⁴*vimutto*

²⁹⁵*Sīṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

And just as a lotus flower
 blooms due to the rays of the sun,
 so too do I, O Great Hero,
 bloom because of the Buddha-rays. (70) [515]

Just as male birds are not always
 found mating with the female cranes²⁹⁶
 [but only] when the clouds do rumble
 do they take them to their wombs, (71) [516]

and for much time they stay pregnant²⁹⁷ —
 as long as the clouds don't thunder —
 then they are freed from that burden
 when the clouds are raining [again], (72) [517]

[so] when the *Dhamma*-cloud thundered
 of Padumuttara Buddha,
 due to that *Dhamma*-cloud's loud sound
 I [then] conceived a *Dhamma*-womb. (73) [518]

Serving for a hundred thousand
 [aeons] I bore that merit-fetus.
 I was not freed from that burden;
 the *Dhamma*-cloud did not thunder. (74) [519]

But when you, Sage of the Śākya
 did thunder from your *Dhamma*-cloud
 in lovely Kapilavastu,
 I was set free from that burden. (75) [520]

[Then] I explained the whole Teaching
 and also its four fruits, which are:
 emptiness, the absence of marks,
 suchness, intentionality. (76) [521]

The Second Recitation Portion.
 Giving service beyond measure,
 longing for your dispensation,

²⁹⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁹⁷*taṇ...guṇasañcayaṇ*

I have [now fully] reached the goal,
the state of peace without rival. (77) [522]

I have excelled in *Vinaya*
just as had the sage Pāṭhika.
There is no one to rival me;
I further your dispensation. (78) [523]

I'm without any doubts about
the letter as well as the spirit
of both *Vibhāṅgas*,²⁹⁸ *Khandakas*,²⁹⁹
and the [*Parivāra*], the fifth.³⁰⁰ (79) [524]

Skilled in rebuking,³⁰¹ redressing,³⁰²
in correct and flawed conclusions,
restoration³⁰³ and expungement³⁰⁴ —
I have excelled in all regards.³⁰⁵ (80) [525]

Citing the relevant sentence
in the *Vibhāṅgas* and *Khandhakas*,
[and] disentangling both of them
I make suitable restorations.³⁰⁶ (81) [526]

Well-skilled in the Pāli language,³⁰⁷
wise in what's meaningful and not,
there's nothing that's not known by me,
foremost in the Teacher's teaching. (82) [527]

I am now skilled in [all] matters³⁰⁸
in the Śākyan³⁰⁹ dispensation.
I resolve all perplexities
and cut off every [single] doubt. (83) [528]

²⁹⁸lit., “did *pūjā*”

²⁹⁹#23, above

³⁰⁰lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁰¹*yakkho*

³⁰²*ye...na*, lit., “those who have not”

³⁰³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

³⁰⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁰⁵This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

³⁰⁶reading “*kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁰⁷reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁰⁸lit., “in the future” (singular)

³⁰⁹*sammukhā*, i.e. “together”

I am skilled in all the subjects:
 prior clauses, subsequent ones,
 in the letter and the spirit,
 opening frames, concluding ones. (84) [529]

Just as a king with great power
 who having rebuked enemies³¹⁰
 and triumphing in [his] battles
 might build a city in that place, (85) [530]

and he'd construct in that city
 many ramparts, and trenches too,
 gateways with strongholds and pillars,
 and high watch-towers of various sorts, (86) [531]

and well-planned bazaars at crossroads
 and places where four roads do meet,
 and there he'd build a court of law
 to settle meanings and lacks thereof. (87) [532]

To censure [all] unfriendly [kings],
 to make known faults and faultlessness
 and for protection he'd appoint
 a general of the army [there]. (88) [533]

In order to protect his goods
 he would appoint a treasurer,
 one with skill in [guarding] treasure,
 [commanding], "do not waste my goods." (89) [534]

So that procedures are followed
 he'd give the administration
 to a friend, the king's devotee,
 desiring his prosperity. (90) [535]

He'd appoint as his adviser
 one with [much] skill in reading signs
 as well as omens which arise,
 a learned master of mantras. (91) [536]

[Thereby] endowed with [all] these limbs
 he would be called "a Kṣatriyan".
 Always they would protect the king
 like a goose [protects] the injured.³¹¹ (92) [537]

³¹⁰*tuyham*, presumably addressing the bodhisattva

³¹¹reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

Thus indeed are you, Great Hero,
a Kṣatriyan with slain enemies.
You are called the King of Teaching
in this world including the gods. (93) [538]

Having destroyed the heretics
and Māra with his army [too],
driving out that cause of darkness
you built a city of *Dhamma*. (94) [539]

Morality's the ramparts there;
your knowledge, the gates and strongholds;
faith in you, the pillar, Wise One;
restraint, the sentry at the door. (95) [540]

Mindfulness³¹² is the high watch-tower;
you wisdom is the crossroads, Sage;
the superpowers, where four roads meet;
the *Dhamma*-road's well-constructed. (96) [541]

Your court of law consists of the
nine-fold teaching of the Buddha,
the *Suttas* and *Abhidhamma*
and the whole of the *Vinaya*. (97) [542]

Emptiness, the absence of marks,
dwelling wanting very little,
desirelessness and cessation:
[all of] these form your *Dhamma*-hut. (98) [543]

At the top of those with wisdom
and skilled in understanding too,
the one known as Sāriputta's
general of your *Dhamma*-army. (99) [544]

Wise in the four sudden events,³¹³
excelling in the super powers,
the one who's known as Kolita
is your top adviser, O Sage. (100) [545]

Bearer of the ancient lineage,
hard to approach, of mighty power,
foremost in ascetic virtue,
[Kassapa]'s Prime Minister, Sage. (101) [546]

The learned bearer of *Dhamma*,

³¹²reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³¹³*putta*° lit., “son”

reciter of all the teachings,³¹⁴
 the one who's known as Ānanda
 [serves as] your *Dhamma*-guard, O Sage. (102) [547]

Passing over all of those [monks]
 the Blessed One did reckon³¹⁵ me
 best³¹⁶ explainer of *Vinaya*
 and gave my judgments [authority]. (103) [548]

Whatever Buddha-follower
 raises some *Vinaya* question,
 there without my even thinking
 I relate the answer to that. (104) [549]

Throughout the entire Buddha-field
 except [of course] for you, Great Sage,
 in *Vinaya* there's no rival;
 where would someone better come from? (105) [550]

Seated in the monks' Assembly
 Gotama thus thundered forth [then]:
 "There's no rival for Upāli
 in *Vibhāṅga*³¹⁷ and *Khandhakas*." (106) [551]

Teacher's nine-fold dispensation
 as far as the Buddha's preached it
 is all found in the *Vinaya*
 for one who knows it to the root.³¹⁸ (107) [552]

Remembering my [past] karma
 Gotama, Bull of the Śākya,
 seated in the monks' Assembly
 did place me in the foremost place. (108) [553]

Having served one hundred thousand
 [aeons] while longing for this place,
 I have [now fully] reached the goal,
 excelling in the *Vinaya*. (109) [554]

I was formerly a barber
 bringing the Śākya happiness.

³¹⁴lit., "all the time we are not..."

³¹⁵reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamaṇaṃ* ("going on muddy roads")

³¹⁶reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

³¹⁷*saṅsārapatha-nittiṇṇā*

³¹⁸reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

The son of the Great Sage was born
after I'd abandoned that clan. (110) [555]

In the second aeon ago
there lived Kṣatriyan Añjasa³¹⁹
of boundless might and measureless fame,
king of the earth, and very rich. (111) [556]

I was [then] the son of that king,
the Kṣatriyan named Candana.
I was puffed up with pride of clan
and pride about my fame and wealth. (112) [557]

One hundred thousand elephants
decked out in all the ornaments,
in rut in three ways,³²⁰ *mātaṅgas*,³²¹
waited on me all of the time. (113) [558]

Wishing to go to the garden
surrounded by my army, I
mounted the elephant Sirika
then headed out from the city. (114) [559]

The [Lonely] Buddha Devala
abundant in perfect conduct,
self-controlled with doors well-guarded³²²
approached my city [at that time]. (115) [560]

Driving Sirika the tusker
I insulted that Buddha then.
Due to that, with ire arisen,
he would never lift his foot.³²³ (116) [561]

Having seen [my] tusker's bad mood
I got angry at the Buddha.
Having harassed the Sambuddha
I [then] went into the garden. (117) [562]

I felt no pleasure in that moment
as though my head were set ablaze.
I was burning up with anguish
just like a fish caught on the hook. (118) [563]

³¹⁹*tato tato*

³²⁰BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

³²¹*bodhanatthāya tavaṅ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

³²²or, as above, "for the sake of knowing [me]"

³²³reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

I felt the whole earth was burning
 all the way to the ocean's edge.
 Going to my father's presence
 I spoke these words [to him just then]: (119) [564]

“My insult to that Self-Become One
 is like a very angry snake,
 it's like a mass of fire that's come,
 it's like a drunk tusked elephant. (120) [565]

It's awful that I've insulted
 that Buddha, Victor, Fiercely Strong.
 We'll bring our cities all to ruin;
 let's seek the pardon of that sage.” (121) [566]

“If we don't make him understand,
 that Self-Tamed One, Self-Controlled One,
 then on the seventh day from now
 my country will [all] be destroyed. (122) [567]

Sumekhala the Kosiyan
 and Siggava, so Sattuka,
 after they'd insulted sages
 came to grief, as did their armies. (123) [568]

Whenever sages get enraged,
 well-trained ones who are celibate,
 they cause [the world] to be destroyed
 with its gods, oceans and mountains.” (124) [569]

I assembled [all] the people
 throughout three hundred thousand leagues.
 In order to discuss that crime,
 I approached the Self-Become One. (125) [570]

Wearing wet clothes, bearing wet heads,
 everyone pressed hands together.
 Falling down at the Buddha's feet
 I spoke these words [to him just then]: (126) [571]

“Please show forgiveness, Great Hero;
 the populace is begging you.
 Please extinguish this awful fire;
 and don't destroy the [whole] country. (127) [572]

All the gods and also the men

and titans³²⁴ and spirits³²⁵ as well,
would constantly break my head open
with a hammer made of iron.” (128) [573]

“Fire does not survive in water
[and] seeds don’t germinate in rock;
worms don’t survive in medicine;
there’s no anger in a Buddha. (129) [574]

Like the earth, which is unshaken
and the ocean, beyond measure,
and the sky, which has no limit,
so the Buddha can’t be perturbed. (130) [575]

Great Heroes who are ascetics³²⁶
are patient and forgiving [folks].
Such patient, forgiving people
do not consider your [wrong] course.” (131) [576]

The Sambuddha, having said this,
[then] extinguished that awful fire.
Then in front of everyone [there]
he flew right up into the sky. (132) [577]

Wise One, due to that [bad] action
I attained inferior birth;³²⁷
[now] passing beyond that station,
I’ve come to the fearless city. (133) [578]

Then, Great Hero, [having seen] me,
well-settled [but] being burnt up,
that Self-Become [Lonely Buddha]
drove off the fire [and] forgave [me].³²⁸ (134) [579]

Even so today, Great Hero,
you have extinguished the three fires,³²⁹
relieving me who was being
burnt up by those [self-same] three fires.³³⁰ (135) [580]

³²⁴lit., “the Great Hero prophesied”

³²⁵BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³²⁶BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

³²⁷reading *manāpā* with BJTS for PTS *manasā*

³²⁸reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

³²⁹lit., “there is no agitation [to my mind]”

³³⁰This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear

Let those of you with ears to hear,
 [all of] you, listen to my words:
 I'm declaring the facts for you
 of how I came to see this state. (136) [581]

Sneering at the Self-Become One,
 peaceful-hearted [and] attentive,
 today, due to that [bad] karma,
 I am born in this low-caste womb. (137) [582]

Don't transgress even one moment;
 you will grieve for the moment missed.
 The moment is prepared for you:
 endeavor [now] for your own good. (138) [583]

The poison [called] *haḷāhaḷa*
 in some [is cured] by vomiting.
 For some [the antidote] is purging,
 for others medicinal herbs. (139) [584]

With reference to merit-field-seekers,
 for those on the path [the cure] is vomit;³³¹
 for those after path-fruits it's a purge;³³²
 for the fruit-attainers, medicinal herbs.³³³ (140) [585]

Those who would oppose the teaching
 are poisoned as with *haḷāhaḷa*:³³⁴
 a snake's venom, poison eaten,
 surely is going to harm³³⁵ that man. (141) [586]

Only once does *haḷāhaḷa*
 bring about the end of [one's] life.
 After opposing the teaching
 he burns for ten million aeons. (142) [587]

Patiently and non-violently,
 with loving-kindness in his heart,
 [Buddha] helps³³⁶ [this world] with its gods.
 Therefore you shouldn't oppose³³⁷ him. (143) [588]

at BJTS [1092]-[1093]

³³¹lit., "and a woman"

³³²lit., "and a woman"

³³³*etesaṇ devadevānaṇ*

³³⁴*adhikāraṇ sadā maḥaṇ*, lit., "my service is constant" "my service is daily"

³³⁵or do: from *carati*

³³⁶*saddhamma°*, lit "good Teaching"

³³⁷*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

Unattached to getting or not,
 whether honored or insulted,
 Buddhas are [steady] like the earth;
 therefore they shouldn't be opposed.³³⁸ (144) [589]

The Sage is just the same toward all,
 Devadatta the murderer,
 the thief Angulimālaka,
 Dhanapāla and Rāhula.³³⁹ (145) [590]

They don't experience anger;
 passion is never found in them.
 The Buddha's just the same toward all,
 a murderer [or] his own son. (146) [591]

Seeing a robe atop a tree³⁴⁰ —
 discarded, smeared with excrement —
 one should press the hands, head bowed;
 that sages' flag should be worshipped. (147) [592]

[All of] the Buddhas of the past
 and the present and future [too,]
 purify themselves with that flag;
 therefore they ought to be worshipped. (148) [593]

With my heart I bear *Vinaya*,
 almost the same as³⁴¹ the Teacher.
 I will always live my life [by]
 paying homage to *Vinaya*. (149) [594]

Vinaya's my inclination;
 it's³⁴² my walking meditation.
 I make my home in *Vinaya*;
 the *Vinaya* is my pasture. (150) [595]

I have excelled in *Vinaya*,
 skilled in mental tranquility.
 Great Hero, Teacher, Upāli

³³⁸ *aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

³³⁹ reading *bahu 'neke* with BJTS for PTS *buhun eke*

³⁴⁰ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁴¹ PTS omits Therī, which I supply from BJTS.

³⁴² reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* (“like a slaughterhouse leading to sin”?)

is now venerating your feet. (151) [596]

I'll wander village to village
and [also] city to city
paying homage to Sambuddha
and to the practice of *Dhamma*. (152) [597]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (153) [598]

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! (154) [599]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (155) [600]

Thus indeed Venerable Upāli Thera spoke these verses.
The legend of Upāli Thera is finished.

[7. Aññakoṇḍañña]

Sambuddha Padumuttara
was the Best in the World, the Guide.³⁴³
I saw him first, when he had [just]
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots
spirits³⁴⁴ were gathered together
surrounding the Sambuddha, they
worshipped, with hands pressed together. (2) [602]

All the gods had delighted minds;
as they flew around in the sky,
"This one has become a Buddha,
Dispelling the Darkness of Night."³⁴⁵ (3) [603]

³⁴³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³⁴⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁴⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

A huge din was being produced
by them overcome with laughter,³⁴⁶
“We’ll destroy our defilements
in Sambuddha’s dispensation.” (4) [604]

Having heard the words of the gods,
that majestic speech they uttered,
I gave [him] his very first food,
happy, [and] with a happy heart. (5) [605]

Discerning what I was thinking,
the Teacher, Peerless in the World,
seated in the gods’ meeting hall
[then] spoke these verses [about me]: (6) [606]

“Leaving the world a week ago,
today I reached Awakening.
This one’s [given] me my first rice,
a celibate monk’s sustenance. (7) [607]

I shall relate details of him
who coming here from Tusitā
presented this almsfood to me;
[all of] you listen to my words: (8) [608]

For thirty thousand aeons he
will exercise divine rule.
Overpowering all the gods
he will reside in heaven [then].³⁴⁷ (9) [609]

Falling down from the world of gods
he’ll go into a human state.
A thousand times a wheel-turner
he will reign there [for a long time]. (10) [610]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [611]

Falling down from heaven [again]
he’ll go into a human state.
Going forth from the house [and world]
he will dwell [there] for twenty years. (12) [612]

In the seventh year after that

³⁴⁶reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

³⁴⁷i.e., the thirty-three gods.

the Buddha will declare the truth.
He whose name [will be] Koṇḍañña
will be the first one to grasp [it].” (13) [613]

When [he] set out I [too] renounced
and great effort was made by me.
So as to destroy defilements
I went forth into homelessness.³⁴⁸ (14) [614]

Approaching, the Omniscient One,
Buddha in the world with [its] gods
did beat the drum of deathlessness
in the deer-forest named “Isi”.³⁴⁹ (15) [615]

He has now achieved deathlessness,
the unsurpassed and peaceful state.
Knowing well all the defilements,
without defilements I [now] live. (16) [616]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [617]

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! [618]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [619]

Thus indeed Venerable Aññakoṇḍañña Thera spoke these verses.

The legend of Aññakoṇḍañña Thera is finished.

[8. Piṇḍola-Bhāradvāja]

The Victor Padumuttara
the Self-Become One, Best Person,
did dwell in Cittakūṭa³⁵⁰ then,

³⁴⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴⁹this is the BJTS reading for PTS *bhikkhunī Selā*

³⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

in front of the Himalayas. (1) [620]

I was [then] the king of beasts there,
fearlessly going on all fours.
Hearing the voice of that [Buddha]
many folks were assembling [then]. (2) [621]

Picking up a blooming lotus
I approached [him], the Bull of Men,
[and] gave it to the Buddha when
he'd risen from meditation. (3) [622]

I worshipped from four directions
the Best Buddha, Ultimate Man
and bringing pleasure to [my] heart
I [then] roared out³⁵¹ a lion's roar. (4) [623]

Padumuttara, World-Knower,
Sacrificial Recipient,
sitting down on his own seat then
uttered these verses [about me]: (5) [624]

Knowing that Buddha would speak,³⁵² the
gods all came together, [thinking],
“the Best One, [the Buddha] has come;
let us listen to his Teaching.” (6) [625]

The World-Chief, the Far-Seeing One,
the Great Sage [Buddha] then explained
the [meaning] of my roar before
[those gods] overcome with laughter. (7) [626]

“I shall relate details of him
who gave [me] this lotus flower
and who has roared a lion's roar;
[all of] you listen to my words: (8) [627]

Eight aeons in the future he
will be a wheel-turning monarch,
possessor of the seven gems,
a lord of the four continents. (9) [628]

He [then] will reign over the earth
for four more than sixty [lifetimes].³⁵³

³⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁵²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁵³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

He will be known as Paduma,³⁵⁴
a wheel-turning king with great strength. (10) [629]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama,
will be the Teacher in the world. (11) [630]

This one will be a brahmin when
the Buddha's words are broadcast then.
Leaving behind his brahmin-ness,
he'll go forth [in the Buddhist way]. (12) [631]

Being one bent on exertion,
calmed,³⁵⁵ devoid of grounds for rebirth,³⁵⁶
knowing well all the defilements,
he'll reach nirvana, undefiled. (13) [632]

[Though] of a frightful clan of beasts
[living] in the deepest forest,
knowing well all the defilements,
he'll reach nirvana, undefiled." (14) [633]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [634]³⁵⁷

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! [635]³⁵⁸

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [636]

Thus indeed Venerable Piṇḍola-Bhāradvāja Thera spoke these verses.

The legend of Piṇḍola-Bhāradvāja Thera is finished.

³⁵⁴i.e., the thirty-three gods.

³⁵⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁵⁶this is the BJTS reading for PTS *bhikkhunī Selā*

³⁵⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁵⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[9. Khadiravaniya Revata]

The River named Bhāgīrathī³⁵⁹
is fed by the Himalayas.
I, a Boatman on the near bank,
ferried [folks] over the rough ford. (1) [637]

“The Lord [named] Padumuttara
the Sambuddha, the Best Biped,
with one hundred thousand arahants
will [need to] cross the raging stream.” (2) [638]

Getting many boats tied as one
very carefully by workers
[and] having made a covering,
I honored [him], the Bull of Men. (3) [639]

When the Sambuddha had arrived
he [then] climbed onto that [large] boat.³⁶⁰
In the middle of the river
the Teacher spoke these verses [then]: (4) [640]

“He who ferried the Sambuddha
and undefiled Assembly across,
due to the pleasure in [his] heart
will delight in the world of gods. (5) [641]

A divine mansion will arise,
well made for you, fixed on a boat
which will always sail across the
sky, with a floral canopy. (6) [642]

In the fifty-eighth aeon [thence]
he will be a wheel-turning king,
victorious on [all] four sides
a Kṣatriyan named Tāraṇa.³⁶¹ (7) [643]

In the fifty-seventh aeon
he’ll be the king³⁶² named Campaka.³⁶³
With mighty power, he will shine
just like the sun [when it] rises. (8) [644]

³⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁶¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁶²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁶³i.e., the thirty-three gods.

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (9) [645]

Falling from the highest heaven³⁶⁴
 he will go to a human state.
 He'll be a kinsman of Brahma,³⁶⁵
 he will be known as Revata. (10) [646]

Setting forth from the house [and world,]
 incited by [his] wholesome roots,
 he'll renounce in the teaching of
 the Blessed One [named] Gotama. (11) [647]

And later on, once he's renounced,
 bound to the rule, contemplative,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (12) [648]

My effort bearing the burden
 brought me release from attachments.
 [Now] I'm bearing my last body
 in the Supreme Buddha's teaching.³⁶⁶ (13) [649]

Karma done a hundred thousand
 [aeons hence] showed me [its] fruit here:
 well-liberated, arrow-quick,
 I have destroyed my defilements. [650]

Seeing my fondness for the woods,
 the Sage, Who Reached the World's End,
 the Great Sage, therefore did rank me
 foremost among the forest monks. [651]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (14) [652]

Thus indeed Venerable Khadiravaniya Revata Thera spoke these verses.

The legend of Khadiravaniya Revata Thera is finished.

³⁶⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁶⁵this is the BJTS reading for PTS *bhikkhunī Selā*

³⁶⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

[10. Ānanda]

Setting out from the ashram's door
 the Great Sage Padumuttara
 was raining the rain of deathlessness
 [and] quenching the population. (1) [653]

One hundred thousand Hero [monks]
 strong, with the special knowledges,³⁶⁷
 were surrounding the Sambuddha
 like shadows that never depart. (2) [654]

I was on an elephant's back
 with a superb white umbrella.
 Having seen [his] beautiful form
 great happiness arose in me. (3) [655]

Dismounting from the elephant
 I approached [him], the Bull of Men,
 and raised over the Best Buddha
 my umbrella, made of gemstones. (4) [656]

Padumuttara, Sage So Great,
 discerning what I was thinking,
 halting the talk [he was giving,
 [then] spoke these verses [about me]: (5) [657]

“He who's hoisting [this] umbrella
 adorned with ornaments of gold,
 I shall relate details of him;
 [all of] you listen to my words: (6) [658]

Having gone on from here this man
 will dwell in Tusitā [heaven].
 He'll experience happiness
 being honored by divine nymphs.³⁶⁸ (7) [659]

He will exercise divine rule
 four and thirty [different] times.
 One hundred eight [times] a strong king
 he will reside upon the earth. (8) [660]

And he'll be a wheel-turning king
 eight and fifty [different] times.

³⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

He will exercise on the earth
uncountable regional reigns. (9) [661]

In one hundred thousand aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [662]

He will be a [close] relative
of that Flag of the Śākya Clan.
Ānanda will be his name [then],
attendant of the Sage So Great. (11) [663]

Ardent striver, intelligent,
and wise in terms of many truths,
humble in action, and yielding,
he'll recite all [the Buddha's words]. (12) [664]

Being one bent on exertion,
calmed,³⁶⁹ devoid of grounds for rebirth,³⁷⁰
knowing well all the defilements
he'll reach nirvana, undefiled." (13) [665]

There are elephants in the woods,
tuskers who are sixty years old,
*mātaṅgas*³⁷¹ rutting in three ways,³⁷²
chariot-pole tusks, vehicles for kings.³⁷³ (14) [666]

[Like them] there are numerous lakhs
of wise men with vast superpowers
all of whom are not astonished
at the Buddha-elephant's [might]. (15) [667]³⁷⁴

I worship in the beginning,
in the middle and at the end.
With a pleased heart [and] happy mind
I attend on the Best Buddha. (16) [668]

Ardent striver, intelligent,
one who knows truly, mindful one,
arrived at the stream-enterer-fruit,
skilled in the training-bases, [I] (17) [669]

³⁶⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

³⁷⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

³⁷¹i.e., the thirty-three gods.

³⁷²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁷³this is the BJTS reading for PTS *bhikkhunī Selā*

³⁷⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

brought forth the karma which [I did]
 one hundred thousand aeons hence.
 I have [now] achieved that station,
 firm, unwavering in *Dhamma*.³⁷⁵ (18) [670]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. [671]³⁷⁶
 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! (19) [672]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (20) [673]

Thus indeed Venerable Ānanda Thera spoke these verses.

The legend of Ānanda Thera is finished.

The Summary:

The Buddha and the Lonely Buddha
 Sāriputta and Kolita
 Kassapa and Anuruddha
 Puṇṇa Thera and Upāli.
 Koṇḍañña and Piṇḍola
 and Revata, Ānanda the Wise
 Six hundred and fifty verses³⁷⁷
 adding them all together.

The Buddha Chapter of the *Apadāna*, the First.

³⁷⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁷⁶this appears only in BJTS, and appears before rather than after the chapter summary.

³⁷⁷this colophonic verse appears in BJTS only; PTS omits it

Sīhāsana Chapter, the Second

[11. *Sīhāsanadāyaka*³⁷⁸]

When the World-Leader Siddhattha,
the Best Biped had reached nirvana,
his words had been spread; many folks
had embraced [his] dispensation. (1) [674]

With a pleased heart [and] happy mind
I had a lion-throne fashioned.
Having had the lion-throne made,
I had a foot-stool³⁷⁹ constructed. (2) [675]

[And then] I had a house built there
[to shield] the lion-throne from rain.
Due to the pleasure in my heart
I was reborn in Tusitā. (3) [676]

A heavenly mansion, well-built,
existed at that time for me.
In length it measured twenty-four,
in width [another] fourteen leagues. (4) [677]

Seven³⁸⁰ thousand [lovely] maidens
were always waiting on me [then].
There was a couch made out of gold
well-fashioned in the mansion [there]. (5) [678]

Elephant- and horse-carriages,
and divine carriages served [me].
Palaces and also litters³⁸¹
were produced according to wish. (6) [679]

Couches constructed out of gems
and many other costly things
always came into being for me;
that's the fruit of a lion-throne. (7) [680]

I am always climbing up steps
made of gold and made of silver,

³⁷⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁸⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁸¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

made of crystal, made of lapis;
that is the fruit of the foot-stool. (8) [681]

In the ninety-four aeons since
I performed that act [of merit],
I've come to know no bad rebirth;
that is the fruit of good karma. (9) [682]

There were three men [all] named Inda³⁸²
seventy-three aeons ago;
there were three [more] named Sumana³⁸³
seventy-two aeons ago; (10) [683]

[and] seventy aeons ago
there were three [kings] named Varuṇa;³⁸⁴
they were lords of four continents
possessors of the seven gems. (11) [684]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [685]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[12. Ekattambhika³⁸⁵]

The Blessed One [named] Siddhattha
had a large group of followers.
They had taken [the lay] refuge
with faith in the Thus-Gone Buddha. (1) [686]

They all gathered and decided
to build a hut³⁸⁶ for the Teacher.
Still in need of one more pillar³⁸⁷
they were searching the thick forest. (2) [687]

³⁸²i.e., the thirty-three gods.

³⁸³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁸⁴this is the BJTS reading for PTS *bhikkhuni Selā*

³⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁸⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁸⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Having seen them in the forest
I then went up to that group [there].
Pressing both my hands together
I made inquiries of that group. (3) [688]

Those morally-restrained layfolk
asked by me then gave [their] reply,
“we desire to build a *māla*
but we are [still] one pillar short.” (4) [689]

“Give me the one pillar [duty];
I will give it to the Teacher.
I will take that pillar [to him],
all of you please [now] be at ease.” (5) [690]

Pleased [and] with minds [full of] delight
they felled that pillar for me [there],
then having turned around to leave
they went back to their own houses. (6) [691]

Not long after that big group left
I then did give [him] that pillar.
I was the first one to raise it,
happy, [and] with a happy heart. (7) [692]

Because of the pleasure in [my] heart
I was born in a god’s mansion.
That lofty residence of mine
was one hundred stories in height. (8) [693]

When the drums are being beaten,
I am then being entertained.³⁸⁸
I was the king, Yasodhara,³⁸⁹
in the fifty-fifth aeon [thence]. (9) [694]

There too I had a residence
which was seven stories in height.
Appointed with fine gabled cells
there was one pillar, mind’s delight. (10) [695]

In the twenty-first aeon [thence]
I was the king³⁹⁰ known as Udena.
There too I had a residence
which was a hundred stories tall. (11) [696]

³⁸⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁸⁹i.e., the thirty-three gods.

³⁹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I experience all of that;
 that is the fruit of one pillar. (12) [697]

In the ninety-four aeons since
 I gave [him] that pillar back then,
 I've come to know no bad rebirth;
 that is the fruit of one pillar. (13) [698]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (14) [699]

Thus indeed Venerable Ekattambhika Thera spoke these verses.

The legend of Ekattambhika Thera is finished.

[13. Nanda]

Padumuttara's *khoma* cloth³⁹¹
 I gave to the Self-Become One,
 the Sage So Great, the Blessed One,
 the Best in the World, Neutral One. (1) [700]

Then Buddha, named for the lotus³⁹²
 made this prophesy about me:
 "due to giving this piece of cloth
 you will have the color of gold. (2) [701]

Experiencing two-fold bliss³⁹³
 incited by [your] wholesome roots
 you will be the younger brother
 of Gotama the Blessed One. (3) [702]

Happy by nature but lustful,
 [you] will be greedy for pleasures.
 Being incited by Buddha
 you will then go forth, renouncing. (4) [703]

³⁹¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³⁹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁹³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

After you've renounced the world there,
 incited by [your] wholesome roots,
 knowing well all the defilements.
 you'll reach nirvana, undefiled." (5) [704]

In the seven-thousandth³⁹⁴ aeon
 there were four with the name Cela;³⁹⁵
 sixty thousand aeons [ago]
 there were four named Upacela;³⁹⁶ (6) [705]

in the five-thousandth aeon ago
 there were four people [named] Cela;
 they were rulers of the four continents
 possessors of the seven gems. (7) [706]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [707]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[14. Culla-Panthaka]

The Victor Padumuttara,
 Sacrificial Recipient,
 leaving the group [of followers,]
 dwelt in the Himalayas then. (1) [708]

I too was in Himalaya,
 dwelling in an ashram back then.
 I went up to the World-Leader,
 the Great Hero, who'd just arrived. (2) [709]

Taking a floral umbrella,
 I went up to the Bull of Men
 practicing [his] meditation;³⁹⁷
 I caused [him] no³⁹⁸ interruption. (3) [710]

³⁹⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

³⁹⁵i.e., the thirty-three gods.

³⁹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁹⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Holding it up with both my hands
I gave the floral umbrella.
Padumuttara the Great Sage,
the Blessed One [then] received it. (4) [711]

All the gods, who were delighted,
[then] approached the Himalayas.
They let out their cheers of “Sādhu,”³⁹⁹
“the Eyeful One will give [him] thanks.”⁴⁰⁰ (5) [712]

After saying this [then] those gods
approached [him], the Best among Men.
They were carrying in the sky
his superb lotus-umbrella. (6) [713]

“Hoisting a lotus-umbrella,
this ascetic gave it to me.
I shall relate details of him;
[all of] you listen to my words: (7) [714]

He will exercise divine rule
for five and twenty [full] aeons.
Thirty-four times he’s going to be
a king who turns the wheel [of law]. (8) [715]

In whichever womb he’s reborn,
[whether] it’s human or divine,
he’s going to carry that lotus
arrayed out in the open air. (9) [716]

In one hundred thousands aeons
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [717]

When Buddha’s words have been proclaimed
he will attain the human state.
In the mind-created body⁴⁰¹
he will be [ranked as] ultimate. (11) [718]

There will be a pair of brothers;
they will both be known as Pantha.
Enjoying the ultimate goal
they’ll light up the dispensation.” (12) [719]

³⁹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁰⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁰¹i.e., the thirty-three gods.

I went forth into homelessness
 [but even after] eighteen years
 I'd not gained [any] distinction
 in the Śākya⁴⁰² dispensation. (13) [720]

I was in a dumb position;
 I was despised in the city.
 [Even my] brother dismissed me:
 "It's [now] time for you to go home."⁴⁰³ (14) [721]

Being one who was [thus] dismissed,
 I stood there with my mind depressed,
 in the monastery's storage room,
 desiring⁴⁰⁴ to be a true monk.⁴⁰⁵ (15) [722]

Then to that place the Teacher came
 [and] touching my head with his hand
 then taking me by [my own] hand
 he made me come inside again.⁴⁰⁶ (16) [723]

Teacher, with compassion for me,
 gave a cloth for wiping the feet.
 In this way he did purify [me]
 as I stood off to one side. (17) [724]

Having taken him by the hands —
 he who was like a red lotus —
 right there my mind was liberated
 [and] I became an arahant. (18) [725]

In [my] mind-created bodies
 I attained thorough excellence.
 Knowing well all the defilements,
 without defilements I [now] live. (19) [726]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (20) [727]

Thus indeed Venerable Cullapanthaka Thera spoke these verses.

⁴⁰²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁰³this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁰⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁰⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁰⁶this appears only in BJTS, and appears before rather than after the chapter summary.

The legend of Cullapanthaka Thera is finished.

[15. Pilindavaccha⁴⁰⁷]

When the World-Leader Sumedha,
the Best Person, reached nirvana,
with a pleased heart [and] happy mind
I did *pūjā* to [his] stupa. (1) [728]

Gathering together there those
whose defilements had been destroyed,
special knowledges, superpowers,
I gave the monks' Assembly a meal. (2) [729]

At that time I [also] waited
on Sumedha the Blessed One.
He who was known as Sumedha
then provided his thanks [to me]. (3) [730]

Due to the pleasure in [my] heart
I'm born in a [divine] mansion.
Eight-six thousand divine nymphs⁴⁰⁸
delighted me [in that mansion]. (4) [731]

They submitted only to me,
with every pleasure constantly.
I surpassed [all] the other gods;
that is the fruit of good karma. (5) [732]

In the twenty-fifth aeon [thence]
I was the king⁴⁰⁹ named Varuṇa.
I was then a wheel-turning king
endowed with extra special food. (6) [733]

They did not have to plant the seed
nor did they need to yoke the plough;
[all] the folks [were able] to feed
on rice uncooked with firewood. (7) [734]

After reigning there [in that way]
I went back⁴¹⁰ to the divine state.

⁴⁰⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁰⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴¹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Then too in that same way for me
success in food came into being. (8) [735]

No living being, friend or foe
is doing any harm to me.
I am beloved of them all;
that is the fruit of good karma. (9) [736]

In the thirty thousand aeons
since I provided that gift then,
I've come to know no bad rebirth;
that's the fruit of scented ointment.⁴¹¹ (10) [737]

In this [present] lucky aeon
one time I was the lord of men.
I was a wheel-turning king [then]
of great majesty and power. (11) [738]

I established many people
in the five moral precepts [then]
[and] made them achieve good rebirths;
I was beloved of the gods. (12) [739]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [740]

Thus indeed Venerable Pilindavaccha Thera spoke these verses.

The legend of Pilindavaccha Thera is finished.

[16. Rāhula]

I gifted a mirrored surface⁴¹²
in the seven-story palace
of Blessed Padumuttara
the World's Best One, the Neutral One. (1) [741]

The Biped-Lord, the Bull of Men,
the Great Sage [then] surrounded by
a thousand [arahants] undefiled
proceeded to [his] perfumed hut. (2) [742]

⁴¹¹i.e., the thirty-three gods.

⁴¹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Standing in the monks' Assembly,
[and] lighting up that perfumed hut,
the God of Gods, the Bull of Men,
the Teacher, spoke these verses [then]: (3) [743]

"I shall relate details of him
who would cause this [palace]⁴¹³ to shine
[with] a mirror well spread out [here];
[all of] you listen to my words: (4) [744]

Things made of gold, things of silver,
things made of lapis lazuli;
whatever things he wishes for⁴¹⁴
will arise in the sky [for him]. (5) [745]

Sixty-four times the king of gods
he will exercise divine rule;
a thousand times he's going to be
a wheel-turner, without a break. (6) [746]

In the twenty-first aeon [hence]
the Kṣatriyan named Vimala⁴¹⁵
victorious on [all] four sides
will be a wheel-turning monarch. (7) [747]

[His] city, called Reṇuvatī,⁴¹⁶
will be well-fashioned out of tile.
[Each side] three hundred [leagues] in length
will be joined rectangularly. (8) [748]

[His] palace named Sudassana⁴¹⁷
constructed by Vissakamma⁴¹⁸
will be furnished with gabled cells
studded with seven kinds of gems. (9) [749]

Filled with divine musicians,⁴¹⁹
[and never] lacking the ten sounds;
it will be like Sudassana,
the city where the gods reside.⁴²⁰ (10) [750]

⁴¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴¹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴¹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴¹⁶i.e., the thirty-three gods.

⁴¹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴¹⁸this is the BJTS reading for PTS *bhikkhuni Selā*

⁴¹⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴²⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary,

[Even] when its radiance dims,
 as though the sun were rising [then]
 it will be made to shine brightly
 eight leagues in every direction. (11) [751]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (12) [752]

Falling from Tusitā [heaven],
 incited by [his] wholesome roots,
 he'll be the legitimate son
 of Gotama the Blessed One. (13) [753]

If he should remain in the house
 [then] he would be a wheel-turner.
 For that [reason] an arahant⁴²¹ can't
 obtain pleasure within the house. (14) [754]

Being well-trained he will renounce
 after going forth from the house.
 He will be known as Rāhula
 [and] he will become an arahant." (15) [755]

"As a blue jay protects its eggs
 [and] as an ox [protects] its tail,
 so too,⁴²² Great Sage, I being wise
 and moral did protect [virtue]. (16) [756]

Understanding his Teaching, I
 lived loving [his] dispensation.
 Knowing well all the defilements,
 without defilements I [now] live. (17) [757]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (18) [758]

Thus indeed Venerable Rāhula Thera spoke these verses.

The legend of Venerable Rāhula Thera is finished.

appears in BJTS but not in PTS.

⁴²¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴²²this colophonic verse appears in BJTS only; PTS omits it

[17. Upasena Vaṅgantaputta⁴²³]

I approached the Ultimate Man
 the Blessed Padumuttara
 the World's Best One, the Bull of Men,
 as he sat on a mountain slope. (1) [759]

Seeing a dinner-plate⁴²⁴ in bloom
 I plucked [several] stalks from it
 and, adorning an umbrella,
 I raised it over the Buddha. (2) [760]

[And then] I gave an almsgiving
 of milk-rice, delicious to eat.
 I fed eight monks who were there [then]
 with the Buddha as the ninth one. (3) [761]

The Great Hero gave thanks [to me]
 the Self-Become-One, Best Person:
 "Because of this umbrella gift
 there will be showers of milk-rice. (4) [762]

He will enjoy great happiness
 due to that pleasure in [his] heart.
 Thirty times as the king of gods
 he will exercise divine rule. (5) [763]

And twenty [different] times he'll be
 a king who turns the wheel [of law],
 [and he will have] much local rule
 innumerable by counting. (6) [764]

The one whom they call Sumedha⁴²⁵
 greatly wise,⁴²⁶ wise as is the earth,
 is going to become the Buddha
 in one hundred thousand aeons. (7) [765]

When the dispensation's shining
 he will go to a human state.
 With Upasena as his name
 he'll be the Teacher's follower. (8) [766]

⁴²³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴²⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

This is the last time I'll exist;
 [now] all being has been cancelled.
 Conquering Death with his legions
 I am bearing my last body. (9) [767]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (10) [768]

Thus indeed Venerable Upasena Vaṅgantaputta Thera spoke these verses.

The legend of Upasena Vaṅgantaputta Thera is finished.

The Third Recitation Portion is Finished.

[18. Raṭṭhapāla]

A rare elephant, fit for kings,⁴²⁷
 with chariot-pole tusks was given by me
 to Blessed Padumuttara,
 the World's Best One, the Neutral One. (1) [769]

It included all the trappings,⁴²⁸
 white umbrella [and] a mahout;
 taking the value of all that
 I had a monastery built. (2) [770]

The palaces that I built [there]
 [numbered] fifty-four thousand [then];
 holding a massive almsgiving⁴²⁹
 I gave it⁴³⁰ to the Sage So Great. (3) [771]

The Great Sage gave thanks [to me then],
 the Self-Become One, Best Person,
 [then] he preached the path beyond death
 to all of the smiling people. (4) [772]

Then Buddha, named for the lotus⁴³¹
 made this prophesy about me;

⁴²⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴³¹i.e., the thirty-three gods.

seated in the monks' Assembly
he uttered these verses [aloud]: (5) [773]

"I'll relate the karmic results
of this one⁴³² who constructed [here]
fifty-four thousand palaces;
[all of] you listen to my words: (6) [774]

Eighteen thousand huts with gables
will come into being upon
[his] superb heavenly mansion;
they all will be made out of gold. (7) [775]

Fifty times as the king of gods
he will exercise divine rule.
And fifty-eight times he will be
a king who turns the wheel [of law]. (8) [776]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [777]

Falling down from the world of gods,
incited by [his] wholesome roots,
every time he will be reborn
in a rich clan with lots of food. (10) [778]

He afterwards leaving the world,
incited by [his] wholesome roots,
will be the Teacher's follower,
known by the name Raṭṭhapāla. (11) [779]

Being one bent on exertion,
calmed,⁴³³ devoid of grounds for rebirth,⁴³⁴
knowing well all the defilements,
he'll reach nirvana, undefiled." (12) [780]

Rising up, having left the world,
abandoning abundant food,
like one for whom almsfood is phlegm
I have no taste for any food. (13) [781]

My effort bearing the burden
brought me release from attachments.

⁴³²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³³this is the BJTS reading for PTS *bhikkhuni Selā*

⁴³⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

[Now] I'm bearing my last body
in the Buddha's⁴³⁵ dispensation. (14) [782]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [783]

Thus indeed Venerable Raṭṭhapāla Thera spoke these verses.

The legend of Raṭṭhapāla Thera is finished.

[19. Sopāka]

The Blessed One named Siddhattha
came into my presence [one time]
when I was cleaning⁴³⁶ a retreat⁴³⁷
on a most fine,⁴³⁸ superb mountain. (1) [784]

Seeing the Buddha who'd arrived
I spread out a woven [grass] mat
for the World's Best, the Neutral One,
and gave [to him] that floral seat. (2) [785]

Sitting on that seat of flowers
Siddhattha the World-Leader
discerning my situation
[then] spoke about impermanence. (3) [786]

"In flux indeed is all that is;
things that arise and [then] decline
are being born [and then] dying;
happy is the relief from them." (4) [787]

Saying this the Omniscient One,
the World's Best One, the Bull of Men,
the Hero⁴³⁹ flew into the sky
just like a swan-king in the air. (5) [788]

⁴³⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴³⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴³⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Abandoning my own dogma
 I [then] perceived impermanence.
 Meditating for [just] one [day],
 [right then and] there I passed away. (6) [789]

Incited by [my] wholesome roots
 I [then] enjoyed the two-fold bliss.⁴⁴⁰
 When [my] last rebirth was attained
 I was born among dog-cookers.⁴⁴¹(7) [790]

After I set out from the house
 I went forth into homelessness.
 Dread-locked ascetic seven years,
 I attained [my] arahantship. (8) [791]

Energetic,⁴⁴² self-abandoned,
 careful about the moral rules,
 having pleased the Great Elephant
 I got higher ordination. (9) [792]

In the ninety-four aeons since
 I did that [good] karma back then
 I've come to know no bad rebirth;
 that's the fruit of a flower-gift. (10) [793]

In the ninety-fourth aeon since
 I obtained that perception [then],
 meditating upon that sense
 my defilements were [all] destroyed. (11) [794]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (12) [795]

Thus indeed Venerable Sopāka Thera spoke these verses.

The legend of Venerable Sopāka Thera is finished.

[20. Sumaṅgala]

Wishing to make a sacrifice
 I had a meal prepared [back then]

⁴⁴⁰i.e., the thirty-three gods.

⁴⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴²this is the BJTS reading for PTS *bhikkhuni Selā*

[and] stood in a large *mālaka*⁴⁴³
venerating the brahmins [there]. (1) [796]

And then I saw the Sambuddha,
Piyadassi, Greatly Famed One,
who was the Tamer of All Worlds,⁴⁴⁴
the Self-Become, the Neutral One. (2) [797]

Standing before his followers
that Blessed One, really shining,
[was] blazing forth just like the sun
when entering its chariot. (3) [798]

Pressing my hands together [then]
[and] bringing [my] own heart pleasure,
I invited [him] with my mind:
“Let the Great Sage come [to me now].” (4) [799]

Discerning what I was thinking,
he who was Peerless in the World,
Teacher, with a thousand arahants
came [right] up to my doorway [then]. (5) [800]

“Praise to you, O Well-Bred Person!⁴⁴⁵
Praise to you, Ultimate Person!
Ascending into [my] palace
please sit upon the lion-throne.” (6) [801]

The Tame One, with Tamed Retinue,
Crossed Over,⁴⁴⁶ the Best Ferryman⁴⁴⁷
ascending into [my] palace
sat down upon that seat superb. (7) [802]

Foodstuffs which had been presented
that [still] remained in my own house
I [then] gifted to the Buddha
[feeling well-] pleased by [my] own hands. (8) [803]

With a pleased heart [and] happy mind,
joyful,⁴⁴⁸ with hands pressed together,

⁴⁴³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁴⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁴⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁴⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁴⁷i.e., the thirty-three gods.

⁴⁴⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I worshipped the Best of Buddhas:
 “O! The Buddha’s [great] eminence! (9) [804]

Many arahants are among these
 nobles being served [and] eating.⁴⁴⁹
 That is your majestic power;
 I [too] go for refuge in you.” (10) [805]

Piyadassi the Blessed One
 the World’s Best One, the Bull of Men,
 sat down in the monks’ Assembly
 [and] uttered these verses [aloud]: (11) [806]

[Of] he who fed the Assembly
 [which is] upright [and] attentive
 and the Sambuddha, Thus-Gone-One,
 [all of] you listen to my words: (12) [807]

Twenty-seven times [a god-king]
 he will exercise divine rule.
 With pleasure in his own karma
 he’ll delight in the world of gods. (13) [808]

And also eighteen times he’ll be
 a king who turns the wheel [of law].
 He will reside upon the earth
 [and] have five hundred earthly reigns.” (14) [809]

Plunged into the woods, the forest,
 a tiger-frequented jungle,
 having put forth great exertion
 I destroyed [all] the defilements. (15) [810]

In the eighteen hundred aeons
 since I gave [him] that gift back then,
 I’ve come to know no bad rebirth;
 that is the fruit of giving food. (16) [811]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (17) [812]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

The Summary:

⁴⁴⁹this is the BJTS reading for PTS *bhikkhuni Selā*

Sīhāsani and Ekattambhi,
 Nanda and Culla-Panthaka,
 Pilinda and also Rāhula,
 Vangata, Raṭṭhapālaka,
 Sopāka and also Maṅgala,
 ten are in the second chapter
 and a hundred and thirty-seven
 verses are related here.

The Sīhāsani Chapter, the Second.

Subhūti Chapter, the Third

[21. Subhūti]

Close to the Himalayan range
 [on] the mountain called Nisabha
 my ashram is very well made,
 a well-constructed hall of leaves. (1) [813]

Famed ascetic with matted hair,
 Kosiya was [my] name [back then].
 Solitary, with no second,
 I did live on Nisabha then. (2) [814]

At that time I was not eating
 fruits and roots and [freshly-picked] leaves.
 I was always subsisting on
 the stuff⁴⁵⁰ that fell into my bowl. (3) [815]

I disturbed no mode of living,
 giving up [my own] life itself.
 My own heart was satisfied as
 I rejected [all] harmful ways. (4) [816]

Whenever there arose in me
 a mind heated up by passion,
 reflecting on it by myself,
 remaining calm I would tame it: (5) [817]

“You’re aroused in what’s arousing,
 you are defiled in what defiles,

⁴⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

you fool yourself in foolish things
[so] you should leave the forest [now]. (6) [818]

This is the habitation of
the pure [and] stainless ascetics.
Do not sully that purity;
you ought to leave the forest [now]. (7) [819]

Having become a homeless one,
you always get what is fitting.
Don't you transgress against them both;
you ought to leave the forest [now]. (8) [820]

The wood left from a funeral pyre
is not made use of anywhere:
in the village or the jungle
it's not approved as firewood. (9) [821]

You are just like that firebrand,
neither layman nor [yet] wise man.
Today you've departed from both
[so] you should leave the forest [now]. (10) [822]

What then would that produce for you?
To what does this give birth for you?
Giving up⁴⁵¹ my practice of faith
results in so much idleness. (11) [823]

The wise are going to despise you
as a householder [dislikes] dirt.⁴⁵²
Sages, having rooted [you] out
will always cast blame upon you. (12) [824]

The wise ones will speak out against
you leaving the dispensation.
You'll receive no co-residence;
what are you going to live on [then]? (13) [825]

A strong elephant will approach
an elephant who's thrice-rutting,⁴⁵³
a tusker sixty years of age
and drive him away from the herd. (14) [826]

Living in exile from the herd

⁴⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁵³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

he's not happy nor is he pleased.
Suffering with [his] mind depressed,
full of remorse, he will tremble.⁴⁵⁴ (15) [827]

Just like that the cruel ascetics
are [surely] going to throw you out.
Being exiled by them you won't
feel happiness or pleasure [then]. (16) [828]

If by day or by night you are
pierced through with the arrow of grief,
[then] you will burn with pain just like
the tusker exiled from the herd. (17) [829]

Just as a pretty iron tool
is not taken out⁴⁵⁵ anywhere,
so you, without moral restraint,
won't be invited anywhere. (18) [830]

Even if you're dwelling at home
what are you going to live on [there]?
You do not have a heap of wealth⁴⁵⁶
from your mother and [your] father. (19) [831]

Having done [hard] work by oneself
[much] sweat flows out of the body.
Thus earning a living at home,
you won't think it [so] excellent."⁴⁵⁷ (20) [832]

In that way I carried on there
[whenever] my mind was defiled.
Making varied *Dhamma*-speeches
I warded off my evil heart. (21) [833]

While I was living in this way
dwelling [so] very thoughtfully
[fully] thirty thousand years passed
in my forest [hermitage there]. (22) [834]

Seeing my love of thoughtfulness
[in] seeking [for] the supreme goal,
Padumuttara the Buddha
[then] came to the place where I was. (23) [835]

⁴⁵⁴i.e., the thirty-three gods.

⁴⁵⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁵⁶this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁵⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

The Bright Hue of Wild Mangosteen,⁴⁵⁸
 Incomparable,⁴⁵⁹ Unmeasurable,⁴⁶⁰
 the Buddha, Unrivalled in Form,⁴⁶¹
 walked back and forth [across] the sky.⁴⁶² (24) [836]

Like a regal *sal* tree in bloom,
 like lightening inside of a cloud,
 the Buddha, Peerless in Knowledge,
 walked back and forth [across] the sky. (25) [837]

Not frightened, like the king of beasts;
 prideful like an elephant-king;
 playful as a tiger-king he
 walked back and forth [across] the sky. (26) [838]

Shining like a coin⁴⁶³ made of gold
 [or even] like glowing embers,
 like a wish-fulfilling gem⁴⁶⁴ he
 walked back and forth [across] the sky. (27) [839]

Like Mount Kailās⁴⁶⁵ in purity,
 like the moon on the fifteenth day,⁴⁶⁶
 like the [blazing] midday sun he
 walked back and forth [across] the sky. (28) [840]

Seeing him walk across the sky
 at that time I thought in this way:
 “Is this creature some sort of god?
 If not, is this one [just] a man? (29) [841]

I’ve never heard of nor have seen
 a man as great as this one [seems].
 Surely he knows [secret] mantras;
 [I think] this must be the Teacher.” (30) [842]

Having thought about it like that
 I brought pleasure to [my] own heart.

⁴⁵⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁵⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁶⁰this colophonical verse appears in BJTS only; PTS omits it

⁴⁶¹this appears only in BJTS; PTS omits it

⁴⁶²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶³*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁶⁴*puṇṇā ti nāmaṃ*

⁴⁶⁵PTS reads *panassati*, BJTS *vinassati*

⁴⁶⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

And I then gathered together
various flowers and perfumes. (31) [843]

Spreading out a seat of flowers
I [then] spoke these words [to Buddha],
Good-Hearted One, the Mind's Delight,
the Charioteer of Men, the Top: (32) [844]

“O Hero, I've spread out this seat
which is a fitting one for you.
Bringing laughter to my [own] heart
please sit on this seat of flowers.” (33) [845]

The Blessed One did sit down there
unfrightened like a lion[-king],
[and] the Buddha [remained] a week
on that excellent floral seat. (34) [846]

Worshipping [him] I stood [right there]
for [all] those seven nights and days.
Rising up from meditation
the Teacher, Best One in the World, (35) [847]

declaring my karmic [result]
[then] did speak these words [to me there]:
“Practice Buddha-recollection,⁴⁶⁷
[it's] the supreme meditation. (36) [848]

Cultivating this mindfulness
will be fulfilling mentally.
For thirty thousand aeons you
will delight in the world of gods. (37) [849]

Eighty times as the king of gods
you will exercise divine rule.
A thousand times you're going to be
wheel-turning king of a country. (38) [850]

[And you will have] much local rule
innumerable by counting.
You'll experience all of that:
fruit of Buddha-recollection. (39) [851]

Transmigrating from birth to birth
you will receive many riches.

⁴⁶⁷reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

In wealth never deficiency:
fruit of Buddha-recollection. (40) [852]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (41) [853]

Discarding eight hundred million
[and] many slaves [and] workers [too],
you'll renounce in the great Teaching
of Gotama the Blessed One. (42) [854]

Satisfying the Sambuddha,
Gotama, the Bull of Śākyas,
you will be known as Subhūti,
a follower of the Teacher. (43) [855]

Seated in the [monks'] assembly
he'll fix you in two foremost spots:
in the group of gift-receivers,
and also of forest-dwellers." (44) [856]

Having said this, the Sambuddha
who was named for the lotus flower,
the Hero⁴⁶⁸ flew into the sky
just like a swan-king in the air. (45) [857]

[Thus] instructed by the World-Chief
[and] having praised the Thus-Gone-One,
satisfied I always practiced
supreme Buddha-recollection. (46) [858]

Due to that karma done very well
with intention and [firm] resolve,
discarding [my] human body
I went to Tāvatiṃsa [then]. (47) [859]

Eighty times as the king of gods
I did exercise divine rule,
and [too] a thousand times I was
a wheel-turning monarch [then]. (48) [860]

[And I did have] much local rule
innumerable by counting.
I experienced supreme success:
fruit of Buddha-recollection. (49) [861]

⁴⁶⁸this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

Transmigrating from birth to birth
I did receive many riches.
In wealth never deficiency:
fruit of Buddha-recollection. (50) [862]

In the hundred thousand aeons
since I performed that [good] karma,
I've come to know no bad rebirth;
fruit of Buddha-recollection. (51) [863]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (52) [864]

Thus indeed Venerable Subhūti Thera spoke these verses.

The legend of Subhūti Thera is finished.

[22. Upavāna]

The Victor, Padumuttara,
Who Had Crossed Over Everything,
the Sambuddha went fully out⁴⁶⁹
like a fire finished burning. (1) [865]

Many people came together
venerating the Thus-Gone-One.
They made a well-made pyre⁴⁷⁰ [for him]
[then] lifted [his] body [on it]. (2) [866]

Doing the needful with the corpse
they gathered [all] the relics there.
[Then] all the people, with [their] kings,
constructed the Buddha's stupa. (3) [867]

The first [casket]⁴⁷¹ was made of gold,
the second was made of gemstone.
The third was made out of silver,
the fourth was made of crystal. (4) [868]

⁴⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The fifth [stupa] which was built there
 was made of rubies fixed in glass.
 The sixth was made of all the gems
 with a [large] cat's-eye⁴⁷² on the top. (5) [869]

There was a railing made of gold;
 [its] legs were made out of gemstones.
 That stupa, all [encased] in gold,
 [rose up] in height a [full] league tall. (6) [870]

The gods then got together there
 and counseled one another [thus]:
 "we shall construct a stupa too
 for the World-Chief, the Neutral One. (7) [871]

[But] there are no single relics;
 the body is in one lump [now].
 We'll enlarge this very stupa
 of the Buddha, using [fine] gold." (8) [872]

The gods, using the seven gems,
 raised it another league [taller].
 That stupa, which was two leagues tall,
 dispelled the darkness [with its shine]. (9) [873]

The snake-gods⁴⁷³ then assembled there
 and counseled one another [thus]:
 "The people and also the gods
 constructed the Buddha's stupa. (10) [874]

Do not let us be negligent;
 heedful, [and] with the lesser gods,
 we too shall enlarge [this] stupa
 of the World-Chief, the Neutral One." (11) [875]

Gathering themselves together
 they covered the Buddha's stupa
 with the two types of blue sapphire⁴⁷⁴
 and with the *jotirasa* gem.⁴⁷⁵ (12) [876]

At that point Buddha's *cetiya*
 was made entirely of gems.
 In height it welled up three⁴⁷⁶ leagues [tall]

⁴⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁷³i.e., the thirty-three gods.

⁴⁷⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁷⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

lighting up [the whole universe]. (13) [877]

[Then] *garuḷas*⁴⁷⁷ got together
and counseled one another [thus]:
“The men and gods and snake-gods too
constructed the Buddha’s stupa. (14) [878]

Do not let us be negligent;
heedful, [and] with the lesser gods,
we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.” (15) [879]

That stupa made only of gems
they gilded on the top [right then].
They too increased by one [whole] league
the height of the Buddha’s stupa. (16) [880]

Then rising up four leagues [in height]
that Buddha-stupa shined [so] bright.
It illumined all directions
just like the risen raying sun. (17) [881]

[Then] *kumbhaṇḍas* got together
and counseled one another thus:
“The people and also the gods
the snake-gods and the *garuḷas* [882]

themselves built a superb stupa
for [him], the Best of the Buddhas.
Do not let us be negligent;
heedful, [and] with the lesser gods, [883]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We’ll cover the entire extent
of the Buddha’s stupa with gems.” [884]

They too increased by one [whole] league
the height of the Buddha’s stupa.
[Now] rising up five leagues [in height]
that Buddha-stupa shined forth [bright]. [885]

Then spirits⁴⁷⁸ got together there
and counseled one another [thus]:

⁴⁷⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁷⁸this appears only in BJTS, and appears before rather than after the chapter summary.

“The people, gods, and snake-gods too,
the *garūlas* and *kumbhaṇḍas* (18)⁴⁷⁹ [886]

themselves built a superb stupa
for the World-Chief, the Neutral One.
Do not let us be negligent;
heedful, [and] with the lesser gods, (19) [887]

we too shall enlarge [this] stupa
of the World-Chief, the Neutral One.
We’ll cover the entire extent
of Buddha’s stupa with crystal.” (20) [888]

They too increased by one [whole] league
the height of the Buddha’s stupa.
[Now] rising up six⁴⁸⁰ leagues [in height]
that Buddha-stupa shined forth [bright]. (21) [889]

Then assembled the music-nymphs⁴⁸¹
[who] counseled one another [thus]:
“Those born of Manu, and the gods,
snake-gods, *kumbhaṇḍas*, *guyhakas*^{*482} (22) [890]

all constructed Buddha’s stupa;
we’ve done nothing in that regard.
We too shall enlarge [this] stupa
of the World-Chief, the Neutral One.” (23) [891]

They constructed seven railings
[and] made the legs [for it as well].
Then that stupa the music-nymphs
made fully [encased] in [fine] gold. (24) [892]

[Now] rising seven leagues [in height]
that Buddha-stupa shined forth [bright].
One could not tell the day from night;
there always was [its strong] bright light. (25) [893]

Its brilliance actually out-shined
the moon and the sun and the stars.
By day that lamp was blazing forth
for a hundred leagues [all] around. (26) [894]

⁴⁷⁹this colophonic verse appears in BJTS only; PTS omits it

⁴⁸⁰this appears only in BJTS; PTS omits it

⁴⁸¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸²*pūrenti ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

At that time, whichever people
were worshipping that stupa [there]
did not have to climb⁴⁸³ that stupa;
they were [just] held up in the air. (27) [895]

Their flags or wreaths of flowers [there]
were offered up [into the air]
by spirit⁴⁸⁴ Abhisammata
who had been placed [there] by the gods. (28) [896]

They could not see the spirit⁴⁸⁵ [there];
they see the wreaths [just] flying by.
Seeing them go by in this way,
all of them go on to good states. (29) [897]

People with faith in Buddha's words,
and pleased in the dispensation,
wishing to see the miracle
are worshipping that stupa [there]. (30) [898]

At that time I was a speaker
[and I] lived in Hamsavati.
Seeing those delighted people
this [good] thought then occurred to me: (31) [899]

“He is lofty, the Blessed One,
who has a relic-womb⁴⁸⁶ like this;
these people are very happy
doing their rites with devotion. (32) [900]

I too shall do a ritual
for the World-Chief, the Neutral One,
and in the future, I shall be
one of the heirs to⁴⁸⁷ his doctrines.” (33) [901]

I had my upper garment washed
by one whose job was washing clothes
[and] having stuck it on bamboo
I raised a flag up in the sky. (34) [902]

Grabbing it, Abhisammata
raised up my flag into the sky.

⁴⁸³*puṇṇā ti nāmaṃ*

⁴⁸⁴PTS reads *panassati*, BJTS *vinassati*

⁴⁸⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁸⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁸⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

Seeing it⁴⁸⁸ flutter in the wind,
among those folks I smiled a lot. (35) [903]

Bringing pleasure to [my] mind there
I [then] approached a [Buddhist] monk.
Worshipping that monk I inquired
what that flag's result would become. (36) [904]

He told me of religious joy,
generating [great] bliss for me.
“You always will experience
the fruit of [your gift of] that flag.” (37) [905]

[He said], “The army, with four parts —
tusker, soldier, chariot, horse —
will wait on you permanently;
that is the fruit of a flag-gift. (38) [906]

Sixty thousand instruments⁴⁸⁹ [and]
well-decorated kettle-drums⁴⁹⁰
will attend you permanently;
that is the fruit of a flag-gift. (39) [907]

And women [too, all] well-made-up
numbering eighty-six thousand,
with varied clothes and ornaments,
wearing earrings bearing gemstones, (40) [908]

with long eyelashes, lovely smiles⁴⁹¹
and slim waists, pleasant to look at⁴⁹²
will wait upon you constantly:
that is the fruit of a flag-gift. (41) [909]

You'll delight in the world of gods
for thirty thousand aeons [hence].
Eighty times as the king of gods
you will exercise divine rule. (42) [910]

A thousand times you're going to be
a king who turns the wheel [of law],
[and you will have] much local rule
innumerable by counting. (43) [911]

⁴⁸⁸or Giribbaja, here *Rājagahaṇ*

⁴⁸⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹⁰*danto*, or “Tamed”

⁴⁹¹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴⁹²*vimutto*

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (44) [912]

Falling down from the world of gods,
 incited by [your] wholesome roots,
 [and] bound up with your good karma
 you will be Brahma's kinsman [then]. (45) [913]

Discarding eight hundred million
 [and] many slaves [and] workers [too],
 you will renounce in the teaching
 of Gotama the Blessed One. (46) [914]

Satisfying the Sambuddha,
 Gotama, the Bull of Śākyas,
 you'll be known as Upavāna
 a follower of the Teacher." (47) [915]

Karma done a hundred thousand
 [aeons hence] showed me [its] fruit here:
 well-liberated, arrow-quick,
 I have destroyed my defilements. (48) [916]

When I was a wheel-turning king,
 lord over the four continents,
 for three leagues in all directions
 flags were always seen by me [then]. (49) [917]

In the hundred thousand aeons
 since I did that [good] karma then,
 I've come to know no bad rebirth;
 that is the fruit of a flag-gift. (50) [918]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (51) [919]

Thus indeed Venerable Upavāna Thera spoke these verses.

The legend of Upavāna Thera is finished.

[23. Tīṇisaraṇāgamaniya⁴⁹³]

In the city, Candavati,⁴⁹⁴
 I was waiting on my parents.
 I constantly provided for
 my blind mother and father [there]. (1) [920]

Gone off alone and sitting down
 this thought occurred to me back then:
 “while providing for my parents
 I cannot [yet] renounce the world.⁴⁹⁵ (2) [921]

Being shrouded⁴⁹⁶ in dark blindness
 I’m being scorched by the three fires.⁴⁹⁷
 Though in such straits, [and now] afraid,
 there is no one [who can] guide [me]. (3) [922]

The Buddha’s been born in the world;
 the Victor’s dispensation shines.
 The Self can [now] be moved beyond
 by people [who do] good⁴⁹⁸ karma. (4) [923]

Taking up the Three Refuges
 I’ll [henceforth] guard them completely.
 Through that karma which is done well
 I will be released from ill-states.” (5) [924]

The Buddha’s foremost follower
 was the monk known as Nisabha.
 After going up to that [monk]
 I took the three-fold refuge [then].⁴⁹⁹ (6) [925]

In those days the normal lifespan
 [numbered] one hundred thousand years.⁵⁰⁰
 For all that time I did protect
 [my] taking refuge totally. (7) [926]

When [my] last [breath] was taking place,

⁴⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁹⁷i.e., the thirty-three gods.

⁴⁹⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹⁹this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

I remembered that refuge [then].
Through that karma which was done well
I went on to Tāvatiṃsa. (8) [927]

Departed, in the world of gods
well-placed due to [my] good karma,
in every region I was born
I received the eight good things [there].⁵⁰¹ (9) [928]

Worshipped in [every] direction,
I developed piercing wisdom.
All the gods submitted [to me].
I received food beyond measure. (10) [929]

Everywhere, the color of gold,
I was beloved⁵⁰² [by everyone].
Remaining steadfast for my friends,
my glory had achieved great heights. (11) [930]

Eighty times as the king of gods
I exercised divine rule [then].
Anointed by celestial nymphs
I enjoyed [much] divine pleasure. (12) [931]

[Full] five hundred times I ruled [then]
as a monarch who turns the wheel,
[and I did have] much local rule
innumerable by counting. (13) [932]

When [my] last rebirth was attained,
well-placed due to [my] good karma,
I was born in a rich family
with a big house in Śrāvasti.⁵⁰³ (14) [933]

Setting out from that [great] city
placed in front by [other] children
I approached a monastery
[hoping to find] sports and laughter.⁵⁰⁴ (15) [934]

There I did see a [Buddhist] monk,
set free, and having no desires.
He explained the Teaching to me
and gave me the [three] refuges. (16) [935]

⁵⁰¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁰²this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁰³this colophonic verse appears in BJTS only; PTS omits it

⁵⁰⁴this appears only in BJTS; PTS omits it

After I heard [the word] “refuge,”
 recalling my [former] refuge,
 I sat down on a single seat
 [and then] attained arahantship. (17) [936]

Being [only] seven years old
 I attained [my] arahantship.
 Knowing virtue, the Eyeful One,
 the Sambuddha ordained [me then]. (18) [937]

Immeasurable aeons hence
 I went for the [three-fold] refuge.
 The fruit [of] that karma well done
 is afterward shown to me here. (19) [938]

Well-protected was my refuge
 firmly established in my mind.
 After enjoying all of that
 I realized the steadfast state. (20) [939]

Let those of you with ears to hear,
 all of you, listen to my words.
 I’m declaring as fact to you
 that I have seen this state myself. (21) [940]

“The Buddha’s been born in the world;
 the Victor’s dispensation shines.
 The drum of deathlessness [now] sounds,
 removing the arrows of grief. (22) [941]

In the unsurpassed merit-field
 if you all [now] take ownership
 with all the strength that you possess,⁵⁰⁵
 [then] you all will see nirvana. (23) [942]

Taking up the three-fold refuge,
 guarding the five moral precepts,
 pleasing [your] heart in the Buddha
 you’ll make an end to suffering. (24) [943]

Acting with me as [your] model⁵⁰⁶
 guarding [all] the moral precepts
 in a short time, [then] all you too
 will attain [your] arahantship.” (25) [944]

⁵⁰⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰⁶*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

Thrice-knowing,⁵⁰⁷ with superpowers,
I'm skilled at the reading of minds.⁵⁰⁸
A follower of yours, Wise One
worships the Teacher's refuges. (26) [945]

I went to Buddha for refuge
uncountable aeons ago.
I've come to know no bad rebirth:
that's the fruit of taking refuge. (27) [946]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [947]

Thus indeed Venerable Tīṇisaraṇāgamaniya Thera spoke these verses.

The legend of Tīṇisaraṇāgamaniya Thera is finished.

[24. Pañcasīlasamādāniya⁵⁰⁹]

In the city, Candavatī,⁵¹⁰
I was a servant-man back then.
Bound in the service of others
I could not renounce the world [yet]: (1) [948]

“Being shrouded in great blindness
I'm being scorched by the three fires.⁵¹¹
By what strategy might I then
be set free [from this samsara]? (2) [949]

I lack the things to be given;
I am a miserable servant.
Why then don't I guard and fulfill
the five [basic] moral precepts? (3) [950]

Nisabha is a follower
of the Sage, Anomadassi.
Having approached him I'll adopt
the five moral training precepts.” (4) [951]

⁵⁰⁷*puṇṇā ti nāmaṇ*

⁵⁰⁸PTS reads *panassati*, BJTS *vinassati*

⁵⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In those days the normal lifespan
was [full] one hundred thousand years.
For all that time I did protect
the five moral precepts fully. (5) [952]

When the time for [my] death arrived
the gods [all then] consoled me [thus]:
“Happy one, [you will] be served [by]
this one-thousand-horse chariot.” (6) [953]

In my heart, as I breathed my last,⁵¹²
I recalled those [five] moral rules.
Through that karma which was done well
I went on to Tāvatiṃsa. (7) [954]

Thirty times as the king of gods
I exercised divine rule [there].
Anointed by celestial nymphs
I enjoyed [much] divine pleasure. (8) [955]

[Fully] five hundred times I ruled
as a monarch who turns the wheel,
[and I did have] much local rule
innumerable by counting. (9) [956]

Falling down from the world of gods,
incited by [my] wholesome roots,
I was born in a rich family
with a big house in Vesāli.⁵¹³ (10) [957]

When the rainy season started,
the Victor’s dispensation shined.
My mother and my father too
took on the five moral precepts. (11) [958]

And I, hearing [that word] “moral”
recalled my [past] morality.
I sat down on a single seat
[and] attained [my] arahantship. (12) [959]

Though I was [only] five years old
I attained [my] arahantship.
Knowing virtue the Eyeful One,
the Buddha [then] ordained [me there]. (13) [960]

Having perfectly protected

⁵¹²reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹³i.e., the thirty-three gods.

those five [basic] moral precepts,
for aeons beyond measure I
went to no place of suffering. (14) [961]

That I experienced [great] fame
due to those [five] moral precepts.
Talking for ten million aeons
I still could tell but part of it.⁵¹⁴ (15) [962]

Guarding the five moral precepts
I received the three [good] results:⁵¹⁵
I had long life, abundant food
and developed piercing wisdom. (16) [963]

[My] outstanding human action
is [now] proclaimed to everyone.
Transmigrating from birth to birth
I obtain those [three good results].⁵¹⁶ (17) [964]

If a pupil of the Victor
should [thus] delight throughout his lives
in the limitless moral rules,
what might [his] result [then] be like? (18) [965]

The five precepts⁵¹⁷ were practiced well
by me, a wise servant-man [then].
Due to that moral discipline
today I'm freed⁵¹⁸ from every bond. (19) [966]

I guarded the five moral rules
uncountable aeons ago.
I've come to know no bad rebirth:
that's the fruit of the five precepts.⁵¹⁹ (20) [967]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [968]

Thus indeed Venerable Pañcasīlasamādāniya Thera spoke these verses.

The legend of Pañcasīlasamādāniya Thera is finished.

⁵¹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹⁵this is the BJTS reading for PTS *bhikkhunī Selā*

⁵¹⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵¹⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵¹⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁵¹⁹this colophonic verse appears in BJTS only; PTS omits it

[25. Annasamsāvaka⁵²⁰]

I saw the golden Sambuddha
 as he traveled through the bazaar,
 like a rare ornament of gold,
 Bearing the Thirty-two Great Marks,
 Siddhattha, the Lamp of the World,
 Ineffable [and] Unrivaled,
 the Tame one, the Brilliant [Buddha],
 and I obtained supreme joy [there]. (1-2) [969-970]

Spending that time with him I fed
 the Sambuddha, the Sage So Great.
 The Sage, the Kind One, Protector
 then rendered [his] thanks to me [there]. (3) [971]

Pleasing [my] heart in the Buddha,
 the Greatly Compassionate One,
 Supreme Consolation Maker,
 I thrilled for an aeon in heaven. (4) [972]

In the ninety-four aeons since
 I gave that almsgiving back then
 I've come to know no bad rebirth:
 that is the fruit of giving food. (5) [973]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [974]

Thus indeed Venerable Annasamsāvaka Thera spoke these verses.

The legend of Annasamsāvaka Thera is finished.

[26. Dhūpadāyaka⁵²¹]

I gave the incense for the hut
 of Siddhattha, the World's Best One,
 the Blessed One, the Neutral One,
 with a mind that was very clear. (1) [975]

⁵²⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I am beloved of them all:
 that's the fruit of giving incense. (2) [976]

In the ninety-four aeons since
 I gave [him] that incense back then
 I've come to know no bad rebirth:
 that's the fruit of giving incense. (3) [977]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [978]

Thus indeed Venerable Dhūpadāyaka Thera spoke these verses.

The legend of Dhūpadāyaka Thera is finished.

[27. Puḷinapūjaka⁵²²]

Digging out the sand which was old
 I scattered [pure] clean sand about
 the superb tree,⁵²³ the Bodhi Tree,
 of Vipassi the Blessed One. (1) [979]

In the ninety-one aeons since
 I donated that sand [back then,]
 I've come to know no bad rebirth;
 that is the fruit of giving sand. (2) [980]

Three and fifty aeons ago
 I was King Mahāpuḷina,⁵²⁴
 a conqueror of the people,
 a wheel-turner, with great power. (3) [981]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [982]

Thus indeed Venerable Puḷinapūjaka Thera spoke these verses.

⁵²²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Puḷinapūjaka Thera is finished.

[28. Uttiya]

On Candabhāgā River's bank
I was a crocodile back then.
Being engaged in getting food
I went up to the river bank. (1) [983]

At that time the Self-Become One,
Siddhattha, the Best among Men,
approached a ford on that river
wishing to cross the river [there]. (2) [984]

When the Sambuddha had arrived
I also approached that [same] place.
Having approached I [then] uttered
these [kind] words to the Sambuddha: (3) [985]

“Climb aboard [me], O Great Hero,
I'll take you across the river.
This is the sphere of my fathers;
please have pity, O Sage So Great.” (4) [986]

Having heard me growling loudly
the Great Sage [then] climbed up [on me].
Smiling with a heart of laughter
I ferried the World-Chief across. (5) [987]

[Then] that World-Chief [named] Siddhattha
[gone to] the other river bank
gave consolation to me there:
“you will achieve the deathless [state].” (6) [988]

After falling from that body
I went on to the world of gods.
Surrounded by celestial nymphs
I enjoyed [much] divine pleasure. (6) [989]

Seven times as the king of gods
I exercised divine rule [there].
Three times as a wheel-turning king
I was the lord of the [whole] earth. (7) [990]

Binding [myself] to solitude,
I am clever and self-controlled.

I'm [now] bearing [my] last body,
in the Sambuddha's [great] teaching. (8) [991]

In the ninety-four aeons since
I [thus] ferried the Bull of Men
I've come to know no bad rebirth;
that is the fruit of ferrying. [992]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [993]

Thus indeed Venerable Uttiya Thera spoke these verses.

The legend of Uttiya Thera is finished.

[29. Ekañjalika⁵²⁵]

I saw the golden Sambuddha
as he traveled through the bazaar,
Vipassi, Top Caravan Leader,
Hero Among Men, the [Great] Guide,⁵²⁶
Untamed-Tamer,⁵²⁷ the Neutral One,
Great Debater, the Sage So Great,
[and] pleased, with happiness of mind,
I pressed my hands together once. (1-2) [994-995]

In the ninety-one aeons since
I pressed my hands together [once,]
I've come to know no bad rebirth;
that is the fruit of saluting. (3) [996]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [997]

Thus indeed Venerable Ekañjalika Thera spoke these verses.

The legend of Ekañjalika Thera is finished.

⁵²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[30. Khomadāyaka⁵²⁸]

In the city Bandhumatī
 I [lived as] a trader back then.
 In that way supporting [my] wife
 I planted the seeds of [great] wealth. (1) [998]

I donated one *khoma* cloth
 to the Sage [known as] Vipassi,
 Teacher, [who] had entered the road,
 in order to obtain merit.⁵²⁹ (2) [999]

In the ninety-one aeons since
 I gave that *khoma* cloth back then,
 I've come to know no bad rebirth;
 that is the fruit of giving cloth. (3) [1000]

Seven and twenty aeons ago
 I was Sindhavasandana,⁵³⁰
 possessor of the seven gems,
 [and] lord of the four continents. (4) [1001]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1002]

Thus indeed Venerable Khomadāyaka Thera spoke these verses.

The legend of Khomadāyaka Thera is finished.

The Summary:

Subhūti and Upavāna,
 Saraṇa, Sīlagāhaka,
 Annasansāvaka, Dhūpa,
 Puḷina, and with Uttiya.
 Añjalī and Khomadāyī,
 ten indeed, in the third group.
 All together one hundred eighty five
 verses have been spoken.
 Subhūti Chapter, the Third.

⁵²⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The Fourth Recitation Portion.

Kuṇḍadhāna Chapter, the Fourth

[31. Kuṇḍadhāna⁵³¹]

With a pleased heart [and] happy mind
I went up to the Best Buddha,
the Self-Become One, Top Person,
who had spent a week secluded. (1) [1003]

Discerning the time when he'd rise,
I approached the Sage So Great [then,]
Padumuttara, carrying
a big sheaf of banana fruits. (2) [1004]

The Blessed One, World-Chief, Great Sage,
accepting that fruit [I gave him,]
brought [great] pleasure to my heart [then,]
[by] eating [it all at that time]. (3) [1005]

Having eaten, the Sambuddha,
Peerless One, Caravan-Leader,
[then] sitting down on his own seat
did speak these verses [about me]: (4) [1006]

“Let those spirits⁵³² who are living
in the forest on this mountain,
together with those from the past
and future, listen to my words. (5) [1007]

I shall relate the details of
this one who served the Buddha [well,]
like a lion, king of the beasts;
[all of] you listen to my words: (6) [1008]

This one will be a king of gods
[in the future] eleven times.
And thirty-four times he will be
a king who turns the wheel [of law]. (7) [1009]

⁵³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (8) [1010]

Having cursed some [Buddhist] monks,
 arahants who are virtuous [then],
 as the result of that bad deed
 he will receive an [ugly] name. (9) [1011]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 he'll be [Gotama's] follower
 known by the name Kuṇḍadhāna. (10) [1012]

Binding [myself] to solitude,⁵³³
 meditator, trance-lover,
 satisfying the Teacher, [now]
 I'm living without defilements. (11) [1013]

Honored by the monks' Assembly,⁵³⁴
 the top followers around him,
 Buddha⁵³⁵ sat in that⁵³⁶ Assembly
 [and] had me take the ticket⁵³⁷ [there]. (12) [1014]

Putting [my] robe on one shoulder
 [and] worshipping the World-Leader,
 in front of the Best Debater⁵³⁸
 I took the first [such] ticket [then]. (13) [1015]

Due to that act, the Blessed One,
 Who Makes the Ten-Thousand [Worlds] Quake
 sitting in the monks' Assembly
 did place me in that foremost place. (14) [1016]

My effort bearing the burden
 brought me release from attachments.
 [Now] I'm bearing my last body
 in the Buddha's dispensation.⁵³⁹ (15) [1017]

⁵³³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵³⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵³⁵i.e., the thirty-three gods.

⁵³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁵³⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵³⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1018]

Thus indeed Venerable Kuṇḍadhāna Thera spoke these verses.

The Legend of Venerable Kuṇḍadhāna Thera is finished.

[32. Sāgata]

Back then I was a brahmin man
known by the name of Sobhita.
Being honored by my students,
I went out to the ashram [then]. (1) [1019]

Honored by the monks' Assembly,
[right] at that time the Blessed One,
setting out from the ashram's door,
stood [there], the Ultimate Person. (2) [1020]

I [then] saw him, the Sambuddha,
Tame One with a Tamed Retinue.
Bringing pleasure to [my] own heart
I praised the World-Leader kindly: (3) [1021]

“Whatever trees that there might be
they all grow up in the [firm] earth.
So too, smart beings [all] grow up
in the Victor's dispensation. (4) [1022]

The Caravan-Leader, O Wise One,
you do remove⁵⁴⁰ many people
from the wrong road, lifting them up
by declaring the road [to them]. (5) [1023]

Tame One surrounded by the tamed,
Meditator, by trance-lovers,
by those bent on exertion [and]
by peaceful ones, by neutral ones, (6) [1024]

adorned by⁵⁴¹ [all] your followers
with their virtues, you are splendid.

⁵⁴⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁴¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Your light spreads over⁵⁴² [everything]
like the sun [when it] is rising.”⁵⁴³ (7) [1025]

Seeing the pleasure in my heart
the Great Sage Padumuttara,
standing in the monks’ Assembly,
the Teacher spoke these verses [then]: (8) [1026]

“I’ll relate details of this brahmin
who has caused joy to be produced.
For a hundred thousand aeons
he’ll delight in the world of gods. (9) [1027]

Falling from Tusitā heaven
incited by [his] wholesome roots
he will renounce in the Blessed
One, Gotama’s dispensation. (10) [1028]

Due to that karma done very well⁵⁴⁴
he will attain arahantship.
He’ll be the Teacher’s follower
known by the name of Sāgata. (11) [1029]

After renouncing he’ll avoid
bad⁵⁴⁵ karma done with the body [then].
Avoiding bad karma with words
he’ll purify his livelihood.” (12) [1030]

I am [now] living in that way,
skilled in the elements of power.
Knowing well all the defilements,
without defilements I [now] live. (13) [1031]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [1032]

This indeed Venerable Sāgata Thera spoke these verses.

The legend of Sāgata Thera is finished.

⁵⁴²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁴³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁴⁴i.e., the thirty-three gods.

⁵⁴⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[33. Mahā-Kaccāna⁵⁴⁶]

Covering it over with gold,
I had a lion-throne fashioned
[at] the shrine known as “Paduma”
of the Lord Padumuttara. (1) [1033]

Taking an umbrella of gems
and a fan made out of ox-tail,
I placed them [there] for that Buddha,
the World’s Kinsman, the Neutral One. (2) [1034]

Throughout the earth the lesser gods
all gathered together [there] then.
“He’ll relate the karmic results
of umbrellas and seats⁵⁴⁷ of gems. (3) [1035]

We will listen to all [that’s said]
when the Teacher is speaking [thus].
We will produce great happiness
in the Buddha’s dispensation.⁵⁴⁸ (4) [1036]

Sitting down on the throne of gold,
the Self-Become One, Top Person,
encompassed by the Assembly⁵⁴⁹
[then] spoke these verses [about me]: (5) [1037]

“I shall relate details of him
who has given this throne [to me],
made of gold and [also of] gems;
[all of] you listen to my words: (6) [1038]

For thirty aeons, king of gods,
he will exercise divine rule.
A hundred leagues surrounding [him]
he will conquer with [his bright] light. (7) [1039]

Having come to the human world
he will be a wheel-turning king.
His name will be Pabhassara⁵⁵⁰
[and he will possess] great power. (8) [1040]

⁵⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁵⁰i.e., the thirty-three gods.

Like the risen hundred-rayed [sun],
whether it is day or it's night,
that Kṣatriyan will shine forth [there]
eight cubits all around [himself]. (9) [1041]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [1042]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
he'll be [born as] Brahma's kinsman;
his name [will then be] Kaccāna. (11) [1043]

After he renounces [the world,]
he'll be an arahant, undefiled.
Gotama, the Lamp of the World
will place him in a foremost place. (12) [1044]

He'll explicate in great detail
the problems that are posed in brief.
Explicating [thus] that problem
he will fulfill [all their] desires." (13) [1045]

Being born in a wealthy clan,
a brahmin master of mantras,
giving up [my] wealth and grain I
[then] went forth into homelessness. (14) [1046]

I explicate in great detail
[the problems] posed only in brief.
Fulfilling all of their desires
I satisfy the Best Biped. (15) [1047]

Satisfied by me, the Hero,
the Self-Become One, Top Person,
seated in the monks' Assembly
did place me in that foremost place. (16) [1048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [1049]

Thus indeed Venerable Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finished.

[34. Kāludāyi⁵⁵¹]

Picking a flowering lotus,
and water lily and jasmine,
and taking some rice cooked in milk,
I gave it to the Teacher [then],
to Buddha Padumuttara
the World's Best One, the Neutral One,
who had gone out upon the road,
wandering on journeys back then. (1-2) [1050-1051]

[At that time] the Great Hero ate
that milk-rice [that's so] good to eat,
and taking up that [lotus] flower
he gave it to the people [there]. (3) [1052]

“This superb lotus is pretty,
pleasant [and much] loved⁵⁵² in the world.
He who gave this flower to me
has done a [most] difficult deed. (4) [1053]

I shall relate details of him
who offered this flower [to me]
and gave me this rice cooked in milk;
[all of] you listen to my words: (5) [1054]

For ten and also eight more times
he will exercise divine rule.
As the result of his karma,⁵⁵³
[in the future] there will be borne
a canopy built in the sky
of lily and of lotuses,
which in addition will contain
[the white flowers known as] jasmine. (6-7) [1055-1056]

Five and twenty times he will be
a king who turns the wheel [of law].
He will reside upon the earth
[and] have five hundred earthly reigns. (8) [1057]

In one hundred thousand aeons,
arising in Okkāka's clan,

⁵⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

the one whose name is Gotama
will be the Teacher in the world. (9) [1058]

Delighted by his own karma,
incited by [his] wholesome roots,
he will be [the Buddha's] kinsman,
conveying joy to the Śākyaans. (10) [1059]

And he, having renounced the world,
incited by [his] wholesome roots,
knowing well all the defilements,
will reach nirvana, undefiled. (11) [1060]

[Then] Gotama, the World's Kinsman,
will place [him] in a foremost place
of achieving analysis,
[and] of doing what should be done. (12) [1061]

Being one bent on exertion,
calmed,⁵⁵⁴ devoid of grounds for rebirth,⁵⁵⁵
he'll be the Teacher's follower;
his name [will be] Udāyi [then]." (13) [1062]

[Now] my heart is liberated;
ill-will has fallen from the mind.⁵⁵⁶
Knowing well all the defilements,
without defilements I [now] live. (14) [1063]

An ardent striver, intelligent,
I satisfied the Sambuddha.
And the Sambuddha, with delight,
did place me in that foremost place. (15) [1064]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1065]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

⁵⁵⁴reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"

⁵⁵⁵i.e., the thirty-three gods.

⁵⁵⁶reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

[35. Mogharāja]

The Blessed One Atthadassi
 the Self-Become One, Unconquered,
 encompassed by the monks' Assembly
 entered the chariot-road [then]. (1) [1066]

With my students [all] around me
 I [then] departed from the house.
 Having gone out I [then] saw there
 [the Sambuddha], the World-Leader. (2) [1067]

[Then] saluting the Sambuddha,
 hands pressed together on my head,
 bringing pleasure to [my] own heart,
 I praised the World-Leader kindly: (3) [1068]

To what extent beings have form,
 are formless or are unconscious,
 all of them are included in
 the [great] knowledge that you possess.⁵⁵⁷ (4) [1069]

If one encloses water with
 a net that is good for fishing,
 all the creatures in the water
 would [then] be caught inside the net. (5) [1070]

And whoever has intentions
 one with form or a formless one,
 are all of them included in
 the [great] knowledge that you possess. (6) [1071]

You're lifting up this world which is
 confused by the darkness-maker.⁵⁵⁸
 Having listened to your Teaching
 they [all then] cross the flood of doubt. (7) [1072]

This world's enmeshed in ignorance,
 covered by the darkness-maker.
 In your knowledge they shine brightly
 driving out the darkness-maker. (8) [1073]

That eye of yours, for everyone,
 is what removes the great darkness.

⁵⁵⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵⁵⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Having listened to your Teaching
many folks achieve nirvana.” (9) [1074]

Having filled up a container
[with] a bit of pure [bee’s] honey,
picking it up with both [my] hands,
I held it out to the Great Sage. (10) [1075]

The Great Hero, the Sage So Great,
accepted it, with [some] boiled rice.⁵⁵⁹
Eating it, the Omniscient One
then rose up into the sky⁵⁶⁰ [there]. (11) [1076]

Teacher Atthadassi, Man-Bull,
standing up in the atmosphere,
bringing pleasure to my [own] heart,
[then] spoke these verses [about me]: (12) [1077]

“This one by whom knowledge is praised
and the Best Buddha is lauded,
due to the pleasure in [his] heart,
will not go to a bad rebirth. (13) [1078]

He will exercise divine rule
[fully] fourteen [different] times [then].
He will reside upon the earth
with eight hundred earthly⁵⁶¹ reigns [there]. (14) [1079]

And five hundred times he will be
a king who turns the wheel [of law].
He will exercise on the earth
uncountable regional reigns. (15) [1080]

A learned man who knows mantras,
he will master the three Vedas.
And [then] he will renounce the world
in Gotama Buddha’s teaching.⁵⁶² (16) [1081]

Through [his] knowledge he’ll discover
facts which are [so] deep and subtle.
He’ll be the Teacher’s follower
[whose] name [will be] Mogharāja, (17) [1082]

⁵⁵⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁶⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁶¹i.e., the thirty-three gods.

⁵⁶²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

endowed with the three knowledges,⁵⁶³
 undefiled, a duty-doer.
 Gotama the Top Charioteer
 will place him in that foremost place.” (18) [1083]

Abandoning [my] human work,
 severing the bonds of being,
 knowing well all the defilements,
 without defilements I [now] live. (19) [1084]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (20) [1085]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

[36. Adhimutta]

When the World-Chief Atthadassi,
 the Ultimate Man, passed away,⁵⁶⁴
 with a mind that was very clear
 I summoned the monks’ Assembly. (1) [1086]

Inviting the Assembly-gem
 which was upright and well-settled,
 [and] having built a pavilion,⁵⁶⁵
 I fed sugar cane to those monks.⁵⁶⁶ (2) [1087]

In whichever womb I’m reborn,
 [whether] it’s human or divine,
 I surpass all [other] creatures;
 that is the fruit of good karma. (3) [1088]

In the eighteen hundred aeons
 since I gave [him] that gift back then,
 I’ve come to know no bad rebirth:
 that’s the fruit of sugar-cane gifts. (4) [1089]

⁵⁶³this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1090]

Thus indeed Venerable Adhimutta Thera spoke these verses.

The legend of Adhimutta Thera is finished.

[37. Lasuṇadāyaka⁵⁶⁷]

I was an ascetic back then
not far from the Himalayas.
I sustained myself on garlic;
garlic was [then] my [only] food. (1) [1091]

After filling [some] *khāriyas*⁵⁶⁸
I went to a monastery.
I gave the Assembly garlic,
happy, [and] with a happy heart. (2) [1092]

Giving the Assembly garlic,
intent on the dispensation
of Vipassi, the Top Person,
I [then] delighted in heaven. (3) [1093]

In the ninety-one aeons since
I gave [them] that garlic back then,
I've come to know no bad rebirth:
that's the fruit of cloves of garlic. (4) [1094]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1095]

Thus indeed Venerable Lasuṇadāyaka Thera spoke these verses.

The legend of Lasuṇadāyaka Thera is finished.

⁵⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[38. Āyāgadāyaka⁵⁶⁹]

When the World's Protector had died,
Sikhi [Buddha], Best Debater,
I worshipped his superb stupa,
happy, [and] with a happy heart. (1) [1096]

Having spoken with the workmen
I provided the capital,⁵⁷⁰
I constructed an eating hall,
happy, [and] with a happy heart. (2) [1097]

[After that] I lived among gods
for eight aeons without a break.
In the remaining aeons I
transmigrated in a mixture.⁵⁷¹ (3) [1098]

Poisons don't enter my body,
enemies are not hurting me,
I do not sink down in water:
that's the fruit of an eating hall. (4) [1099]

A massive cloud rains [heavy] rain
whenever I [may] wish [for it].
Even gods⁵⁷² visit my dwelling;
that is the fruit of good karma. (5) [1100]

Thirty times as wheel-turning kings,
possessors of the seven gems;
no one at all despises me:
that is the fruit of good karma. (6) [1101]

In the thirty-one aeons since
I had that hall for eating made,
I've come to know no bad rebirth:
that's the fruit of an eating hall. (7) [1102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1103]

⁵⁶⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁷¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵⁷²reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Thus indeed Venerable Āyāgadāyaka Thera spoke these verses.

The legend of Āyāgadāyaka Thera is finished.

[39. Dhammacakkika⁵⁷³]

On the front of the lion-throne
of Siddhattha, the Blessed One,
a *Dhamma*-wheel⁵⁷⁴ was placed by me,
well-fashioned, [and] praised by the wise.⁵⁷⁵ (1) [1104]

I shine, a charming gold color,⁵⁷⁶
have vehicles, army and mounts.
Many people attached [to me]
are waiting on me, constantly. (2) [1105]

I am always attended by
sixty thousand instruments,⁵⁷⁷
beautified by [my] retinue:
that is the fruit of good karma. (3) [1106]

In the ninety-four aeons since
I established that [*Dhamma*-]wheel
I've come to know no bad rebirth:
that's the fruit of a *Dhamma*-wheel. (4) [1107]

Eleven aeons after that
there were eight lords over countries;
[all] were named Sahassarāja,⁵⁷⁸
wheel-turning kings with great power. (5) [1108]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1109]

Thus indeed Venerable Dhammacakkika Thera spoke these verses.

The legend of Dhammacakkika Thera is finished.

⁵⁷³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁷⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁷⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁷⁷i.e., the thirty-three gods.

⁵⁷⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[40. Kapparukkiya⁵⁷⁹]

Affixing⁵⁸⁰ decorated cloth
 on the front of the best stupa
 of Siddhattha, the Blessed One,
 I set up a wishing-tree [there].⁵⁸¹ (1) [1110]

In whichever womb I'm reborn
 [whether] it's human or divine,
 a wishing-tree's [established there,]⁵⁸²
 making my doorway beautiful. (2) [1111]

I, along with my retinue,
 and whoever's attached to me
 getting cloth from that [wishing-tree]
 we clothe ourselves all the time. (3) [1112]

In the ninety-four aeons since
 I set up that [wishing-]tree then,
 I've come to know no bad rebirth:
 that's the fruit of a wishing-tree. (4) [1113]

In the seventh aeon ago
 eight kṣatriyans named Sucela⁵⁸³
 were wheel-turners who had great strength,
 possessors of the seven gems. (5) [1114]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1115]

Thus indeed Venerable Kapparukkiya Thera spoke these verses.

The legend of Kapparukkiya Thera is finished.

The Summary:

Kuṇḍa, Sāgata, Kaccāna
 Udāyi, Rājasavhaya,
 Adhimutta, Lasuṇada,
 Āyāgī, Dhammacakkhika.

⁵⁷⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁸¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁸²reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁸³i.e., the thirty-three gods.

Kapparukkhi is the tenth;
verses one hundred twelve.

Kuṇḍadhāna Chapter, the Fourth.

Upāli Chapter, the Fifth

[41. Upāli (2)⁵⁸⁴]

The World's Great Lord, surrounded by
a thousand [arahants] undefiled,
being one bound to solitude
went off into seclusion [then]. (1) [1116]

I was dressed in deer-leather [clothes],
carrying⁵⁸⁵ a triple rod⁵⁸⁶ [there].
[Then] I saw the Chief of the World
encompassed by the Assembly.⁵⁸⁷ (2) [1117]

Placing deer-hide on one shoulder,
hands pressed together on my head,
having worshipped the Sambuddha,
I praised the World-Leader kindly: (3) [1118]

“Just as all birds, crows and so on,
hatched from eggs or [born out of] sweat,
born in wombs or viviparous,
always travel⁵⁸⁸ across the sky; (4) [1119]

Whatever creatures may exist,
those with and without consciousness,⁵⁸⁹
are all of them included in
the [great] knowledge that you possess. (5) [1120]

Whatever mountain scents there are
in the supreme Himalaya

⁵⁸⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁸⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁸⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁸⁸i.e., the thirty-three gods.

⁵⁸⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

they all can't match even a bit
[the scent] of your morality.⁵⁹⁰ (6) [1121]

This world together with its gods
is grasped by the darkness-makers.⁵⁹¹
When your knowledge is shining forth
the darkness-makers are destroyed. (7) [1122]

Just as creatures are in the dark
when the sun has set [for the day],
this world's enshrouded in darkness
when a Buddha has not appeared. (8) [1123]

Just as the sun when it rises
drives away darkness every day,
so too do you, O Best Buddha,
destroy the darkness every day. (9) [1124]

You are one bent on exertion,
Buddha in the world with [its] gods.
Through their delight in your karma
you satisfy many people." (10) [1125]

[Then] giving thanks for all of that,
the Great Sage Padumuttara,
the Hero,⁵⁹² flew into the sky
just like a swan-king in the air. (11) [1126]

Having flown off, the Sambuddha,
the Great Sage Padumuttara,
the Teacher, standing in the sky,
spoke these verses [about me then]: (12) [1127]

"I shall relate details of him
who has made this praise of knowledge,
combined⁵⁹³ with [good] analogies;
[all of] you listen to my words: (13) [1128]

Eighteen [different] times he will be
the king over [all of] the gods.
He will reside upon the earth
[and] have three hundred earthly reigns. (14) [1129]

⁵⁹⁰this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁹²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁹³this appears only in BJTS, and appears before rather than after the chapter summary.

[Full] five hundred times he will reign,
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (15) [1130]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [1131]

Having fallen from Tusitā,
incited by [his] wholesome roots,
a low ascetic with dreadlocks,
he will be known as Upāli. (17) [1132]

And afterwards, having gone forth,
driving away⁵⁹⁴ [every] evil,
knowing well all the defilements,
he'll reach nirvana, undefiled. (18) [1133]

And the Śākya's Son, Greatly Famed,
the Buddha known as Gotama,
pleased by his *Vinaya* knowledge
will place him in that foremost place."⁵⁹⁵ (19) [1134]

I, after going forth with faith,
did [my duty], am undefiled.
Knowing well all the defilements,
without defilements I [now] live. (20) [1135]

The Blessed One did pity me;
I am skilled in the *Vinaya*.
Delighted by my own karma
I'm living without defilements. (21) [1136]

Self-controlled in monastic rules⁵⁹⁶
and in the five organs of sense,
I carry all the *Vinaya*
entirely, that gemstone-mine. (22) [1137]

And then, discerning my virtue,
the Teacher, the Best in the World,⁵⁹⁷

⁵⁹⁴this colophonic verse appears in BJTS only; PTS omits it

⁵⁹⁵this appears only in BJTS; PTS omits it

⁵⁹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁹⁷*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

seated in the monks' Assembly,
did place me in that foremost place. (23) [1138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1139]

Thus indeed Venerable Upāli Thera spoke these verses.

The legend of Upāli Thera is finished.

[42. Koliyavessa]

I had a walkway constructed
for the Sage, Anomadassi,
the World's Best One, the Neutral One
by having it smeared with plaster. (1) [1140]

[Then] I spread upon that walkway
flowers of various colors.
Making an awning in the sky
I fed the Buddha, Supreme One. (2) [1141]

Having pressed my hands together,
worshipping the One With Good Vows,
at that time I dedicated
a long hall to the Blessed One. (3) [1142]

Discerning what I was thinking,
the Teacher, Best One in the World,
the Blessed One, the Eyeful One
accepted [it,] pitying [me]. (4) [1143]

Accepting it, the Sambuddha,
Best Recipient in the World⁵⁹⁸
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1144]

"I shall relate details of him,
who [now] with [such] a happy heart
donated this long hall to me;
[all of] you listen to my words: (6) [1145]

⁵⁹⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

When it is the time of death for
 this one endowed with good⁵⁹⁹ karma,
 a chariot will then appear,
 a thousand horses yoked [to it]. (7) [1146]

By that conveyance [then] this man
 will go up to the world of gods.
 The gods are going to [all] rejoice
 when that wholesome birth occurs [there]. (8) [1147]

He'll inhabit a mansion [there],
 the best mansion, very costly,
 smeared with clay [that's full of] gemstones
 [and] supplied with fine gabled cells. (9) [1148]

He will [then] delight in heaven
 for [full] thirty thousand aeons.
 He will be the king of the gods
 for [those] thirty thousand aeons. (10) [1149]

Seventy seven times he'll be
 a king who turns the wheel [of law].
 They all will have a single name,
 "Yasodhara," and be the same. (11) [1150]

Experiencing the two-fold bliss,
 heaping up⁶⁰⁰ a heap of merit,
 he will be a wheel-turning king
 in the twenty-eighth aeon [hence]. (12) [1151]

And [he'll have] a superb mansion,
 constructed by Vissakamma.⁶⁰¹
 Even when alone he'll hear the
 ten sounds, living in that city. (13) [1152]

Uncountable aeons later
 he'll be the king of a country,
 king of the earth with great power;
 his name will [then] be Okkāka. (14) [1153]

And she⁶⁰² who is most excellent
 of [his] sixteen thousand women

⁵⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁰⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁰¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁰²i.e., the thirty-three gods.

will give birth to nine sons [of his,
Kṣatriyan [princes] of good birth. (15) [1154]

That Kṣatriyan woman will die
after [her] nine sons have been born.
Then he will take as [his] chief queen
a young and beloved maiden. (16) [1155]

Satisfying [King] Okkāka,
that maiden will receive a boon.
As the boon that she receives she'll
have the [nine] sons go forth [from there]. (17) [1156]

After going forth they all will
go into the Himalayas.⁶⁰³
Scared of dividing the clan they
will all cohabit with sisters. (18) [1157]

And one [among] those girls will be
afflicted⁶⁰⁴ with [bad] diseases.
Saying, 'don't ruin our family,'
the Kṣatriyans will bury [her]. (19) [1158]

A king,⁶⁰⁵ having carried [her] off
will [afterwards] live [well] with her.
And from that time there'll be the group,
"arising in Okkāka's clan". (20) [1159]

The progeny of them will be
those known as "Koḷiya" at birth.
There they will magically produce
vast quantities of human food. (21) [1160]

Having fallen from that body
[this one] will go up to heaven.
There he'll gain a superb mansion
which is delightful to the mind. (22) [1161]

Having fallen down from heaven,
incited by [his] wholesome roots,
having gone to a human state
he will be known as Soṇa [then]. (23) [1162]

Resolved, with strenuous effort⁶⁰⁶

⁶⁰³ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁰⁴ this is the BJTS reading for PTS *bhikkhunī Selā*

⁶⁰⁵ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁰⁶ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary,

in the Teacher's dispensation,
knowing well all the defilements,
he'll reach nirvana, undefiled. (24) [1163]

The Blessed One, Boundless Vision,
Gotama the Bull of the Śākya,
Privileged Knower,⁶⁰⁷ the Great Hero,
will place [him]⁶⁰⁸ in a foremost place." (25) [1164]

[hiatus?]⁶⁰⁹

Tamed in the ultimate taming,
my heart is [now] well-directed,
[and] my burden has been laid down:
I've reached nirvana, undefiled. (26) [1165]

Shiny-Bodied,⁶¹⁰ Great Elephant,
Unfrightened like a lion[-king],
seated in the monks' Assembly,
[he] placed me in the foremost place. (27) [1166]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [1167]

Thus indeed Venerable Soṇa Koḷiyavessa Thera spoke these verses.

The legend of Koḷiyavessa Thera is finished.

[43. Bhaddiya-Kaḷigodhāya-Putta]

Sambuddha Padumuttara
the Loving-Hearted One, Great Sage,
the Chief Leader of Every World,⁶¹¹
approaches all the people [there]. (1) [1168]

In that unsurpassed merit-field
all were giving the Teacher [gifts],

appears in BJTS but not in PTS.

⁶⁰⁷this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁰⁸this colophonical verse appears in BJTS only; PTS omits it

⁶⁰⁹this appears only in BJTS; PTS omits it

⁶¹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶¹¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

clothing [or] a place to reside,⁶¹²
[or] requisites [like] food and drink. (2) [1169]

“I too shall give an almsgiving
to the God of Gods, Neutral One,⁶¹³
inviting [him], the Best Buddha
and the unrivaled Assembly. (3) [1170]

Incited by me, [others] too
did [then] invite the Thus-Gone-One
and the entire monks’ Assembly,
the unsurpassed field of merit. (4) [1171]

I set out an expensive seat
appropriate for the Buddha;
a couch [worth] one hundred thousand,
made of gold, with a woolen rug,
a mattress, ornate woolen sheets,
and with *khoma* and cotton [cloths]. (5) [1172]

Padumuttara, World-Knower,
the God of Gods, the Bull of Men,
encompassed by the Assembly,⁶¹⁴
did come up to my doorway [then]. (6) [1173]

Going out to meet the Buddha,⁶¹⁵
the World’s Protector, Renowned One,
with a pleased heart [and] happy mind
I spent time [with him] in my house. (7) [1174]

With a pleased heart [and] happy mind
I fed [all of them] with milk-rice:⁶¹⁶
the Buddha, Leader of the World,
and a hundred thousand monks [there]. (8) [1175]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks’ Assembly,
spoke these verses [about me then]: (9) [1176]

“I shall relate details of him
by whom this seat has been given,

⁶¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶¹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶¹⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶¹⁵i.e., the thirty-three gods.

⁶¹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

made of gold, with a woolen rug;
[all of] you listen to my words: (10) [1177]

He will exercise divine rule
[full] seventy-four [different] times.
Anointed by celestial nymphs,
he will magically produce wealth. (11) [1178]

He will reside upon the earth
for a thousand regional reigns,
[and] fifty-one times he will be
a king who turns the wheel [of law]. (12) [1179]

In all the wombs in which he's born
he'll be in an exalted clan.
And he, after he has gone forth,
incited by [his] wholesome roots,
will be the Teacher's follower;
his name will [then] be Bhaddiya." (13) [[1180]

Binding [myself] to solitude,
I make a remote bed my home,
and all the fruits have been attained;
defilements⁶¹⁷ are now rooted out. (14) [1181]

Knowing everything about me,
the Omniscient One, World-Leader,
seated in the monks' Assembly
did place me in that foremost place. (15) [1182]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1183]

Thus indeed Venerable Bhaddiya Kaḷigodhāyaputta Thera spoke these verses.

The Legend of Bhaddiya Kaḷigodhāyaputta Thera is finished.

[44. Sannidhāpaka⁶¹⁸]

Building a hut in the forest,
I dwelt upon a mountain [then],

⁶¹⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁶¹⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

I was happy to get, or not,
in glory as in dishonor.⁶¹⁹ (1) [1184]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a hundred thousand masters⁶²⁰
came into my presence [back then]. (2) [1185]

Laying out a mat made of grass
for the one named for the lotus,
the Great Hero, who had arrived,
[and] I gave [it] to [him,] the Teacher. (3) [1186]

Happy, and with a happy heart,
with a mind that was very clear,
I provided [both] food⁶²¹ and drink
to him, the Upright [Sambuddha]. (4) [1187]

In the hundred thousand aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of castor oil fruit.⁶²² (5) [1188]

In the forty-first aeon hence
I was known as Arindama,⁶²³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [1189]⁶²⁴

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1190]

Thus indeed Venerable Sannidhāpaka⁶²⁵ Thera spoke these verses.

The legend of Sannidhāpaka⁶²⁶ Thera is finished.

⁶¹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶²⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶²¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶²²i.e., the thirty-three gods.

⁶²³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶²⁴this is the BJTS reading for PTS *bhikkhunī Selā*

⁶²⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶²⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[45. Pañcahatthiya⁶²⁷]

The Sambuddha named Sumedha
was traveling through the bazaar
with downcast eyes,⁶²⁸ [speaking] few words,
mindful, with his sense[-doors] guarded. (1) [1191]

Then they brought⁶²⁹ [me] — for my top-crest⁶³⁰ —
five handfuls of water lilies.
I did Buddha-*pūjā* with them
[feeling well-] pleased by [my] own hands. (2) [1192]

[Then] those flowers [that I had] placed
became the Teacher's canopy.
They flocked to⁶³¹ the Great Elephant
like students to a [good] teacher. (3) [1193]

In the thirty thousand aeons
since I offered [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1194]

One hundred twenty aeons hence
there were five [different] kṣatriyans.
[All of them] were named Hatthiya,⁶³²
wheel-turning kings with great power. (5) [1195]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1196]

Thus indeed Venerable Pañcahatthiya Thera spoke these verses.

The legend of Pañcahatthiya Thera is finished.

⁶²⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶²⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶³⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶³¹i.e., the thirty-three gods.

⁶³²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[46. Padumacchadaniya⁶³³]

When Vipassi, the Chief Person,
the World-Lord had reached nirvana,
taking a pink lotus in bloom
I placed it on [the Buddha's] pyre. (1) [1197]

And when [it] was placed on the pyre,
[that lotus] rose⁶³⁴ into the sky.
Making an awning in the sky
I held [it there]⁶³⁵ over the pyre. (2) [1198]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1199]

Forty-seven aeons ago
[I was] named Padumissara,⁶³⁶
victorious on [all] four sides,
a wheel-turner with great power. (4) [1200]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1201]

Thus indeed, Venerable Padumucchadaniya Thera spoke these verses.

The legend of Padumucchadaniya Thera is finished.

[47. Sayanadāyaka⁶³⁷]

I gave an excellent bedstead
covered with [all of the] bedclothes⁶³⁸
to Siddhattha, the Blessed One,
Loving-Hearted, the Neutral One. (1) [1202]

⁶³³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶³⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶³⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶³⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶³⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[Then] the Blessed One accepted
[that] appropriate bed-and-chair.
[And] having risen from that seat
the Victor flew up in the air. (2) [1203]

In the ninety-four aeons since
I gave [him] that bed [way back then,]
I've come to know no bad rebirth;
that is the fruit of a bedstead. (3) [1204]

The one called Varuṇa Deva,⁶³⁹
possessor of the seven gems,
was a wheel-turner with great strength
in the fifty-first aeon [hence]. (4) [1205]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1206]

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[48. Cankamadāyaka⁶⁴⁰]

Having heaped up [the ground] with bricks,
I had a walkway constructed
for Atthadassi, the [Great] Sage,
the World's Best One, the Neutral One. (1) [1207]

That walkway was very well made
with the five gemstones piled up [high].
It was a hundred hands in length
[and] pleasant for meditation. (2) [1208]

The Blessed One accepted [it] —
Atthadassi, the Best of Men —
[and] with his hand sifting [some] sand,
he uttered these verses [aloud]: (3) [1209]

“Because of this gift of [some] sand
and of this walkway, so well made,

⁶³⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁴⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

[this one] is going to enjoy sand
and will possess the seven gems. (4) [1210]

For three aeons among the gods
he will exercise divine rule.
Surrounded by celestial nymphs
he will enjoy [great] happiness. (5) [1211]

Having come to the human realm
he'll be the king of a country,
and three times as a wheel-turner
he will reside on the [great] earth." (6) [1212]

In the eighteen hundred aeons
since I did that [good] karma [then,]
I've come to know no bad rebirth:
that is the fruit of a walkway. (7) [1213]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1214]

Thus indeed Venerable Cankamadāyaka Thera spoke these verses.

The legend of Cankamadāyaka Thera is finished.

[49. Subhadda]

Padumuttara, World-Knower,
Sacrificial Recipient,
Great Famed One, lifting up people
did make them achieve nirvana. (1) [1215]

And as the Buddha passed away⁶⁴¹
the ten thousand worlds were quaking.
A huge group of people and gods
assembled together [there] then. (2) [1216]

Happy, [and] with a happy heart
I anointed the Best of Men
with a covering⁶⁴² that was full

⁶⁴¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁴²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

of incense⁶⁴³ and jasmine flowers. (3) [1217]

The Teacher, Peerless in the World,
discerning what I was thinking,
the Clever One, the Sambuddha
uttered these verses [about me]: (4) [1218]

“I shall relate details of him
who in [these], my final moments,
covered me with scents and flowers;
[all of] you listen to my words: (5) [1219]

Fallen from here this person will
go to the Tusitā heaven.
Exercising divine rule there
he will [then] go to Nimmāna.⁶⁴⁴ (6) [1220]

[There] in that very same way he
having given superb flowers,
delighting in his own karma
will [then] enjoy much happiness. (7) [1221]

Fallen again this man will be
born in a Tusitā body.
Falling from that body [as well]
he will go to a human state. (8) [1222]

The Śākya’s Son, Great Elephant,
Leader in the world with [its] gods
Eyeful One, awakening, will
make many achieve nirvana. (9) [1223]

Going forth as [a non-Buddhist,]
incited by [his] wholesome roots,
approaching the Sambuddha he
will ask [good] questions at that time. (10) [1224]

Once he’s spoken, the Sambuddha,
the Omniscient One, World-Leader,
discerning his former karma
will reveal the [Four Noble] Truths.⁶⁴⁵ (11) [1225]

This one, wise and energetic,
happy, [and] with a tranquil mind,

⁶⁴³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁴⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁴⁵i.e., the thirty-three gods.

after worshipping the Teacher
will ask to go forth [a Buddhist]. (12) [1226]

The One Skilled in the Top Teaching,
he, the Buddha, will [then] ordain
[this one] gladdened by own-karma,
after seeing his [well]-pleased mind. (13) [1227]

This man, after [all his] striving
in the Buddha's⁶⁴⁶ dispensation,
knowing well all the defilements
will reach nirvana, undefiled." (14) [1228]

The Fifth Recitation Portion.
In keeping with [my] past karma,
being calm and well-attentive,
the Buddha's legitimate son,
I am well-made, born from *Dhamma*. (15) [1229]

Approaching the King of Teaching⁶⁴⁷
I asked the ultimate question.
In addressing my question he
unloosed the stream of the Teaching. (16) [1230]

Understanding his Teaching, I
lived fond of the dispensation.
Knowing well all the defilements,
without defilements I [now] live. (17) [1231]

One hundred thousand aeons hence
the [Buddha] named for a lotus,
achieved nirvana, beyond grasp,
like a lamp deprived of [its] oil. (18) [1232]⁶⁴⁸

There was a stupa, made of gems,
[rising up] seven leagues [in height],
all-auspicious and delightful;
there I performed a *flag-pūjā*. (19) [1233]

Tissa, the foremost follower
of the Sambuddha, Kassapa,
was my [own] legitimate son,
an heir to [that] Victor's teaching. (20) [1234]

Because of his immature mind,

⁶⁴⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴⁷this is the BJTS reading for PTS *bhikkhunī Selā*

⁶⁴⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

I [once] spoke inauspicious words.
 As the result of that [bad] deed
 I [only] saw the Victor's death.⁶⁴⁹ (21) [1235]

In a garden in a *sal* grove
 the [Great] Sage, [then] on his death bed,
 the Friend, Compassionate, Victor,
 the Great Hero, ordained me [there].⁶⁵⁰ (22) [1236]

Today, right now I have gone forth;
 today's [my] ordination too.⁶⁵¹
 [And] today's the final passing⁶⁵²
 in front of the Best of Bipeds. (23) [1237]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (24) [1238]

Thus indeed Venerable Subhadda Thera spoke these verses.

The legend of Subhadda Thera is finished.

[50. Cunda]

Having had a festoon work⁶⁵³ made
 for the World's Best, the Neutral One,
 the Blessed One [named] Siddhattha,
 I covered it with jasmine flowers. (1) [1239]

After [I] finished [placing] flowers,
 I [then] gave it to the Buddha.
 Picking up the remaining flowers,
 I offered [them] to the Buddha. (2) [1240]

Happy, with pleasure in [my] heart
 I gave that floral festoon work
 to the Buddha, World's Chief Leader,
 like a festoon work [made] of gold. (3) [1241]

⁶⁴⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁵⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁵¹this colophonic verse appears in BJTS only; PTS omits it

⁶⁵²this appears only in BJTS; PTS omits it

⁶⁵³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

The Sambuddha, With Doubt Dispelled,
 Honored by Those Who've Crossed the Flood,⁶⁵⁴
 seated in the monks' Assembly,
 spoke these verses [about me then]: (4) [1242]

"I'll relate details of him who
 gave me a floral festoon work
 permeated with divine scents;
 [all of] you listen to my words: (5) [1243]

When he's fallen from here, this man
 will go on to the world of gods,
 a god-assembly around [him],
 scattered with jasmine flowers [there]. (6) [1244]

His residence, jutting up tall,
 will be made of gold and gemstones.
 That divine mansion will blaze forth,
 illumined by [his] good karma.⁶⁵⁵ (7) [1245]

He will exercise divine rule
 seventy-four [different] times.
 Waited on by celestial nymphs,
 he will enjoy great happiness. (8) [1246]

He will reside upon the earth
 [and] have three hundred earthly reigns.
 Five hundred times he's going to be
 a king who turns the wheel [of law]. (9) [1247]

He will be a human monarch
 known by the name of Dujjaya.⁶⁵⁶
 He'll experience that merit
 without knowing his own karma. (10) [1248]

Not going⁶⁵⁷ to a place of grief
 he will go to a human state.
 [There will] be heaps of gold [for him],
 very much, [counted in] billions. (11) [1249]

He will be reborn in the world;
 he will [then] be a brahmin man,

⁶⁵⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁵⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁵⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁵⁷i.e., the thirty-three gods.

beloved own son of Sārī,
[and] the wise son of Vaṅgata. (12) [1250]

Then he'll go forth in the Shiny-
Bodied⁶⁵⁸ [Buddha's] dispensation.
His name will be Cūlacunda,⁶⁵⁹
a follower of the Teacher. (13) [1251]

[Even] when he is a novice,
he will become an arahant.⁶⁶⁰
Knowing well all the defilements
he'll reach nirvana, undefiled." (14) [1252]

To attain the ultimate goal
I waited on my [own] brother,⁶⁶¹
the Great Hero who'd arisen,
and many pleasant⁶⁶² others, too. (15) [1253]

Serving my brother, when he died,
I put [his] relics in [his] bowl
[and] gave [it] to the Sambuddha,
the World's Best One, the Bull of Men. (16) [1254]

The Buddha in [this] world with gods
picked up [that bowl] with both his hands.
Paying respect to those relics,
he praised the top follower [then].⁶⁶³ (17) [1255]

My mind is now completely freed
and faith is established in me.
Knowing well all the defilements,
I am [now] living, undefiled. (18) [1256]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [1257]

Thus indeed Venerable Cunda Thera spoke these verses.

The legend of Cunda Thera is finished.

⁶⁵⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁵⁹this is the BJTS reading for PTS *bhikkhuni Selā*

⁶⁶⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁶¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁶²this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁶³this colophonic verse appears in BJTS only; PTS omits it

The Summary:

Upāli, Soṇa, Bhaddiya,
Sannidhāpaka, Hatthiya,
Chadana, Seyya-Cankamaṃ
Subhadda, the one named Cunda:
one hundred and forty verses
and another four besides [those].

The Upāli Chapter, the Fifth.

Vījanī Chapter, the Sixth

[51. Vidhūpanadāyaka⁶⁶⁴]

I dedicated a fan to
Padumuttara the Buddha,
the World's Best One, the Neutral One,
the Such-Like Lord of [all] Bipeds. (1) [1258]

Bringing pleasure to [my] own heart,
pressing both my hands together,
having worshipped the Sambuddha,
I departed facing the north. (2) [1259]

Picking up the fan [I gave him]
the Teacher, the World's Chief Leader;
standing in the monks' Assembly
[then] spoke these verses [about me]: (3) [1260]

“Because of this gift of a fan
[and] the resolve in [his own] heart,
for one hundred thousand aeons
[he] won't go to a place of grief. (4) [1261]

Resolved, with strenuous effort,
attentive to the heart's virtue,
he will attain arahantship
when he's [only] seven years [old]. (5) [1262]

In sixty thousand aeons [hence]
he will be sixteen [different] kings

⁶⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

who'll [all] be named Vijamāna,⁶⁶⁵
wheel-turning monarchs with great strength." (6) [1263]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1264]

Thus indeed Venerable Vidhūpanadāyaka Thera spoke these verses.

The legend of Vidhūpanadāyaka Thera is finished.

[52. Satarāṅsika⁶⁶⁶]

Ascending a rock outcropping,
the Ultimate Man sat down [there].
[I], a brahmin mantra-master
in the region of that mountain, (1) [1265]

having pressed my hands together
kindly praised [him], the World-Leader,
the God of Gods, the Bull of Men,
the Great Hero who had arrived: (2) [1266]

"This is the Buddha, Great Hero,
the Preacher of the Best Teaching,
like a blazing column of fire,
Honored by the monks' Assembly. (3) [1267]

Imperturbable as the sea,
hard to cross as is the ocean,
fearless as the king of the beasts,
the Eye-ful One preaches *Dhamma*." (4) [1268]

Discerning what I was thinking,
the [Buddha] named for the lotus,
standing in the monks' Assembly,
the Teacher spoke these verses [then]: (5) [1269]

"This one who's pressed hands together⁶⁶⁷
and has praised [me], the Best Buddha,

⁶⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁶⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁶⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

for thirty thousand aeons [hence]
he will exercise divine rule. (6) [1270]

In one hundred thousand aeons
the one named for Angirasa,
the Sambuddha, with Blinders Off,⁶⁶⁸
will come into existence then. (7) [1271]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Satarāṅsi
will become an arahant [then]." (8) [1272]

Being [only] seven years old,
I went forth into homelessness.
I am known as Satarāṅsi;
my light purifies [the whole world].⁶⁶⁹ (9) [1273]

On a stage or beneath a tree
meditator, trance-lover,
I am bearing my last body
in the Supreme Buddha's teaching. (10) [1274]

Sixty thousand aeons ago
there were four men known as Roma.
They were wheel-turners with great strength
possessors of the seven gems. (11) [1275]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [1276]

Thus indeed Venerable Satarāṅsiya Thera spoke these verses.

The legend of Satarāṅsika⁶⁷⁰ Thera is finished.

[53. Sayanadāyaka⁶⁷¹]

Padumuttara the Buddha
had pity on the whole world.

⁶⁶⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁶⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁷⁰i.e., the thirty-three gods.

⁶⁷¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

I donated a bed to him,
with a mind that was very clear. (1) [1277]

Because of that gift of a bed,
food would [then] just appear [to me,
[like] a seed's yield in a good field:
that's the fruit of giving that bed. (2) [1278]

I make [my] bed [up] in the sky;
I am carrying the [whole] earth;
I have lordship over creatures:
that is the fruit of a bed[-gift]. (3) [1279]

[Then] five thousand aeons [ago,
there were eight [named] Mahāvāra,⁶⁷²
thirty-four hundred aeons [hence,
there were four [kings] with great strength. (4) [1280]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1281]

Thus indeed Venerable Sayanadāyaka Thera spoke these verses.

The legend of Sayanadāyaka Thera is finished.

[54. Gandhodaka⁶⁷³]

There was a Bodhi Tree festival
for Padumuttara Buddha.
Taking a decorated pot,
I donated scented water. (1) [1282]

When that Bodhi was being bathed
a huge cloud rained down [upon it].
And there was a deafening sound⁶⁷⁴
when the lightening [bolts] burst forth [there]. (2) [1283]

Due to the force of that lightening
I passed away [right then and] there.

⁶⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁷³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Standing in the world of the gods
I uttered these verses [aloud]: (3) [1284]

“O! the Buddha! O! the Teaching!
O! our Teacher’s [great] achievement!
My dead body has fallen down
[and] I [now] delight in heaven! (4) [1285]

My residence is [very] tall,
rising up one hundred stories.
A hundred thousand virgins [now]
are around me all of the time. (5) [1286]

Disease does not exist for me;
grief [too] does not exist for me;
I do not experience pain:
that is the fruit of good karma.” (6) [1287]

Twenty eight hundred aeons thence
I⁶⁷⁵ was [named] King Saṃvasita,
a wheel-turner with great power,
possessor of the seven gems. (7) [1288]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1289]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodaka Thera is finished.

[55. Opavuyha⁶⁷⁶]

To Padumuttara Buddha
I gave a [fine] thoroughbred [horse].
Assigning it to the Buddha,⁶⁷⁷
I [then] went [back] to my own house. (1) [1290]

The Teacher’s top follower was
[the monk] whose name was Devala.⁶⁷⁸

⁶⁷⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁷⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁷⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁷⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Worthy heir to the best Teaching
he came into my presence [then]. (2) [1291]

“The Blessed One bears his own bowl;
he will not use a thoroughbred.
The Eyeful One accepted it
[because] he had discerned your thoughts.” (3) [1292]

I got the price for that wind-quick
speed vehicle [that came] from Sindh.
[Then] I gave a suitable⁶⁷⁹ [gift]
to Padumuttara Buddha. (4) [1293]

In whichever womb I’m reborn,
[whether] it’s human or divine,⁶⁸⁰
suitable, and variegated⁶⁸¹
Sindh-horses⁶⁸² [then] arise for me. (5) [1294]

The gain for them is well-received
who undergo ordination.⁶⁸³
If a Buddha’s born in the world
[then] they should serve him constantly. (6) [1295]

I was a king with great power
twenty-eight [different] times [back then],
lord of the grove of rose-apples,⁶⁸⁴
victorious on [all] four sides.⁶⁸⁵ (7) [1296]

This is the final time for me;
[my] last rebirth is proceeding.⁶⁸⁶
I’ve attained the unshaking state
beyond⁶⁸⁷ [all] conquest and defeat. (8) [1297]

Thirty-four thousand [aeons thence]
there was a king⁶⁸⁸ of great power,
a wheel-turner who had great strength,
possessor of the seven gems. (9) [1298]

⁶⁷⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁸⁰i.e., the thirty-three gods.

⁶⁸¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁸²this is the BJTS reading for PTS *bhikkhuni Selā*

⁶⁸³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁸⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁶⁸⁶this colophonic verse appears in BJTS only; PTS omits it

⁶⁸⁷this appears only in BJTS; PTS omits it

⁶⁸⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1299]

Thus indeed Venerable Opavuyha Thera spoke these verses.

The legend of Opavuyha Thera is finished.

[56. Saparivārāsana⁶⁸⁹]

I gave alms-food which was begged for
to Padumuttara Buddha.
Going to the place where he ate,
[I] scattered jasmine flowers [there]. (1) [1300]

Seated on that seat, the Buddha,
the Top Leader of the [Whole] World,
the Upright [and] Attentive One
praised that alms-food which was begged for. (2) [1301]

“Just as even a little seed
[when] planted in a fertile field
will bear completely when it rains⁶⁹⁰
fruit that brings the plowman delight, (3) [1302]

so too this alms-food which was begged,
planted in a good field by you;
When [you’re] reborn in existence
you will be pleased with the fruit [then].”⁶⁹¹ (4) [1303]

Having said this, the Sambuddha
whose name was that of the lotus,
extolling alms-food which is begged,
[then] departed facing the north. (5) [1304]

Self-controlled in the monks’ precepts⁶⁹²
and in the five organs of sense,
being one bound to solitude
I’m living without defilements. (6) [1305]

⁶⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1306]

Thus indeed Venerable Sapparivārāsana Thera spoke these verses.

The legend of Sapparivārāsana Thera is finished.

[57. Pañcadīpika⁶⁹³]

After praising the true Teaching
of Buddha Padumuttara
who took pity on all creatures,
I was one who had upright views. (1) [1307]

I donated a gift of lamps
to surround the [great] Bodhi Tree.
Believing [in the Buddha] I
[then] lit⁶⁹⁴ [those] lamps all of the time. (2) [1308]

In whichever womb I'm reborn
[whether] it's human or divine,
torches are carried⁶⁹⁵ in the sky:
that is the fruit of giving lamps. (3) [1309]

[Right] through walls, [also right] through rocks,
[and] passing over mountain[-top]s,⁶⁹⁶
I can see⁶⁹⁷ in all directions
[even] one hundred leagues [distant]. (4) [1310]

Through the rest of that [good] karma
I have attained arahantship.⁶⁹⁸
I'm bearing my last body in
the Biped-Lord's dispensation. (5) [1312⁶⁹⁹]

Thirty-four hundred aeons [thence]

⁶⁹³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁹⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁹⁷i.e., the thirty-three gods.

⁶⁹⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁹⁹this is the BJTS reading for PTS *bhikkhuni Selā*

I was known as Satacakkhu;⁷⁰⁰
 I was a king with great power,
 a wheel-turner who had great strength. (6) [1311]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1313]

Thus indeed Venerable Pañcadīpika Thera spoke these verses.

The legend of Pañcadīpika Thera is finished.

[58. Dhajadāyaka⁷⁰¹]

Happy, [and] with a happy heart
 I hoisted up a flag [back then]
 at the stupendous Bodhi Tree⁷⁰²
 of Padumuttara Buddha. (1) [1314]

Having picked up the fallen leaves
 I threw [them all] away outside.
 As though facing the Sambuddha,
 the Fully Free One, Undefined,
 I worshipped the superb Bodhi,
 clean inside [and] clean outside [too]. (2) [1315]⁷⁰³

Padumuttara, World-Knower,
 Sacrificial Recipient,
 standing in the monks' Assembly
 the Teacher spoke these verses [then]: (3) [1316]

“Because of both this service and
 this donation of a flag [here,]
 for one hundred thousand aeons
 he will go to no bad rebirth.
 Among the gods he will enjoy
 abundant divine happiness. (4) [1317-1318a-b]⁷⁰⁴

⁷⁰⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁷⁰¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁰²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁰³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁰⁴reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

And various hundreds of times,
 he'll be king of a country.
 He will be a wheel-turning king;
 his name will [then] be Uggata.⁷⁰⁵ (5) [1318c-f]

Having enjoyed [this] happiness,
 incited by [his] wholesome roots,
 he will delight in the Teaching
 of Gotama the Blessed One.” (6) [1319]

I am one bent on exertion,
 calmed,⁷⁰⁶ devoid of grounds for rebirth,⁷⁰⁷
 I am bearing my last body
 in the Supreme Buddha's teaching. (7) [1320]

Fifty-one thousand aeons [hence]
 [I was] known as [King] Uggata.
 Fifty thousand aeons [ago]
 [I was] the king⁷⁰⁸ known as Megha. (8) [1321]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [1322]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka is finished.

[59. Paduma⁷⁰⁹]

He was declaring the Four Truths
 [while] turning the best *Dhamma*-wheel,
 raining the rain of deathlessness,
 liberating many people.⁷¹⁰ (1) [1323]

Taking a lotus with a flag,⁷¹¹

⁷⁰⁵i.e., the thirty-three gods.

⁷⁰⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁰⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁰⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁷⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷¹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷¹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

standing half a *kosa*⁷¹² [away],
 happy, I raised it in the air
 for the Sage Padumuttara. (2) [1324]

There was a strange occurrence then:
 the lotus approached [the Buddha].
 Discerning what I was thinking
 the Best Debater [then] took [it]. (3) [1325]

Having taken with his fine hand
 [that] superb water-born lotus,
 standing in the monks' Assembly
 the Teacher spoke these verses [then]: (4) [1326]

"I shall relate details of him
 who [just] tossed this lotus flower
 to the Omniscient Arahant;⁷¹³
 [all of] you listen to my words: (5) [1327]

Thirty aeons as king of gods
 he will exercise divine rule.
 With seven hundred earthly reigns
 he will reside upon the earth. (6) [1328]

Taking a bowl [of lotuses]⁷¹⁴ there,
 he'll be a king who turns the wheel.
 A rain of flowers from the sky
 will rain [on him] all of the time. (7) [1329]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (8) [1330]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements
 he'll reach nirvana, undefiled." (9) [1331]

Coming forth from [my mother's] womb,
 [both] comprehending [and] mindful,
 when I was [only] five years old⁷¹⁵
 I attained [my] arahantship. (10) [1332]

⁷¹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁷¹³i.e., the thirty-three gods.

⁷¹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷¹⁵this is the BJTS reading for PTS *bhikkhunī Selā*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1333]

Thus indeed Venerable Paduma Thera spoke these verses.

The legend of Paduma Thera is finished.

[60. Asanabodhiya⁷¹⁶]

[When] I was [but] seven years old
I saw the [Buddha], World-Chief.
Happy, [and] with a happy heart
I went up to the Best of Men. (1) [1334]

Happy, [and] with a happy heart,
I planted the best Bodhi tree
for [him], Tissa, the Blessed One,
the World's Best One, the Neutral One. (2) [1335]

Foot-drinker growing in the earth,⁷¹⁷
it was known as an "Asana".
For five years I tended that [tree],
the superb Asana Bodhi. (3) [1336]

Having seen that flowering tree,
marvel making hair stand on end,
relating my own karma [then]
I went up to the Best Buddha. (4) [1337]

Tissa, who was then Sambuddha,
Self-Become One, the Top Person,
seated in the monks' Assembly
spoke these verses [about me then]: (5) [1338]

"I shall relate details of him
who has planted this Bodhi [Tree]
and honored [me with] Buddha-pūjā;
[all of] you listen to my words: (6) [1339]

For thirty aeons among gods
he will exercise divine rule,

⁷¹⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷¹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

and four and sixty times he'll be
a king who turns the wheel [of law]. (7) [1340]

Falling from Tusitā heaven,
incited by [his] wholesome roots,
experiencing the two-fold bliss,
he'll delight in the human state. (8) [1341]

Being one bent on exertion,
calmed,⁷¹⁸ devoid of grounds for rebirth,⁷¹⁹
knowing well all the defilements
he'll reach nirvana, undefiled." (9) [1342]

Binding [myself] to solitude,
calm of mind, with desires blown out,
like a tusker with broken chains,
I'm living without defilements. (10) [1343]

In the ninety-two aeons since
I planted that Bodhi back then,
I've come to know no bad rebirth:
that's the fruit of planting Bodhis. (11) [1344]

Seventy-four aeons ago
I was a wheel-turning monarch.
[I was] known as Daṇḍasena,⁷²⁰
possessor of the seven gems. (12) [1345]

Seventy-three aeons ago
there were⁷²¹ seven lords on the earth.
They were [all] wheel-turning monarchs
who were named Samantanemi.⁷²² (13) [1346]

Five and twenty aeons ago
the Kṣatriyan named Puṇṇaka
was a wheel-turner with great strength,
possessor of the seven gems. (14) [1347]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [1348]

⁷¹⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷¹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁷²⁰i.e., the thirty-three gods.

⁷²¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷²²this is the BJTS reading for PTS *bhikkhunī Selā*

Thus indeed Venerable Asanabodhiya Thera spoke these verses.

The legend of Asanabodhiya Thera is finished.

The Summary:

Vījanī and Satarāṅsī
Sayan, Odaki, Vāhiya,
Parivāra and Padīpa,
Dhaja, Paduma-Pūjaka
and Bodhi's said to be the tenth;
thus two and ninety verses.

The Vījanī Chapter, the Sixth.

Sakacittaniya Chapter, the Seventh

[61. Sakacittaniya⁷²³]

Seeing a grove in the forest,
very quiet [and] undisturbed,
[a place for] sages' practices
and receipt of sacrifices, (1) [1349]

making a stupa of bamboo⁷²⁴
which was strewn with varied flowers,
I [then] worshipped [my] creation
as though facing the Sambuddha. (2) [1350]

I was king, lord of a country,
possessor of the seven gems.
I delighted in my karma:
that's the fruit of stupa-*pūjā*. (3) [1351]

In the ninety-one aeons since
I honored [him with] flowers [then],
I've come to know no bad rebirth:
that's the fruit of stupa-*pūjā*. (4) [1352]

Eighty aeons ago I was
possessor of the seven gems,

⁷²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

wheel-turner Anantayasa,⁷²⁵
the lord of the four continents. (5) [1353]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1354]

Thus indeed Venerable Sakacittaniya Thera spoke these verses.

The legend of Sakacittaniya Thera is finished.

[62. Āvopupphiya]

Departing the monastery
he came forward on the walkway
declaring the Four [Noble] Truths,
preaching the state of deathlessness. (1) [1355]

Discerning the words of Sikhi,
the Best Buddha, the Neutral One,
picking up various flowers
I threw [them] up into the sky. (2) [1356]

Through that karma for the Buddha,⁷²⁶
the World's Best One, the Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (3) [1357]

In the thirty-one aeons since
I honored [him] with flowers [then],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1358]

Twenty aeons ago [I was]
Sumedha the Kṣatriyan,
a wheel-turner with great power,
possessor of the seven gems. (5) [1359]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1360]

⁷²⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷²⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Thus indeed Venerable Āvopupphiya Thera spoke these verses.

The legend of Āvopupphiya Thera is finished.

[63. Paccāgamaniya⁷²⁷]

I was a ruddy goose back then
along the Indus River's bank,
subsisting [only] on white moss,
[and] well-restrained in terms of sins. (1) [1361]

I saw the Buddha, Stainless One,
traveling across the sky [there].
Taking a *sal* blossom with my beak
I honored [Buddha] Vipassi. (2) [1362]

He with faith in the Thus-Gone-One,
unshaking [and] well-established,
through [feeling] pleasure in [his] heart
will not go on to bad rebirth.⁷²⁸ (3) [1363]

Being in Best Buddha's presence
was a very good thing for me.
Good seeds have been planted by me
when I was a bird [way back then]. (4) [1364]

In the ninety-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1365]

There were eight men who had one name
which was Sucarudassana.⁷²⁹
They were wheel-turners with great strength
[full] seventeen aeons ago. (6) [1366]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1367]

Thus indeed Venerable Paccāgamaniya Thera spoke these verses.

⁷²⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷²⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Paccāgamaṇiya Thera is finished.

[64. Parappasādaka⁷³⁰]

“Who is not pleased after seeing
the Bull, the Best One, the Hero,
the Sage So Great, Victorious One,
the Golden-Colored Sambuddha? (1) [1368]

Who is not pleased after seeing
the Buddha’s meditative states,⁷³¹
boundless as the Himalayas,
as hard to cross as the ocean? (2) [1369]

Who is not pleased after seeing
the Buddha’s moral discipline,
as boundless as the earth itself,
diverse wreath of forest-flowers? (3) [1370]

Who is not pleased after seeing
the knowledge Buddha possesses,
unagitated like the sky,
as unfathomable as space?” (4) [1371]

Having extolled the Best Buddha,
Siddhattha, the Unconquered One,
with these four verses [when I was]
the brahmin whose name was Yena,⁷³² (5) [1372]

I was reborn in no ill-state
for four and ninety aeons [thence];
I enjoyed no small quantity
of happiness in good rebirths. (6) [1373]

In the ninety-four aeons since
I praised the Leader of the World,
I’ve come to know no bad rebirth:
that is the fruit of praising [him]. (7) [1374]

In the fourteenth aeon ago
there were four [men named] Uggata,⁷³³

⁷³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷³³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

wheel-turning kings with great power,
possessors of the seven gems. (8) [1375]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1376]

Thus indeed Venerable Parappasādaka Thera spoke these verses.

The legend of Parappasādaka Thera is finished.

[65. Bhisadāyaka⁷³⁴]

The [Sambuddha] named Vessabhu,
the third Sage [born in that aeon,]⁷³⁵
plunging⁷³⁶ into a forest grove
lived [there], the Ultimate Person. (1) [1377]

Taking [some] lotus roots and stems,⁷³⁷
I⁷³⁸ went into Buddha's presence
and gave that [food] to the Buddha
[feeling well-] pleased by [my] own hands. (2) [1378]

And feeling the touch of the hand
of Vessabhu the One Most Wise,
I was happy beyond compare;
could anything ever top that?⁷³⁹ (3) [1379]

My final [life] is taking place;
all existence is [now] destroyed.
When I was an elephant king
I planted wholesome [seeds back then]. (4) [1380]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of a lotus root. (5) [1381]

⁷³⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷³⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷³⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷³⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷³⁸i.e., the thirty-three gods.

⁷³⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

In the thirteenth aeon [ago]
 there were sixteen lords of people,
 kings [all known as] Samodhāna
 wheel-turning monarchs with great strength. (6) [1382]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1383]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[66. **Sucintita**⁷⁴⁰]

Roaming a mountain hard to reach
 I was [then] a high-born lion.
 Slaying assemblies of wild beasts
 I was living on that mountain. (1) [1384]

But Atthadassi, Blessed One,
 Best Debater, Omniscient One,
 with a wish for my upliftment
 came to that superb mountain [then]. (2) [1385]

I approached wishing to eat [some]
 spotted antelopes I had killed.
 At that time the Blessed One did
 come [there] during his begging rounds. (3) [1386]

Taking excellent [chunks of] meat,
 I gave [them] to the Teacher [then].
 The Great Hero gave thanks [for that,]
 [thus] bringing me toward nirvana. (4) [1387]

I entered that hard-reached mountain
 with that pleasure in [my own] heart,
 [and] having given birth to joy,
 I passed away [right then and] there. (5) [1388]

Because of that gift of [some] meat
 and the resolve in [my own] heart,

⁷⁴⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

for fifteen hundred aeons I
delighted in the world of gods. (6) [1389]

In [all] the remaining aeons
I [always] acted wholesomely,
because of the gift of that meat,
and through Buddha-recollection. (7) [1390]

In the thirty-eighth aeon [hence]
there were eight [kings] named Dighāyu.⁷⁴¹
In the sixtieth⁷⁴² aeon hence
there were two [kings] named Varuṇa. (8) [1391]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1392]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

[67. Vatthadāyaka⁷⁴³]

I was born as a bird back then,
with good [strong] wings,⁷⁴⁴ a harpy-king.
I saw the Stainless Buddha go
on Gandhamādana [Mountain]. (1) [1393]

Shedding my harpy appearance,
I got dressed in human clothing.
One piece of cloth I gave to the
Lord of Bipeds, the Neutral One. (2) [1394]

Having taken that piece of cloth,
the Buddha, the World's Top Leader,
the Teacher, standing in the sky
spoke these verses [about me then]: (3) [1395]

⁷⁴¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁴²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷⁴³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷⁴⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

“Because of the gift of this cloth
and the resolve in [his own] heart,
abandoning the harpy womb
he’ll delight in the world of gods.” (4) [1396]

But Atthadassi, Blessed One,
the World’s Best One, the Bull of Men,
after praising the gift of cloth
[then] departed facing the north. (5) [1397]

When I’m reborn in existence
attainments of cloth befall me;
there’s a canopy in the sky:
that is the fruit of giving cloth. (6) [1398]

Seven men [named] Aruṇaka
were wheel-turners with great power.
In the thirty-fourth aeon [hence]
they were the lords over people. (7) [1399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1400]

Thus indeed Venerable Vatthadāyaka Thera spoke these verses.

The legend of Vatthadāyaka Thera is finished.

[68. Ambadāyaka⁷⁴⁵]

Anomadassi, Blessed One,
while sitting on a mountain did
spread this endless world with loving-
kindness, the One Without Desires. (1) [1401]

I was a monkey at that time
in the supreme Himalayas.
Having seen Anoma, Boundless,
[my] heart was pleased in the Buddha. (2) [1402]

In the Himalayan region
mango trees were bearing fruit then.

⁷⁴⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Therefore, taking a mango fruit
I gave it, with a honey-comb. (3) [1403]

Anomadassi, the Great Sage,
Buddha prophesied this to me:
“because of both this honey-gift
and [too] this gift of mango [fruit,] (4) [1404]

you’ll delight in the world of gods
for fifty-seven aeons [hence].
You will transmigrate in a mix⁷⁴⁶
for [all] the remaining aeons. (5) [1405]

Having cast off evil karma
[and] with mature intelligence,
departing from [this] place of grief
you will destroy [your] defilements.” (6) [1406]

I’ve been tamed by the Sage So Great
by means of the superb taming.⁷⁴⁷
I’ve attained the unshaking state
beyond [all] conquest and defeat. (7) [1407]

Seventy-seven aeons [hence]⁷⁴⁸
there were fourteen [different] kings [then]
[who were all] named Ambaṭṭhaja⁷⁴⁹
wheel-turning monarchs with great strength. (8) [1408]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1409]

Thus indeed Venerable Ambadāyaka Thera spoke these verses.

The legend of Ambadāyaka Thera is finished.

⁷⁴⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁴⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁴⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷⁴⁹i.e., the thirty-three gods.

[69. Sumana⁷⁵⁰]

I was a garland-maker then,
 known by the name of Sumana.
 I saw the Buddha, Stainless One,
 Sacrificial Recipient. (1) [1410]

Having taken, with both [my] hands,
 an exquisite jasmine flower,
 I paid homage to the Buddha,
 Sikhi, the Kinsman of the World. (2) [1411]

By means of that flower-*pūjā*,
 with intention and [firm] resolve,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [1412]

In the thirty-one aeons since
 I presented [him] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [1413]

In the twenty-fifth aeon hence
 there were four men of great glory;
 [all of them] were wheel-turning kings,
 possessors of the seven gems. (5) [1414]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1415]

Thus indeed Venerable Sumana Thera spoke these verses.

The legend of Sumana Thera is finished.

[70. Pupphacaṅgotiya⁷⁵¹]

Like a lion with fearless form,
 like a great harpy with [strong] wings,
 like a superb bull of tigers,
 and like a high-born lion[-king], (1) [1416]

⁷⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Sikhi, Refuge of the Three Worlds,
the Desireless One, Unconquered,
the Best Among the Monks sat [there],
Honored by the monks' Assembly. (2) [1417]

Having placed into a casket
a superb *anoja*⁷⁵² flower,
sprinkling [it] on the Best Buddha⁷⁵³
[I also gave him that] casket. (3) [1418]

Due to that pleasure in [my] heart
for the Biped-Lord, Bull of Men,
I've attained the unshaking state
beyond [all] conquest and defeat. (4) [1419]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [1420]

Throughout the thirtieth aeon [hence]
there were five wheel-turning monarchs.
[They all were] named Devabhūti,⁷⁵⁴
possessors of the seven gems. (6) [1421]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1422]

Thus indeed Venerable Pupphacaṅgoṭiya Thera spoke these verses.

The legend of Pupphacaṅgoṭiya Thera is finished.

The Summary:

Sakacitta, Addhāpupphī,
and with Paccābhigamana,
Parappasādī, Bhisada,
Sucintī, Vatthadāyaka,
Ambadāyī and Sumana
and also Puppacaṅgoṭika
seventy-one verses counted,
were uttered by [these] goal-seers.

⁷⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁵⁴reading °*brahmaceriyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The Sakacittaniya⁷⁵⁵ Chapter, the Seventh,

Nāgasamāla Chapter, the Eighth

[71. Nāgasamāla]

I paid reverence at the stupa
of Sikhi, Kinsman of the World,
[with] a trumpet flower⁷⁵⁶ that had been
thrown away on the great highway. (1) [1423]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of stupa-pūjā. (2) [1424]

In the fifteenth aeon [ago]
the Kṣatriyan named Bhūmiya
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1425]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1426]

Thus indeed Venerable Nāgasamāla Thera spoke these verses.

The legend of Nāgasamāla Thera is finished.

[72. Padasañña⁷⁵⁷]

As it stepped⁷⁵⁸ I saw the foot of
Tissa, the Kinsman of the Sun.⁷⁵⁹
Happy, [and] with a happy heart,
I pleased my heart over that foot. (1) [1427]

⁷⁵⁵i.e., the thirty-three gods.

⁷⁵⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁵⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁵⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁵⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the ninety-two aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
that's the fruit of foot-perception. (2) [1428]

In the seventh aeon [ago]
the Kṣatriyan named Sumedha
was a wheel-turner with great strength,
possessor of the seven gems. (3) [1429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1430]

Thus indeed Venerable Padasaññaaka Thera spoke these verses.

The legend of Padasaññaaka Thera is finished.

[73. Saññaaka⁷⁶⁰]

I saw the Teacher's ragged robe⁷⁶¹
stuck up in the top of a tree.⁷⁶²
Pressing my hands together then
I worshipped that robe made of rags. (1) [1431]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [1432]

In the fourth aeon [after that]
the Kṣatriyan Dumasāra⁷⁶³
was a wheel-turner with great strength,
victorious on [all] four sides. (3) [1433]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1434]

⁷⁶⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁶²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷⁶³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Thus indeed Venerable Saññaaka Thera spoke these verses.

The legend of Saññaaka Thera is finished.

[74. Bhisāluvadāyaka⁷⁶⁴]

Plunging into a forest grove,
I was living in the jungle.
I saw the Buddha, Vipassi,
Sacrificial Recipient. (1) [1435]

I gave him edible roots,⁷⁶⁵ and
water so he could wash [his] hand.
Worshipping [his] feet with my head,
I departed facing the north. (2) [1436]

In the ninety-one aeons since
I gave [him those] edible roots,
I've come to know no bad rebirth:
that is the fruit of good karma. (3) [1437]

In the third aeon [after that]
there was a strong wheel-turning king,
Kṣatriyan Bhisasammata,⁷⁶⁶
possessor of the seven gems. (4) [1438]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1439]

Thus indeed Venerable Bhisāluvadāyaka Thera spoke these verses.

The legend of Bhisāluvadāyaka Thera is finished.

The Sixth Recitation Portion.

⁷⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[75. Ekasañña⁷⁶⁷**]**

Vipassi's chief follower was
 [the arahant who was] named Khaṇḍa
 who got the world's sacrifices;
 I gave one alms-meal [to him then]. (1) [1440]

Due to that pleasure in [my] heart
 for the Biped-Lord, Bull of Men,
 I've come to know no bad rebirth:
 that is the fruit of one alms-meal. (2) [1441]

In the fortieth aeon ago
 the Kṣatriyan named Varuṇa
 was a wheel-turner with great strength,
 possessor of the seven gems. (3) [1442]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [1443]

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

[76. Tīṇasanthāradāyaka⁷⁶⁸**]**

In the Himalayan region
 there was a great lake full of life.
 It was covered with lotuses
 [and] was the lair of varied birds. (1) [1444]

I was living in that region,
 bathing and drinking in that [lake].
 I saw the Top Among the Monks
 traveling across the sky [then]. (2) [1445]

Discerning what I was thinking,
 the Teacher, Peerless in the World,
 having descended from the sky,
 stood on the ground [there] at that time. (3) [1446]

⁷⁶⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷⁶⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Taking [some] grass [cut] with a horn
 I gave [him a mat] to sit on.
 The Blessed One did sit down there,
 Tissa the Guide of the [Whole] World.⁷⁶⁹ (4) [1447]

Bringing pleasure to [my] own heart,
 I [then] worshipped the World-Leader.
 Crouched over⁷⁷⁰ I went off [from there]
 thinking about the Sage so Great. (5) [1448]

Due to that pleasure in [my] heart,
 I was reborn in Nimmāna.⁷⁷¹
 I've come to know no bad rebirth:
 that is the fruit of a mat[-gift]. (6) [1449]

I was King⁷⁷² Migasammata⁷⁷³
 in the second aeon [ago],
 a wheel-turner with great power,
 possessor of the seven gems. (7) [1450]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [1451]

Thus indeed Venerable Tiṇasanthāraka⁷⁷⁴ Thera spoke these verses.

The legend of Tiṇasanthāradāyaka Thera is finished.

[77. Sūcidāyaka⁷⁷⁵]

Thirty thousand aeons [ago]
 the Sambuddha, the World-Leader,
 Bearing the Thirty-Two Great Marks,⁷⁷⁶
 was [the Buddha] named Sumedha. (1) [1452]

⁷⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷⁷²i.e., the thirty-three gods.

⁷⁷³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁷⁴this is the BJTS reading for PTS *bhikkhunī Selā*

⁷⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Five needles were given by me
to the One of Golden Color,
the Biped-Lord, the Neutral One,
so that [Buddha] could stitch [his] robes. (2) [1453]

Because of just that needle-gift,
knowledge did [then] arise in me
with clever meanings [and] insights,
sharp and quick and comfortable. (3) [1454]

I have burnt up [my] defilements;
all existence is [now] destroyed.
I am bearing my last body
in the Supreme Buddha's teaching. (4) [1456]⁷⁷⁷

There were four kings [all] with the name
Dipadādhpati⁷⁷⁸ [back then],
wheel-turners who had great power,
possessors of the seven gems. (5) [1455]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1457]

Thus indeed Venerable Sūcidāyaka Thera spoke these verses.

The legend of Sūcidāyaka Thera is finished.

[78. Pāṭalipupphiya⁷⁷⁹]

Back then I was a rich man's son,
delicate, living in comfort.
Putting a trumpet flower⁷⁸⁰ in
my lap I [then] took it to him,
the Gold-Colored One, Sambuddha,
traveling through the market-place,
bearing the marks of a Great Man,⁷⁸¹
like a festoon work made of gold. (1-2) [1458-1459]

⁷⁷⁷kassape jinasāsane, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷⁷⁸reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"

⁷⁷⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁸¹kassape jinasāsane, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Happy, [and] with a happy heart,
with the flower I performed *pūjā*
to Tissa, the World-Knower, Lord,
having worshipped the God of Men. (3) [1460]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [1461]

Sixty-three aeons ago the
[king] known as Abhisammata
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1462]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1463]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

[79. *Ṭhitañjaliya*⁷⁸²]

In the past, in a forest grove,
I was a man who hunted deer.
There I saw Sambuddha Tissa
bearing the marks of a Great Man.⁷⁸³ (1) [1464]

Pressing hands together for him,⁷⁸⁴
sitting down in that neighborhood
on a leaf-mat that was placed [there],
I then set off facing the east. (2) [1465]

Just then a fallen lightening bolt
landed on the top of my head.
Again, as I lay there dying,⁷⁸⁵
I pressed both my hands together. (3) [1466]

⁷⁸²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁸⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁸⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

In the ninety-two aeons since
I pressed my hands together [then],
I've come to know no bad rebirth:
that's the fruit of pressing my hands. (4) [1467]

Four and fifty aeons [ago]
the [monarch] named Migaketu⁷⁸⁶
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1469]

Thus indeed Venerable Ṭhitañjaliya Thera spoke these verses.

The legend of Ṭhitañjaliya Thera is finished.

[80. Tīṇipadumiya⁷⁸⁷]

The Victor Padumuttara,
the One Who Surpassed Everything,
the Tame One, with Tamed Retinue,
Victor, departed the city. (1) [1470]

I was a garland-maker then
in the city, Haṃsavatī.
I picked up three flower-blossoms
which were the foremost flowers there. (2) [1471]

I saw Buddha, Stainless One,
on the road inside the bazaar,
[and] having seen the Sambuddha
I thought in this way at that time: (3) [1472]

“What use are these flowers to me
[even if] gifted to a king?
I might receive a village or
[maybe] a thousand village fields. (4) [1473]

Doing *pūjā* to the World's Lord

⁷⁸⁶i.e., the thirty-three gods.

⁷⁸⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

the Untamed-Tamer,⁷⁸⁸ the Wise One,
Who Conveys Bliss to All Beings,⁷⁸⁹
I will receive boundless riches.” (5) [1474]

After reflecting in this way
I brought pleasure to [my] own heart.
Picking up three red-colored ones
I threw [those flowers] in the air. (6) [1475]

At the height to which I'd thrown them
they were well-spread-out in the sky
[and] held up over [Buddha's] head,
stalks pointing up, [with] blossoms down. (7) [1476]

Whatever people saw [them there]
[then] kept them thrown up [in the air]
[and] the lesser gods, in the sky,
let loose [their] cries of “Excellent!” (8) [1477]

“A marvel's produced in the world
because of [him], the Best Buddha;
we all will hear the Teaching [now]
on account of [these red] flowers.” (9) [1478]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing on the road,
spoke these verses [about me then]: (10) [1479]

“I shall relate details of him
who with red[-colored] lotuses
did [this] Buddha-*pūjā* just now;⁷⁹⁰
[all of] you listen to my words: (11) [1480]

He'll delight in the world of gods.
for thirty thousand aeons [hence].
For thirty aeons king of gods
he will exercise divine rule. (12) [1481]

He will always have a mansion
that's called Mahāvītthārikam,⁷⁹¹
three hundred leagues raised up [in height];
one hundred and fifty [leagues] wide. (13) [1482]

⁷⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁸⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁹⁰reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷⁹¹i.e., the thirty-three gods.

And it will have well-fashioned doors
[fully] forty lakhs [in number].
It will have [many] gabled cells
[containing] large [and] perfect beds. (14) [1483]

One trillion celestial nymphs
skilled in dancing and singing [too]
[and] well-trained in musical arts
will [always] encircle [him there]. (15) [1484]

In a mansion such as this one
full of companies of women
there will be a rain of flowers
always, divine red-colored ones. (16) [1485]

Red flowers⁷⁹² of the size of wheels
are hanging [there] all of the time
on wall pegs [and] on clothes hooks too,
on door-bolts⁷⁹³ as well as arches. (17) [1486]

On the inside of the mansion
spreading out then wrapping up in
floral blankets made of petals⁷⁹⁴
they will snuggle⁷⁹⁵ here⁷⁹⁶ all the time. (18) [1487]

Those pure [flowers], red in color,
will perfume with [their] divine scents
a hundred leagues on every side
of that [heavenly] residence. (19) [1488]

Five hundred times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (20) [1489]

Having enjoyed the two-fold bliss,
unharmd by illegality,
at the conclusion of that bliss
nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;

⁷⁹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁹³this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁹⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

⁷⁹⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁹⁶this appears only in BJTS, and appears before rather than after the chapter summary.

my business⁷⁹⁷ was put to good use.
 Doing *pūjā* with three flowers
 I [then] enjoyed a three-fold bliss. (22) [1491]

Today I've attained the Teaching
 and I am [now] totally free;
 blooming red [flowers] are carried
 over the top of my [own] head. (23) [1492]

When Teacher Padumuttara
 was speaking of my karma [then,]
 Dhamma-penetration occurred
 for seven thousand living beings. (24) [1493]

In the hundred thousand aeons
 since I did that Buddha-*pūjā*,
 I've come to know no bad rebirth:
 that's the fruit of three lotuses. (25) [1494]

I have burnt up [my] defilements;
 all existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (26) [1495]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (27) [1496]

Thus indeed Venerable Tīṇipadumiya Thera spoke these verses.

The legend of Tīṇipadumiya Thera is finished.

The Summary:

Samāla and Padasaññī
 Susañña, Āluvadāyaka,
 Ekasaññī, Tīṇidada,
 Sūcī, Pāṭalipupphiya,
 Ṭhitañjalī, Tipadumī:
 five and seventy verses.

The Nāgasamāla Chapter, the Eighth.

⁷⁹⁷this colophon verse appears in BJTS only; PTS omits it

Timirapupphiya Chapter, the Seventh

[81. Timirapupphiya⁷⁹⁸]

On Candabhāgā River's bank
I was going along the stream
[when] I saw the Monk sitting [there,]
the Brilliant One, the Unperturbed. (1) [1497]

Having pleased [my] heart about him
I thought in this way at that time:
“This Crossed One will make [others] cross;
this Tame One will tame [others too]. (2) [1498]

The Comforted One will console;
the Calmed One will make [others] calm;
the Freed One will set [others] free;
the Quenched One⁷⁹⁹ will quench [others too].” (3) [1499]

After reflecting in this way
[then] picking up a dark flower
I laid it on top of the head
of Siddhattha the Sage so Great. (4) [1500]

Pressing both my hands together
[and] circumambulating [him],
having worshipped the Teacher's feet
I departed [there] toward the west. (5) [1501]

A short time into [my] journey
a lion was [then] stalking⁸⁰⁰ me.
Going along a precipice,
right there I fell down [and I died]. (6) [1502]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (7) [1503]

In the fifty-sixth aeon hence
there were seven [men], greatly famed,

⁷⁹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁰⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

wheel-turning kings with great power,
possessors of the seven gems. (8) [1504]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1505]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[82. Gatasaññaka]

I went forth into homelessness
being [only] seven years [old].
With a mind that was very clear
I [then] worshipped the Teacher's feet. (1) [1506]

[Then] I tossed up into the air
seven *nagaliki* flowers
for the sake of Tissa Buddha,
the Boundless Ocean of Virtues. (2) [1507]

Happy-minded, I did *pūjā*
on the road the Well-Gone-One trod,
then I pressed my hands together
[feeling well-] pleased by [my] own hands. (3) [1508]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1509]

In the eighth aeon after that
there were three [named] Aggisikha.⁸⁰¹
[They were] wheel-turners with great strength,
possessors of the seven gems. (5) [1510]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1511]

Thus indeed Venerable Gatasaññaka Thera spoke these verses.

⁸⁰¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

The legend of Gatasaññaka Thera is finished.

[83. Nipannañjalika⁸⁰²]

Seated at the foot of a tree
I became extremely diseased.
In the forest grove I attained
an extremely pitiful state. (1) [1512]

Having taken pity on me,
the Teacher, Tissa, approached [me].
As I lay [there dying I then]
pressed both my hands over my head. (2) [1513]

With a pleased heart [and] happy mind,
having worshipped⁸⁰³ the Sambuddha,
the Ultimate Among Beings,
I passed away [right] on the spot. (3) [1514]

In the ninety-two aeons since
I worshipped⁸⁰⁴ [him], the Best Person,
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [1515]

In the fifth aeon after that
there were five [named] Mahāsikha,⁸⁰⁵
wheel-turning kings with great power
possessors of the seven gems. (5) [1516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1517]

Thus indeed Venerable Nipannañjalika Thera spoke these verses.

The legend of Nipannañjalika Thera is finished.

⁸⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁰⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[84. Adhopupphiya⁸⁰⁶]

The chief follower of Sikhi
was the monk known as Abhibhū,
with vast powers, a three-fold knower,
he went to the Himalayas. (1) [1518]

Back then I too was living in
the Himalayas, as a sage,
master of boundless magic power,
in a delightful ashram [there]. (2) [1519]

[Flying] like a bird in the sky,
I felt drawn to a mountain[-side].
Picking some flower[s] down below
I [then] came [up] to the mountain. (3) [1520]

Taking seven flowers I placed them
on the top of [Abhibhū's] head.
When the hero [then] looked forward⁸⁰⁷
I departed facing the east. (4) [1521]

Having arrived at [my] ashram
I went up to my dwelling [there].
Taking ascetics' provisions
I returned to that mountain[-side].⁸⁰⁸ (5) [1522]

A python with a frightful form,
[and] very strong, attacked me [then].
Remembering my former deed
I passed away [right] on the spot. (6) [1523]

In the thirty-one aeons since
I offered those flowers [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (7) [1524]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1525]

Thus indeed Venerable Adhopupphiya Thera spoke these verses.

⁸⁰⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁰⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁰⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Adhopupphiya Thera is finished.

[85. Raṃsisaññaṅka⁸⁰⁹]

On a Himalayan mountain
I was residing formerly.
Wearing deer-leather outer robes⁸¹⁰
I dwelt upon that mountain [then]. (1) [1526]

I saw the golden Sambuddha
who had gone into the forest.
He was like the hundred-rayed sun,
like a regal *sal* tree in bloom. (2) [1527]

Having pleased [my] heart in the rays
of Vipassi, the Sage so Great,
pressing hands together, squatting,
I worshipped him [bowing my] head. (3) [1528]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of perceiving rays. (4) [1529]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1530]

Thus indeed Venerable Raṃsisaññaṅka Thera spoke these verses.

The legend of Raṃsisaññaṅka Thera is finished.

[86. Raṃsisaññaṅka (2)]

On a Himalayan mountain
I was a bark-clothed [ascetic].
Having ascended the walkway
I was seated facing the east. (1) [1531]

⁸⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸¹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Then having seen the Well-Gone-One,
Phussa, Lover of Altered States,
on the mountain, I pressed my hands
[and] pleased [my] heart in [Buddha's] rays. (2) [1532]

In the ninety-two aeons since
I obtained that perception [there],
I've come to know no bad rebirth:
that's the fruit of perceiving rays. (3) [1533]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1534]

Thus indeed Venerable Raṃsisañña Thera spoke these verses.

The legend of Raṃsisañña Thera is finished.

[87. Phaladāyaka⁸¹¹]

On a Himalayan mountain,
wearing a rough deer-leather robe,
with fruit in hand, I saw Phussa,
Best Victor, [and] gave [him the] fruit. (1) [1535]

That fruit which I gave [to him then]
with a mind that was very clear,
came into being as fruit for me
transmigrating in existence. (2) [1536]

In the ninety-two aeons since
I gave that fruit [to him back then],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [1537]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1538]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

⁸¹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

[88. Saddasañña⁸¹²]

On a Himalayan mountain,
[while] dwelling on a mat of leaves,
I pleased [my] heart over the sound
of Phussa preaching the *Dhamma*. (1) [1539]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of good karma. (2) [1540]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [1541]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[89. Bodhisañña⁸¹³]

There was a great Bodhi festival
for the Blessed One Vipassi.
I attended that festival,
being a person who'd renounced. (1) [1542]

Taking water strewn with flowers
I poured it on the Bodhi [Tree].
"Freed, he will make [all of] us free;
Gone Out, he will make us go out." (2) [1543]

In the ninety-one aeons since
I watered that Bodhi [Tree then],
I've come to know no bad rebirth:
the fruit of Bodhi-perception. (3) [1544]

When thirty-three aeons had passed
there were eight wheel-turning kings,

⁸¹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁸¹³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

lords over men who were [all then]
known as Udakāsecana.⁸¹⁴ (4) [1545]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1546]

Thus indeed Venerable Bodhisañña Thera spoke these verses.

The legend of Bodhisañña Thera is finished.

[90. Padumapupphiya⁸¹⁵]

I lived in a lotus forest
eating lotus flowers [back then].
I saw Phussa, the Sambuddha,
Bearing the Thirty-two Great Marks.⁸¹⁶ (1) [1547]

Picking up a lotus flower
I tossed it up into the air.
Having done this pleasing karma
I went forth into homelessness. (2) [1548]

Having renounced, with self-control
over my body and [my] mind,
and refraining from bad speech-acts
I purified my livelihood. (3) [1549]

In the ninety-two aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1550]

There were eighteen lords of the earth
[all] known as Padumābhāsa,⁸¹⁷
and in the eighteenth aeon [hence]
there were forty-eight [such monarchs]. (5) [1551]

⁸¹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸¹⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸¹⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸¹⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1552]

Thus indeed Venerable Padumapupphiya Thera spoke these verses.

The legend of Padumapupphiya Thera is finished.

The Summary:

Timira, Nangalipupphī,
Nipannañjalika, Adha,
two Raṃsisaññis, Phalada,
Saddasaññī and Sevaka,
Padumapupphī and verses
fifty-six have been detailed [here].

The Timirapupphiya Chapter, the Ninth.

Sudhā Chapter, the Tenth

[91. Sudhāpiṇḍiya⁸¹⁸]

No one can count the good karma —
even, “for this, it is that much” —
of one who performs *pūjā* for
those who are worthy of *pūjā*,
like Buddhas and [their] followers,
who have crossed over tears for grief
and moved beyond ties to rebirth,⁸¹⁹
reaching nirvana, fearing naught. (1-2) [1553-1554]

He who would exercise lordship
here over the four continents
would not be worth one sixteenth-part
of one who performs [such] *pūjā*. (3) [1555]

When Siddhattha the Top Person’s
shrine had become broken open,

⁸¹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸¹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I donated balls of plaster
with a mind that was very clear. (4) [1556]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of renovation. (5) [1557]

In the thirtieth aeon ago
there were thirteen wheel-turning kings,
[all] known as Paṭisamkhāra,⁸²⁰
possessors of the seven gems. (6) [1558]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1559]

Thus indeed Venerable Sudhāpiṇḍiya Thera spoke these verses.

The legend of Sudhāpiṇḍiya Thera is finished.

[92. Sucintita⁸²¹]

Happy, [and] with a happy heart,
I gave a [new] auspicious chair⁸²²
to Tissa the Lord of the World,
the Buddha, Kinsman of the Sun. (1) [1560]

Eight and thirty aeons ago
I was the king, Mahāruci.
There were lots of riches [for me]
and many beds [to sit upon]. (2) [1561]

Having given Buddha a chair
with a mind that was very clear,
I experienced my own karma
well-done by myself formerly. (3) [1562]

In the ninety-two aeons since
I gifted [him] that chair back then,

⁸²⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸²¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸²²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
that is the fruit of a chair-gift. (4) [1563]

Eight and thirty aeons ago
there were three wheel-turning monarchs:
Ruci and Uparuci too,
[and] Mahāruci was the third. (5) [1564]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1565]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished

[93. *Adḍhacelaka*⁸²³]

I gave a half [a piece] of cloth
to Tissa, the Blessed One [then].
I was extremely miserable,
[and] plagued with an awful odor. (1) [1566]

Giving that half a cloth I thrilled
in heaven for a [whole] aeon.
During the aeons that remained
I completed that good karma.⁸²⁴ (2) [1567]

In the ninety-two aeons since
I donated that cloth back then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (3) [1568]

In the forty-ninth aeon [hence]
there were thirty-two lords of men,
kings who turned the wheel [of the law]
known as Samanta-Odanā.⁸²⁵ (4) [1569]

The four analytical modes,
and these eight deliverances,

⁸²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸²⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1570]

Thus indeed Venerable Aḍḍhacelaka Thera spoke these verses.

The legend of Aḍḍhacelaka Thera is finished.

[94. Sucidāyaka⁸²⁶]

I was formerly a blacksmith
in the fine city Bandhumā.
I gave the gift of a needle
to Vipassi, the Sage so Great. (1) [1571]

Due to such karma [my] knowledge
is [now] just like a top diamond.
I have no lust, I'm fully free;
I have attained arahantship.⁸²⁷ (2) [1572]

With knowledge I learn everything
about all past existences
and present ones and future ones:
that is the fruit of needle-gifts. (3) [1573]

In the ninety-first aeon thence
lived seven Vajirasamas,⁸²⁸
wheel-turning kings with great power,
possessors of the seven gems. (4) [1574]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1575]

Thus indeed Venerable Sucidāyaka Thera spoke these verses.

The legend of Sucidāyaka Thera is finished.

⁸²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[95. Gandhamāliya⁸²⁹]

I made a perfumed stupa for
 [him], Siddhattha, the Blessed One,
 the Buddha, Top Chief of the World,
 blazing up like a fire-altar,
 bright as a blue water lily,
 as superb as a tiger bull,
 of noble birth as is a lion,
 seated, the Top of [all] the Monks,
 Honored by the Monks' Assembly,
 [and] covered it with jasmine flowers
 appropriate for the Buddha.
 [Then] worshipping the Teacher's feet
 I departed facing the north. (1-3) [1576-78]

In the ninety-four aeons since
 I gave that perfumed garland [then],
 distinguished by the fruit of doing
 what should be done for the Buddha,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-pūjā. (4) [1579]⁸³⁰

In the thirty-ninth aeon [hence]
 there were sixteen [different] people;
 [all] were known as Devagandha⁸³¹
 [and] they were [all] wheel-turning kings. (5) [1580]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1581]

Thus indeed Venerable Gandhamāliya Thera spoke these verses.

The legend of Gandhamāliya Thera is finished.

⁸²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[96. Tipupphiya⁸³²]

In the past, in a forest grove,
I was a man who hunted deer.
Seeing [Buddha's] green *pāṭali*⁸³³
I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen⁸³⁴ leaves
I threw them [all] away outside.
Worshipping the *pāṭali* [tree],
pure inside and pure outside [too],
as though facing the Sambuddha,
Vipassi, Leader of the World,
well-liberated, undefiled,
I passed away [right] on the spot.⁸³⁵ (2-3) [1583-1584]

In the ninety-one aeons since
I performed that Bodhi-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (4) [1585]

In the thirtieth aeons hence
there were thirteen kings who were [all]
named Samantapāsādika,⁸³⁶
wheel-turning monarchs with great strength. (5) [1586]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1587]

Thus indeed Venerable Tipupphiya Thera spoke these verses.

The legend of Tipupphiya Thera is finished.

⁸³²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁸³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸³⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁸³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁸³⁶i.e., the thirty-three gods.

[97. Madhupiṇḍika⁸³⁷]

In a quiet and trouble-free
forest grove, I [once] having seen
Siddhattha the Sage, the Supreme,⁸³⁸
Sacrificial Recipient, (1) [1588]

Gone-Out-One, the Great Elephant,
Bull of Men,⁸³⁹ like a thoroughbred,
shining forth like the morning star,⁸⁴⁰
praised by the assembly of gods,
much⁸⁴¹ happiness arose in me;
knowledge came into being then. (2) [1589]⁸⁴²

Giving honey to the Teacher
who'd risen from meditation,
[and] worshipping the Teacher's feet,
I departed facing the east. (3) [1590]

[Then] thirty-four aeons [ago]
I was the king, Sudassana,⁸⁴³
sweet honey flowed from lotus roots
whenever I was eating [them].
[And] it rained a rain of honey:
that's the fruit of former karma. (4) [1591]⁸⁴⁴

In the ninety-four aeons since
I gave [him] that honey back then,
I've come to know no bad rebirth:
that's the fruit of giving honey. (5) [1592]

[And] thirty-four aeons ago
there were four [named] Sudassana,
wheel-turning kings with great power,
possessors of the seven gems. (6) [1593]

The four analytical modes,
and these eight deliverances,

⁸³⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁸³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸³⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁸⁴⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁸⁴¹i.e., the thirty-three gods.

⁸⁴²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁴³this is the BJTS reading for PTS *bhikkhuni Selā*

⁸⁴⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1594]

Thus indeed Venerable Madhupiṇḍika Thera spoke these verses.

The legend of Madhupiṇḍika Thera is finished.

[98. Senāsanadāyaka⁸⁴⁵]

I gave a mat made out of leaves
to Siddhattha, the Blessed One,
and served [that Buddha] thoroughly,
[then] scattered flowers [around for him]. (1) [1595]

I enjoyed a very costly
pleasant cave, and palaces [too];
flowers which were most expensive
dropped into my bed at that time. (2) [1596]

On my bed I snuggled on an
ornamented mat of flowers,
and a rain of flowers always
rained down upon my bed [back then]. (3) [1597]

In the ninety-four aeons since
I gave that mat made out of leaves,
I've come to know no bad rebirth:
that's the fruit of a giving a mat. (4) [1598]

There were seven wheel-turning kings
[all] named Ṭhitasanthāraka⁸⁴⁶
who were born, those lords of people,
[then] in the fifth aeon [ago]. (5) [1599]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1600]

Thus indeed Venerable Senāsanadāyaka⁸⁴⁷ Thera spoke these verses.

The legend of Senāsanadāyaka Thera is finished.

⁸⁴⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁴⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁴⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[99. Veyyāvaccaka⁸⁴⁸]

There was a large group⁸⁴⁹ [waiting on]
 Vipassi, [then] the Blessed One.
 Busy with all sorts of duties,
 I was then a [humble] servant. (1) [1601]

I had nothing that I could give
 to that Well-Gone-One, the Great Sage,
 [so] I worshipped the Teacher's feet
 with a mind that was very clear. (2) [1602]

In the ninety-one aeons since
 I performed that service [back then],
 I've come to know no bad rebirth:
 that's the fruit of doing service. (3) [1603]

Then, in the eighth aeon ago,
 I was the king, Sucintita,⁸⁵⁰
 a wheel-turner with great power,
 possessor of the seven gems. (4) [1604]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1605]

Thus indeed Venerable Veyyāvaccaka Thera spoke these verses.

The legend of Veyyāvaccaka Thera is finished.

[100. Buddhūpatṭhāka]

[Back then] I was the conch-blower
 for Vipassi, the Blessed One,
 constantly engaged in service
 to the Well-Gone One, the Great Sage. (1) [1606]

Look at the fruit of that service
 to the Neutral One, the World-Chief:

⁸⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

sixty thousand *turiya*-drums
are constantly attending me. (2) [1607]

In the ninety-one aeons since
I served the Great Sage in that way,
I've come to know no bad rebirth:
that's the fruit of doing service. (3) [1608]

In the twenty-fourth⁸⁵¹ aeon hence
there were sixteen [different] kings [then];
[all] were named Mahānigghosa,⁸⁵²
wheel-turning monarchs with great strength. (4) [1609]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1610]

Thus indeed Venerable Buddhūpaṭṭhāka Thera spoke these verses.

The legend of Buddhūpaṭṭhāka Thera is finished.

The Summary:

Sudhāpiṇḍa and Cēla too,
Kammāra, Gandhamāliya,
Tipupphiya, Madhu, Senā,
Veyyāvacca and Dhammaka:
exactly sixty verses are
related in this chapter.

The Sudhā⁸⁵³ Chapter, the Tenth.

Then there is the Summary of Chapters:

Buddha Chapter is the first,
Sīhāsani, Subhūti,
Kuṇḍa-Dhāna and Upāli,
Vijani and Sakacittani,
Nāgasamāla, Timira,
with Sudhā Chapter they are ten.
There are fourteen hundred verses
plus another fifty-five.

⁸⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The Ten Chapters called Buddha.

The First Hundred⁸⁵⁴ is finished.

Bhikkhadāyī Chapter, the Eleventh

[101. Bhikkhadāyī⁸⁵⁵]

[I saw] the golden Sambuddha,
Sacrificial Recipient,
[who,] gone forth from the excellent
forest, has come to nirvana. (1) [1611]

I gave a spoonful of begged food
to Siddhattha, the Sage so Great,
the Great Hero, the Neutral One,
the Wise One, [he who was] Tranquil. (2) [1612]

When he made many folks attain
nirvana as they followed him,
a lofty joy arose in me
about the Buddha, Sun's Kinsman. (3) [1613]⁸⁵⁶

In the ninety-four aeons since
I gave [him] that alms-food back then,
I've come to know no bad rebirth:
that's the fruit of begged-for alms-food. (4) [1614]

In the eighty-seventh aeon
there were seven wheel-turning kings;
[they were all] named Mahāreṇu,⁸⁵⁷
possessors of the seven gems. (5) [1615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1616]

Thus indeed Venerable Bhikkhadāyaka Thera spoke these verses.

⁸⁵⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁵⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁵⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁵⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Bhikkhadāyaka Thera is finished.

[102. Ñāṇasañña⁸⁵⁸]

[I saw] the golden Sambuddha,
Bull of Men, like a thoroughbred,
the Great Sage, like an elephant,
a *mātaṅga*⁸⁵⁹ in triple rut, (1) [1617]

shining forth in all directions
like the moon when it becomes full,
the World's Best, the Ultimate Man,
who had gone out on the road [then]. (2) [1618]

Pleasing [my] heart in [his] knowledge
I pressed both my hands together.
Happy, [and] with a happy heart,
I venerated Siddhattha. (3) [1619]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (4) [1620]

Three and seventy aeons hence
there were sixteen ultimate men,
wheel-turning kings with great power,
possessors of the seven gems. (5) [1621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1622]

Thus indeed Venerable Ñāṇasañña Thera spoke these verses.

The legend of Ñāṇasañña Thera is finished.

⁸⁵⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁵⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[103. Uppalahatthiya⁸⁶⁰]

I was living in Tivarā,
 a garland-maker at that time.
 I saw the Buddha, Stainless One,
 Siddhattha, Worshipped by the World. (1) [1623]

Happy, with pleasure in [my] heart,
 I gave a handful of flowers.
 In whichever place I'm reborn,
 in accordance with that karma, (2) [1624]

I enjoy the pleasant fruit of
 what I did well, myself, back then.
 I'm encircled by lovely flowers:
 that's the fruit of giving flowers.⁸⁶¹ (3) [1625]

In the ninety-four aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 the fruit of Buddha-pūjā. (4) [1626]

Starting ninety-four [aeons] hence,
 [and] excepting the present time,
 there were five hundred kings [who lived;]
 [all were] known as Najjupama.⁸⁶² (5) [1627]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1628]

Thus indeed Venerable Uppalahatthiya Thera spoke these verses.

The legend of Uppalahatthiya Thera is finished.

[104. Padapūjaka⁸⁶³]

I gave a jasmine flower to
 Siddhattha, [then] the Blessed One,

⁸⁶⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁶²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁶³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

[and] with laughter I [then] scattered⁸⁶⁴
seven flowers upon his feet. (1) [1629]

Due to that karma, today I
have surpassed gods as well as men.
I am bearing my last body
in the Buddha's⁸⁶⁵ dispensation. (2) [1630]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [1631]

There were thirteen wheel-turning kings;
[all were] named Samantagandha,⁸⁶⁶
lords over groups on all four sides,
[then] in the fifth aeon ago. (4) [1632]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1633]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

[105. Muṭṭhipupphiya⁸⁶⁷]

I was a garland-maker then
who was known as Sudassana.⁸⁶⁸
I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men. (1) [1634]

Picking up a jasmine flower,
happy and with [my] eyes most clear
I worshipped Padumuttara,
the Divine-Eyed-One who had come. (2) [1635]

⁸⁶⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁶⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁸⁶⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁸⁶⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁸⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Because of that Buddha-*pūjā*
and the resolve in [my own] heart,
for one hundred thousand aeons
I came into no bad rebirth. (3) [1636]

There were sixteen [different] kings [then,]
[all were] known as Devuttara,⁸⁶⁹
wheel-turning monarchs with great strength,
in the thirty-sixth aeon hence. (4) [1637]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1638]

Thus indeed Venerable Muṭṭhipupphiya Thera spoke these verses.

The legend of Muṭṭhipupphiya Thera is finished.

[106. Udakapūjaka⁸⁷⁰]

[I saw] the golden Sambuddha
going in the path of the wind,
glistening like an oil-altar,⁸⁷¹
blazing up like a fire-altar.⁸⁷² (1) [1639]

Taking [some] water with my hand,
I tossed it up into the sky.
The Buddha, Compassionate, Sage,
Great Hero, [then] accepted it. (2) [1640]

Standing in the sky, the Teacher,
whose name was Padumuttara,
discerning what I was thinking,
spoke this verse [about me just then]: (3) [1641]

“Because of this gift of water
and the joy that [he] produced [then],
for one hundred thousand aeons
he’ll come to know no bad rebirth.” (4) [1642]

⁸⁶⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁷⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁷¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁷²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Due to that deed for Buddha,⁸⁷³
 the World's Best One, the Bull of Men,
 I've attained the unshaking state
 beyond [all] conquest and defeat. (5) [1643]

In the sixty-five hundredth aeon,
 there were three wheel-turning monarchs;
 [all were] named Sahassarāja⁸⁷⁴
 lords over people on four sides. (6) [1644]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1645]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

[107. Naḷamāliya⁸⁷⁵]

Taking up a garland of reeds
 and binding it I [then] approached
 Padumuttara, the Buddha,
 the World's Best One, the Neutral One,
 the Tranquil One, the Neutral One,
 who was seated in the grass [then,]
 [and there] I fanned the Biped-Lord,
 the Buddha, [he], the Neutral One.⁸⁷⁶ (1-2) [1646-1647]

The Omniscient One received [it,]
 [then] the World-Leader fanned [himself].
 Discerning what I was thinking,
 he spoke this verse [about me then]: (3) [1648]

“Just as [this one] cooled my body
 he will not feel the scorch [of hell];
 just so your heart will be freed from
 the three-fold fire [of existence].” (4) [1649]

⁸⁷³ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁷⁴i.e., the thirty-three gods.

⁸⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

All the gods gathered in a tree
 whichever ones [were then thinking],
 “we’ll hear the words of the Buddha
 which will cause the donor to laugh.” (5) [1650]

[Then], seated there, the Blessed One,
 Honored by the Gods’ Assembly
 bringing laughter to the donor
 spoke these verses [about me too]: (6) [1651]

“Because of this gift of fanning
 and the resolve in [his own] heart,
 he’ll become a wheel-turning king
 known by the name of Subbata.⁸⁷⁷ (7) [1652]

Through the remainder of that deed,
 incited by [his] wholesome roots,
 he’ll become a wheel-turning king
 known by the name of Māluta.⁸⁷⁸ (8) [1653]

Because of this gift of fanning
 and [his] abundant honoring,
 for one hundred thousand aeons
 he’ll come to know no bad rebirth.” (9) [1654]

In the thirty-thousandth aeon
 there were eight [kings named] Subbata.
 In the twenty-nine thousandth [aeon]
 there were eight [kings] named Māluta. (10) [1655]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (11) [1656]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[108. Āsanūpaṭṭāyaka⁸⁷⁹]

Plunging into a forest grove,
 very quiet and undisturbed,

⁸⁷⁷kassape jinasāsane, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁷⁸reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁷⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I gifted a lion-throne to
the Neutral One, Atthadassi. (1) [1657]

Taking a handful of flowers
and circumambulating him,
reverently serving the Teacher,
I departed facing the north. (2) [1658]

Due to that deed for the Biped-Lord,
the World's Best One, the Bull of Men,
I reached nirvana by myself;
all [new] existence is destroyed. (3) [1659]

In the eighteen hundred aeons
[since] I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of a lion-throne. (4) [1660]

In the seven hundredth aeon
Kṣatriyan Sannibbāpaka⁸⁸⁰
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1662]

Thus indeed Venerable Āsanūpaṭṭāyaka Thera spoke these verses.

The legend of Āsanūpaṭṭāyaka Thera is finished.

[109. Biḷālidāyaka⁸⁸¹]

In the Himalayan region,
I dwelt on a mat made of leaves.
Not feeling any greed for food,
I was always happy back then. (1) [1663]

Digging up roots like *kaḷamba*,⁸⁸²

⁸⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁸¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁸⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

biḷāli and *takkaḷi*⁸⁸³ [too]
 [I ate them] prepared by adding
 jujube,⁸⁸⁴ marking-nut,⁸⁸⁵ and bel.⁸⁸⁶ (2) [1664]

Padumuttara, World-Knower
 Sacrificial Recipient,
 discerning what I was thinking,
 came into my presence [just then]. (3) [1665]

Taking some *biḷāli* [roots] for
 the Great Elephant who had come,
 the God of Gods, the Bull of Men,
 I placed [them] in [his] alms-bowl [then]. (4) [1666]

The Great Hero then consumed [them]
 which made me extremely happy.
 After eating, the Omniscient One
 spoke this verse [to me at that time]: (5) [1667]

“You’ve brought pleasure to [your] own heart
 by giving me these roots⁸⁸⁷ [to eat].
 For one hundred thousand aeons
 you’ll come to know no bad rebirth.” (6) [1668]

This is my last going around;
 all [new] existence is destroyed.
 I am bearing my last body
 in the Buddha’s⁸⁸⁸ dispensation. (7) [1670]⁸⁸⁹

In the fifty-fourth aeon thence
 the one known as Sumekhali
 was a wheel-turner with great strength,
 possessor of the seven gems. (8) [1669]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [1671]

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

⁸⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁸⁵i.e., the thirty-three gods.

⁸⁸⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁸⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁸⁸⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁸⁸⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

The legend of Biḷalidāyaka Thera is finished.

[110. Reṇupūjaka⁸⁹⁰]

[I saw] the golden Sambuddha,
just like the hundred-raying sun,
shining forth in all directions
just like the moon when it is full, (1) [1672]

surrounded by [his followers]
just like the earth is by the sea.
I presented to Vipassi
a pollen-filled ironwood⁸⁹¹ bloom. (2) [1673]

In the ninety-one aeons since
I offered that pollen [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1674]

In the forty-fifth aeon hence
there was a king⁸⁹² known as Reṇu,⁸⁹³
a wheel-turner with great power,
possessor of the seven gems. (4) [1675]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1676]

Thus indeed Venerable Reṇupūjaka Thera spoke these verses.

The legend of Reṇupūjaka Thera is finished.

The Summary:

Bhikkhadāyī, Nāṇasaññī,
Hatthiya, Padapūjaka,
Muṭṭhipupphi, Udakada,
Naḷamālī, Nivāsaka,

⁸⁹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁹³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Biḷālidāyī⁸⁹⁴ and Reṇu too;
there are six and sixty verses.

The Bhikkhadāyī Chapter, the Eleventh.

Mahāparivāra Chapter, the Twelfth

[111. Mahāparivāra⁸⁹⁵]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,
entered Banduma City then
with sixty-eight thousand [arahants]. (1) [1677]

Having come out from the city
he went to the shrine of the lamps.⁸⁹⁶
I saw the Buddha, Stainless One,
Sacrificial Recipient. (2) [1678]

Eighty thousand minor spirits⁸⁹⁷
who [then] attended reverently
upon Indra and the Thirty-three
[were also there] in my presence. (3) [1679]

When he rose from meditation,
I picked up a piece of cloth [there].
I worshipped [him] with my head [bowed,]
[then] I gave it to the Great Sage: (4) [1680]

“O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Through the power of the Buddha
he made the earth [itself] to quake.” (5) [1681]

And having seen that miracle,
marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Biped-Lord, the Neutral One. (6) [1682]

⁸⁹⁴i.e., the thirty-three gods.

⁸⁹⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁹⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁹⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Then I, having pleased [my] heart in
the Biped-Lord, the Neutral One,
giving that cloth to the Teacher,
went up to [him to take] refuge. (7) [1683]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [1684]

In the fifteenth aeon ago
there were sixteen [named] *Vāhana*,⁸⁹⁸
wheel-turning kings with great power,
possessors of the seven gems. (9) [1685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1686]

Thus indeed Venerable Mahāparivāra Thera spoke these verses.

The legend of Mahāparivāra Thera is finished.

[112. Sumaṅgala]

Atthadassi, the Best Victor,
the World's Best One, the Bull of Men,
setting out from the monastery
came up to the lake [near my home].⁸⁹⁹ (1) [1687]

The Sambuddha bathed and drank [there,]
[then he] got out and in one robe
the Blessed One stood on that spot,
surveying all the directions. (2) [1688]

While dwelling in my residence,
I saw the Leader of the World
shining like the hundred-rayed [sun],
glittering like [well-crafted] gold
[and] happy, with a happy heart
I then snapped my fingers so to

⁸⁹⁸ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁹⁹ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Aagreeable”)

conduct dances and also songs
and the five kinds of music [there].⁹⁰⁰ (3-4) [1689-1690]

In whichever womb I'm reborn,
[whether] it's human or divine,
I surpass all [other] creatures
[and] my glory is abundant. (5) [1691]

“Praise to you, O Well-Bred Person!⁹⁰¹
Praise to you, Ultimate Person!
Having made yourself happy, Sage,
[now] you are pleasing [all] others.” (6) [1692]

Having accepted, sitting down,
the One With Good Vows caused laughter.⁹⁰²
I having served the Sambuddha
was [then] reborn in Tusitā. (7) [1693]

In the sixteenth aeon ago
eleven Ekacintitas⁹⁰³
were wheel-turners with great power,
possessors of the seven gems. (8) [1694]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1695]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

[113. Saraṇāgamaniya⁹⁰⁴]

The battle between both god-kings
[had by then] come into being.
A huge crowd was [gathered for it],
making a very loud racket. (1) [1696]

⁹⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁰²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁰³i.e., the thirty-three gods.

⁹⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] made many people feel moved. (2) [1697]

All of the gods were delighted;
[their] weapons and mail were thrown down.
Having worshipped the Sambuddha
they then stood off to one side [there]. (3) [1698]

Discerning what we were thinking,
the Compassionate, World-Knower,
uttered majestic words [just then,]
bringing many to nirvana. (4) [1699]

“One man with evil in [his] heart
might harm a single living being.
Because of that stain on [his] heart
he will be reborn in [some] hell. (5) [1700]

An elephant⁹⁰⁵ on the battle front⁹⁰⁶
might harm so many living beings,
[but if] he cools off [his] own heart
he won't be killed repeatedly.” (6) [1701]

[Both] of the armies of those two
spirit⁹⁰⁷-kings were [then] astonished.⁹⁰⁸
And they went to the World's Best One,
the Neutral One, [to take] refuge. (7) [1702]

After [he'd] convinced the people,
the Eyeful One [then] rose upwards,
and being seen by [all] the gods,
he departed, facing the north. (8) [1703]

I was first to go for refuge
to the Biped-Lord, Neutral One.
For one hundred thousand aeons
I've come to know no bad rebirth. (9) [1704]

In the thirty thousandth aeon
there were sixteen chariot-bulls,⁹⁰⁹

⁹⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁰⁸i.e., the thirty-three gods.

⁹⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

kings who turned the wheel [of the Law],
[all were] named Mahādundubhi.⁹¹⁰ (10) [1705]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1706]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[114. Ekāsaniya⁹¹¹]

Back then I was the king of gods,
known by the name of Varuṇa.
I attended the Sambuddha,
as his vehicle of power. (1) [1707]

When Atthadassi, the Best Man,
Lord of the World, reached nirvana,
supplying all the *turiyas*,
I went to the best Bodhi [tree]. (2) [1708]

As though facing the Sambuddha
I attended on the best Bodhi,
with music and with dances [too,]
well-accompanied by cymbals.⁹¹² (3) [1709]

After having served that Bodhi
tree growing up from the earth [there],
having eaten, with [my] legs crossed,
I passed away [right] on the spot. (4) [1710]

Delighting in [my] own karma,
pleased in that superb Bodhi [tree],
due to that pleasure in [my] heart,
I have achieved nirvana [now]. (5) [1711]

[And] sixty thousand instruments⁹¹³
are attending me all the time

⁹¹⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁹¹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹¹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

as I move on from birth to birth
among humans and also gods. (6) [1712]

The three fires⁹¹⁴ are blown out in me;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha's⁹¹⁵ dispensation. (7) [1713]

In the five hundredth aeon hence
there were thirty-four kṣatriyans
[all of whom] were named Subahū,⁹¹⁶
possessors of the seven gems. (8) [1714]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1715]

Thus indeed Venerable Ekāsaniya Thera spoke these verses.

The legend of Ekāsaniya Thera is finished.

[115. Savaṇṇapupphiya⁹¹⁷]

The Blessed One named Vipassi,
the World's Best One, the Bull of Men,
sitting down, preached the deathless state
to the body of people [there]. (1) [1716]

After having heard the Teaching⁹¹⁸
of that Biped-Lord, Neutral One,
I [then] offered to the Buddha
four flowers made out of [fine] gold. (2) [1717]

There was a canopy of gold
[stretched] over the whole crowd back then.
From the Buddha's light and⁹¹⁹ the gold's
there was a vast effulgence [there]. (3) [1718]

⁹¹⁴reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁹¹⁵i.e., the thirty-three gods.

⁹¹⁶reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

⁹¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹¹⁹kassape jinasāsane, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Happy, with rapture in [my] heart,
thrilled, with my hands pressed together,
with joy produced for those [who heard],
conveying pleasure to the world, (4) [1719]

having invited the Buddha,⁹²⁰
worshipping the Compliant One,⁹²¹
experiencing great delight
I [then] returned to [my] own house. (5) [1720]

Having entered [my] residence,
I called to mind the Best Buddha.
Due to that pleasure in [my] heart,
I was reborn in Tusitā. (6) [1721]

In the ninety-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1722]

There were sixteen [different] kings [then,]
[all] known as Nemisammata,⁹²²
in the forty-third aeon hence,
wheel-turning monarchs with great strength. (8) [1723]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1724]

Thus indeed Venerable Suvāṇṇapupphiya Thera spoke these verses.

The legend of Suvāṇṇapupphiya Thera is finished.

[116. Citakapūjaka⁹²³]

When Sikhi the Blessed One, the
Kinsman of the World, passed away,⁹²⁴
I [then] lived in the royal sphere,
with the ministers and servants. (1) [1725]

⁹²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹²¹i.e., the thirty-three gods.

⁹²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Happy, [and] with a happy heart,
I went to the shrine [built for him].
Having *turiya*-drums played there
I laid a garland of flowers. (2) [1726]

Having done *pūjā* at that shrine
and worshipping the shrine [itself],
happy, [and] with a happy heart
I [then] returned to [my] own house. (3) [1727]

Having entered [my] residence,
I called to mind that shrine-*pūjā*.
Through that deed for the Biped-Lord,
the World's Best One, the Bull of Men, (4) [1728]

having enjoyed [great] happiness
among humans and also gods,
I've attained the unshaking state
beyond [all] conquest and defeat. (5) [1729]

In the thirty-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that is the fruit of shrine-*pūjā*. (6) [1730]

In the twenty-ninth aeon thence
there were sixteen [different] kings [then,]
[all] known by the name Uggata,⁹²⁵
wheel-turning monarchs with great strength. (7) [1731]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1732]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

[117. **Buddhasañña**⁹²⁶]

When Vipassi, Top of the World,
abandoned life's constituents,

⁹²⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹²⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

the land, engirdled in water,
the [very] earth, did quake [back then]. (1) [1733]

When the Buddha's life was finished
my dwelling was also shaken.
[And] my ornamental hair-wreath
was stretched and pulled [apart by that]. (2) [1734]

When my residence was shaken,
I was terrified [to feel it].
And for whatever reason [then]
there was a vast effulgence [there]. (3) [1735]

Vessavaṇa⁹²⁷ having come here,
dispelled [the fears of] the people:
“There's nothing for beings to fear;
be calm, exercise self-control. (4) [1736]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
[Also] when he was being born
the earth [itself] did quake [back then].” (5) [1737]

After [he] praised Buddha's power,
I thrilled an aeon in heaven.
During the remaining aeons
I did [lots of] wholesome karma. (6) [1738]

In the ninety-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (7) [1739]

In the fourteenth aeon ago,
I was a majestic monarch,
known by the name of Samita,
a wheel-turner with great power. (8) [1740]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1741]

Thus indeed Venerable Buddhasaññaaka Thera spoke these verses.

The legend of Buddhasaññaaka Thera is finished.

⁹²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[118. Maggasañña⁹²⁸]

Padumuttara Buddha's [own]
 followers, who were forest-monks,
 were lost in a giant forest,
 wandering [there] like they were blind. (1) [1742]

Calling to mind the Sambuddha,
 Padumuttara, the Leader,
 [and] they who were that Sage's sons,
 lost in the great forest [by then], (2) [1743]

descending⁹²⁹ from [my] residence
 I went to where the monks were [then]
 and having shown the road to them
 I [also] gave them food [to eat]. (3) [1744]

Due to that deed for the Biped-Lord,
 the World's Best One, the Bull of Men,
 being [only] seven years old,
 I attained [my] arahantship. (4) [1745]

In the five hundredth aeon hence,
 there were twelve wheel-turning monarchs
 known by the name of Sacakkhu⁹³⁰
 possessors of the seven gems. (5) [1746]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1747]

Thus indeed Venerable Maggasañña Thera spoke these verses.

The legend of Maggasañña Thera is finished.

[119. Paccupaṭṭhānasañña⁹³¹]

Right when Well-Gone Atthadassi
 had achieved final nirvana,

⁹²⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹²⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹³⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I was born in a spirit's⁹³² womb;
I possessed [great] glory back then. (1) [1748]

“It’s a bad attainment for me,
a bad dawn, a bad arising,
that I should find such opulence
when the Eyeful One’s passed away.”⁹³³ (2) [1749]

Discerning what I was thinking,
the follower named Sāgara⁹³⁴
with a wish for my upliftment,
[then] came into my presence [there]: (3) [1750]

“Why are you grieving? Do not fear!
o [you] knower of the Teaching,
by the Buddha have been given
the seeds of everyone’s success. (4) [1751]

He who’d worship the Sambuddha,
Siddhattha, Leader of the World,
should worship even one small⁹³⁵ bone⁹³⁶
after the final nirvana. (5) [1752]

When the heart’s pleasure is the same
there is the same priceless merit.
Therefore having built a stupa,
worship the Victor’s relics [there].” (6) [1753]

After hearing Sāgara’s words,
I [then] built a Buddha-stupa.
For five years I attended to
that Sage’s ultimate stupa. (7) [1754]

Due to that deed for the Biped-Lord,
the World’s Best One, the Bull of Men,
having enjoyed [great] happiness,
I attained [my] arahantship. (8) [1755]

In the seventh aeon ago
there were four [named] Bhūripañña,⁹³⁷

⁹³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹³³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹³⁴reading °*brahmācariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹³⁵i.e., the thirty-three gods.

⁹³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹³⁷this is the BJTS reading for PTS *bhikkhuni Selā*

wheel-turning kings with great power,
possessors of the seven gems. (9) [1756]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1757]

Thus indeed Venerable Paccupaṭṭhānasaññaaka Thera spoke these verses.

The legend of Paccupaṭṭhānasaññaaka Thera is finished.

[120. Jātipūjaka⁹³⁸]

When Vipassi [Buddha] was born,
there was a vast effulgence [there].
The earth itself quaked [in response],
[as did its] oceans and mountains. (1) [1758]

They interpreted the omens:
“A Buddha is born⁹³⁹ in the world,
the Top of all living beings
who will lift up [all] the people.” (2) [1759]

Having heard [news] of the omens,
I performed *pūjā* for the birth.
There is no *pūjā* quite like the
pūjā that is done for the birth. (3) [1760]

Having brought [my] own heart pleasure,
restraining⁹⁴⁰ [myself] wholesomely,
after doing that birth-*pūjā*
I passed away [right] on the spot. (4) [1761]

In whichever womb I’m reborn,
[whether] it’s human or divine,
I surpass all [other] creatures:
that is the fruit of birth-*pūjā*. (5) [1762]

The relics [now] look after me,
through the power of my [own] heart.

⁹³⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁴⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[Others] cannot disturb me [now]:
that is the fruit of birth-*pūjā*. (6) [1763]

In the ninety-one aeons since
I performed that *pūjā* back then,
I've come to know no bad rebirth:
that is the fruit of birth-*pūjā*. (7) [1764]

In the thirtieth aeon ago,
four and thirty lords of people,
[all] named Supāricariya,⁹⁴¹
were wheel-turning kings with great strength. (8) [1765]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1766]

Thus indeed Venerable Jātipūjaka Thera spoke these verses.

The legend of Jātipūjaka Thera is finished.

The Summary:

Parivāra, Sumaṅgalya,
Saraṇ, Āsana, Pupphika,
Citapūji, Buddhasaññī,
Magg', Upaṭṭhāna, Jātina
ninety uttered verses are
counted clearly [in this part].

The Mahāparivāra Chapter, the Twelfth.

Sereyyaka Chapter, the Thirteenth

[121. Sereyyaka⁹⁴²]

I was a learned mantra-knower
who had mastered the three Vedas.
While standing in the open air
I saw the Leader of the World, (1) [1767]

⁹⁴¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁴²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

wandering the woods like a lion,
 untrembling like a tiger-king,
 the Great Sage, like an elephant,
 a *mātaṅga*⁹⁴³ in three-fold rut.⁹⁴⁴ (2) [1768]

Picking up [some] jasmine⁹⁴⁵ flower[s],
 I tossed [them] up into the air.
 By the power of the Buddha,
 they fully surrounded [him there]. (3) [1769]

The Great Hero stood unmoving,
 the World-Leader, Omniscient One.
 On all sides they scattered flowers,
 [thus] covering the Bull of Men.⁹⁴⁶ (4) [1770]

There a canopy of flowers
 with stems inside and blossoms out
 having covered [him] for a week
 [afterward] then disappeared. (5) [1771]

And having seen that miracle,
 marvel making hair stand on end,
 I pleased [my] heart in the Buddha,
 the Well-Gone-One, the World-Leader. (6) [1772]

Due to that pleasure in [my] heart,
 incited by [my] wholesome roots,
 for one hundred thousand aeons,
 I've come to know no bad rebirth. (7) [1773]

In the fifteen-thousandth aeon
 there were five more than twenty men,
 wheel-turning kings with great power,
 [all] known as *Cīnamāla*⁹⁴⁷ [then]. (8) [1774]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [1775]

Thus indeed Venerable Sereyyaka Thera spoke these verses.

⁹⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁴⁴*kassape jīnasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁴⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁴⁶i.e., the thirty-three gods.

⁹⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The legend of Sereyyaka Thera is finished.

[122. Pupphathūpiya⁹⁴⁸]

In the Himalayan region,⁹⁴⁹
there's a mountain named Lambaka.⁹⁵⁰
I was dwelling at its center,
a brahmin master of mantras. (1) [1776]

[At that time] five thousand students
were constantly surrounding me.
They [all] rose earlier [than I],
[and were likewise] skilled in mantras. (2) [1777]

“[Teacher], you should know the fact⁹⁵¹ that
Buddha has been born in the world,
bearing thirty-two great marks and
eighty lesser marks upon him.
The aura of the Best Victor,
fathom-wide, shines just like the sun.” (3) [1778]⁹⁵²

After hearing [his] students' words,
the brahmin master of mantras,
setting out from [his own] ashram,
[then] asked directions, [that] brahmin:
“In which region is [he] living,
the Great Hero, the World-Leader? (4) [1779]⁹⁵³

I will worship that direction⁹⁵⁴
[and] the Victor, Without Rival.
And happy, with a happy heart,
I will worship⁹⁵⁵ the Thus-Gone-One. (5) [1780]

Come [now, you] students, let us go;
let us see [him], the Thus-Gone-One.

⁹⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁵¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁵²i.e., the thirty-three gods.

⁹⁵³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁵⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁹⁵⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

Having worshipped the Teacher's feet,
we will hear his dispensation."⁹⁵⁶ (6) [1781]

One day after I had set out,
I contracted a [bad] illness.
I laid down beneath a *sal* [tree],
in [great] pain due to that illness. (7) [1782]

Assembling all the students [then]
I asked them questions in this way:
"of what sort is the virtue of
the World's Lord, the Supreme Buddha?" (8) [1783]

[Then] questioned by me they explained
the Best Buddha [most] thoroughly,⁹⁵⁷
as well as they could see him [then]
[and] showed him to me face-to-face. (9) [1784]

After hearing [the students'] words,
I brought [my] own heart pleasure [then].
Having built a floral stupa
I passed away [right] on the spot. (10) [1785]

They, after burning my body,
came into the Buddha's presence.
Pressing hands together [for him,]
they [all] worshipped the Teacher [then]. (11) [1786]

Having made a floral stupa
for the Well-Gone-One, the Great Sage,
for one hundred thousand aeons,
I've come to know no bad rebirth. (12) [1787]

In the forty-thousandth aeon
there were sixteen Kṣatriyan [men].
[All] were known as Aggisamā,⁹⁵⁸
wheel-turning kings with great power. (13) [1788]

In the twenty-thousandth aeon,
thirty-eight rulers of the earth
were kings who turned the wheel [of law,]
and [all were] named Ghatāsana.⁹⁵⁹ (14) [1789]

⁹⁵⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹⁵⁷this appears only in BJTS, and appears before rather than after the chapter summary.

⁹⁵⁸this colophonic verse appears in BJTS only; PTS omits it

⁹⁵⁹this appears only in BJTS; PTS omits it

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [1790]

Thus indeed Venerable Pupphathūpiya Thera spoke these verses.

The legend of Pupphathūpiya Thera is finished.

[123. Pāyāsadāyaka⁹⁶⁰]

[I saw] the Golden Sambuddha,
Bearing the Thirty-two Great Marks
Honored by the monks' Assembly,
who was leaving the forest [then]. (1) [1791]

Overjoyed I [then] arranged for
milk-rice [served] in a bowl of bronze.
Wishing to offer sacrifice
I presented [this] offering.⁹⁶¹ (2) [1792]

The Buddha⁹⁶² [living] at that time,
the World's Best One, the Bull of Men,
had well-ascended⁹⁶³ a walkway
in the wind's path up in the sky. (3) [1793]

And having seen that miracle,
marvel making hair stand on end,
placing down that bowl made of bronze,
I worshipped Vipassi [right then]. (4) [1794]

“You are the God, Omniscient One,
over the gods as well as men.
Having taken pity on me,
[please] accept [this food,] O Great Sage.” (5) [1795]

Discerning what I was thinking,
the Teacher, Great Sage in the World,
the Blessed One, Omniscient One,
the World-Leader, accepted [it]. (6) [1796]

⁹⁶⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁶²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁶³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

In the ninety-one aeons since
I gave [him] that alms-food back then,
I've come to know no bad rebirth:
that is the fruit of [some] milk-rice. (7) [1797]

In the forty-first aeon hence
I was a ruler⁹⁶⁴ named Buddha,⁹⁶⁵
a wheel-turner with great power,
possessor of the seven gems. (8) [1798]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1799]

Thus indeed Venerable Pāyāsadāyaka Thera spoke these verses.

The legend of Pāyāsadāyaka Thera is finished.

[124. Gandhodakiya⁹⁶⁶]

Sitting in [my] superb palace,
I saw the Victor, Vipassi,
splendid like an arjuna tree,⁹⁶⁷
the Omniscient One, Undefined. (1) [1800]

As the World-Leader went across⁹⁶⁸
the area near the palace,
his aura spread out [everywhere]
as though [that light came from] the sun.⁹⁶⁹ (2) [1801]

Taking up [some] perfumed water
I sprinkled the Best Buddha [then],
[and] with that pleasure in [my] heart,
I passed away [right] on the spot. (3) [1802]

In the ninety-one aeons since
I sprinkled that perfumed water,

⁹⁶⁴i.e., the thirty-three gods.

⁹⁶⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁶⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁶⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁶⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁶⁹reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1803]

In the thirty-first aeon hence
the Kṣatriyan named Sugandha,⁹⁷⁰
was a wheel-turner with great strength,
possessor of the seven gems. (5) [1804]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1805]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodakiya Thera is finished.

[125. **Sammukhāthavika**⁹⁷¹]

When Vipassi [Buddha] was born,
I interpreted the omens:
“A Buddha is born in the world;
he'll make people reach nirvana.” (1) [1806]

And when that one was being born,
the ten-thousand world-system quaked.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (2) [1807]

And when that one was being born,
there was a vast effulgence [there].
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (3) [1808]

And when that one was being born,
[all] the rivers [then] stopped flowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (4) [1809]

And when that one was being born,
[all] the fires of hell stopped burning.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (5) [1810]

⁹⁷⁰i.e., the thirty-three gods.

⁹⁷¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

And when that one was being born,
 [all] the flocks of birds stopped flying.
 Now that Blessed One, the Teacher,
 Eyeful One is preaching *Dhamma*. (6) [1811]

And when that one was being born,
 [the powerful] winds stopped blowing.
 Now that Blessed One, the Teacher,
 Eyeful One is preaching *Dhamma*. (7) [1812]

And when that one was being born,
 all the gemstones were glistening.
 Now that Blessed One, the Teacher,
 Eyeful One is preaching *Dhamma*. (8) [1813]

And when that one was being born,
 [his first] seven steps were taken.
 Now that Blessed One, the Teacher,
 Eyeful One is preaching *Dhamma*. (9) [1814]

And when the Sambuddha was born,
 he surveyed all the directions.
 and [then he] spoke majestic words;
 that is the nature of Buddhas.” (10) [1815]

After he made people feel moved,
 [and] I had praised the World-Leader,
 having worshipped the Sambuddha,
 I departed facing the east. (11) [1816]

In the ninety-one aeons since
 I praised the Buddha in that way,
 I’ve come to know no bad rebirth:
 that is the fruit of praising [him]. (12) [1817]

In the ninetieth aeon hence
 [the king] Sammukhāthavika,⁹⁷²
 was a wheel-turner with great strength,
 possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence,
 [the king] Paṭhavidundubhi⁹⁷³
 was a wheel-turner with great strength,
 possessor of the seven gems. (14) [1819]

⁹⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁷³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the eighty-eighth aeon hence,
the king⁹⁷⁴ named Obhāsamata⁹⁷⁵
was a wheel-turner with great strength
possessor of the seven gems. (15) [1820]

In the eighty-seventh aeon,
[the king] Saritacchedana⁹⁷⁶
was a wheel-turner with great strength
possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,]
[the king] Agginibbāpana⁹⁷⁷
was a wheel-turner with great strength,
possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,]
[the king] Rājāvātasama⁹⁷⁸
was a wheel-turner with great strength,
possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,]
[the king] Gatipacchedana⁹⁷⁹
was a wheel-turner with great strength,
possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,]
[the king] Ratanappajjala⁹⁸⁰
was a wheel-turner with great strength,
possessor of the seven gems. (20) [1825]

In the eighty-second aeon,
[the king] Padavikkamaṇa⁹⁸¹
was a wheel-turner with great strength,
possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,]
[the king] Rājāvilokana⁹⁸²
was a wheel-turner with great strength,

⁹⁷⁴reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁷⁵i.e., the thirty-three gods.

⁹⁷⁶reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

⁹⁷⁷this is the BJTS reading for PTS bhikkhuni Selā

⁹⁷⁸this line only in BJTS, which reads Pesalā here as elsewhere

⁹⁷⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹⁸⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁹⁸¹this colophonic verse appears in BJTS only; PTS omits it

⁹⁸²this appears only in BJTS; PTS omits it

possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]
the king⁹⁸³ known as Hirisāra⁹⁸⁴
was a wheel-turner with great strength,
possessor of the seven gems. (23) [1828]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1829]

Thus indeed Venerable Sammukhāthavika Thera spoke these verses.

The legend of Sammukhāthavika Thera is finished.

[126. Kusumāsaniya⁹⁸⁵]

In the city, Dhaññavatī,
I was a brahmin at that time,
a master of the three Vedas,
well-versed in marks and history,
the dictionaries and poetry,⁹⁸⁶
[also] skilled in [reading] omens,
an [erudite] grammarian;
I taught mantras to my students. (1-2) [1830-1831]

At that time I'd placed on the road⁹⁸⁷
five handfuls of lotus flowers,
wishing to offer sacrifice
for [my] mother and [my] father.⁹⁸⁸ (3) [1832]

The Blessed One then, Vipassi,
Honored by the monks' Assembly,
the Bull of Men went [near me then,]
lighting up every direction. (4) [1833]

⁹⁸³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁸⁴*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁹⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁸⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁸⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁸⁸reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Having invited the Great Sage,
I appointed a seat [for him,]
then spreading out those flowers [there],
I led⁹⁸⁹ [him] up to [my] own house. (5) [1834]

Whatever I had in [my] house,
alms-food which [I] had been given,
I gave [all] that to the Buddha,
[feeling well-] pleased by [my] own hands. (6) [1835]

Discerning when his meal was done,⁹⁹⁰
I gave one handful [of flowers].
Giving thanks, the Omniscient One
[then] departed facing the north. (7) [1836]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of giving flowers. (8) [1837]

In an intervening aeon,
I was King Varadassana,⁹⁹¹
a wheel-turner with great power,
possessor of the seven gems. (9) [1838]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1839]

Thus indeed Venerable Kusumāsaniya Thera spoke these verses.

The legend of Kusumāsaniya Thera is finished.

[127. Phaladāyaka⁹⁹²]

I was a learned mantra-knower
who had mastered the three Vedas.
I lived in an ashram [back then,]
not far from the Himalayas. (1) [1840]

⁹⁸⁹i.e., the thirty-three gods.

⁹⁹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁹¹this is the BJTS reading for PTS *bhikkhuni Selā*

⁹⁹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

I had offerings for the fire
and some white-lotus-fruits⁹⁹³ as well;
having placed [these] in a bag, I'd
hung them on the top of a tree. (2) [1841]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a wish for my upliftment,
came up to me while begging alms. (3) [1842]

Happy, [and] with a happy heart,
producing [supreme] joyfulness,
conveying pleasure to the world,
I gave the Buddha my fruit. (4) [1843]

The Golden-Colored Sambuddha,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] uttered this verse [about me: (5) [1844]

“Because of this gift of [some] fruit
with intention and [firm] resolve,
for one hundred thousand aeons
he'll come to know no bad rebirth.” (6) [1845]

By means of just those wholesome roots,
I did experience happiness.
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1846]

In the seventh aeon ago
I was the king, Sumaṅgala,
a wheel-turner with great power,
possessor of the seven gems. (8) [1847]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1848]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

⁹⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[128. Ñāṇasaññaṅka⁹⁹⁴]

I resided on a mountain
in the Himalayan Mountains.
Having seen some pure [white] sand I
recollected the Best Buddha: (1) [1849]

“Knowledge has no analogy;
neither does meeting the Teacher.⁹⁹⁵
After learning all the Teaching
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!⁹⁹⁶
Praise to you, Ultimate Person!
There’s no one who’s the same as you
in terms of knowledge, Best of Men.” (3) [1851]

Having pleased [my] heart in knowledge,
I thrilled an aeon in heaven.
During the aeons that remained,
I completed that good karma.⁹⁹⁷ (4) [1852]

In the ninety-one aeons since
I obtained that perception [then],
I’ve come to know no bad rebirth:
the fruit of knowledge-perception. (5) [1853]

In the seventy-third aeon
one [named] Puḷḷinapupphiya⁹⁹⁸
was a wheel-turner with great strength,
possessor of the seven gems. (6) [1854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1855]

Thus indeed Venerable Ñāṇasaññaṅka Thera spoke these verses.

The legend of Ñāṇasaññaṅka Thera is finished.

⁹⁹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁹⁸i.e., the thirty-three gods.

[129. Gandhapupphiya⁹⁹⁹]

The Golden-Colored Sambuddha
 Vipassi, Worthy of Respect,
 Honored by [all his] followers,¹⁰⁰⁰
 set out from the monastery. (1) [1856]

Having seen the Best of Buddhas
 the Omniscient One, Undefined,
 I did scented-flower-*pūjā*,
 happy, [and] with a happy heart. (2) [1857]

Due to that pleasure in [my] heart
 for the Biped-Lord, Neutral One,
 again I worshipped the Thus-Gone-One,
 happy, [and] with a happy heart. (3) [1858]

In the ninety-one aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [1859]

In the forty-first aeon hence
 the kṣatriyan named Varāṇa¹⁰⁰¹
 was a wheel-turner with great strength,
 possessor of the seven gems. (5) [1860]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1861]

Thus indeed Venerable Gandhapupphiya Thera spoke these verses.

The legend of Gandhapupphiya Thera is finished.

[130. Padumapūjaka¹⁰⁰²]

In the Himalayan region,
 there's a mountain named Gotama.

⁹⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

It's covered with various trees,
and the lair of a great group of ghosts. (1) [1862]

In the middle of that [mountain]
an ashram had been constructed.
Surrounded by [my own] students,
I lived in that ashram [back then]. (2) [1863]

“Let the student-group come to me;
let them bring me a pink lotus;
let us do a Buddha-*pūjā*
for the Biped-Lord, Neutral One.” (3) [1864]

Having assented, “yes, [sir, let’s]”
they brought a pink lotus [flower].
Making an occasion for it,
I offered [it] to the Buddha. (4) [1865]

Then, assembling the students,
I [thus] advised them thoroughly:
“Don’t you [ever] be neglectful;
[be] diligent, bring happiness.” (5) [1866]

Having thus advised those students
who were patient about my words,¹⁰⁰³
[and] bound to diligent virtue,
I passed away [there] at that time. (6) [1867]

In the ninety-one aeons since
I offered [that] flower [to him,]
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (7) [1868]

In the fifty-first aeon [hence]
there was a king, Jaluttama,
a wheel-turner with great power,
possessor of the seven gems. (8) [1869]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9)

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

¹⁰⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The Summary:

Sereyyaka, Pupphathūpī,
Pāyās-Odaki-Thomaka,
Āsanī-Phala [and] Saññī,
Gandha and Padumapupphiya.
Five more than a hundred verses
preached by knowers of the meaning.

The Sereyyaka Chapter, the Thirteenth.

Sobhita Chapter, the Fourteenth

[131. Sobhita]

The Victor Padumuttara,
the World's Best One, the Bull of Men,
before a large body of folks
did preach the path of deathlessness. (1) [1870]

[Then] having listened to his words,
those majestic words he uttered,
pressing both my hands together,
I became tranquil at that time. (2) [1871]

“As the [great] ocean is
the foremost of the seas,
[and] the rock-heap Meru
is the best of mountains, (3)
likewise those [people] who
are controlled by the heart
approach not a tittle
of the Buddha's knowledge.” (4) [1872]¹⁰⁰⁴
The Buddha, Compassionate, Sage,
setting forth the *Dhamma*-method,
seated in the monks' Assembly,
uttered this verse [about me then]: (5) [1873]

“He who praises knowledge [like this]
when the Buddha, World-Leader [lives],
for one hundred thousand aeons
will come to know no bad rebirth. (6) [1874]

¹⁰⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Having destroyed the defilements,
tranquil and well-attentive,
he'll be the Teacher's follower,
known by the name of Sobhita." (7) [1875]

I have burnt up [my] defilements,
all [new] existence is destroyed.
The three-fold knowing is attained,
[I have] done what the Buddha taught. (8) [1877]¹⁰⁰⁵
In the fifty-thousandth aeon
there were seven Samuggatas,¹⁰⁰⁶
wheel-turning kings with great power,
possessors of the seven gems. (9) [1876]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1878]

Thus indeed Venerable Sobhita Thera spoke these verses.

The legend of Sobhita Thera is finished.

[132. Sudassana¹⁰⁰⁷]

On the Vitattha¹⁰⁰⁸ River's bank,
[there] was a fig tree¹⁰⁰⁹ bearing fruit.
While I was searching for that tree
I saw the Leader of the World. (1) [1879]

Seeing a pandanus¹⁰¹⁰ in bloom,
after having cut off a stalk,
I gifted [it] to the Buddha,
Sikhi, the Kinsman of the World. (2) [1880]

"Whatever knowledge you've attained
of the eternal, deathless, state,

¹⁰⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁰⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰⁰⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁰⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰¹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

I sing that knowledge's praises,
O Best Buddha, O Sage so Great." (3) [1881]

Doing *pūjā* [thus] for knowledge,
I [then] saw the [fruiting] fig tree;
I have obtained that perception:
that's the fruit of knowledge-*pūjā*. (4) [1882]

In the thirty-one aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of knowledge-*pūjā*. (5) [1883]

In the thirteenth aeon ago
there were twelve [named] Phaluggata,¹⁰¹¹
wheel-turning kings with great power,
possessors of the seven gems. (6) [1884]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1885]

Thus indeed Venerable Sudassana Thera spoke these verses.
The legend of Sudassana Thera is finished.

[133. Candanapūjaka¹⁰¹²]

On Candabhāgā River's bank,
I was a *kinnara*¹⁰¹³ back then.
I lived on flowers as [my] food
and dressed in clothes¹⁰¹⁴ made of flowers. (1) [1886]

But Atthadassi, Blessed One,
the World's Best One, the Bull of Men,
departed through the forest's roof,
like a swan-king [flies] through the air. (2) [1887]

"Praise to you, O Well-Bred Person;
your heart is [so] well-purified.

¹⁰¹¹i.e., the thirty-three gods.

¹⁰¹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰¹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Your complexion [shows your] pleasure;
your face [shows your] senses are clear.” (3) [1888]

The Wise One, Great Intelligence,
having descended from the sky,
[and] spreading out his upper robe
[sat]¹⁰¹⁵ on it, legs crossed together. (4) [1889]

Carrying [some] sandalwood oil,
I went to the Victor’s presence.
Happy, with pleasure in [my] heart,
I gave [that oil] to the Buddha. (5) [1890]

Having worshipped the Sambuddha,
the World’s Best One, the Bull of Men,
experiencing great delight,
I departed facing the north. (6) [1891]

In the eighteen hundred aeons
since I did sandalwood-*pūjā*,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (7) [1892]

In the fourteenth aeon ago
there were three people [who lived then],
[all] known by the name Rohiṇi,¹⁰¹⁶
wheel-turning kings with great power. (8) [1893]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1894]

Thus indeed Venerable Candanapūjaka Thera spoke these verses.

The legend of Candanapūjaka Thera is finished.

[134. Pupphachadanīya¹⁰¹⁷]

The brahmin known as Sunanda¹⁰¹⁸
who was a master of the mantras,

¹⁰¹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰¹⁶i.e., the thirty-three gods.

¹⁰¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

a learned man, fit for begging,
sacrificed a *vājapeyya*.¹⁰¹⁹ (1) [1895]

Padumuttara, World-Knower,
the Top, Compassionate, the Sage,
having pity for the people,
walked back and forth across the sky. (2) [1896]

Having walked [thus] the Sambuddha,
Omniscient One, the World-Leader,
Desireless One, with love [for them,]
then thrilled¹⁰²⁰ uncountable beings. (3) [1897]

Breaking off a stem of flowers,
that brahmin master of mantras,
assembling all [of his] students,
threw [them right up] into the sky. (4) [1898]

There was a floral canopy
over the whole city¹⁰²¹ then;
through the power of the Buddha,
they were there an entire week.¹⁰²² (5) [1899]

By means of just those wholesome roots,
experiencing happiness,
knowing well all the defilements,
[I've] crossed over worldly ties. (6) [1900]

In the eleventh aeon [hence]
there were thirty-five [different] kings¹⁰²³
known Ambaraṃsasama,¹⁰²⁴
wheel-turning kings with great power. (7) [1901]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8)

Thus indeed Venerable Pupphachadaniya Thera spoke these verses.

The legend of Pupphachadaniya Thera is finished.

¹⁰¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰²¹i.e., the thirty-three gods.

¹⁰²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰²³this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁰²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

[135. Rahosaññaaka¹⁰²⁵]

Close to the Himalayan range,
there is a mountain called Vasabha.
My ashram is made very well
[there] at the foot of that mountain. (1) [1902]

For three thousand years that brahmin
uttered [his teachings] at that time.
Drawing the students together,¹⁰²⁶
he dwelt [there, sitting] to one side. (2) [1903]

The brahmin master of mantras,
while sitting [there] off to one side,
searching the Buddha's knowledge,¹⁰²⁷
pleased his heart over knowledge [then]. (3) [1904]

After after pleasing [my] heart there,
I sat¹⁰²⁸ on a mat made of leaves;
getting into lotus posture,¹⁰²⁹
I passed away [right] on the spot. (4) [1905]

In the thirty-one aeons since
I obtained that perception [then],
I've come to know no bad rebirth:
the fruit of perceiving knowledge. (5) [1906]

In the twenty-seventh aeon
there was a king, Siridhara,¹⁰³⁰
a wheel-turner with great power,
possessor of the seven gems. (6) [1907]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1908]

Thus indeed Venerable Rahosaññaaka Thera spoke these verses.

The legend of Rahosaññaaka Thera is finished.

¹⁰²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰²⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰²⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰²⁹i.e., the thirty-three gods.

¹⁰³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[136. Campakapupphiya¹⁰³¹]

[I saw Buddha], the Morning Star,¹⁰³²
 shining like a dinner-plate tree,¹⁰³³
 sitting down within a mountain,
 surveying all the directions. (1) [1909]

There were three young brahmin men then,
 well-trained in their own [brahmin] arts.¹⁰³⁴
 Taking ascetics' provisions,
 they were coming up behind me. (2) [1910]

In a bag were seven flowers
 those ascetics had laid down [there].
 Having picked them up I gave them
 for the knowledge of Vessabhu. (3) [1911]

In the thirty-one aeons since
 I offered those flowers [to it],
 I've come to know no bad rebirth:
 that's the fruit of knowledge-*pūjā*. (4) [1912]

In the twenty-ninth aeon [hence,]
 [a king] known as Vihatābha,¹⁰³⁵
 was a wheel-turner with great strength,
 possessor of the seven gems. (5) [1913]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1914]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

¹⁰³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰³³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰³⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰³⁵i.e., the thirty-three gods.

[137. Atthasandassaka¹⁰³⁶]

Sitting in a large, peaked building,¹⁰³⁷
 I saw the Leader of the World,
 Undefined, Possessing Power,
 Honored by the Monks' Assembly. (1) [1915]

“Who is not pleased after seeing
 a lakh with the three-fold knowledge,
 special knowledges,¹⁰³⁸ superpowers,
 [all] surrounding the Sambuddha? (2) [1916]

Who is not pleased after seeing
 Sambuddha with boundless knowledge,
 to whom none comes close in knowledge
 [in this world] with its gods and men? (3) [1917]

Who is not pleased after seeing
 [him,] the Whole One,¹⁰³⁹ the Mine of Gems,
 explaining¹⁰⁴⁰ the *Dhamma*-body
 [which no one] can ever injure?” (4) [1918]

Nārada Saragacchiya
 by [saying] these three verses [then]
 praised¹⁰⁴¹ [Buddha] Padumuttara,
 the Unconquered, the Sambuddha. (5) [1919]

Due to that pleasure in [my] heart
 and [my] praising of the Buddha,
 for one hundred thousand aeons
 I've come to know no bad rebirth. (6) [1920]

In the thirtieth aeon [hence]
 the Kṣatriyan named Sukhitta¹⁰⁴²
 was a wheel-turner with great strength,
 possessor of the seven gems. (7) [1921]

The four analytical modes,
 and these eight deliverances,

¹⁰³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰³⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰⁴⁰i.e., the thirty-three gods.

¹⁰⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰⁴²this is the BJTS reading for PTS *bhikkhuni Selā*

six special knowledges mastered,
[I have] done what the Buddha taught! (8) [1922]

Thus indeed Venerable Atthasandassaka Thera spoke these verses.

The legend of Atthasandassaka Thera is finished.

[138. Ekapasādaniya¹⁰⁴³]

[Although] my name was “Nārada,”
I was known [then] as “Kesava,”¹⁰⁴⁴
seeking after both good and bad,¹⁰⁴⁵
I came into Buddha’s presence. (1) [1923]

Loving-Hearted, Compassionate,
Atthadassi, the Sage so Great,
consoling [all the world’s] beings,
the Eyeful One preached [his] *Dhamma*. (2) [1924]

Having brought [my] own heart pleasure,
pressing both my hands on my head,
after [I’d] worshipped the Teacher,
I departed facing the east. (3) [1925]

In the seventeen-hundredth aeon
I was king, ruler of the earth,
known as Amittavāsana,¹⁰⁴⁶
a wheel-turner with great power. (4) [1926]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1927]

Thus indeed Venerable Ekapasādaniya Thera spoke these verses.

The legend of Ekapasādaniya Thera is finished.

¹⁰⁴³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁴⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁴⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁴⁶reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[139. Sālapupphadāyaka¹⁰⁴⁷]

I was the king of beasts back then,
 a [wild] lion who was fearless.
 While hunting¹⁰⁴⁸ in a mountain crag,¹⁰⁴⁹
 I saw the Leader of the World. (1) [1928]

“This one would be the Great Hero;
 he will liberate many folks.¹⁰⁵⁰
 Well then oughtn’t I approach the
 God of Gods, the Bull among Men?” (2) [1929]

Breaking a branch of a *sal* tree
 I carried [it], flowers [and] buds.¹⁰⁵¹
 Having approached the Sambuddha,
 I gave [him] those superb flowers. (3) [1930]

In the ninety-one aeons since
 I offered those flowers [to him],
 I’ve come to know no bad rebirth:
 that’s the fruit of flower-*pūjā*. (4) [1931]

And in the ninth aeon ago
 there were three [different] kings [back then]
 known by the name Virocana,¹⁰⁵²
 wheel-turning monarchs with great strength. (5) [1932]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1933]

Thus indeed Venerable Sālapupphadāyaka Thera spoke these verses.

The legend of Sālapupphadāyaka Thera is finished.

¹⁰⁴⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁴⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁴⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁵⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰⁵¹i.e., the thirty-three gods.

¹⁰⁵²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[140. Piyālahaladāyaka¹⁰⁵³]

I was one who harmed others then,
 a harmer of other beings.¹⁰⁵⁴
 I rested on a [mountain] slope
 near the Teacher [known as] Sikhi. (1) [1934]

In the evening and the morning
 I saw the Buddha, the World-Chief.
 [But] I had nothing to give to
 the Biped-Lord, the Neutral One. (2) [1935]

Taking a *piyāla* fruit, I
 went into the Buddha's presence.
 The Blessed One accepted [it],
 the World's Best One, the Bull of Men. (3) [1936]

Thenceforth for the sake of others
 I waited on [Sikhi], the Guide,¹⁰⁵⁵
 [and] with that pleasure in [my] heart
 I passed away [right] on the spot. (4) [1937]

In the thirty-one aeons since
 I gave that fruit [to the Buddha],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (5) [1938]

In the fifteenth aeon ago
 there were three [men named] Mālabhi,
 wheel-turning kings with great power,
 possessors of the seven gems. (6) [1939]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [1940]

Thus indeed Venerable Piyālahaladāyaka Thera spoke these verses.

The legend of Piyālahaladāyaka Thera is finished.

The Summary:

¹⁰⁵³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁵⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁵⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Sobhī and Sudassana too,
 Candana, Pupphachadana,
 Raho and Campakapupphī
 and with Atthasandassaka,
 Ekadussī, Sāladada
 [and] Phaladāyaka, the tenth.
 By counting there are clearly [here]
 seventy verses plus two [more].

The Sobhita Chapter, the Fourteenth.

Chatta Chapter, the Fifteenth

[141. Adhicchattiya¹⁰⁵⁶]

When the Blessed One passed away,¹⁰⁵⁷
 Atthadassi, the Ultimate Man,
 having an upper parasol made,¹⁰⁵⁸
 I placed it on [his] stupa [then]. (1) [1941]

Coming [there] from time to time, I
 venerated the World-Leader.
 Having a floral cover made
 I placed it on the parasol. (2) [1942]

I exercised divine rule in
 the seventeenth aeon [ago].
 I didn't go to the human state:
 that's the fruit of stupa-*pūjā*. (3) [1943]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [1944]

Thus indeed Venerable Adhicchattiya Thera spoke these verses.

The legend of Adhicchattiya Thera is finished.

¹⁰⁵⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁵⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁵⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[142. Thambāropaka¹⁰⁵⁹]

When the World's Lord reached nirvana,
 Dhammadassi, the Bull of Men,
 I placed a pillar with banners
 at the Best Buddha's stupa [then]. (1) [1945]

After constructing a stairway
 I climbed up that best stupa [there].
 Taking a [white] jasmine flower
 I placed [it] on that pillar [then]. (2) [1946]

O! the Buddha! O! the Teaching!
 O! our Teacher's [great] achievement!
 I've come to know no bad rebirth:
 that's the fruit of stupa-*pūjā*. (3) [1947]

In the ninety-fourth aeon hence
 there were sixteen [different] monarchs
 known by the name Thūpasikha,¹⁰⁶⁰
 wheel-turning kings with great power. (4) [1948]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [1949]

Thus indeed Venerable Thambāropaka Thera spoke these verses.

The legend of Thambāropaka Thera is finished.

[143. Vedikāraka¹⁰⁶¹]

When the World's Lord reached nirvana,
 Piyadassi, Ultimate Man,
 with a pleased heart [and] happy mind,
 I made the Buddha a railing. (1) [1950]

Having surrounded it with gems
 I made that ultimate [rail then],

¹⁰⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁶¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

and having made that great railing
I passed away [right] on the spot. (2) [1951]

In whichever womb I'm reborn,
[whether] it's human or divine,
gemstones are carried in the sky:
that is the fruit of good karma. (3) [1952]

In the sixteenth aeon ago
there were thirty-two [different] kings,
[all] wheel-turners with great power,
[and they were] named Mañippabhā.¹⁰⁶² (4) [1953]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1954]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[144. Sapparivāriya¹⁰⁶³]

The Victor, Padumuttara,
the World's Best One, the Bull of Men,
like a blazing column of fire,
the Sambuddha [then] passed away.¹⁰⁶⁴ (1) [1955]

When the Great Hero passed away,¹⁰⁶⁵
a stupa was piled up¹⁰⁶⁶ [there then].
Day and night¹⁰⁶⁷ they attended on
the ultimate best relic-womb. (2) [1956]

With a pleased heart [and] happy mind
I made a sandalwood railing,
and giving mounds of incense [too,]
the stupa was then suitable. (3) [1957]

¹⁰⁶²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁶³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰⁶⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁶⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰⁶⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁰⁶⁷i.e., the thirty-three gods.

Transmigrating in existence,
 [whether] it's human or divine,
 I saw no inferior state:
 that's the fruit of former karma. (4) [1958]

In the fifteen-hundredth aeon
 ago, there were eight people.
 All of them were named Samatta,¹⁰⁶⁸
 wheel-turning kings with great power. (5) [1959]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [1960]

Thus indeed Venerable Sapparivāriya Thera spoke these verses.

The legend of Sapparivāriya Thera is finished.

[145. Ummāpupphiya¹⁰⁶⁹]

When Siddhattha, the Blessed One,
 Sacrificial Recipient,
 the World-Worshipped One passed away,¹⁰⁷⁰
 a stupa festival¹⁰⁷¹ took place. (1) [1961]

While the festival proceeded
 for Siddhattha the Sage so Great,
 taking a [blue] flax flower¹⁰⁷² [then
 I placed [it] upon the stupa. (2) [1962]

In the ninety-four aeons since
 I offered that flower [there then],
 I've come to know no bad rebirth:
 that's the fruit of stupa-pūjā. (3) [1963]

And in the ninth aeon ago
 there were five and eighty monarchs.

¹⁰⁶⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[All] were known as Somadeva,¹⁰⁷³
wheel-turning kings with great power. (4) [1964]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1965]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

[146. Anulepadāyaka¹⁰⁷⁴]

I made the Bodhi-railing¹⁰⁷⁵ of
the [Great] Sage, Anomadassi.
After giving balls of plaster,
I did [all of] the work by hand. (1) [1966]

Anomadassi, the Best Man,
the Teacher, seated with the monks,¹⁰⁷⁶
having seen that work so well done,
[then] uttered this verse [about me]: (2) [1967]

“Because of this plastering work,
and [his] intention¹⁰⁷⁷ and resolve,
after enjoying happiness,
he’ll make an end to suffering.” (3) [1968]

[My] complexion [shows my] pleasure;
I’m tranquil and well-self-controlled.
I am bearing my last body
in the Buddha’s¹⁰⁷⁸ dispensation. (4) [1969]

When the hundredth aeon ago
and no less had been completed,
I was¹⁰⁷⁹ named King Sabbagghana,¹⁰⁸⁰

¹⁰⁷³i.e., the thirty-three gods.

¹⁰⁷⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁷⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁷⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰⁷⁸i.e., the thirty-three gods.

¹⁰⁷⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰⁸⁰this is the BJTS reading for PTS *bhikkhuni Selā*

a wheel-turner with great power. (5) [1970]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1971]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[147. Maggadāyaka¹⁰⁸¹]

The Eyeful One went in the forest
after [he had] crossed a river.
I saw Siddhattha,¹⁰⁸² Sambuddha,
Bearing [all] the Excellent Marks. (1) [1972]

Carrying a hoe¹⁰⁸³ and basket
I [then] made that pathway level,
and having worshipped the Teacher,
I brought [my] own heart [great] pleasure. (2) [1973]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of giving a road. (3) [1974]

In the fifty-seventh aeon,
there was one person at the top;
he was a lord, ruler of men,
[who] was known as Suppabuddha.¹⁰⁸⁴ (4) [1975]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1976]

Thus indeed Venerable Maggadāyaka Thera spoke these verses.

The legend of Maggadāyaka Thera is finished.

¹⁰⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[148. Phalakadāyaka¹⁰⁸⁵]

A carriage-maker in the city,
I was skilled in working with wood.
Having made a sandalwood plank
I gave it to the World's Kinsman. (1) [1977]

Made of gold, this divine mansion
lights up [all of the directions].
Elephant, divine and equine
carriages are provided [me]. (2) [1978]

Palaces and palanquins too
are produced according to wish;
unsifted,¹⁰⁸⁶ gemstones come to me:
that is the fruit of a plank-[gift]. (3) [1979]

In the ninety-one aeons since
I gave [him] that plank-[gift back then],
I've come to know no bad rebirth:
that is the fruit of a plank-[gift]. (4) [1980]

In the fifty-seventh aeon,
four [men named] Bhavanimmita¹⁰⁸⁷
were wheel-turning kings with great strength,
possessors of the seven gems. (5) [1981]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1982]

Thus indeed Venerable Phalakadāyaka Thera spoke these verses.

The legend of Phalakadāyaka Thera is finished.

[149. Vaṭaṃsakiya¹⁰⁸⁸]

The Self-Become, Unconquered One,
[the Buddha] known as Sumedha,

¹⁰⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁸⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁸⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁸⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

strengthening [his] separation,
went off into a great forest. (1) [1983]

Having seen a *sal* tree blooming,
I bound up a hair-wreath [right then].
Face to face with the World-Leader,
I gave [that wreath] to the Buddha. (2) [1984]

In the thirty-thousand aeons
since I offered [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [1985]

In the nineteen-hundredth aeon
there were sixteen [named] *Nimmita*,¹⁰⁸⁹
wheel-turning kings with great power,
possessors of the seven gems. (4) [1986]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1987]

Thus indeed Venerable *Vaṭṭasākiya* Thera spoke these verses.

The legend of *Vaṭṭasākiya* Thera is finished.

[150. *Pallaṅkadāyaka*¹⁰⁹⁰]

I gave *Sumedha*, the World's Best,
the Blessed One, the Neutral One,
a [well-made] couch [for him to use,]
which had an upper covering. (1) [1988]

At that time that [well-made] couch was
studded with the seven gemstones.
In accordance with my thinking,
[that is] always produced for me.¹⁰⁹¹ (2) [1989]

In the thirty thousand aeons
since I gave [him] that couch back then,

¹⁰⁸⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁹⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
that is the fruit of a couch-[gift]. (3) [1990]

In the twenty-thousandth aeon,
there were three [named] *Suvaṇṇābha*,¹⁰⁹²
wheel-turning kings with great power,
possessors of the seven gems. (4) [1991]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1992]

Thus indeed Venerable *Pallaṅkadāyaka* Thera spoke these verses.

The legend of *Pallaṅkadāyaka* Thera is finished.

The Summary:

Chatta, Thamba and *Vedī*,
Parivār', *Ummapupphiya*,
Anulepa, *Maggadāyī*,
Phaladāyī, *Vaṭṭaṃsaka*,
Pallaṅkadāyī, fifty six
verses are [thus] declared [herein].

The Chatta Chapter, the Fifteenth.

Bandhujīvaka Chapter, the Sixteenth

[151. Bandhujīvaka¹⁰⁹³]

[I saw] him, Stainless like the moon,
Pure [and] Bright, Unagitated,
[his] Delightful States Exhausted,
Crossed [far] beyond ties to the world,
making people reach nirvana,
Crossed, and helping others to cross,
meditating in the forest,
Tranquil and Fully Self-Controlled. (1-2) [1993-1994]

¹⁰⁹²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰⁹³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Then, threading¹⁰⁹⁴ *bandhujīvaka*¹⁰⁹⁵
flowers along a piece of string,
I offered [them] to the Buddha,
Sikhi, the Kinsman of the World. (3) [1995]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [1996]

In the seventh aeon ago
the lord of humans, greatly famed,
there was a strong wheel-turning king
who was named Samantacakkhu.¹⁰⁹⁶ (5) [1997]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1998]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.

The legend of Bandhujīvaka Thera is finished.

[152. Tambapupphiya¹⁰⁹⁷]

Employed in others' transport work,
I committed a crime¹⁰⁹⁸ [back then].
I was exiled to the forest;
filled with fear, I was terrified. (1) [1999]

Having seen a tree in flower
with tiny, well-fashioned clusters,
picking a copper-colored bloom,
I scattered [it] on the Bodhi. (2) [2000]

Having swept around that Bodhi,
the ultimate *pāṭali* tree,

¹⁰⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁹⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁰⁹⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

getting into lotus posture,¹⁰⁹⁹
I stayed at the Bodhi [tree]’s roots. (3) [2001]

Searching for the road [I’d] gone on,
they¹¹⁰⁰ [then] came into my presence.
And having seen them, [then and] there
I recalled the superb Bodhi. (4) [2002]¹¹⁰¹

Having worshipped the Bodhi [tree]
with a mind that was very clear,
I obtained varied *tal*¹¹⁰² trees [then]
inside a frightful mountain crag. (5) [2003]

In the ninety-one aeons since
I offered that flower [to him],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (6) [2004]

In the thirtieth aeon hence
there was a king, Samphusita,¹¹⁰³
a wheel-turner with great power,
possessor of the seven gems. (7) [2005]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2006]

Thus indeed Venerable Tambapupphiya Thera spoke these verses.

The legend of Tambapupphiya Thera is finished.

[153. *Vīthisammajjaka*¹¹⁰⁴]

[I saw] the World-Chief setting out
like the rising hundred-rayed [sun],
like the [mid-day] yellow-rayed sun,

¹⁰⁹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁰⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁰¹i.e., the thirty-three gods.

¹¹⁰²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹⁰³this is the BJTS reading for PTS *bhikkhuni Selā*

¹¹⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

like the moon¹¹⁰⁵ on the fifteenth [day].¹¹⁰⁶(1) [2007]

There were sixty-eight thousand [monks],
who'd all destroyed the defilements,
surrounding the Sambuddha [then],
the Biped-Lord, the Bull of Men. (2) [2008]

After I had swept that road for
the World-Leader, the Charioteer,
I [then] raised up a banner there,
with a mind that was very clear. (3) [2009]

In the ninety-one aeons since
I offered that banner [to him,]
I've come to know no bad rebirth:
that's the fruit of giving banners. (4) [2010]

In the fourth aeon [after that]
I was a king with great power,
who was famous as Sudhaja¹¹⁰⁷
and was endowed with every sign. (5) [2011]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2012]

Thus indeed Venerable Vīthisammajjaka Thera spoke these verses.

The legend of Vīthisammajjaka Thera is finished.

[154. Kakkārupūjaka¹¹⁰⁸]

Having been the son of a god,
I worshipped¹¹⁰⁹ Sikhi, the Leader.
Taking a *kakkāru* flower
I offered [it] to the Buddha. (1) [2013]

¹¹⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁰⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁰⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the thirty-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2014]

And in the ninth aeon ago
I was the king, Sattuttama,¹¹¹⁰
a wheel-turner with great power,
possessor of the seven gems. (3) [2015]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2016]

Thus indeed Venerable Kakkārupūjaka Thera spoke these verses.

The legend of Kakkārupūjaka Thera is finished.

[155. Mandāravapūjaka¹¹¹¹]

Having been the son of a god,
I worshipped¹¹¹² Sikhi, the Leader
with *mandāra* blossoms [which]
I offered to the Buddha [then]. (1) [2017]

That divine garland covered the
Thus-Gone-One for an entire week.
All the people assembled [there,]
venerating the Thus-Gone-One. (2) [2018]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2019]

And in the tenth aeon ago
I was the king, Jutindara,¹¹¹³
a wheel-turner with great power,
possessor of the seven gems. (4) [2020]

¹¹¹⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹¹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹¹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2021]

Thus indeed Venerable Mandāravapūjaka Thera spoke these verses.

The legend of Mandāravapūjaka Thera is finished.

[156. Kadambapupphiya¹¹¹⁴]

In the Himalayan region,
there's a mountain named Kukkuṭa.¹¹¹⁵
At the foot of that [same] mountain,
seven [Lonely] Buddhas dwelt [then].¹¹¹⁶ (1) [2022]

Seeing a kadam [tree] in bloom,
like the risen king of [all] lamps,¹¹¹⁷
taking [blossoms] with both [my] hands
I placed them upon the Buddhas. (2) [2023]

In the ninety-four aeons since
I did that flower-pūjā [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [2024]

In the ninety-second aeon
seven [named] Phullanāyaka¹¹¹⁸
were wheel-turning kings with great strength,
possessors of the seven gems. (4) [2025]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2026]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

¹¹¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹¹⁸i.e., the thirty-three gods.

[157. Tiṇasulaka¹¹¹⁹]

In the Himalayan region,
there's a mountain, Bhūtagaṇa.¹¹²⁰
One [Lonely] Victor did live there,
Self-Become, a World-Rejecter. (1) [2027]

Having taken jasmine flowers
I offered [them] to the Buddha.
One less than a lakh of aeons
I did not fall back [in rebirth].¹¹²¹ (2) [2028]

In the eleventh aeon hence
[I] was one Dharaṇīruha,¹¹²²
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2030]

Thus indeed Venerable Tiṇasulaka Thera spoke these verses.

The legend of Tiṇasulaka Thera is finished.

[158. Nāgapupphiya¹¹²³]

There was a man named Suvaccha¹¹²⁴
a brahmin master of mantras,
placed in front by his own students,
residing upon a mountain. (1) [2031]

The Victor, Padumuttara,
Sacrificial Recipient,
with a wish for my upliftment
did come into my presence [then]. (2) [2032]

¹¹¹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹²¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

He walked back and forth in the sky,
like he was smoking and burning,¹¹²⁵
[and] after he had made me smile,¹¹²⁶
he departed facing the east. (3) [2033]

And having seen that miracle,
marvel making hair stand on end,
taking an ironwood flower,
I scattered [it] in his pathway.¹¹²⁷ (4) [2034]

In the hundred thousand aeons
since I scattered that flower [then],
due to the pleasure in [my] heart,
I've come to know no bad rebirth. (5) [2035]

In the thirty-first aeon [hence]
I was the king, Mahāratha,¹¹²⁸
a wheel-turner with great power,
possessor of the seven gems. (6) [2036]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2037]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

[159. Punnāgapupphiya¹¹²⁹]

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel¹¹³⁰ tree in bloom,
I called to mind the Best Buddha. (1) [2038]

Having plucked a flower [from it],
well-perfumed [and] scented with scents,

¹¹²⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹²⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹²⁷i.e., the thirty-three gods.

¹¹²⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

having made a stupa of sand,¹¹³¹
I offered [it] to the Buddha. (2) [2039]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2040]

In the ninety-first aeon [thence]
lived [a ruler], Tamonuda,¹¹³²
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2041]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2042]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

[160. Kumudadāyaka¹¹³³]

Close to the Himalayan range,
there was a large, natural lake
covered with pink and blue lotuses,
with white lotuses strewn about.¹¹³⁴ (1) [2043]

At that time I was a bird there,
known by the name of Kakudha,¹¹³⁵
learned in merit/not merit,¹¹³⁶
moral and intelligent [too]. (2) [2044]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Great Sage wandered into the
vicinity of that [great] lake. (3) [2045]

¹¹³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹³³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹³⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹³⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹³⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Taking a water-born lotus,
I gave it to the Great Sage [then].
Discerning what I was thinking,
the Sage so Great accepted [it]. (4) [2046]

After having given that gift,
incited by [my] wholesome roots,
for one hundred thousand aeons
I've come to know no bad rebirth. (5) [2047]

In the sixteen-hundredth aeon
there were people, [numbering] eight,
[all of whom] were named Varuṇa,
wheel-turning kings with great power. (6) [2048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2049]

Thus indeed Venerable Kumudadāyaka Thera spoke these verses.

The legend of Kumudadāyaka Thera is finished.

The Summary:

Bandhujīva, Tambapupphī,
Vīthī, Kakkārapupphiya,
Mandāraṇa, and Kadambī,
Sulika, Nāgapupphiya,
Punnāga, [and] Komudī:
there are six and fifty verses
declared [in this chapter, complete].

The Bandhujīvaka Chapter, the Sixteenth.

Supāricariya Chapter, the Seventeenth

[161. Supāricariya¹¹³⁷]

The one whose name was Paduma,
the Bull of Men, the Biped-Lord,

¹¹³⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Eyeful One, setting out from the
forest, was [then] preaching *Dhamma*. (1) [2050]

There was a spirit¹¹³⁸-multitude
[staying] close to the Sage so Great.
Whatever work they'd arrived for
they looked after all of the time. (2) [2051]

Understanding the Buddha's words
and preaching of the deathless [state],
with a pleased heart [and] happy mind,
snapping [my] fingers I served [him]. (3) [2052]

Look at the fruit of good practice,
of service for the [great] Teacher:
in thirty thousand aeons [thence,]
I've come to know no bad rebirth. (4) [2053]

In the twenty-nine-hundredth aeon,
one [man] named Samalaṅkata,¹¹³⁹
was a wheel-turner with great strength,
possessor of the seven gems. (5) [2054]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2055]

Thus indeed Venerable Supāricariya Thera spoke these verses.

The legend of Supāricariya Thera is finished.

[162. Kaṇaverapupphiya¹¹⁴⁰]

The Blessed One named Siddhattha,
the World's Best One, the Bull of Men,
Honored by the monks' Assembly,¹¹⁴¹
entered into the city [then]. (1) [2056]

¹¹³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹³⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹¹⁴⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹¹⁴¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the king's inner-chambers¹¹⁴² [there]
 I lived as the trusted¹¹⁴³ watchman.
 When I was inside the palace,
 I saw the [Buddha], World-Leader. (2) [2057]

Taking a *kaṇavera* flower,
 I scattered [it] among the monks.¹¹⁴⁴
 Then I scattered [some] more of them
 for [him], the Buddha, separately. (3) [2058]

In the ninety-four aeons since
 I did that flower-offering,
 I've come to know no bad rebirth:
 the fruit of flower-offering. (4) [2059]

In the eighty-seventh aeon
 there were four [named] Mahiddhika,¹¹⁴⁵
 wheel-turning kings with great power,
 possessors of the seven gems. (5) [2060]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2061]

Thus indeed Venerable Kaṇaverapupphiya Thera spoke these verses.

The legend of Kaṇaverapupphiya Thera is finished.

[163. Khajjakadāyaka¹¹⁴⁶]

In the past I gave some fruit [then]
 to [him], Tissa, the Blessed One.
 I gave coconut and also
 sweet-meats, such as were fit [for him]. (1) [2062]

And giving that to the Buddha,
 to Tissa, the Very Great Sage,
 pleasure-seeking¹¹⁴⁷ I delighted,

¹¹⁴²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁴³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁴⁴i.e., the thirty-three gods.

¹¹⁴⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

being reborn just as I wished. (2) [2063]

In the ninety-two aeons since
I gifted [him] that gift back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [2064]

In the thirteenth aeon ago
there was a king, Indasama,¹¹⁴⁸
a wheel-turner with great power,
possessor of the seven gems. (4) [2065]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2066]

Thus indeed Venerable Khajjakadāyaka Thera spoke these verses.

The legend of Khajjakadāyaka Thera is finished.

[164. Desapūjaka¹¹⁴⁹]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
having risen into the sky
was going through the air [back then]. (1) [2067]

I did *pūjā* to the place where
the Teacher had been standing when
he, the Sage so Great, rose upward,
[feeling well-] pleased by [my] own hands. (2) [2068]

In the eighteen hundred aeons
since I saw the Great Sage [back then],
I've come to know no bad rebirth:
that's the fruit of region-*pūjā*. (3) [2069]

In the eleven-hundredth aeon
I was known as Gosujāta,¹¹⁵⁰
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2070]

¹¹⁴⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹¹⁴⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹¹⁵⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2071]

Thus indeed Venerable Desapūjaka Thera spoke these verses.

The legend of Desapūjaka Thera is finished.

[165. Kaṇikāracchadaniya¹¹⁵¹]

The Sambuddha named Vessabhu,
the World's Best One, the Bull of Men,
the Sage entered a great forest
to take a rest one afternoon. (1) [2072]

Having plucked dinner-plate flower[s]
I made [him] a canopy then.
Making that floral canopy,
I gifted it to the Buddha. (2) [2073]

In the thirty-one aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (3) [2074]

In the twentieth aeon hence
there were eight kings¹¹⁵² [named] Soṇṇābha,
wheel-turners who had great power,
possessors of the seven gems. (4) [2075]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2076]

Thus indeed Venerable Kaṇikāracchadaniya Thera spoke these verses.

The legend of Kaṇikāracchadaniya Thera is finished.

¹¹⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[166. Sappidāyaka¹¹⁵³]

The Blessed One then, named Phussa,
Sacrificial Recipient,
Hero, was going on the road,
making many reach nirvana. (1) [2077]

After awhile the Blessed One
came into my [own] presence then,
[and] I, taking [his] begging bowl,
gave [him some] clarified butter.¹¹⁵⁴ (2) [2078]

In the ninety-two aeons since
I gave [him] that ghee at that time,
I've come to know no bad rebirth:
that is the fruit of giving ghee. (3) [2079]

In the fifty-sixth aeon hence
there was one [named] Samodaka,¹¹⁵⁵
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2080]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2081]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[167. Yūthikapupphiya¹¹⁵⁶]

On Candabhāgā River's bank,
while traveling along the stream,
I saw the Self-Become-One there,
like a regal *sal* tree in bloom. (1) [2082]

Carrying a jasmine flower,
I [then] approached the Sage so Great.

¹¹⁵³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁵⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁵⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁵⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Happy, with pleasure in [my] heart,
I gave the Buddha [that flower]. (2) [2083]

In the ninety-four aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2084]

In the sixty-seventh aeon
there was one [named] Samuddhara,¹¹⁵⁷
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2085]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2086]

Thus indeed Venerable Yūthikapupphiya Thera spoke these verses.

The legend of Yūthikapupphiya Thera is finished.

[168. Dussadāyaka¹¹⁵⁸]

In lovely Tivarā City,
I was the son of the king then.
After having received a gift,¹¹⁵⁹
I gave it to the Calm [Buddha]. (1) [2087]

The Blessed One accepted [it];
he touched the cloth with [both his] hands.
After accepting, Siddhattha
then rose up in the air, the sky. (2) [2088]

When the Buddha was going [away,]
that cloth flew off behind [him then].
I brought pleasure to [my] heart there:
'the Buddha is the Top Person.' (3) [2089]

In the ninety-four aeons since
I gave that cloth [to him] back then,

¹¹⁵⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁵⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹¹⁵⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
that is the fruit of giving cloth. (4) [2090]

In the sixty-seventh aeon
there was a wheel-turning monarch,
a lord of people with great strength,
known by the name Parisuddha.¹¹⁶⁰ (5) [2091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2092]

Thus indeed Venerable Dussadāyaka Thera spoke these verses.

The legend of Dussadāyaka Thera is finished.

[169. Samādapaka¹¹⁶¹]

In the city, Bandhumatī,
there was a large multitude¹¹⁶² [then].
I was most excellent of them,
and they were [all] my companions.¹¹⁶³ (1) [2093]

Having called them all together
I [then] promoted good karma,¹¹⁶⁴
“let's build the unsurpassed merit-field,
the [monks'] Assembly, a building.”¹¹⁶⁵ (2) [2094]

Those followers of my wishes¹¹⁶⁶
agreed [by saying], “Excellent!”
and [when] they finished the building,
we gave¹¹⁶⁷ it to Vipassi [then]. (3) [2095]

In the ninety-one aeons since
I gave [him] that building back then,

¹¹⁶⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁶¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁶²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁶³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁶⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁶⁵i.e., the thirty-three gods.

¹¹⁶⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹⁶⁷this is the BJTS reading for PTS *bhikkhuni Selā*

I've come to know no bad rebirth:
that's the fruit of giving buildings. (4) [2096]

In the fifty-ninth aeon [hence]
there was one lord of the people,
a wheel-turning king with great strength,
known by the name of Āveyya.¹¹⁶⁸ (5) [2097]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2098]

Thus indeed Venerable Samādapaka Thera spoke these verses.

The legend of Samādapaka Thera is finished.

[170. Pañcaṅguliya¹¹⁶⁹]

The Blessed One known as Tissa,
the World's Best One, the Bull of Men,
the Sage, inside his scented hut,¹¹⁷⁰
was wholesomely passing the time. (1) [2099]

Taking a garland and [some] scents,
I went to the Victor's presence.
Quietly,¹¹⁷¹ on the Blessed One,
I made¹¹⁷² a scented palm-print¹¹⁷³ [then]. (2) [2100]

In the ninety-two aeons since
I offered those perfumes [to him],
I've come to know no bad rebirth:
the fruit of a scented palm-print. (3) [2101]

In the seventy-second aeon
I was the king, Sayampabha,¹¹⁷⁴
a wheel-turner with great power,
possessor of the seven gems. (4) [2102]

¹¹⁶⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

¹¹⁶⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹¹⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁷¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹¹⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹¹⁷³i.e., the thirty-three gods.

¹¹⁷⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2103]

Thus indeed Venerable Pañcaṅguliya Thera spoke these verses.

The legend of Pañcaṅguliya Thera is finished.

The Summary:

Supārī and Kaṇaverī,
Khujjaka, Desapūjaka,
Kaṇikāra, Sappidada,
Yūthika, Dussadāyaka,
Māḷa and Pañcaṅgulika,
four and fifty verses.

The Supāricariya Chapter, the Seventeenth.

Kumuda Chapter, the Eighteenth

[171. Kumudamāliya¹¹⁷⁵]

In the Himalayan Mountains,
there was a large, natural lake.
I was a *rakkhasa* born there,
of frightful form, having great strength. (1) [2104]

White lotuses were blooming there,
arising just as big as wheels,¹¹⁷⁶
and I [then] picked those¹¹⁷⁷ lotuses.
The Strong One's¹¹⁷⁸ group¹¹⁷⁹ was [there] then [too]. (2) [2105]

But Atthadassi, Blessed One,
the Biped-Lord, the Bull of Men,
seeing that those flowers were picked,¹¹⁸⁰
did come into my presence [then]. (3) [2106]

¹¹⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁷⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁷⁹i.e., the thirty-three gods.

¹¹⁸⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The God of Gods, the Bull of Men,
the Sambuddha approached [me then].
Picking up all of those flowers
I gave [them all] to the Buddha. (4) [2107]

That company then [stretched] out to
the ends of the Himalayas.¹¹⁸¹
With a canopy [over] him¹¹⁸²
the Thus-Gone-One did journey forth. (5) [2108]

In the eighteen hundred aeons
since I offered [that] flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2109]

In the fifteenth aeon ago,
there were seven lords of people,
wheel-turning kings with great power,
[all] known as Sahassaratha.¹¹⁸³ (7) [2110]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2111]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

[172. Nissenīdāyaka¹¹⁸⁴]

I had a stairway constructed
for ascending up the palace
of Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One. (1) [2112]

Due to that pleasure in [my] heart,
having attained [great] happiness,
I am bearing my last body
in the Supreme Buddha's teaching. (2) [2113]

¹¹⁸¹this is the BJTS reading for PTS *bhikkhunī Selā*

¹¹⁸²this line only in BJTS, which reads *Pesalā* here as elsewhere

¹¹⁸³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹¹⁸⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

In the thirty-one thousandth aeon
there were three [people] at that time,
kings who turned the wheel [of the Law],
[all] named Pahasambahula.¹¹⁸⁵ (3) [2114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2115]

Thus indeed Venerable Nisṣeṇidāyaka Thera spoke these verses.

The legend of Nisṣeṇidāyaka Thera is finished.

[173. Rattipupphiya¹¹⁸⁶]

I was a deer-hunter back then,
within a grove in the forest.
I saw Vipassī Buddha [then],
the God of Gods, the Bull of Men. (1) [2116]

Having seen red [flowers] blooming
on a winter cherry¹¹⁸⁷ tree [then],
having taken [them] with [their] stems,
I offered [them] to the Great Sage. (2) [2117]

In the ninety-one aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of giving flowers. (3) [2118]

And in the eighth aeon ago,
I was a monarch with great strength,
with the name of Suppasanna,¹¹⁸⁸
possessor of the seven gems. (4) [2119]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2120]

¹¹⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁸⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹¹⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁸⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Thus indeed Venerable Rattipupphiya Thera spoke these verses.

The legend of Rattipupphiya Thera is finished.

[174. Udapānadāyaka¹¹⁸⁹]

For Vipassi, the Blessed One
I constructed a [water] well.
Having given alms-food [to him]
I dedicated [the well] then. (1) [2121]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of [giving] wells. (2) [2122]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2123]

Thus indeed Venerable Udapānadāyaka Thera spoke these verses.

The legend of Udapānadāyaka Thera is finished.

[175. Sīhāsanadāyaka¹¹⁹⁰]

When the World's Lord reached nirvana,
Padumuttara, the Leader,
I gave a lion-throne [to him]
with a pleased heart [and] happy mind. (1) [2124]

Bringing happiness to the world,
with very fragrant flowers [then]
having done a *pūjā* there, [I]
did bring relief to many folks.¹¹⁹¹ (2) [2125]

With a pleased heart [and] happy mind
worshipping that superb Bodhi,

¹¹⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2126]

In the fifteen-thousandth aeon
there were eight [different people],
monarchs who turned the wheel [of law],
[all] known by the name Sīluccaya.¹¹⁹² (4) [2127]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2128]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

[176. Maggadattika¹¹⁹³]

Anomadassi, Blessed One,
the Biped-Lord, the Bull of Men,
bringing happiness to the world,
walked back and forth across the sky.¹¹⁹⁴ (1) [2129]

Happy, with pleasure in [my heart,
worshipping I scattered flower[s].
The flowers stayed on [his] raised feet;
[also] on the top of [his] head.¹¹⁹⁵ (2) [2130]

In the twenty-thousandth aeon
there did live five [different] people
[all] named Pupphacchadaniya,¹¹⁹⁶
wheel-turning kings with great power. (3) [2131]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2132]

Thus indeed Venerable Maggadattika Thera spoke these verses.

¹¹⁹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹¹⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The legend of Maggadattika Thera is finished.

[177. Ekadīpiya¹¹⁹⁷]

With a pleased heart [and] happy mind,
I gave a single lamp [back then]
at the superb Saḷala¹¹⁹⁸ Bodhi
of the Sage, Padumuttara. (1) [2133]

Transmigrating in existence,
reborn with [great] heaps of merit,
I've come to know no bad rebirth:
that is the fruit of a lamp-gift. (2) [2134]

In the sixteen-thousandth aeon
there were these four [different] men [then],
[all] known by the name Candābha,¹¹⁹⁹
wheel-turning kings with great power. (3) [2135]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2136]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

[178. Maṇipūjaka¹²⁰⁰]

A small Himalayan river
flowed smoothly [then] along [its] bank.¹²⁰¹
Back then the Self-Become-One¹²⁰² dwelt
in a field close to that [river]. (1) [2137]

¹¹⁹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁰⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁰¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁰²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

With a pleased heart [and] happy mind,
I gave to the Buddha [right then]
a couch [made by] taking gemstones,
superb, delightful, [and] diverse. (2) [2138]

In the ninety-four aeons since
I offered those gemstones [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2139]

And in the twelfth aeon ago
there were eight [different] kings [back then],
[all] were known as Satarāṅsi,¹²⁰³
wheel-turning monarchs with great strength. (4) [2140]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2141]

Thus indeed Venerable Maṇipūjaka Thera spoke these Verses.

The legend of Maṇipūjaka Thera is finished.

[179. Tikicchaka¹²⁰⁴]

In the city, Bandhumatī,
I was a well-trained physician,
bringing many folks happiness
when patients suffered great [illness]. (1) [2142]

Having seen a monk who was sick,
[but] moral [as too] very bright,
with a pleased heart [and] happy mind,
I gave [him some] medicine then. (2) [2143]

That monk with well-guarded senses
became healthy because of that.
He was Vipassī's attendant,
known by the name of Asoka.¹²⁰⁵ (3) [2144]

¹²⁰³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the ninety-one aeons since
I gave [him] medicinal herbs,
I've come to know no bad rebirth:
that is the fruit of medicine. (4) [2145]

In the eighth aeon after that
the one known as Sabbosadha¹²⁰⁶
was a wheel-turner with great strength,
possessor of the seven gems. (5) [2146]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2147]

Thus indeed Venerable Tikicchaka Thera spoke these verses.

The legend of Tikicchaka Thera is finished.

[180. Saṅghupaṭṭhāka¹²⁰⁷]

When Vessabhu was the Buddha,¹²⁰⁸
I was a forest-dweller [then].
With a pleased heart [and] happy mind,
I did serve the best Assembly. (1) [2148]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of doing service. (2) [2149]

In the seventh aeon ago,
there were seven Samotthatas,¹²⁰⁹
wheel-turning kings with great power,
possessors of the seven gems. (3) [2150]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2151]

¹²⁰⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹²⁰⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹²⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁰⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Thus indeed Venerable Saṅghupaṭṭhāka Thera spoke these verses.

The legend of Saṅghupaṭṭhāka Thera is finished.

The Summary:

Kumuda, then Nisseṇī,
Rattika, Udaṇāda,
Sihāsani, Maggavada,
Ekadīpī, Maṇippada,
Tikicchaka, Upaṭṭhāka,
one less than fifty verses [here].

The Kumuda Chapter, the Eighteenth.

Kuṭajapupphiya Chapter, the Nineteenth

[181. Kuṭajapupphiya¹²¹⁰]

[I saw] the golden Sambuddha,
like the risen hundred-rayed [sun],
surveying [all] the directions,
while he traveled [up] in the sky. (1) [2152]

Noticing some winter cherry,
well spread out¹²¹¹ and blossoming [there],
plucking [a flower] from that tree,
I [then] offered [it] to Phussa. (2) [2153]

In the ninety-two aeons since
I offered [that] flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2154]

In the seventeenth aeon hence
there were three [men named] Pupphita,¹²¹²
wheel-turning kings with great power,
possessors of the seven gems. (4) [2155]

The four analytical modes,
and these eight deliverances,

¹²¹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²¹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²¹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2156]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[182. Bandhujīvaka¹²¹³]

The Sambuddha named Siddhattha,
Self-Become, praised by good people,¹²¹⁴
having entered concentration,¹²¹⁵
sat down upon a mountain [then]. (1) [2157]

Searching in a natural lake
for a superb lotus flower,
I saw *bandhujīvaka* blooms
in the nearby vicinity. (2) [2158]

Picking [them] up with both [my] hands,
I [then] approached the Sage So Great.
Happy, with pleasure in [my] heart,
I offered [them] to Siddhattha. (3) [2159]

In the ninety-four aeons since
I offered [those] flower[s] [to him],
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (4) [2160]

In the fourteenth aeon ago,
there was one ruler of people
whose name was Samuddakappa,¹²¹⁶
a wheel-turning king with great power. (5) [2161]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2162]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.

The legend of Bandhujīvaka Thera is finished.

¹²¹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²¹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²¹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²¹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[183. Koṭumbariya¹²¹⁷]

Happy, [and] with a happy heart,
 I approached the Best among Men,
 shining like a dinner-plate tree,¹²¹⁸
 sitting down amidst the mountains,
 like the ocean without measure,
 extending¹²¹⁹ as far as the earth,
 worshipped¹²²⁰ by the gods' assembly,¹²²¹
 of the best race of bulls of men. (1-2) [2163-2164]

I [once] offered to the Buddha
 Sikhi, the Kinsman of the World,
 a piece of cloth¹²²² [which I had] filled
 with seven flowers [I] had plucked. (3) [2165]

In the thirty-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [2166]

In the twentieth aeon hence
 I was a greatly powerful
 wheel-turning monarch with great strength,
 [known by the] name Mahāṇela.¹²²³ (5) [2167]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2168]

Thus indeed Venerable Koṭumbariya¹²²⁴ Thera spoke these verses.

The legend of Koṭumbariya¹²²⁵ Thera is finished.

¹²¹⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹²¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²¹⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹²²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹²²¹i.e., the thirty-three gods.

¹²²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹²²³this is the BJTS reading for PTS *bhikkhuni Selā*

¹²²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

¹²²⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[184. Pañcahatthiya¹²²⁶]

The Blessed One known as Tissa
was the World's Best, the Bull of Men;
Honored by the monks' Assembly,¹²²⁷
he went out onto¹²²⁸ the highway. (1) [2169]

Wishing to give an offering
to achieve my vow, I picked up¹²²⁹
five handfuls of lotus blossoms
and four [more handfuls]¹²³⁰ placed by me. (2) [2170]

Delighted¹²³¹ by the Buddha's rays,
I gave [them]¹²³² to the Best Biped,
the Golden-Colored Sambuddha
who was walking¹²³³ through the bazaar. (3) [2171]

In the ninety-two aeons since
I offered [those] flowers¹²³⁴ [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2172]

In the thirtieth aeon hence
there were five Subhāsammātās,¹²³⁵
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2173]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2174]

Thus indeed Venerable Pañcahatthiya Thera spoke these verses.

The legend of Pañcahatthiya Thera is finished.

¹²²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²²⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²³⁰i.e., the thirty-three gods.

¹²³¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹²³²this is the BJTS reading for PTS *bhikkhunī Selā*

¹²³³this line only in BJTS, which reads *Pesalā* here as elsewhere

¹²³⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹²³⁵this appears only in BJTS, and appears before rather than after the chapter summary.

[185. Isimuggadāyaka¹²³⁶]

Like the rising hundred-rayed [sun],
like the sun [when it] had risen,
shining like royal ornaments,
the Lord was Padumuttara. (1) [2175]

Grinding up¹²³⁷ [some] sage's mung beans
in bee's honey devoid of bees,¹²³⁸
being established in pleasure,
I gave them to the World's Kinsman. (2) [2176]

Eight hundred thousand followers
of the Buddha [were with him] then.
Filling the bowls of all of them,
[I provided] a huge amount. (3) [2177]

Because of that mental pleasure,
incited by those happy roots,
for one hundred thousand aeons
I was not born in a bad state.¹²³⁹ (4) [2178]

In the forty-thousandth aeon
[ago], they [numbered] thirty-eight,
those wheel-turning kings with great strength,
whose names were Mahisamanta.¹²⁴⁰ (5) [2179]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2180]

Thus indeed Venerable Isimuggadāyaka Thera spoke these verses.

The legend of Isimuggadāyaka Thera is finished.

¹²³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²³⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁴⁰i.e., the thirty-three gods.

[186. Bodhiupaṭṭhāyaka¹²⁴¹]

In the city, Rammavati,
I was [a man] named Muraja.¹²⁴²
Committed to ceaseless service,
I went to the great Bodhi [tree]. (1) [2181]

Morning and evening exerting,
incited by those happy roots,
throughout eighteen hundred aeons
I was not born in a bad state.¹²⁴³ (2) [2182]

In the fifteen hundredth aeon
I was a king, ruler of men,
known by the name of Damatha,¹²⁴⁴
a wheel-turning king with great strength. (3) [2183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2184]

Thus indeed Venerable Bodhiupaṭṭhāyaka Thera spoke these verses.

The legend of Bodhiupaṭṭhāyaka Thera is finished.

[187. Ekacintita¹²⁴⁵]

When according to [his] lifespan,
a god falls from the world,¹²⁴⁶
three sayings¹²⁴⁷ get emitted [then,]
[in] the rejoicing of the gods. (1) [2185]¹²⁴⁸

“From here, sir,¹²⁴⁹ go to a good state,

¹²⁴¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁴²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁴³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁴⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁴⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁴⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁴⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁴⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁴⁹i.e., the thirty-three gods.

in the company of people.
 Becoming human do obtain
 great faith in the Excellent Truth.¹²⁵⁰ (2) [2186]

“Having established that, your faith,
 in the well-known Excellent Truth,
 [well-]fixed, born of [those happy] roots,
 [be] steadfast as long as [you] live. (3) [2187]

“Doing good [deeds]¹²⁵¹ with [your] body,
 [and doing] much good¹²⁵² with [your] speech;
 doing good¹²⁵³ with [your] mind [as well,]
 [be] free of hate and attachment.¹²⁵⁴ (4) [2188]

“Thus exalting the life [you live],
 doing merit with much giving,
 make other men also enter
 the chaste life [and] Excellent Truth.” (5) [2189]

When gods know that a god’s falling,¹²⁵⁵
 [filled] with this [sort of] compassion,
 they rejoice [about his rebirth]:
 “O god come [back] repeatedly.” (6) [2190]

I was moved when at that time the
 assembly of gods had gathered,
 “Well now then to what womb should I
 go when [I have] fallen from here?” (7) [2191]

Padumuttara’s follower,
 known by the name of Sumana,¹²⁵⁶
 a monk with senses [well-]controlled,
 realizing that I was moved
 [and] desiring to lift me up,
 did come into my presence then
 [and] stirred me up instructing [me]
 in the meaning and the Teaching.¹²⁵⁷ (8-9) [2192-2193]

Having listened to his words, I

¹²⁵⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹²⁵¹this is the BJTS reading for PTS *bhikkhuni Selā*

¹²⁵²this line only in BJTS, which reads *Pesalā* here as elsewhere

¹²⁵³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹²⁵⁴this appears only in BJTS, and appears before rather than after the chapter summary.

¹²⁵⁵this colophonic verse appears in BJTS only; PTS omits it

¹²⁵⁶this appears only in BJTS; PTS omits it

¹²⁵⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

made my heart pleased in the Buddha.
 Having saluted that wise [monk,]
 I [then] passed away on the spot. (10) [2194]

I was reborn right then and there,
 incited by [those] happy roots.
 For one hundred thousand aeons
 I was not born in a bad state.¹²⁵⁸ (11) [2195]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (12) [2196]

Thus indeed Venerable Ekacintita Thera spoke these verses.

The legend of Ekacintita Thera is finished.

[188. Tikañṇipupphiya¹²⁵⁹]

I, being [then] a deity,
 honored by celestial nymphs,¹²⁶⁰
 reborn [due to my] past karma,
 recalled [him], the Best of Buddhas. (1) [2197]

Having plucked three *kaṇṇi* flowers,
 bringing pleasure to [my] own mind,
 I offered [them] to the Buddha
 Vipassi, the Bull among Men. (2) [2198]

In the ninety-one aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2199]

Seventy-three aeons ago
 there were four Naruttamas,¹²⁶¹
 wheel-turning monarchs with great strength,
 possessors of the seven gems. (4) [2200]

¹²⁵⁸*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹²⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁶¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2201]

Thus indeed Venerable Tikaṇṇipupphiya Thera spoke these verses.

The legend of Tikaṇṇipupphiya Thera is finished.

[189. Ekacāriya¹²⁶²]

At that time a great din arose
among the Tāvatiṃsa gods:
“The world’s Buddha has passed away¹²⁶³
and we’re [still] afflicted with lust.” (1) [2202]

Among them who had [thus] been moved,
afflicted with arrows of grief,
made firm by [my] own [mental]¹²⁶⁴ strength,
I went into Buddha’s presence. (2) [2203]

Plucking a *mandārava* bloom,
tender, created with magic,
I [then] offered [it] at the time
of the Buddha’s Passing Away.¹²⁶⁵ (3) [2204]

All the gods and celestial
nymphs rejoiced for me at that time.
For one hundred thousand aeons
I was not born in a bad state.¹²⁶⁶ (4) [2205]

Sixty thousand aeons ago
there were [born] sixteen [great] people
[all] named Mahāmallaḥana¹²⁶⁷
wheel-turning monarchs with great strength. (5) [2206]

The four analytical modes,
and these eight deliverances,

¹²⁶²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁶³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁶⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁶⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁶⁶i.e., the thirty-three gods.

¹²⁶⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2207]

Thus indeed Venerable Ekacāriya Thera spoke these verses.

The legend of Ekacāriya Thera is finished.

[190. Tivaṅṭipupphiya¹²⁶⁸]

All of them, gathered together,
are looking at me, overwhelmed.¹²⁶⁹
Burning was produced [in the minds]¹²⁷⁰
of those [people] who are looking. (1) [2208]

At that time a follower of
Buddha Dhammadassi, the Sage,
known by the name of Sunanda¹²⁷¹
came into my vicinity. (2) [2209]

Those who were my associates¹²⁷²
gave me a flower at that time.
Taking that flower [they'd given,]
I gave it to the follower. (3) [2210]

I passed away [right] on the spot
[and then] was reborn yet again.
In eighteen hundred aeons [hence]
I went into no place of grief. (4) [2211]

In the thirteen hundredth aeon,
there were eight Dhūmaketunas,¹²⁷³
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2213]

¹²⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁷²i.e., the thirty-three gods.

¹²⁷³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Thus indeed Venerable Tivaṇṭipupphiya Thera spoke these verses.

The legend of Tivaṇṭipupphiya Thera is finished.

The Summary:

Kuṭaja and Bandhujīvi,
Koṭumbarika, Hatthiya,
Isimugga and [then] Bodhī,
Ekacinti, Tikaṇṇika,
Ekacārī and Tivaṇṭī,
sixty two¹²⁷⁴ verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

Tamālapupphiya Chapter, the Twentieth

[191. Tamālapupphiya¹²⁷⁵]

My magically-made mansion,
with eighty-four lakhs of pillars,
was a [lovely] golden [color],
the equal of a divine tree.¹²⁷⁶ (1) [2214]

Plucking a *tamāla* flower
with a mind [which was] very clear,
I offered [it] to the Buddha
Sikhi, the Kinsman of the World. (2) [2215]

in the thirty-one aeons since
I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2216]

In the twentieth aeon ago
there was one [named] Candatitta,¹²⁷⁷
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2217]

¹²⁷⁴this is the BJTS reading for PTS *bhikkhuni Selā*

¹²⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2218]

Thus indeed Venerable Tamālapupphiya Thera spoke these verses.

The legend of Tamālapupphiya Thera is finished.

[192. *Tiṇasantharadāyaka*¹²⁷⁸]

What grass a forest-dwelling sage
is reaping for the [Great] Teacher,
all those [blades] turning to the right¹²⁷⁹
fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass
and bringing [blades of] grass and leaves
of palmyra¹²⁸⁰ [did make] a mat,
[spread out] on the excellent ground. (2) [2220]

Fashioning that grass [and those] leaves,
I gave [that mat] to Siddhattha;
for seven days I bore it there
for the Teacher of Gods and Men. (3) [2221]

In the ninety-four aeons since
I gave [the Buddha] grass back then
I've come to know no bad rebirth:
that's the fruit of a gift of grass. (4) [2222]

In the sixty-fifth aeon hence
there were four [named] Mahādhana,¹²⁸¹
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2223]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2224]

¹²⁷⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁸⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁸¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Thus indeed Venerable Tiṇasantharadāyaka Thera spoke these verses.

The legend of Tiṇasantharadāyaka Thera is finished.

[193. Khaṇḍaphulliya¹²⁸²]

In the great woods was a stupa
of Phussa, the Blessed [Buddha].
At that time there was a tree there,
broken [in half] by elephants. (1) [2225]

Full of delight at the virtues¹²⁸³
of him Honored in the Three Worlds,
smoothing out the uneven [ground,]¹²⁸⁴
I offered [some very] pure alms. (2) [2226]

In the ninety-two aeons since
I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of [giving] pure alms. (3) [2227]

Seventy-seven aeons hence¹²⁸⁵
there were sixteen Jitasenas¹²⁸⁶
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2228]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2229]

Thus indeed Venerable Khaṇḍaphulliya Thera spoke these verses.

The legend of Khaṇḍaphulliya Thera is finished.

¹²⁸²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁸⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁸⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁸⁶i.e., the thirty-three gods.

[194. Asokapūjaka¹²⁸⁷]

In lovely Tivarā City,
there was a royal garden then.
I was a royal attendant,¹²⁸⁸
the warden of the garden there. (1) [2230]

The Self-Become One, Full of Light,¹²⁸⁹
named Paduma was [Buddha then].
Sitting in a lotus' shade
that Sage had not [yet] left [the world].¹²⁹⁰ (2) [2231]

Seeing an ashoka¹²⁹¹ in bloom
heavy with clusters, beautiful,
I gave a bloom to the Buddha,
the excellent-lotus-named Sage. (3) [2232]

In the ninety-four aeons since
I offered that flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2233]

In the seventieth aeon
were sixteen Aruṇaṅjahas,¹²⁹²
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2234]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2235]

Thus indeed Venerable Asokapūjaka Thera spoke these verses.

The legend of Asokapūjaka Thera is finished.

¹²⁸⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁸⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁹¹i.e., the thirty-three gods.

¹²⁹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[195. Aṅkolaka¹²⁹³]

Seeing an *āṅkola* in bloom
with excellent flowers and buds,¹²⁹⁴
having plucked a flower [from] it,
I went to the Buddha's presence. (1) [2236]

In that period Siddhattha
was the Hidden One,¹²⁹⁵ the Great Sage.
Honoring him for a moment,
I tossed that bloom into the cave. (2) [2237]

In the ninety-four aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2238]

In the thirty-sixth aeon hence
I was one Devagajjita,¹²⁹⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2240]

Thus indeed Venerable Aṅkolaka Thera spoke these verses.

The legend of Aṅkolaka Thera is finished.

[196. Kīsalayapūjaka¹²⁹⁷]

In the city, Dvāravatī,
I had a small flowering tree.¹²⁹⁸

¹²⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

There was a well there [in that place,
[whose water] made the trees grow tall.¹²⁹⁹ (1) [2241]

Siddhattha, the Unconquered One,
made firm by [his] own [mental]¹³⁰⁰ strength,
showing [his] compassion for me,
traveled in the path of the wind.¹³⁰¹ (2) [2242]

I am looking at nothing else,
fixed on worship of the Great Sage.
Seeing an ashoka tree sprout
I threw it up into the sky. (3) [2243]

Those shoots are going backwards
to the Buddha going [in the sky].
That I, seeing that miracle,
[thought], “O! The Buddha’s loftiness!”¹³⁰² (4) [2244]

In the ninety-four aeons since
I offered [the Buddha] that sprout,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (5) [2245]

In the twenty-seventh aeon
ago lived one Ekassara,¹³⁰³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2246]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2247]

Thus indeed Venerable Kisalayapūjaka Thera spoke these verses.

The legend of Kisalayapūjaka Thera is finished.

¹²⁹⁹ *kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁰⁰ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁰¹ i.e., the thirty-three gods.

¹³⁰² reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³⁰³ this is the BJTS reading for PTS *bhikkhunī Selā*

[197. Tindukadāyaka¹³⁰⁴]

Traveling a bad mountain road,
I was a monkey,¹³⁰⁵ strong and fast.
Seeing wild mangosteen¹³⁰⁶ in fruit,
I called to mind the Best Buddha. (1) [2248]

Going forth¹³⁰⁷ for several days,
cheerful, with pleasure in [my] heart
I sought the Leader of the World,
Siddhattha, the Three-Worlds-ENDER.¹³⁰⁸ (2) [2249]

Realizing that thought of mine,
the Teacher, Supreme in the World,
came into my vicinity
with one thousand free of outflows.¹³⁰⁹ (3) [2250]

Generating great delight¹³¹⁰ [then,]
I approached [him] with fruit in hand.
The Blessed One accepted [it],
the Omniscient, Best Debater. (4) [2251]

In the ninety-four aeons since
I gave [him that] fruit at that time,
I've come to know no bad rebirth:
that's the fruit of a gift of fruit. (5) [2252]

In the fifty-seventh aeon
[there was one] named Upananda,¹³¹¹
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2253]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2254]

Thus indeed Venerable Tindukadāyaka Thera spoke these verses.

¹³⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁰⁸i.e., the thirty-three gods.

¹³⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³¹⁰this is the BJTS reading for PTS *bhikkhuni Selā*

¹³¹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

The legend of Tindukadāyaka Thera is finished.

[198. Muṭṭhipūjaka¹³¹²]

The Blessed One named Sumedha,
the World's Best, the Bull of Men,
the Victor exerted [himself,]¹³¹³
with compassion for the lowly. (1) [2255]

I presented to the Buddha,
Lord of Bipedes, the Neutral One,
doing walking meditation,¹³¹⁴
a handful of *girinil*¹³¹⁵ blooms. (2) [2256]

Because of that mental pleasure,
incited by those happy roots,
during thirty thousand aeons
I've come to know no bad rebirth. (3) [2257]

In the twenty-three hundredth aeon
there was one [man] who had great strength,
a king¹³¹⁶ whose name was Sunela,¹³¹⁷
possessor of the seven gems. (4) [2258]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2259]

Thus indeed Venerable Muṭṭhipūjaka Thera spoke these verses.

The legend of Muṭṭhipūjaka Thera is finished.

¹³¹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³¹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³¹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³¹⁶i.e., the thirty-three gods.

¹³¹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[199. Kiṅkaṇipupphiya¹³¹⁸]

The Self-Become, Unconquered One,
 known by the name Sumaṅgala,
 the Victor, entered the city,
 having come out of the forest. (1) [2260]

Having wandered about for alms,
 the Sage [then] departed the city.
 The Sambuddha, his duty done,
 [again] dwelt inside the forest. (2) [2261]

Taking a *kiṅkaṇi* flower,
 cheerful, with pleasure in [my] heart,
 I [offered [it] to the Buddha,
 the Self-Become One, the Great Sage. (3) [2262]

In the ninety-four aeons since
 I offered that flower [to him],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [2263]

In the eighty-sixth aeon hence
 was one named Apilāpiya¹³¹⁹
 a wheel-turning king with great strength,
 possessor of the seven gems. (5) [2264]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2265]

Thus indeed Venerable Kiṅkaṇipupphiya¹³²⁰ Thera spoke these verses.

The legend of Kiṅkaṇipupphiya¹³²¹ Thera is finished.

¹³¹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³¹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³²⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³²¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[200. Yūthikāpupphiya¹³²²]

The Victor Padumuttara¹³²³
Sacrificial Recipient,
leaving the forest goes to the
monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up
an unsurpassed jasmine¹³²⁴ flower.
I offered [it] to the Buddha,
Loving-Hearted, the Neutral One. (2) [2267]

Because of that mental pleasure,
having experienced success,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2268]

In the fiftieth aeon hence
there was one lord of the people
known as Samittanandana,¹³²⁵
a wheel-turning king with great strength. (4) [2269]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2270]

Thus indeed Venerable Yūthikāpupphiya Thera spoke these verses.

The legend of Yūthikāpupphiya Thera is finished.

The Summary:

Tamāli, Tīṇasanthāra,
Khaṇḍaphullī, Asokiya,
Añkoḷakī, Kisalaya,
Tinduka, Nelapupphiya,
Kiñkaṇika¹³²⁶ [and] Yūthika:
[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

¹³²²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³²³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³²⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³²⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³²⁶i.e., the thirty-three gods.

Then there is the Summary of Chapters:

Bhikkhada and Parivāra,
Chatta and Bandhujīvī and
also Supāricariya,
Kumuda, Kuṭaja as well,
Tamālīka, the tenth is done.
There are six hundred verses here
and sixty six more than that too.

The Ten Chapters¹³²⁷ called Bhikkha.

The Second Hundred¹³²⁸ is finished.

Kaṇikārapupphiya Chapter, the Twenty-First

[201. Kaṇikārapupphiya¹³²⁹]

Seeing a dinner-plate¹³³⁰ in bloom,
and having plucked it at that time,
I [then] offered [it] to Tissa,
the Flood-Crosser, the Neutral One. (1) [2271]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2272]

In the thirty-fifth aeon hence
[lived] well-known Aruṇapāla,¹³³¹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2273]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2274]

Thus indeed Venerable Kaṇikārapupphiya Thera spoke these verses.

¹³²⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³²⁸this is the BJTS reading for PTS *bhikkhuni Selā*

¹³²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Kaṇikārapupphiya Thera is finished.

[202. Vinelapupphiya¹³³²]

The Golden-Colored Blessed One,
Hundred-Rayed, the Majestic One,¹³³³
Loving-Hearted, Brilliant as Fire¹³³⁴
had ascended the walkway [there]. (1) [2275]

Cheerful, with pleasure in [my] heart,
worshipping the supreme knowledge,
taking a *vinela*¹³³⁵ blossom,
I offered [it] to the Buddha. (2) [2276]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2277]

In the twenty-ninth aeon [hence]
[I was] named Sumeghaghana,¹³³⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2278]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2279]

Thus indeed Venerable Vinelapupphiya¹³³⁷ Thera spoke these verses.

The legend of Vinelapupphiya¹³³⁸ Thera is finished.

¹³³²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³³⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³³⁶i.e., the thirty-three gods.

¹³³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³³⁸this is the BJTS reading for PTS *bhikkhunī Selā*

[203. Kiṅkaṇikapupphiya¹³³⁹]

Very Valuable Like Gold,¹³⁴⁰
 Omniscient One, Lord of the World,
 the Lord of the World, took a bath,
 plunging into a water-tank. (1) [2280]

Cheerful, with [my] mind enraptured,
 taking a *kiṅkhaṇi*¹³⁴¹ flower,
 I gave [it] to Vipassi [then]
 the Biped Lord, the Neutral One. (2) [2281]

In the ninety-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2282]

Seventy-seven aeons hence¹³⁴²
 there was a king, Bhīmaratha,¹³⁴³
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2283]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2284]

Thus indeed Venerable Kiṅkaṇikapupphiya¹³⁴⁴ Thera spoke these verses.

The legend of Kiṅkaṇikapupphiya¹³⁴⁵ Thera is finished.

[204. Taraṇiya¹³⁴⁶]

Atthadassi, the Blessed One,
 the Biped Lord, the Bull of Men,

¹³³⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁴¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁴²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁴³i.e., the thirty-three gods.

¹³⁴⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³⁴⁵this is the BJTS reading for PTS *bhikkhuni Selā*

¹³⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

honored by his followers [then]
approached the bank of the Ganges. (1) [2285]

The Ganges was quite hard to cross
with even banks full to the brim.¹³⁴⁷
I took across the group of monks¹³⁴⁸
and the Buddha, Supreme Biped. (2) [2286]

In the eighteen-hundredth aeon
since I did that [good] karma then,
I've come to know no bad rebirth:
that is the fruit of ferrying. (3) [2287]

In the thirteen-hundredth aeon
there were five [named] Sabhogava,¹³⁴⁹
wheel-turning monarchs with great strength,
possessors of the seven gems. (4) [2288]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2289]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[205. Niggaṇḍipupphiya¹³⁵⁰]

I was dwelling in the ashram
of Vipassi, the Blessed One.
Gathering *niggaṇḍi*¹³⁵¹ flowers,
I offered [them] to the Buddha. (1) [2290]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2291]

¹³⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the thirty-fifth aeon hence
 there was one lord of the people
 [whose] name was Mahāpatāpa,¹³⁵²
 a wheel-turning king with great strength. (3) [2292]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2293]

Thus indeed Venerable Nigguṇḍipupphiya Thera spoke these verses.

The legend of Nigguṇḍipupphiya Thera is finished.

[206. Udakadāyaka¹³⁵³]

Seeing the Monk,¹³⁵⁴ who was eating,
 Extremely Bright and Undisturbed,
 bringing water in a small pot,
 I gave [it] to [him,] Siddhattha. (1) [2294]

[Now] today I am purified;
 stainless, with [all] my doubt destroyed.
 Being reborn in existence,
 that fruit is reborn for me [too]. (2) [2295]

In the ninety-four aeons since
 I gave [him] water at that time,
 I've come to know no bad rebirth:
 that's the fruit of giving water. (3) [2296]

In the sixty-first aeon [hence]
 there was one [man named] Vimala,¹³⁵⁵
 a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2297]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2298]

¹³⁵²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁵³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁵⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁵⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

[207. Salaḷamāliya¹³⁵⁶]

[I saw] Siddhattha, the Trainer,¹³⁵⁷
seated on a mountainside [then,]
shining like a dinner-plate tree,¹³⁵⁸
surveying every direction. (1) [2299]

Gathering both ends of a bow,¹³⁵⁹
then I joined it with an arrow.
Cutting a flower with its stalk,
I offered [it] to the Buddha. (2) [2300]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2301]

In the fifty-first aeon hence
there was one [named] Jutindhara,¹³⁶⁰
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2303]

Thus indeed Venerable Salaḷamāliya Thera spoke these verses.

The legend of Salaḷamāliya Thera is finished.

¹³⁵⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁵⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁵⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁵⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁶⁰i.e., the thirty-three gods.

[208. Koraṇḍapupphiya¹³⁶¹]

I saw the treading foot of the
Great Sage, [the Buddha] Vipassi,
who was going step after step;
[it] was lovely, marked with a wheel. (1) [2304]

Seeing a *koraṇḍa*¹³⁶² flower
I offered it¹³⁶³ joined with its root.
Happy, [and] with a happy heart,
I worshipped [that] unsurpassed foot. (2) [2305]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2306]

In the fifty-seventh aeon
[hence] there was one *Vītamala*,¹³⁶⁴
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2307]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2308]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

[209. Ādhāradāyaka¹³⁶⁵]

A stool was donated by me
to Sikhi, Kinsman of the World.
[Then] I was¹³⁶⁶ the possessor of
all the land [in] this entire earth. (1) [2309]

¹³⁶¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁶²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁶³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁶⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁶⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁶⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

My defilements are [all] burnt up,
every existence is canceled.
I [now] possess my last body
in the Buddha's¹³⁶⁷ dispensation. (2) [2310]

In the twenty-seventh aeon
hence there existed four people
[all] named Samantacaraṇa,¹³⁶⁸
wheel-turning monarchs with great strength. (3) [2311]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2312]

Thus indeed Venerable Ādhāradāyaka Thera spoke these verses.

The legend of Ādhāradāyaka Thera is finished.

[210. Vātātapanivāriya¹³⁶⁹]

With a mind [which was] very clear,
I gave a single umbrella
to the Blessed One [named] Tissa,
the God of Gods, the Neutral One. (1) [2313]

The badness¹³⁷⁰ in me is suppressed;
there is achievement of goodness.¹³⁷¹
Umbrella carried in the sky:¹³⁷²
the fruit of previous karma. (2) [2314]

[This is] my last transmigration,
all existences are canceled.
I [now] possess my last body
in the Buddha's¹³⁷³ dispensation. (3) [2315]

In the ninety-two aeons since
I gave that umbrella back then,

¹³⁶⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁶⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁷³i.e., the thirty-three gods.

I've come to know no bad rebirth:
that's the fruit of umbrella-gifts. (4) [2316]

The seventy-second aeon hence
there were eight lords of the people,
[all] known as Mahānidāna,¹³⁷⁴
kings who were wheel-turning monarchs. (5) [2317]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2318]

Thus indeed Venerable Vātātapanivāriya Thera spoke these verses.

The legend of Vātātapanivāriya Thera is finished.

The Summary:

Kaṇikāra and Vinela,
and Kiṅkiṇī with Taraṇa,
Nigguṇḍipuppha, 'dakada,
Salaḷa and Korañḍaka,
Ādhāraka, Vātātapa:
there are eight and forty verses.

Kaṇikārapupphiya Chapter, the Twenty-First

Hatthi Chapter, the Twenty-Second

[211. Hatthidāyaka¹³⁷⁵]

I gifted a fine elephant,
with tusks like plough-poles, fully grown,
to Siddhattha, the Blessed One,
Lord of Biped, the Neutral One. (1) [2319]

I grasp the ultimate meaning,
the unsurpassed pathway to peace.
I gave a very costly gift
to the Well-Wisher of All Worlds.¹³⁷⁶ (2) [2320]

¹³⁷⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³⁷⁵"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹³⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of giving elephants. (3) [2321]

In the seventy-eighth aeon
there were sixteen of royal caste,¹³⁷⁷
named Samantapāsādika,¹³⁷⁸
wheel-turning monarchs with great strength. (4) [2322]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2323]

Thus indeed Venerable Hatthidāyaka Thera spoke these verses.

The legend of Hatthidāyaka Thera is finished.

[212. Pānadhīdāyaka¹³⁷⁹]

[One time] I gave a [pair of] shoe[s]
to a forest-dwelling rishi
[who'd] long practiced austerities,
grown old, with cultivated thought. (1) [2324]

Because of that deed, Biped Lord,¹³⁸⁰
Best in the World, O Bull of Men,
I enjoy every vehicle:
that is the fruit of past karma. (2) [2325]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of a [pair of] shoes. (3) [2326]

Seventy-seven aeons hence¹³⁸¹
there were eight of the royal caste¹³⁸²

¹³⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁷⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁷⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁸¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁸²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

known by the name of Suyāna,¹³⁸³
wheel-turning monarchs with great strength. (4) [2327]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2328]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished

[213. Saccasañña¹³⁸⁴]

In that period Vessabhū
Honored by the monks' Assembly,¹³⁸⁵
is preaching the [Four] Noble Truths,¹³⁸⁶
quenching [the lust] of the people. (1) [2329]

Recipient of great mercy,
I went into that multitude.
Being seated [there] that I [then]
heard the Teaching of the Teacher. (2) [2330]

After hearing his Teaching I
[then] went to the world of the gods.
For thirty thousand aeons I
dwelt there in the gods' city. (3) [2331]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving truths. (4) [2332]

In the twenty-sixth aeon hence
there was one lord of the people;
his name was Ekaphusita,¹³⁸⁷
a wheel-turning king of great strength. (5) [2333]

¹³⁸³i.e., the thirty-three gods.

¹³⁸⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹³⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁸⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹³⁸⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2334]

Thus indeed Venerable Saccasañña Thera spoke these verses.

The legend of Saccasañña Thera is finished.

[214. Ekasañña¹³⁸⁸]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.¹³⁸⁹
Having pressed my hands together
I worshipped the [Buddha's] rag-robe. (1) [2335]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2336]

In the twenty-fifth aeon hence
there was one lord of the people
[known] by the name Amitābhā,¹³⁹⁰
a wheel-turning king with great strength. (3) [2337]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2338]

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

[215. Raṅsisañña¹³⁹¹]

[I saw] the superb Tiger-Bull,
Well-Born-One, on a mountainside,

¹³⁸⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁸⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁹⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

like the rising hundred-rayed [sun],
like the sun [when its] rays are cool.¹³⁹² (1) [2339]

The majesty of the Buddha
was shining on the mountainside.
[My] heart pleased in the rays; for an
aeon I sported in heaven. (2) [2340]

In [all] the subsequent¹³⁹³ aeons,
goodness¹³⁹⁴ was completed by me
because of that mental pleasure,
and remembering the Buddha. (3) [2341]

In the thirty thousand aeons
since I obtained that perception,¹³⁹⁵
I've come to know no bad rebirth:
the fruit of Buddha-perception. (4) [2342]

In the fifty-seventh aeon
there was one lord of the people,
known by the name of Sujāta,¹³⁹⁶
a wheel-turning king with great strength. (5) [2343]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2344]

Thus indeed Venerable Raṅsisaññaaka Thera spoke these verses.

The legend of Raṅsisaññaaka Thera is finished.

[216. Saṅghita¹³⁹⁷]

I obtained perception of the
Mindful One, [seeing] a Buddha
gone beneath an Aśvattha¹³⁹⁸ tree,

¹³⁹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹³⁹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹³⁹⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹³⁹⁵i.e., the thirty-three gods.

¹³⁹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³⁹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesālā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹³⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

full-grown and brightly shining green. (1) [2345]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [2346]

In the thirtieth aeon hence
lived the monarch¹³⁹⁹ named Dhanittha,¹⁴⁰⁰
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2347]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2348]

Thus indeed Venerable Saṅghita Thera spoke these verses.

The legend of Saṅghita Thera is finished.

[217. Tālavaṇṭadāyaka¹⁴⁰¹]

I gave a palmyra¹⁴⁰²-frond fan
to Tissa, Kinsman of the Sun,
to quench [him] in the summer heat,
[and] soothe the burning [of the sun]. (1) [2349]

I am quenching the fire of lust,
[and] the fire of hatred as well;
I am quenching delusion's fire:
that's the fruit of [giving] a fan. (2) [2350]

My defilements are [all] burnt up,
every existence is canceled.
I [now] possess my last body
in the Buddha's¹⁴⁰³ dispensation. (3) [2351]

In the ninety-two aeons since
I did that [good] karma back then,

¹³⁹⁹kassape jinasāsane, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁴⁰⁰reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁴⁰¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁴⁰²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁰³kassape jinasāsane, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2352]

In the sixty-third aeon hence
there was [one] named Mahārāma,¹⁴⁰⁴
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2353]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2354]

Thus indeed Venerable Tālavaṇṭadāyaka Thera spoke these verses.

The legend of Tālavaṇṭadāyaka Thera is finished.

[218. Akkantaṣaṇṇaka¹⁴⁰⁵]

In the past I, having taken
a crude cloak to [my] preceptor,
I am studying a *mantra*
to split arrows with an arrow. (1) [2355]

I saw the Buddha, Stainless One,
Sacrificial Recipient,
the Chief, Superb, Bull among Men,
Tissa Buddha, Best Elephant. (2) [2356]

That crude cloak was spread out [by me]
for the Best Man, who was walking,¹⁴⁰⁶
the Lofty One, the Great Hero,
the World's Best, the Bull of Men. (3) [2357]

Having seen that Lamp of the World,
who was Flawless, the Moon-like One,
I [then] worshipped the Teacher's feet,
with a mind [which was] very clear. (4) [2358]

In the ninety-four aeons since
I gave that crude cloak [to Buddha],

¹⁴⁰⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁰⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁰⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
the fruit of [giving] a crude cloak. (5) [2359]

In the thirty-seventh aeon
hence there was one lord of people,
known by the name of Sunanda,¹⁴⁰⁷
a wheel-turning king with great strength. (6) [2360]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2361]

Thus indeed Venerable Akkantasañña Thera spoke these verses.

The legend of Akkantasañña Thera is finished.

[219. Sappidāyaka¹⁴⁰⁸]

Seated in a splendid palace,
surrounded by harem women,¹⁴⁰⁹
having seen a monk who was ill
I helped him back¹⁴¹⁰ to his own home
[where] the Great Hero had entered,
the God of Gods, the Bull of Men.
[Then] I gave clarified butter
to [him,] Siddhattha, the Great Sage. (1-2) [2362-2363]

Seeing him, Quieter of Fear,
[his] Face and Senses¹⁴¹¹ Very Clear,
having worshipped that Teacher's feet,
I kept very well in the past. (3) [2364]

Having seen me extremely pleased,
with sense-faculties perfected,
the Hero¹⁴¹² flew into the sky
just like a swan-king in the air. (4) [2365]

¹⁴⁰⁷*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁴⁰⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁴⁰⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴¹⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁴¹¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁴¹²i.e., the thirty-three gods.

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of clarified butter. (5) [2366]

In the seventeenth aeon hence
[there lived] one named Jutideva,¹⁴¹³
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2367]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2368]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

[220. Pāpanivāriya¹⁴¹⁴]

The Blessed One, Piyadassi's
walkway was purified by me,
with a covering made of reeds¹⁴¹⁵
to block the wind and heat [for him]. (1) [2369]

For the sake of punishing sin,¹⁴¹⁶
there is achievement of goodness.¹⁴¹⁷
To destroy defilements¹⁴¹⁸ I
worked hard in the dispensation.¹⁴¹⁹ (2) [2370]

In the eleventh aeon hence
[lived one] known as Aggideva,¹⁴²⁰
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2371]

¹⁴¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴¹⁷reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴¹⁸i.e., the thirty-three gods.

¹⁴¹⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴²⁰this is the BJTS reading for PTS *bhikkhuni Selā*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2372]

Thus indeed Venerable Pāpanivāriya Thera spoke these verses.

The legend of Pāpanivāriya Thera is finished.

The Summary:

Hatthi, Pānadhi, Sacca,
Ekasaññi and Raṅsiya,
Saṅghita and Tālavaṅṭi,
likewise Akkantasañña;
Sappi and Pāpanivāri,
[make] four plus fifty verses [here].

The Hatthi Chapter, the Twenty-Second

Ālambanadāyaka Chapter, the Twenty-Third

[221. Ālambanadāyaka¹⁴²¹]

I gave a plank for hanging [things]
to the Biped Lord, Neutral One,
the Blessed One, Atthadassi,
the World's Best One, the Neutral One. (1) [2373]

I am ruling¹⁴²² the massive earth
[together with] the sea and sky.
I exercise¹⁴²³ overlordship
among [all] creatures¹⁴²⁴ on the earth. (2) [2374]

My defilements are [all] burnt up,
every existence is canceled.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [2375]

¹⁴²¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴²²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴²³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴²⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

In the sixty-second aeon
 hence were three of the royal caste,¹⁴²⁵
 [all were] named Ekāpassita,¹⁴²⁶
 wheel-turning monarchs with great strength. (4) [2376]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2377]

Thus indeed Venerable Ālambanadāyaka Thera spoke these verses.

The legend of Ālambanadāyaka Thera is finished.

[222. Ajinadāyaka¹⁴²⁷]

Thirty-one aeons in the past,¹⁴²⁸
 I [made] mats for the multitude.
 I saw the Buddha, Stainless One,
 Sacrificial Recipient. (1) [2378]

I gave a leather garment to
 Sikhi, the Kinsman of the World.
 Through that karma, O Biped Lord,
 O World's Best, O Bull of Men,
 experiencing happiness,
 I destroyed [my] defilements.
 I [now] possess my last body
 in the Buddha's¹⁴²⁹ dispensation. (2-3) [2379-2380]

In the thirty-one aeons since
 I gave that deer[-leather to him],
 I've come to know no bad rebirth:
 that is the fruit of deer[-leather]. (4) [2381]

In the fifth aeon after that
 there was a king, Sudāyaka,¹⁴³⁰

¹⁴²⁵i.e., the thirty-three gods.

¹⁴²⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴²⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁴²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴²⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁴³⁰reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

a wheel-turning king of great strength,
possessor of the seven gems. (5) [2382]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2383]

Thus indeed Venerable Ajinadāyaka Thera spoke these verses.

The legend of Ajinadāyaka Thera is finished.

[223. Dverataniya¹⁴³¹]

I was a deer-hunter back then,
within a grove in the forest.
I saw the Buddha, Stainless One,
Sacrificial Recipient. (1) [2384]

I [then] gave a piece of meat to
Vipassi [Buddha], the Great Sage.
I exercised overlordship
in the world including its gods. (2) [2385]

Because of giving meat [back then,]
gems¹⁴³² came into being for me.
I had two jewels¹⁴³³ in [this] world
for attainment of worldly things. (3) [2386]

I am enjoying everything
as the profit of a meat-gift.
I have a body which is soft
[and] wisdom, a sharp intellect.¹⁴³⁴ (4) [2387]

In the ninety-one aeons since
I gave [him] that meat at that time,
I've come to know no bad rebirth:
that is the fruit of [giving] meat. (5) [2388]

[And] in the fourth aeon ago
there was one lord of the people.

¹⁴³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴³³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴³⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

He was named Mahārohita,¹⁴³⁵
a wheel-turning king with great strength. (6) [2389]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2390]

Thus indeed Venerable Dverataniya Thera spoke these verses.

The legend of Dverataniya Thera is finished.

[224. Ārakkhadāyaka¹⁴³⁶]

I caused an altar¹⁴³⁷ to be made
for Siddhattha, the Blessed One,
and I [also] gave protection
to the Well-Gone One, the Great Sage. (1) [2391]

As the remainder of that deed,
fear and terror I do not see.
Wherever I have been reborn,
no fright is [ever] known by me. (2) [2392]

In the ninety-four aeons since
I caused that altar to be made,
I've come to know no bad rebirth:
that's the fruit of an altar[-gift]. (3) [2393]

[And] in the sixth aeon ago
[lived] one known as Apassena,¹⁴³⁸
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2394]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2395]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

¹⁴³⁵i.e., the thirty-three gods.

¹⁴³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[225. Avyādhika¹⁴³⁹]

I gave a heated room¹⁴⁴⁰ [back then]
to Vipassi, the Blessed One,
and a residence for the ill
which was furnished with hot water. (1) [2396]

As a result of that good deed,
my own state of being is good.¹⁴⁴¹
I have come to know no illness:
that is the fruit of good karma.¹⁴⁴² (2) [2397]

In the ninety-one aeons since
I donated that heated room,
I've come to know no bad rebirth:
that's the fruit of a heated room. (3) [2398]

In the seventh aeon ago
there was one Aparājita,¹⁴⁴³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2399]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2400]

Thus indeed Venerable Avyādhika Thera spoke these verses.

The legend of Avyādhika Thera is finished.

[226. Añkolapupphiya¹⁴⁴⁴]

My name [back then] was Nārada
[and] I was known as Kassapa.
I saw the [Buddha] Vipassi,
Chief of the Monks, Honored by Gods,

¹⁴³⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁴¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁴²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁴³i.e., the thirty-three gods.

¹⁴⁴⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

the Buddha, Bearing Lesser Marks,¹⁴⁴⁵
Sacrificial Recipient.

Taking an alangium bloom,
I offered [it] to the Buddha. (1-2) [2401-2402]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2403]

In the seventy-fourth aeon
the *kṣatriyan* named Romasa,¹⁴⁴⁶
strong with servants and vehicles¹⁴⁴⁷
was dressed with garland-ornaments. (4) [2404]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2405]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

[227. Vaṭṭasakīya¹⁴⁴⁸]

I saw the Leader of the World
being led into a garden.¹⁴⁴⁹
Picking up a wreath for the head
made of gold, superbly fashioned,
[and] quickly rising up from there,
mounted on an elephant's back,
I gave [it] to the Buddha [then],
to Sikhi, Kinsman of the World. (1-2) [2406-2407]

In the thirty-one aeons since
I did *pūjā* [with] that flower,

¹⁴⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁴⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2408]

In the twenty-seventh aeon
hence [lived] one lord of the people
[who was] named Mahāpatāpa¹⁴⁵⁰
a wheel-turning king with great strength. (4) [2409]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2410]

Thus indeed Venerable Vaṭṭasākiya Thera spoke these verses.

The legend of Vaṭṭasākiya Thera is finished.

[228. Miñjavaṭṭasākiya¹⁴⁵¹]

When the World's Lord reached nirvana,
Sikhi, Best among Debaters,
I did *pūjā* to [his] Bodhi¹⁴⁵²
[by] covering [it] with hair-wreaths. (1) [2411]

In the thirty-one aeons since
I did that *pūjā* at that time,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [2412]

In the twenty-sixth aeon hence
there was one known as Meghabbha,¹⁴⁵³
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2413]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2414]

Thus indeed Venerable Miñjavaṭṭasākiya Thera spoke these verses.

The legend of Miñjavaṭṭasākiya Thera is finished.

¹⁴⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[229. Sukatāveḷiya¹⁴⁵⁴]

Back then [I] was named Asita,¹⁴⁵⁵
 [and] I was a garland-maker.
 Picking up a flower-garland,¹⁴⁵⁶
 I went¹⁴⁵⁷ to give it to the king. (1) [2415]

Not having [yet] met with¹⁴⁵⁸ the king,
 I saw the Leader, Sikhi.
 Happy, [and] with a happy heart,
 I offered [it] to the Buddha. (2) [2416]

In the thirty-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2417]

In the twenty-fifth aeon hence
 I was a king who had great strength,
 known by the name of Dvebhāra,¹⁴⁵⁹
 a wheel-turning king with great strength. (4) [2418]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2419]

Thus indeed Venerable Sukatāveḷiya Thera spoke these verses.

The legend of Sukatāveḷiya Thera is finished.

[230. Ekavandīya¹⁴⁶⁰]

Cheerful, with pleasure in [my] heart,
 I worshipped the Best of Buddhas,
 Vessabhu, Victorious One,
 the Bull, the Excellent, Hero. (1) [2420]

¹⁴⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁵⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁵⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁵⁸i.e., the thirty-three gods.

¹⁴⁵⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁴⁶⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of worshipping. (2) [2421]

In the twenty-fourth aeon [hence]
[lived one] named Vigatānanda,¹⁴⁶¹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2422]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2423]

Thus indeed Venerable Ekavandīya Thera spoke these verses.

The legend of Ekavandīya Thera is finished.

The Summary:
Ālambana and Ajina,
Maṅsa, Ārakkhadāyaka,
Avyādhi, Aṅkola, Soṇṇa,
Miñja, Āveḷa, Vandana;
fifty-five verses are counted
by those ones who know the meaning.

The Ālambanadāyaka Chapter, the Twenty-Third

Udakāsanadāyī Chapter, the Twenty-Fourth

[231. Udakāsanadāyaka¹⁴⁶²]

Coming out from the ashram gate
I spread out a plank [for sitting],
and I served water in order
to obtain the ultimate goal. (1) [2424]

In the thirty-one aeons since
I did that [good] karma back then,

¹⁴⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁶²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I've come to know no bad rebirth:
that's the fruit of seats and water. (2) [2425]

In the fifteenth aeon ago
[lived a man] called Abhisāma,¹⁴⁶³
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2426]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2427]

Thus indeed Venerable Udakāsanadāyaka Thera spoke these verses.

The legend of Udakāsanadāyaka Thera is finished.

[232. Bhājanadāyaka¹⁴⁶⁴]

In the city, Bandumatī,
I was a potter at that time.
For a long time I protected¹⁴⁶⁵
vessels for the monks' Assembly.¹⁴⁶⁶ (1) [2428]

In the ninety-one aeons since
I protected [the monks'] vessels,
I've come to know no bad rebirth:
the fruit of [protecting] vessels. (2) [2429]

In the fifty-third aeon hence
was [one] named Anantajāli,¹⁴⁶⁷
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2430]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2431]

¹⁴⁶³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁶⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁴⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁶⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁴⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Thus indeed Venerable Bhājanadāyaka Thera spoke these verses.

The legend of Bhājanadāyaka Thera is finished.

[233. Sālapupphiya¹⁴⁶⁸]

In Aruṇavatī city
I was a cake-maker¹⁴⁶⁹ back then.
I saw Sikhi [Buddha], Victor,
traveling¹⁴⁷⁰ through a gate¹⁴⁷¹ of mine. (1) [2432]

Having taken the Buddha's bowl
with a mind which was very clear,
I gave a *sal* flower [to him],
Buddha, Highest-Point-Attainer. (2) [2433]

In the thirty-one aeons since
I donated sweet-meats¹⁴⁷² to him,
I've come to know no bad rebirth:
that's the fruit of a *sal* flower. (3) [2434]

In the fourteenth aeon ago
I was [named] Amitaṅjala,¹⁴⁷³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2435]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2436]

Thus indeed Venerable Sālapupphiya Thera spoke these verses.

The legend of Sālapupphiya Thera is finished.

¹⁴⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁷²i.e., the thirty-three gods.

¹⁴⁷³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[234. Kilañjadāyaka¹⁴⁷⁴]

In Tivarā, lovely city,
I was a basket-maker¹⁴⁷⁵ then.
The multitude took pleasure there
in Siddhattha, Lamp of the World. (1) [2437]

For the sake of worshipping¹⁴⁷⁶ the
World's Lord, [one] is seeking a mat.
[Being asked] I gave a mat to
[those] conducting Buddha-pūjā. (2) [2438]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of mat-[giving]. (3) [2439]

In the seventy-seventh aeon
there was a king, Jutindhara,¹⁴⁷⁷
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2440]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2441]

Thus indeed Venerable Kilañjadāyaka Thera spoke these verses.

The legend of Kilañjadāyaka Thera is finished.

[235. VEDIYADĀYAKA¹⁴⁷⁸]

Happy, with pleasure in [my] heart,
I caused a railing to be made
at the superb base of Blessed
Vipassi's Bodhi Tree. (1) [2442]

¹⁴⁷⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁷⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁷⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁷⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

In the ninety-one aeons since
I had that railing constructed,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2443]

In the eleventh aeon hence
I was [named] *Sūriyassama*,¹⁴⁷⁹
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2445]

Thus indeed Venerable *Vediyadāyaka* Thera spoke these verses.

The legend of *Vediyadāyaka* Thera is finished.

[236. *Vañṇakāraka*¹⁴⁸⁰]

In *Aruṇavatī* city
I was a dyer at that time.
With various colors I dyed
the cloth items on the stupa.¹⁴⁸¹ (1) [2446]

In the thirty-one aeons since
I dyed with colors at that time,
I've come to know no bad rebirth;
that's the fruit of giving colors. (2) [2447]

In the twenty-third aeon hence
[I was one] named *Candupama*,¹⁴⁸²
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2448]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2449]

¹⁴⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁸⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁸¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁸²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Thus indeed Venerable Vaṇṇakāraka Thera spoke these verses.

The legend of Vaṇṇakāraka Thera is finished.

[237. Piyālapupphiya¹⁴⁸³]

I was a deer-hunter back then,
within a grove in the forest.
Having seen a *piyal*¹⁴⁸⁴ flower
I tossed it on the traveled road.¹⁴⁸⁵ (1) [2450]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2451]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2452]

Thus indeed Venerable Piyālapupphiya Thera spoke these verses.

The legend of Piyālapupphiya Thera is finished.

[238. Ambayāgadāyaka¹⁴⁸⁶]

An expert¹⁴⁸⁷ in my field back then,
I went into a forest grove,
and seeing Buddha, the Calm One,
I gave [him] a gift¹⁴⁸⁸ of mangoes. (1) [2453]

In the ninety-one aeons since
I gave [him] that donation back then,
I've come to know no bad rebirth:
that's the fruit of a mango-gift. (2) [2454]

¹⁴⁸³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁸⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁸⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁸⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁸⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2455]

Thus indeed Venerable Ambayāgadāyaka Thera spoke these verses.

The legend of Ambayāgadāyaka Thera is finished.

[239. Jagatikāraka¹⁴⁸⁹]

When Atthadassi, the World's Lord,
the Best of Men, reached nirvana,
the landscaping was done by me
for the Buddha's superb stupa. (1) [2456]

In the eighteen hundred aeons
since I did that karma back then,
I've come to know no bad rebirth:
that's the fruit of [good] landscaping. (2) [2457]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2458]

Thus indeed Venerable Jagatikāraka Thera spoke these verses.

The legend of Jagatikāraka Thera is finished.

[240. Vāsīdāyaka¹⁴⁹⁰]

In the past I was a blacksmith
in Tivarā,¹⁴⁹¹ best of cities.
One razor was the gift I made
to an unconquered Lonely One. (1) [2459]

In the ninety-four aeons since
I gave [him] that razor back then,

¹⁴⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I've come to know no bad rebirth:
the fruit of a gifted razor. (2) [2460]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2461]

Thus indeed Venerable Vāsīdāyaka Thera spoke these verses.

The legend of Vāsīdāyaka Thera is finished.

The Summary:

Udakāsani, Bhājanada
Sālapupphī, Kilañjada,
Vedika and Vaṇṇakāra,
Piyālam, Ambayāgada,
Jagatī and Vāsīdāyi:
there are thirty verses plus eight.

The Udakāsanaḍāyi Chapter, the Twenty-Fourth

Tuvaradāya Chapter, the Twenty-Fifth

[241. Tuvaradāyaka¹⁴⁹²]

I was a deer-hunter back then,
within a grove in the forest.
I brought the monks¹⁴⁹³ a [vessel] filled¹⁴⁹⁴
with *tuvara*¹⁴⁹⁵ [for them to eat].¹⁴⁹⁶ (1) [2462]

In the ninety-one aeons since
I gave [them] that gift at that time,
I've come to know no bad rebirth:
that is the fruit of *tuvara*. (2) [2463]

The four analytical modes,
and these eight deliverances,

¹⁴⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁴⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁴⁹⁶i.e., the thirty-three gods.

six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2464]

Thus indeed Venerable Tuvaradāyaka Thera spoke these verses.

The legend of Tuvaradāyaka Thera is finished.

[242. Nāgakesariya¹⁴⁹⁷]

Gathering both ends of a bow,¹⁴⁹⁸
I entered into the forest.
I saw a small lake gathered¹⁴⁹⁹ [there],
very clean¹⁵⁰⁰ and full of flowers.¹⁵⁰¹ (1) [2465]

Plucking [one] with both of my hands
and saluting on my forehead,¹⁵⁰²
I [then] offered [it] to Tissa,
the Buddha, Kinsman of the World. (2) [2466]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2467]

In the seventy-seventh aeon,
[I was] named Pamokkharāṇa,¹⁵⁰³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2469]

Thus indeed Venerable Nāgakesariya Thera spoke these verses.

The legend of Nāgakesariya Thera is finished.

¹⁴⁹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁴⁹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁴⁹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁰⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁵⁰¹i.e., the thirty-three gods.

¹⁵⁰²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁵⁰³this is the BJTS reading for PTS *bhikkhunī Selā*

[243. Naḷinakesariya¹⁵⁰⁴]

I was a water bird¹⁵⁰⁵ who dwelled
within a natural lake¹⁵⁰⁶ [there].
Then I saw [him], the God of Gods,
[when] he was flying¹⁵⁰⁷ through the sky. (1) [2470]

With a mind that was very clear
I plucked some pollen¹⁵⁰⁸ with my beak
[and then] offered it to Tissa,
the Buddha, Kinsman of the World. (2) [2471]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2472]

In the seventy-third aeon
I was [one] named Satapatta,¹⁵⁰⁹
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2473]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2474]

Thus indeed Venerable Naḷinakesariya Thera spoke these verses.

The legend of Naḷinakesariya Thera is finished.

[244. Viravapupphiya¹⁵¹⁰]

The World's Leader went out [then]
with one thousand flawless arahants.¹⁵¹¹

¹⁵⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁵⁰⁸i.e., the thirty-three gods.

¹⁵⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁵¹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵¹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Plucking a *virava*¹⁵¹² flower,
I offered [it] to the Buddha. (1) [2475]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2476]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2477]

Thus indeed Venerable Viravapupphiya Thera spoke these verses.

The legend of Viravapupphiya Thera is finished.

[245. Kuṭidhūpaka¹⁵¹³]

I was a watchman at the hut
of the Blessed One, Siddhattha.
Now and again I perfumed [it],
[feeling well-] pleased by [my] own hands. (1) [2478]

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of worshipping Buddha. (2) [2479]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2480]

Thus indeed Venerable Kuṭidhūpaka Thera spoke these verses.

The legend of Kuṭidhūpaka Thera is finished.

¹⁵¹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵¹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

[246. Pattadāyaka¹⁵¹⁴]

After [he'd] superbly tamed [me],
I made the gift of an alms-bowl
to the Great Sage [named] Siddhattha,
Honesty Embodied, Neutral. (1) [2481]

In the ninety-four aeons since
I made that donation back then,
I've come to know no bad rebirth:
that is the fruit of a bowl-gift. (2) [2482]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2483]

Thus indeed Venerable Pattadāyaka Thera spoke these verses.

The legend of Pattadāyaka Thera is finished.

[247. Dhātupūjaka¹⁵¹⁵]

When Siddhattha, the Best of Men,
the World's Lord, reached nirvana,
I received a single relic
of the Biped Lord, Neutral One. (1) [2484]

I, having taken that relic
of the Buddha, the Sun's Kinsman,
did [then] worship [it] for five years
as though the Best of Men stood¹⁵¹⁶ [there]. (2) [2485]

In the ninety-four aeons since
I worshipped that relic back then,
I've come to know no bad rebirth:
the fruit of caring for relics. (3) [2486]

The four analytical modes,
and these eight deliverances,

¹⁵¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵¹⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵¹⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2487]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

[248. Pāṭalipūjaka¹⁵¹⁷]

Back then I placed upon my head
seven trumpet-flower¹⁵¹⁸ blossoms;
I offered [them] to the Buddha,
Vessabhū, Supreme among Men. (1) [2488]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (2) [2489]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2490]

Thus indeed Venerable Pāṭalipūjaka Thera spoke these verses.

The legend of Pāṭalipūjaka Thera is finished.

[249. Bimbijāliya¹⁵¹⁹]

The Victor Padumuttara,
Self-Become One, the Chief Person,
explaining the Four [Noble] Truths,
declared the path to deathlessness. (1) [2491]

At that time I [then] spread out [there]
flowers [called] *bimbijālika*¹⁵²⁰

¹⁵¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵¹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[and] offered [them] to the Buddha,
Lord of Bipedes, the Neutral One. (2) [2492]

In the sixty-eighth aeon hence
were four [named] Kiñjakesara,¹⁵²¹
wheel-turning monarchs with great strength,
possessors of the seven gems. (3) [2493]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2494]

Thus indeed Venerable Bimbijāliya Thera spoke these verses.

The legend of Bimbijāliya Thera is finished.

[250. Uddāladāyaka¹⁵²²]

The [Buddha] named Kakusandha¹⁵²³
the Self-Become One, Unconquered,
coming out from the great forest
had arrived at a big river. (1) [2495]

Taking a golden shower¹⁵²⁴ [bloom],
having a mind [full of] pleasure,
I gave [it] to the Self-Become,
Self-Controlled One, the Honest One.¹⁵²⁵ (2) [2496]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [2497]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2498]

Thus indeed Venerable Uddāladāyaka Thera spoke these verses.

¹⁵²¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵²²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵²³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵²⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵²⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The legend of Uddālādāyaka Thera is finished.

The Summary:

Tuvara, Nāga, Nalinā,
Virava, Kuṭidhūpaka,
Patta, Dhātu, Pāṭaliya,
[and] Bimbi; with Uddālaka
thirty-seven verses counted
by those ones who know the meaning.

The Tuvaradāya Chapter, the Twenty-Fifth

Thomaka Chapter, the Twenty-Sixth

[251. Thomadāyaka¹⁵²⁶]

Standing¹⁵²⁷ in the world of the gods,
having listened to the Teaching¹⁵²⁸
of Vipassi [Buddha], Great Sage,
satisfied¹⁵²⁹ I uttered these words:¹⁵³⁰ (1) [2499]

“Praise to you, O Well-Bred Person!¹⁵³¹
Praise to you, Ultimate Person!
[While] explaining the deathless state
you ferry many folks across.” (2) [2500]

In the ninety-one aeons since
I uttered that speech at that time,
I’ve come to know no bad rebirth:
that’s the fruit of [speaking] praises. (3) [2501]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2502]

Thus indeed Venerable Thomadāyaka Thera spoke these verses.

¹⁵²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵²⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁵³⁰i.e., the thirty-three gods.

¹⁵³¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The legend of Thomadāyaka Thera is finished.

[252. Ekāsanadāyaka¹⁵³²]

Sloughing off¹⁵³³ my godly color,¹⁵³⁴
I came to this place with my wife,
desiring to do service to
the Best Buddha's dispensation.¹⁵³⁵ (1) [2503]

Padumuttara's follower
was known by the name Devala.¹⁵³⁶
With a mind that was very clear,
I provided alms-food to him. (2) [2504]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of giving begged alms.¹⁵³⁷ (3) [2505]

The four analytical modes
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2506]

Thus indeed Venerable Ekāsanadāyaka Thera spoke these verses.

The legend of Ekāsanadāyaka Thera is finished.

[253. Citapūjaka¹⁵³⁸]

The Buddha known as Ānanda,
the Self-Become, Unconquered One,
passed away¹⁵³⁹ in [his] forest haunt,
in the woods, devoid of people. (1) [2507]

¹⁵³²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁵³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵³⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁵³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁵³⁶i.e., the thirty-three gods.

¹⁵³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁵³⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁵³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Coming here from the world of gods
[and] having made a pyre¹⁵⁴⁰ I then
did burn [his] body in that place
and I attended upon [it].¹⁵⁴¹ (2) [2508]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2509]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2510]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[254. Ticampakapupphiya¹⁵⁴²]

In the Himalayan region
there's a mountain named Vikāṭa.¹⁵⁴³
In its midst was¹⁵⁴⁴ dwelling [back then]
a monk with senses [well-]controlled. (1) [2511]

After seeing that [monk's] calmness,
with [my own] mind very lucid,
gathering three champak flowers
I strew those [blossoms] about [there]. (2) [2512]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2513]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2514]

¹⁵⁴⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁴¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁵⁴²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁴⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Thus indeed Venerable Ticampakapupphiya Thera spoke these verses.

The legend of Ticampakapupphiya Thera is finished.

[255. Sattapāṭaliya¹⁵⁴⁵]

Seven trumpet-flower¹⁵⁴⁶ blossoms
I [then] offered to the Buddha,
shining like a dinner-plate tree,¹⁵⁴⁷
sitting down within a mountain. (1) [2515]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2516]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2517]

Thus indeed Venerable Sattapāṭaliya Thera spoke these verses.

The legend of Sattapāṭaliya Thera is finished.

[256. 'Pāhanadāyaka¹⁵⁴⁸]

Back then I was the Buddha's son,
[a boy whose] name was Candana.¹⁵⁴⁹
I donated one of my shoes
when your Awakening occurred. (1) [2518]

In the ninety-one aeons since
I donated that shoe back then,
I've come to know no bad rebirth:
that's the fruit of a gifted shoe. (2) [2519]

¹⁵⁴⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁴⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁴⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (3) [2520]

Thus indeed Venerable ‘Pāhanadāyaka Thera spoke these verses.

The legend of ‘Pāhanadāyaka Thera is finished.

[257. Mañjaripūjaka¹⁵⁵⁰]

Fashioning a bunch¹⁵⁵¹ [of flowers,]
I went out onto¹⁵⁵² the highway.
I saw the Monk, Bettered by None,
Honored by the Monks’ Assembly. (1) [2521]

Happy, with pleasure in [my] heart,
and [filled] with supreme joyfulness,
taking [it] with both of my hands
I offered Buddha [that bouquet]. (2) [2522]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (3) [2523]

In the seventy-third aeon
there was one ruler of the earth,
known by the name of Jotiya,¹⁵⁵³
a wheel-turning king with great strength. (4) [2524]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2525]

Thus indeed Venerable Mañjaripūjaka Thera spoke these verses.

The legend of Mañjaripūjaka Thera is finished.

¹⁵⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁵²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁵³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[258. Paṇṇadāyaka¹⁵⁵⁴]

On a Himalayan mountain,
I was a bark-clothed [ascetic],
subsisting on unsalted leaves,
self-controlled in terms of my needs.¹⁵⁵⁵ (1) [2526]

When [my] breakfast had been obtained,
Siddhattha [Buddha] approached me.
I gave that [food] to the Buddha,
[feeling well-]pleased by [my] own hands. (2) [2527]

In the ninety-four aeons since
I gave [him] those leaves at that time,
I've come to know no bad rebirth:
that's the fruit of leaf-donations. (3) [2528]

In the twenty-seventh aeon
there was a king, Yadatthiya,¹⁵⁵⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2529]

The four analytical modes,
and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (5) [2530]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

[259. Kuṭidāyaka¹⁵⁵⁷]

At that time the Sambuddha dwelt
at tree-root, wandering the woods.
Fashioning a hall of leaves, I
gave [it] for the Unconquered One.¹⁵⁵⁸ (1) [2531]

¹⁵⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁵⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁵⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁵⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the ninety-one aeons since
I gave that hut of leaves [to him],
I've come to know no bad rebirth:
that's the fruit of hut-donations. (2) [2532]

In the thirty-eighth aeon hence
there were sixteen [men] who were kings,
wheel-turning monarchs who were called,
quote, Sabbattha-abhivassi.¹⁵⁵⁹ (3) [2533]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2534]

Thus indeed Venerable Kuṭidāyaka Thera spoke these verses.

The legend of Kuṭidāyaka Thera is finished.

[260. Aggapupphiya¹⁵⁶⁰]

To give an *aggaja*¹⁵⁶¹ blossom,
I approached the Ultimate Man,
the Golden-Colored Sambuddha,
Sikhi, [who] like a heap of fire¹⁵⁶²
was shining forth [his thousand] rays
while sitting on a mountainside.
Happy, with pleasure in [my] heart,
I offered Buddha [that flower]. (1-2) [2535-2536]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2537]

In the twenty-fifth aeon [hence]
I'm known [by the name] Amita,¹⁵⁶³
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2538]

¹⁵⁵⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁵⁶⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁵⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁶²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁵⁶³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2539]

Thus indeed Venerable Aggapupphiya Thera spoke these verses.

The legend of Aggapupphiya Thera is finished.

The summary:

Thomaka, Bhikkha, Citaka,
Campaka, Sattapāṭali,
‘pāhana, Mañjari, Paṇṇa,
Kuṭida, Aggapupphiya¹⁵⁶⁴
and the verses here are counted
as exactly forty plus one.

The Thomaka Chapter, the Twenty-Sixth

Padumukkhepa Chapter, the Twenty-Seventh

[261. Ākāsukkhīpiya¹⁵⁶⁵]

Taking two water-born flowers,¹⁵⁶⁶
I approached the Bull Among Men,
Siddhattha, gold-colored [Buddha],
traveling around the bazaar. (1) [2540]

I placed one flower down at the
two feet of the Best of Buddhas.
And taking the other¹⁵⁶⁷ flower
I threw [it] up into the sky. (2) [2541]

In the ninety-four aeons since
I offered that flower [to him],
I’ve come to know no bad rebirth:
that’s the fruit of giving flowers. (3) [2542]

¹⁵⁶⁴i.e., the thirty-three gods.

¹⁵⁶⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁶⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁶⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the thirty-second aeon
 ago lived one lord of the earth
 known as Antalikkhacara,¹⁵⁶⁸
 a wheel-turning king with great strength. (4) [2543]

The four analytical modes,
 and these eight deliverances;
 six special knowledges mastered:
 [I have] done what the Buddha taught! (5) [2544]

Thus indeed Venerable Ākāsukkhīpiya Thera spoke these verses.

The legend of Ākāsukkhīpiya Thera is finished.

[262. Telamakkhiya¹⁵⁶⁹]

When Siddhattha, the Blessed One,
 the Bull Among Men passed away,¹⁵⁷⁰
 for all time I smeared oil upon
 the railing at his Bodhi [tree]. (1) [2545]

In the ninety-four aeons since
 I smeared oil [on the railing] then,
 I've come to know no bad rebirth:
 that is the fruit of smearing [oil]. (2) [2546]

In the twenty-fourth aeon hence
 I'm the ruler¹⁵⁷¹ named Succhavi,¹⁵⁷²
 a wheel-turning king with great strength,
 possessor of the seven gems. (3) [2547]

The four analytical modes,
 and these eight deliverances;
 six special knowledges mastered:
 [I have] done what the Buddha taught! (4) [2548]

Thus indeed Venerable Telamakkhiya Thera spoke these verses.

The legend of Telamakkhiya Thera is finished.

¹⁵⁶⁸reading °brahmācariyam with BJTS for PTS °brahmāceram, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁵⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁷²reading °brahmācariyam with BJTS for PTS °brahmāceram, lit., “the Brahma-life” “the holy life” “celibacy”

[263. Aḍḍhacandīya¹⁵⁷³]

A half-moon¹⁵⁷⁴ was given by me
 at the tree¹⁵⁷⁵ rising up from earth,
 at the feet of Blessed Tissa's
 Bodhi, [a crocodile-bark tree].¹⁵⁷⁶ (1) [2549]

In the ninety-two aeons since
 I offered that flower [to it],
 I've come to know no bad rebirth:
 that's the fruit of Bodhi-pūjā. (2) [2550]

In the twenty-fifth aeon hence
 a kṣatriyan named Devapa¹⁵⁷⁷
 was a wheel-turner with great strength,
 possessor of the seven gems. (3) [2551]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2552]

Thus indeed Venerable Aḍḍhacandīya Thera spoke these verses.

The legend of Aḍḍhacandīya Thera is finished.

[264. Araṇadīpiya¹⁵⁷⁸]

I, being reborn as a god,
 coming down to the earth back then,
 made a donation of five lamps,
 [feeling well-]pleased by [my] own hands. (1) [2553]

In the ninety-four aeons since
 I donated that lamp back then,
 I've come to no know bad rebirth:
 that's the fruit of lamp-donations. (2) [2554]

¹⁵⁷³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁵⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁷⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁵⁷⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁵⁷⁷i.e., the thirty-three gods.

¹⁵⁷⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

In the fifty-fifth aeon [hence]
 there lived one ruler of the earth,
 [who was] named Samantacakkhu,¹⁵⁷⁹
 a wheel-turning king with great strength. (3) [2555]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2556]

Thus indeed Venerable Araṇadīpiya Thera spoke these verses.

The legend of Araṇadīpiya Thera is finished.

[265. Biḷālidāyaka¹⁵⁸⁰]

In the Himalayan region,
 there's a mountain named Romasa.¹⁵⁸¹
 At the foot of that mountain lived
 a monk with senses [well-]controlled. (1) [2557]

Having gathered tuberous roots,
 I donated [them] to [that] monk.
 The Great Hero rejoiced [in that],
 the Self-Become, Unconquered One: (2) [2558]

“Tuberous roots you've given me
 with a mind that is very clear.
 Transmigrating in existence
 the fruit will be reborn for you.” (3) [2559]

In the ninety-four aeons since
 I gave [him] those tuberous roots,
 I've come to know no bad rebirth:
 that's the fruit of tuberous roots. (4) [2560]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2561]

¹⁵⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁸⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁸¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Thus indeed Venerable Biḷālidāyaka Thera spoke these verses.

The legend of Biḷālidāyaka Thera is finished.

[266. Macchadāyaka¹⁵⁸²]

On Candabhāgā River's bank
I was an osprey¹⁵⁸³ at that time.
I brought¹⁵⁸⁴ a big fish and gave it
to the Buddha [named] Siddhattha. (1) [2562]

In the ninety-four aeons since
I donated that fish back then,
I've come to know no bad rebirth:
that's the fruit of fish donations. (2) [2563]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2564]

Thus indeed Venerable Macchadāyaka Thera spoke these verses.
The legend of Macchadāyaka Thera is finished.

[267. Javahaṅsaka¹⁵⁸⁵]

On Candabhāgā River's bank
I was a forester back then.
I saw the Buddha, Siddhattha,
traveling across the sky [there]. (1) [2565]

Raising my hands pressed together,
gazing upon the Sage so Great,
bringing pleasure to [my] own heart
I gave the Leader reverence. (2) [2566]

In the ninety-four aeons since
I revered the Bull Among Men,

¹⁵⁸²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁸⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I've come to know no bad rebirth:
that is the fruit of reverence. (3) [2567]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2568]

Thus indeed Venerable Javahaṅsaka Thera spoke these verses.

The legend of Javahaṅsaka Thera is finished.

[268. Saḷalapupphiya¹⁵⁸⁶]

On Candabhāgā River's bank
I was a *kinnara*¹⁵⁸⁷ back then.
I saw the Buddha, Vipassi,
Surrounded by¹⁵⁸⁸ a Net of Rays. (1) [2569]

Happy, with pleasure in [my] heart,
and [filled] with supreme joyfulness,
taking a *saḷala* flower,
I strew [it before] Vipassi. (2) [2570]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2572]

Thus indeed Venerable Saḷalapupphiya Thera spoke these verses.

The legend of Saḷalapupphiya Thera is finished.

¹⁵⁸⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁸⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[269. Upāgatabhāsaniya¹⁵⁸⁹]

Amidst the Himalayan [mounts,]
 there was a well-apportioned lake.
 I was a demon¹⁵⁹⁰ in that place,
 with low morals,¹⁵⁹¹ terrifying. (1) [2573]

Vipassi, Leader of the World,
 Merciful, Compassionate One,
 did come into my presence [then,]
 with a desire to lift me up. (2) [2574]

Going forth with expectation,
 I paid homage to the Teacher,
 the Great Hero who had arrived,
 the God of Gods, the Bull of Men. (3) [2575]

In the ninety-one aeons since
 I worshipped the Supreme Person,
 I've come to know no bad rebirth:
 that is the fruit of worshipping. (4) [2576]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2577]

Thus indeed Venerable Upāgatabhāsaniya Thera spoke these verses.

The legend of Upāgatabhāsaniya Thera is finished.

[270. Taraṇiya¹⁵⁹²]

Vipassi Buddha,¹⁵⁹³ Golden One,
 was standing on a river bank,
 Worthy of Homage, the Teacher,
 Honored by the Monks' Assembly. (1) [2578]

¹⁵⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁵⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Boats for crossing the great ocean
 were not to be found in that place.
 Having gone forth from [that] river
 I helped the World's Leader across.¹⁵⁹⁴ (2) [2579]

In the ninety-one aeons since
 I helped the Best Person to cross,
 I've come to know no bad rebirth:
 that is the fruit of ferrying. (3) [2580]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2581]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The Summary:

Ukkhepi, Tela and Candi,
 Dipada and Biḷāḷida,
 Maccha, Java, Salaḷada,
 Rakkhasa, Taraṇa [makes] ten
 and here the verses are counted
 as exactly forty plus one.

The Padumukkhepa Chapter, the Twenty-Seventh

Suvaṇṇabimbohana Chapter, the Twenty-Eighth

[271. Suvaṇṇabimbohaniya¹⁵⁹⁵]

I donated a single chair,
 [feeling well-] pleased by [my] own hands,
 and I [also] gave a pillow,
 wishing for the ultimate goal. (1) [2582]

In the ninety-one aeons since
 I donated that pillow [then],
 I've come to know no bad rebirth:
 that is the fruit of a pillow. (2) [2583]

¹⁵⁹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁵⁹⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

In the sixty-third aeon hence
 was the ruler¹⁵⁹⁶ named Asama,¹⁵⁹⁷
 a wheel-turning king with great strength,
 possessor of the seven gems. (3) [2584]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2585]

Thus indeed Venerable Suvannaṅgabhāṇiya Thera spoke these verses.

The legend of Suvannaṅgabhāṇiya Thera is finished.

[272. Tilamuṭṭhidāyaka¹⁵⁹⁸]

Discerning what I was thinking,
 the Teacher, the World's Chief Leader,
 by means of his body made of
 mind approached me through his powers.¹⁵⁹⁹ (1) [2586]

While attending on the Teacher,
 worshipping the Supreme Person,
 happy, with pleasure in my heart,
 I gave a sesame-handful. (2) [2587]

In the ninety-one aeons since
 I gave a sesame-handful,
 I've come to know no bad rebirth:
 a handful of sesame's fruit. (3) [2588]

In the sixteenth aeon ago
 the *kṣatriyan* named Nandiya
 was a wheel-turning king with great strength,
 possessor of the seven gems. (4) [2589]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2590]

¹⁵⁹⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁵⁹⁷*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁵⁹⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁵⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Thus indeed Venerable Tilamuṭṭhidāyaka Thera spoke these verses.

The legend of Tilamuṭṭhidāyaka Thera is finished.

[273. Caṅgoṭakiya¹⁶⁰⁰]

While dwelling amidst the mountains,
living off of [food from] the sea,
not wishing to fall backwards I
did make a donation, a box.¹⁶⁰¹ (1) [2591]

After giving a box of blooms
to Siddhattha, the Greatest Sage,
the Pitier of All Beings,
an aeon I joyed in heaven. (2) [2592]

In the ninety-four aeons since
I gave that box [to Buddha] then,
I've come to know no bad rebirth:
that's the fruit of [giving] a box. (3) [2593]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2594]

Thus indeed Venerable Caṅgoṭakiya Thera spoke these verses.

The legend of Caṅgoṭakiya Thera is finished.

[274. Abbhañjanadāyaka¹⁶⁰²]

Unguent was given by me
to Koṇḍañña, the Blessed One,
Free of Passion, the Neutral One,
Whose Mind was as [Wide] as the Sky,
Non-Delayed One,¹⁶⁰³ Meditator,¹⁶⁰⁴

¹⁶⁰⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁰¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁰⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Turner-back of All Delusion,
the Well-Wisher of Every World,¹⁶⁰⁵
the Biped Lord, Neutral One. (1-2) [2595-2596]

During aeons beyond measure
since I gave [Buddha] unguent,
I've come to know no bad rebirth:
the fruit of [giving] unguent. (3) [2597]

In the fifteenth aeon ago
there was a ruler, Cirappa,¹⁶⁰⁶
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2599]

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

[275. Ekañjaliya¹⁶⁰⁷]

I gave an open dwelling place
to the Recluse, the Greatest Sage,
dwelling in [the shade of] a fig¹⁶⁰⁸
on a [well-]prepared¹⁶⁰⁹ mat of leaves. (1) [2600]

Raising my hands pressed together,¹⁶¹⁰
I spread out a mat of flowers
for Tissa, the Best of Bipeds,
Lord of the World, the Neutral One. (2) [2601]

In the ninety-two aeons since
I fashioned that mat of flowers,
I've come to know no bad rebirth:
that's the fruit of [giving] a mat. (3) [2602]

¹⁶⁰⁵reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶⁰⁶i.e., the thirty-three gods.

¹⁶⁰⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesālā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁰⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶¹⁰reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

In the fourteenth aeon ago
 I was a ruler of people,¹⁶¹¹
 a wheel-turning king with great strength,
 known as¹⁶¹² Eka-añjalika.¹⁶¹³ (4) [2603]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2604]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

[276. Potthadāyaka¹⁶¹⁴]

I gave a plastering¹⁶¹⁵ gift for
 the Gift-Worthy, Unexcelled One¹⁶¹⁶
 in the name of¹⁶¹⁷ the Great Sage, the
 Teacher, and the Teaching, and monks.¹⁶¹⁸ (1) [2605]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of a plaster-gift. (2) [2606]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [2607]

Thus indeed Venerable Potthadāyaka Thera spoke these verses.

The legend of Potthadāyaka Thera is finished.

¹⁶¹¹i.e., the thirty-three gods.

¹⁶¹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶¹³this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁶¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶¹⁸i.e., the thirty-three gods.

[277. Citakapūjaka¹⁶¹⁹]

On Candabhāgā River's bank
 I was going with the current.
 I placed seven *māluvā*¹⁶²⁰ blooms
 [and performed] *pūjā* at a shrine.¹⁶²¹ (1) [2608]

In the ninety-four aeons since
 I did a *pūjā* at [that] shrine,
 I've come to know no bad rebirth:
 that is the fruit of shrine-*pūjā*. (2) [2609]

Seventy-seven aeons hence
 there were seven wheel-turning kings,
 [who all were] named Paṭijagga,¹⁶²²
 possessors of the seven gems. (3) [2610]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2611]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

[278. Āluvadāyaka¹⁶²³]

On a Himalayan mountain
 flows the great Indus, beautiful.
 There I saw the Passionless One,
 the Radiant One,¹⁶²⁴ Beautiful. (1) [2612]

Amazed after [I] had seen him,
 Engaged in the Ultimate Calm,
 I gave [some] bulbous roots to him,
 [feeling well-]pleased by [my] own hands. (2) [2613]

¹⁶¹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶²¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the thirty-one aeons since
I gave those bulbous roots back then,
I've come to know no bad rebirth:
that's the fruit of bulbous-root-gifts. (3) [2614]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered:
[I have] done what the Buddha taught! (4) [2615]

Thus indeed Venerable Āluvadāyaka Thera spoke these verses.

The legend of Āluvadāyaka Thera is finished.

[279. Ekapuṇḍarīka¹⁶²⁵]

The Self-Become, Bright [Buddha] then
was known by the name Romasa.¹⁶²⁶
I gifted [him] a white lotus,
with a mind that was very clear. (1) [2616]

In the ninety-four aeons since
I gave a white lotus back then,
I've come to know no bad rebirth:
that's the fruit of a white lotus. (2) [2617]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2618]

Thus indeed Venerable Ekapuṇḍarīka Thera spoke these verses.

The legend of Ekapuṇḍarīka Thera is finished.

[280. Taraṇiya¹⁶²⁷]

On a rough spot on the highway,
I caused a bridge to be fashioned

¹⁶²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶²⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

for the sake of the world's crossing,
[feeling well-]pleased by [my] own hands. (1) [2619]

In the ninety-one aeons since
that bridge got constructed by me,
I've come to know no bad rebirth:
that's the fruit of giving a bridge. (2) [2620]

In the fifty-fifth aeon hence
there was one [man], Samogadha,¹⁶²⁸
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2621]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2622]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The summary:

Sovaṇṇa and Tilamuṭṭhi,
Caṅkot',¹⁶²⁹ Abbhañjam, Añjali,
Potthaka, Citaka, Māla,
Ekapuṇḍari, Setuna:
when the verses are counted by
wise people there are forty-two.

The Suvaṇṇabimbohana Chapter, the Twenty-Eighth

Paṇṇadāyaka Chapter, the Twenty-Ninth

[281. Paṇṇadāyaka¹⁶³⁰]

Sitting in a room made of leaves,
I am feeding on leaves as food.

¹⁶²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶²⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁶³⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Siddhattha [Buddha], the World's Torch,¹⁶³¹
 the Physician for Every World,¹⁶³²
 the Greatest Sage [then] did approach
 me seated [in that room of leaves].
 I gave leaves to him [when he was]
 sitting on a mat made of leaves. (1-2) [2623-2624]

In the ninety-four aeons since
 I gave [those] leaves [to him] back then,
 I've come to know no bad rebirth:
 that is the fruit of giving leaves. (3) [2625]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2626]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

[282. Phaladāyaka¹⁶³³]

Rising up from meditation,¹⁶³⁴
 [the Buddha]¹⁶³⁵ approached me for alms.
 Same as the cosmic mountain,¹⁶³⁶ he
 was like the bearer of the earth.¹⁶³⁷ (1) [2627]

Myrobalan¹⁶³⁸ [and] gooseberry,¹⁶³⁹
 mango,¹⁶⁴⁰ rose-apple,¹⁶⁴¹ bahera,¹⁶⁴²

¹⁶³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶³³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶³⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶³⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶³⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶³⁷i.e., the thirty-three gods.

¹⁶³⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶³⁹this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁶⁴⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁶⁴¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁶⁴²this appears only in BJTS, and appears before rather than after the chapter summary.

jujube,¹⁶⁴³ markingnut,¹⁶⁴⁴ bel,¹⁶⁴⁵
 and the fruits of *phārusaka*¹⁶⁴⁶ —
 all of that was given by me,
 with a mind that was very clear,
 to Siddhattha [Buddha], Great Sage,
 the Pitier of Every World.¹⁶⁴⁷ (2-3) [2628-2629]

In the ninety-four aeons since
 I gave that fruit [to him] back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (4) [2630]

In the fifty-seventh aeon
 hence [lived] a ruler,¹⁶⁴⁸ Ekajjha,¹⁶⁴⁹
 a wheel-turning king with great strength,
 possessor of the seven gems. (5) [2631]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2632]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

[283. Paccuggamaniya¹⁶⁵⁰]

With a mind that was very clear,
 I went out and gave greetings to
 Siddhattha [Buddha], World's Torch,¹⁶⁵¹
 the Physician for Every World,¹⁶⁵²
 the Bull of Men, who had arrived

¹⁶⁴³this colophonic verse appears in BJTS only; PTS omits it

¹⁶⁴⁴this appears only in BJTS; PTS omits it

¹⁶⁴⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶⁴⁶*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁶⁴⁷*puṇṇā ti nāmaṃ*

¹⁶⁴⁸PTS reads *panassati*, BJTS *vinassati*

¹⁶⁴⁹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹⁶⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁵²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

like a lion in the forest,¹⁶⁵³
 like a bull of the finest breed,
 splendid like an arjuna tree.¹⁶⁵⁴ (1-2) [2633-2634]

In the ninety-four aeons since
 I went to meet the Bull of Men,
 I've come to know no bad rebirth:
 that's the fruit of going to meet. (3) [2635]

In the twenty-seventh aeon
 hence there was one ruler of men,
 a wheel-turning king with great strength,
 who was named Suparivāra.¹⁶⁵⁵ (4) [2636]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2637]

Thus indeed Venerable Paccuggamaniya Thera spoke these verses.

The legend of Paccuggamaniya Thera is finished.

[284. Ekapupphiya¹⁶⁵⁶]

At that time I was a goblin,¹⁶⁵⁷
 [residing] at the southern gate.
 I saw the Buddha, Stainless One,
 [bright but cool] like a rayless sun.¹⁶⁵⁸ (1) [2638]

One flower was given by me
 to Vipassi, the Chief of Men,
 the Well-Wisher of Every World,¹⁶⁵⁹
 the Best Biped, the Neutral One. (2) [2639]

In the ninety-one aeons since
 I gave that flower [to him] back then,

¹⁶⁵³ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶⁵⁴ i.e., the thirty-three gods.

¹⁶⁵⁵ reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

¹⁶⁵⁶ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁵⁷ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁵⁸ *kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁵⁹ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2640]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2641]

Thus indeed Venerable Ekapupphiya Thera spoke these verses.

The legend of Ekapupphiya Thera is finished.

[285. Maghavapupphiya¹⁶⁶⁰]

The Self-Become, Unconquered One,
he Endowed with Meditation,
the Bright One, the Unsullied One
[dwelt] on River Narmada's bank. (1) [2642]

With a happy heart, having seen
the Sambuddha, Unconquered One,
then with a *maghava* flower
I worshipped¹⁶⁶¹ that Self-Become One. (2) [2643]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2644]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2645]

Thus indeed Venerable Maghavapupphiya Thera spoke these verses.

The legend of Maghavapupphiya Thera is finished.

¹⁶⁶⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[286. Upaṭṭhāyaka¹⁶⁶²]

After I had invited him —
 the World's Best, the Bull of Men,
 the Best Biped, Great Elephant,
 Sacrificial Recipient,
 who had entered onto the road —
 service was provided by me
 to Siddhattha [Buddha], Great Sage,
 the Well-Wisher of Every World.¹⁶⁶³ (1-2) [2646-2647]

Accepting [it], the Sambuddha,
 the Greatest Sage, [then] rose up from
 that seat [prepared] for serving [him]
 [and] set forth, his face to the west. (3) [2648]

In the ninety-four aeons since
 I gave [him] that service back then,
 I've come to know no bad rebirth:
 that's the fruit of giving service. (4) [2649]

In the fifty-seventh aeon
 hence, [lived] he named Balasena,¹⁶⁶⁴
 a wheel-turning king with great strength,
 possessor of the seven gems. (5) [2650]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered:
 [I have] done what the Buddha taught! (6) [2651]

Thus indeed Venerable Upaṭṭhāyaka Thera spoke these verses.

The legend of Upaṭṭhāyaka Thera is finished.

[287. Apadāniya¹⁶⁶⁵]

I praised the *apadānas* of
 the Great Sages, the Well-Gone Ones,

¹⁶⁶²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁶³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁶⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁶⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

and worshipped them, head on [their] feet,
[feeling well-]pleased by [my] own hands. (1) [2652]

In the ninety-two aeons since
I praised the *apadāna* [poems]
I've come to know no bad rebirth:
that is the fruit of extolling. (2) [2653]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2654]

Thus indeed Venerable Apadāniya Thera spoke these verses.

The legend of Apadāniya Thera is finished.

[288. Sattāhapabbajita¹⁶⁶⁶]

Honored and revered were the monks¹⁶⁶⁷
of Vipassi, the Blessed One.
Calamity'd befallen me;¹⁶⁶⁸
there was a family rift¹⁶⁶⁹ at home.¹⁶⁷⁰ (1) [2655]

Entering renunciation
in order to allay [my] grief,
I [spent] a week there blissfully,
desiring the Teacher's teaching.¹⁶⁷¹ (2) [2656]

In the ninety-one aeons since
I went forth a renouncer then,
I've come to know no bad rebirth:
the fruit of renunciation. (3) [2657]

In the sixty-seventh aeon
hence, there were seven lords of earth
[who] were [all] called Sunikkhama,¹⁶⁷²
wheel-turning monarchs with great strength. (4) [2658]

¹⁶⁶⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁶⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁶⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁶⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶⁷⁰i.e., the thirty-three gods.

¹⁶⁷¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶⁷²this is the BJTS reading for PTS *bhikkhuni Selā*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2659]

Thus indeed Venerable Sattāhapabbajita Thera spoke these verses.

The legend of Sattāhapabbajita Thera is finished.

[289. Buddhūpaṭṭhāyaka¹⁶⁷³]

Veṭambari¹⁶⁷⁴ was the name of
[the man] who was my father then.
Having taken [me by] my hand,
he led me to the Greatest Sage. (1) [2660]

“These Buddhas, Chief Lords of the World,
will [all] be pointed out to me;”
I served them [all] respectfully,
[feeling well-] pleased by [my] own hands. (2) [2661]

In the thirty-one aeons since
I looked after the Buddha then,
I’ve come to know no bad rebirth:
the fruit of providing service. (3) [2662]

In the twenty-third aeon hence
there were four of the ruling caste,¹⁶⁷⁵
[who] were [all] called Samaṇūpaṭṭhāka,¹⁶⁷⁶
wheel-turning monarchs with great strength. (4) [2663]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2664]

Thus indeed Venerable Buddhūpaṭṭhāyaka Thera spoke these verses.

The legend of Buddhūpaṭṭhāyaka Thera is finished.

¹⁶⁷³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁷⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁷⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[290. Pubbaṅgamaniya¹⁶⁷⁷]

Eighty-four thousand [great people]
renounced the world, nothing at all.
I gave precedence to them [then,]
wishing for the ultimate goal. (1) [2665]

In this world of lust and being,
they carefully attended on
the Undisturbed One,¹⁶⁷⁸ Lucid One,¹⁶⁷⁹
[feeling well-]pleased by [their] own hands. (2) [2666]

[Their] Faults Destroyed,¹⁶⁸⁰ Defects Expelled,¹⁶⁸¹
they Did their Duty, Free of Fault,¹⁶⁸²
Pervading [all] with Loving Hearts,
Self-Become Ones, Unconquered Ones; (3) [2667]

remembering those Sambuddhas,¹⁶⁸³
having given service to them,
when the [time of my] death arrived,
I went to divine existence. (3-4) [2668]

In the ninety-four aeons since
I protected morals back then,
I've come to know no bad rebirth:
that's the fruit of being restrained. (5) [2669]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2670]

Thus indeed Venerable Pubbaṅgamaniya Thera spoke these verses.

The legend of Pubbaṅgamaniya Thera is finished.

The Summary:

Paṇṇa, Phala, Uggamiya,
Ekapupphi, and Maghava,

¹⁶⁷⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁷⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁷⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁸⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶⁸¹i.e., the thirty-three gods.

¹⁶⁸²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶⁸³this is the BJTS reading for PTS *bhikkhuni Selā*

Upaṭṭhāka's *apadāna*,
Pabbajja and Upaṭṭhaha,
and Pubbaṅgama; the verses
are counted as forty and eight.

The Paṇṇadāyaka Chapter, the Twenty-Ninth

Citapūjaka¹⁶⁸⁴ Chapter, the Thirtieth

[291. Citapūjaka¹⁶⁸⁵]

At that time I was a brahmin,
known by the name of Ajita.¹⁶⁸⁶
Wishing to do a sacrifice,¹⁶⁸⁷
I'd gathered various flowers. (1) [2671]

After seeing¹⁶⁸⁸ the burning pyre,
of Sikhi, Kinsman of the World,
gathering those flowers [again]
I strew [them] on [that burning] pyre. (2) [2672]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2673]

In the twenty-seventh aeon
hence, there were seven lords of men.
They were named Supajjalita,¹⁶⁸⁹
wheel-turning kings with great strength. (4) [2674]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2675]

Thus indeed Venerable Citapūjaka¹⁶⁹⁰ Thera spoke these verses.

¹⁶⁸⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁶⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁸⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁸⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁶⁸⁸i.e., the thirty-three gods.

¹⁶⁸⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁶⁹⁰this is the BJTS reading for PTS *bhikkhunī Selā*

The legend of Citapūjaka¹⁶⁹¹ Thera is finished.

[292. Pupphadhāraka¹⁶⁹²]

I was a bark-clothed [ascetic],
wearing deer-leather outer robes.
[I] had five special knowledges;¹⁶⁹³
a person who could stroke the moon. (1) [2676]

Seeing Vipassi, the World's Torch,¹⁶⁹⁴
come to [the same place] as me,
I bore the floral canopy
[over the head] of the Teacher. (2) [2677]

In the ninety-one aeons since
I bore that floral [canopy],
I've come to know no bad rebirth:
that's the fruit of bearing [flowers]. (3) [2678]

In the eighty-seventh aeon
hence, there was one lord of the earth
by name Samantadharāṇa,¹⁶⁹⁵
a wheel-turning king with great strength. (4) [2679]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2680]

Thus indeed Venerable Pupphadhāraka Thera spoke these verses.

The legend of Pupphadhāraka Thera is finished.

[293. Chattadāyaka¹⁶⁹⁶]

My son was a renouncer then,
wearing a saffron-colored robe.

¹⁶⁹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁶⁹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁶⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁶⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁶⁹⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

He had realized Buddhahood
and nirvana, Lamp of the World. (1) [2681]

Finding out about [my] own son,
afterwards I went [to that place,]
I went to the funeral pyre
of the Great One who'd passed away.¹⁶⁹⁷(2) [2682]

Pressing my hands together there,
I worshipped the funeral pyre,
and taking a white umbrella
I raised [it] up [there] at that time. (3) [2683]

In the ninety-four aeons since
I offered that [white] umbrella,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (4) [2684]

In the twenty-fifth aeon hence
there were seven lords of people
whose names [all] were Mahārahā,¹⁶⁹⁸
wheel-turning monarchs with great strength. (5) [2685]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2686]

Thus indeed Venerable Chattadāyaka Thera spoke these verses.

The legend of Chattadāyaka Thera is finished.

[294. Saddasañña¹⁶⁹⁹]

When the sun has not quite risen,
there is [still] abundant brightness¹⁷⁰⁰:
the arising within the world
of the Best Buddha, the Great Sage. (1) [2687]

¹⁶⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁶⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁶⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I heard the sound [of him] there [then,]
 but¹⁷⁰¹ I did not see that Victor.
 When the [time of my] death arrived,
 I called to mind the Buddha's sound. (2) [2688]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2689]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2690]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[295. Gosānikkhepa¹⁷⁰²]

I laid down golden sandalwood¹⁷⁰³
 for exiting the ashram door.
 I now enjoy my own karma:
 that is the fruit of past karma. (1) [2691]

Thoroughbreds, those fast like the wind,
 horses from Sindh, fast vehicles:
 I am enjoying all of that:
 that is the fruit of sandalwood. (2) [2692]

O! my deed,¹⁷⁰⁴ an ultimate deed,
 done well in a fine arena.
 None but deeds done for the monks¹⁷⁰⁵
 has the slightest bit of value (3) [2693]

In the ninety-four aeons since
 I laid down that sandalwood [there],
 I've come to know no bad rebirth:
 that's the fruit of laying down [wood]. (4) [2694]

¹⁷⁰¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁷⁰²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁰⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁷⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

In the seventy-fifth aeon
 hence was a greatly powerful
 wheel-turner who had mighty strength,
 whose name was Suppatiṭṭhita.¹⁷⁰⁶ (5) [2695]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2696]

Thus indeed Venerable Gosānikkhepa Thera spoke these verses.

The legend of Gosānikkhepa Thera is finished.

[296. Padapūjaka¹⁷⁰⁷]

On a Himalayan mountain,
 I was a *kinnara*¹⁷⁰⁸ back then.
 I saw the Buddha, Stainless One,
 [bright but cool] like a rayless sun¹⁷⁰⁹
 who had approached me at that time,
 Vipassi Buddha, World-Leader.
 And then I rubbed upon [his] feet
 sandalwood and also incense.¹⁷¹⁰ (1-2) [2697-2698]

In the ninety-one aeons since
 I performed *pūjā* to those feet,
 I've come to know no bad rebirth:
 the fruit of doing foot-*pūjā*. (3) [2699]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2700]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

¹⁷⁰⁶i.e., the thirty-three gods.

¹⁷⁰⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁰⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷¹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[297. Desakittiya¹⁷¹¹]

Back then I was a brahmin man
 whose name was Upasālaka.¹⁷¹²
 Seeing the World's Best One, Man-Bull,
 Getting the World's Sacrifices,
 plunged into the woods, the forest,
 I worshipped [the Buddha's] feet [there].
 Discerning my mental pleasure,
 the Buddha disappeared [right there]. (1-2) [2701-2702]

Having come out of the forest,
 I called to mind the Best Buddha.
 Proclaiming that to the region,
 I joyed an aeon in heaven. (3) [2703]

In the ninety-two aeons since
 I proclaimed that to the region,
 I've come to know no bad rebirth:
 that is the fruit of proclaiming. (4) [2704]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2705]

Thus indeed Venerable Desakittiya Thera spoke these verses.

The legend of Desakittiya Thera is finished.

[298. Saraṇagamaniya¹⁷¹³]

On a Himalayan mountain,
 I was a hunter at that time.
 I saw the Buddha, Vipassi,
 the World's Best, the Bull of Men. (1) [2706]

Attending on the Sambuddha
 I did what's proper for elders,

¹⁷¹¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷¹³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

and [then] I went to the Biped Lord,
the Neutral [Buddha,] for refuge. (2) [2707]

In the ninety-one aeons since
I went for refuge [at that time],
I've come to know no bad rebirth:
the fruit of going for refuge. (3) [2708]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2709]

Thus indeed Venerable Saraṇagamaniya Thera spoke these verses.

The legend of Saraṇagamaniya Thera is finished.

[299. Ambapiṇḍiya]

I was a famous titan¹⁷¹⁴ [then,]
known by the name of Romasa.¹⁷¹⁵
I gave [some] mangoes as alms food
to Vipassi [Buddha], Great Sage. (1) [2710]

In the ninety-one aeons since
I gave [him] those mangoes back then,
I've come to know no bad rebirth:
that's the fruit of giving mangoes. (2) [2711]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2712]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

¹⁷¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[300. Anusaṅsāvaka¹⁷¹⁶]

I saw Vipassi, the Victor,
wandering about for alms food.
I gave an owl's [measure of] food¹⁷¹⁷
to the Best Biped, Neutral One. (1) [2713]

Happy, with pleasure in [my] heart,
I greeted [Buddha] at that time.
I sang the praises of Buddha,
wishing for the ultimate goal. (2) [2714]

In the ninety-one aeons since
I sang [the Buddha's] praises [then],
I've come to know no bad rebirth:
that's the fruit of singing praises. (3) [2715]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2716]

Thus indeed Venerable Anusaṅsāvaka Thera spoke these verses.

The legend of Anusaṅsāvaka Thera is finished.

The Summary:

Citaka and Pārīchatta,
Sadda, Gosīsanthara,
Pada, Padesa, Saraṇa,
Amba and Saṅsāvaka too:
there are forty-seven verses
which are counted by those who know.

The Citakapūjaka Chapter, the Thirtieth

Then there is the Summary of Chapters:

Kaṇṇikāra, Hatthidada,
Ālamban', Udaḱāsana,
Tuvara and Thomana too,
Ukkhepa, Sīsupadhāna,
Paṇṇada and Citapūji:
in total all the verses here

¹⁷¹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷¹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[do number] four [times] one hundred
plus one more than fifty as well.¹⁷¹⁸

Twenty-five hundred [verses] all
[plus] seventy-two more than that:
three hundred *apadāna* [poems]
are counted by those who see truth.

The Third Hundred¹⁷¹⁹ is finished.

[301. Padumakesariya¹⁷²⁰]

[I lived]¹⁷²¹ in the Sage-assembly,¹⁷²²
a fierce *mātaṅga*¹⁷²³ elephant.
Feeling pleasure for the Sages¹⁷²⁴
I sprinkled [some] lotus pollen.¹⁷²⁵ (1) [2717]

Having pleased my heart among those
Best of Self-Enlightened Victors,
Devoid of Passions, Neutral Ones,
I joyed an aeon in heaven. (2) [2718]

In the ninety-one aeons since
I sprinkled that pollen back then,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (3) [2719]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2720]

Thus indeed Venerable Padumakesariya Thera spoke these verses.

The legend of Padumakesariya Thera is finished.

¹⁷¹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷¹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷²⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷²¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷²²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷²³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷²⁴i.e., the thirty-three gods.

¹⁷²⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[302. Sabbagandhiya¹⁷²⁶]

I gave a garland of flowers
to Vipassi [Buddha], Great Sage,
[and] I gave to the Upright One
[a piece of] the finest silk cloth. (1) [2721]

In the ninety-one aeons since
I formerly gave [him] that cloth,
I've come to know no bad rebirth:
that's the fruit of giving perfumes. (2) [2722]

In the fifteenth aeon ago
[lived] a ruler¹⁷²⁷ named Sucela,¹⁷²⁸
a wheel-turning king with great strength,
possessor of the seven gems. (3) [2723]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2724]

Thus indeed Venerable Sabbagandhiya Thera spoke these verses.

The legend of Sabbagandhiya Thera is finished.

[303. Paramannadāyaka¹⁷²⁹]

I saw the Buddha, Vipassi,
the World's Best, the Bull among Men,
shining like a dinner-plate tree,¹⁷³⁰
just like the sun [when it] rises. (1) [2725]

Pressing both my hands together,
I brought [Buddha] to [my] own house.
Having brought the Sambuddha [there,]
I donated milk-rice¹⁷³¹ [to him]. (2) [2726]

¹⁷²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the ninety-one aeons since
I gave that milk-rice [to him] then,
I've come to know no bad rebirth:
that is the fruit of milk-rice-gifts. (3) [2727]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2728]

Thus indeed Venerable Paramannadāyaka Thera spoke these verses.

The legend of Paramannadāyaka Thera is finished.

[304. Dhammasañña¹⁷³²]

There was a huge festival
for Blessed Vipassi's Bodhi Tree.
The Sambuddha [sat] at its roots,
the World's Best, the Bull among Men.¹⁷³³ (1) [2729]

At that moment the Blessed One,
Honored by the Monks' Assembly,
was preaching the Four Noble Truths,
uttering [his] majestic¹⁷³⁴ speech. (2) [2730]

Preaching by means of summary
and also extended discourses,
the Sambuddha, Covers Removed,¹⁷³⁵
purified¹⁷³⁶ the great multitude. (3) [2731]

Hearing the Teaching of Buddha,
of the World's Best, the Neutral One,
having worshipped the Teacher's feet
I departed facing the north. (4) [2732]

In the ninety-one aeons since
I heard that Teaching at that time,

¹⁷³²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷³⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁷³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁷³⁶i.e., the thirty-three gods.

I've come to know no bad rebirth:
fruit of perceiving the Teaching.¹⁷³⁷ (5) [2733]

In the thirty-third aeon hence
there was one ruler of people,
known by the name of Sutava,¹⁷³⁸
a wheel-turning king with great strength. (6) [2734]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2735]

Thus indeed Venerable Dhammasañña Thera spoke these verses.

The legend of Dhammasañña Thera is finished.

[305. Phaladāyaka¹⁷³⁹]

On Bhāgīrathī¹⁷⁴⁰ River's bank,
there was a hermitage back then.
I went to that hermitage [once],
expectantly, fruit in [my] hands. (1) [2736]

I saw Vipassi [Buddha] there,
[bright but cool] like a rayless sun.¹⁷⁴¹
I donated to the Teacher
all of the fruit I had [in hand]. (2) [2737]

In the ninety-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [2738]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2739]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

¹⁷³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁷³⁸this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁷³⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁴¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

The legend of Phaladāyaka Thera is finished.

[306. Sampasādaka¹⁷⁴²]

“Praise to you, O Buddha-Hero!
You are the Clear One everywhere.
Calamity’s befallen me;
become the refuge for this me.” (1) [2740]

Siddhattha [Buddha], in the world
the Peerless One,¹⁷⁴³ explained to [me].¹⁷⁴⁴
“The [Monks’] Assembly, ocean-like,
is without measure, unexcelled.
Bring your heart pleasure in the monks¹⁷⁴⁵
and plant the seed of happiness
there in that field which has no flaws,
which provides fruit without limit.”¹⁷⁴⁶ (2-3) [2741-2742]

Saying that, the Omniscient One,
the World’s Best, the Bull among Men,
after instructing me that way,
rose up into the sky, the sky!¹⁷⁴⁷ (4) [2743]

Not long after the Bull of Men,
Omniscient One, had gone his way,
the [time of my own] death arrived;
I was reborn in Tusitā. (5) [2744]

Then in that field which has no flaws
which provides fruit without limit,
in the monks, having pleased my heart,
I joyed an aeon in heaven. (6) [2745]

In the ninety-four aeons since
I received that pleasure back then,
I’ve come to know no bad rebirth:
that’s the fruit of [feeling] pleasure. (7) [2746]

¹⁷⁴²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁴⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷⁴⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁴⁶i.e., the thirty-three gods.

¹⁷⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2747]

Thus indeed Venerable Sampasādaka Thera spoke these verses.

The legend of Sampasādaka Thera is finished.

[307. Ārāmadāyaka¹⁷⁴⁸]

A garden was planted by¹⁷⁴⁹ me
for Siddhattha, the Blessed One.
When birds were roosting in the trees
[and they'd come to produce] thick shade,¹⁷⁵⁰
I saw the Buddha, Stainless One,
Sacrificial Recipient.
I brought the Best One in the World,
the Bull among Men, to the garden. (1-2) [2748-49]

Happy, [and] with a happy heart,
I gave fruits and flower[s] [to him],
and with the pleasure born of that,
I made the formal donation.¹⁷⁵¹ (3) [2750]

That which I gave to the Buddha,
with a mind that was very clear,
was reborn as [great] fruit for me while
I was reborn in existence.¹⁷⁵² (4) [2751]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to no know bad rebirth:
the fruit of giving a garden. (5) [2752]

In the thirty-seventh aeon
were seven Mudusītalas,¹⁷⁵³

¹⁷⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷⁵¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁵²i.e., the thirty-three gods.

¹⁷⁵³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

wheel-turning monarchs with great strength,
 possessors of the seven gems. (6) [2753]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [2754]

Thus indeed Venerable Ārāmadāyaka Thera spoke these verses.

The legend of Ārāmadāyaka Thera is finished.

[308. Anulepadāyaka¹⁷⁵⁴]

I saw [a monk], a follower,
 of Atthadassi [Buddha], Sage.
 I approached while he was doing
 repairs on the boundary [there]. (1) [2755]

When the repairs were completed,
 I donated ointment [to him],
 happy, [my] heart [filled] with pleasure
 in the unsurpassed merit-field. (2) [2756]

In the eighteen-hundred aeons
 [since] I did that [good] karma then,
 I've come to know no bad rebirth:
 that's the fruit of [giving] ointment. (3) [2757]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2758]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

[309. Buddhasañña¹⁷⁵⁵]

In a dream I saw [the Buddha],
 the World's Leader, Siddhattha,

¹⁷⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁵⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

like the rising hundred-rayed [sun],
 [bright but cool] like a rayless sun,
 the World's Best, the Bull among Men,
 who'd gone into the forest [then].
 Bringing pleasure to my heart there,
 I approached the Well-Gone [Buddha]. (1-2) [2759-2760]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (3) [2761]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [2762]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

[310. Pabbhāradāyaka¹⁷⁵⁶]

I cleaned up a mountain cave
 for Piyadassi, the Blessed One,
 and looked after the water pot
 for the Neutral One's consumption. (1) [2763]

Piyadassi, the Greatest Sage,
 the Buddha, explained that for me
 "a mil-kaṇḍa¹⁷⁵⁷ cent-bheṇḍu¹⁷⁵⁸ [large]
 sacrifice post¹⁷⁵⁹ will come to be,
 made out of gold, covered in flags;
 a not small [group of] gems as well."
 Having given a mountain cave,¹⁷⁶⁰
 I joyed an aeon in heaven. (2-3) [2764-2765]

In the thirty-second aeon

¹⁷⁵⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷⁵⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁵⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁷⁵⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁷⁶⁰i.e., the thirty-three gods.

[lived] the ruler¹⁷⁶¹ named Susuddha,¹⁷⁶²
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2766]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2767]

Thus indeed Venerable Pabbhāradāyaka Thera spoke these verses.

The legend of Pabbhāradāyaka Thera is finished.

The Summary:

Kesara, Gandha and Anna,
Dhammasañña and Phala too,
Pasāda, Ārāmadāyi,
Lomaka, Buddhasañña,
[and] Pabbhārada; the verses,
they say,¹⁷⁶³ are one less than fifty.

The Padumakesariya Chapter, the Thirty-First

Ārakkhadāyaka¹⁷⁶⁴ Chapter, the Thirty-Second

[311. Ārakkhadāyaka¹⁷⁶⁵]

A fence was constructed by me
for the Great Sage, Dhammadassi,
and I provided protection
for the Best Biped, the Neutral One. (1) [2768]

It was eighteen-hundred aeons
ago that I did that karma.
Through that [good] karma's remaining
effect, I am now an arahant.¹⁷⁶⁶ (2) [2769]

¹⁷⁶¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁷⁶²this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁷⁶³this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁷⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2770]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

[312. Bhojanadāyaka¹⁷⁶⁷]

Of good birth like a *sal* tree's¹⁷⁶⁸ bough,
rising up like a drumstick tree,¹⁷⁶⁹
[streaking] the sky like Indra's bolt,¹⁷⁷⁰
the Victor was always shining. (1) [2771]

With a mind that was very clear,
I donated edibles to
him, the God Over Other Gods,
Vessabhu [Buddha], the Great Sage. (2) [2772]

The Self-Become, Unconquered One,
the Buddha, gave me thanks¹⁷⁷¹ for that:
“let it be born as fruit for you,
as [you're] reborn in existence.”¹⁷⁷² (3) [2773]

In the thirty-one aeons since
I gave that gift [to him] back then,
I've come to know no bad rebirth:
that is the fruit of [giving] food. (4) [2774]

In the twenty-five aeon hence
there was one man, Amittabhā,¹⁷⁷³
a wheel-turning king with great strength,
possessor of the seven gems. (5) [2775]

The four analytical modes,
and these eight deliverances,

¹⁷⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁶⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷⁷⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁷¹i.e., the thirty-three gods.

¹⁷⁷²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁷⁷³this is the BJTS reading for PTS *bhikkhuni Selā*

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2776]

Thus indeed Venerable Bhojanadāyaka Thera spoke these verses.

The legend of Bhojanadāyaka Thera is finished.

[313. Gatasañña¹⁷⁷⁴]

There are no footprints in the air;
the sky is not marked by the wind.
I saw the Victor, Siddhattha
journeying to the world of gods.¹⁷⁷⁵ (1) [2777]

I saw the Sammāsambuddha's
robe being shaken by the wind.
Having seen the Sage's journey,
joy is born for all time for me. (2) [2778]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of Buddha-perception. (3) [2779]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2780]

Thus indeed Venerable Gatasañña Thera spoke these verses.

The legend of Gatasañña Thera is finished.

[314. Sattapadumiya¹⁷⁷⁶]

I was a brahmin, Nesāda,¹⁷⁷⁷
dwelling on a riverbank [then].

¹⁷⁷⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁷⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁷⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

I swept out the hermitage [there,]
with lotus flowers [as my broom]. (1) [2781]

Seeing the Golden Sambuddha,
Siddhattha, Leader of the World,
traveling through the forest [once]
I felt a feeling of delight.¹⁷⁷⁸ (2) [2782]

Going to meet the Sambuddha,
Siddhattha, Leader of the World,
I brought him to the hermitage
and spread lotuses and lilies.¹⁷⁷⁹ (3) [2783]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2784]

In the seventh aeon ago
there were four *Pādapāvaras*,¹⁷⁸⁰
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2785]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2786]

Thus indeed Venerable Sattapadumiya Thera spoke these verses.

The legend of Sattapadumiya Thera is finished.

[315. *Pupphâsaniya*¹⁷⁸¹]

The golden-colored Sambuddha,
just like the hundred-raying sun,
was traveling near by [to me],
Siddhattha, the Unconquered One. (1) [2787]

Going out to meet [the Buddha,]
having [him] enter [my] ashram,

¹⁷⁷⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁷⁷⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁸⁰i.e., the thirty-three gods.

¹⁷⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I gave [him] a seat of flowers,
with a mind that was very clear. (2) [2788]

Pressing both my hands together,
at that time I was overjoyed.
Pleasing my heart in the Buddha,
I turned that karma to [my] use. (3) [2789]

I'm pure in the dispensation
because of all that wholesomeness,¹⁷⁸²
the merit made by me in the
Unconquered One, the Self-Become. (4) [2790]

In the ninety-four aeons since
I gave that floral seat back then,
I've come to know no bad rebirth:
the fruit of giving floral seats. (5) [2791]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2792]

Thus indeed Venerable Pupphāsaniya Thera spoke these verses.

The legend of Pupphāsaniya Thera is finished.

[316. Āsanatthavika¹⁷⁸³]

Sikhi [Buddha], Supreme Stupa,
was the Kinsman of the World then.
I was journeying in a dark
forest, a barren wilderness. (1) [2793]

After exiting the forest,
I saw the [Buddha's] lion throne.¹⁷⁸⁴
Confidently pressing my hands,
I praised the Leader of the World. (2) [2794]

Throughout the entire day¹⁷⁸⁵ I praised

¹⁷⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁸³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷⁸⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁸⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

the Buddha, the World's Chief Leader.
Happy, [and] with a happy heart,
I uttered this speech at that time: (3) [2795]

“Praise to you, O Well-Bred Person!¹⁷⁸⁶
Praise to you, Ultimate Person!
You're the Omniscient, Great Hero,
the World's Best, the Bull among Men.” (4) [2796]

After praising Sikhi [like that],
after saluting [his] throne [there],
led away by other concerns,¹⁷⁸⁷
I departed facing north. (5) [2797]

In the thirty-one aeons since
I praised the Best Debater [then,]
I've come to know no bad rebirth:
that's the fruit of singing praises. (6) [2798]

In the twenty-seventh aeon
ago were seven Atulyas,¹⁷⁸⁸
wheel-turning monarchs with great strength,
possessors of the seven gems. (7) [2799]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2800]

Thus indeed Venerable Āsanatthavika Thera spoke these verses.

The legend of Āsanatthavika Thera is finished.

[317. Saddasañña¹⁷⁸⁹]

The Great Hero, Beautiful One,¹⁷⁹⁰
preaching the path to deathlessness,
was dwelling in a superb house,
surrounded by his followers. (1) [2801]

¹⁷⁸⁶reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁸⁷i.e., the thirty-three gods.

¹⁷⁸⁸reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

¹⁷⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

He slew the people's attachments
by means of his honey-sweet words.
There was a huge uproar [just then],
wishes of good for gods and men.¹⁷⁹¹ (2) [2802]

Having heard the utterances
of Siddhattha [Buddha], Great Sage,
[and] pleasing my heart in the sound,
I worshipped the World's Leader [then]. (3) [2803]

In the ninety-four aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (4) [2804]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2805]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

[318. Tirāṅsiya¹⁷⁹²]

On a mountainside, Siddhattha,
like a lion which is well-born,
had lit up all the directions,
like a fire-mass¹⁷⁹³ on the mountain. (1) [2806]

Having seen Buddha's effulgence,
like the effulgence of the sun,
and like the moon's effulgence [too],
great happiness arose for me. (2) [2807]

Seeing the three effulgences,
seeing the Ultimate Hearer,¹⁷⁹⁴
placing deer-hide on one shoulder,
I praised the Leader of the World. (3) [2808]

¹⁷⁹¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁷⁹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁷⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁷⁹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

The three makers of effulgence
dispelling darkness in the world,¹⁷⁹⁵
are the moon, and also the sun,
and Buddha, Leader of the World. (4) [2809]

Illustrating these similes,
I spoke praises of the Great Sage.¹⁷⁹⁶
Having extolled Buddha's virtues,
I joyed an aeon in heaven. (5) [2810]

In the ninety-four aeons since
I extolled the Buddha [back then],
I've come to know no bad rebirth:
that is the fruit of extolling. (6) [2811]

In the sixty-first aeon hence
there was one [man], Ñāṇadhara,¹⁷⁹⁷
a wheel-turning king with great strength,
possessor of the seven gems. (7) [2812]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2813]

Thus indeed Venerable Tiraṅsiya Thera spoke these verses.

The legend of Tiraṅsiya Thera is finished.

[319. Kandalīpupphiya¹⁷⁹⁸]

I was a farmer at that time
on the banks of River Indus.
Bound in service to another,
I looked not for that other's rice.¹⁷⁹⁹ (1) [2814]

Wandering along the Indus,
I saw Siddhattha, the Victor,

¹⁷⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁷⁹⁶i.e., the thirty-three gods.

¹⁷⁹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁷⁹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁷⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

sitting down in meditation¹⁸⁰⁰
like a lotus flower in bloom. (2) [2815]

I having cut off [all] the stems
of seven plantain flowers [then],
did spread them out upon the head
of Buddha, Kinsman of the Sun. (3) [2816]

Attentive to the protocol,
[back then] after I had approached
the Golden-Colored Sambuddha,
Wise One, With Senses Well-Controlled,
- Hard to Approach like a tusker,
a *mātanga* in three-fold rut —
having pressed my hands together
I worshipped [Buddha], the Teacher. (4-5) [2817-2818]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [2819]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2820]

Thus indeed Venerable Kandalīpupphiya Thera spoke these verses.

The legend of Kandalīpupphiya Thera is finished.

[320. Kumudamāliya¹⁸⁰¹]

Taking a white lotus bloom I
laid it [before] the Best Buddha,
Sacrificial Recipient,
the Bull, Excellent One, Hero,
Victorious One, the Great Sage,
Vipassi [Buddha], Great Hero,
like a lion which is well-born. (1-2) [2821-2822]

In the ninety-one aeons since
I did *pūjā* [with] that flower,

¹⁸⁰⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁰¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2823]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2824]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

The Summary:

Arakkhada, Bhojanada,
Gatasaññi and Padumika,
Pupphāsani, Santhavaka,
Saddasaññi, Tiraṅsiya,
Kandali and Komudi too:
there are fifty-seven verses.

The Ārakkhadāya Chapter, the Thirty-Second

Ummāpupphiya Chapter, the Thirty-Third

[321. Ummāpupphiya¹⁸⁰²]

I saw the Ultimate Person,
Siddhattha, the Unconquered One,
Attentive One, He Who Attained,
sitting down¹⁸⁰³ in meditation. (1) [2825]

Having gathered [blue] flax¹⁸⁰⁴ flowers,
I offered [them] to the Buddha.
All the flowers faced the same way,
stems turned upward, heads turned downward. (2) [2826]

Like pretty pictures they remained,
floral canopy in the sky.
Because of that mental pleasure,
I was reborn in Tusitā. (3) [2827]

¹⁸⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁰⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2828]

In the fifty-fifth aeon hence
there was one [man], lord of the earth,
known as Samantacchadana,¹⁸⁰⁵
a wheel-turning king with great strength. (5) [2829]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2830]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

322. Pulinapūjaka¹⁸⁰⁶]

Splendid like an arjuna [tree],
like a bull of the finest breed,
shining forth like the morning star,¹⁸⁰⁷
the Bull of Men lit up [the world]. (1) [2831]

Pressing both my hands together,
I worshipped [Buddha], the Teacher.
[Then] I eulogized the Teacher,
delighted by my own karma. (2) [2832]

Gathering¹⁸⁰⁸ [some] very clean sand,
I spread [it] on the path he took,
having carried¹⁸⁰⁹ [it] in¹⁸¹⁰ my lap
for Vipassi Buddha, Great Sage. (3) [2833]

With a mind that was very clear,
during the time for siesta,

¹⁸⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
¹⁸⁰⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁰⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁰⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁰⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸¹⁰i.e., the thirty-three gods.

I sprinkled one half of that sand
for the Biped Lord, Neutral One. (4) [2834]

In the ninety-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (5) [2835]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2836]

Thus indeed Venerable Pulinapūjaka Thera spoke these verses.

The legend of Pulinapūjaka Thera is finished.

[323. Hāsajanaka¹⁸¹¹]

I saw the Teacher's robe of rags,
stuck up in the top of a tree.¹⁸¹²
Having pressed my hands together,
I lifted [it] up further still. (1) [2837]

Having glimpsed [it] from far away
[that robe] filled me up with laughter.¹⁸¹³
Having pressed my hands together,
I brought [my] heart more pleasure still. (2) [2838]

In the ninety-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (3) [2839]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2840]

Thus indeed Venerable Hāsajanaka Thera spoke these verses.

The legend of Hāsajanaka Thera is finished.

¹⁸¹¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁸¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸¹³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

[324. Saññasāmika¹⁸¹⁴]

I was [only] seven years old,¹⁸¹⁵
 a learned master of mantras.
 Carrying on the family line,
 I encouraged sacrifice[s]. (1) [2841]

Eighty-four thousand [living] beasts,
 are slaughtered by me every day.
 Brought to a wooden hitching post,¹⁸¹⁶
 they are kept for sacrificing. (2) [2842]

Like beaten¹⁸¹⁷ [gold] atop a forge,¹⁸¹⁸
 [burning bright] like cedar charcoal,¹⁸¹⁹
 like the sun [when it] is rising,
 like the moon on the fifteenth day,¹⁸²⁰
 Siddhattha, Goal of All Success,
 Worshipped¹⁸²¹ by the Triple World, Friend,¹⁸²²
 the Sambuddha, having approached
 [me] uttered this speech [then and there]: (3-4) [2843-2844]

“Non-violence to all that breathe,
 young man, is [what best] pleases me,
 and abstaining from stealing [things],
 transgressing and drinking liquor. (5) [2845]

I am pleased by good behavior,
 and gratitude for the learned;
 praiseworthy too are those things [done]
 for others in [this] world of things. (6) [2846]

Having cultivated those things,
 delighting in kindness to all,¹⁸²³
 pleasing [your] heart in the Buddha,
 cultivate the ultimate Path.” (7) [2847]

¹⁸¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
¹⁸¹⁸i.e., the thirty-three gods.

¹⁸¹⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸²⁰this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁸²¹this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁸²²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁸²³this appears only in BJTS, and appears before rather than after the chapter summary.

Saying this, the Omniscient One,
the World's Best, the Bull among Men,
having thus given me advice,
rose into the sky and flew off.¹⁸²⁴ (8) [2848]

Beforehand having cleansed [my] heart,
I later brought [my] heart pleasure.
Because of that mental pleasure,
I was reborn in Tusitā. (9) [2849]

In the ninety-four aeons since
I brought [that] pleasure to [my] heart,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (10) [2850]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [2851]

Thus indeed Venerable Saññasāmika Thera spoke these verses.

The legend of Saññasāmika Thera is finished.

[325. Nimittsaññaka¹⁸²⁵]

On Candabhāgā River's bank,
I dwelt in a hermitage [then].
I saw a golden-colored deer,
[which] was wandering through the woods. (1) [2852]

Having pleased [my] heart in [that] deer,
I recalled the World's Best [Buddha].
With that [same] pleasure in [my] heart,
I recalled the other Buddhas: (2) [2853]

“Those Buddhas who have passed away,
Thus-Gone-Ones, [while they] were living,
in this very same way shined forth,
like [golden] deer-kings for the heart.” (3) [2854]

In the ninety-four aeons since
I obtained that perception then,

¹⁸²⁴this colophonical verse appears in BJTS only; PTS omits it

¹⁸²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (4) [2855]

In the twenty-seventh aeon
hence there was one lord of the earth,
[who] was named Araññasatta,¹⁸²⁶
a wheel-turning king with great strength. (5) [2856]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2857]

Thus indeed Venerable Nimittasaññaaka Thera spoke these verses.

The legend of Nimittasaññaaka Thera is finished.

[326. Annasaṅsāvaka¹⁸²⁷]

Causing the Sambuddha to stay¹⁸²⁸ —
the Golden-Colored Sambuddha,
like something costly made of gold,
Bearing the Thirty-two Great Marks,
Siddhattha, Goal of All Success,
the Lustless One, Unconquered One,
who was going through the bazaar —
I fed [that Sambuddha], Great Sage. (1-2) [2858-2859]

The Sage, Kind [to creatures] in the world,
blazed forth [his bright light] on me then.
Pleasing my heart in the Buddha,
I joyed an aeon in heaven. (3) [2860]

In the ninety-four aeons since
I gave [him] that alms food back then,
I've come to know no bad rebirth:
that's the fruit of giving alms food. (4) [2861]

The four analytical modes,
and these eight deliverances,

¹⁸²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸²⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁸²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2862]

Thus indeed Venerable Annasaṅsāvaka Thera spoke these verses.

The legend of Annasaṅsāvaka Thera is finished.

[327. Niggunḍipupphiya¹⁸²⁹]

When according to [his] lifespan,
a god falls from the world,¹⁸³⁰
three sayings¹⁸³¹ get emitted [then,
[in] the rejoicing of the gods. (1) [2863]¹⁸³²
“From here, sir,¹⁸³³ go to a good state,
in the company of people.
Becoming human do obtain
great faith in the Excellent Truth.¹⁸³⁴ (2) [2864]

Having established that, your faith,
in the well-known Excellent Truth,
[well-]fixed, born of [those happy] roots,
[be] steadfast as long as [you] live. (3) [2865]

Doing good deeds¹⁸³⁵ with [your] body,
[and doing] much good with [your] speech;
doing good with [your] mind [as well,
[be] free of hate and attachment.¹⁸³⁶ (4) [2866]

Thus exalting the life [you live],
doing merit with much giving,
make other men also enter
the chaste life [and] Excellent Truth.” (5) [2867]

When gods know that a god’s falling,¹⁸³⁷
[filled] with this [sort of] compassion,

¹⁸²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸³³i.e., the thirty-three gods.

¹⁸³⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸³⁵this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁸³⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁸³⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

they rejoice [about his rebirth]:
 “O god come [back] repeatedly.” (6) [2868]

I was moved when at that time the
 assembly of gods had gathered,
 “Well now then to what womb should I
 go when [I have] fallen from here?” (7) [2869]

Padumuttara’s follower,
 known by the name of Sumana,¹⁸³⁸
 a monk with senses [well-]controlled,
 realizing that I was moved
 [and] desiring to lift me up,
 did come into my presence then
 [and] stirred me up instructing [me]
 in the meaning and the Teaching.¹⁸³⁹ (8-9) [2870-2871]

The Twelfth Recitation Portion¹⁸⁴⁰
 Having listened to his words I
 made [my] heart pleased in the Buddha.
 Having saluted that hero¹⁸⁴¹
 I [then] passed away on the spot. (10) [2872]

I was reborn right then and there,
 incited by [those] happy roots.
 Even dwelling in mother’s womb,
 I was my mother’s instructor.¹⁸⁴² (11) [2873]

Having fallen from that body
 I was reborn in Thirty-Three.¹⁸⁴³
 Within that [heaven], then, for me,
 mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiṅsa [too,]
 I¹⁸⁴⁴ came in to a mother’s womb.
 Coming out from [that] womb I knew
 [the difference between] black and white.¹⁸⁴⁵ (13) [2875]

Being [only] seven years old,

¹⁸³⁸this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁸³⁹this colophonic verse appears in BJTS only; PTS omits it

¹⁸⁴⁰this appears only in BJTS; PTS omits it

¹⁸⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸⁴²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁸⁴³*puṇṇā ti nāmaṅ*

¹⁸⁴⁴PTS reads *panassati*, BJTS *vinassati*

¹⁸⁴⁵the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

I entered the park-hermitage¹⁸⁴⁶
of Gotama, the Blessed One,
the Śākya Son, the Neutral One. (14) [2876]

When the dispensation had spread
[and] the Teaching¹⁸⁴⁷ was popular,¹⁸⁴⁸
I saw the Teacher's [own] monks there,
doers of his dispensation. (15) [2877]

The city there, named Śrāvasti
had a king known as Kosala.
By elephant-chariot he
came to the supreme Bodhi [tree]. (16) [2878]

Having seen his elephant [there],
recalling [my own] past karma,
pressing both my hands together,
I [also] went to the event.¹⁸⁴⁹ (17) [2879]

Being [only] seven years old,
I went forth into homelessness.
He who looked after the Buddha
was the follower Ānanda,¹⁸⁵⁰
perfectly behaved, resolute,
mindful and very learned too.
He took charge of the Brilliant One,¹⁸⁵¹
bringing pleasure to the king's heart. (18-19) [2880-2881]

After having heard his Teaching,
I recalled [my own] past karma.
Standing in that very [spot] I
[then] attained [my] arahantship. (20) [2882]

Putting a robe on one shoulder.
hands pressed together on [my] head,
saluting [him], the Sambuddha,
I uttered this speech [then and there]: (21) [2883]

“Gathering *nigguṇḍi*¹⁸⁵² blossoms
I placed them on the lion-throne

¹⁸⁴⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

¹⁸⁴⁷this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

¹⁸⁴⁸or Giribbaja, here *Rājagahaṇ*

¹⁸⁴⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

¹⁸⁵⁰*danto*, or “Tamed”

¹⁸⁵¹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

¹⁸⁵²*vimutto*

of Padumuttara Buddha,
the Lord of Biped, the Teacher. (22) [2884]

Through that deed, O Biped Lord,
O World's Best, O Bull among Men,
I've achieved the un-shaking state
without victory or defeat. (23) [2285]

In aeon twenty-five-thousand,¹⁸⁵³
royal¹⁸⁵⁴ lords of men numbered in
crore-hundred-trillions and hundred-
trillion-hundred-trillions, eight each.¹⁸⁵⁵ (24) [2886]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [2887]

Thus indeed Venerable Nigguṇḍipupphiya Thera spoke these verses.

The legend of Nigguṇḍipupphiya Thera is finished.

[328. Sumanāveliḥya¹⁸⁵⁶]

All the people, come together,
were doing a great *pūjā* for
Vessabhu [Buddha], Blessed One,
the World's Best One, the Neutral One. (1) [2888]

Making a ball of pure alms food
[and], happy, a floral garland,
I then offered [them] in front of
the lion-throne of the Buddha. (2) [2889]

¹⁸⁵³*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

¹⁸⁵⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

¹⁸⁵⁵*taṇ...guṇasañcayaṇ*

¹⁸⁵⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

All the people, come together,
are seeing that superb flower.
“By whom was this flower offered¹⁸⁵⁷
to the Best Buddha, Neutral One?” (3) [2890]

Because of that mental pleasure,
I was reborn in Nimmāna.¹⁸⁵⁸
I experience own-karma,
done well in the past by myself. (4) [2891]

In whichever womb I’m reborn,
[whether] it’s human or divine,
I am dear to all the [people]:
that’s the fruit of flower-*pūjā*. (5) [2892]

I’ve come to know no reviling¹⁸⁵⁹
of self-controlled ascetics done
by me by means of [my] body,
nor¹⁸⁶⁰ with [my] speech [nor] through my mind. (6) [2893]

Because of that good behavior
[and my] mental resolution,¹⁸⁶¹
I am honored¹⁸⁶² by all [people]:
that’s the fruit of not reviling. (7) [2894]

In the thirty-one aeons since
I did that flower-*pūjā* [then],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (8) [2895]

In the eleventh aeon hence
there was a king,¹⁸⁶³ Sahassāra,¹⁸⁶⁴
wheel-turning monarch with great strength,
possessor of the seven gems. (9) [2896]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,

¹⁸⁵⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁵⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁵⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸⁶⁰i.e., the thirty-three gods.

¹⁸⁶¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸⁶²this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁸⁶³this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁸⁶⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[I have] done what the Buddha taught! (10) [2897]

Thus indeed Venerable Sumanāveliṅga Thera spoke these verses.

The legend of Sumanāveliṅga Thera is finished.

[329. Pupphacchattiya¹⁸⁶⁵]

Bringing water-born lotuses,¹⁸⁶⁶
 hundred-leafed, delighting the mind,
 and making [it], I offered a
 floral umbrella to Buddha,
 the Blessed One, Siddhattha,
 the World's Best One, the Neutral One,
 when he was declaring the truth,
 giving living beings succor. (1-2) [2898-2899]

And Siddhattha, World-Knower,
 Sacrificial Recipient,
 standing in the monks' Assembly,¹⁸⁶⁷
 the Teacher spoke this verse [for me]: (3) [2900]

“[This one] who pleased [his] heart in me
 [and] made a floral umbrella,
 due to that mental pleasure he
 will not go to a bad rebirth.” (4) [2901]

Having said this, the Sambuddha,
 Siddhattha, Leader of the World,
 taking leave of his retinue
 rose up into the sky, the sky!¹⁸⁶⁸ (5) [2902]

When the Man-God¹⁸⁶⁹ had risen up
 the white umbrella also rose.
 That unexcelled umbrella [then]
 went in front of the Best Buddha. (6) [2903]

In the ninety-four aeons since
 I offered [him] that umbrella,

¹⁸⁶⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁶⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁶⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁶⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸⁶⁹i.e., the thirty-three gods.

I've come to know no bad rebirth:
fruit of a floral umbrella. (7) [2904]

In the seventy-fourth aeon
there were eight [named] Jalasikha,¹⁸⁷⁰
wheel-turning monarchs with great power,
possessors of the seven gems. (8) [2905]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [2906]

Thus indeed Venerable Pupphacchattiya Thera spoke these verses.

The legend of Pupphacchattiya Thera is finished.

[330. Sapparivārachattadāyaka¹⁸⁷¹]

Padumuttara, World-Knower,
Sacrificial Recipient,
was raining down the *Dhamma*-rain
like the rainwaters from¹⁸⁷² the sky. (1) [2907]

I saw him [then], the Sambuddha,
preaching the path to deathlessness.
Bringing pleasure to [my] own heart,
I [then] went back to [my] own house. (2) [2908]

Taking an adorned umbrella,
I approached the Ultimate Man.
Happy, [and] with a happy heart,
I lifted it up in the sky. (3) [2909]

[One of] the foremost followers,
controlled like a well-built¹⁸⁷³ vehicle,
going up to the Sambuddha
[then] held [it] up over [his] head. (4) [2910]

[Full of] Pity, Compassionate,
the Buddha, the World's Chief Leader,

¹⁸⁷⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸⁷¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁸⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁷³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

sitting in the monks' Assembly,¹⁸⁷⁴
[then] spoke these verses [about me]: (5) [2911]

“He who gave [me] this umbrella,
adorned, delightful to the mind,
because of that mental pleasure
will not go to a bad rebirth. (6) [2912]

And seven times among the gods
he will exercise divine rule,
and thirty-six times he will be
a [powerful] wheel-turning king. (7) [2913]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [2914]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements
he'll reach nirvana, undefiled.” (9) [2915]

Understanding the Buddha's speech,
[those] majestic words he uttered,
happy, with pleasure in [my] heart,
I gave rise to even more speech. (10) [2916]

Abandoning the human womb,
I attained the womb of a god.
My superb heavenly mansion
rose up tall,¹⁸⁷⁵ delighting the mind. (11) [2917]

When I go out from [that] mansion,
a white umbrella is carried.¹⁸⁷⁶
I am getting that perception:
the fruit of previous karma. (12) [2918]

Falling from the world of the gods
I came into the human state,
thirty-six times a wheel-turner,
seven hundred aeons ago. (13) [2919]

After falling from that body,

¹⁸⁷⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸⁷⁵i.e., the thirty-three gods.

¹⁸⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I went on to the Thirty-Three.¹⁸⁷⁷
 Transmigrating I by and by
 came back again to human [life]. (14) [2920]

They carried a white umbrella
 for me leaving [my] mother's womb.
 [Then] at the age of seven years,
 I went forth into homelessness. (15) [2921]

[There was a man] named Sunanda,¹⁸⁷⁸
 a brahmin master of mantras.
 Bringing a crystal¹⁸⁷⁹ umbrella
 , gifted the chief follower. (16) [2922]

The great hero, the great speaker
 Sāriputta expressed [his] thanks.¹⁸⁸⁰
 Hearing his expression of thanks,
 I recalled my previous deed. (17) [2923]

Pressing both my hands together,
 I brought pleasure to [my] own heart.
 Remembering [my] past karma,
 I attained the arahant-state. (18) [2924]

Then standing up from [my] seat, I —
 hands pressed together on [my] head —
 saluted [him,] the Sambuddha,
 [and] uttered these words [at that time]: (19) [2925]

“One hundred thousand aeons hence
 Padumuttara the Buddha,
 World Knower, Unmatched in the World,
 Sacrificial Recipient,
 the Self-Become One, Chief Person,
 did take up in both of his hands
 the umbrella given by me,
 all-adorned and decorated. (20-21) [2926-2927]

O! the Buddha! O! the Teaching!
 O! Our Teacher's accomplishment!
 Through the gift of one umbrella,
 I was reborn in no bad state. (22) [2928]

¹⁸⁷⁷ this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁸⁷⁸ this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁸⁷⁹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁸⁸⁰ this appears only in BJTS, and appears before rather than after the chapter summary.

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 knowing well all the defilements,
 without defilements I [now] live. (23) [2929]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (24) [2930]

Thus indeed Venerable Sapparivārachattadāyaka Thera spoke these verses.

The legend of Sapparivārachattadāyaka Thera is finished.

The Summary:

Ummāpupphi and Pulina,
 Hāsa, Sañña, Nimittaka,
 Saṅsāvaka and Nigguṇḍi,¹⁸⁸¹
 Sumana, Pupphachattaka,
 and Suparivāracchatta:
 one hundred plus seven verses.

The Ummāpupphiya Chapter, the Thirty-Third

Gandhathūpiya¹⁸⁸² Chapter, the Thirty-Fourth

[331. Gandhathūpiya¹⁸⁸³]

I gave a scented stupa for
 Siddhattha [Buddha], Blessed One,
 enveloped by jasmine flowers
 as befitted the Sambuddha.¹⁸⁸⁴ (1) [2931]

The Sambuddha, the World's Leader,
 was like a costly thing of gold,
 bright like a blue water lily,¹⁸⁸⁵
 blazing up like a fire-altar. (2) [2932]

¹⁸⁸¹this colophonical verse appears in BJTS only; PTS omits it

¹⁸⁸²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁸⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁸⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

My heart was pleased [by] having seen
 the Chief of Monks [who was] seated,
 Honored by the monks' Assembly,
 like an excellent tiger-bull,
 like a lion of good breeding,
 [and] pressing my hands together,
 having worshipped the Teacher's feet,
 I departed facing the north. (3-4) [2933-2934]

In the ninety-four aeons since
 I gave those [good] scents at that time,
 I've come to know no bad rebirth:
 the fruit of doing scent-*pūjā*. (5) [2935]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [2936]

Thus indeed Venerable Gandhathūpiya Thera spoke these verses.

The legend of Gandhathūpiya Thera is finished.

{*332, BJTS only: Udakapūjaka¹⁸⁸⁶}¹⁸⁸⁷

[I saw] the Golden Sambuddha
 going in the path of the wind,
 glistening like an oil-altar,¹⁸⁸⁸
 blazing up like a fire-altar.¹⁸⁸⁹ [2937]

Taking [some] water with my hand,
 I tossed it up into the sky.
 The Buddha, Compassionate, Sage,
 Great Hero, [then] accepted it. [2938]

Standing in the sky, the Teacher,
 whose name was Padumuttara,
 discerning what I was thinking,
 spoke this verse [about me just then]: [2939]

¹⁸⁸⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁸⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁸⁸⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

“Because of this gift of water
and the joy that [he] produced [then],
for one hundred thousand aeons
he’ll come to know no bad rebirth.” [2940]

Due to that deed for Buddha,¹⁸⁹⁰
the World’s Best One, the Bull of Men,
I’ve attained the unshaking state
beyond [all] conquest and defeat. [2941]

In the sixty-five hundredth aeon,
there were three wheel-turning monarchs;
[all were] named Sahassarāja,¹⁸⁹¹
lords over people on four sides. [2942]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2943]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

{*333, BJTS only: Punnāgapupphiya¹⁸⁹²}

Plunging into a forest grove,
I [lived there as] a hunter [then].
Seeing a laurel tree¹⁸⁹³ in bloom,
I called to mind the Best Buddha. [2944]

Having plucked a flower [from it],
well-perfumed [and] scented with scents,
having made a stupa of sand,¹⁸⁹⁴
I offered [it] to the Buddha. [2945]

In the ninety-two aeons since
I did that flower-*pūjā* [then],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. [2946]

¹⁸⁹⁰i.e., the thirty-three gods.

¹⁸⁹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁸⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

In the ninety-first aeon [hence]
lived [a ruler], Tamonuda,¹⁸⁹⁵
a wheel-turning king with great strength,
possessor of the seven gems. [2947]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2948]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

{*334, BJTS only: Ekadussadāyaka¹⁸⁹⁶}

In the city, Haṃsavatī,
I was a grass-bearer [back then].
I am living by bearing grass,
and by that I feed [my] children. [2949]

The Victor, Padumuttara,
was the Master of Everything.¹⁸⁹⁷
Doing away with the darkness,
the World-Leader arose back then. [2950]

[While] sitting down in [my] own house,
this is what I thought at that time:
“The Buddha’s risen in the world,
[but] I lack anything to give.
I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;¹⁸⁹⁸
I will [now] plant a donation.” [2951-2952]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. [2953]

¹⁸⁹⁵reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁸⁹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁸⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁸⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Having given [that] single cloth,
I gave rise to [great] shouts of joy,
“If you are a Buddha, Wise One,
carry me across, O Great Sage.” [2954]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: [2955]

“Because of this single cloak[-gift,]
[done] with intention and resolve,
he will not go to a bad place
for one hundred thousand¹⁸⁹⁹ aeons. [2956]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he’ll become
a king who turns the wheel [of law]. [2957]

There will be much regional rule,
incalculable by counting.
In the world of gods or of men,
you’ll transmigrate in existence. [2958]

Good-looking and full of virtue,
with a body that’s not surpassed,
you’ll obtain, whenever you wish,
unwavering limitless cloth.” [2959]

When he had said this, the Buddha
known by the name Supreme Lotus,¹⁹⁰⁰
the Wise One rose into the sky,
just like a swan-king in the air. [2960]

In whichever womb I’m reborn,
[whether] it’s human or divine,
I have no lack of possessions:
that’s the fruit of a single cloth. [2961]

With every footstep [that I take],¹⁹⁰¹
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. [2962]

¹⁸⁹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁹⁰⁰i.e., the thirty-three gods.

¹⁹⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[And] today I [still] am wishing
that I could cover with [some] cloth
even the [whole] universe
with [its] forests [and its] mountains. [2963]

Just because of that single cloth,
transmigrating from birth to birth,
I was¹⁹⁰² one of golden color,
transmigrating from birth to birth.¹⁹⁰³ [2964]

[One] result of that single cloth:
no ruination anywhere.¹⁹⁰⁴
This one [will be my] final life;
[that] now is bearing fruit for me. [2965]

In the hundred thousand aeons
since I gave that cloth at that time,
I've come to know no bad rebirth:
that's the fruit of a single cloth. [2966]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [2967]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [2968]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[332. {335.}¹⁹⁰⁵ Phussitakammiya¹⁹⁰⁶]

The Sambuddha named Vipassi,
the World's Best, the Bull among Men,

¹⁹⁰²this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁹⁰³this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁹⁰⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁹⁰⁵"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁹⁰⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

dwelt in the monks' hermitage¹⁹⁰⁷ [then],
together with the arahants.¹⁹⁰⁸ (1) [2969]

Vipassi, Leader of the World,
went out from the hermitage door
with those devoid of defilements,¹⁹⁰⁹
[who numbered] eight hundred thousand. (2) [2970]

I was then dressed in a deer-hide,
and also wore clothes made of bark.
Carrying safflower¹⁹¹⁰ water,
I came up to the Sambuddha. (3) [2971]

Bringing pleasure to [my] own heart,
happy, my hands pressed together,
taking the safflower water,¹⁹¹¹
I sprinkled it on the Buddha. (4) [2972]

Due to that deed, the Sambuddha
known by the name Supreme Lotus,¹⁹¹²
after praising [that] deed of mine,
went according to [his] wishes. (5) [2973]

There were five thousand [scented] drops,
which I offered¹⁹¹³ to the Victor.
Because of twenty-five hundred,
I ruled over the [world of] gods;
because of twenty-five hundred,
I was a wheel-turning monarch;
due to the remaining karma,
I attained [my] arahantship.¹⁹¹⁴ (6-7) [2974-2975]

When I am a king of the gods,
and likewise [when] a lord of men,
that very name's assigned to me:
my name is [always] "Phussita."¹⁹¹⁵ (8) [2976]

Whether I have become a god,

¹⁹⁰⁷ *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁹⁰⁸ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁹⁰⁹ i.e., the thirty-three gods.

¹⁹¹⁰ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹¹¹ this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁹¹² this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁹¹³ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁹¹⁴ this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁹¹⁵ this colophonic verse appears in BJTS only; PTS omits it

or likewise [whether] I'm a man,
it's as though drops are¹⁹¹⁶ raining forth
a fathom¹⁹¹⁷ in all directions.¹⁹¹⁸ (9) [2977]

My existence is opened up,¹⁹¹⁹
my defilements are [all] burnt up,
all the outflows are [now] destroyed:
that is the fruit of [giving] drops. (10) [2978]

My rain [smells] like it's sandalwood,
and it diffuses such fragrance.
My body odor's [also sweet];
a small room is permeated. (11) [2979]

A divine fragrance is diffused
to [people] who have good karma.¹⁹²⁰
After smelling¹⁹²¹ that scent they know,
"Phussita¹⁹²² has come to this place." (12) [2980]

Branches, leaves, sticks, even grasses,
throughout [the world] it's as though [plants,]
recognizing what I'm thinking,
in an instant produce fragrance. (13) [2981]

In the hundred thousand aeons
since I did sandalwood-*pūjā*,
I've come to know no bad rebirth:
that is the fruit of [giving] drops. (14) [2982]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (15) [2983]

Thus indeed Venerable Phussitakammiya¹⁹²³ Thera spoke these verses.

The legend of Phussitakammiya¹⁹²⁴ Thera is finished.

¹⁹¹⁶this appears only in BJTS; PTS omits it

¹⁹¹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹¹⁸*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

¹⁹¹⁹*puṇṇā ti nāmaṅ*

¹⁹²⁰PTS reads *panassati*, BJTS *vinassati*

¹⁹²¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹⁹²²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

¹⁹²³this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

¹⁹²⁴or Giribaja, here *Rājagahaṅ*

[333. {336.}¹⁹²⁵ Pabhaṅkara¹⁹²⁶]

In deep forest which was crowded
with wild beasts there was a stupa¹⁹²⁷
of Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [2984]

Nobody dared to travel [there]
to pay homage to the stupa.
The stupa was broken, [in ruins],
covered in grasses, sticks and vines. (2) [2985]

I was then a forest-worker,
as were¹⁹²⁸ father and grandfathers.
I saw that stupa in the woods,
broken, tangled in grass and vines. (3) [2986]

Having seen the Buddha's stupa,
I served [it] with a reverent heart:
"the Best Buddha's stupa, broken,
is abandoned in the forest.
It's not meet, not appropriate
for one who can tell right from wrong.¹⁹²⁹
[But] I engage in other work,
not cleaning the Buddha's stupa." (4-5) [2987-2988]

Cleaning off the grasses and sticks
and vines [growing] on the stupa,
after worshipping [it] eight times,
[still] bent over I [then] went off. (6) [2989]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [2990]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height]
[and it] was thirty leagues in width. (8) [2991]

¹⁹²⁵"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁹²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁹²⁷*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁹²⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁹²⁹i.e., the thirty-three gods.

And thirty [different] times did I
exercise rule over the gods.
And five and twenty times was I
a wheel-turning king [with great strength]. (9) [2992]

Transmigrating from birth to birth,
I'm receiving great possessions.
Possessions never lack for me:
that's the fruit of cleaning [stupas]. (10) [2993]

When I'm going in the forest,
seated on an elephant's back,¹⁹³⁰
whichever direction I go,
the forest provides [me] refuge. (11) [2994]

I do not see with [my two] eyes
[any tree-]stump or thorn at all.
In accordance with [my] karma,¹⁹³¹
it gets removed all by itself. (12) [2995]

I do not get the itch,¹⁹³² ringworm,¹⁹³³
rashes,¹⁹³⁴ abscesses,¹⁹³⁵ leprosy,¹⁹³⁶
epilepsy¹⁹³⁷ [and] scabies¹⁹³⁸ [too]:
that's¹⁹³⁹ the fruit of cleaning [stupas]. (13) [2996]

Another miracle for me:
after I had cleaned¹⁹⁴⁰ the stupa,¹⁹⁴¹
I was not conscious of pimples
or spots produced on my body. (14) [2997]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴²

¹⁹³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹³¹this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁹³²this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁹³³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁹³⁴this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁹³⁵this colophonic verse appears in BJTS only; PTS omits it

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¹⁹³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹³⁸*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁹³⁹*puṇṇā ti nāmaṃ*

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¹⁹⁴¹the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

¹⁹⁴²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

I transmigrate in [just] two states:
that of a god, or of a man. (15) [2998]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴³
every place where I am living
is gold-colored and very bright. (16) [2999]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁴
displeasing things are avoided,
[and] things which are pleasing appear. (17) [3000]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁵
my mind is [always very] pure,
one-pointed, very attentive. (18) [3001]

Another miracle for me:
after I had cleaned the stupa,¹⁹⁴⁶
seated in a single sitting,
I achieved the arahant-state. (19) [3002]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of cleaning [stupas]. (20) [3003]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3004]

Thus indeed Venerable Pabhaṅkara Thera spoke these verses.

The legend of Pabhaṅkara Thera is finished.

¹⁹⁴³ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

¹⁹⁴⁴ or Giribbaja, here *Rājagahaṇ*

¹⁹⁴⁵ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

¹⁹⁴⁶ *danto*, or "Tamed"

[334. {337.}¹⁹⁴⁷ Tiṇakuṭidāyaka¹⁹⁴⁸]

In the city, Bandumatī,
I was one who worked for others.
[Though] bound in service to others,
I looked not for another's rice.¹⁹⁴⁹ (1) [3005]

Gone off alone and sitting down,
I thought [it out] in this way:
“The Buddha's risen in the world
and I've provided no service. (2) [3006]

It is time to clean up my life;¹⁹⁵⁰
the moment is prepared for me.
Suffering is a taste of hell
for creatures devoid of merit. (3) [3007]

Having thought [it out] in this way,
I approached the labor foreman.¹⁹⁵¹
After begging [him] for [some] work,¹⁹⁵²
I entered into the forest.¹⁹⁵³ (4) [3008]

Having gathered at that time [some]
grass and sticks and [also some] vines,
[and] having put three poles¹⁹⁵⁴ in place,
I constructed a grass hut [there]. (5) [3009]

After I dedicated that
hut for¹⁹⁵⁵ the Assembly of monks,
I came back on that very day
and approached the labor foreman. (6) [3010]

Due to that karma done very well,
I then went to Tāvatiṃsa.
My mansion there, very well made,
was created by a grass hut. (7) [3011]

¹⁹⁴⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁹⁴⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁹⁴⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁹⁵⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
¹⁹⁵¹i.e., the thirty-three gods.

¹⁹⁵²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹⁵³this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁹⁵⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁹⁵⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

The mansion [that] appeared for me,
 a mil-*kaṇḍa*¹⁹⁵⁶ cent-*bheṇḍu*¹⁹⁵⁷ [large],
 made of gold, covered in flags,
 contained a hundred thousand doors. (8) [3012]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 recognizing what I'm thinking,
 a palace comes to be [for me]. (9) [3013]

I do not experience fear,
 get stupefied, horripilate;
 I do not know those things in me:¹⁹⁵⁸
 that's the fruit of grass-hut[-giving]. (10) [3014]

Lions and tigers and leopards,
 bears¹⁹⁵⁹ [and] wolves,¹⁹⁶⁰ *kara bānā* bears¹⁹⁶¹ —
 all of them stay away from me:
 that's the fruit of grass-hut[-giving]. (11) [3015]

Vipers¹⁹⁶² and ghosts,¹⁹⁶³ cobras [as well],
kumbhaṇḍa, *rakkhasa*-[demons];
 they too are [all] avoiding me:
 that's the fruit of grass-hut[-giving]. (12) [3016]

I do not remember seeing
 my dreams [when they] are of evil.
 Mindfulness arises for me:
 that's the fruit of grass-hut[-giving]. (13) [3017]

Just because of that grass-hut[-gift],
 I have experienced success.
 I have witnessed the Teaching of
 Gotama [Buddha], Blessed One. (14) [3018]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of grass-hut[-giving]. (15) [3019]

¹⁹⁵⁶this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁹⁵⁷this colophonic verse appears in BJTS only; PTS omits it

¹⁹⁵⁸this appears only in BJTS; PTS omits it

¹⁹⁵⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹⁶⁰*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁹⁶¹*puṇṇā ti nāmaṇ*

¹⁹⁶²PTS reads *panassati*, BJTS *vinassati*

¹⁹⁶³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [3020]

Thus indeed Venerable Tiṇakuṭidāyaka Thera spoke these verses.

The legend of Tiṇakuṭidāyaka Thera is finished.

[335. {338.}¹⁹⁶⁴ Uttareyyadāyaka¹⁹⁶⁵]

In the city, Haṃsavatī,
I was a brahmin at that time,
a scholar [who] knew the mantras,
a master of the three Vedas. (1) [3021]

I was honored by [my] students,
of good birth, well-educated,
I went out from the city then
for a water-consecration.¹⁹⁶⁶ (2) [3022]

The Victor, Padumuttara,
was the Master of Everything.¹⁹⁶⁷
The Victor entered the city
with one thousand undefiled ones.¹⁹⁶⁸ (3) [3023]

Seeing [him] surrounded by saints,¹⁹⁶⁹
I brought [great] pleasure to my heart,
as though made free of lust by [just]
seeing [him], the Good-Looking One.¹⁹⁷⁰ (4) [3024]

Hands pressed together on [my] head
I worshipped¹⁹⁷¹ the Compliant One.¹⁹⁷²
Happy, with pleasure in [my] heart,

¹⁹⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁹⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁹⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁹⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁹⁶⁸i.e., the thirty-three gods.

¹⁹⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁹⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁹⁷²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

I donated an upper cloak.¹⁹⁷³ (5) [3025]

Taking it with both of my hands,
I threw [that] cloak [into the sky].
[That] cloak became a canopy¹⁹⁷⁴
as big as Buddha's retinue. (6) [3026]

It remained [there] covering [that]
massive group of monks and others
going about in search of alms,¹⁹⁷⁵
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,¹⁹⁷⁶
the Self-Become One, Chief Person,
the Teacher, standing in the road,¹⁹⁷⁷
gave me this expression of thanks:¹⁹⁷⁸ (8) [3028]

"I shall relate details of him
who, happy, heart [filled with] pleasure,
made a gift of this cloak to me;
[all of] you listen to my words: (9) [3029]

For thirty thousand aeons he
will delight in the world of gods.
Fifty times the lord of the gods,
he will exercise divine rule. (10) [3030]

While he, endowed with good karma,¹⁹⁷⁹
is dwelling in the world of gods,
there will be a cloth canopy
a hundred leagues on every side. (11) [3031]

And thirty-six times he will be
a king who turns the wheel [of law],
[and he will have] much local rule,
innumerable by counting. (12) [3032]

While he, endowed with good karma,¹⁹⁸⁰

¹⁹⁷³this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁹⁷⁴this colophonic verse appears in BJTS only; PTS omits it

¹⁹⁷⁵this appears only in BJTS; PTS omits it

¹⁹⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹⁷⁷*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

¹⁹⁷⁸*puṇṇā ti nāmaṅ*

¹⁹⁷⁹PTS reads *panassati*, BJTS *vinassati*

¹⁹⁸⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

is transmigrating in the world,¹⁹⁸¹
 everything wished for with [his] mind
 will be realized,¹⁹⁸² all the time. (13) [3033]

This man is going to receive
 cloth which is very expensive:
 silk cloth¹⁹⁸³ and woolen blankets¹⁹⁸⁴ too,
khoma and also cotton cloth.¹⁹⁸⁵ (14) [3034]

Everything wished for with [his] mind,
 this man is going to receive.
 He's always going to enjoy
 the result of one piece of cloth. (15) [3035]

And afterwards, having gone forth,
 incited by [his] wholesome roots,
 he will realize for himself
 the Blessed Gotama's Teaching.¹⁹⁸⁶ (16) [3036]

O! That karma well done by me
 for the Omniscient One, Great Sage!
 Having given a single cloak,
 I have attained the deathless state. (17) [3037]

When I am in a pavilion,¹⁹⁸⁷
 a tree-root or an empty house,
 a cloth canopy is carried
 for me, a fathom on each side. (18) [3038]

And because of [that] robe [I gave,]
 I'm dressed [in clothes] without asking.¹⁹⁸⁸
 I receive¹⁹⁸⁹ food [and also] drink:

¹⁹⁸¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

¹⁹⁸²this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

¹⁹⁸³or Giribbaja, here *Rājagahaṇ*

¹⁹⁸⁴*sahasakkhena*, i.e., Śakra/Indra, king of the gods

¹⁹⁸⁵*danto*, or “Tamed”

¹⁹⁸⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

¹⁹⁸⁷*vimutto*

¹⁹⁸⁸*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

¹⁹⁸⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally

that's the fruit of an upper cloak. (19) [3039]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that is the fruit of giving cloth. (20) [3040]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [3041]

Thus indeed Venerable Uttareyyadāyaka Thera spoke these verses.

The legend of Uttareyyadāyaka Thera is finished.

[336. {339.}¹⁹⁹⁰ Dhammasavaniya¹⁹⁹¹]

The Victor, Padumuttara,
was the Master of Everything.¹⁹⁹²
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [3042]

A matted-haired ascetic¹⁹⁹³ then,
I practiced fierce austerities.¹⁹⁹⁴
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [3043]

Then I was unable to fly¹⁹⁹⁵
over [him], the Best of Buddhas.
Like a bird hitting¹⁹⁹⁶ a mountain,
I did not get to journey on.¹⁹⁹⁷ (3) [3044]

My movement had not formerly

encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

¹⁹⁹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁹⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁹⁹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁹⁹³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁹⁹⁴i.e., the thirty-three gods.

¹⁹⁹⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁹⁹⁶this is the BJTS reading for PTS *bhikkhunī Selā*

¹⁹⁹⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

been obstructed in such a way;¹⁹⁹⁸
 as though rising up¹⁹⁹⁹ from water,
 I easily²⁰⁰⁰ flew²⁰⁰¹ through the sky. (4) [3045]

“A lofty human being must²⁰⁰²
 be sitting underneath [me now].
 It’s good²⁰⁰³ for me to search for him;
 I might obtain something worthwhile.”²⁰⁰⁴ (5) [3046]

Then descending from the sky, I
 heard the sound of the Teacher,
 who was preaching impermanence;
 I learned that [lesson] at that time. (6) [3047]

Learning to see²⁰⁰⁵ impermanence
 I went back to my hermitage.
 Dwelling there the rest of my life,
 I passed away [right] on the spot. (7) [3048]

In [my] subsequent existence,
 I recalled hearing that Teaching.
 Due to that karma done very well,
 I went to Tāvātīsa [then]. (8) [3049]

For thirty thousand aeons I
 delighted in the world of gods.
 And I exercised divine rule,
 one more than fifty [different] times. (9) [3050]

And seventy-one [different] times
 I was a wheel-turning monarch.
 There was [also] much local rule,
 innumerable by counting. (10) [3051]

[Then] seated in my father’s house,
 a monk with senses [well-]controlled,
 illustrating [the truth] in verse,²⁰⁰⁶

¹⁹⁹⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁹⁹⁹this appears only in BJTS, and appears before rather than after the chapter summary.

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²⁰⁰³*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²⁰⁰⁴*puṇṇā ti nāmaṃ*

²⁰⁰⁵PTS reads *panassati*, BJTS *vinassati*

²⁰⁰⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

spoke of things as impermanent.²⁰⁰⁷ (11) [3052]

Remembering that perception,
transmigrating from birth to birth,
I [still] did not perceive the end,
nirvana, everlasting state. (12) [3053]

“In flux indeed is all that is;
things come to be [and then] decay.
They arise [and then] they dissolve;
their cessation²⁰⁰⁸ is happiness.” (13) [3054]²⁰⁰⁹

After hearing [him say] that verse,²⁰¹⁰
I recalled my past perception.
Seated in a single sitting,
I achieved the arahant-state. (14) [3055]

Being [only] seven years old,
I attained [my] arahantship.
Recognizing [my] virtue the
Buddha, Eyeful One ordained me. (15) [3056]

Even though I was a [mere] boy,
I finished what needs to be done.
Today what do I need to do
in the Śākya’s dispensation?²⁰¹¹ (16) [3057]

In the hundred thousand aeons
since I did that [good] karma then,
I’ve come to know no bad rebirth:
the fruit in hearing the Teaching.²⁰¹² (17) [3058]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [3059]

Thus indeed Venerable Dhammasavaniya Thera spoke these verses.

The legend of Dhammasavaniya Thera is finished.

²⁰⁰⁷reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

²⁰⁰⁸this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

²⁰⁰⁹or Giribbaja, here *Rājagahaṇ*

²⁰¹⁰*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²⁰¹¹*danto*, or “Tamed”

²⁰¹²*purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

[337. {340.}²⁰¹³ Ukkhittapadumiya²⁰¹⁴]

In the city, Hamsavatī,
I was a florist at that time.
Plunging into a lotus lake,
I gathered [some] lotus blossoms. (1) [3060]

The Victor Padumuttara
was the Master of Everything.²⁰¹⁵
Along with one hundred thousand
such-like ones whose minds were peaceful,
pure ones with defilements destroyed,
six special knowledge-possessors,
the Ultimate Person approached
desirous of my improvement.²⁰¹⁶ (2-3) [3061-3062]

Having seen [him], the God of Gods,
the Self-Become One, World-Leader,
breaking off the stems I tossed [those]
lotuses into the air then. (4) [3063]

“If you are a Buddha, Hero,
the World’s Best One, the Bull of Men,
let [these] lotuses by themselves
go [and] be carried on your head.” (5) [3064]

The World’s Best One, the Bull of Men,
the Great Hero then wishing so,
through the power²⁰¹⁷ of the Buddha,
those [blooms] were carried on his head. (6) [3065]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [3066]

There my well-constructed mansion
was known as²⁰¹⁸ “One Hundred Petals.”²⁰¹⁹

²⁰¹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰¹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰¹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰¹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰¹⁷i.e., the thirty-three gods.

²⁰¹⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰¹⁹this is the BJTS reading for PTS *bhikkhuni Selā*

It rose up sixty leagues [in height];
[and it] was thirty leagues in width. (8) [3067]

A thousand times the lord of gods,
I exercised divine rule [then].
And seventy-five times I was
a king who turned the wheel [of law]. (9) [3068]

There was [also] much local rule,
innumerable by counting.
I experienced own-karma,
formerly well done by myself. (10) [3069]

Due to just that single lotus,
experiencing good fortune,
I realized the Teaching of
the Blessed [Buddha], Gotama. (11) [3070]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [3071]

In the hundred thousand aeons
since I offered [him]²⁰²⁰ that flower,
I've come to know no bad rebirth:
the fruit of a single lotus. (13) [3072]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3073]

Thus indeed Venerable Ukkhittapadumiya Thera spoke these verses.

The legend of Ukkhittapadumiya Thera is finished.

The Summary:

Gandhodaka and Pūjani,
Punnāga, Ekadussika,
Phusita and Pabhaṅkara,
Kuṭida, Uttariyaka,
Savani, Ekapadumi:
the clump of verses there [numbers]
one hundred verses and also
forty-four [additional ones].

²⁰²⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

The Gandhathūpiya Chapter, the Thirty-Fourth

Ekapadumiya Chapter, the Thirty-Fifth

[338. {341.}²⁰²¹ Ekapadumiya²⁰²²]

The Victor Padumuttara
was the Master of Everything.²⁰²³
Explaining²⁰²⁴ all existences,²⁰²⁵
he ferried many folks across. (1) [3074]

At that time I was a swan-king;
I was distinguished among birds.
Plunged into a natural lake,
I am sporting the sports of swans. (2) [3075]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Victor would fly,²⁰²⁶ all the time,
over that natural lake [there]. (3) [3076]

I having seen the God of Gods,
the Self-Become One, World-Leader,
gathered lotuses with my beak —
lovely, with a hundred petals —
[and] having broken off the stems,
tossing them into the sky, I
did *pūjā* to the Best Buddha,
pleased by²⁰²⁷ the Leader of the World. (4-5) [3077-3078]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
gave me this expression of thanks:²⁰²⁸ (6) [3079]

²⁰²¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰²²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰²³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰²⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰²⁵i.e., the thirty-three gods.

²⁰²⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰²⁷this is the BJTS reading for PTS *bhikkhuni Selā*

²⁰²⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

“Due to this single lotus [gift],
with intention and [firm] resolve,
for one hundred thousand aeons
you won’t fall into²⁰²⁹ suffering.”²⁰³⁰ (7) [3080]

Having said this the Sambuddha
whose name was Ultimate Lotus,²⁰³¹
after detailing my karma,
went according to his wishes. (8) [3081]

In the hundred thousand aeons
since I did that [good] karma then,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (9) [3082]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [3083]

Thus indeed Venerable Ekapadumiya Thera spoke these verses.

The legend of Ekapadumiya Thera is finished.

[339. {342.}²⁰³² Tīṇuppalamāliya²⁰³³]

On Candabhāgā River’s bank,
I was a monkey²⁰³⁴ at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3084]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.²⁰³⁵ (2) [3085]

²⁰²⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁰³⁰this appears only in BJTS, and appears before rather than after the chapter summary.

²⁰³¹this colophonical verse appears in BJTS only; PTS omits it

²⁰³²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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²⁰³⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3086]

After offering [those] flowers
to Vipassi, the Greatest Sage,
approaching him respectfully
I [then] departed facing north. (4) [3087]

Crouched over²⁰³⁶ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3088]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,²⁰³⁷
I went to Tāvatisa [then]. (6) [3089]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3090]

In the ninety-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3092]

Thus indeed Venerable Tīṇuppalāmāliya Thera spoke these verses.

The legend of Tīṇuppalāmāliya Thera is finished.

²⁰³⁶i.e., the thirty-three gods.

²⁰³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[340. {343.}²⁰³⁸ Dhajadāyaka²⁰³⁹]

The Teacher [then] was named Tissa,
 the World's Best One, the Bull of Men.
 Having seen his passing away,²⁰⁴⁰
 I hoisted a flag [at that place].²⁰⁴¹ (1) [3093]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (2) [3094]

And [afterwards,] three hundred times,
 I ruled over the [world of] gods.
 And [furthermore] five hundred times
 I was a king who turned the wheel. (3) [3095]

There was [also] much local rule,
 innumerable by counting.
 I experienced own-karma,
 formerly well done by myself. (4) [3096]

In the ninety-two aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of giving a flag. (5) [3097]

Today, if I should wish for [it],
 [the world] with forests and mountains
 is covered by a *khoma* cloth:
 the fruit of²⁰⁴²what I did²⁰⁴³ back then. (6) [3098]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [3099]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka Thera is finished.

²⁰³⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²⁰³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁴⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²⁰⁴¹reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., "the Brahma-life" "the holy life" "celibacy"

²⁰⁴²i.e., the thirty-three gods.

²⁰⁴³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[341. {344.}²⁰⁴⁴ Tīṇikiṅkhaṇikapūjaka²⁰⁴⁵]

Close to the Himalayan range,
there's a mountain, Bhūtagaṇa.²⁰⁴⁶
There I saw a robe made of rags,²⁰⁴⁷
stuck up in the top of a tree.²⁰⁴⁸ (1) [3100]

At that time I [then] scattered [there]
three [lovely] kiṅkhaṇi²⁰⁴⁹ flowers.
Happy, [and] with a happy heart,
I did pūjā to that rag-robe. (2) [3101]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that is the fruit of three flowers. (3) [3102]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3103]

Thus indeed Venerable Tīṇikiṅkhaṇikapūjaka²⁰⁵⁰ Thera spoke these verses.

The legend of Tīṇikiṅkhaṇikapūjaka²⁰⁵¹ Thera is finished.

[342. {345.}²⁰⁵² Nalāgārika²⁰⁵³]

Close to the Himalayan range,
there's a mountain named Hārita.²⁰⁵⁴
The Self-Become One, Nārada,
dwelt at the roots of a tree then. (1) [3104]

²⁰⁴⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁴⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁴⁸i.e., the thirty-three gods.

²⁰⁴⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰⁵⁰this is the BJTS reading for PTS *bhikkhuni Selā*

²⁰⁵¹this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁰⁵²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁵³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁵⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Having fashioned a house of reeds,
I covered it with grass [as thatch],
[and] clearing a walkway I [then]
gave [them] to the Self-Become One. (2) [3105]

In the fourteenth aeon [ago]
I delighted in the gods' world,
and seventy-four times did I
exercise rule over the gods. (3) [3106]

And seventy-seven times I
was [then] a wheel-turning monarch.
There was [also] much local rule,
innumerable by counting. (4) [3107]

My dwelling-place was very tall,
rising up like Indra's post.
One thousand-pillared, unsurpassed,
a mansion full of radiance. (5) [3108]

Enjoying both accomplishments,²⁰⁵⁵
incited by [my] wholesome roots,
I went forth in the religion²⁰⁵⁶
of Gotama, the Blessed One. (6) [3109]

Being one bent on exertion,
calmed,²⁰⁵⁷ devoid of grounds for rebirth,²⁰⁵⁸
like elephants with broken chains,
I am living without constraint. (7) [3110]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3111]

Thus indeed Venerable Nalāgārika Thera spoke these verses.

The legend of Nalāgārika Thera is finished.

²⁰⁵⁵ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁵⁶ i.e., the thirty-three gods.

²⁰⁵⁷ reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

²⁰⁵⁸ this is the BJTS reading for PTS bhikkhunī Selā

[343. {346.}²⁰⁵⁹ Campakapupphiya²⁰⁶⁰]

In the Himalayan region,
there's a mountain named Cāvala.²⁰⁶¹
The Buddha named Sudassana
was living on the mountainside. (1) [3112]

Taking Himalayan flowers,
I saw the Buddha, Stainless One,
the Flood-Crosser,²⁰⁶² the Undefined,²⁰⁶³
traveling through the sky [just then]. (2) [3113]

At that time I placed on [his] head
seven [fragrant] *campaka* blooms.
I offered [them] to the Buddha,
the Self-Become One, the Great Sage. (3) [3114]

In the thirty-one aeons since
I did *pūjā* [with] those flowers,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [3115]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3116]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

[344. {347.}²⁰⁶⁴ Padumapūjaka²⁰⁶⁵]

Close to the Himalayan range,
there's a mountain named Romasa.²⁰⁶⁶

²⁰⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁶¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰⁶²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁶³i.e., the thirty-three gods.

²⁰⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The Buddha known as Sambhava
then dwelt there in the open air. (1) [3117]

Coming out of [my] residence,
I brought²⁰⁶⁷ [him] a lotus [flower].
Having brought a single one
I went forward into rebirth. (2) [3118]

In the ninety-one aeons since
I offered²⁰⁶⁸ [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3119]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3120]

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

[345. {348.}²⁰⁶⁹ *Tiṇamuṭṭhidāyaka*²⁰⁷⁰]

In the Himalayan region,
there's a mountain named Lambaka.²⁰⁷¹
The Sambuddha, Upatissa,
walked back and forth in open air. (1) [3121]

I was a deer-hunter back then,
within a grove in the forest.
Having seen that God among Gods,
the Self-Become, Unconquered One,
with a mind that was very clear,
I then gave a handful of grass
to the Greatest Sage, the Buddha,
so that [he could] sit down [on it]. (2-3) [3122-3123]

Giving the God of Gods some more,
I brought pleasure to [my own] heart.

²⁰⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁶⁸i.e., the thirty-three gods.

²⁰⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Saluting the Sambuddha, I
[then] departed, facing the north. (4) [3124]

Not long after, a king of beasts²⁰⁷²
injured me where I had traveled.²⁰⁷³
Being brought down by [that] lion,
I passed away [right] on the spot. (5) [3125]

Near [when] I did that karma for
the Best Buddha, the Undefined,²⁰⁷⁴
quick like²⁰⁷⁵ an arrow [just] released,
I went to the world of the gods. (6) [3126]

[My] lovely sacrificial post,²⁰⁷⁶
created by good²⁰⁷⁷ karma there,
was mil-*kaṇḍa*²⁰⁷⁸ cent-*bheṇḍu*²⁰⁷⁹ [large]
made out of gold, covered in flags. (7) [3127]

Radiating its brilliant light,
like the risen hundred-rayed [sun],
it's crowded with divine maidens.
I [greatly] enjoyed [myself there]. (8) [3128]

Falling from the world of the gods,
incited by [my] wholesome roots,
coming back to the human state,
I attained [my] arahantship.²⁰⁸⁰ (9) [3129]

In the ninety-four aeons since
I gave [him a place to] sit down,
I've come to know no bad rebirth:
the fruit of a handful of grass. (10) [3130]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [3131]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

²⁰⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁷³i.e., the thirty-three gods.

²⁰⁷⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰⁷⁵this is the BJTS reading for PTS *bhikkhuni Selā*

²⁰⁷⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁰⁷⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁰⁷⁸this appears only in BJTS, and appears before rather than after the chapter summary.

²⁰⁷⁹this colophonic verse appears in BJTS only; PTS omits it

²⁰⁸⁰this appears only in BJTS; PTS omits it

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

[346. {349.}²⁰⁸¹ Tiṇḍukaphaladāyaka²⁰⁸²]

I saw the Buddha, Stainless One,
the Flood-Crosser, Undefined One,²⁰⁸³
sitting down on a mountainside,
shining like a dinner-plate tree.²⁰⁸⁴ (1) [3132]

Seeing wild mangosteen²⁰⁸⁵ in bloom,
I broke off sprigs²⁰⁸⁶ with [fruit on them].
Happy, [my] heart [filled] with pleasure,
I gave them to [him], Vessabhu. (2) [3133]

In the ninety-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3134]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3135]

Thus indeed Venerable Tiṇḍukaphaladāyaka Thera spoke these verses.

The legend of Tiṇḍukaphaladāyaka Thera is finished.

[347. {350.}²⁰⁸⁷ Ekañjaliya²⁰⁸⁸]

The Sambuddha named Revata²⁰⁸⁹
dwelt on a riverbank back then.
I saw the Buddha, Stainless One,

²⁰⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁸⁵i.e., the thirty-three gods.

²⁰⁸⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰⁸⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁸⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

like the sun with its rays of gold,²⁰⁹⁰
 like beaten²⁰⁹¹ [gold]²⁰⁹² atop a forge,²⁰⁹³
 [burning bright] like cedar charcoal,²⁰⁹⁴
 shining forth like the morning star.²⁰⁹⁵
 I pressed my hands together once. (1-2) [3136-3137]

In the ninety-four aeons since
 I pressed my hands together [then],
 I've come to know no bad rebirth:
 that is the fruit of saluting. (3) [3138]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3139]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

The Summary:

Paduma, Uppalahattha,
 Dhaja, Kiñkhaṇika, Nala,
 Campaka, Paduma, Muṭṭhi,
 Tinduk and thus Ekañjali.
 There are six plus sixty verses
 which are counted by those who know.

The Ekapadumiya Chapter, the Thirty-Fifth

²⁰⁹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁰⁹¹i.e., the thirty-three gods.

²⁰⁹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁰⁹³this is the BJTS reading for PTS *bhikkhuni Selā*

²⁰⁹⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁰⁹⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

Saddasañña Chapter, the Thirty-Sixth

[348. {351.}²⁰⁹⁶ Saddasañña²⁰⁹⁷]

I was a deer-hunter back then,
within a grove in the forest.
There I saw the Sambuddha [once],
honored by the gods' assembly.²⁰⁹⁸ (1) [3140]

[While] preaching the Four Noble Truths
he ferried many folks across.
I [also] heard [his] honeyed speech
like²⁰⁹⁹ the song²¹⁰⁰ of a cuckoo bird.²¹⁰¹ (2) [3141]

Having pleased [my] heart in the sound
of Sikhi [Buddha], World's Kinsman,
the Sage, Divine Sound Intoner,²¹⁰²
I attained [my] arahantship.²¹⁰³ (3) [3142]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of [feeling] pleasure. (4) [3143]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3144]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

²⁰⁹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁰⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁰⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁰⁹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁰⁰i.e., the thirty-three gods.

²¹⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²¹⁰²this is the BJTS reading for PTS *bhikkhunī Selā*

²¹⁰³this line only in BJTS, which reads *Pesalā* here as elsewhere

[349. {352.}²¹⁰⁴ Yavakalāpiya²¹⁰⁵]

In Aruṇavatī City,
I was a barley grower²¹⁰⁶ then.
Seeing the Buddha²¹⁰⁷ on the road,
I spread out a sheaf of barley. (1) [3145]

Sikhi, Chief Leader of the World,
Merciful, Compassionate One,
discerning what I was thinking,
sat down on that sheaf of barley. (2) [3146]

Seeing the seated Spotless One,
the Great Meditator, Leader,
[and] generating great delight,
I passed away [right] on the spot. (3) [3147]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit in spreading out barley. (4) [3148]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3149]

Thus indeed Venerable Yavakalāpiya Thera spoke these verses.

The legend of Yavakalāpiya Thera is finished.

[350. {353.}²¹⁰⁸ Kiṅsukapūjaka²¹⁰⁹]

Seeing a pulas tree in bloom,²¹¹⁰
stretching out hands pressed together,

²¹⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁰⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁰⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹¹⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [3150]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3151]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3152]

Thus indeed Venerable Kiṅsukapūjaka Thera spoke these verses.

The legend of Kiṅsukapūjaka Thera is finished.

[351. {354.}²¹¹¹ Sakoṭakakorāṇḍadāyaka²¹¹²]

Having seen the path²¹¹³ stepped upon
by²¹¹⁴ Sikhi [Buddha], World's Kinsman,
placing deer-hide on one shoulder,
I worshipped that superb²¹¹⁵ footprint. (1) [3153]

Seeing a *korāṇḍa* in bloom,
foot-drinker growing in the earth,²¹¹⁶
taking a sprig with [flowers,] I
worshipped²¹¹⁷ the wheel on [that] footprint.²¹¹⁸ (2) [3154]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of footprint-*pūjā*. (3) [3155]

The four analytical modes,
and these eight deliverances,

²¹¹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹¹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹¹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹¹⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹¹⁵i.e., the thirty-three gods.

²¹¹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²¹¹⁷this is the BJTS reading for PTS *bhikkhunī Selā*

²¹¹⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3156]

Thus indeed Venerable Sakoṭakakoraṇḍadāyaka Thera spoke these verses.

The legend of Sakoṭakakoraṇḍadāyaka Thera is finished.

[352. {355.}²¹¹⁹ Daṇḍadāyaka²¹²⁰]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,²¹²¹
I gave it to the Assembly.²¹²² (1) [3157]

Due to the pleasure in [my] heart,
honored with, “happiness to you!,”
having given that walking stick,
I departed, facing the north. (2) [3158]

In the ninety-four aeons since
I gave [the monks] that stick back then,
I’ve come to know no bad rebirth:
that’s the fruit of giving a stick. (3) [3159]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3160]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

²¹¹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹²¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[353. {356.}²¹²³ Ambayāgudāyaka²¹²⁴]

The Sambuddha, Hundred-Ray-Ed-One,²¹²⁵
 the Self-Become, Unconquered One,
 rising up from meditation,²¹²⁶
 approached me [begging] for alms food. (1) [3161]

Seeing the Paccekabuddha,
 with a mind that was very clear,
 I gave gruel [made with] mangoes
 to him, the Clear-Minded [Buddha]. (2) [3162]

In the ninety-four aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of gruel [with] mangoes. (3) [3163]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3164]

Thus indeed Venerable Ambayāgudāyaka Thera spoke these verses.

The legend of Ambayāgudāyaka Thera is finished.

[354. {357.}²¹²⁷ Supuṭakapūjaka²¹²⁸]

Going out [after] his siesta,
 Vipassi [Buddha], World-Leader,
 wandering about for alms food,
 came into my presence [back then]. (1) [3165]

After that, happy, exulted,
 giving a good bag [full] of salt
 to the World's Best, the Neutral One,
 I joyed an aeon in heaven. (2) [3166]

²¹²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹²⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹²⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹²⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹²⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the ninety-one aeons since
I gave [the Buddha] that good bag,
I've come to know no bad rebirth:
that's the fruit of a good bag-gift. (3) [3167]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3168]

Thus indeed Venerable Supuṭakapūjaka Thera spoke these verses.

The legend of Supuṭakapūjaka Thera is finished.

[355. {358.}²¹²⁹ Sajjhadāyaka²¹³⁰]

I gifted one [piece of] silver²¹³¹
with [great] pleasure, with [both my] hands,
to Vipassi, the Blessed One,
the World's Best One, the Neutral One. (1) [3169]

Elephant [and] horse vehicles,
divine vehicles are obtained;
because of that gift of silver,
I attained [my] arahantship. (2) [3170]

In the ninety-one aeons since
I gave that [piece of] silver then,
I've come to know no bad rebirth:
that's the fruit of giving silver. (3) [3171]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3172]

Thus indeed Venerable Sajjhadāyaka²¹³² Thera spoke these verses.

The legend of Sajjhadāyaka²¹³³ Thera is finished.

²¹²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹³³i.e., the thirty-three gods.

[356. {359.}²¹³⁴ Saraṇāgamaniya²¹³⁵]

We boarded a boat at that time,
 monk and I,²¹³⁶ an *ajīvaka*.
 When the boat was broken [to bits,]
 that Buddhist monk gave me refuge. (1) [3173]

In the thirty-one aeons since
 he gave refuge to me [back then],
 I've come to know no bad rebirth:
 the fruit of going for refuge. (2) [3174]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (3) [3175]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

[357. {360.}²¹³⁷ Piṇḍapātika²¹³⁸]

The Sambuddha was named Tissa;
 he dwelt in the forest back then.
 Coming here from Tusitā, I
 I gave alms food [to that Buddha]. (1) [3176]

I saluted the Sambuddha,
 the Greatly Famed One named Tissa.
 Bringing pleasure to [my] own heart,
 I [then] went [back] to Tusitā. (2) [3177]

In the ninety-two aeons since
 I gave that almsgiving back then,
 I've come to know no bad rebirth:
 that's the fruit of [giving] alms food. (3) [3178]

²¹³⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹³⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹³⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹³⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3179]

Thus indeed Venerable Piṇḍapātika Thera spoke these verses.

The legend of Piṇḍapātika Thera is finished.

The Summary:

Saddasañña, Yavasika,
Kiṇsuka, ‘Raṇḍapupphiya,
Ālamba and Ambayāgu,
Supuṭi, Sajjhadāyaka,
Saraṇaṇ and Piṇḍapāta
[make] exactly forty verses.

The Saddasañña Chapter, the Thirty-Sixth

Mandārapupphiya²¹³⁹ Chapter, the Thirty-Seventh

[358. {361.}²¹⁴⁰ Ekamandāriya²¹⁴¹]

Coming here from Tāvatiṃsa,
I was a man named Maṅgala.²¹⁴²
Taking a *mandāra* bloom,
I carried [it] over the head
of Vipassi [Buddha], Great Sage,
seated [then] in meditation.²¹⁴³
I carried it [thus] for a week,
[then] returned to the world of gods. (1-2) [3180-3181]
In the ninety-one aeons since
I did *pūjā* to the Buddha,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (3) [3182]

²¹³⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁴¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁴²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁴³i.e., the thirty-three gods.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3183]

Thus indeed Venerable Ekamandāriya Thera spoke these verses.

The legend of Ekamandāriya Thera is finished.

[359. {362.}²¹⁴⁴ Kekkhārupupphiya²¹⁴⁵]

Coming from the world of the dead,²¹⁴⁶

[I saw] Gotama, Splendid One.²¹⁴⁷

Taking a *kekkhāra* flower

I offered [it] to the Buddha. (1) [3184]

In the ninety-two aeons since

I did *pūjā* to the Buddha,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [3185]

The four analytical modes,

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [3186]

Thus indeed Venerable Kekkhārupupphiya Thera spoke these verses.

The legend of Kekkhārupupphiya Thera is finished.

[360. {363.}²¹⁴⁸ Bhisamuḷāladāyaka²¹⁴⁹]

The Sambuddha was named²¹⁵⁰ Phussa,

the [Great] Master of Everything.²¹⁵¹

²¹⁴⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁴⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁵¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The Seclusion-Lover,²¹⁵² Wise One,²¹⁵³
came into my presence [back then]. (1) [3187]

Bringing pleasure to [my] heart in
him, the Victor, Great Compassion,
taking lotus roots and stems, I
gave [them] to the Best of Buddhas. (2) [3188]

In the ninety-two aeons since
I gave that lotus-root back then,
I've come to know no bad rebirth:
that's the fruit of lotus-root gifts. (3) [3189]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3190]

Thus indeed Venerable Bhisamuḷāladāyaka Thera spoke these verses.

The legend of Bhisamuḷāladāyaka Thera is finished.

[361. {364.}²¹⁵⁴ Kesarapupphiya²¹⁵⁵]

I was a sorcerer²¹⁵⁶ [back then,]
on a Himalayan mountain.
I saw the Spotless One, Buddha,
Great Famed One, walking back and forth. (1) [3191]

At that time I having placed²¹⁵⁷
three *kesara* flowers on [my] head,
I approached [him], the Sambuddha,
[and] did *pūjā* to Vessabhu. (2) [3192]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3193]

²¹⁵²i.e., the thirty-three gods.

²¹⁵³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²¹⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁵⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁵⁷reading *brahmacariyam* with BJTS for PTS *brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3194]

Thus indeed Venerable Kesarapupphiya Thera spoke these verses.

The legend of Kesarapupphiya Thera is finished.

[362. {365.}²¹⁵⁸ *Aṅkolapupphiya*²¹⁵⁹]

The Sambuddha named Paduma
dwelt on Cittakūṭa²¹⁶⁰ back then.
Having seen him I [then] approached
the Buddha, the Self-Become One. (1) [3195]

Seeing an *aṅkola* flower,
I collected²¹⁶¹ [it] at that time.
Approaching the Sambuddha, I
worshipped²¹⁶² the Victor, Paduma. (2) [3196]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3197]
The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3198]

Thus indeed Venerable *Aṅkolapupphiya* Thera spoke these verses.

The legend of *Aṅkolapupphiya* Thera is finished.

²¹⁵⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁵⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁶⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁶¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁶²i.e., the thirty-three gods.

[363. {366.}²¹⁶³ Kadambapupphiya²¹⁶⁴]

Seated in the palace doorway
 I saw the Leader of the World,
 the Golden-Colored Sambuddha,
 like a costly thing made of gold,
 Bearing the Marks of Great Man,
 [who was] traveling in the sky.
 Taking a *kadamba* flower,
 I offered²¹⁶⁵ [it] to Vipassi. (1-2) [3199-3200]

In the ninety-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [3201]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (4) [3202]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

[364. {367.}²¹⁶⁶ Uddālapupphiya²¹⁶⁷]

The Sambuddha named Anātha
 dwelt on the Ganges riverbank.²¹⁶⁸
 Taking golden shower [flowers,]
 I worshipped²¹⁶⁹ the Unconquered One. (1) [3203]

In the thirty-one aeons since
 I did *pūjā* [with] that flower,

²¹⁶³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁶⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁶⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁶⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁶⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁶⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁶⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3204]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3205]

Thus indeed Venerable Uddālapupphiya Thera spoke these verses.

The legend of Uddālapupphiya Thera is finished.

[365. {368.}²¹⁷⁰ Ekacampakapupphiya²¹⁷¹]

The Sambuddha named Upasanta²¹⁷²
was living on a mountainside.
Carrying one *campaka* [bloom]
I approached the Ultimate Man. (1) [3206]

Happy, with pleasure in [my] heart,
taking [it] with both of [my] hands,
I worshipped²¹⁷³ the Unconquered One,
the Unexcelled *Pacceka*-Sage. (2) [3207]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3208]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3209]

Thus indeed Venerable Ekacampakapupphiya Thera spoke these verses.

The legend of Ekacampakapupphiya Thera is finished.

²¹⁷⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁷¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁷²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁷³reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[366. {369.}²¹⁷⁴ Timirapupphiya²¹⁷⁵]

On Candabhāgā River's bank,
I was going with the current.
I saw the Spotless One, Buddha,
like a regal *sal* tree in bloom. (1) [3210]

Happy, with pleasure in [my] heart,
taking a *timira* flower
to the Supreme *Pacceka*-Sage,
I strew [it] on [that Buddha's] head. (2) [3211]

In the ninety-one aeons since
I did *pūjā* with [that] flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3213]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

[367. {370.}²¹⁷⁶ Salalāpupphiya²¹⁷⁷]

On Candabhāgā River's bank
I was a *kinnara*²¹⁷⁸ back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [3214]

Plucking [a] *salaḷa* flower,
I gifted [it] to the Buddha.
The Great Hero, [the Buddha] sniffed
[that] divinely-scented flower.²¹⁷⁹ (2) [3215]

²¹⁷⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁷⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁷⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁷⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁷⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Accepting them the Sambuddha
 Vipassi, Leader of the World,
 the Great Hero, [the Buddha] sniffed,
 conscious²¹⁸⁰ of what I was wishing.²¹⁸¹ (3) [3216]

Happy, with pleasure in [my] heart,
 I worshipped [him], the Best Biped.
 Pressing both my hands together
 I climbed up the mountain again. (4) [3217]

In the ninety-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (5) [3218]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [3219]

Thus indeed Venerable Salaḷapupphiya Thera spoke these verses.

The legend of Salaḷapupphiya Thera is finished.

The Summary:

Mandāraḥa and Kekkhāru,
 Bhisā, Kesarapupphiya,
 Aṅkolaka and Kadambi,
 Uddāli, Ekacampaka,
 Timira, Salaḷa as well:
 and exactly forty verses.

The Mandārapupphiya²¹⁸² Chapter, the Thirty-Seventh

²¹⁸⁰i.e., the thirty-three gods.

²¹⁸¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²¹⁸²this is the BJTS reading for PTS *bhikkhunī Selā*

Bodhivandaka Chapter, the Thirty-Eighth

[368. {371.}²¹⁸³ Bodhivandaka²¹⁸⁴]

I saw a green *pāṭali*²¹⁸⁵ tree,
 foot-drinker growing in the earth.²¹⁸⁶
 Resolutely²¹⁸⁷ pressing my hands,
 I worshipped [that] *pāṭali* [tree]. (1) [3220]

Having pressed hands together,
 filling²¹⁸⁸ [my] mind [with] reverence,
 purified [both] inside [and] out,²¹⁸⁹
 I worshipped [that] *pāṭali* [tree]
 as though before²¹⁹⁰ the Sambuddha,
 Well-Liberated, Undefined,²¹⁹¹
 Vipassi, Honored by the World,
 Sea of Compassion and Knowledge. (2-3) [3221-3222]

In the ninety-one aeons since
 I worshipped that Bodhi [tree then],
 I've come to know no bad rebirth:
 that is the fruit of worshipping. (4) [3223]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [3224]

Thus indeed Venerable Bodhivandaka Thera spoke these verses.

The legend of Bodhivandaka Thera is finished.

²¹⁸³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁸⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁸⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁸⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁸⁷i.e., the thirty-three gods.

²¹⁸⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²¹⁸⁹this is the BJTS reading for PTS *bhikkhuni Selā*

²¹⁹⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

²¹⁹¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[369. {372.}²¹⁹² Pāṭalipupphiya²¹⁹³]

The Blessed One named Vipassi,
the Self-Become One, Chief Person,
the Sun, the Victor, entered then,
surrounded by [all] his students. (1) [3225]

Three [fresh] *pāṭali*²¹⁹⁴ flowers were
placed [there] in my lap [at that time].
Wishing to bathe my head I went
to the river[side] bathing place.²¹⁹⁵ (2) [3226]

Going out from Bandhumatī,
I saw the Leader of the World,
bright like a blue water lily,²¹⁹⁶
blazing up like a fire-altar,
excellent as a tiger bull,
like a lion of good breeding,
traveling in front of the monks,
honored by the monks' Assembly. (3-4) [3227-3228]

Pleased in him, the Well-Gone [Buddha],
Cleansing the Stain of Defilement,²¹⁹⁷
taking [those] three flowers I
did *pūjā* to the Best Buddha. (5) [3229]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [3230]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3231]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

²¹⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²¹⁹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²¹⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²¹⁹⁶i.e., the thirty-three gods.

²¹⁹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[370. {373.}²¹⁹⁸ Tīṇuppalamāliya²¹⁹⁹]

On Candabhāgā River's bank,
I was a monkey²²⁰⁰ at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3232]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.²²⁰¹(2) [3233]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3234]

After offering²²⁰² [those] flowers
to Phussa [Buddha], the Great Sage,
cultivating great reverence,
I went off [from there] facing north. (4) [3235]

Crouched over²²⁰³ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3236]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,²²⁰⁴
I went to Tāvātimsa [then]. (6) [3237]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.
And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3238]

In the ninety-two aeons since
I did *pūjā* [with] that flower,

²¹⁹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²¹⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁰⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁰¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²²⁰²i.e., the thirty-three gods.

²²⁰³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁰⁴this is the BJTS reading for PTS *bhikkhuni Selā*

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3240]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

[371. {374.}²²⁰⁵ Paṭṭipupphiya²²⁰⁶]

When the Sambuddha, the Great Sage,
Padumuttara passed away,²²⁰⁷
all the people came together;
they are carrying off [his] corpse.²²⁰⁸ (1) [3241]

When the corpse was being removed,
when the drums were being sounded,²²⁰⁹
happy, with pleasure in [my] heart,
I offered²²¹⁰ [a] red lodh flower. (2) [3242]

In the hundred thousand aeons
since I did that flower-*pūjā*,
I've come to know no bad rebirth:
the fruit of worshipping relics.²²¹¹ (3) [3243]

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! (4) [3244]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3245]

²²⁰⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁰⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁰⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁰⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²²⁰⁹i.e., the thirty-three gods.

²²¹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²¹¹this is the BJTS reading for PTS *bhikkhunī Selā*

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3246]

Thus indeed Venerable Paṭṭipupphiya Thera spoke these verses.

The legend of Paṭṭipupphiya Thera is finished.

[372. {375.}²²¹² Sattapaṇṇiya²²¹³]

The Sambuddha named Sumana
was born, the Leader of the World.
Happy, with pleasure in [my] heart,
I offered²²¹⁴ *ruk-attana* blooms. (1) [3247]

In the hundred thousand aeons
since I offered²²¹⁵ *ruk-attana*,
I've come to know no bad rebirth:
fruit of *ruk-attana-pūjā*. (2) [3248]

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! (3) [3249]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3250]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3251]

Thus indeed Venerable Sattapaṇṇiya Thera spoke these verses.

The legend of Sattapaṇṇiya Thera is finished.

²²¹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²¹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²¹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[373. {376.}²²¹⁶ Gandhamuṭṭhiya²²¹⁷]

When a stupa²²¹⁸ was being built,
 various perfumes²²¹⁹ were gathered.
 Happy, with pleasure in [my] heart,
 I gave²²²⁰ a handful of incense. (1) [3252]

In the hundred thousand aeons
 since I worshipped²²²¹ that stupa [then,]
 I've come to know no bad rebirth:
 that's the fruit of stupa-pūjā. (2) [3253]

My being in Buddha's presence²²²²
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (3) [3254]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [3255]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [3256]

Thus indeed Venerable Gandhamuṭṭhiya Thera spoke these verses.

The legend of Gandhamuṭṭhiya Thera is finished.

²²¹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²¹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²¹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²¹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²²²⁰i.e., the thirty-three gods.

²²²¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²²²this is the BJTS reading for PTS *bhikkhunī Selā*

[374. {377.}²²²³ Citapūjaka²²²⁴]

When the Blessed One passed away²²²⁵ —
 [the one] named “Ultimate Lotus”²²²⁶ —
 when the stupa had been raised up,
 I offered²²²⁷ [it] a *sal* flower. (1) [3257]

In the hundred thousand aeons
 since I did that flower-*pūjā*,
 I’ve come to know no bad rebirth:
 that’s the fruit of stupa-*pūjā*. (2) [3258]

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! (3) [3259]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [3260]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [3261]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[375. {378.}²²²⁸ Sumanatālavaṇṭiya²²²⁹]

I gave a fan of palmyra,²²³⁰
 covered with jasmine flowers, to

²²²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²²⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²²⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²²²⁷i.e., the thirty-three gods.

²²²⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²²⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²³⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Siddhattha, the Blessed One, [and]
bore it [for] the Greatly Famed One. (1) [3262]

In the ninety-four aeons since
I gave that palmyra fan then,
I've come to know no bad rebirth:
that's the fruit of palmyra fans. (2) [3263]

My being in Buddha's presence²²³¹
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3264]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3265]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3266]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

The legend of Sumanatālavaṇṭiya Thera is finished.

[376. {379.}]²²³² Sumanadāmadāyaka²²³³

Having made a wreath of jasmine,
I stood carrying it in front
of Siddhattha, the Blessed One,
the Well-Bathed One, the Ascetic.²²³⁴ (1) [3267]

In the ninety-four aeons since
I carried that wreath [of jasmine],
I've come to know no bad rebirth:
the fruit in carrying jasmine. (2) [3268]

My being in Buddha's presence²²³⁵

²²³¹reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"
²²³²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²²³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²³⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²²³⁵reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3270]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3271]

Thus indeed Venerable Sumanadāmadāyaka Thera spoke these verses.

The legend of Sumanadāmadāyaka Thera is finished.

[377. {380.}²²³⁶ **Kāsumāriphaladāyaka**²²³⁷]

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,
shining like a dinner-plate tree.²²³⁸ (1) [3272]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*²²³⁹ fruit,
I gave [it] to the Best Buddha. (2) [3273]

In the thirty-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3274]

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! (4) [3275]

²²³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²³⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3276]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3277]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

The Summary:

Bodhi and Pāṭalipupphi,
Uppali, Sattapaṇṇiya,
Gandhamuṭṭhi and Citaka,
Tāla, Sumanadāmaka,
and Kāsumāriphala too:
one fewer than sixty verses.

The Bodhivandaka Chapter, the Thirty-Eighth

Avaṅṭaphala Chapter, the Thirty-Ninth

[378. {381.}]²²⁴⁰ Avaṅṭaphaladāyaka²²⁴¹

The Blessed One, Hundred-Rayed One,²²⁴²
the Self-Become, Unconquered One,
Seclusion-Lover,²²⁴³ Sambuddha,
went forth in order to seek food. (1) [3278]

[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 removed. (2) [3279]

²²⁴⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁴¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁴²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁴³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

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. (3) [3280]

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! (4) [3281]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3282]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3283]

Thus indeed Venerable Avaṅṭaphaladāyaka Thera spoke these verses.

The legend of Avaṅṭaphaladāyaka Thera is finished.

[379. {382.}²²⁴⁴ Labujaphaladāyaka²²⁴⁵]

In the city, Bandhumatī,
I worked in a hermitage then.²²⁴⁶
I saw the Buddha, Spotless One,
[who] was traveling through the sky. (1) [3284]

Taking fruit of a breadfruit²²⁴⁷ [tree]
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it]. (2) [3285]

Having given Buddha that fruit,
with a mind that was very clear,
productive of delight for me,
bringing happiness in this world,

²²⁴⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁴⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

I then came to possess great joy
and vast, ultimate happiness.
A gem²²⁴⁸ was truly produced for
[me,] being reborn here and there.²²⁴⁹ (3-4) [3286-3287]²²⁵⁰

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (5) [3288]

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) [3289]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [3290]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3291]

Thus indeed Venerable Labujaphaladāyaka Thera spoke these verses.

The legend of Labujaphaladāyaka Thera is finished.

[380. {383.}²²⁵¹ Udumbaraphaladāyaka²²⁵²]

The Ultimate Person dwelt on
the banks of Vinatā River.
I saw the Buddha, Stainless One,
the Calm One,²²⁵³ Very Composed One.²²⁵⁴ (1) [3292]

²²⁴⁸i.e., the thirty-three gods.

²²⁴⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁵⁰this is the BJTS reading for PTS *bhikkhunī Selā*

²²⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁵⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[My] mind [full of] pleasure in him,
 who Cleans the Stain of Defilement,²²⁵⁵
 gathering *udumbara*²²⁵⁶ fruit
 I gave [it] to the Best Buddha. (2) [3293]

In the ninety-one aeons since
 I gave [the Buddha] fruit [back then],
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (3) [3294]

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! (4) [3295]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [3296]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [3297]

Thus indeed Venerable Udumbaraphaladāyaka Thera spoke these verses.

The legend of Udumbaraphaladāyaka Thera is finished.

[381. {384.}]²²⁵⁷ **Pilakkhaphaladāyaka**²²⁵⁸

Seeing Buddha in the forest,²²⁵⁹
 Atthadassi, Greatly Famed One,
 happy, with pleasure in [my] heart,
 I gave wave-leaved fig²²⁶⁰ fruit [to him]. (1) [3298]

In the eighteen hundred aeons
 since I gave fruit [to the Buddha],

²²⁵⁵i.e., the thirty-three gods.

²²⁵⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁵⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²²⁵⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁵⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²²⁶⁰reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3299]

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! (3) [3300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [3301]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3302]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

[382. {385.}²²⁶¹ Phārusaphaladāyaka²²⁶²]

I gave *phārusa*²²⁶³ fruit [back then]
to the Gold Colored Sambuddha,
Sacrificial Recipient,
who was going along the road. (1) [3303]

In the ninety-one aeons since
I gave that fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3304]

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! (3) [3305]

My defilements are [now] burnt up;
all [new] existence is destroyed.

²²⁶¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²²⁶²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁶³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Like elephants with broken chains,
I am living without constraint. (4) [3306]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3307]

Thus indeed Venerable Phārusaphaladāyaka Thera spoke these verses.

The legend of Phārusaphaladāyaka Thera is finished.

[383. {386.}²²⁶⁴ Valliphaladāyaka²²⁶⁵]

All the people, come together,
went into the forest back then.
Searching for fruit [growing wild there,]
they obtained [such] fruit at that time. (1) [3308]

I saw [him] there, the Sambuddha,
the Self-Become, Unconquered One.
Happy, with pleasure in [my] heart,
I gave [some] *valli*²²⁶⁶ fruit to him. (2) [3309]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3310]

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! (4) [3311]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3312]

The four analytical modes,
and these eight deliverances,

²²⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3313]

Thus indeed Venerable Valliphaladāyaka Thera spoke these verses.

The legend of Valliphaladāyaka Thera is finished.

[384. {387.}²²⁶⁷ Kadalīphaladāyaka²²⁶⁸]

I saw the Leader of the World,
shining like a dinner-plate tree,²²⁶⁹
like the moon on the fifteenth day,²²⁷⁰
blazing forth like a tree of lamps. (1) [3314]

Having gathered [some] plantain fruit,
I [then] gave [it] to the Teacher.
Happy, with pleasure in [my] heart,
having worshipped [him,] I went off. (2) [3315]

In the thirty-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3316]

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! (4) [3317]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3318]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3319]

Thus indeed Venerable Kadalīphaladāyaka Thera spoke these verses.

The legend of Kadalīphaladāyaka Thera is finished.

²²⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁶⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁷⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[385. {388.}²²⁷¹ Panasaphaladāyaka²²⁷²]

The Sambuddha named Ajjuna
dwelt in the Himalayas then.
He was Endowed with Good Conduct,²²⁷³
[and] Skillful in Meditation.²²⁷⁴ (1) [3320]

Taking *jīvajīvaka*²²⁷⁵ *jak*²²⁷⁶
the size of a jug for water,²²⁷⁷
[and] placing it on a leaf-fan,
I gave [it] to the Teacher [then]. (2) [3321]

In the ninety-one aeons since
I gave [Buddha] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3322]

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! (4) [3323]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [3324]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3325]

Thus indeed Venerable Panasaphaladāyaka Thera spoke these verses.

The legend of Panasaphaladāyaka Thera is finished.

²²⁷¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²²⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁷³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²²⁷⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

²²⁷⁵i.e., the thirty-three gods.

²²⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁷⁷this is the BJTS reading for PTS *bhikkhuni Selā*

[386. {389.}²²⁷⁸ *Sonakoṭivīsa*²²⁷⁹]

When Vipassi's dispensation²²⁸⁰
[arose], I made a single cave²²⁸¹
in Bandhumā, royal city,
for the monks²²⁸² in four directions. (1) [3326]

Covering²²⁸³ the floor of the cave
with rugs, I dedicated [it].
Happy, with rapture in [my] heart,
I then made this aspiration: (2) [3327]

"Were I to please²²⁸⁴ a Sambuddha
and to get to renounce [the world],²²⁸⁵
I should attain ultimate peace
and the unexcelled nirvana." (3) [3328]

Just because of those good roots,
transmigrating ninety aeons,
born as a god or else a man,
I shined, a doer of merit. (4) [3329]

As the remainder of that deed,
here in this final existence,
I was born as the only son
of Campa's foremost millionaire. (5) [3330]

Having heard that I had been born,²²⁸⁶
this was the wish of my father:
"I am giving to this [young] boy
an entire two hundred million."²²⁸⁷ (6) [3331]

Hair four fingers wide was produced
on the soles of both of my feet.

²²⁷⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²²⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁸⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²²⁸¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

²²⁸²i.e., the thirty-three gods.

²²⁸³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁸⁴this is the BJTS reading for PTS *bhikkhūṇi Selā*

²²⁸⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

²²⁸⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²²⁸⁷this appears only in BJTS, and appears before rather than after the chapter summary.

It was fine and soft to the touch,
beautiful, just like cotton wool.²²⁸⁸ (7) [3332]

In the past for ninety aeons,
[and] this [aeon] one more than that,
I've not come to know my feet placed
on [any] ground that lacks a rug. (8) [3333]

The Sambuddha was pleased by me;
I went forth into homelessness.
I have attained arahantship;
cooled off, I am in nirvana.²²⁸⁹ (9) [3334]

Appointed by the All-Seer
“foremost among resolute [monks,]”²²⁹⁰
[I'm] undefiled, an arahant,
six knowledge-holder, powerful.²²⁹¹ (10) [3335]

In the ninety-one aeons since
I gave [the Buddha] that gift then,
I've come to know no bad rebirth:
that's the fruit of giving a cave. (11) [3336]

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! (12) [3337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (13) [3338]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3339]

Soṇa Koṭivisa Thera
in front of the monks' Assembly,
being asked questions [then] answered
on the great Lake Anotatta. [3340]²²⁹²

²²⁸⁸this colophonic verse appears in BJTS only; PTS omits it

²²⁸⁹this appears only in BJTS; PTS omits it

²²⁹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁹¹*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²²⁹²*puṇṇā ti nāmaṃ*

Thus indeed Venerable Soṇakoṭivīsa Thera spoke these verses.

The legend of Soṇakoṭivīsa Thera is finished.

[387. {390.} The Rags of Previous Karma²²⁹³]

Near the lake called Anotatta,
on the lovely level rock ground,
where sparkled gems of different sorts
and varied perfumes [filled] the woods, (1) [3341]

surrounded by the Assembly²²⁹⁴
of monks, the Leader of the World,
while seated there, did [then] explain
the former deeds done²²⁹⁵ by himself: (2) [3342]

Hear from me, O monks, the karma
[which formerly was] done by me,
[and how] those karma rags' [effects]
ripen in the Buddha himself.²²⁹⁶ (3) [3343]

Among [my] other, former births
I was a jerk named Munāli.
I told lies about Sarabhu,²²⁹⁷
an innocent Lonely Buddha. (4) [3344]

As a result of that karma,
a long time I circled through hell.²²⁹⁸
I experienced suffering²²⁹⁹
for numerous thousands of years. (5) [3345]

As [its] final karmic effect,
here in [my] final existence,
I received [some nasty] slander
connected with Sundarīkā.²³⁰⁰ (6) [3346]

²²⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²²⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²²⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²²⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²²⁹⁷i.e., the thirty-three gods.

²²⁹⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²²⁹⁹this is the BJTS reading for PTS *bhikkhunī Selā*

²³⁰⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

I was Nanda, a follower
of the Buddha Sabbābhibhu.
My transmigration was in hell
for long after I slandered him. (7) [3347]

My long transmigration in hell
[continued for] ten thousand years.
When I [again] got human birth,
I [also] got lots of slander. (8) [3348]

Through what remained of that karma,
Lady Ciñca did slander me
in front of a group of people
without any grounding in fact.²³⁰¹ (9) [3349]

I was an erudite brahmin,
attended on, given worship.
In a large wood, I was teaching
mantras to five hundred young men. (10) [3350]

To that place had come Sage Gīma,²³⁰²
who possessed vast superpowers.²³⁰³
After having seen him coming,
I slandered that blameless [person]. (11) [3351]

I said [this] to my students then:
“this sage delights in the pleasures!”
The young men [there] took [that] to heart
when I made that declaration. (12) [3352]

Then all the young men, [my students],
begging for alms from clan to clan,
repeated to a lot of folks,²³⁰⁴
“this sage delights in the pleasures!” (13) [3353]

As a result of that karma,
these five hundred monks [now with me]
all received [some nasty] slander
connected with Sundarīkā. (14) [3354]

One time eyeing wealth I murdered
brothers by a second mother.²³⁰⁵

²³⁰¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²³⁰²this appears only in BJTS, and appears before rather than after the chapter summary.

²³⁰³this colophonic verse appears in BJTS only; PTS omits it

²³⁰⁴this appears only in BJTS; PTS omits it

²³⁰⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I put [them] on a mountain road
[and] crushed [them] in an avalanche.²³⁰⁶ (15) [3355]

As a result of that karma,
Devadatta threw a boulder
[and] a splinter [off that boulder]
[then] crushed the big toe on my foot.²³⁰⁷ (16) [3356]

One time I was a little boy,
playing by the great thoroughfare.
Having seen a Lonely Buddha,
I threw a clod of dirt [at him]. (17) [3357]

As a result of that karma,
here in [my] final existence,
Devadatta hired [some] killers
for the sake of murdering me.²³⁰⁸ (18) [3358]

Once, while I was on [my] tusker,
I saw a supreme Lonely Sage,
wandering about for alms food —
with elephant I attacked him. (19) [3359]

As a result of that karma,
the elephant Nālāgiri,
agitated, cruel, approached me
in the fine town at Vulture's Peak.²³⁰⁹ (20) [3360]

I was the king, [named] Patthiva;
I killed a man with a dagger.
As a result of that karma,
I roasted in hell a long time. (21) [3361]

Through what remained of that karma,
the skin on my foot got all cracked
and caused me a lot of trouble —
karma sure doesn't just vanish! (22) [3362]

I [once] lived as a fisher-boy,
in a village of fishermen.
Having seen the fish getting killed,
pleasurable thoughts filled my mind.²³¹⁰ (23) [3363]

²³⁰⁶*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²³⁰⁷*puṇṇā ti nāmaṇ*

²³⁰⁸PTS reads *panassati*, BJTS *vinassati*

²³⁰⁹the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

²³¹⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then,

As a result of that karma,
I suffered a headache [one time];
all of the Śākyaans were murdered,²³¹¹
when Viḍuḍabha murdered [them].²³¹² (24) [3364]

I reviled the holy words [and]
followers of Phussa [Buddha],
“chomp [and] eat [inferior] grain
you all, and don’t eat [any] rice.” (25) [3365]

As a result of that karma,
I [had to] eat grain for three months
when, invited by a brahmin,
I lived in various kingdoms. (26) [3366]

In the midst of a wrestling match,
a wrestler’s son, I blocked [the fight];²³¹³
as a result of that karma,
[one time] I suffered a backache. (27) [3367]

I was a [practicing] doctor
and purged the son of a rich man;²³¹⁴
as a result of that karma,
I contracted dysentery. (28) [3368]

One time I, Jotipāla, said
to Kassapa, the Well-Gone-One,
“Whence then this baldy’s Waking Up,²³¹⁵
Awakening so hard to reach?” (29) [3369]

As a result of that karma,
I practiced great austerities
in Uruvela, six [long] years,
and then achieved Awakening. (30) [3370]

“Along that path I did not reach
supreme Awakening,” [I thought],
“along which path then should I search,
hindered by previous karma?
Exhausting good and bad [karma]
[and] avoiding every torment

O Sage”)

²³¹¹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

²³¹²or Giribbaja, here *Rājagahaṇ*

²³¹³*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²³¹⁴*danto*, or “Tamed”

²³¹⁵*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

free of grief, troubles [and] outflows,
I shall realize nirvana.” (31-32) [3371-72]

Thus did he explain, the Victor,
Endowed with All Superpowers,²³¹⁶
in front of the monks’ Assembly,
at the great Lake Anotatta. (33) [3373]

Thus indeed the Blessed One spoke this short discourse on dharma [revealing] his own previous conduct, the Buddha-*apadāna* named “The Rags of Previous Karma”.

The Buddha-*apadāna* named “The Rags of Previous Karma” is finished.

The Summary:

Avaṅṭa and Labuja too,
Udumbara and Pilakkhu,
Phāru, Valli and Kadali,
Panasa, Koṭivīsaka
and the Rags of Former Karma,
the legend of the Sage so Great:
verses [numbering] ninety-one
are counted by those who are wise.

The Avaṅṭaphala Chapter, the Thirty-Ninth

Pilindavaccha Chapter, the Fortieth

[388. {391.}²³¹⁷ Pilindavaccha²³¹⁸]

In the city, Hamsavatī,
I was a gate-keeper²³¹⁹ back then.
Undisturbable,²³²⁰ boundless wealth
was heaped up for me in the house. (1) [3374]

[While] sitting down in solitude,
having [greatly] gladdened [my] mind,
seated in the splendid palace,
I contemplated thus back then: (2) [3375]

²³¹⁶*vimutto*

²³¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²³¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²³¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²³²⁰reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

“Much wealth has been obtained by me;
I have an opulent harem.
King Ānanda,²³²¹ lord of the earth,
himself invited [me to come].²³²² (3) [3376]

And [now] this Buddha has been born,
the Spontaneously Born²³²³ Sage.²³²⁴
And [all this] wealth exists for me;
I will give gifts²³²⁵ to the Teacher. (4) [3377]

The royal prince, [named] Paduma,²³²⁶
gave splendid gifts for the Victor:
strong²³²⁷ elephants and palanquins
and large²³²⁸ supports²³²⁹ [to hold them up]. (5) [3378]

I’ll also give gifts²³³⁰ to the monks²³³¹
with virtue supremely splendid.²³³²
I will be the instigator²³³³
of other [things] not yet given.”²³³⁴ (6) [3379]

Thinking through varied²³³⁵ donations²³³⁶
of which the fruit is happiness,
I lit on²³³⁷ a requisites-gift,²³³⁸
[which would] fulfill my intentions: (7) [3380]

“I shall donate the requisites²³³⁹

²³²¹i.e., the thirty-three gods.

²³²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²³²³this is the BJTS reading for PTS *bhikkhuni Selā*

²³²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

²³²⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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²³³¹*puṇṇā ti nāmaṃ*

²³³²PTS reads *panassati*, BJTS *vinassati*

²³³³the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

²³³⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

²³³⁵this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

²³³⁶or Giribbaja, here *Rājagahaṃ*

²³³⁷*sahasakkhena*, i.e., Śakra/Indra, king of the gods

²³³⁸*danto*, or “Tamed”

²³³⁹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

for the monks of splendid virtue.²³⁴⁰
 I will be the instigator²³⁴¹
 of other [things] not yet given.”²³⁴² (8) [3381]

Approaching the basket-makers,²³⁴³
 I made an umbrella to last,²³⁴⁴
 bringing together into one,
 a hundred thousand umbrellas. (9) [3382]

I brought together into one,
 a hundred thousand [strips of] cloth,
 I brought together into one,
 a hundred thousand begging bowls. (10a-b)²³⁴⁵ [3383]

And also small knives²³⁴⁶ [and] hatchets,²³⁴⁷
 needles²³⁴⁸ [and] clippers for the nails.²³⁴⁹
 Having [them] made fit for that I
 hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans²³⁵⁰ made fit for that [too],
 fans [made out] of palmyra [fronds],²³⁵¹
 peacock-feathers²³⁵² and tails of yaks;²³⁵³

²³⁴⁰ *vimutto*

²³⁴¹ *Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²³⁴² these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²³⁴³ *taṇ...guṇasañcayaṇ*

²³⁴⁴ lit., “did *pūjā*”

²³⁴⁵ #23, above

²³⁴⁶ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

²³⁴⁷ *yakkho*

²³⁴⁸ *ye...na*, lit., “those who have not”

²³⁴⁹ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

²³⁵⁰ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

²³⁵¹ This is the BJTS reading. PTS reads *bhikkhunī Suddhā*

²³⁵² reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

²³⁵³ reading *ye keci hatthaparikkammaṇ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

water-strainers,²³⁵⁴ oil-containers.²³⁵⁵ (11c-d, 12a-b) [3385]

I likewise had made, fit for that,
needle-cases²³⁵⁶ [and] shoulder straps²³⁵⁷
as well as girdles for the waist²³⁵⁸
and [also] well-constructed stools.²³⁵⁹ (12c-d, 13a-b) [3386]

Filling vessels made for eating
and also copper [oil] beakers
with medicines, I fixed those too
on the umbrella's underside. (13b-c, 14a-b) [3387]

I filled vessels with all [of this]:
sweet-flag,²³⁶⁰ cuscus grass,²³⁶¹ licorice,²³⁶²
pepper,²³⁶³ also black peppercorns,²³⁶⁴
myrobalan²³⁶⁵ [and] ginger²³⁶⁶ [too]. (14c-d, 15a-b) [3388]

I likewise had made, fit for that,
shoes [for the feet],²³⁶⁷ [and] sandals²³⁶⁸ [too],
towels²³⁶⁹ [to use after bathing],
[and] well-constructed walking-sticks.²³⁷⁰ (15c-d, 16a-b) [3389]

Tubes for holding herbs²³⁷¹ and ointments,²³⁷²

²³⁵⁴lit., “in the future” (singular)

²³⁵⁵*sammukhā*, i.e. “together”

²³⁵⁶*tuyham*, presumably addressing the bodhisattva

²³⁵⁷reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

²³⁵⁸reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

²³⁵⁹*putta*° lit., “son”

²³⁶⁰lit., “all the time we are not...”

²³⁶¹reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

²³⁶²reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

²³⁶³*saṅsārapatha-nittiṇṇā*

²³⁶⁴reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

²³⁶⁵*tato tato*

²³⁶⁶BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

²³⁶⁷*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

²³⁶⁸or, as above, “for the sake of knowing [me]”

²³⁶⁹reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

²³⁷⁰lit., “the Great Hero prophesied”

²³⁷¹BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

²³⁷²BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

sticks of caustic,²³⁷³ pots to keep things,²³⁷⁴
[locks with their] keys²³⁷⁵ and key-cases²³⁷⁶
sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that,
bandages²³⁷⁷ and [also] smoke-tubes,²³⁷⁸
lamp-holders²³⁷⁹ and water-vessels,²³⁸⁰
and baskets [woven] of wicker.²³⁸¹ (17c-d, 18a-b) [3391]

I likewise had made, fit for that,
tweezers²³⁸² [to pull], scissors [to cut],²³⁸³
bags²³⁸⁴ for [containing] medicines
and tools for removing ear-wax.²³⁸⁵ (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that,
and fixed beneath [that] umbrella,
long benches²³⁸⁶ as well as short chairs²³⁸⁷
and couches²³⁸⁸ fashioned with four [legs].²³⁸⁹ (19c-d, 20a-b) [3393]

I likewise had made, fit for that,
wool cushions²³⁹⁰ and cotton cushions,²³⁹¹
cushions [fashioned] for the small chairs
and very well made pillows²³⁹² [too]; (20c-d, 21a-b) [3394]

²³⁷³reading *manāpā* with BJTS for PTS *manasā*

²³⁷⁴reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhanti sāmī no* (“as our master protects”)

²³⁷⁵lit., “there is no agitation [to my mind]”

²³⁷⁶This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

²³⁷⁷lit., “and a woman”

²³⁷⁸lit., “and a woman”

²³⁷⁹*etesaṇ devadevānaṇ*

²³⁸⁰*adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

²³⁸¹or do: from *carati*

²³⁸²*saddhamma°*, lit “good Teaching”

²³⁸³*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

²³⁸⁴*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

²³⁸⁵reading *bahu ‘neke* with BJTS for PTS *buhun eke*

²³⁸⁶this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

²³⁸⁷PTS omits Therī, which I supply from BJTS.

²³⁸⁸reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin” ?)

²³⁸⁹*jegucchaṇ*; BJTS reads *bībhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

²³⁹⁰or, reading *vipassantī* with BJTS, “investigating” “applying insight”

²³⁹¹lit., “in the” “in that”

²³⁹²*cittasmiṇ vasibhūtasmiṇ*, lit., “when i became master of (or “over”) [my own] mind”

massaging stones²³⁹³ and honeycombs,²³⁹⁴
and oil for warming up the hands,²³⁹⁵
small cases,²³⁹⁶ planks²³⁹⁷ and needles²³⁹⁸ [too],
and a bed that was spread with rugs,²³⁹⁹ (21c-d, 22a-b) [3395]

dwelling places²⁴⁰⁰ and foot-towels²⁴⁰¹
and sticks [to use] for chairs and beds,²⁴⁰²
toothpicks²⁴⁰³ and [also good] tooth-sticks,²⁴⁰⁴
[and] scents for smearing on the head,²⁴⁰⁵ (22c-d, 23a-b) [3396]

wood for fires²⁴⁰⁶ and stools [made] of straw,²⁴⁰⁷
small plates for covering alms-bowls,²⁴⁰⁸
ladles [which are made] for water,²⁴⁰⁹
silver troughs for [storing] chunnam,²⁴¹⁰ (23c-d, 24a-b) [3397]

brooms²⁴¹¹ and water-jugs²⁴¹² and likewise
garments [to wear when] it's raining,²⁴¹³
covers for the itch when sitting²⁴¹⁴
and²⁴¹⁵ intermediate robes²⁴¹⁶ [too], (24c-d, 25a-b) [3398]

monastic robes and upper robes,²⁴¹⁷

²³⁹³ *subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

²³⁹⁴ *sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

²³⁹⁵ *khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

²³⁹⁶ lit., “is now disliked by me”

²³⁹⁷ lit., “in the” “in that”

²³⁹⁸ lit., “among”

²³⁹⁹ or assemblies (even four parts of the Assembly), multitudes, retinues

²⁴⁰⁰ *seṭṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

²⁴⁰¹ *matinaṇ*, lit., “of those (females) endowed”

²⁴⁰² lit., “having gone forth”

²⁴⁰³ *saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

²⁴⁰⁴ pronounce as two syllables when chanting, “diff”rent”

²⁴⁰⁵ lit., “of”

²⁴⁰⁶ *vāḍipavaraṇ*

²⁴⁰⁷ or “merit,” *puññehi*. “Good deeds” would preserve the plural.

²⁴⁰⁸ *āsavakkhayaṇ*

²⁴⁰⁹ reading *agamāṇsu* with BJTS (cf. PTS alt. *agamīṇsu*) for PTS *agamīsu* (“among non-villages”?)

²⁴¹⁰ BJTS here reads *vīro*, “the Hero” for PTS *dhiro*, “the Wise One”

²⁴¹¹ *addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

²⁴¹² reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṇ* (“I spoke”).

²⁴¹³ *mārapāsānuvattinā*

²⁴¹⁴ lit., “ultimate first altered state”

²⁴¹⁵ PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* (“in that moment”)

²⁴¹⁶ lit., “dispensation”

²⁴¹⁷ a play on the meaning of his name: *tadā ’nando nirānando*

cleaners for the mouth and the nose,²⁴¹⁸
 abundant salt and sour gruel,²⁴¹⁹
 honey²⁴²⁰ and soured milk to drink,²⁴²¹ (25c-d, 26a-b) [3399]

 incense,²⁴²² lumps of boiled rice,²⁴²³ and rags,²⁴²⁴
 napkins with which to wipe the face:²⁴²⁵
 whatever ought to be given
 which is fitting for the Teacher,
 after assembling all of that
 I went up to [King] Ānanda.²⁴²⁶
 After going up to the king,
 the father²⁴²⁷ of the Greatest Sage,²⁴²⁸
 having saluted with [my] head,
 I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

 [Protagonist:]²⁴²⁹
 “Together [we were] born [and] raised;
 [we] are both of a single mind,²⁴³⁰
 and²⁴³¹ in common [we] both follow
 [one course] through happiness and pain.”²⁴³² (29) [3402]

 [King:]
 “O conqueror of foes²⁴³³ you have
 dissatisfaction²⁴³⁴ in the mind.

²⁴¹⁸lit., “with a gurgling sound”

²⁴¹⁹accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

²⁴²⁰lit., “well-Gone-One’s heir”

²⁴²¹PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

²⁴²²BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

²⁴²³pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

²⁴²⁴lit., “did *pūjā*”

²⁴²⁵lit., “is going in order to worship [his] mother”

²⁴²⁶lit., “at Gotamī’s [final] nirvana”

²⁴²⁷lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

²⁴²⁸*saṃvegajanakaṇ vaco*, lit., “emotion-producing word.” *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

²⁴²⁹*nidhanaṇ*, lit., “without wealth [of karma],” or more literally, “possessionless”

²⁴³⁰lit., “of the nuns’ Assembly:” *bhikkhunisāṅghassa*

²⁴³¹*sarīramattasesāya*, lit., “with [only] a measure of relics remaining”

²⁴³²*paññitā’ si*

²⁴³³lit., “with vast wisdom, with wide wisdom”

²⁴³⁴lit., “[her] state of rebirth (*gati*) is not known”. The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, “cooled off”.

If you can, warrior, you should
remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;²⁴³⁵
[we] are both of a single mind.²⁴³⁶
Know mine as ‘eliminated’
if yours [has been expelled as well].” (31) [3404]

[Protagonist:]
“Know of me,²⁴³⁷ O great king, that my
suffering²⁴³⁸ is hard to remove.
[If you’re] able²⁴³⁹ you should shout²⁴⁴⁰ [it]: (32) [3405]

one²⁴⁴¹ boon²⁴⁴² hard for you to grant²⁴⁴³ [me].”
[King:]
“As long as [I have] victory,
to the [whole] extent of my life,
if it would be useful²⁴⁴⁴ to you,
without wavering I’ll give²⁴⁴⁵ [it].” (33) [3406]

[Protagonist:]
“This has been roared²⁴⁴⁶ by you O king,²⁴⁴⁷
[but] too much roaring would be wrong.”
[King:]
“Today I’ll recognize you as
the one supported in all things.”²⁴⁴⁸ (34) [3407]

[Protagonist:]
“[When] you know [what] I [want to] give
you’ll obdurately²⁴⁴⁹ put [me] down.”²⁴⁵⁰
[King:]

²⁴³⁵ *acalaṃ sukhaṃ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṃ padaṃ* (“unshaking state”)

²⁴³⁶ or “make an end of dis-ease:” *dukkhass’ antaṃ karissathā ti*.

²⁴³⁷ lit., “I was”

²⁴³⁸ lit., “the Well-Gone-One,” *sugataṃ*

²⁴³⁹ *yathāsattivasena*

²⁴⁴⁰ *vāgīso*, “[I am one] with mastery of speech”

²⁴⁴¹ reading *vimatippattā* with BJTS for PTS *vimatiṇṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

²⁴⁴² reading *apades’ ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇṇ* (same meaning, fr. *apaneti*)

²⁴⁴³ *tiṇṇasamsārasāgaro*

²⁴⁴⁴ BJTS reads *mañcada* (“Mañcada”)

²⁴⁴⁵ BJTS reads *supaṭo* (“Supaṭa”)

²⁴⁴⁶ this is the BJTS reading for PTS *bodhisammajako* (“Bodhisammajaka”)

²⁴⁴⁷ *rakkhasā = rākṣasā*

²⁴⁴⁸ *pannagā*

²⁴⁴⁹ *mahānubhāvā isayo*

²⁴⁵⁰ *kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

“What’s the point of me stopping you?²⁴⁵¹
You should declare your wish to me!” (35) [3408]

[Protagonist:]
“I am desirous, O great king,
of feeding [him], the Sambuddha,
the Best Buddha, the Unexcelled;
do not let my life be wasted!”²⁴⁵² (36) [3409]

[King:]
“I’ll²⁴⁵³ give a different boon²⁴⁵⁴ to you:
the Thus-Gone-One’s not to be begged;²⁴⁵⁵
to no one should the Thus-Gone-One
be given, like a wishing-gem.”²⁴⁵⁶ (37) [3410]

[Protagonist:]
“O king did you not [just] say²⁴⁵⁷ [that]
you’d even [give me] your own²⁴⁵⁸ life?
The Thus-Gone-One is fit to give
by one giving [his very] life.” (38) [3411]

[King:]
“The Great Hero is kept apart;
to no one should he²⁴⁵⁹ be given.
The Buddha’s not promised by me;
choose²⁴⁶⁰ limitless riches [instead].” (39) [3412]

[Protagonist:]
“Let us arrive at a judgement;
we’ll question in a court of law.
They²⁴⁶¹ will declare the proper path;²⁴⁶²
we will inquire about it thus.” (40) [3413]

Having taken the king in hand,

²⁴⁵¹*jaṭā-bhāra-bharita*, lit., “filled with braided top-knots and weights/heavy loads”.
²⁴⁵²*yugamattañ ca pekkhantā*, lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes
on the ground in front of them
²⁴⁵³*gacchanti*, lit., “going”
²⁴⁵⁴reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* (“and this is supplied”
²⁴⁵⁵*pāṭihīrass’ idaṅ phalaṅ*
²⁴⁵⁶*lohadoṇiṅ gahetvāna*
²⁴⁵⁷*vanamajjhe*, lit., “in the middle of the forest”
²⁴⁵⁸PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.
²⁴⁵⁹reading *uggatejāna* with BJTS for PTS *uggatejana*
²⁴⁶⁰*saddena*, lit., “with the sound”
²⁴⁶¹or “trained:” *vinītā*
²⁴⁶²*appamaññāsu kovidā*, that is, skilled in the practice of “the godly states” (*brahmavihārā*), namely loving-
kindness, compassion, sympathetic joy and equanimity.

I [then] went to the court of law.
 [There], in front of [all] the judges,²⁴⁶³
 I spoke these words [to them back then]: (41) [3414]

[Protagonist:]
 “Listen to me, O [you] judges:
 the king did give a boon to me.
 Without excepting anything
 he offered even [his own] life.²⁴⁶⁴ (42) [3415]

When he had given me [that] boon,
 I wished for the Best of Buddhas.
 The Buddha’s well-given to me;
 otherwise I am full of doubt.”²⁴⁶⁵ (43) [3416]

[Judges:]
 “We’ll listen²⁴⁶⁶ to [these] words of yours
 [and] of the earth-protecting king.
 Listening to the words of both
 we shall cut off [all of] your doubts. (44) [3417]

O king, [did] you give everything,
 to this man, all-inclusively,²⁴⁶⁷
 without excepting anything,
 [and] offer even [your own] life?” (45) [3418]

[King:]
 “Fallen into misery,²⁴⁶⁸ he
 requested an unexcelled boon.
 Knowing him to be so upset,²⁴⁶⁹
 I gave [it], all-inclusively.” (46) [3419]

[Judges:]
 “You are defeated [here], O king;
 the Thus-Gone-One should be given.
 The doubts of both have been cut off;
 stand firm in [this,] the proper path.”²⁴⁷⁰ (47) [3420]

[Protagonist/narrator:]
 The king being put in [his] place

²⁴⁶³reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, “obtaining”

²⁴⁶⁴*samayaṃ saṃviditvāna*

²⁴⁶⁵*ātāpī*, lit., “burning”

²⁴⁶⁶*saṃviggamānaso*

²⁴⁶⁷*agalum*, Sinh. *agil*, *agaru*, *aguru*

²⁴⁶⁸reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṃ* (“scented in the forest grove”)

²⁴⁶⁹or “as large as an elephant’s frontal lobe:” *kumbhamattaṃ*

²⁴⁷⁰*cittaṃ*, lit., “thoughts” or “mind”

[then] said these [words] to the judges:

[King:]

“Fair²⁴⁷¹ to me too you should return²⁴⁷²
[him]; again I’ll get the Buddha.” (48) [3421]

[Judges, to protagonist:]

“Having fulfilled your intentions,
after feeding the Thus-Gone-One,
you should return²⁴⁷³ the Sambuddha
to [King] Ānanda of [great] fame.” (49) [3422]

[Protagonist:]

Having saluted the judges
and also the king,²⁴⁷⁴ Ānanda,
[then] happy, being delighted,
I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha,
the Flood-Crosser, the Undefined,
after saluting with [my] head,
I spoke these words [to him back then]: (51) [3424]

“Give your consent, O Eyeful One,
causing [my] heart to [start] laughing;
approach my residence along
with the hundred thousand masters.”²⁴⁷⁵ (52) [3425]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Eyeful One gave [his] consent,
discerning what I was thinking. (53) [3426]

Perceiving [that he gave] consent,
after saluting the Teacher,
happy, with rapture in [my] heart,
I went up to my residence. (54) [3427]

Assembling friends and ministers
I spoke these words [to them back then]:

²⁴⁷¹lit., “having become one who has”

²⁴⁷²lit., “unshaken” “imperturbable”

²⁴⁷³lit., “coming into existence for”

²⁴⁷⁴*adantadamako* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

²⁴⁷⁵*bodhento bodhapakkiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

“I got what’s very hard to get,
just like a wish-fulfilling gem.” (55) [3428]

[Friends and Ministers:]

“With what [then] will we worship²⁴⁷⁶ him?
The Victor²⁴⁷⁷ is the Boundless One,²⁴⁷⁸
Beyond Compare,²⁴⁷⁹ Unmatched,²⁴⁸⁰ Hero,²⁴⁸¹
Unmeasurable,²⁴⁸² Unequaled.”²⁴⁸³ (56) [3429]

And thus also Always the Same,²⁴⁸⁴
Without a Second,²⁴⁸⁵ Bull of Men.²⁴⁸⁶
Service that’s hard for you to do
is suitable for the Buddha. (57) [3430]

Assembling varied flowers let
us make a floral pavilion.²⁴⁸⁷
That is what befits the Buddha;
there will be everything-*pūjā*.” (58) [3431]

[Protagonist:]

I made that pavilion [out of]
blue lotuses,²⁴⁸⁸ pink lotuses,²⁴⁸⁹
jasmine²⁴⁹⁰ and *atimuttaka*,²⁴⁹¹
champak²⁴⁹² and ironwood flowers.²⁴⁹³ (59) [3432]

I spread one hundred thousand seats,
[which were] shaded with umbrellas.
The meanest seat, [reserved] for me,
was superb [and] worth one hundred. (60) [3433]

²⁴⁷⁶ *ācāra-upacāraññū*

²⁴⁷⁷ *dhammanucchavasaraṇaṇa* (BJTS reads *dhammanucchavi*°)

²⁴⁷⁸ *pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

²⁴⁷⁹ *pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

²⁴⁸⁰ *durūpansaṅkamā*

²⁴⁸¹ *appasaddā*

²⁴⁸² reading *yadā haṃ* with BJTS for PTS *yāvāhaṇ*, “as far as I...”

²⁴⁸³ *munibhūtā va*, i.e., silently

²⁴⁸⁴ reading *deseti* with BJTS for PTS *desesi*, “you preach”

²⁴⁸⁵ *nisāmetha*

²⁴⁸⁶ lit., “the Great Teaching,” *saddhammasavanaṇa sukhaṇ*

²⁴⁸⁷ *kathaṇ vītisāretvā*

²⁴⁸⁸ i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a Buddha or a wheel-turning monarch.

²⁴⁸⁹ reading *iddhiyā** with BJTS for PTS *itthiyā* (“to a woman,” sic!)*

²⁴⁹⁰ *kosohitaṇ vatthaguyhaṇ*, BJTS reads *kosohitavattthaguyhaṇ*

²⁴⁹¹ *kaṇṇasote*, “on his auditory organ”

²⁴⁹² reading *patamasi nalāṭantaṇ* with BJTS for PTS *paṭṭimasanalāṭaṇ taṇ*

²⁴⁹³ *niṭṭhaṇ gantvā*, lit., “having gone (come) to the conclusion”

I spread one hundred thousand seats,
 [which were] shaded with umbrellas.
 After preparing food and drink,
 I announced the time [to begin]. (61) [3434]

When I announced [that it was] time,
 the Great Sage, Padumuttara,
 [then] arrived at my residence
 with the hundred thousand masters. (62) [3435]

The Supreme Person [then] sat down,
 with the hundred thousand masters,
 on the flowery floral stage²⁴⁹⁴
 [with] the umbrella borne on top. (63) [3436]

In proper form²⁴⁹⁵ and without flaws,
 the Eyeful One did [then] accept
 the hundred thousand umbrellas,
 [and too] the hundred thousand seats. (64) [3437]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 wishing to ferry me across,
 accepted [those things], the Great Sage. (65) [3438]

One for [every] one [of the] monks,²⁴⁹⁶
 I gifted an alms-bowl to each.
 They put down²⁴⁹⁷ [their] previous²⁴⁹⁸ bowls;
 I carried to each a bronze²⁴⁹⁹ bowl. (66) [3439]

Seven nights and days the Buddha
 sat in the floral pavilion.
 Awakening many beings,
 he turned the wheel of the Teaching.²⁵⁰⁰ (67) [3440]

While he was preaching his sermon,²⁵⁰¹
 eighty-four thousand [beings then]

²⁴⁹⁴ *sabbe patt' amha nibbutiṅ*

²⁴⁹⁵ *ekato*, lit., “as one”

²⁴⁹⁶ lit., “having given”

²⁴⁹⁷ reading *gopānasīyo* with BJTS for PTS *gopānasī*

²⁴⁹⁸ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṅ*

²⁴⁹⁹ *pūgadhamme*

²⁵⁰⁰ *hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as “making that good deed, [that is] that karma, the reason.” I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

²⁵⁰¹ *pūjito*

beneath the floral pavilion
gained insight into the Teaching.²⁵⁰² (68) [3441]

When the seventh day had arrived,
Padumuttara, the Great Sage,
spoke these verses [to the crowd]
from his umbrella-shaded seat: (69) [3442]

[Padumuttara Buddha:]
“I’ll relate details of this man
who gave to me, lacking nothing,
this [most] excellent offering;
[all of] you listen to my words: (70) [3443]

Tusker, solider, chariot, horse:
a four-fold army [he will get];
they will wait on him²⁵⁰³ constantly:
that’s the fruit of everything-gifts.²⁵⁰⁴ (71) [3444]

Palanquins [too], which have been hitched²⁵⁰⁵
to elephants [and] to horses,
will always²⁵⁰⁶ be on hand for him:
that’s the fruit of everything-gifts. (72) [3445]

[And] sixty thousand chariots,
all decorated and adorned,
will constantly wait on this [man]:
that’s the fruit of everything-gifts. (73) [3446]

Sixty thousand instruments²⁵⁰⁷ [and]
well-decorated kettle-drums²⁵⁰⁸
will constantly make sound for him:
that’s the fruit of everything-gifts. (74) [3447]

And women [too, all] well-made-up
numbering eight-six thousand,
with varied clothes and jewelry,
wearing earrings bearing gemstones, (75) [3448]

with long eyelashes, lovely smiles²⁵⁰⁹

²⁵⁰²reading *patiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *patiṭṭhā bhosij sabbesaṃ*

²⁵⁰³lit., “have,” “find”

²⁵⁰⁴*tāso*

²⁵⁰⁵*āvāse patthite vase*

²⁵⁰⁶reading *vasī* with BJTS (and PTS alt.) for PTS *vasij*

²⁵⁰⁷*pūgadhamme*

²⁵⁰⁸lit., “having given”

²⁵⁰⁹or, “in addition to those eight”

and slim waists, pleasant to look at,²⁵¹⁰
 constantly will wait on this [man]:
 that's the fruit of everything-gifts. (76) [3449]

For thirty thousand aeons he
 will delight in the world of gods.
 A thousand times the lord of gods,
 he will exercise divine rule. (77) [3450]

One thousand times he's going to be
 a king who turns the wheel [of law],
 [and he will have] much local rule,
 innumerable by counting. (78) [3451]

While he, endowed with good karma,²⁵¹¹
 is dwelling in the world of gods,
 a gem-umbrella will be carried
 around the world of gods for him. (79) [3452]

Whenever he should wish for shade,²⁵¹²
 a cloth [and] flower canopy,
 recognizing this man's wishes,²⁵¹³
 will constantly give shade [to him]. (80) [3453]

Falling from the world of the gods,
 incited by [his] wholesome roots,
 in accordance with [his] karma,²⁵¹⁴
 he'll be a kinsman of Brahmā.²⁵¹⁵ (81) [3454]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (82) [3455]

Seated in the monks' Assembly,
 Gotama, Bull of the Śākyaans,
 will place him in the foremost place
 of understanding everything.²⁵¹⁶ (83) [3456]

He'll be the teacher's follower

²⁵¹⁰*paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

²⁵¹¹lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

²⁵¹²*sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

²⁵¹³*katakkicco*, i.e., "being an arahant"

²⁵¹⁴*anāsavo*, i.e., "being an arahant"

²⁵¹⁵*aṭṭhagopānasī nāma*

²⁵¹⁶reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṃ*

by the name Pilindavaccha.
He'll be honored²⁵¹⁷ by²⁵¹⁸ [all] the gods,
the titans²⁵¹⁹ and music-nymphs.²⁵²⁰ (84) [3457]

Being beloved by²⁵²¹ all of them,
the Buddhist monks and Buddhist nuns,
and likewise too the laypeople,
he will dwell without defilements.²⁵²² (85) [3458]

[Protagonist:]
Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (86) [3459]

O! My karma was done so well
in the unsurpassed merit-field.²⁵²³
Having done that act in that place²⁵²⁴
I've attained the unshaking state.²⁵²⁵ (87) [3460]

A man who gave an excellent
offering,²⁵²⁶ which lacked for nothing,
did take precedence from the start:²⁵²⁷
that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha²⁵²⁸
[and] the monks of splendid virtue,²⁵²⁹
I experience eight results,²⁵³⁰
in accordance with my karma: (89) [3462]

²⁵¹⁷*pūgadhāme*

²⁵¹⁸*ḥamhāni*

²⁵¹⁹lit., "having given"

²⁵²⁰*hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).

²⁵²¹*acalo homi mettāya*

²⁵²²*anūnabhogavā*

²⁵²³*adeyyavacano homi*

²⁵²⁴*na dhaṅsemi yathā ahaṅ*

²⁵²⁵reading *abhantaṅ mānasam mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṅ mānasaṅ mamaṅ* (alt. *mama*), "my mind is come". PTS also gives *asantaṅ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṅ*

²⁵²⁶*vimalo homi sāsane*

²⁵²⁷*sagāraṇo*

²⁵²⁸*sappaṭiṣso*

²⁵²⁹*katakiṅko*, i.e., "being an arahant"

²⁵³⁰*anāsavo*, i.e., "being an arahant"

I'm not aware of²⁵³¹ cold [nor] heat,
 I am not soiled²⁵³² with dirt [and] dust,²⁵³³
 I am safe,²⁵³⁴ free of oppression,²⁵³⁵
 [and] I am honored²⁵³⁶ all the time. (90) [3463]

I am [a person] with soft skin,²⁵³⁷
 [my] mind is [always] very clear,²⁵³⁸
 [and] except²⁵³⁹ for this [present] birth,
 as I transmigrate in the world,²⁵⁴⁰
 one hundred thousand umbrellas
 with all the ornaments affixed
 are carried up above my head,
 as a result²⁵⁴¹ of that karma. (91-92) [3464-3465]

Why²⁵⁴² do I lack in this lifetime²⁵⁴³
 [such] bearing of an umbrella?
 Because by doing all deeds²⁵⁴⁴ I'm
 under nirvana's umbrella.²⁵⁴⁵ (93) [3466]

Giving clothes for the Well-Gone-One
 [and] the monks of splendid virtue,²⁵⁴⁶
 I experience eight results,²⁵⁴⁷
 in accordance with my karma: (94) [3467]

As I transmigrate in the world,²⁵⁴⁸
 I have an unblemished²⁵⁴⁹ body,

²⁵³¹*bhikkhu tan vandate*, lit., “a monk who is venerated”

²⁵³²*paññapes' ahaṇ*

²⁵³³*hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

²⁵³⁴*ucce kule*

²⁵³⁵*mahābhogo bhavāmi*

²⁵³⁶reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

²⁵³⁷lit., “not found for me” “I do not know” “I do not experience”

²⁵³⁸*maccheraṇ* = *macchariyaṇ*²

²⁵³⁹*upatiṭṭhati*, lit., “stands [there],” “comes to stand fast”

²⁵⁴⁰*thero*, “elder”

²⁵⁴¹*sabbābhiññā-balapatto*

²⁵⁴²*para-kiccatta-kiccāni*, “duties which are to be done by others”. I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

²⁵⁴³*pāvisim abhayaṇ puraṇ*, that is, nirvana.

²⁵⁴⁴Reading *seṭṭhattaṇ* (lit., “bestness”) with BJTS (and PTS alt.) for PTS *seṭṭhan taṇ*

²⁵⁴⁵*karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*

²⁵⁴⁶reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, “they do not tame the cruel ones.”

²⁵⁴⁷reading *na h'evaṇ* with BJTS for PTS *na heva*

²⁵⁴⁸*adaṇḍena*

²⁵⁴⁹*asatthena*

golden in color, beautiful,
endowed with majesty, and smooth.²⁵⁵⁰ (95) [3468]

A hundred thousand strips of cloth,
white and yellow and [also] red
are carried up above my head:
that is the fruit of giving cloth. (96) [3469]

Silk cloth²⁵⁵¹ and woolen blankets²⁵⁵² too,
khoma and also cotton cloth:²⁵⁵³
I am getting [them] everywhere,
as a result²⁵⁵⁴ of [giving] them.²⁵⁵⁵ (97) [3470]

Giving bowls for the Well-Gone-One
[and] the monks of splendid virtue,²⁵⁵⁶
I experience ten results,²⁵⁵⁷
in accordance with my karma: (98) [3471]

I am always eating [food] on
plates of gold and plates of crystal,²⁵⁵⁸
also plates [fashioned] in silver
[and] plates which are made of ruby. (99) [3472]

I am safe,²⁵⁵⁹ free of oppression,²⁵⁶⁰
[and] I am honored²⁵⁶¹ all the time.
I'm in receipt of food [and] drink,
clothes and couches [to rest upon]. (100) [3473]

My possessions do not run out;
I'm one who has a steady heart.
I'm²⁵⁶² always fond of the Teaching,

²⁵⁵⁰ *uttame dame*

²⁵⁵¹ reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, “praising the virtue”

²⁵⁵² reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, “single questions”

²⁵⁵³ *sārathinā*. *Sārathī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

²⁵⁵⁴ *suvimiuttā*

²⁵⁵⁵ *anāsavā*

²⁵⁵⁶ *nibbutā*, lit., “blown out,” “cooled off,” i.e., in nirvana.

²⁵⁵⁷ *upadhikkhaye*, i.e., “in the destruction of the substratum of rebirth,.” *Upadhi* (clinging to rebirth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

²⁵⁵⁸ BJTS agrees with PTS here in presenting this variant on the standard refrain verse

²⁵⁵⁹ *anīti*

²⁵⁶⁰ *anupaddava*, also “uninjured,” “safe”

²⁵⁶¹ *apacita*

²⁵⁶² reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of **ho** as **bho** — an easy mistake given their similarity in the Sinhala script.

have few flaws²⁵⁶³ and am undefiled.²⁵⁶⁴ (101) [3474]

In the world of gods or of men,
these virtues follow after²⁵⁶⁵ [me].
Everywhere shade does not leave me,
as though [I were beneath] a tree.²⁵⁶⁶ (102) [3475]

Having given the Best Buddha,
and likewise the monks' Assembly,
numerous well-made [types] of knives,²⁵⁶⁷
bound with diverse²⁵⁶⁸ [styles of] binding,
I experience eight results,²⁵⁶⁹
in accordance with my karma: (103) [3476]²⁵⁷⁰

I am a god, and do not shake,²⁵⁷¹
perfected in self-confidence,²⁵⁷²
[have]²⁵⁷³ courage²⁵⁷⁴ [and] virility,²⁵⁷⁵
[and] my mind is always alert.²⁵⁷⁶ (104) [3477]

As a result of [giving] them,²⁵⁷⁷
I am receiving everywhere
knowledge which cuts off defilement
[and] fine merit without measure. (105) [3478]

With pleasure in my heart I gave²⁵⁷⁸

²⁵⁶³*appakileśa*

²⁵⁶⁴*anāsava*

²⁵⁶⁵BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁵⁶⁶lit., “shade just like that of a tree is not abandoning me in every place”

²⁵⁶⁷*vāsī*

²⁵⁶⁸*citta*°. I follow BJTS in reading this as *vicitta*, “varied”

²⁵⁶⁹*aṭṭhānisaṅṣe*. I read the eight here as: (1) being a god, (2) being unshaken, (3) being self-confident, (4) having courage, (5) being virile, (6) being mentally alert or energetic, (7) receiving defilement-eliminating knowledge and (8) receiving fine and limitless merit.

²⁵⁷⁰PTS and BJTS agree in making this a six-footed, rather than four-footed verse. I suppose that the poets wanted to stipulate that these knives were varied in type and style, as spelled out above, and therefore were unsatisfied with the four-foot template for these statements, which would not allow for anything more than a generic “knives”.

²⁵⁷¹reading *visārī* with BJTS (and PTS alt.) for PTS *visālī* (“broad one,” fr. *visāla*?) and taking the Sinhala gloss (*sasala no vūyem*) as my lead in translating.

²⁵⁷²*vesārajjesu*, lit., “in the self-confidences (of a Buddha or arahant),” of which there are said to be four. RD, s.v.: “The four are given in full at M i.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation.”

²⁵⁷³*homi* = lit., “am”

²⁵⁷⁴*dhīti*

²⁵⁷⁵*viriyavā*

²⁵⁷⁶*paggaḥita-maṇa*, lit., “vigorously applied mind”

²⁵⁷⁷reading *tāsaṃ* with PTS alt. for PTS and BJTS *tassa* (“of it”), and taking “them” as “those knives”

²⁵⁷⁸lit., “having given”

for the Buddha [and] for the monks,²⁵⁷⁹
 many scissors²⁵⁸⁰ which were not rough²⁵⁸¹
 nor uneven,²⁵⁸² and were well-washed.²⁵⁸³
 I experience five results,²⁵⁸⁴
 in accordance with my karma: (106) [3479, 3480a-b]²⁵⁸⁵

I receive due to [giving] them:
 a pure heart²⁵⁸⁶ [and] virility,
 patience, the loving-kindness sword,²⁵⁸⁷
 [and] the supreme²⁵⁸⁸ wisdom-weapon²⁵⁸⁹
 for breaking the craving-arrow:
 knowledge as strong²⁵⁹⁰ as a diamond.²⁵⁹¹ (107) [3480c-d, 3481]

Giving needles for the Buddha²⁵⁹²
 [and] the monks of splendid virtue,²⁵⁹³
 I experience five results,²⁵⁹⁴
 in accordance with my karma: (108) [3482]

Transmigrating from birth to birth,
 I'm always worshipped,²⁵⁹⁵ free of doubt,²⁵⁹⁶
 very handsome, endowed with wealth,
 [and my] wisdom is very sharp. (109) [3483]

I see²⁵⁹⁷ with knowledge of the facts

²⁵⁷⁹ *saṅgha*

²⁵⁸⁰ *satthake*, a small knife or scissors, here = *pipphala*

²⁵⁸¹ *a-pharusa*

²⁵⁸² *a-kakkase*

²⁵⁸³ reading *sudhote* with BJTS for PTS *adhote* ('unclean,' 'unwashed')

²⁵⁸⁴ *pañcāniṣe*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

²⁵⁸⁵ Here PTS gives two six-footed verses, whereas BJTS breaks the text into three four-footed ones. I again adopt the a-b-c-d convention, this time applied to the BJTS numbers, to indicate where the relevant material is found in both texts.

²⁵⁸⁶ *kalyāṇacittaṅ*, pure or beautiful or kindly in heart

²⁵⁸⁷ *metta-satthaka*

²⁵⁸⁸ *anuttara*

²⁵⁸⁹ *paññā-sattham*

²⁵⁹⁰ lit., "the same as"

²⁵⁹¹ or thunderbolt: *vaijrena*

²⁵⁹² lit., "for the Well-Gone-One"

²⁵⁹³ lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"

²⁵⁹⁴ *pañcāniṣe*. I count the five here as (1) being worshipped, (2) being free of doubt, (3) being very handsome, (4) being very rich and (5) having sharp wisdom.

²⁵⁹⁵ *ṇamassiyō*

²⁵⁹⁶ *kaṅkhachedo*, [my] doubt is removed or cut off

²⁵⁹⁷ lit., "I saw," *passayij*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage

profound²⁵⁹⁸ and subtle conditions.
My knowledge dispels [all] darkness,
just like a supreme thunder-bolt.²⁵⁹⁹ (110) [3484]

Giving clippers²⁶⁰⁰ for the Buddha²⁶⁰¹
[and] the monks of splendid virtue,²⁶⁰²
I experience five results,²⁶⁰³
in accordance with my karma: (111) [3485]

Everywhere indeed I receive
slave-girls and slaves, cows and horses,
servants and numerous watchmen,²⁶⁰⁴
barbers, food-providers²⁶⁰⁵ [and] cooks. (112) [3486]

Giving fans²⁶⁰⁶ for the Well-Gone-One
and fans [made of] palmyra[-fronds,]²⁶⁰⁷
I experience eight results,²⁶⁰⁸
in accordance with my karma: (113) [3487]

I'm not aware of²⁶⁰⁹ cold [nor] heat,
[and] burning fever²⁶¹⁰ is not known.
I don't experience distress²⁶¹¹
nor torments [which would scorch] my heart.²⁶¹² (114) [3488]

All my fires have been extinguished²⁶¹³
as the result of [giving] that:

²⁵⁹⁸*gambhīra*, lit., “deep”

²⁵⁹⁹or diamond, *vajiraggasamaṇ*. Here “thunder-bolt” is preferable given the emphasis on “dispelling darkness,” though a shiny diamond might be said to do the same thing.

²⁶⁰⁰lit., “nail-clippers”

²⁶⁰¹lit., “for the Well-Gone-One”

²⁶⁰²lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁰³*pañcānisaṅse*. I count the five here as the receipt of (1) slaves, (2) domestic animals, (3) servants/attendants, (4) watchmen/guards and (5) personal attendants (who cut the hair, bring and cook the food)

²⁶⁰⁴reading *ārakkhake* with BJTS for PTS *ārakkhe*, “protections”

²⁶⁰⁵reading *bhattake* with BJTS for PTS *bhatake*, “servants,” already stipulated in the second foot of this verse

²⁶⁰⁶*vidhūpane*

²⁶⁰⁷lit., “good (*sobhane*) palmyra-leaf-fans (*tālavaṇṭe*)”

²⁶⁰⁸*aṭṭhānisaṅse*. I count the eight here as (1) non-awareness of extreme temperatures, (2) not suffering from fevers, (3) not experiencing distress, (4) not experience torments of the heart, (5) extinguishing the fires of lust, (6) of hatred, (7) of pride and (8) of wrong views.

²⁶⁰⁹or “I do not know,” *na jānāmi*

²⁶¹⁰*pariḷāho*

²⁶¹¹*darathaṇ*, which can also mean “fever”

²⁶¹²*cittasantāpanaṇ*, lit., “burning of the heart,” figurative meaning according to RD is torment, torture

²⁶¹³*nibbutā*

the fire of lust²⁶¹⁴ and fire of hate,²⁶¹⁵
the fires of pride and of wrong views.²⁶¹⁶ (115) [3489]

Giving peacock plumes [and] ox-tails
for the monks, supreme assembly,²⁶¹⁷
I'm one whose defilements are calmed;
I am dwelling free of blemish. (116) [3490]

Giving strainers²⁶¹⁸ for the Buddha²⁶¹⁹
[and the monks who] do the Teaching,²⁶²⁰
I experience five results,²⁶²¹
in accordance with my karma. (117) [3491]

Passing beyond all the others,
I receive a divine lifespan.
There's²⁶²² always little to endure²⁶²³
from thieves or [other] enemies.²⁶²⁴ (118) [3492]

There is also no trouble done
by weapons nor by poisoning,²⁶²⁵
There is no untimely death²⁶²⁶ as
the result of my²⁶²⁷ [giving] them. (119) [3493]

Giving oil-containers²⁶²⁸ for the
Buddha²⁶²⁹ [and also for] the monks,²⁶³⁰
I experience five results,²⁶³¹

²⁶¹⁴*rāgaggī*

²⁶¹⁵*dosaggī*

²⁶¹⁶lit., “the fire of pride (*mānaggī*) and the fire of wrong views (*ditṭhi-aggī*)”

²⁶¹⁷*saṅghe gaṇuttame*, lit., “to the monks’ Assembly, the supreme group”. Note that here PTS reads *gaṇa* (“group”) for *gaṇa* (“virtue”) in these recurring compounds, as does BJTS quite consistently.

²⁶¹⁸*parissāvane*

²⁶¹⁹lit., “for the Well-Gone-One”

²⁶²⁰reading *dhammakaruttame* (lit., “supreme doers of the Teaching”) with BJTS (and PTS alt.) for PTS *gaṇuttame* (“supreme group”)

²⁶²¹*pañcānisaṅse*. I count the five here as (1) divine lifespan, (2) little to endure from thieves and enemies, (3) no trouble from weapons or (4) from poison, and (5) no premature death.

²⁶²²lit., “I am one who...”

²⁶²³*appasayha*

²⁶²⁴*cora-paccatthikehi vā*

²⁶²⁵lit., “by poison”

²⁶²⁶*antarāmaraṇa*

²⁶²⁷reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

²⁶²⁸*teladhare*

²⁶²⁹lit., “for the Well-Gone-One”

²⁶³⁰lit., “for the monks of supreme [and] splendid virtue”: *saṅghe gaṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶³¹*pañcānisaṅse*. I count the five here as (1) charming form, (2) good speech, (3) lofty intentions (or mental activity), (4) lack of mental confusion or disturbance and (5) being guarded by all [forms of] protection.

in accordance with my²⁶³² karma: (120) [3494]

[I have] a very charming form,
good speech²⁶³³ and lofty intentions;²⁶³⁴
[I have] a mind that's not confused,
I'm guarded by all protections. (121) [3495]

Giving needle-cases²⁶³⁵ for the
Buddha²⁶³⁶ [and also for] the monks,²⁶³⁷
I experience three results,²⁶³⁸
in accordance with my²⁶³⁹ karma: (122) [3496]

Pleasure in [my] mind [and] body²⁶⁴⁰
[and] pleasure born through the senses:²⁶⁴¹
I am receiving these virtues
as a result of [giving] that. (123) [3497]

Giving shoulder straps²⁶⁴² for Buddha²⁶⁴³
[and] the monks of splendid virtue,²⁶⁴⁴
I experience three results,²⁶⁴⁵
in accordance with my karma: (124) [3498]

I know the Great Teaching in depth;²⁶⁴⁶
I recall the second lifetime;²⁶⁴⁷
in every place I have good skin²⁶⁴⁸

²⁶³²reading *mama* (gen.) with BJTS for PTS *mamaṅ* (gen. or acc.)

²⁶³³reading *sugato* with BJTS (and PTS alt.) for PTS *sugato*, “well-gone”

²⁶³⁴*susamuggata-mānasa*

²⁶³⁵*sūciḅhare*

²⁶³⁶lit., “for the Well-Gone-One”

²⁶³⁷lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶³⁸*tīnānisaṅse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure born through the senses.

²⁶³⁹reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṅ* (gen. or acc.)

²⁶⁴⁰lit., “mental pleasure and bodily pleasure”

²⁶⁴¹*iriyāpathaja*

²⁶⁴²reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

²⁶⁴³lit., “for the Victor” (*jine*)

²⁶⁴⁴lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁴⁵*tīnānisaṅse*. I count the three here as (1) deep understanding of the Teaching (or mind-reading), (2) recalling the second lifetime, and (3) having good skin.

²⁶⁴⁶*sadhamme gādhaṅ vindāmi*, lit., “I know the depth in the Great Teaching.” BJTS (and PTS alt.) read *ce-toṅanaṅ ca vindāmi*, “I know the knowledge of mind,” which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

²⁶⁴⁷*dutiyaṅ bhavaṅ*, BJTS glosses *deveni bhavaya*. I gather this means “I remember as far back as two previous lifetimes.” Or does it refer to the second of the three states of existence (also *bhava*), i.e., the formed (*rūpa*) state of existence?

²⁶⁴⁸*succhavi homi*

as a result of [giving] that. (125) [3499]

Giving girdles²⁶⁴⁹ for the Victor²⁶⁵⁰
[and] the monks of splendid virtue,²⁶⁵¹
I experience six results,²⁶⁵²
in accordance with my karma: (126) [3500]

Steadfast²⁶⁵³ in meditative states,²⁶⁵⁴
I dwell in meditative states;
I'm in a group without factions,²⁶⁵⁵
my words are always taken well.²⁶⁵⁶ (127) [3501]

Mindfulness arises in me;
I do not [ever] get frightened.²⁶⁵⁷
In the world of gods or of men,
these virtues follow after²⁶⁵⁸ [me]. (128) [3502]

Giving stools²⁶⁵⁹ for the Victor [and]
the monks who have splendid virtue,²⁶⁶⁰
I'm an heir with five [different] kinds,²⁶⁶¹
I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me,
arouse knowledge [and] mindfulness,
kept in my mind²⁶⁶² they don't get lost,

²⁶⁴⁹*kāyabandhane*

²⁶⁵⁰reading *jīne* with BJTS (and PTS alt.) for PTS *sugate* (“Well-Gone-One”), which produces a metrically-unsound verse.

²⁶⁵¹lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁵²*chānisaṅse*. I count the six here as (1) not shaking in meditative states, (2) dwelling in meditative states, (3) being in groups without factions, (4) speaking words that are always acceptable or pleasant or well-taken, (5) possessing mindfulness (*sati*), and (6) having no fear.

²⁶⁵³*na kampāmi*, lit., “I do not shake (tremble, waver)”

²⁶⁵⁴*samādhisu*, lit., “among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

²⁶⁵⁵*abhejjapariso homi*

²⁶⁵⁶*ādeyyavacano sadā*

²⁶⁵⁷*tāso na mayhaṇ vijjati*, lit., “fear is not found of mine”

²⁶⁵⁸BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁶⁵⁹*ādhārake*, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

²⁶⁶⁰lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁶⁶¹*pancavaṇṇehi dāyādo* is an enigmatic foot, given the wide semantic range of *vaṇṇa* (color, caste, appearance, luster, beauty, expression, kind or sort, timbre, constitution, likeness, property, praise, reason. BJTS Sinhala gloss speculates that it could mean “‘an heir with five different sorts’ or else ‘someone who has received five forms of power (*anusas* = *anuhasa*)’”. The ambiguity is preserved in my choice of “kind” as the translation here: not specifying five kinds of *what* leaves the foot open to the widest range of interpretations, though admittedly in and of itself conveys little meaning other than uncertainty.

²⁶⁶²reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, “vows,” i.e., “my vows do not perish”

becoming very well-discerned. (130) [3504]

Having given vessels and food
for Buddha [and] the supreme group,²⁶⁶³
I experience three results,²⁶⁶⁴
in accordance with my karma: (131) [3505]

I'm receiving eating vessels
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (132) [3506]

[I] always [have] things to enjoy:²⁶⁶⁵
wives and slaves [and] slave-girls [too],
tusker-horse-chariot-soldier,²⁶⁶⁶
and the women are devoted.²⁶⁶⁷ (133) [3507]

[I] always [have] things to enjoy;
I observe²⁶⁶⁸ all forms of learning:²⁶⁶⁹
ancient lore²⁶⁷⁰ and Vedic mantras²⁶⁷¹
and many varied disciplines.²⁶⁷² (134) [3508]

Giving plates for the Well-Gone-One
[and] for the monks, the supreme group,
I experience three results,²⁶⁷³
in accordance with my karma. (135) [3509]

I am receiving [costly] plates
made of gold [and] made of gemstones,
likewise [vessels] made of crystal
and even [those] made of rubies. (136) [3510]

I am also receiving plates,

²⁶⁶³here PTS also reads *gaṇuttame* rather than, as above, *gaṇ°*

²⁶⁶⁴*tīṇānisaṅse*. I count the three here as (1)

²⁶⁶⁵here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādisampadā*, “attainment of things to enjoy etc.” *Paribhoga* could refer to “usefulness” as well as “enjoyableness”

²⁶⁶⁶that is, a four-fold army

²⁶⁶⁷*itthī patibbatā c'eva*, “the women are even devoted wives!”

²⁶⁶⁸*nisāmemi*

²⁶⁶⁹*sabbaṅ sippan* (Skt. *śilpa*), all the liberal arts, all types of knowledge or learned skills

²⁶⁷⁰*vijjā*

²⁶⁷¹*mantapade*

²⁶⁷²*āgame*

²⁶⁷³*tīṇānisaṅse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

made of Bodhi²⁶⁷⁴ [leaves],²⁶⁷⁵ made of gourds,²⁶⁷⁶
and likewise made of lotus leaves,²⁶⁷⁷
[and] of shells for drinking honey.²⁶⁷⁸ (137) [3511]

As a result of [giving] that,
these virtues [also] are received:
good conduct²⁶⁷⁹ in vows for virtue,²⁶⁸⁰
and with respect to good manners.²⁶⁸¹ (138) [3512]

Giving medicines for Buddha²⁶⁸²
[and] the monks of splendid virtue,²⁶⁸³
I experience ten results,²⁶⁸⁴
in accordance with my karma. (139) [3513]

I'm²⁶⁸⁵ long-lived, strong [and] heroic,
beautiful, famous and happy,
free of oppression,²⁶⁸⁶ [also] safe,²⁶⁸⁷
[and] I am honored²⁶⁸⁸ all the time.
I'm not kept apart from loved ones,
as a result of [giving] that. (140) [3514]²⁶⁸⁹

Giving shoes²⁶⁹⁰ for the Victor [and]
monks of supreme splendid virtue,
I experience three results,²⁶⁹¹
in accordance with my karma. (141) [3515]

²⁶⁷⁴ *assatthaka*, “of the *aśvattha* [tree],” *Ficus religiosa*, Bodhi Tree of Gotama Buddha

²⁶⁷⁵ as a sacred tree, it is unlikely that *Ficus religiosa* wood is intended here. I'm not sure what a plate made of its leaves would be like, but that seems a better interpretation.

²⁶⁷⁶ *phalamaye*, lit., “made of fruits.” I follow BJTS in taking this as a reference to the “fruit” of *labu*, the gourd, *contra* RD, *phalamaye s.v.*, who says this is an abbreviated form of *phalikāmaye*, unlikely at least in the present case since plates made of crystal have been mentioned in the previous verse.

²⁶⁷⁷ *pokkharapattake*

²⁶⁷⁸ *madhupānakasaṅkhe*. *Saṅkhe* can refer to conch shells, as well as mother-of-pearl.

²⁶⁷⁹ reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, “are received”

²⁶⁸⁰ *vatte guṇe*, BJTS glosses: *vatāvat guṇehi*

²⁶⁸¹ *ācārakiriyāsu ca*, or “among the forms of right practice”

²⁶⁸² lit., “for the Well-Gone-One”

²⁶⁸³ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁶⁸⁴ *dasānisaṅse*. I count the ten here as (1) long life, (2) physical strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) freedom from oppression, (8) safety, (9) honor, and (10) being together with loved ones.

²⁶⁸⁵ reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of “*ho*” as “*bho*” — an easy mistake given their similarity in the Sinhala script.

²⁶⁸⁶ *anupaddava*, also “uninjured,” “safe”

²⁶⁸⁷ *anīti*

²⁶⁸⁸ *apacita*

²⁶⁸⁹ PTS and BJTS agree in presenting this as a six-footed verse.

²⁶⁹⁰ *upāhane*

²⁶⁹¹ *tīṇānisaṅse*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct

[First], palanquins which have been hitched²⁶⁹²
to elephants [and] to horses,
[numbering in all] six million,
are waiting on me all the time. (142) [3516]

As I transmigrate in the world,²⁶⁹³
sandals²⁶⁹⁴ made of gems [and] of wool,²⁶⁹⁵
[also made of] gold [and] silver
come to be; [they] lift up [my] feet.²⁶⁹⁶ (143) [3517]

They are running²⁶⁹⁷ toward the right way²⁶⁹⁸
[and] purify guilty conduct.²⁶⁹⁹
I am receiving these virtues
as a result of [giving] that. (144) [3518]

Giving sandals²⁷⁰⁰ for the Buddha²⁷⁰¹
[and] the monks of splendid virtue,²⁷⁰²
having put on magic sandals,²⁷⁰³
I reside according to wish.²⁷⁰⁴ (145) [3519]

Giving napkins to wipe the face²⁷⁰⁵
for Buddha and the supreme group,
I experience five results,²⁷⁰⁶
in accordance with my karma. (146) [3520]

Golden-colored [and] unblemished,
beautiful [and] endowed with strength,
my body is very smooth [and]

²⁶⁹²reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

²⁶⁹³*bhave*, lit., “in existence”

²⁶⁹⁴*°pādukā*

²⁶⁹⁵reading *kambalikā* with BJTS for PTS *maṇḍalikā*, “district officers”

²⁶⁹⁶taking *paduddhāre* as *pada* (foot) + *uddhāra* (from the basic meaning of *uddharati*, “lifts up”), though RD says the compound is used in SnA to mean “synopsis of a verse,” lit., “removal of the feet”

²⁶⁹⁷*paṭidhāvanti* (BJTS read *pati°*)

²⁶⁹⁸reading *niyāmaṃ* with BJTS (and PTS alt.) for PTS *niyamaṃ*, (“restraint,” “limitation,” “cosmic law”)

²⁶⁹⁹reading *āgu-ācāra-sodhanaṃ* with BJTS for PTS *ācāraguṇasodhanaṃ* (“purifying virtuous conduct”)

²⁷⁰⁰*pāduka*

²⁷⁰¹lit., “for the Well-Gone-One”

²⁷⁰²*gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁰³*iddhipādukam āruya*, lit., “having stepped onto sandals with *iddhi* [superpowers]”

²⁷⁰⁴*yadicchakaṃ*, lit., “which is [my] wish” or perhaps “as I wish”

²⁷⁰⁵*mukha-puñchana-cole*, lit., “napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face”

²⁷⁰⁶*pañcānisaṃse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4) smooth, (5) not soiled by dirt and dust.

I am not soiled²⁷⁰⁷ with dirt [and] dust.²⁷⁰⁸
 I am receiving these virtues
 as a result of [giving] that. (147) [3521]²⁷⁰⁹

Giving walking-sticks for Buddha²⁷¹⁰
 [and] the monks of splendid virtue,²⁷¹¹
 I experience six results,²⁷¹²
 in accordance with my karma. (148) [3522]

Numerous sons are [born] to me,
 I do not [ever] get frightened;²⁷¹³
 there's²⁷¹⁴ always little to endure,²⁷¹⁵
 I'm guarded by all protections.
 I do not know [any] failure,²⁷¹⁶
 my mind is not out of control.²⁷¹⁷ (149) [3523]²⁷¹⁸

Having given herbs²⁷¹⁹ [and] ointments²⁷²⁰
 for Buddha and the supreme monks,²⁷²¹
 I experience eight results²⁷²²
 in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,
 [whether they're]²⁷²³ white, yellow [or] red.

²⁷⁰⁷BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippati* ("get soiled" according to P-S-E dictionary, Sinh. *gālvēyi*; RD reads *lippati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.

²⁷⁰⁸*rajojallaṅ*

²⁷⁰⁹PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁰lit., "for the Well-Gone-One"

²⁷¹¹*guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷¹²*chāṇisaṅṅse*. I count the six here as (1) numerous progeny, (2) lack of fear, (3) little to endure, (4) well-protected, (5) lack of failure, and (6) well-controlled mind (or lack of baldness, etc.)

²⁷¹³*tāso mayhaṅ na vijjati*, lit., "fear is not found of mine"

²⁷¹⁴lit., "I am one who..."

²⁷¹⁵*appasayha*

²⁷¹⁶reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *calitaṅ maṅ na jānāmi* ("I don't experience shaking me"). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṅ* can also mean "baldness". Not having any of those qualities would be a positive result of merit.

²⁷¹⁷reading *abhantaṅ mānasaṅ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṅ mānasaṅ mamaṅ* (alt. *mama*), "my mind is come". PTS also gives *asantaṅ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṅ*

²⁷¹⁸PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁹*osadham*, specifically medicinal herbs or herbal ingredients for making medicines

²⁷²⁰*añjanaṅ*

²⁷²¹*saṅghe ganuttame*, lit., "the Assembly of monks which is the supreme group"

²⁷²²*aṭṭhānisaṅṅse*. I count the eight here as (1) large eyes [whether they are] (2) white eyes, (3) yellow eyes, [or] (4) red eyes; (5) unsullied eyes, (6) clear eyes, (7) disease-free eyes, (8) "divine eye".

²⁷²³this follows the BJTS Sinhala gloss. I assume that "white eyes" (or "eyes that have whites") would refer to humans, "yellow (or "golden") eyes" would refer to gods, and "red eyes" (cf. *lohitaṅkha*) refers to snakes or spirits (*yakkhas*). We might also understand these colors as seen very clearly by his large eyes.

[My] eyes are unsullied and clear²⁷²⁴
and [they] are free of all disease.²⁷²⁵ (151) [3525]

I am receiving “divine eye,”
the unsurpassed eye of wisdom.
I am receiving these virtues
as a result of [giving] that. (152) [3526]

Giving keys²⁷²⁶ for the Well-Gone-One
[and] the monks of splendid virtue,²⁷²⁷
I’m receiving the knowledge-key
which unlocks the door of *Dhamma*.²⁷²⁸ (153) [3527]

Giving key-cases for Buddha²⁷²⁹
[and] the monks of splendid virtue,²⁷³⁰
I experience two results,²⁷³¹
in accordance with my karma:
as I transmigrate in the world,²⁷³²
[there’s] little anger,²⁷³³ no sorrow.²⁷³⁴ (154) [3528]²⁷³⁵
Giving bandages for Buddha²⁷³⁶
[and] the monks of splendid virtue,²⁷³⁷
I experience five results,²⁷³⁸
in accordance with my karma. (155) [3529]

Steadfast²⁷³⁹ in meditative states,²⁷⁴⁰
I dwell in meditative states;
I’m in a group without factions,²⁷⁴¹

²⁷²⁴*anāvila-pasanna-akkha*

²⁷²⁵*sabba-roga-vivajjita*

²⁷²⁶*kuñcike*

²⁷²⁷*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷²⁸*dhamma-dvāra-vivaraṇaṇ*, lit., “which opens the door of the *Dhamma*.”

²⁷²⁹lit., “for the Well-Gone-One”

²⁷³⁰*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³¹*dvānisaṅse*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)

²⁷³²*bhave*, lit., “in existence”

²⁷³³*appakodho*, lit., “I am one of little anger”

²⁷³⁴*anāyāso*, lit., “I am one with no sorrow”

²⁷³⁵PTS and BJTS agree in presenting this as a six-footed verse.

²⁷³⁶lit., “for the Well-Gone-One”

²⁷³⁷*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷³⁸*pañcānisaṅse*. I count the five here as (1) steadfastness in the *samādhis*, (2) dwelling in the *samādhis*, (3) being in a united group, (4) speaking words which are taken well, and (5) great wealth of possessions.

²⁷³⁹*na kampāmi*, lit., “I do not shake (tremble, waver)”

²⁷⁴⁰*samādhisu*, lit., “among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

²⁷⁴¹*abhejjariso homi*

my words are always taken well.²⁷⁴²
 As I transmigrate in the world,²⁷⁴³
 there's²⁷⁴⁴ great wealth of possessions.²⁷⁴⁵ (156) [3530]²⁷⁴⁶

Giving smoke-tubes²⁷⁴⁷ for the Victor
 [and] the monks of splendid virtue,²⁷⁴⁸
 I experience three results,²⁷⁴⁹
 in accordance with my karma. (157) [3531]

My conscience²⁷⁵⁰ is never²⁷⁵¹ crooked,
 [and my] muscles²⁷⁵² are well-defined;²⁷⁵³
 I'm receiving the "divine eye"
 as a result of [giving] that. (158) [3532]

Giving lamp-plates²⁷⁵⁴ for the Buddha²⁷⁵⁵
 [and] the monks of splendid virtue,²⁷⁵⁶
 I experience three results,²⁷⁵⁷
 in accordance with my karma. (159) [3533]

I'm well-born,²⁷⁵⁸ have a good body,²⁷⁵⁹
 [and I] am wise,²⁷⁶⁰ revered as smart.²⁷⁶¹
 I am receiving these virtues
 as a result of [giving] that. (160) [3534]

²⁷⁴² *ādeyyavacano sadā*

²⁷⁴³ *bhave*, lit., "in existence"

²⁷⁴⁴ PTS *jāticca*, BJTS *jāyati*

²⁷⁴⁵ *bhogasampatti*

²⁷⁴⁶ PTS and BJTS agree in presenting this as a six-footed verse.

²⁷⁴⁷ *dhūmanette*. RD: "i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14"

²⁷⁴⁸ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁴⁹ *tīṇānisaṅse*. I count the three here as (1) clean conscience, (2) good muscles and (3) "divine eye"

²⁷⁵⁰ *sati*, also memory (Skt. *smṛti*), mindfulness, consciousness, etc.

²⁷⁵¹ lit., "not"

²⁷⁵² PTS *nahāruyo*, BJTS *nahāravo*

²⁷⁵³ reading *susambandhā* (well-connected, well put together) with BJTS (and PTS alt.) for PTS *susambaddhā* (well-bound together), though the latter also evokes a well-toned body.

²⁷⁵⁴ *dīpathāle*. (BJTS [and PTS alt.] read *dpaṭṭhāne*, "places for lamps"). In the description of the actual *dāna* at (18a-b) [3391] we have "lamp-holders," *dīpadhārake*. I take all these terms as referring to a single type of object, which I imagine as a plate-like holder for (probably small clay) lamps.

²⁷⁵⁵ lit., "for the Well-Gone-One"

²⁷⁵⁶ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷⁵⁷ *tīṇānisaṅse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.

²⁷⁵⁸ *jātimā*, lit., "possessor of birth" or "possessor of [high] caste"

²⁷⁵⁹ *aṅgasampanno*, lit., "am possessed of limbs"

²⁷⁶⁰ *paññavā*

²⁷⁶¹ reading *buddhi-sammato* with BJTS for PTS *Buddha-sammato* ("revered as [or by?] the Buddha"). The latter could also mean "selected by Buddha".

Giving vessels²⁷⁶² and baskets²⁷⁶³ for
the Buddha and the supreme group,
I experience ten results,²⁷⁶⁴
in accordance with my karma. (161) [3535]

I'm always guarded,²⁷⁶⁵ have great fame,²⁷⁶⁶
[and] happiness,²⁷⁶⁷ likewise [my] state,²⁷⁶⁸
I'm devoted,²⁷⁶⁹ and delicate,²⁷⁷⁰
[and] kept away from all distress.²⁷⁷¹ (162) [3536]

I'm a recipient of great²⁷⁷²
qualities²⁷⁷³ for my occupation,²⁷⁷⁴
of vessels and of baskets [too];
I'm one whose troubles are removed.²⁷⁷⁵ (163) [3537]

I'm receiving the four colors
of elephants, horses and gems.
Those things do not [ever] run out:
that's the fruit in vessel-giving. (164) [3538]

Giving tubes for storing ointment²⁷⁷⁶
for Buddha and the supreme group,
I experience five results,²⁷⁷⁷
in accordance with my karma. (165) [3539]

²⁷⁶²tumbake, water-vessels

²⁷⁶³or "boxes": *karaṇḍe*

²⁷⁶⁴*dasānisaṅse*. I count the ten here as (1) well-guarded, (2) possessing happiness, (3) of great fame, (4) in a good state, (5) devoted, (6) delicate, (7) kept from distress, (8) recipient of good job skills, vessels, and baskets, (9) troubles are removed, (10) recipient of inexhaustible elephants, horses and gems of the four colors.

²⁷⁶⁵*gutto*

²⁷⁶⁶*mahāyāsavā*

²⁷⁶⁷*sukhasamaṅgī*

²⁷⁶⁸reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"

²⁷⁶⁹*bhattikato*, "done service," even "a servant"

²⁷⁷⁰*sukhumālo*, also refined, tender

²⁷⁷¹*sabba-īti-parivajjito*

²⁷⁷²*vipule*

²⁷⁷³*guṇe*

²⁷⁷⁴reading *samāvacaraṇaṃ mama* with BJTS for PTS *samāvacaraṇā mama*

²⁷⁷⁵*suvivajjita-ubbego*

²⁷⁷⁶here I read *añjana-nāḷiyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthī lilaṅgake* ("elephants with sporting bodies" ?). The text is corrupt, and BJTS at least makes sense, though it is out of the sequence of the original *dāna* (not to mention being unrecoverable in meaning) so may be a spurious verse — perhaps a favored object of some later editor, or simply something no longer part of lived experience at some point in the transmission process? PTS alt. readings include *lilaṅgate*, *hatthalilaṅgane* and *hattho liṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharāṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla*°, "in flower ornaments?")

²⁷⁷⁷*pañcānisaṅse*. I count the five here as (1) having a [good] body, (2) being endowed with all auspicious marks, (3) long life, (4) wisdom, (5) liberation from all sorrows.

All the time I have a body
 endowed with all auspicious marks,²⁷⁷⁸
 fitted with [long] life and wisdom,²⁷⁷⁹
 liberated from all sorrows.²⁷⁸⁰ (166) [3540]

Giving scissors²⁷⁸¹ which were slender²⁷⁸²
 [and] very sharp²⁷⁸³ [too] for the monks,²⁷⁸⁴
 I get the knowledge, unmatched²⁷⁸⁵ and
 pure, which cuts off the defilements. (167) [3541]

Giving tweezers²⁷⁸⁶ for the Buddha²⁷⁸⁷
 [and] the monks of splendid virtue,²⁷⁸⁸
 I get the knowledge, unmatched²⁷⁸⁹ and
 pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners]²⁷⁹⁰ for Buddha²⁷⁹¹
 [and] the monks of splendid virtue,²⁷⁹²
 I experience eight results,²⁷⁹³
 in accordance with my karma. (169) [3543]

I have faith²⁷⁹⁴ [and] morality,²⁷⁹⁵
 shame,²⁷⁹⁶ the virtue of fearing sin,²⁷⁹⁷

²⁷⁷⁸ *sabba-lakkhaṇa-sampanno*

²⁷⁷⁹ *āyu-paññā-samāhito*

²⁷⁸⁰ *sabbāyāsa-vinimutto*

²⁷⁸¹ *pippahale*

²⁷⁸² *tanu-dhāre* = “slender to carry”? Or as RD suggests should this be read to *tanu* as “body,” i.e., “carried on the body”?

²⁷⁸³ *sunisite*

²⁷⁸⁴ here as throughout, lit., “for the monks’ Assembly,” “for the *saṅgha*”

²⁷⁸⁵ *atula*, not weighable, immeasurable, not equaled

²⁷⁸⁶ *saṇḍāse*

²⁷⁸⁷ lit., “for the Well-Gone-One”

²⁷⁸⁸ *gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁸⁹ *atula*, not weighable, immeasurable, not equaled

²⁷⁹⁰ *natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanaṇ*) for the mouth (*mukha*) and nose (*natthukaṇ*). Separate *ānisaṃsas* for the mouth-cleaners are given below (v. 194 [3568]). The *ānisaṃsas* in the present verse seem to relate to what in English we’d call “keeping one’s nose clean,” though I do not know whether the same associations would typically be made in Pāli. The *ānisaṃsas* for the mouth-cleaners (in v. 194 [3468], below) certainly well-accord with the nature of the original gift.

²⁷⁹¹ lit., “for the Well-Gone-One”

²⁷⁹² *gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁹³ *aṭṭhānisaṇse*. I count the eight here as (1) faith, (2) morality, (3) shame, (4) fear of wrong-doing, (5) happiness, (6) generosity, (7) patience and (8) wisdom.

²⁷⁹⁴ *saddhaṇ*

²⁷⁹⁵ *sīlaṇ*

²⁷⁹⁶ *hiriṇ*

²⁷⁹⁷ *ottappiyaṇ*

[I'm] happy, generous, patient,
and wisdom is [my] eighth virtue. (170) [3544]

Giving short chairs²⁷⁹⁸ for the Buddha²⁷⁹⁹
[and] the monks of splendid virtue,²⁸⁰⁰
I experience five results,²⁸⁰¹
in accordance with my karma. (171) [3545]

I'm born in an eminent clan,²⁸⁰²
I become a very rich man,²⁸⁰³
everyone is honoring me,²⁸⁰⁴
glory is arising for me.²⁸⁰⁵ (172) [3546]

For one hundred thousand aeons
palanquins atop four horses²⁸⁰⁶
are constantly waiting on me,
enjoying giving [them] away.²⁸⁰⁷ (173) [3547]

Giving cushions²⁸⁰⁸ for the Buddha²⁸⁰⁹
[and] the monks of splendid virtue,²⁸¹⁰
I experience six results,²⁸¹¹
in accordance with my karma. (174) [3548]

[My] body is proportional,²⁸¹²
I'm honored,²⁸¹³ gentle,²⁸¹⁴ good-looking,²⁸¹⁵
I get an entourage that's smart.²⁸¹⁶
that's the fruit of giving cushions. (175) [3549]

²⁷⁹⁸ *pīṭhake*

²⁷⁹⁹ lit., “for the Well-Gone-One”

²⁸⁰⁰ *gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁰¹ *pañcānisaṅse*. I count the five here as (1) eminent birth, (2) very rich, (3) much honored, (4) full of glory, and (5) the constant supply of palanquins with horses

²⁸⁰² *ucce kule*

²⁸⁰³ *mahābhogo bhavāmi*

²⁸⁰⁴ *sabbe maṇ apacāyanti*

²⁸⁰⁵ reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

²⁸⁰⁶ reading *caturassakā* (“with four horses”) for PTS *caturassarā*, “with four corners,” “rectangular,” though the latter also makes sense in this context.

²⁸⁰⁷ or distributing or sharing them: *saṇvibhāga-rato [ahaṃ]*

²⁸⁰⁸ *bhisiyo*

²⁸⁰⁹ lit., “for the Well-Gone-One”

²⁸¹⁰ *gūṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸¹¹ *chānisaṅse*. I count the six here as (1) mattresses, (2) varied coverlets, (3) varied cloaks, (4) varied rugs, (5) not empty or vain, and (6) meditation-minded/achiever of *jhānas*

²⁸¹² *samagatto*, lit., “I am one with an even body”

²⁸¹³ *apacito*

²⁸¹⁴ *muduko*

²⁸¹⁵ *cārudassano*, lit., “pleasant to see”

²⁸¹⁶ *labhāmi nāṇaparivāraṇ*

Cotton mattresses²⁸¹⁷ and varied²⁸¹⁸
coverlets of wool²⁸¹⁹ and of silk,²⁸²⁰
I receive various sorts of
fine hemp cloth²⁸²¹ and woolen blankets.²⁸²² (176) [3550]

And cloaks²⁸²³ which are soft [on the skin,]
and soft leather²⁸²⁴ and bamboo²⁸²⁵ ones;
I am receiving varied rugs:²⁸²⁶
that's the fruit of giving cushions. (177) [3551]

As far back as I remember,²⁸²⁷
ever since I reached discretion,²⁸²⁸
not vain,²⁸²⁹ meditation's my bed:²⁸³⁰
that's the fruit of giving cushions. (178) [3552]

Giving pillows²⁸³¹ for the Victor
[and] the monks of splendid virtue,²⁸³²
I experience six results,²⁸³³
in accordance with my karma. (179) [3553]

I am being cushioned upon²⁸³⁴
pillows made of wool and lotus
and also of red sandalwood;

²⁸¹⁷*tūlikā*

²⁸¹⁸reading *cittakā* with BJTS for PTS *cittikā*

²⁸¹⁹*vikatikāyo*

²⁸²⁰*kaṭṭhissā*

²⁸²¹*vara-potthake*

²⁸²²*kambale*

²⁸²³*pāvārike*

²⁸²⁴*maduka-ajina*°, “soft [ones made of] antelope-leather

²⁸²⁵*veṇiyo*

²⁸²⁶°*atthāre*

²⁸²⁷*yato sarāmi attānaṃ*, lit., “starting from when I remember myself”

²⁸²⁸or “since I reached puberty,” *yato patto* ‘*smi viññuta*, lit., “starting from when I reached puberty;” but following BJTS Sinhala gloss (*nāṇavat*, “having knowledge”) I translate the term in its broader meaning, “understanding” or “discretion”

²⁸²⁹or empty: *a-tuccho*

²⁸³⁰reading *atuccho jhāna-mañco* (lit., “I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchojjhānamañño*

²⁸³¹*bimbohane*

²⁸³²*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸³³*chānisaṅge*. I count the six here as (1) being cushioned and having a great body, (2) knowledge of the Eightfold Path and the four fruits of monkhood, (3) knowledge of giving, taming, self-control and the forms of boundlessness, (4) knowledge of vows, virtues, practices and good manners, (5) knowledge of walking back and forth, striving, and exertion, and (6) knowledge of morality, meditation, wisdom and unsurpassed freedom.

²⁸³⁴or “lifted up” “placed upon”: reading *upadhemi* with BJTS for PTS *uppademi*

I have²⁸³⁵ an outstanding body.²⁸³⁶ (180) [3554]

The excellent Eightfold Path and
the four fruits that come from monkhood:
knowledge of these is brought [to me]
[and] I dwell²⁸³⁷ [there] all of the time. (181) [3555]

Giving,²⁸³⁸ taming,²⁸³⁹ and self-control;²⁸⁴⁰
[and] the [four] forms of boundlessness:²⁸⁴¹
knowledge of these is brought [to me]
[and] I dwell²⁸⁴² [there] all of the time. (182) [3556]

Vows²⁸⁴³ and virtues²⁸⁴⁴ and practices,²⁸⁴⁵
also the [types of] good manners:²⁸⁴⁶
knowledge [of these] is brought [to me]
[and] I dwell²⁸⁴⁷ [there] every day. (183) [3557]

Walking back and forth²⁸⁴⁸ or striving;
exertion which leads to wisdom.²⁸⁴⁹
knowledge of these is brought [to me];
I dwell²⁸⁵⁰ according to my wish. (184) [3558]

Morality,²⁸⁵¹ meditation²⁸⁵²
and wisdom,²⁸⁵³ unsurpassed freedom.²⁸⁵⁴
knowledge of these is brought [to me]
[and] I dwell²⁸⁵⁵ [full of] happiness. (185) [3559]

²⁸³⁵reading *mama* (gen., lit., “to me [there are]”) with BJTS (and PTS alt.) for PTS *mamaṃ* (gen. or acc.)

²⁸³⁶*uttamaṅgaṃ*, “supreme limbs”

²⁸³⁷*vihāre*

²⁸³⁸*dāne*

²⁸³⁹*dame*

²⁸⁴⁰*saññame* = alt. spelling of *saṃyame*

²⁸⁴¹*appamaññesu* (BJTS reads *appamaññāsu*) *rūpisu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

²⁸⁴²*vihāre*

²⁸⁴³*vatte*

²⁸⁴⁴*guṇe*

²⁸⁴⁵reading *pañipatti* with BJTS for PTS *pañcame*, “the fifth”

²⁸⁴⁶*ācāraṅkiriyāsu ca*, or “among the forms of right practice”

²⁸⁴⁷*vihāre*

²⁸⁴⁸*caṅkame*

²⁸⁴⁹or “to Enlightenment” or “to Awakening”: *bodha-pakkhike*

²⁸⁵⁰*vihārāmi*

²⁸⁵¹*silāṃ*

²⁸⁵²*samādhi*

²⁸⁵³*paññā*

²⁸⁵⁴*vimutti ca anuttarā*

²⁸⁵⁵*vihārāmi*

Giving straw stools²⁸⁵⁶ for the Victor
 [and] the monks of splendid virtue,²⁸⁵⁷
 I experience four results,²⁸⁵⁸
 in accordance with my karma. (186) [3560]

I'm finding the best palanquins,
 made of gold [and] made of gemstones,
 made of ivory [and] fine wood.²⁸⁵⁹
 that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools²⁸⁶⁰ for the Victor
 [and] the monks of splendid virtue,²⁸⁶¹
 I experience two results,²⁸⁶²
 in accordance with my karma. (188) [3562]

I receive many vehicles.²⁸⁶³
 that is the fruit of a footstool.
 Slave-girls and slaves and [also] wives
 and [all my] other dependents
 do properly²⁸⁶⁴ look after me:
 that is the fruit of a footstool. (189) [3563]²⁸⁶⁵

Giving oils for anointing²⁸⁶⁶
 for Buddha and the supreme group,
 I experience five results,²⁸⁶⁷
 in accordance with my karma. (190) [3564]

Lack of illness, having beauty,
 [and] quickly grasping²⁸⁶⁸ the Teaching,
 receiving of [much] food [and] drink,
 [and long] life²⁸⁶⁹ is the fifth for me. (191) [3565]

²⁸⁵⁶ *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

²⁸⁵⁷ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁵⁸ BJTS (and PTS alt.) read *dvānisaṅse* (“two results”) for PTS *caturānisaṅse*, “four results.” I count four here so stick with the PTS reading: excellent palanquins made of (1) gold, (2) gems, (3) ivory, and (4) fine wood

²⁸⁵⁹ *danta-sāra-maye*

²⁸⁶⁰ *pādapīṭhe*

²⁸⁶¹ *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁸⁶² *dvānisaṅse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.

²⁸⁶³ *yāne*

²⁸⁶⁴ *sammā*

²⁸⁶⁵ PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁶⁶ *te'abbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

²⁸⁶⁷ *pañcānisaṅse*. I count the five here as (1) good health, (2) beauty, (3) quick understanding (or application) of the *Dhamma*, (4) receipt of food and drink, and (5) long life.

²⁸⁶⁸ *nisantitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*vāṭahena*) in this translation of the term as “grasping” (understanding).

²⁸⁶⁹ *ayu*

Giving clarified butter²⁸⁷⁰ for
monks of supreme, splendid virtue,
I experience five results,²⁸⁷¹
in accordance with my karma. (192) [3566]

I am strong, endowed with beauty,
always happy²⁸⁷² and born slender.²⁸⁷³
I am free of disease, and pure:
that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth²⁸⁷⁴ for
the Buddha and the supreme group,
I experience five results,²⁸⁷⁵
in accordance with my karma. (194) [3568]

I have a clean throat²⁸⁷⁶ [and] sweet sound,²⁸⁷⁷
I am free of coughs of asthma,²⁸⁷⁸
and the scent of blue lotuses²⁸⁷⁹
is always wafting from [my] mouth. (195) [3569]

Giving well-prepared²⁸⁸⁰ milk-curd²⁸⁸¹ for
the Buddha and the supreme group,
I'm enjoying²⁸⁸² ambrosial²⁸⁸³ things²⁸⁸⁴
[and] mindfulness of [my] body.²⁸⁸⁵ (196) [3570]

Giving honey with²⁸⁸⁶ color, scent

²⁸⁷⁰*sappitela*, “ghee-oil”

²⁸⁷¹*pañcānisaṅse*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.

²⁸⁷²*pahaṭṭha*^o

²⁸⁷³*tanujo*

²⁸⁷⁴*mukhadhovanakaṇ*. BJTS (and PTS alt.) read *mukhasodhanakaṇ*, with the same meaning.

²⁸⁷⁵*pañcānisaṅse*. I count the five here as (1) a clean (or clear) throat, (2) sweet sounding [voice], (3) free of coughs, (4) free of asthma, and (5) breath which smells like blue lotuses.

²⁸⁷⁶*visuddhakaṇṭho*

²⁸⁷⁷*madhurassaro* (BJTS reads *madhurasaro*)

²⁸⁷⁸*kāsassāsavivajjito* (BJTS reads *kāsasāsa*^o)

²⁸⁷⁹reading *uppalagandho* with BJTS for PTS *upphalagandho* (probably a typo)

²⁸⁸⁰*sampannaṇ*

²⁸⁸¹*dadhiṇ*

²⁸⁸²*bhuñjāmi*. In this foot the basic meaning “eating” might be preferred, but I take the verb to refer to the “enjoyment” of mindfulness of the body, too, so defer to the more general “enjoying”.

²⁸⁸³*amataṇ*

²⁸⁸⁴reading *vittaṇ* (possessions, wealth) with BJTS for PTS *cittaṇ* (“heart”), though BJTS alt. *bhattaṇ* (“rice”) would provide the cleanest reading.

²⁸⁸⁵lit., “excellent (*varaṇ*) mindfulness of body (*kāyagataṇ satiṇ*); BJTS reads *varaṇ kayāgatāsatiṇ*, with the same meaning.

²⁸⁸⁶*upetaṇ*, lit., “furnished with.” The implication is that the honey had good color, scent and taste

[and] taste for Buddha²⁸⁸⁷ [and] the group,
I [now] drink the juice of freedom,²⁸⁸⁸
which is unmatched,²⁸⁸⁹ beyond compare.²⁸⁹⁰ (197) [3571]

Giving actual²⁸⁹¹ juice for the
Buddha and for the supreme group,
I experience the four fruits,²⁸⁹²
in accordance with my karma. (198) [3572]

Having given food [and] drink for
the Buddha and the supreme group
I experience ten results,²⁸⁹³
in accordance with my karma. (199) [3573]

[I am] always long-lived [and] strong,
a hero, beautiful, famous
and happy; a recipient
of food and drink, courageous,²⁸⁹⁴ smart.²⁸⁹⁵
As I transmigrate in the world,²⁸⁹⁶
I am receiving these virtues. (200) [3574]²⁸⁹⁷

Giving incense²⁸⁹⁸ for the Buddha²⁸⁹⁹
[and] the monks of splendid virtue,²⁹⁰⁰
I experience ten results,²⁹⁰¹
in accordance with my karma. (201) [3575]

[My] body smells good,²⁹⁰² I'm famous,
quick-thinking²⁹⁰³ as well as clever;²⁹⁰⁴

²⁸⁸⁷lit., “for the Victor”

²⁸⁸⁸*pive muttirasam ahaṇ*

²⁸⁸⁹*atuliyāṇ*.

²⁸⁹⁰*anupamaṇ*

²⁸⁹¹*yathābhūtaṇ*, also “original,” “natural”. I take this as connected with the allusion to liberation as juice in the previous verse.

²⁸⁹²*caturo phale*, i.e., the four fruits of monkhood, the four stages of the path: *sotāpatti*, *sakadāgāmi*, *anāgāmi*, *arahattaphala* (stream-enterer, once-returner, non-returner, arahant)

²⁸⁹³*dasānisaṇṣe*. I count the ten here as (1) long-life, (2) strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) receiving food, (8) receiving drink, (9) courage, (10) intelligence.

²⁸⁹⁴*sūro*

²⁸⁹⁵*paññāavā*

²⁸⁹⁶*bhave*, lit., “in existence”

²⁸⁹⁷PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁹⁸*dhūmaṇ*

²⁸⁹⁹lit., “for the Well-Gone-One”

²⁹⁰⁰*guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁹⁰¹*dasānisaṇṣe*. I count the ten here as (1)

²⁹⁰²*sugandhadeho*, lit., “I am one whose body has a pleasant odor”

²⁹⁰³*sīghapañño*, “I’m one with wisdom which is quick”

²⁹⁰⁴*kittimā*

[I have] sharp, extensive wisdom,²⁹⁰⁵
I have bright²⁹⁰⁶ [and] deep wisdom. (202) [3576]

As I transmigrate in the world,²⁹⁰⁷
I have wide and alert wisdom.²⁹⁰⁸
Now, because of [giving] that, I've
attained auspicious, happy peace.²⁹⁰⁹ (203) [3577]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (204) [3578]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (205) [3579]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (206) [3580]

Thus indeed Venerable Pilindavaccha²⁹¹⁰ Thera spoke these verses.

The legend of Pilindavaccha²⁹¹¹ Thera is finished.

[389. {392.}²⁹¹² Sela²⁹¹³]

In the city, Hamsavatī,
I was in charge of the roadways.²⁹¹⁴
Calling my kinsfolk together,
I spoke these words [to them back then]: (1) [3581]

²⁹⁰⁵*tikkhapañño bhūripañño*, lit., "I'm one with sharp wisdom, I'm one with extensive wisdom"

²⁹⁰⁶reading *hāsa*<*hāsu*^o with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*

²⁹⁰⁷*bhave*, lit., "in existence"

²⁹⁰⁸*vepulla-javana-pañño*. The basic meaning of *javana* is "quick" and it is sometimes taken as equivalent to *sīgha*, already mentioned in the preceding verse.

²⁹⁰⁹*santisukharj sivarj*

²⁹¹⁰cf. #15, and note, above. BJTS spells the name *Pilindavaccha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. "Pilinda" was his given name, "Vaccha" refers to his *gotta* (lineage).

²⁹¹¹BJTS spells the name *Pilindavaccha*.

²⁹¹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²⁹¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁹¹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

“The Buddha’s²⁹¹⁵ been born in the world,
the Unsurpassed Field of Merit,
the Foundation for Every World,²⁹¹⁶
Sacrificial Recipient. (2) [3582]

The kṣatriyans and city folk,
the rich people and the brahmins,
happy, with pleasure in [their] hearts,
have²⁹¹⁷ formed themselves into a guild.²⁹¹⁸ (3) [3583]

Those on elephants,²⁹¹⁹ royal guards,²⁹²⁰
charioteers²⁹²¹ and foot-soldiers²⁹²²
happy, with pleasure in [their] hearts,
have²⁹²³ formed themselves into a guild.²⁹²⁴ (4) [3584]

The mighty lords²⁹²⁵ and the princes,²⁹²⁶
Vaiśyas as well as the brahmins,
happy, with pleasure in [their] hearts,
have²⁹²⁷ formed themselves into a guild.²⁹²⁸ (5) [3585]

The cooks²⁹²⁹ [and] those who dress the hair,²⁹³⁰
the bath boys,²⁹³¹ the garland-makers,²⁹³²
happy, with pleasure in [their] hearts,
have²⁹³³ formed themselves into a guild.²⁹³⁴ (6) [3586]

²⁹¹⁵ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”
²⁹¹⁶ i.e., the thirty-three gods.

²⁹¹⁷ reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

²⁹¹⁸ this is the BJTS reading for PTS bhikkhuni Selā

²⁹¹⁹ this line only in BJTS, which reads Pesalā here as elsewhere

²⁹²⁰ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁹²¹ this appears only in BJTS, and appears before rather than after the chapter summary.

²⁹²² this colophonic verse appears in BJTS only; PTS omits it

²⁹²³ this appears only in BJTS; PTS omits it

²⁹²⁴ reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

²⁹²⁵ pūrenti ūnakasataṅ, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

²⁹²⁶ puṇṇā ti nāmaṅ

²⁹²⁷ PTS reads panassati, BJTS vinassati

²⁹²⁸ the BJTS reading, for PTS bhikkhuni Puṇṇikā

²⁹²⁹ reading mahāmune (voc.) with BJTS for PTS tadā muni (“Then the Sage [nom.];” PTS alt. tadā mune, “Then, O Sage”)

²⁹³⁰ this is the BJTS reading for PTS bhikkhuni Abhirūpanandā

²⁹³¹ or Giribbaja, here Rājagahaṅ

²⁹³² saḥassakkhena, i.e., Śakra/Indra, king of the gods

²⁹³³ danto, or “Tamed”

²⁹³⁴ purāṇajaṭilehi, lit., “former matted-haired [ascetics]”

The dyers,²⁹³⁵ also the weavers,²⁹³⁶
 the tanners,²⁹³⁷ also the bath girls,²⁹³⁸
 happy, with pleasure in [their] hearts,
 have²⁹³⁹ formed themselves into a guild.²⁹⁴⁰ (7) [3587]

The fletchers,²⁹⁴¹ the leather workers,²⁹⁴²
 carpenters²⁹⁴³ and workers in gold,²⁹⁴⁴
 tinsmiths,²⁹⁴⁵ also [makers of] mats,²⁹⁴⁶
 have²⁹⁴⁷ formed themselves into a guild.²⁹⁴⁸ (8) [3588-3589]²⁹⁴⁹
 Hired servants²⁹⁵⁰ [and] musicians,²⁹⁵¹
 and numerous slaves and servants,²⁹⁵²
 to the extent of their own strength,²⁹⁵³
 have²⁹⁵⁴ formed themselves into a guild.²⁹⁵⁵ (9) [3590]

²⁹³⁵*vimutto*

²⁹³⁶*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²⁹³⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁹³⁸*taṇ...guṇasañcayaṇ*

²⁹³⁹lit., “did *pūjā*”

²⁹⁴⁰#23, above

²⁹⁴¹lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

²⁹⁴²*yakkho*

²⁹⁴³*ye...na*, lit., “those who have not”

²⁹⁴⁴PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

²⁹⁴⁵reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

²⁹⁴⁶This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

²⁹⁴⁷reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

²⁹⁴⁸reading *ye keci hatthaparikkamaṇ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

²⁹⁴⁹lit., “in the future” (singular)

²⁹⁵⁰*sammukhā*, i.e. “together”

²⁹⁵¹*tuyham*, presumably addressing the bodhisattva

²⁹⁵²reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

²⁹⁵³reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

²⁹⁵⁴*putta*° lit., “son”

²⁹⁵⁵lit., “all the time we are not...”

Water-bringers,²⁹⁵⁶ wood-gatherers,²⁹⁵⁷
tillers,²⁹⁵⁸ also grass-carriers,²⁹⁵⁹
to the extent of their own strength,²⁹⁶⁰
have²⁹⁶¹ formed themselves into a guild.²⁹⁶² (10) [3591]

Florists²⁹⁶³ and gardeners²⁹⁶⁴ as well,
green-grocers²⁹⁶⁵ [and] fruit-carriers,²⁹⁶⁶
to the extent of their own strength²⁹⁶⁷
have²⁹⁶⁸ formed themselves into a guild.²⁹⁶⁹ (11) [3592]

Harlots,²⁹⁷⁰ slave-girls who bring water,²⁹⁷¹
women who sell cakes [or] sell fish,²⁹⁷²
to the extent of their own strength,²⁹⁷³
have²⁹⁷⁴ formed themselves into a guild.²⁹⁷⁵ (12) [3593]

Come²⁹⁷⁶ you all, gathered together,
let us [too] form, as one, a group;²⁹⁷⁷
let us [now] perform service²⁹⁷⁸ for
the Unsurpassed Field of Merit.” (13) [3594]

²⁹⁵⁶reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamaṇaṃ* (“going on muddy roads”)

²⁹⁵⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

²⁹⁵⁸*saṅsārapatha-nittiṇṇā*

²⁹⁵⁹reading *vitārāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

²⁹⁶⁰*tato tato*

²⁹⁶¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

²⁹⁶²*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

²⁹⁶³or, as above, “for the sake of knowing [me]”

²⁹⁶⁴reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

²⁹⁶⁵lit., “the Great Hero prophesied”

²⁹⁶⁶BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

²⁹⁶⁷BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

²⁹⁶⁸reading *manāpā* with BJTS for PTS *manasā*

²⁹⁶⁹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

²⁹⁷⁰lit., “there is no agitation [to my mind]”

²⁹⁷¹This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

²⁹⁷²lit., “and a woman”

²⁹⁷³lit., “and a woman”

²⁹⁷⁴*etesaṃ devadevaṇaṃ*

²⁹⁷⁵*adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

²⁹⁷⁶or do: from *carati*

²⁹⁷⁷*saddhamma*°, lit “good Teaching”

²⁹⁷⁸*dhammesu ciṇṇānaṃ sadā saddhamma-carino*

They, having listened to my words,
formed a group [to last] for all time
[and] built²⁹⁷⁹ a well-built meeting-hall²⁹⁸⁰
for [those in] the monks' Assembly.²⁹⁸¹ (14) [3595]

After dedicating that hall,
elated²⁹⁸² with a happy mind,²⁹⁸³
surrounded by all of those [folks,]
I went up to the Sambuddha. (15) [3596]

Having approached the Sambuddha,
the Lord of the World, Bull of Men,
[and] worshipping the Teacher's feet,
I spoke these words [to him back then]: (16) [3597]

"These three hundred people, Hero,
[together] as one [in] a group,
have appointed for you, O Sage,
this well-constructed meeting-hall." (17) [3598]

The Eyeful One, accepting [it]
in front of the monks' Assembly,²⁹⁸⁴
[the Buddha] spoke these verses [then],
in front of my three hundred [folks]: (18) [3599]

"Three hundred and this best one²⁹⁸⁵ too,
conforming²⁹⁸⁶ [together] as one,
having made this [great] achievement,²⁹⁸⁷
you all are going to enjoy [it]. (19) [3600]

When [your] last rebirth is attained,
you all will achieve nirvana,
the state of coolness, unsurpassed,²⁹⁸⁸
unborn, undying peacefulness." (20) [3601]

²⁹⁷⁹*aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

²⁹⁸⁰reading *bahu 'neke* with BJTS for PTS *buhun eke*

²⁹⁸¹this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

²⁹⁸²PTS omits *Therī*, which I supply from BJTS.

²⁹⁸³reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

²⁹⁸⁴*jeḅucchaṇ*; BJTS reads *bībhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

²⁹⁸⁵or, reading *vipassantī* with BJTS, "investigating" "applying insight"

²⁹⁸⁶lit., "in the" "in that"

²⁹⁸⁷*cittasmiṇ* *vasibhūtasmiṇ*, lit., "when i became master of (or "over") [my own] mind"

²⁹⁸⁸*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

The Buddha prophesied like that,²⁹⁸⁹
 the Omniscient One,²⁹⁹⁰ Best of Monks,²⁹⁹¹
 [and] having heard the Buddha's words,
 I declared [my own] mental bliss.²⁹⁹² (21) [3602]

For thirty thousand aeons I
 delighted in the world of gods.
 Five hundred times the lord of gods,
 I exercised divine rule [there]. (22) [3603]

One thousand times I [also] was
 a king who turns the wheel [of law].
 While exercising divine rule
 the great gods [all then] worshipped [me]. (23) [3604]

Here, in this human kingdom,²⁹⁹³ [my]
 relatives are my retinue.²⁹⁹⁴
 When [my] last rebirth was attained
 there was a brahmin, Vāseṭṭha,²⁹⁹⁵
 with eight hundred million in wealth;²⁹⁹⁶
 I was [born as] the son of him.
 My [given] name [at birth] was "Sela,"
 a master of Vedic science.²⁹⁹⁷ (24-25) [3605-3606]

I, wandering about on foot,²⁹⁹⁸
 waited on²⁹⁹⁹ by [my] own students,
 saw³⁰⁰⁰ Keniya³⁰⁰¹ the ascetic
 with matted hair, wearing ashes,³⁰⁰²
 prepared to do a sacrifice.³⁰⁰³
 [Having seen him] I spoke these words:
 [Sela:]

²⁹⁸⁹*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

²⁹⁹⁰*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

²⁹⁹¹lit., "is now disliked by me"

²⁹⁹²lit., "in the" "in that"

²⁹⁹³lit., "among"

²⁹⁹⁴or assemblies (even four parts of the Assembly), multitudes, retinues

²⁹⁹⁵*seṭṭhaṇ*, etymologically related to her designation "millionaire;" BJTS, more typical of the whole work, reads *aggam*, "[she is] foremost"

²⁹⁹⁶*matinaṇ*, lit., "of those (females) endowed"

²⁹⁹⁷lit., "having gone forth"

²⁹⁹⁸*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

²⁹⁹⁹pronounce as two syllables when chanting, "diff'rent"

³⁰⁰⁰lit., "of"

³⁰⁰¹*vādipavaraṇ*

³⁰⁰²or "merit," *puññehi*. "Good deeds" would preserve the plural.

³⁰⁰³*āsavakkhayaṇ*

“Bringing a wife? Going to one?³⁰⁰⁴
Or have you invited the king?³⁰⁰⁵ (26-27) [3607-3608]

I want to do sacrifices³⁰⁰⁶
for brahmins who think like the gods,³⁰⁰⁷
[but] I’m not invited by kings
[and] have not found a sacrifice.” (28) [3609]

[Keniya:]
“There is no bringing brides for me;
I do not go to brides [either].
The one I’ve invited today
is Best in the world with [its] gods,
the Delighter of the Śākyaans
who Brings Happiness to Beings³⁰⁰⁸
out of Friendship for All Creatures;³⁰⁰⁹
these preparations are for him. (29-30) [3610-3611]

The Bright Hue of Wild Mangosteen,³⁰¹⁰
Incomparable, Unmeasurable,
the Buddha, Unrivaled in Form,
is invited for tomorrow. (31) [3612]

Like beaten³⁰¹¹ [gold] atop a forge³⁰¹²
[burning bright] like cedar charcoal,³⁰¹³
the Great Hero’s like lightening bolts³⁰¹⁴ —
I’ve invited him, the Buddha.³⁰¹⁵ (32) [3613]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,³⁰¹⁶
the same color as burning reeds —
I’ve invited him, the Buddha. (33) [3614]

³⁰⁰⁴reading *agamāṃsu* with BJTS (cf. PTS alt. *agamīṃsu*) for PTS *agamīsu* (“among non-villages”?)

³⁰⁰⁵BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”

³⁰⁰⁶*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

³⁰⁰⁷reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṇ* (“I spoke”).

³⁰⁰⁸*mārapāsānuvattinā*

³⁰⁰⁹lit., “ultimate first altered state”

³⁰¹⁰PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* (“in that moment”)

³⁰¹¹lit., “dispensation”

³⁰¹²a play on the meaning of his name: *tadā ‘nando nirānando*

³⁰¹³lit., “with a gurgling sound”

³⁰¹⁴accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

³⁰¹⁵lit., “well-Gone-One’s heir”

³⁰¹⁶PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

Fearless, Overcomer of Fear,³⁰¹⁷
 the Existence-Enders,³⁰¹⁸ the Sage,
 The Great Hero's like a lion —
 I've invited him, the Buddha. (34) [3615]

Skillful in the Buddha's Teaching,
 little to endure from others,
 Great Hero's like an elephant —
 I've invited him, the Buddha. (35) [3616]

Skilled in doing the Great Teaching,³⁰¹⁹
 the Unmatched,³⁰²⁰ Buddha-elephant,
 the Great Hero is like a bull —
 I've invited him, the Buddha. (36) [3617]

Of Endless Beauty,³⁰²¹ Boundless Fame,
 Bearing all the Various Marks,
 the Great Hero is like Indra³⁰²² —
 I've invited him, the Buddha. (37) [3618]

Strong One,³⁰²³ Whose Group is Powerful,³⁰²⁴
 Majestic One,³⁰²⁵ Hard to Approach,³⁰²⁶
 The Great Hero is like Brahmā³⁰²⁷ —
 I've invited him, the Buddha. (38) [3619]

Teaching-Reacher,³⁰²⁸ Ten-Powered One,³⁰²⁹
 Master of Surpassing Power,³⁰³⁰
 the Great Hero is like the earth —

³⁰¹⁷BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

³⁰¹⁸pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

³⁰¹⁹lit., “did *pūjā*”

³⁰²⁰lit., “is going in order to worship [his] mother”

³⁰²¹lit., “at Gotamī's [final] nirvana”

³⁰²²lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

³⁰²³*saṃvegajanaṅkaṇ vaco*, lit., “emotion-producing word.” *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

³⁰²⁴*nidhanaṅ*, lit., “without wealth [of karma],” or more literally, “possessionless”

³⁰²⁵lit., “of the nuns' Assembly:” *bhikkhunisāṅghassa*

³⁰²⁶*saṅgāmatasāya*, lit., “with [only] a measure of relics remaining”

³⁰²⁷*paṇḍitā' si*

³⁰²⁸lit., “with vast wisdom, with wide wisdom”

³⁰²⁹lit., “[her] state of rebirth (*gati*) is not known”. The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, “cooled off”.

³⁰³⁰*acalaṅ sukhaṅ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṅ padaṅ* (“unshaking state”)

I've invited him, the Buddha. (39) [3620]

Full of waves [called] morality,
churning knowledge of the Teaching,
the Great Hero is like the sea —

I've invited him, the Buddha. (40) [3621]

Hard to Approach,³⁰³¹ Hard to Subdue,³⁰³²
Unshaken,³⁰³³ Risen Up,³⁰³⁴ Lofty,³⁰³⁵
the Great Hero's like Mt. Meru³⁰³⁶ —

I've invited him, the Buddha. (41) [3622]

Of Endless Knowledge, Impartial,³⁰³⁷
Unmeasurable,³⁰³⁸ Gone to the Top,³⁰³⁹
the Great Hero is like the sky —

I've invited him, the Buddha. (42) [3623]

Support³⁰⁴⁰ for Those with Fears [and] Frights,
Protection³⁰⁴¹ for Refuge-Seekers,³⁰⁴²
the Great Hero Provides Comfort³⁰⁴³ —

I've invited him, the Buddha. (43) [3624]

The Abode³⁰⁴⁴ of Wisdom and Spells,³⁰⁴⁵
Merit-Field for happiness-Seekers³⁰⁴⁶
the Great Hero, the Mine of Gems —

I've invited him, the Buddha. (44) [3625]

Comforter,³⁰⁴⁷ the Awe-Inspirer,³⁰⁴⁸
Giver of the Fruit of Monkhood,

³⁰³¹or “make an end of dis-ease:” *dukkhass' antaṇ karissathā ti*.

³⁰³²lit., “I was”

³⁰³³lit., “the Well-Gone-One,” *sugataṇ*

³⁰³⁴*yathāsattivasena*

³⁰³⁵*vāgīso*, “[I am one] with mastery of speech”

³⁰³⁶reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

³⁰³⁷reading *apades' ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

³⁰³⁸*tiṇṇasamsārasāgaro*

³⁰³⁹BJTS reads *mañcada* (“Mañcada”)

³⁰⁴⁰BJTS reads *supaṭo* (“Supaṭa”)

³⁰⁴¹this is the BJTS reading for PTS *bodhisammajako* (“Bodhisammajaka”)

³⁰⁴²*rakkhasā* = *rākṣasā*

³⁰⁴³*pannagā*

³⁰⁴⁴*mahānubhāvā isayo*

³⁰⁴⁵*kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

³⁰⁴⁶*jaṭā-bhāra-bharita*, lit., “filled with braided top-knots and weights/heavy loads”.

³⁰⁴⁷*yugamattaṇ ca pekkhantā*, lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes on the ground in front of them

³⁰⁴⁸*gacchanti*, lit., “going”

the Great Hero is like a cloud³⁰⁴⁹ —
I've invited him, the Buddha. (45) [3626]

The Eye of the World,³⁰⁵⁰ the Hero,³⁰⁵¹
Dispeller of Every Darkness,³⁰⁵²
the Great Hero is like the sun —
I've invited him, the Buddha. (46) [3627]

Sage, Seer of the Nature³⁰⁵³ of
Emancipations from Objects,³⁰⁵⁴
the Great Hero is like the moon —
I've invited him, the Buddha. (47) [3628]

Venerable,³⁰⁵⁵ Raised up in the World,
Adorned with the Auspicious Marks,
Unmeasurable, the Great Sage —
I've invited him, the Buddha. [3629]³⁰⁵⁶

The One Whose Knowledge is Boundless,³⁰⁵⁷
Morality beyond Compare,³⁰⁵⁸
whose freedom has no parallel,³⁰⁵⁹
I've invited him, the Buddha. (48) [3630]

Whose courage³⁰⁶⁰ has no parallel,
whose firmness is unthinkable,³⁰⁶¹
he whose exertion is the best —
I've invited him, the Buddha. (49) [3631]

Passion, hatred, stupidity
and every poison is destroyed;
the Great Hero is like a drug³⁰⁶² —
I've invited him, the Buddha. (50) [3632]

There's removal of the darkness

³⁰⁴⁹reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* ("and this is supplied")

³⁰⁵⁰*pāṭihirass' idaṇ phalaṇ*

³⁰⁵¹*lohadoṇiṇ gahetvāna*

³⁰⁵²*vanamajjhe*, lit., "in the middle of the forest"

³⁰⁵³PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

³⁰⁵⁴reading *uggatejāna* with BJTS for PTS *uggatejana*

³⁰⁵⁵*saddena*, lit., "with the sound"

³⁰⁵⁶or "trained:" *vinītā*

³⁰⁵⁷*appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

³⁰⁵⁸reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, "obtaining"

³⁰⁵⁹*samayaṇ saṇyviditvāna*

³⁰⁶⁰*ātāpī*, lit., "burning"

³⁰⁶¹*saṇyiggamānaso*

³⁰⁶²*agalum*, Sinh. *agil*, *agaru*, *aguru*

of all pain, defilement, disease;
the Great Hero's like a doctor —
I've invited him, the Buddha. (51) [3633]

“Friend, this sound is hard to obtain,
which has been said [here], “the Buddha”.
Hearing “the Buddha,” “the Buddha,”
you all should be joyful like me.”³⁰⁶³ (52) [3634]

[Sela:]
Not keeping my joy inside [me]
it poured forth [to those] outside [me].
I, being [full of] joyful thoughts,³⁰⁶⁴
spoke these words [to him at that time]: (53) [3635]

“Well then where is that Blessed One,
the World's Best One, the Bull of Men?
Having gone where will I see [this]
Giver of the Fruit of Monkhood?” (54) [3636]

[He,] taking hold of [my] right arm,³⁰⁶⁵
thrilled, with [his] hands pressed together,
showed to me the King of Teachings,³⁰⁶⁶
who Removes the Arrows of Grief. (55) [3637]

[Keniya:]
“Do you see³⁰⁶⁷ this massive forest,
risen up like a great storm cloud,
dark blue just like collyrium,
as visible as the ocean?”³⁰⁶⁸ (56) [3638]

The Buddha [now] is dwelling there,
the Untamed-Tamer,³⁰⁶⁹ the [Great] Sage,
instructing those who can be trained,
making known Awakening's parts.”³⁰⁷⁰ (57) [3639]

³⁰⁶³ reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* (“scented in the forest grove”)

³⁰⁶⁴ or “as large as an elephant's frontal lobe:” *kumbhamattaṇ*

³⁰⁶⁵ *cittaṇ*, lit., “thoughts” or “mind”

³⁰⁶⁶ lit., “having become one who has”

³⁰⁶⁷ lit., “unshaken” “imperturbable”

³⁰⁶⁸ lit., “coming into existence for”

³⁰⁶⁹ *adantadamako* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

³⁰⁷⁰ *bodhento bodhapakkiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

[Sela:]

Like the thirsty [seeking] water,
like the hungry [looking for] food,
like a cow greedy for [its] calf,
I went in search of the Victor. (58) [3640]

Knowing manners and good conduct³⁰⁷¹
I did teach to my own students
going into Buddha's presence,
restraint in line with the Teaching:³⁰⁷² (59) [3641]

'Blessed Ones are Hard to Approach,
like lions wandering alone,
walking carefully, step by step,³⁰⁷³
come [along after me], O men. (60) [3642]

As fearful as a snake's venom,
like a lion, king of the beasts,
like a rutting tusked elephant,
thus Buddhas are Hard to Approach. (61) [3643]

O men, neglecting [any need]
[that you may have] to cough or sneeze,
walking carefully, step by step,³⁰⁷⁴
go into the Buddha's presence. (62) [3644]

Buddhas are Hard to Go Up To,³⁰⁷⁵
they're Ones who Relish Solitude,
make Little Sound,³⁰⁷⁶ Hard to Approach,
Revered [in the world] with its gods. (63) [3645]

When³⁰⁷⁷ I am asking [him] questions,
or exchanging friendly greetings,
then you all should make little sound;
stand [there] as though [you were] sages.³⁰⁷⁸ (64) [3646]

Which Great Teaching he is preaching,³⁰⁷⁹
peaceful, leading to nirvana,

³⁰⁷¹ *ācāra-upacāraññū*

³⁰⁷² *dhhammanucchavasāṇvaraṇ* (BJTS reads *dhhammanucchavi*^o)

³⁰⁷³ *pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

³⁰⁷⁴ *pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

³⁰⁷⁵ *durūpansaṅkamā*

³⁰⁷⁶ *appasaddā*

³⁰⁷⁷ reading *yadā* 'ham with BJTS for PTS *yāvāhaṇ*, "as far as I..."

³⁰⁷⁸ *munibhūtā va*, i.e., silently

³⁰⁷⁹ reading *deseti* with BJTS for PTS *desesi*, "you preach"

listen to the meaning with care,³⁰⁸⁰
happily hearing the Teaching.”³⁰⁸¹ (65) [3647]

Having approached the Sambuddha
I exchanged greetings with the Sage.
[While I was] conversing with³⁰⁸² him,
I looked out for [Great Man’s] marks.³⁰⁸³ (66) [3648]

I can see thirty of the marks,
doubting only two of the marks:
through his powers³⁰⁸⁴ the Sage showed me
[his] penis enclosed in a sheath.³⁰⁸⁵ (67) [3649]

[And then the Buddha] placed his tongue
into [his] ear³⁰⁸⁶ and on his nose.
The Victor touched [his] forehead’s tip³⁰⁸⁷
[and] covered it all [with his tongue]. (68) [3650]

I, seeing his auspicious marks,
fulfilling [all] the attributes,
concluding³⁰⁸⁸ that, “he’s a Buddha,”
I went forth with [all] my students. (69) [3651]

I went forth into homelessness,
together with the three hundred.
When eight months [still] had not elapsed,
we all realized nirvana.³⁰⁸⁹ (70) [3652]

Together³⁰⁹⁰ doing [good] karma
for the Unsurpassed Merit-Field,
together we transmigrated,
together we turned [from the world]. (71) [3653]

I gave³⁰⁹¹ rafters³⁰⁹² [for that new hall],

³⁰⁸⁰*nisāmetha*

³⁰⁸¹lit., “the Great Teaching,” *saddhammasavanāṇaṃ sukhāṇaṃ*

³⁰⁸²*kathāṇaṃ vītisāretvā*

³⁰⁸³i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a Buddha or a wheel-turning monarch.

³⁰⁸⁴reading *iddhiyā** with BJTS for PTS *itthiyā* (“to a woman,” sic!)*

³⁰⁸⁵*kosohitaṇaṃ vatthaguyhaṇaṃ*, BJTS reads *kosohitavatthaguyhaṇaṃ*

³⁰⁸⁶*kaṇṇasote*, “on his auditory organ”

³⁰⁸⁷reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭṭimasanalāṭaṇaṃ taṇaṃ*

³⁰⁸⁸*niṭṭhaṇaṃ gantvā*, lit., “having gone (come) to the conclusion”

³⁰⁸⁹*sabbe patt’ amha nibbutiṇaṃ*

³⁰⁹⁰*ekato*, lit., “as one”

³⁰⁹¹lit., “having given”

³⁰⁹²reading *gopānasīyo* with BJTS for PTS *gopānasī*

remaining³⁰⁹³ within the guild's rule.³⁰⁹⁴
 Due to that deed, well done [by me],
 I'm receiving eight good results.³⁰⁹⁵ (72) [3654]

I'm worshipped³⁰⁹⁶ in [all] directions,
 and I have food that's ambrosial;
 I'm the support of everyone;³⁰⁹⁷
 I don't experience³⁰⁹⁸ terror.³⁰⁹⁹ (73) [3655]

I don't get [any] diseases,
 and I protect [my] long life-span.
 I am one with exquisite skin,
 I live in dwellings [that I] choose.³¹⁰⁰ (74) [3656]

Remaining³¹⁰¹ within the guild's rule,³¹⁰²
 the rafters I gave³¹⁰³ [numbered] eight.
 Following the eighth³¹⁰⁴ [I received]
 analysis³¹⁰⁵ with³¹⁰⁶ Arahantship. (75) [3657]

All accomplishments accomplished,³¹⁰⁷
 duties complete,³¹⁰⁸ defilement-free,³¹⁰⁹
 [I] am your son [today], Great Sage,
 [and] "Eight Rafters"³¹¹⁰ is [now my] name. (76) [3658]

Remaining³¹¹¹ within the guild's rule,³¹¹²

³⁰⁹³reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³⁰⁹⁴*pūgadhamme*

³⁰⁹⁵*hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as "making that good deed, [that is] that karma, the reason." I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

³⁰⁹⁶*pūjito*

³⁰⁹⁷reading *patiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *patiṭṭhā bhoṣiṇ sabbesaṃ*

³⁰⁹⁸lit., "have," "find"

³⁰⁹⁹*tāso*

³¹⁰⁰*āvāse patthite vase*

³¹⁰¹reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³¹⁰²*pūgadhamme*

³¹⁰³lit., "having given"

³¹⁰⁴or, "in addition to those eight"

³¹⁰⁵*paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

³¹⁰⁶lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

³¹⁰⁷*sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

³¹⁰⁸*katakicco*, i.e., "being an arahant"

³¹⁰⁹*anāsavo*, i.e., "being an arahant"

³¹¹⁰*aṭṭhagopānasī nāma*

³¹¹¹reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

³¹¹²*pūgadhamme*

the pillars³¹¹³ I gave³¹¹⁴ [numbered] five.
 Due to that deed, well done [by me],
 I'm receiving five good results.³¹¹⁵ (77) [3659]

I remain unshaken by love,³¹¹⁶
 I do not lack for possessions,³¹¹⁷
 I'm one whose words are taken well,³¹¹⁸
 [and] likewise I cause no offense.³¹¹⁹ (78) [3660]

My mind is not out of control,³¹²⁰
 I'm not shaken by anything,
 unstained in the dispensation,³¹²¹
 due to that deed, well done [by me]. (79) [3661]

I'm respectful,³¹²² obedient,³¹²³
 duties complete,³¹²⁴ defilement-free,³¹²⁵
 I'm your follower, Great Hero,
 a venerated monk,³¹²⁶ O Sage. (80) [3662]

Making a well-made palanquin,
 I [then] dedicated³¹²⁷ that hall.
 Due to that deed, well done [by me],
 I'm receiving five good results.³¹²⁸ (81) [3663]

I'm born in an eminent clan,³¹²⁹

³¹¹³*thamhāni*

³¹¹⁴lit., "having given"

³¹¹⁵*hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).

³¹¹⁶*acalo homi mettāya*

³¹¹⁷*anūnabhogavā*

³¹¹⁸*adeyyavacano homi*

³¹¹⁹*na dhaṇsemi yathā ahaṇ*

³¹²⁰reading *abhantaṃ mānasaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṃ mānasaṃ mamaṇ* (alt. *mama*), "my mind is come". PTS also gives *asantaṇ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

³¹²¹*vimalo homi sāsane*

³¹²²*sagāraṇo*

³¹²³*sappaṭiṣso*

³¹²⁴*katakicco*, i.e., "being an arahant"

³¹²⁵*anāsavo*, i.e., "being an arahant"

³¹²⁶*bhikkhu tan vandate*, lit., "a monk who is venerated"

³¹²⁷*paññapes' ahaṇ*

³¹²⁸*hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

³¹²⁹*ucce kule*

I become a very rich man,³¹³⁰
 I'm one who achieves all success,³¹³¹
 I am not plagued with³¹³² avarice.³¹³³ (82) [3664]

In [whichever] village [I] wish
 my palanquin comes to a rest,³¹³⁴
 by means of that best palanquin,
 I travel according to wish. (83) [3665]

Because of that palanquin-gift,
 I removed all of [my] darkness.
 Sage, this monk,³¹³⁵ empowered with all
 special knowledges,³¹³⁶ worships you. (84) [3666]

I performed all of [my] duties
 [and] the duties of others [too].³¹³⁷
 Because of that well-done deed, I
 entered the city of no fear.³¹³⁸ (85) [3667]

I gave food [to the Buddha and]
 also [that] well-completed hall.
 Due to that deed, well done [by me],
 I arrived at that best of states.³¹³⁹ (86) [3668]

Those who are tamers in the world,
 tame these elephants [and] horses.
 Employing varied punishments³¹⁴⁰
 they tame by means of cruelty.³¹⁴¹ (87) [3669]

Not like that,³¹⁴² O Great Hero, do
 you tame men [and] women [here].
 Not using force,³¹⁴³ without weapons,³¹⁴⁴

³¹³⁰ *mahābhogo bhavāmi*

³¹³¹ reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

³¹³² lit., “not found for me” “I do not know” “I do not experience”

³¹³³ *maccheraṇ* = *macchariyaṇ2*

³¹³⁴ *upatiṭṭhati*, lit., “stands [there],” “comes to stand fast”

³¹³⁵ *thero*, “elder”

³¹³⁶ *sabbābhiññā-balapatto*

³¹³⁷ *para-kicatta-kiccāni*, “duties which are to be done by others”. I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

³¹³⁸ *pāvisim abhayaṇ puraṇ*, that is, nirvana.

³¹³⁹ Reading *seṭṭhattaṃ* (lit., “bestness”) with BJTS (and PTS alt.) for PTS *seṭṭhan taṇ*

³¹⁴⁰ *karetvā* (BJTS reads *karitvā*) *kāraṇā nānā*

³¹⁴¹ reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, “they do not tame the cruel ones.”

³¹⁴² reading *na h'evaṃ* with BJTS for PTS *na heva*

³¹⁴³ *adaṇḍena*

³¹⁴⁴ *asatthena*

you tame in the supreme taming.³¹⁴⁵ (88) [3670]

Praising the virtues³¹⁴⁶ of giving,
[you are] skilled in preaching, O Sage;
addressing a single question³¹⁴⁷
you freed the three hundred, O Sage. (89) [3671]

We're tamed by the charioteer,³¹⁴⁸
well-freed,³¹⁴⁹ undefiled,³¹⁵⁰ empowered
by all the special knowledges,
quenched³¹⁵¹ in destroying the bases.³¹⁵² (90) [3672]

In the hundred thousand aeons
since I gave that gift at that time,
every fear has been overcome:
that's the fruit of giving a hall. (91) [3673]

My being in Buddha's presence³¹⁵³
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (92) [3674]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (93) [3675]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (94) [3676]

Thus indeed Venerable Sela Thera spoke these verses.

The legend of Sela Thera is finished.

³¹⁴⁵*uttame dame*

³¹⁴⁶reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, "praising the virtue"

³¹⁴⁷reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, "single questions"

³¹⁴⁸*sārathinā*. *Sāraṭhī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

³¹⁴⁹*suvimiuttā*

³¹⁵⁰*anāsavā*

³¹⁵¹*nibbutā*, lit., "blown out," "cooled off," i.e., in nirvana.

³¹⁵²*upadhikkhaye*, i.e., "in the destruction of the substratum of rebirth,." *Upadhi* (clinging to rebirth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

³¹⁵³BJTS agrees with PTS here in presenting this variant on the standard refrain verse

[390. {393.}³¹⁵⁴ Sabbakittika³¹⁵⁵]

I saw the Leader of the World, (3d) [3679]³¹⁵⁶
 shining like a dinner-plate tree,³¹⁵⁷
 blazing forth like a tree of lamps,
 radiant like the morning star,³¹⁵⁸
 like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified,
 like a lion, king of the beasts,
 illuming the knowledge-light,³¹⁵⁹
 crushing the groups of heretics,³¹⁶⁰ (2) [3678]

elevating this [entire] world,
 eliminating every doubt,³¹⁶¹
 roaring³¹⁶² like the king of the beasts. (3a-c) [3679a-c]³¹⁶³

With matted hair, wearing a hide,
 lofty, strong, and powerful, I
 took³¹⁶⁴ [my] robe made out of bark [and]
 spread it³¹⁶⁵ at the soles of [his]³¹⁶⁶ feet. (4) [3680]

Taking a [fragrant] black creeper,³¹⁶⁷
 I anointed³¹⁶⁸ the Thus-Gone-One.
 After anointing the Buddha,³¹⁶⁹
 I praised³¹⁷⁰ the Leader of the World: (5) [3681]

³¹⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³¹⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

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³¹⁵⁸i.e., the thirty-three gods.

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³¹⁶⁰this is the BJTS reading for PTS *bhikkhuni Selā*

³¹⁶¹this line only in BJTS, which reads *Pesalā* here as elsewhere

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³¹⁶⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³¹⁶⁸*puṇṇā ti nāmaṃ*

³¹⁶⁹PTS reads *panassati*, BJTS *vinassati*

³¹⁷⁰the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

“O Great Sage, Crosser of the Flood,³¹⁷¹
 you are lifting up the [whole] world.
 You are shining with knowledge-light,
 [your] supreme lightening[-like] knowledge. (6) [3682]

You turn the wheel of the Teaching,
 you crush the rival heretics,³¹⁷²
 the Bull, the Winner at Meetings,³¹⁷³
 you are shaking the [entire] world. (7) [3683]

Like the waves of the great ocean,
 breaking on the edge of the shore,
 every misguided view breaks up
 [when it crashes]³¹⁷⁴ on your knowledge. (8) [3684]

When a net³¹⁷⁵ which has very fine
 mesh has been stretched out³¹⁷⁶ in a lake,
 creatures³¹⁷⁷ entangled in the net³¹⁷⁸
 instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world,
 attached to the various sects,³¹⁷⁹
 do thrash about, O Happy One,³¹⁸⁰
 [entangled] in your great knowledge.³¹⁸¹ (10) [3686]

Support³¹⁸² for those caught in the flood,

³¹⁷¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³¹⁷²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³¹⁷³or Giribbaja, here *Rājagahaṇ*

³¹⁷⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³¹⁷⁵*danto*, or “Tamed”

³¹⁷⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³¹⁷⁷*vimutto*

³¹⁷⁸*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/” ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³¹⁷⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³¹⁸⁰*taṇ...guṇasañcayaṇ*

³¹⁸¹lit., “did *pūjā*”

³¹⁸²#23, above

you're the Lord³¹⁸³ for those lacking kin,
 Refuge³¹⁸⁴ for those distressed by fear,
 Relief³¹⁸⁵ for those seeking freedom, (11) [3687]

the One Hero,³¹⁸⁶ the Unmatched One,³¹⁸⁷
 the Heap of Compassion and Love,³¹⁸⁸
 Moral One,³¹⁸⁹ Unequaled,³¹⁹⁰ Peaceful,³¹⁹¹
 Master,³¹⁹² Neutral,³¹⁹³ the Winning Road,³¹⁹⁴ (12) [3688]

Wise One,³¹⁹⁵ Whose Delusion's Destroyed,³¹⁹⁶
 Lust-less One,³¹⁹⁷ Who Speaks the Unsaid,³¹⁹⁸
 Accomplished One,³¹⁹⁹ you've Thrown Off Hate,³²⁰⁰
 Stainless One,³²⁰¹ Restrained,³²⁰² Pure One,³²⁰³ (13) [3689]

Attachment-Free,³²⁰⁴ Conceit Slain,³²⁰⁵
 Arahant,³²⁰⁶ Three-Worlds-Surpasser,³²⁰⁷

³¹⁸³lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³¹⁸⁴*yakkho*

³¹⁸⁵*ye...na*, lit., "those who have not"

³¹⁸⁶PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

³¹⁸⁷reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³¹⁸⁸This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

³¹⁸⁹reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³¹⁹⁰reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

³¹⁹¹lit., "in the future" (singular)

³¹⁹²*sammukhā*, i.e. "together"

³¹⁹³*tuyham*, presumably addressing the bodhisattva

³¹⁹⁴reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

³¹⁹⁵reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

³¹⁹⁶*putta*° lit., "son"

³¹⁹⁷lit., "all the time we are not..."

³¹⁹⁸reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

³¹⁹⁹reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalaṇ tato* ("after the fruit of previous karma")

³²⁰⁰*saṅsārapatha-nittiṇṇā*

³²⁰¹reading *vitārāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

³²⁰²*tato tato*

³²⁰³BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

³²⁰⁴*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

³²⁰⁵or, as above, "for the sake of knowing [me]"

³²⁰⁶reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³²⁰⁷lit., "the Great Hero prophesied"

Limit-Free,³²⁰⁸ Teaching-Respecter,³²⁰⁹
Goal-Reacher,³²¹⁰ Whose Rule is Friendship,³²¹¹ (14) [3690]

you Ferry Across³²¹² like a ship,
Bring Relief³²¹³ like buried treasure,³²¹⁴
are Without Fear³²¹⁵ as is a lion,
Haughty³²¹⁶ like an elephant-king.” (15) [3691]

Having praised with [those] ten verses
Padumuttara of Great Fame,
having worshipped the Teacher’s feet,
I thereafter stood silently. (16) [3692]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the monks’
Assembly, spoke these verses [then]: (17) [3693]

“He who praised my morality,
[my] knowledge, also [my] Teaching,
I shall relate details of him;
[all of] you listen to my words: (18) [3694]

For sixty thousand aeons he’ll
delight in the world of the gods.
Overcoming the other gods,
he will exercise rulership. (19) [3695]

He thereafter having gone forth,
incited by [his] wholesome roots,
will go forth in the Blessed One
Gotama’s dispensation. (20) [3696]

Going forth, having avoided
bad actions³²¹⁷ [done] with his body,

³²⁰⁸BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³²⁰⁹BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

³²¹⁰reading *manāpā* with BJTS for PTS *manasā*

³²¹¹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

³²¹²lit., “there is no agitation [to my mind]”

³²¹³This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³²¹⁴lit., “and a woman”

³²¹⁵lit., “and a woman”

³²¹⁶*etesaṇ devadevānaṇ*

³²¹⁷*adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

destroying all [his] defilements,
he'll reach nirvana,³²¹⁸ undefiled." (21) [3697]

"Just like a cloud, which thundering,
satiates this world [wanting rain],
so indeed did you, Great Hero,
satisfy me [with] your thunder." (22) [3698]

Praising morality, wisdom,
the Teaching and the World's Leader,
I attained the ultimate peace,
nirvana, the unshaking state. (23) [3699]

So now indeed the Blessed One,
the Eyeful One, should long remain;
[people]³²¹⁹ should learn what [now] is known,³²²⁰
and [they] should reach the deathless state.³²²¹ (24) [3700]

This is my last going around;
all [new] existence is destroyed.
Knowing well all the defilements,
I [now] am living, undefiled. (25) [3701]

In the hundred thousand aeons
since I praised the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of praising [Buddhas]. (26) [3702]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (27) [3703]

My being in Buddha's presence³²²²
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (28) [3704]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [3705]

³²¹⁸or do: from *carati*

³²¹⁹*saddhamma*°, lit "good Teaching"

³²²⁰*dhammesu ciṅṅānaṃ sadā saddhamma-carino*

³²²¹*aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

³²²²reading *bahu 'neke* with BJTS for PTS *buhun eke*

Thus indeed Venerable Sabbakittika Thera spoke these verses.

The legend of Sabbakittika Thera is finished.

[391. {394.}³²²³ Madhudāyaka³²²⁴]

I had a well-made hermitage,
on the banks of River Indus.
There³²²⁵ I am instructing students
in history and [reading] signs. (1) [3706]

They lived on the Indus' slopes,
desiring teachings,³²²⁶ learned folks,³²²⁷
masters in Vedic sciences,³²²⁸
wanting to hear good instruction.³²²⁹ (2) [3707]

They were skilled in interpreting³²³⁰
omens as well as [reading] signs.³²³¹
Searching for ultimate meaning,
they then dwelt within the forest. (3) [3708]

The Sambuddha named Sumedha
arose in the world at that time.
Being [filled] with pity for us,
the [Buddha, the] Guide,³²³² approached [us]. (4) [3709]

Fashioning a mat out of grass³²³³
for Sumedha, the World's Leader,
the Great Hero who had approached,
I gave [it] to the World's Best One. (5) [3710]

Taking honey from the forest,
I gave [it] to the Best Buddha.

³²²³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³²²⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³²²⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³²²⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³²²⁷i.e., the thirty-three gods.

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³²³²this appears only in BJTS, and appears before rather than after the chapter summary.

³²³³this colophonic verse appears in BJTS only; PTS omits it

The Sambuddha, having consumed
[it], spoke these words [to us back then]: (6) [3711]

“He who gave this honey to me,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (7) [3712]

Because of this honey-giving,
and because of the mat of grass,
for thirty thousand aeons he
will delight in the world of gods. (8) [3713]

[After] thirty thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [3714]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
knowing well all the defilements,
he’ll reach nirvana, undefiled.” (10) [3715]

Coming here from the world of gods,
[when I] approached [my] mother’s womb,
there then rained a rain of honey;³²³⁴
the earth was covered with honey.³²³⁵ (11) [3716]

When I was coming out from the
womb, as though very unhappily,³²³⁶
there again a rain of honey
is raining for me constantly. (12) [3717]

Having departed from the house,
I went forth into homelessness.
I am receiving³²³⁷ food [and] drink:
that’s the fruit of giving honey. (13) [3718]

[Whether] born human [or] divine,
I succeed in all [my] wishes.
Just because of that honey-gift,
I attained [my] arahantship.³²³⁸ (14) [3719]

³²³⁴this appears only in BJTS; PTS omits it

³²³⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³²³⁶*pūrenti ūnakasatar*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³²³⁷*puṇṇā ti nāmaṃ*

³²³⁸PTS reads *panassati*, BJTS *vinassati*

When the god is raining, I am always living
 undefiled [and] happy, on grass four fingers [high],
 or³²³⁹ covered³²⁴⁰ by a tree [bursting forth] in full bloom,³²⁴¹
 in an empty house, a pavilion, [or] tree root.³²⁴² (15-16) [3720]³²⁴³

I've overcome all existence,
 great [or] small [or] in the middle.³²⁴⁴
 Today I'm free of defilements;
 now there will be no more rebirth. (17) [3721]

In the thirty thousand aeons
 since I gave that gift at that time,
 I've come to know no bad rebirth:
 that's the fruit of giving honey. (18) [3722]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (19) [3723]

My being in Buddha's presence³²⁴⁵
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (20) [3724]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (21) [3725]

Thus indeed Venerable Madhudāyaka Thera spoke these verses.

The legend of Madhudāyaka Thera is finished.

³²³⁹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³²⁴⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

³²⁴¹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³²⁴²or Giribbaja, here *Rājagahaṇ*

³²⁴³*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³²⁴⁴*danto*, or "Tamed"

³²⁴⁵*purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

[392. {395.}³²⁴⁶ Padumakūṭāgāriya³²⁴⁷]

Piyadassi, the Blessed One,
the Self-Become One, World-Leader,
Solitude-Lover, Sambuddha,
Skilled in Meditation, was Sage. (1) [3726]

Entering³²⁴⁸ a grove in the woods,
Piyadassi, the Sage So Great,
spreading out [his] robe made of rags,
sat down, the Ultimate Person. (2) [3727]

I was a deer-hunter back then,
within a grove in the forest.³²⁴⁹
I was wandering around³²⁵⁰ back
then, searching for a spotted³²⁵¹ deer. (3) [3728]

[Then] I saw the Sambuddha there,
Flood-Crosser, the Undefined One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun]. (4) [3729]

Having seen [him], the God of Gods,
Piyadassi, the Great-Famed One,
entering a natural lake,
I brought [some] lotuses back then. (5) [3730]

After bringing [those] lotuses,
hundred-petaled [and] beautiful,
having built a gabled hut, I
[then] covered [it] with lotuses. (6) [3731]

Pitier, Compassionate One,
Piyadassi, the Sage So Great,
seven nights and days the Buddha,
Victor, dwelt in [that] gabled hut. (7) [3732]

Throwing out the old [lotuses,]
I covered it with new ones [then].

³²⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³²⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³²⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³²⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³²⁵⁰i.e., the thirty-three gods.

³²⁵¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I stood [there] for that entire time,
hands pressed together [in worship]. (8) [3733]

Rising up from meditation,
Piyadassi, the Sage So Great,
looking out in [all] directions
the Leader of the World sat down. (9) [3734]

At that time Sudassana³²⁵² was
[Buddha's] powerful attendant.
Knowing the thoughts of the Buddha,
of Piyadassi, the Teacher,
surrounded by [accomplished] monks
[whose number was] eighty thousand,
he went up to the World-Leader,
seated happily in the woods.³²⁵³ (10-11) [3735-3736]

All the gods who were residing
throughout [that] grove in the forest,
knowing the thoughts of the Buddha,
then assembled together [there]. (12) [3737]

When the spirits,³²⁵⁴ the *kumbhaṇḍas*
and the demons³²⁵⁵ came together,
and the monks' Assembly arrived,
the Victor uttered [these] verses: (13) [3738]

"He who worshipped³²⁵⁶ me for a week
and made a residence for me,
I shall relate details of him;
[all of] you listen to my words: (14) [3739]

I shall relate through [my] knowledge
what's very hard to point out, deep,
very subtle and well-explained;
[all of] you listen to my words: (15) [3740]

For fourteen aeons [this one] will
exercise rule over the gods.
They will carry up in the sky
a lofty gabled hut for him,

³²⁵²this is the BJTS reading for PTS *bhikkhunī Selā*

³²⁵³this line only in BJTS, which reads *Pesalā* here as elsewhere

³²⁵⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³²⁵⁵this appears only in BJTS, and appears before rather than after the chapter summary.

³²⁵⁶this colophonic verse appears in BJTS only; PTS omits it

[well-]covered with lotus flowers:
that's the fruit of former karma. (16) [3741]³²⁵⁷

For twenty-four hundred³²⁵⁸ aeons
he will transmigrate here and there.³²⁵⁹
A flying mansion³²⁶⁰ made of blooms³²⁶¹
will be carried in the sky there. (17) [3742]

Just as water does not stick to
[the surface] of a lotus-leaf,
so defilements do not stick to
[a possessor] of this knowledge. (18) [3743]

This one, after shattering³²⁶² the
five obstacles³²⁶³ with [his own] mind,
giving birth to the intention,³²⁶⁴
setting out from home he'll renounce;
after that the floral mansion
will set forth [too], being carried. (18e-f, 19) [3744]³²⁶⁵
When [he's] dwelling beneath a tree,
[or] when his mindfulness is sharp,³²⁶⁶
there [that] mansion made of flowers
will be carried over [his] head. (20) [3745]

Having given robes and alms-food,
requisites and dwelling places
to the Assembly of the monks,³²⁶⁷
he'll reach nirvana, undefiled." (21) [3746]

Through actions³²⁶⁸ with the gabled hut,
I went forth to ordination,³²⁶⁹
when [I'm] dwelling beneath a tree,
the gabled hut's carried [for me]. (22) [3747]

³²⁵⁷this appears only in BJTS; PTS omits it

³²⁵⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³²⁵⁹*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

³²⁶⁰*puṇṇā ti nāmaṇ*

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³²⁶⁶*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³²⁶⁷*danto*, or "Tamed"

³²⁶⁸*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

³²⁶⁹*vimutto*

Intentions don't exist in me
 [for getting] robes or³²⁷⁰ food as alms.
 In connection with [my] karma,³²⁷¹
 I get [both] already prepared. (23) [3748]

I've lived³²⁷² many million³²⁷³ aeons,
 innumerable by counting.
 They've elapsed [for me] emptily;³²⁷⁴
 the World-Leaders have been set free.³²⁷⁵ (24) [3749]

Eighteen hundred aeons [ago]
 [lived] the Guide named Piyadassi.
 Having served him attentively,³²⁷⁶
 I came into this [present] womb. (25) [3750]

Here³²⁷⁷ I saw³²⁷⁸ Sambuddha named
 Anoma,³²⁷⁹ the One with [Five] Eyes.
 Having [then] gone up to him, I
 went forth into the homeless life. (26) [3751]

The Buddha, Ender of Dis-ease,³²⁸⁰
 the Victor preached the path to me.
 Having listened to his Teaching,
 I realized the deathless state. (27) [3752]

³²⁷⁰ *Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/” ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³²⁷¹ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³²⁷² *taṇ...guṇasañcayaṇ*

³²⁷³ lit., “did *pūjā*”

³²⁷⁴ #23, above

³²⁷⁵ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³²⁷⁶ *yakkho*

³²⁷⁷ *ye...na*, lit., “those who have not”

³²⁷⁸ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³²⁷⁹ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³²⁸⁰ This is the BJTS reading. PTS reads *bhikkhūni Sukkā*

Having pleased [him], the Sambuddha,
 Gotama, Bull of the Śākyas,
 knowing well all the defilements,
 I am [now] living, undefiled. [3753]

In the eighteen hundred aeons
 since I worshipped³²⁸¹ the Buddha [then],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (29) [3754]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (30) [3755]

My being in Buddha's presence
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (31) [3756]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (32) [3757]

Thus indeed Venerable Padumakūṭāgāriya Thera spoke these verses.

The legend of Padumakūṭāgāriya Thera is finished.

[393. {396.}³²⁸² Bakkula³²⁸³]

In the Himalayan region,
 there's a mountain named Sobhita.
 My well-constructed hermitage
 was built by [my] own students [there]. (1) [3758]

There were many canopies there,³²⁸⁴
 and flowering Chinese chaste trees.³²⁸⁵

³²⁸¹reading 'kāsi-jaṭṭilassa with BJTS for PTS *kāsi-jaṭṭilassa*, see previous note

³²⁸²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³²⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³²⁸⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

³²⁸⁵reading 'brahmacariyam with BJTS for PTS 'brahmaceram, lit., "the Brahma-life" "the holy life" "celibacy"

There were many wood-apple³²⁸⁶ trees,³²⁸⁷
and *jīvajīvakas*³²⁸⁸ in bloom. (2) [3759]

There were many *nigguṇḍi*³²⁸⁹ trees,³²⁹⁰
jujube,³²⁹¹ also gooseberry,³²⁹²
*phārusaka*³²⁹³ and bottle-gourds³²⁹⁴
and white lotus³²⁹⁵ flowers in bloom. (3) [3760]

There was *ālakā* and bel³²⁹⁶ there,
plantain,³²⁹⁷ and also citron³²⁹⁸ trees;
there was lots of sugarcane³²⁹⁹ there,
arjuna³³⁰⁰ and *piyaṅguka*.³³⁰¹ (4) [3761]

Neem,³³⁰² *salalā*,³³⁰³ yellow
cheesewoods,³³⁰⁴ banyan,³³⁰⁵ wood-apple trees,³³⁰⁶
my hermitage was one like that;
I lived [there] with [my] students then. (5) [3762]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,
[then] came up to my hermitage. (6) [3763]

When the Great Hero had approached,³³⁰⁷

³²⁸⁶i.e., the thirty-three gods.

³²⁸⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³²⁸⁸this is the BJTS reading for PTS *bhikkhunī Selā*

³²⁸⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

³²⁹⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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³²⁹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³²⁹⁵*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³²⁹⁶*puṇṇā ti nāmaṅ*

³²⁹⁷PTS reads *panassati*, BJTS *vinassati*

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³³⁰⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³³⁰¹or Giribbaja, here *Rājagahaṅ*

³³⁰²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³³⁰³*danto*, or “Tamed”

³³⁰⁴*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³³⁰⁵*vimutto*

³³⁰⁶*Siṅgi-nikkha-savaṅṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³³⁰⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

Anomadassi of Great Fame,
suddenly [some] internal pain,³³⁰⁸
arose for the Lord of the World. (7) [3764]

Wandering in the hermitage,
I saw the Leader of the World.
Having approached the Sambuddha,
the Eyeful One, he of Great Fame,
and having seen his deportment,³³⁰⁹
I diagnosed him at that time:
“without a doubt [some] illness has
been born [inside] of the Buddha.” (8-9) [3765-3766]
Wishing to practice medicine,
I ran back³³¹⁰ to the hermitage.
In the presence of my students,
I then addressed [all my] students. (10) [3767]

All the students were respectful;
having listened to what I said,
they assembled in one group for
me, who respected the Teacher. (11) [3768]

Having quickly scaled a mountain,
I fetched³³¹¹ all of the healing herbs.³³¹²
Making [them] into a liquid,³³¹³
I gave [it] to the Best Buddha. (12) [3769]

When the Great Hero consumed³³¹⁴ [it],

sented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

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³³⁰⁹ lit., “did *pūjā*”

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³³¹¹ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³³¹² *yakkho*

³³¹³ *ye...na*, lit., “those who have not”

³³¹⁴ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

the Omniscient One, World-Leader,
quickly [that] illness³³¹⁵ was suppressed³³¹⁶
for the Well-Gone-One, the Great Sage. (13) [3770]

Having seen [his] distress relieved,³³¹⁷
Anomadassi of Great Fame,
after sitting on his own seat,
spoke these verses [to us back then]: (14) [3771]

“This one who gave me medicine
and [thereby] relieved my disease,
I shall relate details of him;
[all of] you listen to my words: (15) [3772]

For one hundred thousand aeons
he’ll delight in the world of gods.
When instruments³³¹⁸ are sounded there,
this one constantly will be thrilled. (16) [3773]

Coming to the world of humans,
incited by [his] wholesome roots,
a thousand times he’ll be a king,
a king who turns the wheel [of law]. (17) [3774]

In the fifty-fifth aeon [hence]
he’ll be the king³³¹⁹ named Anoma,³³²⁰
lord of the grove of rose-apples,³³²¹
victorious on [all] four sides.³³²² (18) [3775]

A wheel-turning king with great strength,
possessor of the seven gems,
he will exercise sovereignty,
making even the heavens shake.³³²³ (19) [3776]

[Whether] born human or divine,
he’ll be one with little disease.
Throwing away [his] possessions,³³²⁴

³³¹⁵reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³³¹⁶This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

³³¹⁷reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³³¹⁸reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* (“Some, hand [and] foot”)

³³¹⁹lit., “in the future” (singular)

³³²⁰*sammukhā*, i.e. “together”

³³²¹*tuyham*, presumably addressing the bodhisattva

³³²²reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

³³²³reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³³²⁴*putta*° lit., “son”

he'll transcend³³²⁵ illness in the world. (20) [3777]

Aeons beyond measure from now,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3778]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (22) [3779]

Burning up [all his] defilements
he will cross the flood of clinging.
He'll be the Teacher's follower,
[the monk] whose name is Bakkula. (23) [3780]

Having come to know all of this,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place [him] in that foremost place."³³²⁶ (24) [3781]

Anomadassi, Blessed One,
the Self-Become One, World-Leader,
looking for a secluded place,
came to my hermitage [back then]. (25) [3782]

With all the healing herbs I served
the Great Hero who had approached,
Omniscient One, the World-Leader,
[feeling well-]pleased by [my] own hands. (26) [3783]

I can't even [start] to spend the
harvest³³²⁷ of that seed well-planted,³³²⁸
that karma I did well for him,
well done by me so long ago.³³²⁹ (27) [3784]

My gains were well-obtained be me
who saw the Leader [of the World];
through the remainder of that deed,
I realized the deathless state. (28) [3785]

³³²⁵lit., "all the time we are not..."

³³²⁶reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* ("going on muddy roads")

³³²⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

³³²⁸*saṅsārapatha-nittiṇṇā*

³³²⁹reading *vitārāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

Having come to know all of that,
 Gotama, Bull of the Śākya,
 seated in the monks' Assembly
 [has] placed in that foremost place. (29) [3786]

In the vast number of aeons
 since I did that karma back then,
 I've come to know no bad rebirth:
 that is the fruit of medicine. (30) [3787]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (31) [3788]

My being in Buddha's presence
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (32) [3789]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (33) [3790]

Thus indeed Venerable Bakkula Thera spoke these verses.

The legend of Bakkula Thera is finished.

[394. {397.}³³³⁰ **Girimānanda**³³³¹]

My wife had passed away, my son
 had gone to the cemetery;
 on a single pyre I had burned
 [my] mother, father, and brothers. (1) [3791]

I was consumed due to that grief,
 I had become haggard and pale
 and I was mentally deranged,³³³²
 greatly pained³³³³ because of that grief. (2) [3792]

³³³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³³³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³³³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³³³³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Wounded³³³⁴ by the arrow of grief,
I went up to the forest's edge.
Eating [only] wild fruits [I found],
I dwelt at the foot of a tree. (3) [3793]

The Sambuddha named Sumedha,
the Victor, Ender of Dis-ease,
with a desire to lift me up,
did come into my presence [then]. (4) [3794]

Having heard the sound of the feet
of Sumedha, the Sage So Great,
I having lifted up [my] head
did gaze³³³⁵ upon [him], the Great Sage.³³³⁶ (5) [3795]

[When he], the Great Hero, approached,
[then] joy did get produced for me.
Having seen him, the World-Leader,
my mind [at last] was put at ease. (6) [3796]

Having recovered consciousness,³³³⁷
I gave [him] a handful of leaves.
The Blessed One [then] sat down there,
out of compassion, Eyeful One. (7) [3797]

Sitting down there, the Blessed One,
Sumedha, Leader of the World,
Buddha preached to me the Teaching
that removes the arrows of grief: (8) [3798]

“Uninvited³³³⁸ [they've]³³³⁹ come³³⁴⁰ from there;
not taking leave³³⁴¹ [they've] gone from here.
As [they] have come, so [they] have gone;
what [good] is wailing about that?³³⁴² (9) [3799]

Just as, when rain is raining down,

³³³⁴i.e., the thirty-three gods.

³³³⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³³³⁶this is the BJTS reading for PTS *bhikkhuni Selā*

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³³⁴²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

people³³⁴³ traveling on the road,³³⁴⁴
 taking their goods,³³⁴⁵ are going to
 [a place where] the rain's not falling, (10) [3800]

and when the rain³³⁴⁶ has ceased [to fall,]
 they carry on³³⁴⁷ as they had planned;³³⁴⁸
 thus your mother [and] father [too].³³⁴⁹
 what [good] is wailing about that? (11) [3801]

[We're all] visiting strangers, guests,
 wavering, driven on, shaken.
 Thus your mother [and] father [too]:
 what [good] is wailing about that? (12) [3802]

Just as a serpent³³⁵⁰ slithers on,³³⁵¹
 abandoning its worn-out skin,³³⁵²
 thus your mother [and] father [too]:
 their bodies³³⁵³ are abandoned here." (13) [3803]

Understanding the Buddha's words,
 I removed³³⁵⁴ the arrow of grief.
 Generating happiness, I
 worshipped the Best of the Buddhas. (14) [3804]

Worshipping the Great Elephant,³³⁵⁵

³³⁴³*pūrentī ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

³³⁴⁴*puṇṇā ti nāmaṃ*

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I offered³³⁵⁶ Sumedha, Leader
of the World, a stalk of flowers³³⁵⁷
endowed with a heavenly scent. (15) [3805]

Having worshipped³³⁵⁸ the Sambuddha,
pressing my hands upon [my] head,
calling to mind [his] chief virtues,
I praised the Leader of the World: (16) [3806]

“Great Hero, you’re the One Who’s Crossed,³³⁵⁹
Omniscient One, the World-Leader.
You are lifting up all creatures
with [your] knowledge, O Sage So Great. (17) [3807]

You cut off all perplexity
and also doubt, O Sage So Great.
You’re imparting the path³³⁶⁰ to me
through your knowledge, O Eyeful One. (18) [3808]

Arahants with the goal attained,³³⁶¹
six-knowledge-holders, powerful,³³⁶²
wise ones who travel in the sky,
are surrounding you all the time. (19) [3809]

[Your] followers are bearing fruit,³³⁶³
those attained³³⁶⁴ and those being trained;³³⁶⁵
your followers are blossoming
like lotus [flowers] at sunrise.³³⁶⁶ (20) [3810]

As the ocean³³⁶⁷ is unperturbed,
unequaled, difficult to cross,

³³⁵⁶ *taṅ...guṇasañcayan*

³³⁵⁷ lit., “did *pūjā*”

³³⁵⁸ #23, above

³³⁵⁹ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³³⁶⁰ *yakkho*

³³⁶¹ *ye...na*, lit., “those who have not”

³³⁶² PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

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³³⁶⁶ reading *ye keci hatthaparikkammaṇ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³³⁶⁷ lit., “in the future” (singular)

thus [too] are you, O Eyeful One,
Endowed with Knowledge, Infinite.” (21) [3811]

Having worshipped the World’s Victor,³³⁶⁸
the Eyeful One, he of Great Fame,
praising each of the directions,
crouched over³³⁶⁹ I went off [from there]. (22) [3812]

Falling from the world of the gods,³³⁷⁰
transmigrating from birth to birth,
I came out of [my] mother’s womb,
attentive [and] remembering. (23) [3813]

Having departed from the house,
I went forth into homelessness.
Zealous,³³⁷¹ also intelligent,
I pastured in meditation.³³⁷² (24) [3814]

Having put forth [great] exertion,³³⁷³
having gladdened the Sage So Great,
I thereafter am wandering,
like the moon freed from a cloud-bank.³³⁷⁴ (25) [3815]

I’m [now] intent on seclusion,³³⁷⁵
calmed,³³⁷⁶ devoid of grounds for rebirth,³³⁷⁷
knowing well all the defilements,
I am [now] living, undefiled. (26) [3816]

In the thirty thousand aeons
since I worshipped³³⁷⁸ the Buddha [then],
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-pūjā. (27) [3817]

My defilements are [now] burnt up;
all [new] existence is destroyed.

³³⁶⁸sammukhā, i.e. “together”

³³⁶⁹tuyham, presumably addressing the bodhisattva

³³⁷⁰reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

³³⁷¹reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn,” worse is alt. *ajāto* “he is unborn”)

³³⁷²putta° lit., “son”

³³⁷³lit., “all the time we are not...”

³³⁷⁴reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

³³⁷⁵reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

³³⁷⁶sarṣārapatha-nittiṇṇā

³³⁷⁷reading *vitarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

³³⁷⁸tato tato

All defilements are exhausted;
now there will be no more rebirth. (28) [3818]

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! (29) [3819]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [3820]

Thus indeed Venerable Girimānanda Thera spoke these verses.

The legend of Girimānanda Thera is finished.

[395. {398.}³³⁷⁹ **Salalamaṇḍapiya**³³⁸⁰]

When Kakusandha passed away,³³⁸¹
the Brahmin, the Perfected One,³³⁸²
gathering *salala*³³⁸³ flowers,³³⁸⁴
I constructed a pavilion.³³⁸⁵ (1) [3821]

Having gone to Tāvatiṃsa,
I received a supreme mansion.
I surpassed [all] the other gods:
that is the fruit of good karma. (2) [3822]

Whether it's the day or the night,
walking back and forth or³³⁸⁶ standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. (3) [3823]

Within just this [present] aeon³³⁸⁷

³³⁷⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³³⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³³⁸¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³³⁸²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³³⁸³i.e., the thirty-three gods.

³³⁸⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³³⁸⁵this is the BJTS reading for PTS *bhikkhuni Selā*

³³⁸⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

³³⁸⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

since I [thus] worshipped³³⁸⁸ the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [3824]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (5) [3825]

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) [3826]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3827]

Thus indeed Venerable Salaḷamaṇḍapiya Thera spoke these verses.

The legend of Salaḷamaṇḍapiya Thera is finished.

[396. {399.}³³⁸⁹ Sabbadāyaka³³⁹⁰]

Floating in³³⁹¹ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,³³⁹² (1) [3828]

covered with *mandālaka*³³⁹³ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,³³⁹⁴

³³⁸⁸this appears only in BJTS, and appears before rather than after the chapter summary.

³³⁸⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³³⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³³⁹¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

³³⁹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

³³⁹³i.e., the thirty-three gods.

³³⁹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

with various birds³³⁹⁵ spread about,³³⁹⁶
noisy with peacocks³³⁹⁷ [and] herons,³³⁹⁸
[and] the [calls of birds] like cuckoos.³³⁹⁹ (3) [3830]

Pigeons³⁴⁰⁰ [and] ravi-swans³⁴⁰¹ [as well],
ruddy geese³⁴⁰² and *nadicaras*,
lapwings³⁴⁰³ [and] mynah birds³⁴⁰⁴ are here,
small monkeys,³⁴⁰⁵ *jīvajīvakas*.³⁴⁰⁶ (4) [3831]

[It] resounds with swans and herons,
owls and many *piṅgalas*.
The sand contains the seven gems,
[strewn with] jewels [and costly] pearls. (5) [3832]

All of the trees, made out³⁴⁰⁷ of gold,
pervaded by various scents,
are lighting up my palace [there],
by day and night, all of the time. (6) [3833]

Sixty thousand instruments are
being played morning and evening.
Sixteen thousand women [as well]
are waiting on me constantly. (7) [3834]

Happy, with pleasure in [my] heart,
having departed [my] palace,
I worshipped that Greatly Famed One,
Sumedha, Leader of the World. (8) [3835]

Having greeted the Sambuddha,
inviting him [and] Assembly,³⁴⁰⁸

³³⁹⁵this is the BJTS reading for PTS *bhikkhuni Selā*

³³⁹⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

³³⁹⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³³⁹⁸this appears only in BJTS, and appears before rather than after the chapter summary.

³³⁹⁹this colophonic verse appears in BJTS only; PTS omits it

³⁴⁰⁰this appears only in BJTS; PTS omits it

³⁴⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴⁰²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁴⁰³*puṇṇā ti nāmaṅ*

³⁴⁰⁴PTS reads *panassati*, BJTS *vinassati*

³⁴⁰⁵the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

³⁴⁰⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁴⁰⁷this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

³⁴⁰⁸or Giribbaja, here *Rājagahaṅ*

that Wise One³⁴⁰⁹ then agreed [to come],
Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me,³⁴¹⁰
the Great Sage [later] took his leave.
Having greeted the Sambuddha,
I returned to my palace [then]. (10) [3837]

I summoned [all] the people³⁴¹¹ there:
“All of you gather together.
In the first part of the day,
the Buddha will come to the palace.” (11) [3838]

“We dwelling near you³⁴¹² have received
something that’s well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas.” (12) [3839]

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.³⁴¹³ (13) [3840]

I went to meet³⁴¹⁴ [him] with the five³⁴¹⁵
musical instruments [sounding].
The Supreme Person³⁴¹⁶ sat down on
a chair made out of solid gold.³⁴¹⁷ (14) [3841]

³⁴⁰⁹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁴¹⁰ *danto*, or “Tamed”

³⁴¹¹ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁴¹² *vimutto*

³⁴¹³ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁴¹⁴ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁴¹⁵ *taṇ...guṇasañcayaṇ*

³⁴¹⁶ lit., “did *pūjā*”

³⁴¹⁷ #23, above

I placed³⁴¹⁸ a canopy³⁴¹⁹ above,
 which was made out of solid gold;³⁴²⁰
 Fans are then diffusing [perfumes]³⁴²¹
 within the Assembly of monks. (15) [3842]

I regaled the monks' Assembly
 with large amounts of food [and] drink;
 I gave individual pairs
 of cloth³⁴²² to the monks' Assembly. (16) [3843]

The one whom they called Sumedha,
 Object of the World's Oblations,³⁴²³
 sitting in the monks' Assembly,
 spoke these [six] verses [at that time]: (17) [3844]

“This one who [gave] me food and drink
 and fed³⁴²⁴ the Assembly with it,
 I shall relate details of him;
 [all of] you listen to my words: (18) [3845]

For eighteen hundred aeons he
 will delight in the world of gods.
 A thousand times he'll be a king,
 a king who turns the wheel [of law]. (19) [3846]

In whichever womb he's reborn,
 [whether] it's human or divine,
 a canopy of solid gold
 will always³⁴²⁵ be carried [for him]. (20) [3847]

In thirty thousand aeons [hence],
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (21) [3848]

Worthy heir to that one's *Dhamma*,

³⁴¹⁸lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁴¹⁹*yakkho*

³⁴²⁰*ye...na*, lit., “those who have not”

³⁴²¹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³⁴²²reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁴²³This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

³⁴²⁴reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁴²⁵reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (22) [3849]

Sitting in the monks' Assembly,
he will [then] roar the lion's roar.³⁴²⁶
On [his] pyre an umbrella's borne;³⁴²⁷
beneath it³⁴²⁸ he is cremated." (23) [3850]

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. (24) [3851]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. (25) [3852]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3853]

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! (27) [3854]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3855]

Thus indeed Venerable Sabbadāyaka Thera spoke these verses.

The legend of Sabbadāyaka Thera is finished.

³⁴²⁶lit., "in the future" (singular)

³⁴²⁷*sammukhā*, i.e. "together"

³⁴²⁸*tuyham*, presumably addressing the bodhisattva

[397. {400.}]³⁴²⁹ Ajita³⁴³⁰

The Victor,³⁴³¹ Padumuttara,
 was the Master of Everything.³⁴³²
 Plunged into the Himalayas,
 the Leader of the World sat down. (1) [3856]

I did not see the Sambuddha,
 I also did not hear [his] sound.
 Searching for food for me to eat,
 I was wandering in the woods. (2) [3857]

There I did see the Sambuddha,
 Bearing the Thirty-two Great Marks.³⁴³³
 Seeing [the Buddha] made me think,³⁴³⁴
 “what sort of³⁴³⁵ being³⁴³⁶ might this be?” (3) [3858]

Examining [his body’s] marks,
 I recalled my [studies of] lore,
 the good words which I [once] had heard,
 from³⁴³⁷ elderly³⁴³⁸ men of wisdom.³⁴³⁹ (4) [3859]

“According to that word of theirs,
 this [person] will be a Buddha;
 well then I ought to honor [him];
 it will purify my station.”³⁴⁴⁰ (5) [3860]

Quickly coming to [my] ashram,
 I grabbed³⁴⁴¹ [some] buffalo ghee,³⁴⁴² and
 taking a pot [to carry it,]

³⁴²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁴³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

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³⁴³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁴³³i.e., the thirty-three gods.

³⁴³⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴³⁵this is the BJTS reading for PTS *bhikkhuni Selā*

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³⁴⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴⁴²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

I approached [him], the Bull of Men.³⁴⁴³ (6) [3861]

Taking a three-legged [stool],³⁴⁴⁴ I
stood it [up] in an open space.

Lighting a lamp [placed on that stool,]
I worshipped [the Buddha] eight times. (7) [3862]

Seven nights and days the Buddha,
sat [there], the Ultimate Person.
Then at the end of the [last] night,³⁴⁴⁵
[Buddha] stood up, the World-Leader. [3863]

Happy, with pleasure in [my] heart,
for seven nights and days I lit
[that] lamp for the [seated] Buddha,
[feeling well-]pleased by my own hands. [3864]

All the good scents of the forests³⁴⁴⁶
on Gandhamādana Mountain,
by means of Buddha's majesty³⁴⁴⁷
then went up to [him], the Victor. [3865]

[All of] the trees [were then] in bloom.
By means of Buddha's majesty
all of the floral scents produced,³⁴⁴⁸
assembled into one right then. [3866]

Throughout the Himalayas, both
the snake-gods and the *garuḷas*,
desiring to hear the Teaching,
came into the Buddha's presence. [3867]

The monk whose name was Devala
was the Buddha's chief attendant.
With one hundred thousand masters,
he [also] approached the Buddha.³⁴⁴⁹ [3868]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks' Assembly,

³⁴⁴³*puṇṇā ti nāmaṃ*

³⁴⁴⁴PTS reads *panassati*, BJTS *vinassati*

³⁴⁴⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁴⁴⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

³⁴⁴⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁴⁴⁸or Giribbaja, here *Rājagahaṃ*

³⁴⁴⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

[then] spoke these verses [about me]: [3869]

“He who has lit a lamp for me,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: [3870]

For sixty thousand aeons he
will delight in the world of gods.
A thousand times he’ll be a king,
a king who turns the wheel [of law]. [3871]

Thirty-six times lord of the gods,
he will exercise divine rule.
Seven hundred [times]³⁴⁵⁰ on the earth,
he’ll rule an extensive kingdom,³⁴⁵¹
[and he will have] much local rule,
innumerable by counting. [3872]³⁴⁵²

Because of this lamp-offering,
he will develop “divine eye.”
This one is always going to see
eight *kosas*³⁴⁵³ in all directions.³⁴⁵⁴ [3873]

Fallen from the world of the gods,
when this person has been reborn,
whether by day or else by night,
a lamp will be carried [for him]. [3874]

When this person’s³⁴⁵⁵ being reborn,
a possessor of good karma,
he will illuminate [the world]
throughout the city [where] he is. [3875]

³⁴⁵⁰ *danto*, or “Tamed”

³⁴⁵¹ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁴⁵² *vimutto*

³⁴⁵³ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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³⁴⁵⁵ *taṇ...guṇasañcayan*

In whichever womb he's reborn,
 [whether] it's human or divine,
 because of his lamp-offering,
 due to the fruit of [those] eight lamps,
 people will not surpass this one:
 that is the fruit of giving lamps. [3876]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. [3877]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled. [3878]

Having pleased [him], the Sambuddha,
 Gotama, Bull of the Śākya,
 he'll be the Teacher's follower,
 [and his] name [will be] Ajita." [3879]

For sixty thousand aeons I
 delighted in the world of gods.
 In that place too my hundred lamps
 are burning [brightly] all the time.³⁴⁵⁶ [3880]

In the gods' world or that of men,
 my [own] effulgence³⁴⁵⁷ is diffused.
 Remembering the Best Buddha,
 I generate enormous mirth. [3881]

Falling from Tusitā heaven,
 I came out of a mother's womb.
 While that person³⁴⁵⁸ was being born,
 there was [always] a lot of light. [3882]

Having departed from the house,
 I went forth into homelessness.
 Having gone up to Bāvarī,

³⁴⁵⁶lit., "did *pūjā*"

³⁴⁵⁷#23, above

³⁴⁵⁸lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

I agreed to be his student.³⁴⁵⁹ [3883]

Living in the Himalayas,
I heard [about]³⁴⁶⁰ the World-Leader.
Searching for ultimate meaning,
I approached [the Buddha], the Guide.³⁴⁶¹ [3884]

The Tame One, Buddha, He who Tames,
the Flood-Crosser, Beyond Rebirth,³⁴⁶²
the Buddha spoke of nirvana,
liberation from all dis-ease. [3885]

His coming to me succeeded;
I entertained [him], the Great Sage.
Attaining the three knowledges,
[I have] done what the Buddha taught! [3886]

In the hundred thousand aeons
since I gave [him] that lamp back then,
I've come to know no bad rebirth:
that's the fruit of giving lamps. [3887]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [3888]

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! (27) [3889]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3890]

Thus indeed Venerable Ajita Thera spoke these verses.

The legend of Ajita Thera is finished.

The summary:

³⁴⁵⁹ *yakkho*

³⁴⁶⁰ *ye...na*, lit., "those who have not"

³⁴⁶¹ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³⁴⁶² reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

Pilindavaccha³⁴⁶³ and Sela,
 Sabbakitti, Madundada,
 Kūṭāgārī and Bakkula,
 Giri, Salaḷasavhaya,³⁴⁶⁴
 Sabbada and Ajita too:
 the verses here are counted at
 one hundred and five verses and
 twenty more beyond that [number].

The Pilindavaccha³⁴⁶⁵ Chapter, the Fortieth.

Then there is the Summary of Chapters:

Paduma and Ārakkhada,
 Ummā and Gandhodakena,
 Ekapadama, Saddasaññi,
 Mandāraṃ, Bodhiavandaka,
 Avaṅṭa and Pilindi [too].
 And these verses are counted too,
 seventy-four verses [beyond]
 eleven hundred [verses here].

The Ten Chapters³⁴⁶⁶ called Paduma.

The Fourth Hundred³⁴⁶⁷ is finished.

Metteyya Chapter, the Forty-First

[398. {401.}³⁴⁶⁸ Tissametteyya³⁴⁶⁹]

The ascetic named Sobhita
 was living amidst the mountains,
 near the top of a mountain slope,
 eating [only] wild fruits [he found]. (1) [3891]

After bringing [some] fire [and] wood,
 I am causing it to blaze up,

³⁴⁶³This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

³⁴⁶⁴reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁴⁶⁵reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* (“Some, hand [and] foot”)

³⁴⁶⁶lit., “in the future” (singular)

³⁴⁶⁷*sammukhā*, i.e. “together”

³⁴⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁴⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

seeking the ultimate goal of
being reborn in Brahma's world. (2) [3892]

Padumuttara, World-Knower,
Sacrificial Recipient,
with a desire to lift me up,
did come into my presence [then]. (3) [3893]

[Padumuttara Buddha]:
"Why are you working, merit-filled
one? Give the fire [and] wood to me.
I will worship³⁴⁷⁰ the fire [and] then
it will be³⁴⁷¹ purity for me." (4) [3894]

[Protagonist]:
"You are very fortunate, Sir,³⁴⁷²
you understand, O divine one.³⁴⁷³
You attend to³⁴⁷⁴ the fire [for me];
here then is the fire [and] the wood." (5) [3895]

After that, taking the firewood,
the Victor caused the fire to blaze
without burning³⁴⁷⁵ the firewood there:
a marvel [wrought] by the Great Sage. (6) [3896]

[Padumuttara Buddha]:
"[This] fire of yours is not burning;
your oblation does not exist;
[this] vow of yours is meaningless;
you should worship [this] fire of mine." (7) [3897]

[Protagonist]:
"What sort of fire, O Great Hero,
is that one that you speak about?
You should tell that to me as well;
we'll both worship that [fire of yours]." (8) [3898]

[Padumuttara Buddha]:
"Cessation of things with causes,
the burning up of defilements,
and giving up anger and hate:

³⁴⁷⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

³⁴⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

³⁴⁷²i.e., the thirty-three gods.

³⁴⁷³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴⁷⁴this is the BJTS reading for PTS *bhikkhuni Selā*

³⁴⁷⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

those three things are my oblations.” (9) [3899]

[Protagonist]:

“What sort are you, O Great Hero?
What is your clan, O Happy One?
Your procedure for practicing
is extremely pleasing to me.” (10) [3900]

[Padumuttara Buddha]:

“I’m born in a warrior³⁴⁷⁶ clan,
master of special knowledges.
All defilements are exhausted;
now there will be no more rebirth.” (11) [3901]

[Protagonist]:

“If you’re a Buddha, All-Knower,³⁴⁷⁷
Light-Maker,³⁴⁷⁸ Darkness-Dispeller,³⁴⁷⁹
[then] I shall praise³⁴⁸⁰ you, Divine One,³⁴⁸¹
you are the Ender of Dis-ease.” (12) [3902]

Spreading out [my] deer-leather [robe,]
I gave [a place] for [him] to sit.
“Please sit there, O Omniscient One;
[and] I shall [then] attend on you.” (13) [3903]

The Blessed One did sit down there,
on [that] deer-leather, well spread out.
Inviting [him], the Sambuddha,
I [then] went [into] the mountains. (14) [3904]

Having filled up a shoulder-bag,³⁴⁸²
I brought [some] wild mangosteen³⁴⁸³ fruit.
Having mixed [it] up with honey,
I gave [that] fruit to the Buddha. (15) [3905]

While I meditated [on him,]
the Victor then consumed [that fruit].
I brought pleasure to [my] heart [there],

³⁴⁷⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁴⁷⁷this appears only in BJTS, and appears before rather than after the chapter summary.

³⁴⁷⁸this colophonic verse appears in BJTS only; PTS omits it

³⁴⁷⁹this appears only in BJTS; PTS omits it

³⁴⁸⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁴⁸¹*pūrenti ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁴⁸²*puṇṇā ti nāmaṇ*

³⁴⁸³PTS reads *panassati*, BJTS *vinassati*

gazing upon the World-Leader. (16) [3906]

Padumuttara, World-Knower,
Sacrificial Recipient,
[still] sitting in my hermitage,
[then] spoke these verses [about me]: (17) [3907]

[Padumuttara Buddha]:
“He who regaled me with [this fruit],
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (18) [3908]

Twenty-five times [in the future,]
he will exercise divine rule.
A thousand times he’ll be a king,
a king who turns the wheel [of law]. (19) [3909]

For him, endowed with past karma,
discerning what he is thinking,
there will be food and drink and clothes
and beds which are very costly. (20) [3910]

He will be reborn all the time
conforming with [his] good karma;³⁴⁸⁴
this one is going to be happy
and always free of affliction. (21) [3911]

In whichever womb he’s reborn,
[whether] it’s human or divine,
being happy in every place,
he will attain³⁴⁸⁵ the human state. (22) [3912]

A scholar [and] mantra-knower,³⁴⁸⁶
a master of the three Vedas,
having approached the Sambuddha,
he’s going to become an arahant.” (23) [3913]

[Protagonist]:
As far as I recall my lives,
as long as I have had knowledge,
there is no lack of wealth for me:
that is the fruit of giving fruit. (24) [3914]

³⁴⁸⁴the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

³⁴⁸⁵reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁴⁸⁶this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

Attaining the supreme Teaching,
I slew [all my] lust and hatred;
all defilements are exhausted;
now there will be no more rebirth. (25) [3915]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (26) [3916]

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! (27) [3917]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [3918]

Thus indeed Venerable Tissa-metteyya Thera spoke these verses.

The legend of Tissa-metteyya Thera is finished.

[399. {402.}³⁴⁸⁷ Puṇṇaka³⁴⁸⁸]

The Self-Become, Unconquered One,
the Buddha, who had an illness,
was living amidst the mountains,
near the top of a mountain slope. (1) [3919]

All around my hermitage [there,]
when Buddha was passing away,³⁴⁸⁹
there was shouting out all the time,
there was [brilliant] light all the time. (2) [3920]

Throughout that forest grove all the
bears³⁴⁹⁰ and wolves,³⁴⁹¹ *kara bānā* bears,³⁴⁹²

³⁴⁸⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁴⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁴⁸⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁴⁹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁴⁹¹i.e., the thirty-three gods.

³⁴⁹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

the tigers³⁴⁹³ and the lions too,
are roaring loudly all the time. (3) [3921]

After seeing those strange omens³⁴⁹⁴
I ascended³⁴⁹⁵ the mountain slope.
There I saw [him], the Sambuddha,
passed away,³⁴⁹⁶ the Unconquered One,
like a regal *sal* tree in bloom,
like the risen hundred-rayed [sun],
aglow like charcoal [that's still hot],
passed away,³⁴⁹⁷ the Unconquered One. (4-5) [3922-3923]

Making it full of grass and sticks,
I [then] made a pyre [for him] there.
Having made [that] well-fashioned pyre,
I cremated [the Buddha's] corpse. (6) [3924]

After I'd cremated [his] corpse,
I sprinkled scented water [there].
A spirit³⁴⁹⁸ standing in the sky
fixed a name for me for all time: (7) [3925]

"That³⁴⁹⁹ duty was fulfilled by you
for the Great Sage, the Self-Become.
O sage you're always going to be
named "the full one"³⁵⁰⁰ [in each lifetime]." (8) [3926]

After falling from that body,
I went to the world of the gods.
There a divinely-made perfume³⁵⁰¹
is [then] exuded in the sky. (9) [3927]

Even in that [world of gods] the
name assigned me was "the full one."³⁵⁰²
[Whether] born human or divine,
I fulfill [all] my intentions. (10) [3928]

³⁴⁹³this is the BJTS reading for PTS *bhikkhuni Selā*

³⁴⁹⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁴⁹⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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³⁵⁰⁰*pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

³⁵⁰¹*puṇṇā ti nāmaṇ*

³⁵⁰²PTS reads *panassati*, BJTS *vinassati*

This is the final time for me;
 [my] last rebirth is proceeding.³⁵⁰³
 And here as well “the full one” is
 the name assigned me [that’s] well known. (11) [3929]

Having regaled the Sambuddha,
 Gotama, Bull of the Śākya,
 knowing well all the defilements,
 I am [now] living, undefiled. (12) [3930]

In the ninety-one aeons since
 I did that [good] karma back then,
 I’ve come to know no bad rebirth:
 the fruit of duties for the corpse. (13) [3931]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Knowing well all the defilements,
 I am [now] living, undefiled. (14) [3932]

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! (15) [3933]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (16) [3934]

Thus indeed Venerable Puṇṇaka Thera spoke these verses.

The legend of Puṇṇaka Thera is finished.

[400. {403.}³⁵⁰⁴ Mettagu³⁵⁰⁵]

In the Himalayan region,
 there’s a mountain named Asoka.³⁵⁰⁶
 In that place was my hermitage,
 constructed by Vissakamma.³⁵⁰⁷ (1) [3935]

³⁵⁰³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁵⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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³⁵⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁵⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The Sambuddha named Sumedha,
Chief,³⁵⁰⁸ Compassionate One,³⁵⁰⁹ the Sage,³⁵¹⁰
dressing himself in the morning,
approached me [begging] for alms food. (2) [3936]

[Seeing] the Great Hero who'd come,³⁵¹¹
Sumedha, Leader of the World,
taking a good alms-bowl, I
filled it with clarified butter.³⁵¹² (3) [3937]

Giving it to³⁵¹³ the Best Buddha,
Sumedha, Leader of the World,
pressing both my hands together,
I brought pleasure to [my] heart [there]. (4) [3938]

Because of this ghee-offering,
[made] with intention and resolve,
[whether] born human or divine,
I obtain enormous comfort. (5) [3940]

Avoiding states of suffering,³⁵¹⁴
I transmigrate from birth to birth.
Having resolved [my] heart on it,³⁵¹⁵
I'm obtaining the deathless state. (6) [3941]

“This gain for you is well-received,
which is that you saw me, brahmin.
Having arrived to look at me,
you're going to be an arahant. (7) [3942]

Be confident [and] have no fear,
after finding the Great-Famed One.
Having given [this] ghee to me,
you will be freed from being born. (8) [3943]

Because of this ghee-offering
and practicing with loving heart,³⁵¹⁶
for eighteen hundred aeons you

³⁵⁰⁸i.e., the thirty-three gods.

³⁵⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁵¹⁰this is the BJTS reading for PTS *bhikkhuni Selā*

³⁵¹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁵¹²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁵¹³this appears only in BJTS, and appears before rather than after the chapter summary.

³⁵¹⁴this colophonic verse appears in BJTS only; PTS omits it

³⁵¹⁵this appears only in BJTS; PTS omits it

³⁵¹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

will delight in the world of gods. (9) [3944]

And eighteen times you [also] will
become the king of [all] the gods,
[and you will have] much local rule,
innumerable by counting. (10) [3945]

And fifty-one times you will be
a king who turns the wheel [of law],
lord of the grove of rose-apples,³⁵¹⁷
victorious on [all] four sides.³⁵¹⁸ (11) [3946]

Unperturbed like the great ocean,
as hard to carry as the earth,
in just that way your possessions
are going to be immeasurable.³⁵¹⁹ (12) [3947]

I went forth after giving [up]
six hundred million [worth] of gold.
Seeking after what is wholesome,
I [first] went up to Bāvarī. (13) [3948]

[While] I studied the mantras there,
Vedic science³⁵²⁰ and [reading] marks,
you arose [in the world], Great Sage,
destroying that bewilderment.³⁵²¹ (14) [3949]

Having a desire to see you,
I came [up to you], O Great Sage.
Having listened to your Teaching,
I [then] attained the deathless state. (15) [3950]

Thirty thousand aeons [ago]
I gave that ghee to the Buddha.
In the interval³⁵²² I don't know
[any] begging of ghee³⁵²³ by me. (16) [3951]

My intentions being discerned,
what I wish for [then] arises.

³⁵¹⁷*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁵¹⁸*puṇṇā ti nāmaṇ*

³⁵¹⁹PTS reads *panassati*, BJTS *vinassati*

³⁵²⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁵²¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁵²²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁵²³or *Giribbaja*, here *Rājagahaṇ*

My heart discerned [I am] reborn,
[and] I gratify everyone. (17) [3952]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
After giving a bit of ghee,
I receive immeasurably. (18) [3953]

The water in the great ocean,
the extent of Mt. Meru's slope,
would not be³⁵²⁴ one half a quarter³⁵²⁵
of the ghee arising for me. (19) [3954]

The universe's full extent,
made into a [gigantic] pile
would not be able³⁵²⁶ [to fill the]
space of the clothing worn by me. (20) [3955]

Himalaya, king of mountains,
although it is the best mountain,
is not [even] comparable
to the perfumes anointing me. (21) [3956]

Clothes and perfumes and ghee and food,
or [everything] that's in the world,
and nirvana, unconditioned:³⁵²⁷
that is the fruit of giving ghee. (22) [3957]

[My] couch today is mindfulness,³⁵²⁸
[my] pasture's meditative states,³⁵²⁹
[my] food is wisdom's [seven] parts:³⁵³⁰
that is the fruit of giving ghee. (23) [3958]

³⁵²⁴*śahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁵²⁵*danto*, or "Tamed"

³⁵²⁶*purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

³⁵²⁷*vimutto*

³⁵²⁸*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁵²⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajāṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁵³⁰*taṇ...guṇasañcayan*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am [now] living, undefiled. (24) [3959]

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! (25) [3960]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [3961]

Thus indeed Venerable Mettagu Thera spoke these verses.

The legend of Mettagu Thera is finished.

[401. {404.}³⁵³¹ Dhotaka³⁵³²]

The River named Bhāgīrathī³⁵³³
is fed by the Himalayas.
It is always flowing along,
past³⁵³⁴ the gate of Hamsavatī. (1) [3962]

The hermitage named Sobhita,³⁵³⁵
well-built, is on the river's slopes.
The Buddha, Padumuttara,
the World's Leader, was dwelling there. (2) [3963]

He was honored the people,
like Indra by the thirty [gods].
The Blessed One was seated³⁵³⁶ there
fearlessly [just] like a lion. (3) [3964]

I was a brahmin living in
the city of Hamsavatī.

³⁵³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁵³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁵³³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁵³⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁵³⁵i.e., the thirty-three gods.

³⁵³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

My name [back then] was Chalāṅga,³⁵³⁷
named thus [because] I was a sage. (4) [3965]

One thousand eight hundred³⁵³⁸ students
were surrounding me at that time.
Joined together³⁵³⁹ with those students,
I went up to the riverbank. (5) [3966]

At that place I saw [Buddhist] monks,
without deceit,³⁵⁴⁰ cleansed of evil,³⁵⁴¹
crossing Bhāgīrathī [River].
At that time I reflected thus: (6) [3967]

“These sons of Buddha, of great fame,
are crossing evening and morning;
they are being troubled themselves,
[and] their things³⁵⁴² are getting ruined. (7) [3968]

The Buddha’s said to be the Chief
of the world including the gods.
I have not [yet] made donations³⁵⁴³
that would cleanse [my] road to rebirth. (8) [3969]

Why then don’t I get a bridge built
on the river for Best Buddha?
Causing that work to be done,³⁵⁴⁴ I’ll
transmigrate in this existence.” (9) [3970]

Donating a hundred thousand
I had a bridge built [for him there],
trusting that “doing this deed³⁵⁴⁵ will
be of great [advantage] to me.³⁵⁴⁶” (10) [3971]

Having caused [that] bridge to be built,
I went up to the World-Leader.
Hands pressed together on [my] head,

³⁵³⁷this is the BJTS reading for PTS *bhikkhuni Selā*

³⁵³⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁵³⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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³⁵⁴⁴*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁵⁴⁵*puṇṇā ti nāmaṅ*

³⁵⁴⁶PTS reads *panassati*, BJTS *vinassati*

I spoke these words [to him back then]: (11) [3972]

“Donating³⁵⁴⁷ one hundred thousand,
I’ve caused this magnificent³⁵⁴⁸ bridge
to be constructed for your sake;
please accept [it], O Sage So Great.” (12) [3973]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks’ Assembly,
spoke these verses [about me then]: (13) [3974]

“He who had [this] bridge built for me,
[feeling well-]pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (14) [3975]

Fallen into³⁵⁴⁹ a cave³⁵⁵⁰ or from
[the top of] a mountain or tree,
even dying³⁵⁵¹ he will get caught:³⁵⁵²
that’s the fruit of giving bridges. (15) [3976]

As the wind³⁵⁵³ [does not disturb] a
banyan³⁵⁵⁴ spreading [its] growing roots,³⁵⁵⁵
enemies³⁵⁵⁶ will not defeat³⁵⁵⁷ [him]:
that’s the fruit of giving bridges. (16) [3977]

³⁵⁴⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁵⁴⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁵⁴⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁵⁵⁰or Giribbaja, here *Rājagahaṇ*

³⁵⁵¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁵⁵²*danto*, or “Tamed”

³⁵⁵³*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁵⁵⁴*vimutto*

³⁵⁵⁵*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁵⁵⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁵⁵⁷*taṇ...guṇasañcayaṇ*

No thieves are going to defeat³⁵⁵⁸ him³⁵⁵⁹
 and the king³⁵⁶⁰ will not despise [him].
 He'll surpass all [his] enemies:³⁵⁶¹
 that's the fruit of giving bridges. (17) [3978]

[Even] in an unsheltered space,
 being scorched by the [sun's] harsh heat,
 conforming with [his] good karma,³⁵⁶²
 he won't feel any discomfort.³⁵⁶³ (18) [3979]

In the world of gods or of men,
 a well-built elephant-carriage
 all of the time will come to be,
 discerning what he is thinking. (19) [3980]

A thousand fast carriages with
 Sindh horses as quick as the wind
 will come to [him] evening and morning:
 that's the fruit of giving bridges. (20) [3981]

Having come to the human state,
 this one is going to be happy;
 here too for [this] very man the
 elephant-carriage will appear.³⁵⁶⁴ (21) [3982]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (22) [3983]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements
 he'll reach nirvana, undefiled." (23) [3984]

O! that karma well-done by me

³⁵⁵⁸lit., "did *pūjā*"

³⁵⁵⁹#23, above

³⁵⁶⁰lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁵⁶¹*yakkho*

³⁵⁶²*ye...na*, lit., "those who have not"

³⁵⁶³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³⁵⁶⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

for him whose name is “Best Lotus,³⁵⁶⁵
 Having done that deed³⁵⁶⁶ [for him] there,
 I attained [my] arahantship.³⁵⁶⁷ (24) [3985]

Having put forth exertion,³⁵⁶⁸ I’m
 calmed,³⁵⁶⁹ devoid of grounds for rebirth;³⁵⁷⁰
 like elephants with broken chains,
 I am living without constraint. (25) [3986]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 All defilements are exhausted;
 now there will be no more rebirth. (26) [3988]³⁵⁷¹
 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! (27) [3987]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (28) [3989]

Thus indeed Venerable Dhotaka Thera spoke these verses.

The legend of Dhotaka Thera is finished.

[402. {405.}³⁵⁷² Upasīva³⁵⁷³]

In the Himalayan region,
 there’s a mountain named Anoma.
 My well-made hermitage [is there],
 [with] halls well-constructed of leaves. (1) [3990]

And a river is flowing there,

³⁵⁶⁵This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

³⁵⁶⁶reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁵⁶⁷reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁵⁶⁸lit., “in the future” (singular)

³⁵⁶⁹*sammukhā*, i.e. “together”

³⁵⁷⁰*tuyham*, presumably addressing the bodhisattva

³⁵⁷¹reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

³⁵⁷²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁵⁷³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

beautiful, with excellent banks,
[and] along [those] banks³⁵⁷⁴ are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then,
covered with fish and tortoises,
sheatfish,³⁵⁷⁵ *pāvusa*,³⁵⁷⁶ *valaja*,³⁵⁷⁷
reed-fish,³⁵⁷⁸ red-fish³⁵⁷⁹ [and] *maggura*.³⁵⁸⁰ (3) [3992]

Timira [trees] are blooming there,
ashoka,³⁵⁸¹ *khuddamālaka*,³⁵⁸²
laurel,³⁵⁸³ and mountain laurel³⁵⁸⁴ trees
are perfuming my hermitage. (4) [3993]

Winter cherry³⁵⁸⁵ is blooming there,
and forests of Arab jasmine;³⁵⁸⁶
*sal*³⁵⁸⁷ and *salalā*³⁵⁸⁸ [trees] are there,
and lots of blooming *campaka*.³⁵⁸⁹ (5) [3994]

Arjuna [trees]³⁵⁹⁰ and hiptage vines,³⁵⁹¹
and sugarcane³⁵⁹² are blossoming;
silver greywood,³⁵⁹³ *madhugandhi*,³⁵⁹⁴
blossoming in my hermitage. (6) [3995]

Half a league on every side is

³⁵⁷⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁵⁷⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁵⁷⁶i.e., the thirty-three gods.

³⁵⁷⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁵⁷⁸this is the BJTS reading for PTS *bhikkhunī Selā*

³⁵⁷⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁵⁸⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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³⁵⁹³*danto*, or “Tamed”

³⁵⁹⁴*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

covered with *bimbijālika*,³⁵⁹⁵
 golden shower,³⁵⁹⁶ trumpet-flower,³⁵⁹⁷
 jasmine,³⁵⁹⁸ also *piyaṅguka*.³⁵⁹⁹ (7) [3996]

Mātaṅgava and *sattali*³⁶⁰⁰
 trumpet-flower,³⁶⁰¹ Chinese chaste tree,³⁶⁰²
 much sage-leaf alangium³⁶⁰³ there,
 [and] *tālakūṭa*³⁶⁰⁴ blossoming. (8) [3997]

There is much *sāleyyaka*³⁶⁰⁵ there,
 blossoming in my hermitage.
 Many trees are beautiful when
 they are bursting into flower.
 On every side the scents of that
 are wafting through my hermitage. (9-10a-b) [3998]³⁶⁰⁶

Myrobalan³⁶⁰⁷ [and] gooseberry,³⁶⁰⁸
 mango,³⁶⁰⁹ rose-apple,³⁶¹⁰ *bahera*,³⁶¹¹

³⁵⁹⁵ *vimutto*

³⁵⁹⁶ *Siṅgi-nikkha-savaṅṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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³⁵⁹⁸ *taṅ...guṇasañcayaṅ*

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³⁶⁰² *yakkho*

³⁶⁰³ *ye...na*, lit., “those who have not”

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³⁶⁰⁹ lit., “in the future” (singular)

³⁶¹⁰ *sammukhā*, i.e. “together”

³⁶¹¹ *tuyham*, presumably addressing the bodhisattva

jujube,³⁶¹² markingnut,³⁶¹³ [and] bel,³⁶¹⁴
as well as *phārusaka*³⁶¹⁵ fruits, (10c-d, 11a-b) [3999]

wild mangosteen,³⁶¹⁶ chirauli-nut,³⁶¹⁷
mahuwa³⁶¹⁸ and *kāsumārī*,³⁶¹⁹
breadfruit³⁶²⁰ [and] jak³⁶²¹ [are growing] there,
bananas³⁶²² [and] jujube fruits,³⁶²³ (11c-d, 12a-b) [4000]

large quantities of hog-plum³⁶²⁴ there,
as well as *vallikāra*³⁶²⁵ fruits,
citron³⁶²⁶ and *sapāriya*³⁶²⁷ [trees]
are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,³⁶²⁸
after that lots of *moda*-fruit,³⁶²⁹
all around,³⁶³⁰ heavy with ripe fruit,³⁶³¹
are wave-leaved³⁶³² and glomerous³⁶³³ figs. (13c-d, 14a-b) [4002]

³⁶¹²reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

³⁶¹³reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³⁶¹⁴*putta*° lit., “son”

³⁶¹⁵lit., “all the time we are not...”

³⁶¹⁶reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

³⁶¹⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

³⁶¹⁸*saṃsārapatha-nittiṇṇā*

³⁶¹⁹reading *vitaraṅgā bhavāmasa* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

³⁶²⁰*tato tato*

³⁶²¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

³⁶²²*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

³⁶²³or, as above, “for the sake of knowing [me]”

³⁶²⁴reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³⁶²⁵lit., “the Great Hero prophesied”

³⁶²⁶BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³⁶²⁷BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

³⁶²⁸reading *manāpā* with BJTS for PTS *manasā*

³⁶²⁹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

³⁶³⁰lit., “there is no agitation [to my mind]”

³⁶³¹This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³⁶³²lit., “and a woman”

³⁶³³lit., “and a woman”

Pepper,³⁶³⁴ and black peppercorns³⁶³⁵ there,
 banyan,³⁶³⁶ also wood-apple trees,³⁶³⁷
 a lot of glomerous fig trees,³⁶³⁸
kaṇḍapakka and *pārī* [trees]. (14c-d, 15a-b) [4003]

These and many other trees too
 are fruiting in my hermitage.
 Also many flowering trees,
 flowering in my hermitage. (15c-d, 16a-b) [4004]

Titan arum,³⁶³⁹ also bindweed,³⁶⁴⁰
bilāni, *takkaḷāni* [bulbs],
ālaka and *tālaka* [too]
 are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to³⁶⁴¹ that hermitage of mine,
 there was a large natural lake.
 [It was] beautiful, with good banks,
 cool water, [crystal-]clear water. (17c-d, 18a-b) [4006]

Many pink and blue lotuses
 are mixed with white lotuses there;
 covered with *mandālaka*³⁶⁴² blooms,
 it's full of various [good] scents. (18c-d, 19a-b) [4007]

Pink lotuses germinate there;
 others, flowering, make pollen.
 Many pink lotus buds [and] leaves
 [and] pericarps³⁶⁴³ float³⁶⁴⁴ [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems³⁶⁴⁵

³⁶³⁴*etesaṇ devadevānaṇ*

³⁶³⁵*adhikāraṇ sadā maḥhaṇ*, lit., “my service is constant” “my service is daily”

³⁶³⁶or do: from *carati*

³⁶³⁷*saddhamma*°, lit “good Teaching”

³⁶³⁸*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

³⁶³⁹*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

³⁶⁴⁰reading *bahu* ‘*neke* with BJTS for PTS *buhun eke*

³⁶⁴¹this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁶⁴²PTS omits *Therī*, which I supply from BJTS.

³⁶⁴³reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā* ‘*va nītakibbisā* (“like a slaughterhouse leading to sin”?)

³⁶⁴⁴*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

³⁶⁴⁵or, reading *vipassantī* with BJTS, “investigating” “applying insight”

[and] milk [and] ghee³⁶⁴⁶ from lotus roots.³⁶⁴⁷
On all sides, with the scent of that,
it's full of various [good] scents. (20c-d, 21a-b) [4009]

White lotuses,³⁶⁴⁸ *ambagandhī*,
and many *nayita* are seen;
as befits a natural lake,
there's a lot of screw-pine³⁶⁴⁹ in bloom. (21c-d, 22a-b) [4010]

*Bandhujīva*³⁶⁵⁰ in full flower,
sweetly-scented³⁶⁵¹ *setavārī*,³⁶⁵²
crocodiles³⁶⁵³ and alligators³⁶⁵⁴
[and other] fierce beasts³⁶⁵⁵ are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*³⁶⁵⁶ [and] pythons³⁶⁵⁷
[live] there in [that] natural lake;
sheatfish,³⁶⁵⁸ *pāvusa*,³⁶⁵⁹ *valaja*,³⁶⁶⁰
reed-fish,³⁶⁶¹ red-fish³⁶⁶² [and] *maggura*.³⁶⁶³ (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,³⁶⁶⁴
also with small, tailless monkeys;³⁶⁶⁵
pigeons³⁶⁶⁶ and *ravi*-swans³⁶⁶⁷ [as well],
wild jungle fowl,³⁶⁶⁸ *nadicaras*, (24c-d, 25a-b) [4013]

³⁶⁴⁶lit., “in the” “in that”

³⁶⁴⁷*cittasmiṅ vasibhūtasmiṅ*, lit., “when i became master of (or “over”) [my own] mind”

³⁶⁴⁸*subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

³⁶⁴⁹*sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

³⁶⁵⁰*khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])”

³⁶⁵¹lit., “is now disliked by me”

³⁶⁵²lit., “in the” “in that”

³⁶⁵³lit., “among”

³⁶⁵⁴or assemblies (even four parts of the Assembly), multitudes, retinues

³⁶⁵⁵*setṭhaṅ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

³⁶⁵⁶*matīnaṅ*, lit., “of those (females) endowed”

³⁶⁵⁷lit., “having gone forth”

³⁶⁵⁸*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

³⁶⁵⁹pronounce as two syllables when chanting, “diff”rent”

³⁶⁶⁰lit., “of”

³⁶⁶¹*vādipavaraṅ*

³⁶⁶²or “merit,” *puññehi*. “Good deeds” would preserve the plural.

³⁶⁶³*āsavakkhayaṅ*

³⁶⁶⁴reading *agamaṅsu* with BJTS (cf. PTS alt. *agamaṅsu*) for PTS *agamisu* (“among non-villages”?)

³⁶⁶⁵BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”

³⁶⁶⁶*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

³⁶⁶⁷reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṅ* (“I spoke”).

³⁶⁶⁸*mārapāsānuvattinā*

wattled lapwings³⁶⁶⁹ and ruddy geese,³⁶⁷⁰
*campakas*³⁶⁷¹ as well as pheasants,³⁶⁷²
 squirrels,³⁶⁷³ [also] osprey³⁶⁷⁴ [and] hawks,³⁶⁷⁵
 [and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,³⁶⁷⁶ Ceylon lorikeets,³⁶⁷⁷
 crabs³⁶⁷⁸ and many yak-oxen³⁶⁷⁹ [too],
*kāreṇiyas*³⁶⁸⁰ and *tilakas*
 are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,
 bears³⁶⁸¹ [and] wolves,³⁶⁸² *kara bānā* bears,³⁶⁸³
 monkeys,³⁶⁸⁴ also even centaurs³⁶⁸⁵
 are seen inside my hermitage. (27c-d, 28a-b) [4016]

Smelling those [sweetly-perfumed] scents,
 feeding myself upon [those] fruits,
 drinking perfumed water, I am
 living [there] in my hermitage. (28c-d, 29a-b) [4017]

Eṇi-deer³⁶⁸⁶ as well as wild boar,³⁶⁸⁷
 spotted deer,³⁶⁸⁸ [also] smaller breeds,³⁶⁸⁹

³⁶⁶⁹lit., “ultimate first altered state”

³⁶⁷⁰PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* (“in that moment”)

³⁶⁷¹lit., “dispensation”

³⁶⁷²a play on the meaning of his name: *tadā ‘nando nirānando*

³⁶⁷³lit., “with a gurgling sound”

³⁶⁷⁴accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

³⁶⁷⁵lit., “well-Gone-One’s heir”

³⁶⁷⁶PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

³⁶⁷⁷BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

³⁶⁷⁸pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

³⁶⁷⁹lit., “did *pūjā*”

³⁶⁸⁰lit., “is going in order to worship [his] mother”

³⁶⁸¹lit., “at Gotamī’s [final] nirvana”

³⁶⁸²lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

³⁶⁸³*saṅvegajanakaṇ vaco*, lit., “emotion-producing word.” *Saṅvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

³⁶⁸⁴*nidhanaṇ*, lit., “without wealth [of karma],” or more literally, “possessionless”

³⁶⁸⁵lit., “of the nuns’ Assembly:” *bhikkhunisāṅghassa*

³⁶⁸⁶*sarīramattasesāya*, lit., “with [only] a measure of relics remaining”

³⁶⁸⁷*paṇḍitā’ si*

³⁶⁸⁸lit., “with vast wisdom, with wide wisdom”

³⁶⁸⁹lit., “[her] state of rebirth (*gati*) is not known”. The metaphor is that Gotamī, like the flame that used to

and *aggikas* [and] *jotikas*³⁶⁹⁰
are living in my hermitage. (29c-d, 30a-b) [4018]

Swans³⁶⁹¹ [and] curlews³⁶⁹² and peacocks³⁶⁹³ too,
mynah birds³⁶⁹⁴ and also cuckoos,³⁶⁹⁵
there are many *mañjarikas*,³⁶⁹⁶
owls³⁶⁹⁷ and *poṭṭhasīsas*³⁶⁹⁸ there. (30c-d, 31a-b) [4019]

There are goblins,³⁶⁹⁹ also titans,³⁷⁰⁰
many fairies,³⁷⁰¹ [also] demons,³⁷⁰²
garuḷas, also snake-demons,³⁷⁰³
living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,³⁷⁰⁴
peaceful-hearted [and] attentive,
holding long-spouted waterpots,³⁷⁰⁵
all wearing robes of deer-leather,
wearing braids and [carrying] weights,³⁷⁰⁶
are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,³⁷⁰⁷
clever [and] living peacefully,
happy if receiving or not,
they're living in my hermitage. (34) [4022]

Throwing off [their] clothes made of bark,
rattling [their] deer-leather [robes],
supported by [just their] own strength,

be in the iron rod on the forge, has disappeared without a trace, "cooled off".

³⁶⁹⁰ *acalaṇ sukhaṇ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṇ padaṇ* ("unshaking state")

³⁶⁹¹ or "make an end of dis-ease:" *dukkhass' antaṇ karissathā ti*.

³⁶⁹² lit., "I was"

³⁶⁹³ lit., "the Well-Gone-One," *sugataṇ*

³⁶⁹⁴ *yathāsattivasena*

³⁶⁹⁵ *vāgīso*, "[I am one] with mastery of speech"

³⁶⁹⁶ reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

³⁶⁹⁷ reading *apades' ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

³⁶⁹⁸ *tiṇṇasamsārasāgaro*

³⁶⁹⁹ BJTS reads *mañcada* ("Mañcada")

³⁷⁰⁰ BJTS reads *supaṭo* ("Supaṭa")

³⁷⁰¹ this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

³⁷⁰² *rakkhasā = rākṣasā*

³⁷⁰³ *pannagā*

³⁷⁰⁴ *mahānubhāvā isayo*

³⁷⁰⁵ *kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

³⁷⁰⁶ *jaṭā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".

³⁷⁰⁷ *yugamattaṇ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

they are then flying³⁷⁰⁸ through the sky. (35) [4023]

They are not carrying water,
nor branches nor wood for the fire;
[those things] are supplied by themselves:³⁷⁰⁹
that's the fruit of a miracle.³⁷¹⁰ (36) [4024]

Taking a tub made of iron,³⁷¹¹
they're living inside the forest;³⁷¹²
even elephants, great cobras
and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna,
others to Pabbavideha,
and some to Utturukuru,
depending on³⁷¹³ [just their] own strength;
carrying [their] alms food from there,
they are eating [it] together. (38, 39a-b) [4026]

When all of [those] fierce ascetics,³⁷¹⁴
[those] neutral ones, were taking off,
the forest is then noisy with
the flapping³⁷¹⁵ of deer-leather robes. (39c-d, 40a-b) [4027]

Of that sort were those great heroes,
[those] fierce ascetics, my students;
[always] surrounded by them, I
am living in my hermitage. (40c-d, 41a-b) [4028]

Satisfied through [their] own karma,
educated,³⁷¹⁶ come together,
morally-upright [and] clever,
skillful in the [four] boundless states,³⁷¹⁷
wishing³⁷¹⁸ [to boost their] own karma,
they are propitiating me. (41c-d, 42) [4029]

³⁷⁰⁸ *gacchanti*, lit., “going”

³⁷⁰⁹ reading *sayaṇ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* (“and this is supplied”

³⁷¹⁰ *pāṭihīrass' idaṇ phalaṇ*

³⁷¹¹ *lohadoṇiṇ gahetvāna*

³⁷¹² *vanamajjhe*, lit., “in the middle of the forest”

³⁷¹³ PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

³⁷¹⁴ reading *uggatejāna* with BJTS for PTS *uggatejana*

³⁷¹⁵ *saddena*, lit., “with the sound”

³⁷¹⁶ or “trained:” *vinītā*

³⁷¹⁷ *appamaññāsu kovidā*, that is, skilled in the practice of “the godly states” (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

³⁷¹⁸ reading *abhiḷāsino* with BJTS (and PTS alt.) for PTS *abhiḷābhino*, “obtaining”

Padumuttara, World-Knower,
Sacrificial Recipient,
recognizing the proper time,³⁷¹⁹
the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha,
the Zealous One,³⁷²⁰ Clever, the Sage,
the Sambuddha, taking [his] bowl,
approached me [begging] for alms food. (44) [4031]

Spreading out a mat made of grass
[for] the Great Hero who'd approached,
the one whose name was "Best Lotus,"
I showered [him] with *sal* flowers. (45) [4032]

Having the Sambuddha sit down,
my mind [stirred up] with emotion,³⁷²¹
quickly ascending a mountain,
I brought [some fragrant] aloe wood.³⁷²² (46) [4033]

Taking a divinely-scented
jak fruit³⁷²³ big as a water-jug,³⁷²⁴
hoisting it up on [my] shoulder,
I went up to [him], the Leader. (47) [4034]

Giving the fruit to the Buddha,
I anointed [him] with aloe.
Happy, with pleasure in my heart,
I worshipped [him], the Best Buddha. (48) [4035]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated amidst [those great] sages,
[then] spoke these verses [about me]: (49) [4036]

"He who gave me fruit and aloe,
and [also a place] to sit down,
I shall relate details of him;
[all of] you listen to my words: (50) [4037]

In a village or a forest,
atop mountains or inside caves,

³⁷¹⁹ *samayaṅ saṅviditvāna*

³⁷²⁰ *ātāpī*, lit., "burning"

³⁷²¹ *saṅviggamānaso*

³⁷²² *agalum*, Sinh. *agil*, *agaru*, *aguru*

³⁷²³ reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṅḍe va gandhikaṅ* ("scented in the forest grove")

³⁷²⁴ or "as large as an elephant's frontal lobe:" *kumbhamattaṅ*

recognizing this man's wishes,³⁷²⁵
 food will come into existence. (51) [4038]

[Whether] born in the world of gods
 or in that of men, this person
 will satisfy his retinue
 with food and [also] with clothing. (52) [4039]

In whatever womb [he's] reborn,
 [whether] it's human or divine,
 having³⁷²⁶ inexhaustible³⁷²⁷ food,
 this person's going to transmigrate. (53) [4040]

For thirty thousand aeons he'll
 delight in the world of the gods.
 A thousand times he'll be a king,
 a king who turns the wheel [of law]. (54) [4041]

Seventy-one [different] times
 he will exercise divine rule,
 [and he will have] much local rule,
 innumerable by counting. (55) [4042]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (56) [4043]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled." (57) [4044]

The gain for me was well-received,
 which is that I saw the Leader.
 Obtaining the three knowledges,
 [I have] done what the Buddha taught! (58) [4045]

In a village or a forest,
 atop mountains or inside caves,
 recognizing what I'm wishing,
 food is always coming to³⁷²⁸ me. (59) [4046]

My defilements are [now] burnt up;

³⁷²⁵ *cittāṃ*, lit., "thoughts" or "mind"

³⁷²⁶ lit., "having become one who has"

³⁷²⁷ lit., "unshaken" "imperturbable"

³⁷²⁸ lit., "coming into existence for"

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (60) [4047]

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! (61) [4048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (62) [4049]

Thus indeed Venerable Upasīva Thera spoke these verses.

The legend of Upasīva Thera is finished.

[403. {406.}]³⁷²⁹ Nanda³⁷³⁰

I was a deer-hunter back then,
within a grove in the forest.
[While] searching after³⁷³¹ spotted deer,
I saw the Self-Become One [there]. (1) [4050]

The Sambuddha named Anuraddha,³⁷³²
the Self-Become, Unconquered One,
Seclusion-Lover, the Wise One,³⁷³³
plunged into the forest³⁷³⁴ back then. (2) [4051]

Having gathered four sticks of wood,
I placed them in four [corner-]spots.
Building a well-built pavilion,
I covered [it] with lotus blooms.³⁷³⁵ (3) [4052]

Having covered the pavilion,
I greeted the Self-Become One.

³⁷²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁷³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁷³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁷³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁷³³i.e., the thirty-three gods.

³⁷³⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁷³⁵this is the BJTS reading for PTS *bhikkhuni Selā*

Laying aside my bow right there,
I went forth into homelessness. (4) [4053]

A short time after going forth,
I was afflicted with illness.³⁷³⁶
Transmigrating through past karma,
I passed away [right then and] there. (5) [4054]

Bound up with [my] former karma,
I went to Tusitā heaven.
There a mansion made out of gold³⁷³⁷
is produced according to wish. (6) [4055]

[My] divine carriage stands in wait,
a thousand-horse-yoked vehicle.
Ascending into that carriage,
I travel according to wish. (7) [4056]

When I am going out³⁷³⁸ from there,
having been reborn as a god,³⁷³⁹
a pavilion's held up for me
a hundred leagues on every side. (8) [4057]

I [always] nestle³⁷⁴⁰ on a bed
that's constantly strewn with flowers.
And from the sky, pink lotuses
are raining [on me] all the time. (9) [4058]

When the rays of light are throbbing,
and the sun's heat scorches [the world],
the heat is not oppressing me:
that's the fruit of a pavilion. (10) [4059]

I pass beyond [all] bad rebirth;
the states of woe³⁷⁴¹ are closed to me.
In a pavilion or tree-root,
burning heat is not known by me. (11) [4060]

Fixing perception on the earth,³⁷⁴²

³⁷³⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁷³⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁷³⁸this appears only in BJTS, and appears before rather than after the chapter summary.

³⁷³⁹this colophonic verse appears in BJTS only; PTS omits it

³⁷⁴⁰this appears only in BJTS; PTS omits it

³⁷⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁷⁴²*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

I cross over the [great] ocean.³⁷⁴³
That's my well-done karma, the fruit
of [doing] that Buddha-*pūjā*. (12) [4061]

Making roads, even with no road,
I am traveling³⁷⁴⁴ in the sky.
O! that karma well-done by me:
that's the fruit of Buddha-*pūjā*. (13) [4062]

I know former existences,
the "divine eye" is purified,
my defilements are [all] destroyed:
that's the fruit of Buddha-*pūjā*. (14) [4063]

Buddha's legitimate offspring,
worthy heir to the Great Teaching,
I've renounced my earlier birth:
that's the fruit of Buddha-*pūjā*. (15) [4064]

I'm one who pleased the Well-Gone-One,
Gotama, Bull of the Śākya,
the *Dhamma*'s heir, I bear its flag:³⁷⁴⁵
that's the fruit of Buddha-*pūjā*. (16) [4065]

After serving the Sambuddha,
Gotama, Bull of the Śākya,
I asked the Leader of the World
[about] the path that goes beyond.³⁷⁴⁶ (17) [4066]

Being asked, the Buddha [then] told
the deep and subtle state [beyond].
Having heard that Teaching of his,
I attained [my] arahantship.³⁷⁴⁷ (18) [4067]

O! that karma well-done by me!
I'm fully freed from being born;
I have destroyed all defilements;
now there will be no more rebirth. (19) [4068]

My defilements are [now] burnt up;
all [new] existence is destroyed.

³⁷⁴³ *puṇṇā ti nāmaṅ*

³⁷⁴⁴ PTS reads *panassati*, BJTS *vinassati*

³⁷⁴⁵ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁷⁴⁶ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

³⁷⁴⁷ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

Like elephants with broken chains,
I am living without constraint. (20) [4069]

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! (21) [4070]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4071]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

[404. {407.}³⁷⁴⁸ Hemaka³⁷⁴⁹]

Near the top of a mountain slope,
the ascetic named Anoma,
making a well-built hermitage,
dwelt in a hall made of leaves then. (1) [4072]

His practices³⁷⁵⁰ were successful;
the goal attained³⁷⁵¹ by³⁷⁵² [his] own strength.³⁷⁵³
Heroic in [his] own monkhood,
[he] was zealous, clever, a sage. (2) [4073]

Confident in his religion,³⁷⁵⁴
he was skilled in others' doctrines,³⁷⁵⁵
expert³⁷⁵⁶ and skillful [in reading]
omens³⁷⁵⁷ on earth and in the sky. (3) [4074]

³⁷⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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³⁷⁵⁷this appears only in BJTS, and appears before rather than after the chapter summary.

Meditating, trance-loving sage,
 he did not covet,³⁷⁵⁸ was grief-free,³⁷⁵⁹
 happy if receiving or not,
 ate little food,³⁷⁶⁰ did not kill beasts.³⁷⁶¹ (4) [4075]

Piyadassi, the Sambuddha,
 Chief,³⁷⁶² Compassionate One, the Sage,
 wishing to help beings across,³⁷⁶³
 spread³⁷⁶⁴ [the Teaching] with compassion.³⁷⁶⁵ (5) [4076]

Piyadassi, the Sage So Great,
 seeing folks who could understand,³⁷⁶⁶
 having gone is exhorting [them,]
 in a thousand universes.³⁷⁶⁷ (6) [4077]

With a desire to lift me up,
 he [then] approached my hermitage.
 I had not formerly seen [him,]³⁷⁶⁸
 nor heard of him from anyone. (7) [4078]

Omens, dreams [and] auspicious marks
 were very clear to me [back then],
 an expert, skilled in horoscopes,³⁷⁶⁹
 [both] on the earth and in the sky. (8) [4079]

After hearing of the Buddha,
 I gladdened [my] heart over him.³⁷⁷⁰
 Whether eating or sitting down,
 I remember [him] all the time. (9) [4080]

When I was thus remembering,
 the Blessed One thought [of me] too.
 Joy arose in me all the time,
 when I thought about the Buddha. (10) [4081]

³⁷⁵⁸this colophon verse appears in BJTS only; PTS omits it

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³⁷⁶⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

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³⁷⁶⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁷⁶⁷or Giribbaja, here *Rājagahaṃ*

³⁷⁶⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁷⁶⁹*danto*, or “Tamed”

³⁷⁷⁰*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

Returning at a later time,
 the Sage So Great came up to me.
 When he arrived³⁷⁷¹ I did not know
 that he's the Buddha, the Great Sage. (11) [4082]

Full of Pity, Compassionate,
 Piyadassi, the Sage So Great,
 [then] introduced himself [to me]:
 "I am the Buddha in the world."³⁷⁷² (12) [4083]

Coming to know the Sambuddha,
 Piyadassi, the Sage So Great,
 [filling my] own heart with pleasure,
 I spoke these words [to him back then]: (13) [4084]

"You are sitting down on other
 chairs and palanquins and deck-chairs,
 but³⁷⁷³ you, the Seer of All Things,
 should sit³⁷⁷⁴ upon a gem-set throne."³⁷⁷⁵ (14) [4085]

At that time [someone]³⁷⁷⁶ created³⁷⁷⁷
 a chair made out of all the gems,
 a magically-created³⁷⁷⁸ seat
 for Piyadassi, the Great Sage. (15) [4086]

Then I gave a rose-apple fruit,³⁷⁷⁹

³⁷⁷¹*vimutto*

³⁷⁷²*Sīngī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁷⁷³these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁷⁷⁴*taṇ...guṇasañcayaṇ*

³⁷⁷⁵lit., "did *pūjā*"

³⁷⁷⁶#23, above

³⁷⁷⁷lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁷⁷⁸*yakkho*

³⁷⁷⁹*ye...na*, lit., "those who have not"

as big as a jug of water,³⁷⁸⁰
to [Buddha] seated on [that] chair
magically-fashioned out of gems. (16) [4087]

[At that time] the Great Sage ate [it],
generating [great] mirth³⁷⁸¹ for me.
Then bringing pleasure to [my] heart,
I saluted [him], the Teacher. (17) [4088]

But Piyadassi, Blessed One,
the World's Best One, the Bull of Men,
sitting upon [that] gem-set throne,
spoke these verses [about me then]: (18) [4089]

“He who gave me [this] gem-set chair
and [also this] ambrosial³⁷⁸² fruit,
I shall relate details of him;
[all of] you listen to my words: (19) [4090]

“For seventy-seven aeons
he'll delight in the world of gods,
and fifty-seven times he'll be
a king who turns the wheel [of law]. (20) [4091]

Thirty-two times the lord of gods,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (21) [4092]

He will receive seats made of gems
and also made out of rubies,
[and] many palanquins well-made
out of gold³⁷⁸³ [and] out of silver.³⁷⁸⁴ (22) [4093]

Even when walking back and forth,
palanquins of different sorts,
all the time will wait upon
[this] man possessing good³⁷⁸⁵ karma. (23) [4094]

Huts with gables and palaces,
and beds which are very costly,

³⁷⁸⁰PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

³⁷⁸¹reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁷⁸²This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

³⁷⁸³reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁷⁸⁴reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁷⁸⁵lit., “in the future” (singular)

all of the time will come to be,
discerning what he is thinking. (24) [4095]

[And] sixty thousand elephants,
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in hand,³⁷⁸⁶
are going to wait on this [man]:
that's the fruit of a gem-set chair. (25-26) [4096-4097]

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,³⁷⁸⁷
horses from Sindh, fast vehicles,
mounted by trainers of horses³⁷⁸⁸
wearing armor with bows in hand,
are going to wait on this [man]:
that's the fruit of a gem-set chair. (27-28) [4098-4099]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in³⁷⁸⁹ the skins of leopards
and likewise tigers,³⁷⁹⁰ flags hoisted,
mounted by animal-trainers³⁷⁹¹
wearing armor with bows in hand,
will constantly wait on this [man]:
that's the fruit of a gem-set chair. (29-30) [4100-4101]

Sixty thousand milch-cows [as well,]
red in color,³⁷⁹² best of the best,³⁷⁹³
will give birth to [many good] calves:
that's the fruit of a gem-set chair. (31) [4102]

Sixty thousand women [as well],
decked out in all the ornaments,

³⁷⁸⁶ *sammukhā*, i.e. "together"

³⁷⁸⁷ *tuyham*, presumably addressing the bodhisattva

³⁷⁸⁸ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

³⁷⁸⁹ reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn," worse is alt. *ajāto* "he is unborn")

³⁷⁹⁰ *putta*° lit., "son"

³⁷⁹¹ lit., "all the time we are not..."

³⁷⁹² reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

³⁷⁹³ reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

with varied clothes and jewelry
 and wearing earrings made of gems,
 with long eyelashes, lovely smiles³⁷⁹⁴
 and slim waists, pleasant to look at,³⁷⁹⁵
 constantly will wait on this [man]:
 that's the fruit of a gem-set chair. (32-33) [4103-4104]

Eighteen hundred aeons [from now,]
 the Eyeful One named Gotama,
 doing away with the darkness,
 will be the Buddha in the world. (34) [4105]

Coming to look at him, [this man]
 will go forth having nothing.
 Satisfying the Teacher, he'll
 delight in the dispensation. (35) [4106]

Having listened to his Teaching,
 he will destroy the defilements.
 Knowing well all the defilements,
 he'll reach nirvana, undefiled. (36) [4107]

Vigorous effort's the yoked ox
 carrying perfect peace for me.³⁷⁹⁶
 Wishing for ultimate meaning,
 I dwell in the dispensation. (37) [4108]

This is the final time for me;
 [my] last rebirth is proceeding.³⁷⁹⁷
 All defilements are exhausted;
 now there will be no more rebirth. (38) [4109]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (39) [4110]

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! (40) [4111]

The four analytical modes,

³⁷⁹⁴ *saṅsārapatha-nittiṇṇā*

³⁷⁹⁵ reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

³⁷⁹⁶ *tato tato*

³⁷⁹⁷ BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (41) [4112]

Thus indeed Venerable Hemaka Thera spoke these verses.

The legend of Hemaka Thera is finished.

[405. {408.}³⁷⁹⁸ Todeyya³⁷⁹⁹]

In Ketumati, best city,
 there was a king named Vijaya,³⁸⁰⁰
 a hero, endowed with great strength,³⁸⁰¹
 inhabiting [that] city then. (1) [4113]

Because of that king's indolence,
 wild men of the forest³⁸⁰² rose up.
 They were spies,³⁸⁰³ and men with foul mouths,³⁸⁰⁴
 they laid waste to the country then. (2) [4114]

When the borderlands angered [him],
 the king³⁸⁰⁵ then quickly assembled
 [his] dependents³⁸⁰⁶ and officers,³⁸⁰⁷
 to restrain³⁸⁰⁸ [all those] enemies. (3) [4115]

Elephant-riders,³⁸⁰⁹ sentinels,³⁸¹⁰
 champions,³⁸¹¹ shield-bearing soldiers,³⁸¹²

³⁷⁹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁷⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁸⁰⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁸⁰¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁸⁰²i.e., the thirty-three gods.

³⁸⁰³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁸⁰⁴this is the BJTS reading for PTS *bhikkhunī Selā*

³⁸⁰⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁸⁰⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁸⁰⁷this appears only in BJTS, and appears before rather than after the chapter summary.

³⁸⁰⁸this colophonical verse appears in BJTS only; PTS omits it

³⁸⁰⁹this appears only in BJTS; PTS omits it

³⁸¹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁸¹¹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁸¹²*puṇṇā ti nāmaṇ*

archers³⁸¹³ and mighty noblemen:³⁸¹⁴
they all assembled at that time. (4) [4116]

The cooks³⁸¹⁵ [and] those who dress the hair,³⁸¹⁶
the bath boys,³⁸¹⁷ the garland-makers,³⁸¹⁸
heroes³⁸¹⁹ [and] conquering soldiers:³⁸²⁰
they all assembled at that time. (5) [4117]

The swordsmen³⁸²¹ as well as the waiters,³⁸²²
bowmen and people in armor,
hunters³⁸²³ and conquering soldiers:³⁸²⁴
they all assembled at that time. (6) [4118]

*Mātaṅgas*³⁸²⁵ rutting in three ways³⁸²⁶
[and] tuskers sixty years of age,
adorned with headdresses of gold:
they all assembled at that time. (7) [4119]

The soldiers³⁸²⁷ who have done the job,³⁸²⁸

³⁸¹³PTS reads *panassati*, BJTS *vinassati*

³⁸¹⁴the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁸¹⁵reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁸¹⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁸¹⁷or Giribbaja, here *Rājagahaṇ*

³⁸¹⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁸¹⁹*ḍanto*, or “Tamed”

³⁸²⁰*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁸²¹*vimutto*

³⁸²²*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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³⁸²⁴*taṇ...guṇasañcayan*

³⁸²⁵lit., “did *pūjā*”

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³⁸²⁷lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁸²⁸*yakkho*

enduring³⁸²⁹ cold [as well as] heat,
 also excrement-removal.³⁸³⁰
 they all assembled at that time. (8) [4120]

The sound of conchs, the sound of drums,
 and thus the sound of trumpets;³⁸³¹
 they being gladdened by those [sounds]
 did all assemble at that time. (9) [4121]

Those who crush and those who injure³⁸³²
 with tridents³⁸³³ [and] knives³⁸³⁴ [and] mantras,³⁸³⁵
 suits of armor, also lances:
 they all assembled at that time. (10) [4122]

Dressing in a suit of armor³⁸³⁶
 that king, victory-less victor,³⁸³⁷
 impaled on tridents at that time
 sixty thousand living beings. (11) [4123]

The people then let out the cry,³⁸³⁸
 “Alas! the king is unrighteous.
 When will there [ever] be an end
 for one who is roasting in hell?”³⁸³⁹ (12) [4124]

On the bed I then tossed and turned,³⁸⁴⁰
 [as though]³⁸⁴¹ I’m lying down³⁸⁴² in hell:³⁸⁴³
 I do not sleep by day and night;
 they torture me with a trident. (13) [4125]

“What good is³⁸⁴⁴ [this] careless kingship,

³⁸²⁹ye...na, lit., “those who have not”

³⁸³⁰PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

³⁸³¹reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

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³⁸³⁴reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁸³⁵lit., “in the future” (singular)

³⁸³⁶*sammukhā*, i.e. “together”

³⁸³⁷*tuyham*, presumably addressing the bodhisattva

³⁸³⁸reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

³⁸³⁹reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³⁸⁴⁰*putta*° lit., “son”

³⁸⁴¹lit., “all the time we are not...”

³⁸⁴²reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

³⁸⁴³reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

³⁸⁴⁴*saṃsārapatha-nittiṇṇā*

[these] vehicles [or this] army?
They aren't able to support [me];
they terrify me all the time. (14) [4126]

What good are [these] sons [and these] wives,
[as well as this] entire kingship?
Well then why don't I [now] go forth?
I will cleanse the road to rebirth. (15) [4127]

Disregarding [all my] wealth [and]
fighting battles I abandoned
[my] sixty thousand elephants
decked out in all the ornaments,
mātāṅgas with gold headdresses,
clothed in harnessing made of gold,
mounted by elephant-trainers
with lances and goads in [their] hands.³⁸⁴⁵
Frightened by [my] own [bad] karma,
I went out into homelessness. (16-18a-b) [4128-4129]³⁸⁴⁶

[My] sixty thousand horses [too],
decked out in all the ornaments,
thoroughbreds of good pedigree,³⁸⁴⁷
horses from Sindh, fast vehicles,
mounted by trainers of horses³⁸⁴⁸
wearing armor with bows in hand —
having abandoned all of them,
I went out into homelessness. (18c-d-20a-b) [4130-4131]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in³⁸⁴⁹ the skins of leopards
and likewise tigers,³⁸⁵⁰ flags hoisted —
having abandoned all of them,
I went forth into homelessness. (20c-d-21) [4132]³⁸⁵¹

Sixty thousand milch-cows [as well],

³⁸⁴⁵reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

³⁸⁴⁶*tato tato*

³⁸⁴⁷BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

³⁸⁴⁸*bodhanatthāya tavaṅ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

³⁸⁴⁹or, as above, "for the sake of knowing [me]"

³⁸⁵⁰reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³⁸⁵¹lit., "the Great Hero prophesied"

[and] all the metal pails for milk³⁸⁵² —
 eliminating even them,
 I went forth into homelessness. (22) [4133]

[My] sixty thousand women [too],
 decked out in all the ornaments,
 with varied clothes and jewelry
 and wearing earrings made of gems,
 with long eyelashes, lovely smiles³⁸⁵³
 and slim waists, pleasant to look at³⁸⁵⁴ —
 abandoning them as they wept,
 I went forth into homelessness. (23-24) [4134-4135]

[And] sixty thousand villages,
 completely full in all regards —
 throwing away that [whole] kingship,
 I went forth into homelessness. (25) [4136]

Having gone out from the city,
 I approached the Himalayas.
 On Bhāgīrathī³⁸⁵⁵ River's banks,
 I constructed a hermitage. (26) [4137]

Having built a hall out of leaves
 I made [myself] a heated room,³⁸⁵⁶
 bent on exertion,³⁸⁵⁷ resolute,³⁸⁵⁸
 I'm living in my hermitage. (27) [4138]

Terror does not arise in me;
 I don't see frights or fearful [things]
 when meditating under trees,
 in pavilions³⁸⁵⁹ or empty homes. (28) [4139]

The Sambuddha named Sumedha,
 Chief, Compassionate One, the Sage,
 blazing with the light of knowledge,

³⁸⁵²BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³⁸⁵³BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

³⁸⁵⁴reading *manāpā* with BJTS for PTS *manasā*

³⁸⁵⁵reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* ("as our master protects")

³⁸⁵⁶lit., "there is no agitation [to my mind]"

³⁸⁵⁷This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³⁸⁵⁸lit., "and a woman"

³⁸⁵⁹lit., "and a woman"

arose in the world at that time. (29) [4140]

There was a powerful spirit³⁸⁶⁰
living near my hermitage [then].
When the Best Buddha came to be,
he then announced [that fact] to me: (30) [4141]

“A Buddha’s risen in the world,
an Eyeful One named Sumedha;
he’s [helping] all the folk to cross;
he will ferry you across too.” (31) [4142]

After hearing the spirit’s words,
all the time I was³⁸⁶¹ deeply moved;³⁸⁶²
thinking, “A Buddha! A Buddha!”
I made my hermitage ready. (32) [4143]

After chopping wood for the fire
and smoothing out [my] sleeping mat,
having worshipped my hermitage,
I went out from the forest [then]. (33) [4144]

Taking sandalwood from village
to village, city to city,
searching for [him], the God of Gods,
I then came up to [him], the Guide. (34) [4145]

At that moment, the Blessed One,
Sumedha, Leader of the World,
was preaching the Four [Noble] Truths,
enlightening the people then. (35) [4146]

Pressing both my hands together
with³⁸⁶³ the sandalwood on my head,
having greeted the Sambuddha,
I spoke these verses [to him then]: (36) [4147]

“When jasmine trees³⁸⁶⁴ are flowering
[their] scents are diffused around them;³⁸⁶⁵
Hero, with the scent of virtue you
permeate every³⁸⁶⁶ direction. (37) [4148]

³⁸⁶⁰ *etesaṃ devadevaṇaṃ*

³⁸⁶¹ *adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

³⁸⁶² or do: from *carati*

³⁸⁶³ *saddhamma*°, lit “good Teaching”

³⁸⁶⁴ *dhammesu ciṇṇānaṃ sadā saddhamma-carino*

³⁸⁶⁵ *aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

³⁸⁶⁶ reading *bahu* ‘neke with BJTS for PTS *buhun eke*

When the *sal* trees³⁸⁶⁷ are flowering,
 champak,³⁸⁶⁸ ironwood,³⁸⁶⁹ *vanika*,³⁸⁷⁰
 hiptage vines,³⁸⁷¹ and and [also] screw-pine,³⁸⁷²
 [their scents] get diffused with the wind. (38) [4149]

Having smelled your [perfume-like] scent,
 I came here from Himalaya.
 I worship you,³⁸⁷³ O Sage So Great,
 World's Best One, O One of Great Fame." (39) [4150]

I anointed the World-Leader,
 Sumedha, with good sandalwood.
 Bringing pleasure to [my] own heart
 I stood silently at that time. (40) [4151]

The Blessed One named Sumedha,
 the World's Best One, the Bull of Men,
 seated in the monks' Assembly
 spoke these verses [about me then]: (41) [4152]

"This one who praised my virtues and
 who worshipped me³⁸⁷⁴ with sandalwood,
 I shall relate details of him;
 [all of] you listen to my words: (42) [4153]

For twenty-five aeons he is
 going to be a handsome man
 who speaks welcome words, pious³⁸⁷⁵
 [and] upright, full of great power.³⁸⁷⁶ (43) [4154]

In the twenty-sixth aeon he
 will delight in the world of gods.

³⁸⁶⁷this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁸⁶⁸PTS omits Therī, which I supply from BJTS.

³⁸⁶⁹reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

³⁸⁷⁰*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

³⁸⁷¹or, reading *vīpassantī* with BJTS, "investigating" "applying insight"

³⁸⁷²lit., "in the" "in that"

³⁸⁷³*cittasmiṇ vaṣibhūtasmiṇ*, lit., "when i became master of (or "over") [my own] mind"

³⁸⁷⁴*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

³⁸⁷⁵*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

³⁸⁷⁶*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

A thousand times he'll be a king,
a king who turns the wheel [of law]. (44) [4155]

Thirty-three times the lord of gods,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (45) [4156]

Being fallen from there, this man
will go on to the human state.
Bound up with [his] good³⁸⁷⁷ karma he's
going to be Brahma's kinsman.³⁸⁷⁸ (46) [4157]

Learned, knowing³⁸⁷⁹ [all] the mantras,
a master of the three Vedas,
endowed with three auspicious marks
[will be] the brahmin, Bāvarī. (47) [4158]

Having become that man's student,
he'll be a master of mantras.
Going up to the Sambuddha,
Gotama, Bull of the Śākyas,
having asked [him] subtle questions,
cultivating the straight [path, he]
knowing well all the defilements,
will reach nirvana, undefiled." (48-49) [4159-4160]

The three fires³⁸⁸⁰ are blown out in me;
all [new] existence is destroyed;
knowing well all the defilements,
I am [now] living, undefiled. (50) [4161]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (51) [4162]

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! (52) [4163]

The four analytical modes,
and these eight deliverances,

³⁸⁷⁷lit., "is now disliked by me"

³⁸⁷⁸lit., "in the" "in that"

³⁸⁷⁹lit., "among"

³⁸⁸⁰or assemblies (even four parts of the Assembly), multitudes, retinues

six special knowledges mastered,
[I have] done what the Buddha taught! (53) [4164]

Thus indeed Venerable Todeyya Thera spoke these verses.

The legend of Todeyya Thera is finished.

[406. {409.}³⁸⁸¹ **Jatukaṇṇika**³⁸⁸²]

In the city, Hamsavatī,
I was the son of a rich man.³⁸⁸³
I amuse myself all the time,
endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three³⁸⁸⁴
raised up³⁸⁸⁵ [for me by] architects,³⁸⁸⁶
I amuse myself constantly
with dancing and with singing there. (2) [4166]

Musical instruments³⁸⁸⁷ played³⁸⁸⁸ for
me, keep up the right melody.³⁸⁸⁹
All of the women are dancing;
they're carrying my mind away. (3) [4167]

Head-twisters,³⁸⁹⁰ tiny dwarf-dancers,³⁸⁹¹
bower-crouchers,³⁸⁹² in-the-middlers,³⁸⁹³
leapers³⁸⁹⁴ and comedy-dancers³⁸⁹⁵
are always entertaining me. (4) [4168]

³⁸⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁸⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁸⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³⁸⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
³⁸⁸⁵i.e., the thirty-three gods.

³⁸⁸⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁸⁸⁷this is the BJTS reading for PTS *bhikkhū Selā*

³⁸⁸⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

³⁸⁸⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³⁸⁹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

³⁸⁹¹this colophonic verse appears in BJTS only; PTS omits it

³⁸⁹²this appears only in BJTS; PTS omits it

³⁸⁹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁸⁹⁴*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

³⁸⁹⁵*punṇā ti nāmaṇ*

Cymbal-beaters,³⁸⁹⁶ *kumbhathūn*-ers,³⁸⁹⁷
 many dancers,³⁸⁹⁸ puppet-masters,³⁸⁹⁹
 [those] dancers and puppet-masters
 are always entertaining me. (5) [4169]

Bath boys³⁹⁰⁰ [and] those who dress the hair,³⁹⁰¹
 cooks,³⁹⁰² garland-makers,³⁹⁰³ dice-players,³⁹⁰⁴
 all the boxers³⁹⁰⁵ [and] the wrestlers³⁹⁰⁶
 are always entertaining me. (6) [4170]

When those well-trained³⁹⁰⁷ professionals³⁹⁰⁸
 are playing at those [different³⁹⁰⁹ arts],
 I do not know the night from day,
 like Indra³⁹¹⁰ with the thirty gods.³⁹¹¹ (7) [4171]

Wayfarers,³⁹¹² people on the road,³⁹¹³

³⁸⁹⁶PTS reads *panassati*, BJTS *vinassati*

³⁸⁹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁸⁹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

³⁸⁹⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁹⁰⁰or Giribbaja, here *Rājagahaṇ*

³⁹⁰¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁹⁰²*danto*, or “Tamed”

³⁹⁰³*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁹⁰⁴*vimutto*

³⁹⁰⁵*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁹⁰⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁹⁰⁷*taṇ...guṇasañcayaṇ*

³⁹⁰⁸lit., “did *pūjā*”

³⁹⁰⁹#23, above

³⁹¹⁰lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁹¹¹*yakkho*

³⁹¹²*ye...na*, lit., “those who have not”

³⁹¹³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

beggars³⁹¹⁴ and many travelers,³⁹¹⁵
they are always approaching [me,]
[and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,
the unexcelled fields³⁹¹⁶ for merit,
working to increase³⁹¹⁷ my merit
are [also] coming to my house. (9) [4173]

All the Jains: the *Padakas*³⁹¹⁸ the
Laṭakas,³⁹¹⁹ *Pupphasāṭakas*,³⁹²⁰
Tedaṇḍakas,³⁹²¹ *Ekasikhas*³⁹²²
are [also] coming to my house. (10) [4174]

Ājīvikas: the *Godhammas*,³⁹²³
Viluttāvīs,³⁹²⁴ *Devadhammis*,³⁹²⁵
[and the] *Rajojalladharas*,³⁹²⁶
are [also] coming to my house. (11) [4175]

Ascetics and forest dwellers:
Parivattakas,³⁹²⁷ *Siddhipattas*³⁹²⁸
many *Koṇḍas*,³⁹²⁹ *Puggalikas*,³⁹³⁰
are [also] coming to my house. (12) [4176]

Oḍḍakas,³⁹³¹ also *Damiḷas*,³⁹³²

³⁹¹⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

³⁹¹⁵This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

³⁹¹⁶reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁹¹⁷reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁹¹⁸lit., “in the future” (singular)

³⁹¹⁹*sammukhā*, i.e. “together”

³⁹²⁰*tuyham*, presumably addressing the bodhisattva

³⁹²¹reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

³⁹²²reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³⁹²³*putta*° lit., “son”

³⁹²⁴lit., “all the time we are not...”

³⁹²⁵reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

³⁹²⁶reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalaṇ tato* (“after the fruit of previous karma”)

³⁹²⁷*saṅsārapatha-nittiṇṇā*

³⁹²⁸reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

³⁹²⁹*tato tato*

³⁹³⁰BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

³⁹³¹*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

³⁹³²or, as above, “for the sake of knowing [me]”

Sākulas,³⁹³³ *Malayāḷakas*,³⁹³⁴
Sabaras,³⁹³⁵ and *Yonakas*³⁹³⁶ too
 are [also] coming to my house. (13) [4177]

Andhakas,³⁹³⁷ all the *Muṇḍakas*,³⁹³⁸
Kolakas,³⁹³⁹ *Sānuvindakas*,³⁹⁴⁰
 and *Ārāvacīnaraṭṭhas*³⁹⁴¹
 are [also] coming to my house. (14) [4178]

Alasandakas,³⁹⁴² *Pallavakas*,³⁹⁴³
Babbaras,³⁹⁴⁴ *Bhagga-kārusas*,³⁹⁴⁵
*Rohitas*³⁹⁴⁶ and *Cetaputtas*,³⁹⁴⁷
 are [also] coming to my house. (15) [4179]

Madhurakas,³⁹⁴⁸ *Kosalakas*,³⁹⁴⁹
Kāsikas,³⁹⁵⁰ *Hatthiporakas*,³⁹⁵¹
Isiṇḍas,³⁹⁵² and *Matthalas*³⁹⁵³ [too]
 are [also] coming to my house. (16) [4180]

³⁹³³reading *mahā-isim* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³⁹³⁴lit., “the Great Hero prophesied”

³⁹³⁵BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³⁹³⁶BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

³⁹³⁷reading *manāpā* with BJTS for PTS *manasā*

³⁹³⁸reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

³⁹³⁹lit., “there is no agitation [to my mind]”

³⁹⁴⁰This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³⁹⁴¹lit., “and a woman”

³⁹⁴²lit., “and a woman”

³⁹⁴³*etesaṇ devadevānaṇ*

³⁹⁴⁴*adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

³⁹⁴⁵or do: from *carati*

³⁹⁴⁶*saddhamma*°, lit “good Teaching”

³⁹⁴⁷*dhammesu ciṇṇānaṇ sadā saddhamma-carino*

³⁹⁴⁸*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

³⁹⁴⁹reading *bahu ‘neke* with BJTS for PTS *buhun eke*

³⁹⁵⁰this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁹⁵¹PTS omits *Therī*, which I supply from BJTS.

³⁹⁵²reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin” ?)

³⁹⁵³*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

Velāvakas³⁹⁵⁴ and Arammās,³⁹⁵⁵
 Okkalas,³⁹⁵⁶ many Mekalas,³⁹⁵⁷
 Khuddakas³⁹⁵⁸ and Suddakas³⁹⁵⁹ [too]
 are [also] coming to my house. (17) [4181]

Rohanas,³⁹⁶⁰ also Sindhavas,³⁹⁶¹
 Cittas³⁹⁶² [and] Ekakaṇṇikas,³⁹⁶³
 Surattḥas³⁹⁶⁴ and Aparantas³⁹⁶⁵
 are [also] coming to my house. (18) [4182]

Suppārikas,³⁹⁶⁶ Kikumāras³⁹⁶⁷
 Malayas,³⁹⁶⁸ Soṇṇabhūmakas,³⁹⁶⁹
 Vajjihāras³⁹⁷⁰ too, all of them
 are [also] coming to my house. (19) [4183]

Basket-makers,³⁹⁷¹ also weavers,³⁹⁷²
 leather workers³⁹⁷³ and carpenters,³⁹⁷⁴
 metal-smiths³⁹⁷⁵ as well as potters³⁹⁷⁶
 are [also] coming to my house. (20) [4184]

Gem-sellers³⁹⁷⁷ and bronze-purveyors,³⁹⁷⁸

³⁹⁵⁴ or, reading *vipassantī* with BJTS, “investigating” “applying insight”

³⁹⁵⁵ lit., “in the” “in that”

³⁹⁵⁶ *cittasmiṅ vasibhūtasmiṅ*, lit., “when i became master of (or “over”) [my own] mind”

³⁹⁵⁷ *subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

³⁹⁵⁸ *sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

³⁹⁵⁹ *khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

³⁹⁶⁰ lit., “is now disliked by me”

³⁹⁶¹ lit., “in the” “in that”

³⁹⁶² lit., “among”

³⁹⁶³ or assemblies (even four parts of the Assembly), multitudes, retinues

³⁹⁶⁴ *seṭṭhaṅ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

³⁹⁶⁵ *matīnaṅ*, lit., “of those (females) endowed”

³⁹⁶⁶ lit., “having gone forth”

³⁹⁶⁷ *saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

³⁹⁶⁸ pronounce as two syllables when chanting, “diff’rent”

³⁹⁶⁹ lit., “of”

³⁹⁷⁰ *vādipavarāṅ*

³⁹⁷¹ or “merit,” *puññehi*. “Good deeds” would preserve the plural.

³⁹⁷² *āsavakkhayaṅ*

³⁹⁷³ reading *agamaṅsu* with BJTS (cf. PTS alt. *agamīṃsu*) for PTS *agamīsu* (“among non-villages”?)

³⁹⁷⁴ BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”

³⁹⁷⁵ *addhapallāṅkam ābhujya* (BJTS read *aḍḍhapallāṅkam ābhujja*), with one leg crossed and one bent hook-wise.

³⁹⁷⁶ reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṅ* (“I spoke”).

³⁹⁷⁷ *mārapāsānuvattinā*

³⁹⁷⁸ lit., “ultimate first altered state”

workers in gold³⁹⁷⁹ and cloth-merchants,³⁹⁸⁰
and those who work in tin, they all
are [also] coming to my house. (21) [4185]

Fletchers³⁹⁸¹ and the makers of bows,³⁹⁸²
weavers³⁹⁸³ and makers of perfumes,³⁹⁸⁴
as well as tailors,³⁹⁸⁵ all of them
are [also] coming to my house. (22) [4186]

Oil-handlers³⁹⁸⁶ and wood-gatherers,³⁹⁸⁷
water-carriers³⁹⁸⁸ and servants,
cooks³⁹⁸⁹ and those who protect the soup³⁹⁹⁰
are [also] coming to my house. (23) [4187]

Gate-keepers³⁹⁹¹ and sentinels,³⁹⁹²
eulogizers,³⁹⁹³ flower-pluckers,
elephant riders³⁹⁹⁴ and keepers³⁹⁹⁵
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent
Maharaja [named] Ānanda,
covering³⁹⁹⁶ his deficiency
with gems of the seven colors. (25) [4189]

I satisfied with gemstones all

³⁹⁷⁹PTS reads *tavade*, BJTS (and PTS alt.) reads *tañkhaṇe* (“in that moment”)

³⁹⁸⁰lit., “dispensation”

³⁹⁸¹a play on the meaning of his name: *tadā ‘nando nirānando*

³⁹⁸²lit., “with a gurgling sound”

³⁹⁸³accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

³⁹⁸⁴lit., “well-Gone-One’s heir”

³⁹⁸⁵PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

³⁹⁸⁶BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

³⁹⁸⁷pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

³⁹⁸⁸lit., “did *pūjā*”

³⁹⁸⁹lit., “is going in order to worship [his] mother”

³⁹⁹⁰lit., “at Gotamī’s [final] nirvana”

³⁹⁹¹lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

³⁹⁹²*saṃvegajanakaṇ vaco*, lit., “emotion-producing word.” *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

³⁹⁹³*nidhanaṇ*, lit., “without wealth [of karma],” or more literally, “possessionless”

³⁹⁹⁴lit., “of the nuns’ Assembly:” *bhikkhunisaṅghassa*

³⁹⁹⁵*sarīramattasesāya*, lit., “with [only] a measure of relics remaining”

³⁹⁹⁶*paṇḍitā’ si*

those people who were praised by me,
the multi-colored populace,
discerning what they were thinking. (26) [4190]

When the lovely words were spoken,
when the drums were being sounded,
when the conch-shells were being blown,
I'm delighting in [my] own house. (27) [4191]

The Buddha³⁹⁹⁷ in that period
was Leader Padumuttara.
He was with one hundred thousand
whose defilements were [now] extinct.³⁹⁹⁸ (28) [4192]

The Eyeful One had gone onto
the road, together with the monks.
Lighting up Every³⁹⁹⁹ Direction,
he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on⁴⁰⁰⁰ [their] drums
for the traveling World-Leader.
His [brilliant] light is being shed,
like the sun [when it] has risen. (30) [4194]

Even behind⁴⁰⁰¹ paneled windows
not penetrated by its rays,
all the time, inside the houses,
there was an enormous brilliance. (31) [4195]

After seeing the Buddha's light,
I said to the assemblymen,
"Without a doubt the Best Buddha
is this one going on the road." (32) [4196]

Having come down from the palace,
I quickly went to the bazaar.
Having greeted the Sambuddha,
I spoke these words [to him back then]: (33) [4197]

"O may the Buddha pity me,
the Leader [named] Supreme Lotus."

³⁹⁹⁷lit., "with vast wisdom, with wide wisdom"

³⁹⁹⁸lit., "[her] state of rebirth (*gati*) is not known". The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, "cooled off".

³⁹⁹⁹*acalaṇ sukhaṇ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṇ padaṇ* ("unshaking state")

⁴⁰⁰⁰or "make an end of dis-ease:" *dukkhass' antaṇ karissathā ti*.

⁴⁰⁰¹lit., "I was"

The Sage [then] consented [to come],
with the hundred thousand masters. (34) [4198]

[Thus] inviting the Sambuddha,
I led him to [my] own [great] house.
There I satisfied the Great Sage
with food [to eat] and drinks [to drink]. (35) [4199]

Knowing it grew too late to eat
for the Best Buddha, Neutral One,
I served the Best Buddha with a
hundred musical instruments. (36) [4200]

Padumuttara, World-Knower,
Sacrificial Recipient,
sitting down inside [my own] house,
spoke these verses [about me then]: (37) [4201]

“He who served me with instruments,
and who gave me [alms] food and drink,
I shall relate details of him;
[all of] you listen to my words: (38) [4202]

This man is going to make the [whole]
world⁴⁰⁰² into a single kingdom.
Possessing gold, possessing wealth,
he’ll be one with abundant food. (39) [4203]

Undertaking the five precepts,⁴⁰⁰³
[and] then the ten ways of acting;⁴⁰⁰⁴
undertaking, making progress,
he will [then] train his retinue. (40) [4204]

Sixty thousand instruments [and]
women who are all-adorned
will play for this one constantly:
that is the fruit of attendance. (41) [4205]

For thirty thousand aeons he
will delight in the world of gods.
Sixty-four times the lord of gods,
he will exercise divine rule. (42) [4206]

And seventy-four times he’ll be
a king who turns the wheel [of law],

⁴⁰⁰²lit., “the Well-Gone-One,” *sugataṃ*

⁴⁰⁰³*yathāsattivasena*

⁴⁰⁰⁴*vāgīso*, “[I am one] with mastery of speech”

[and there will be] much local rule,
innumerable by counting. (43) [4207]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (44) [4208]

In whichever womb he's reborn,
[whether] it's human or divine,
being one with no lack of wealth,
he will go to the human state. (45) [4209]

Having become a learned man,
a master of the three Vedas,
this one will wander the [whole] earth,
searching for ultimate meaning. (46) [4210]

And afterwards he will go forth,
incited by his wholesome roots.
He'll thrill in the dispensation
of Gotama, the Blessed One. (47) [4211]

After pleasing the Sambuddha,
Gotama, Bull of the Śākya,
having burnt up [his] defilements,
this one will become an arahant." (48) [4212]

Like a tiger-king in the woods,
like a lion, king of the beasts,
today I'm living without fear
in the Buddha's⁴⁰⁰⁵ dispensation. (49) [4213]

I do not see me being born
in want or in a bad rebirth
in the world of gods or people:
that is the fruit of attendance. (50) [4213]

I'm [now] intent on seclusion,⁴⁰⁰⁶
calmed,⁴⁰⁰⁷ devoid of grounds for rebirth,⁴⁰⁰⁸
like elephants with broken chains,
I am living without constraint. (51) [4215]

⁴⁰⁰⁵reading *vimatippattā* with BJTS for PTS *vimatiṇṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

⁴⁰⁰⁶reading *apades' ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇṇ* (same meaning, fr. *apaneti*)

⁴⁰⁰⁷*tiṇṇasamsārasāgaro*

⁴⁰⁰⁸BJTS reads *mañcada* ("Mañcada")

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [4216]

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! (53) [4217]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [4218]

Thus indeed Venerable Jatukaṇṇika Thera spoke these verses.

The legend of Jatukaṇṇika Thera is finished.

[407. {410.}⁴⁰⁰⁹ Udena⁴⁰¹⁰]

In the Himalayan region,
there's a mountain named Paduma.⁴⁰¹¹
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4219]

The rivers that are flowing there
have good banks and are beautiful,
with clear water, water that's cool;
[those] rivers are always lovely. (2) [4220]

There are sheatfish,⁴⁰¹² *pāvusa*⁴⁰¹³ fish,
valaja,⁴⁰¹⁴ reed-fish⁴⁰¹⁵ [and] red-fish.⁴⁰¹⁶
They are shining⁴⁰¹⁷ in the river;

⁴⁰⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁰¹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁰¹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁰¹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁴⁰¹³i.e., the thirty-three gods.

⁴⁰¹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁰¹⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁰¹⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁰¹⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

the rivers always transport [them].⁴⁰¹⁸ (3) [4221]

They're veiled⁴⁰¹⁹ in mango,⁴⁰²⁰ rose-apple,⁴⁰²¹
*kareri*⁴⁰²² [and] coral-bean tree,⁴⁰²³
 golden shower,⁴⁰²⁴ trumpet-flower,⁴⁰²⁵
 beautifying my hermitage. (4) [4222]

Alangium,⁴⁰²⁶ red *bimbijāl*,⁴⁰²⁷
 and *māyākārī*⁴⁰²⁸ [trees] in bloom
 are diffusing perfumes [there],
 beautifying my hermitage. (5) [4223]

Hiptage vines⁴⁰²⁹ and *sattalika*,⁴⁰³⁰
 ironwood⁴⁰³¹ [and] *sal*⁴⁰³² in flower
 are wafting divine fragrances,
 beautifying my hermitage. (6) [4224]

Neem,⁴⁰³³ *salalā*,⁴⁰³⁴ yellow cheesewood⁴⁰³⁵
 and *aṭṭhaṅga*⁴⁰³⁶ [trees] in full bloom,
 are wafting divine fragrances,

⁴⁰¹⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁰¹⁹this colophonical verse appears in BJTS only; PTS omits it

⁴⁰²⁰this appears only in BJTS; PTS omits it

⁴⁰²¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁰²²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁰²³*puṇṇā ti nāmaṅ*

⁴⁰²⁴PTS reads *panassati*, BJTS *vinassati*

⁴⁰²⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁰²⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁰²⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁰²⁸or Giribbaja, here *Rājagahaṅ*

⁴⁰²⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁰³⁰*danto*, or “Tamed”

⁴⁰³¹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴⁰³²*vimutto*

⁴⁰³³*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁰³⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴⁰³⁵*taṅ...guṇasañcayaṅ*

⁴⁰³⁶lit., “did *pūjā*”

beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit:

myrobalan⁴⁰³⁷ [and] gooseberry,⁴⁰³⁸
mango,⁴⁰³⁹ rose-apple,⁴⁰⁴⁰ bahera,⁴⁰⁴¹
jujube,⁴⁰⁴² markingnut,⁴⁰⁴³ bel.⁴⁰⁴⁴ (8) [4226]

There kadam⁴⁰⁴⁵ and banana [trees]
are flowering in my hermitage.

Wafting divine fragrances, they're
beautifying my hermitage. (9) [4227]

Asokaṇḍī,⁴⁰⁴⁶ cavari,⁴⁰⁴⁷
and yellow cheesewood⁴⁰⁴⁸ [trees] in bloom,
are wafting divine fragrances,
beautifying my hermitage. (10) [4228]

Laurel⁴⁰⁴⁹ [and] mountain laurel⁴⁰⁵⁰ [trees]
[and] timira [trees] in bloom there,
are wafting divine fragrances,
beautifying my hermitage. (11) [4229]

Nigguṇḍī,⁴⁰⁵¹ sirinigguṇḍī⁴⁰⁵²
and champak trees⁴⁰⁵³ which are in bloom,
are wafting divine fragrances,
beautifying my hermitage. (12) [4230]

⁴⁰³⁷ #23, above

⁴⁰³⁸ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴⁰³⁹ *yakkho*

⁴⁰⁴⁰ *ye...na*, lit., “those who have not”

⁴⁰⁴¹ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

⁴⁰⁴² reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁴⁰⁴³ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁴⁰⁴⁴ reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁴⁰⁴⁵ reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁴⁰⁴⁶ lit., “in the future” (singular)

⁴⁰⁴⁷ *sammukhā*, i.e. “together”

⁴⁰⁴⁸ *tuyham*, presumably addressing the bodhisattva

⁴⁰⁴⁹ reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁴⁰⁵⁰ reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁴⁰⁵¹ *putta*° lit., “son”

⁴⁰⁵² lit., “all the time we are not...”

⁴⁰⁵³ reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamanāṇ* (“going on muddy roads”)

Near [the hermitage] there's a pond,
 [full of] the songs of ruddy geese,⁴⁰⁵⁴
 covered with *mandālaka* blooms⁴⁰⁵⁵
 and with pink and blue lotuses.⁴⁰⁵⁶ (13) [4231]

It has clear water, cool water,
 good bathing-fords⁴⁰⁵⁷ which are lovely.
 It is clear, the same as crystal,
 beautifying my hermitage. (14) [4232]

Pink lotuses are blooming there,
 and white and blue lotuses [too].
 It's covered in *mandālaka*,⁴⁰⁵⁸
 beautifying my hermitage. (15) [4233]

Sheatfish⁴⁰⁵⁹ [also] *pāvusa*⁴⁰⁶⁰ fish,
valaja,⁴⁰⁶¹ reed-fish⁴⁰⁶² [and] red-fish⁴⁰⁶³
 are swimming around⁴⁰⁶⁴ in that [pond],⁴⁰⁶⁵
 beautifying my hermitage. (16) [4234]

Crocodiles⁴⁰⁶⁶ and alligators,⁴⁰⁶⁷
 tortoises and [other] fierce beasts,⁴⁰⁶⁸
ogāhas,⁴⁰⁶⁹ [and] pythons⁴⁰⁷⁰ [too are]
 beautifying my hermitage. (17) [4235]

⁴⁰⁵⁴reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁴⁰⁵⁵*saṅsārapatha-nittiṇṇā*

⁴⁰⁵⁶reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁴⁰⁵⁷*tato tato*

⁴⁰⁵⁸BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁴⁰⁵⁹*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁴⁰⁶⁰or, as above, “for the sake of knowing [me]”

⁴⁰⁶¹reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁴⁰⁶²lit., “the Great Hero prophesied”

⁴⁰⁶³BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁴⁰⁶⁴BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁴⁰⁶⁵reading *manāpā* with BJTS for PTS *manasā*

⁴⁰⁶⁶reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁴⁰⁶⁷lit., “there is no agitation [to my mind]”

⁴⁰⁶⁸This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁴⁰⁶⁹lit., “and a woman”

⁴⁰⁷⁰lit., “and a woman”

Pigeons⁴⁰⁷¹ and ravi-swans⁴⁰⁷² as well,
 ruddy geese⁴⁰⁷³ and *nadīcaras*,
 lapwings,⁴⁰⁷⁴ [also] mynah birds⁴⁰⁷⁵ are
 beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,
 and screw-pine⁴⁰⁷⁶ are blossoming there,
 wafting [their] divine fragrances,
 beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,
 bears⁴⁰⁷⁷ [and] wolves,⁴⁰⁷⁸ *kara bānā* bears⁴⁰⁷⁹
 are roaming about in the woods,
 beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,⁴⁰⁸⁰
 who wear deer-leather outer robes,
 are roaming about in the woods,
 beautifying my hermitage. (21) [4239]

Those [hermits] wearing deer-leather
 are clever, living peacefully,
 and they're all eating little food,
 beautifying my hermitage. (22) [4240]

Carrying their⁴⁰⁸¹ shoulder yokes,⁴⁰⁸²
 plunging into the forest then,
 eating [only] roots and [wild] fruits,
 [they] live in the hermitage then.⁴⁰⁸³ (23) [4241]

They do not carry wood for fires

⁴⁰⁷¹*etesaj devadevānaṃ*

⁴⁰⁷²*adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

⁴⁰⁷³or do: from *carati*

⁴⁰⁷⁴*saddhamma*°, lit “good Teaching”

⁴⁰⁷⁵*dhammesu ciṇṇānaṃ sadā saddhamma-carino*

⁴⁰⁷⁶*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

⁴⁰⁷⁷reading *bahu* ‘neke with BJTS for PTS *buhun eke*

⁴⁰⁷⁸this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁴⁰⁷⁹PTS omits *Therī*, which I supply from BJTS.

⁴⁰⁸⁰reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā* ‘*va nītakibbisā* (“like a slaughterhouse leading to sin”?)

⁴⁰⁸¹*jegucchaṃ*; BJTS reads *bībhacchaṃ*, with similar range of meaning (disgusting, horrible, dreadful)

⁴⁰⁸²or, reading *vipassantī* with BJTS, “investigating” “applying insight”

⁴⁰⁸³lit., “in the” “in that”

nor water for washing [their] feet;
through their collective majesty,⁴⁰⁸⁴
[that all] gets carried by itself. (24) [4242]

Those eighty-four thousand sages
gathered together in that place;
all practice meditation⁴⁰⁸⁵ and
are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,
reproving,⁴⁰⁸⁶ with vows for fixed minds⁴⁰⁸⁷
and able to fly through the sky,⁴⁰⁸⁸
[they] live in the hermitage then. (26) [4244]

For five days they would congregate,
tranquil [and] living peacefully,
[then] worshipping one another,
they're departing the way they face.⁴⁰⁸⁹ (27) [4245]

The Victor, Padumuttara,
was the Master of Everything.⁴⁰⁹⁰
Doing away with the darkness,
the Victor arose at that time. (28) [4246]

There was a powerful spirit⁴⁰⁹¹
[then,] living near my hermitage.
He praised⁴⁰⁹² the Sambuddha to me,
the one named "Ultimate Lotus."⁴⁰⁹³ (29) [4247]

"It is a Buddha who arose,
the Great Sage, Padumuttara;
having gone quickly, Sir,⁴⁰⁹⁴ you now
should visit [him], the Sambuddha."⁴⁰⁹⁵ (30) [4248]

After hearing the spirit's words,

⁴⁰⁸⁴*cittasmiṃ vasibhūtasmiṃ*, lit., "when i became master of (or "over") [my own] mind"

⁴⁰⁸⁵*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

⁴⁰⁸⁶*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

⁴⁰⁸⁷*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

⁴⁰⁸⁸lit., "is now disliked by me"

⁴⁰⁸⁹lit., "in the" "in that"

⁴⁰⁹⁰lit., "among"

⁴⁰⁹¹or assemblies (even four parts of the Assembly), multitudes, retinues

⁴⁰⁹²*seṭṭhaṇ*, etymologically related to her designation "millionaire;" BJTS, more typical of the whole work, reads *aggam*, "[she is] foremost"

⁴⁰⁹³*matinaṇ*, lit., "of those (females) endowed"

⁴⁰⁹⁴lit., "having gone forth"

⁴⁰⁹⁵*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

with a mind that was very clear,
having shored up⁴⁰⁹⁶ the hermitage;
I then set out from the forest. (31) [4249]

As though [my] clothes were now in flames,⁴⁰⁹⁷
quickly leaving the hermitage,
staying over a single night,⁴⁰⁹⁸
I came up to [Buddha], the Guide. (32) [4250]

Padumuttara, World-Knower,
Sacrificial Recipient,
explaining the Four Noble Truths,
was declaring the deathless path. (33) [4251]

Taking a pink lotus in bloom,⁴⁰⁹⁹
I went up to the Sage So Great.
Happy, with pleasure in [my] heart,
I offered it to the Buddha. (34) [4252]

Having worshipped⁴¹⁰⁰ the Sambuddha
whose name was “Ultimate Lotus,”
placing deer-hide on one shoulder,
I praised the Leader of the World: (35) [2453]

“That knowledge by which the Buddha
[now] dwells here without defilements,
I shall eulogize that knowledge;
[all of] you listen to my words. (36) [2454]

Blocking the stream of existence,⁴¹⁰¹
you ferry all creatures across.
Having listened to your Teaching,
they’re crossing the stream of craving.⁴¹⁰² (37) [2455]

You’re the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island,⁴¹⁰³ the Best of Biped. (38) [2456]

⁴⁰⁹⁶pronounce as two syllables when chanting, “diff’rent”

⁴⁰⁹⁷lit., “of”

⁴⁰⁹⁸*vādipavaraṇ*

⁴⁰⁹⁹or “merit,” *puññehi*. “Good deeds” would preserve the plural.

⁴¹⁰⁰*āsavakkhayaṇ*

⁴¹⁰¹reading *agamaṇsu* with BJTS (cf. PTS alt. *agamim̐su*) for PTS *agamisu* (“among non-villages”?)

⁴¹⁰²BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”

⁴¹⁰³*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

The heads of groups⁴¹⁰⁴ throughout the world
are said to be leading teachers.⁴¹⁰⁵

You are the Chief, Omniscient One;
they [have all] come into your fold.⁴¹⁰⁶ (39) [4257]

Through your knowledge, Omniscient One,⁴¹⁰⁷
you ferry many folks across.
Coming to take a look at you,
they make an end to suffering. (40) [4258]

Whatever perfumes are produced,
waft through this world, O Eyeful One.
None is equal to your [sweet] scent,
O Field of Merit, O Great Sage. (41) [4259]

O Eyeful One, you liberate
from woeful states,⁴¹⁰⁸ [and] wombs of beasts.⁴¹⁰⁹
O Great Sage, you are explaining
the unconditioned path of peace.” (42) [4260]

Padumuttara, World-Knower,
Sacrificial Recipient,
seated in the monks’ Assembly,
spoke these verses [about me then]: (43) [4261]

“He who [thus] worshipped⁴¹¹⁰ my knowledge,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (44) [4262]

For thirty thousand aeons he
will delight in the world of gods.
A thousand time’s he’ll be a king,
a king who turns the wheel [of law].” (45) [4263]

The gain for me was well-received,
having pleased [him], the Sambuddha.
Knowing well all the defilements,
I am [now] living, undefiled. (46) [4264]

My defilements are [now] burnt up;

⁴¹⁰⁴reading the final verb *abravi* (“she spoke”) with BJTS (and PTS alt.) for PTS *abraviṇ* (“I spoke”).

⁴¹⁰⁵*mārapāsānuvattinā*

⁴¹⁰⁶lit., “ultimate first altered state”

⁴¹⁰⁷PTS reads *tavade*, BJTS (and PTS alt.) reads *taṅkhaṇe* (“in that moment”)

⁴¹⁰⁸lit., “dispensation”

⁴¹⁰⁹a play on the meaning of his name: *tadā ‘nando nirānando*

⁴¹¹⁰lit., “with a gurgling sound”

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (47) [4265]

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! (48) [4266]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (49) [4267]

Thus indeed Venerable Udena Thera spoke these verses.

The legend of Udena Thera is finished.

The Summary:

Metteyya, Puṇṇaka Thera,
Mettagu, and Dhovaka too,⁴¹¹
Upasīva, also Nanda,
and Hemaka seventh from there.
Todeyya and Jatukaṇṇi,
and Udena, greatly famed one.
There are three hundred verses here,
plus eighty-three beyond that [count].

The Metteyya Chapter, the Forty-First

Bhaddāli Chapter, the Forty-Second

[408. {411.}⁴¹¹² Bhaddāli⁴¹¹³]

The Sambuddha named Sumedha,
Chief, Compassionate One, the Sage,
the World's Chief, Seclusion-Lover,
came up to the Himalayas. (1) [4268]

⁴¹¹accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

⁴¹¹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴¹¹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Plunged⁴¹¹⁴ into the Himalayas,
Sumedha, Leader of the World,
the Ultimate Person, sat down,
getting into lotus posture.⁴¹¹⁵ (2) [4269]

Sumedha, Leader of the World,
his meditative state attained,⁴¹¹⁶
the Ultimate Person, Buddha,
sat [there] for seven nights [and] days. (3) [4270]

Taking a carrying pole-load,⁴¹¹⁷
I [too] plunged into the forest.⁴¹¹⁸
There I saw [him], the Sambuddha,
Flood-Crosser, the Undefined One. (4) [4271]

After having picked up a broom,
I [then] swept out the hermitage.
Fixing sticks in the four [corners,]
I made [him] a pavilion then. (5) [4272]

Bringing flowers from a *sal* [tree,]
I [then] covered the pavilion.
Happy, with pleasure in [my] heart,
I worshipped [him], the Thus-Gone-One. (6) [4273]

The one whom they call “Sumedha,”⁴¹¹⁹
Very Wise⁴¹²⁰ [and] Intelligent,⁴¹²¹
seated in the monks’ Assembly,
spoke these verses [about me then]: (7) [4274]

Knowing that Buddha would speak,⁴¹²² the
gods all came together, [thinking],
“the Best Buddha, the Eyeful One,
will doubtlessly preach the *Dhamma*.”⁴¹²³ (8) [4275]

The Sambuddha named Sumedha,
Sacrificial Recipient,

⁴¹¹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴¹¹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴¹¹⁶i.e., the thirty-three gods.

⁴¹¹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴¹¹⁸this is the BJTS reading for PTS *bhikkhunī Selā*

⁴¹¹⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴¹²⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴¹²¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴¹²²this colophonic verse appears in BJTS only; PTS omits it

⁴¹²³this appears only in BJTS; PTS omits it

seated in the gods' assembly,
spoke these verses [about me then]: (9) [4276]

“Who for a week did bear for me
a *sal*-bloom-covered pavilion,
I shall relate details of him;
[all of] you listen to my words: (10) [4277]

Born as a god or as a man,
he will be the color of gold.
Being one with abundant wealth,
he'll feast on sensual pleasures.⁴¹²⁴ (11) [4278]

[Then] sixty thousand elephants,
decked out in all the ornaments,
mātaṅgas with gold headdresses,
clothed in harnessing made of gold, (12) [4279]

mounted by elephant-trainers
with lances and goads in hand,⁴¹²⁵
will come to [be owned by] this man,
and attend him evening and morn.⁴¹²⁶
Surrounded by those elephants,
this man will delight [in the world]. (13) [4280]⁴¹²⁷

Sixty thousand horses [as well],
decked out in all the ornaments,
thoroughbreds of good pedigree,⁴¹²⁸
horses from Sindh, fast vehicles, (14) [4281]

mounted by trainers of horses⁴¹²⁹
carrying bows and one-edged swords,⁴¹³⁰
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (15) [4282]

Sixty thousand chariots [too],
decked out in all the ornaments,
covered in⁴¹³¹ the skins of leopards

⁴¹²⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴¹²⁵*pūrenti ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴¹²⁶*puṇṇā ti nāmaṅ*

⁴¹²⁷PTS reads *panassati*, BJTS *vinassati*

⁴¹²⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴¹²⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴¹³⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴¹³¹or Giribbaja, here *Rājagahaṅ*

and likewise tigers,⁴¹³² flags hoisted, (16) [4283]

mounted by animal-trainers⁴¹³³
wearing armor with bows in hand,
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (17) [4284]

[And] sixty thousand villages,
completely full in all regards,
rich in grain and abundant wealth,⁴¹³⁴
altogether magnificent,⁴¹³⁵
will appear [for him] all the time:
that's the fruit of Buddha-*pūjā*. (18) [4285]⁴¹³⁶
The four-part army: elephant,
horse, chariot and foot-soldier,
will constantly wait on this [man]:
that's the fruit of Buddha-*pūjā*. (19) [4286]

For eighteen hundred aeons he
will delight in the world of gods.
A⁴¹³⁷ thousand times he'll be a king,
a king who turns the wheel [of law]. (20) [4287]

[During that time] three hundred times
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (21) [4288]

[After] thirty thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (22) [4289]

Worthy heir to that one's *Dhamma*,

⁴¹³²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴¹³³*danto*, or "Tamed"

⁴¹³⁴*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁴¹³⁵*vimutto*

⁴¹³⁶*Singī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴¹³⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled." (23) [4290]

Thirty thousand aeons [ago]
I saw the Leader of the World.
In all the time from then to now,⁴¹³⁸
I was seeking the deathless state. (24) [4291]

The gain for me was well-received,
that I knew the dispensation.
The three knowledges are attained;
[I have] done what the Buddha taught! (25) [4292]

Praise to you, O Well-Bred Person!⁴¹³⁹
Praise to you, Ultimate Person!
After having praised your knowledge,
I've now attained the deathless state. (26) [4293]

In whichever womb I'm reborn,
[whether] it's human or divine,
I am happy in every place,
the fruit of my praising knowledge. (27) [4294]

This is the final time for me;
[my] last rebirth is proceeding.⁴¹⁴⁰
Like elephants with broken chains,
I am living without constraint. (28) [4295]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [4296]

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! (30) [4297]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [4298]

Thus indeed Venerable Bhaddāli Thera spoke these verses.

⁴¹³⁸ *taṅ...gūṇasañcayan*

⁴¹³⁹ lit., "did *pūjā*"

⁴¹⁴⁰ #23, above

The legend of Bhaddāli Thera is finished.

[409. {412.}⁴¹⁴¹ Ekachattiya⁴¹⁴²]

On Candabhāgā River's bank,
I had a well-made hermitage.
It was strewn with very white sand,
[and] furnished with halls made of leaves. (1) [4299]

The river [there] was beautiful,
with flat banks [and] good bathing-fords.
It was full of fish and turtles;
crocodiles resorted [to it]. (2) [4300]

[There were] bears, peacocks and leopards,
Indian⁴¹⁴³ cuckoos and mynah birds;
always chirping and growling,⁴¹⁴⁴ they're
beautifying my hermitage. (3) [4301]

Cuckoos⁴¹⁴⁵ with their lovely voices
and swans⁴¹⁴⁶ with their honey-sweet tones
are [always] singing their songs⁴¹⁴⁷ there,
beautifying my hermitage. (4) [4302]

Lions, tigers and wild boars [too],
wolves,⁴¹⁴⁸ [more] wolves,⁴¹⁴⁹ *kara bānā* bears,⁴¹⁵⁰
roar⁴¹⁵¹ even on bad mountain roads,⁴¹⁵²
beautifying my hermitage. (5) [4303]

Eṇi-deer⁴¹⁵³ and *sarabha*-deer,⁴¹⁵⁴

⁴¹⁴¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴¹⁴²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴¹⁴³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴¹⁴⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴¹⁴⁵i.e., the thirty-three gods.

⁴¹⁴⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴¹⁴⁷this is the BJTS reading for PTS *bhikkhunī Selā*

⁴¹⁴⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

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⁴¹⁵⁴*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling), this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

jackals⁴¹⁵⁵ and many hogs⁴¹⁵⁶ [as well],
cry⁴¹⁵⁷ even on bad mountain roads,⁴¹⁵⁸
beautifying my hermitage. (6) [4304]

Golden shower⁴¹⁵⁹ and champak [trees],⁴¹⁶⁰
trumpet-flower,⁴¹⁶¹ Chinese chaste trees,⁴¹⁶²
hiptage⁴¹⁶³ vines and ashoka trees⁴¹⁶⁴
are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,⁴¹⁶⁵ jasmine,⁴¹⁶⁶
sattali,⁴¹⁶⁷ *bimbijālīka*,⁴¹⁶⁸
kaṇṇikā and dinner-plate trees⁴¹⁶⁹
are blooming in my hermitage. (8) [4306]

Ironwood,⁴¹⁷⁰ *sal*⁴¹⁷¹ and *salalā*,⁴¹⁷²
white lotuses in bloom are here;
wafting divine fragrances, they're
beautifying my hermitage. (9) [4307]

⁴¹⁵⁵ *puṇṇā ti nāmaṃ*

⁴¹⁵⁶ PTS reads *panassati*, BJTS *vinassati*

⁴¹⁵⁷ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴¹⁵⁸ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

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⁴¹⁶⁰ or Giribbaja, here *Rājagahaṃ*

⁴¹⁶¹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴¹⁶² *danto*, or “Tamed”

⁴¹⁶³ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴¹⁶⁴ *vimutto*

⁴¹⁶⁵ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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⁴¹⁶⁷ *taṇ...guṇasañcayaṃ*

⁴¹⁶⁸ lit., “did *pūjā*”

⁴¹⁶⁹ #23, above

⁴¹⁷⁰ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴¹⁷¹ *yakkho*

⁴¹⁷² *ye...na*, lit., “those who have not”

Arjuna⁴¹⁷³ and silver greywood,⁴¹⁷⁴
flowering sugarcane⁴¹⁷⁵ is here,
sal⁴¹⁷⁶ and kaṅgu⁴¹⁷⁷-flowers [too, are]
beautifying my hermitage. (10) [4308]

Mango,⁴¹⁷⁸ rose-apple,⁴¹⁷⁹ coral-bean
tree,⁴¹⁸⁰ neem,⁴¹⁸¹ and sāla-kalyāṇi,⁴¹⁸²
wafting divine fragrances are
beautifying my hermitage. (11) [4309]

Ashoka⁴¹⁸³ and wood-apple⁴¹⁸⁴ [trees],
blooming bhaginimāla here,
wafting divine fragrances are
beautifying my hermitage. (12) [4310]

Kadam⁴¹⁸⁵ and banana⁴¹⁸⁶ [trees] and
isimugga⁴¹⁸⁷ are planted [there].
They bear fruit continuously,
beautifying my hermitage. (13) [4311]

Myrobalan⁴¹⁸⁸ [and] gooseberry,⁴¹⁸⁹
mango,⁴¹⁹⁰ rose-apple,⁴¹⁹¹ bahera,⁴¹⁹²

⁴¹⁷³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁴¹⁷⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁴¹⁷⁵This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁴¹⁷⁶reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁴¹⁷⁷reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁴¹⁷⁸lit., “in the future” (singular)

⁴¹⁷⁹*sammukhā*, i.e. “together”

⁴¹⁸⁰*tuyham*, presumably addressing the bodhisattva

⁴¹⁸¹reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁴¹⁸²reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁴¹⁸³*putta*° lit., “son”

⁴¹⁸⁴lit., “all the time we are not...”

⁴¹⁸⁵reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

⁴¹⁸⁶reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁴¹⁸⁷*saṅsārapatha-nittiṇṇā*

⁴¹⁸⁸reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁴¹⁸⁹*tato tato*

⁴¹⁹⁰BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁴¹⁹¹*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁴¹⁹²or, as above, “for the sake of knowing [me]”

jujube,⁴¹⁹³ markingnut,⁴¹⁹⁴ bel⁴¹⁹⁵
are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond,
with good bathing-fords, beautiful,
covered with *mandālaka* blooms⁴¹⁹⁶
and with pink and blue lotuses.⁴¹⁹⁷ (15) [4313]

Pink lotuses germinate there;
others, flowering, make pollen.
Kaṇṇika trees with fallen leaves⁴¹⁹⁸
are blooming in my hermitage. (16) [4314]

Sheatfish,⁴¹⁹⁹ [also] *pāvusa*⁴²⁰⁰ fish,
valaja,⁴²⁰¹ reed-fish⁴²⁰² [and] red-fish⁴²⁰³
are swimming⁴²⁰⁴ in the clear water,
beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,
and screw-pine,⁴²⁰⁵ suited [to water],
wafting divine fragrances are
beautifying my hermitage. (18) [4316]

Honey is flowing from the roots
[and] milk [and] oil⁴²⁰⁶ [flow] from the stems;
wafting divine fragrances, they're
beautifying my hermitage. (19) [4317]

The sand that's there is beautiful,
strewn about beside the water.⁴²⁰⁷

⁴¹⁹³reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁴¹⁹⁴lit., “the Great Hero prophesied”

⁴¹⁹⁵BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁴¹⁹⁶BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁴¹⁹⁷reading *manāpā* with BJTS for PTS *manasā*

⁴¹⁹⁸reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁴¹⁹⁹lit., “there is no agitation [to my mind]”

⁴²⁰⁰This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁴²⁰¹lit., “and a woman”

⁴²⁰²lit., “and a woman”

⁴²⁰³*etesaṃ devadevānaṃ*

⁴²⁰⁴*adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

⁴²⁰⁵or do: from *carati*

⁴²⁰⁶*saddhamma*°, lit “good Teaching”

⁴²⁰⁷*dhammesu ciṅṇānaṃ sadā saddhamma-carino*

Young buds⁴²⁰⁸ are⁴²⁰⁹ [always] blossoming,
beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,⁴²¹⁰
who wear deer-leather outer robes,
dressed in garments made of bark, are
beautifying my hermitage. (21) [4319]

Looking but a plough's length ahead,⁴²¹¹
clever [and] living peacefully,
not looking to indulge⁴²¹² in lust,
they're living in my hermitage. (22) [4320]

With nails and armpit hair grown long,
muck in [their] teeth, heads [soiled] with dirt,
all dressed in muddy dirt-smearred robes,⁴²¹³
they're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,⁴²¹⁴
they [all] can travel in the air.
They're rising up into the sky,
beautifying my hermitage. (24) [4322]

Surrounded by those students, I
am living in the forest then.
I do not know the day from night,
always doing meditation.⁴²¹⁵ (25) [4323]

The Buddha⁴²¹⁶ in that period
was Atthadassi, the Great Sage.
Doing away with the darkness,
the Leader of the World arose. (26) [4324]

At that time a certain student

⁴²⁰⁸ *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

⁴²⁰⁹ reading *bahu 'neke* with BJTS for PTS *buhun eke*

⁴²¹⁰ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁴²¹¹ PTS omits *Therī*, which I supply from BJTS.

⁴²¹² reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

⁴²¹³ *jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

⁴²¹⁴ or, reading *vipassantī* with BJTS, "investigating" "applying insight"

⁴²¹⁵ lit., "in the" "in that"

⁴²¹⁶ *cittasmiṇ vasibhūtasmiṇ*, lit., "when i became master of (or "over") [my own] mind"

arrived [there] at my hermitage,⁴²¹⁷
 wanting to ask for secret spells,⁴²¹⁸
 the six branches, [reading of] marks. (27) [4325]

“A Buddha’s⁴²¹⁹ risen in the world,
 the Great Sage [named] Atthadassi;
 explaining the Four Noble Truths,
 he’s declaring the deathless path.” (28) [4326]

Thrilled, [my] hair on end in delight,⁴²²⁰
 hoping to enter⁴²²¹ the Teaching,
 going out from the hermitage,
 I spoke these words [to my students]: (29) [4327]

“A Buddha’s risen in the world,
 Bearing the Thirty-two Great Marks.
 Come, all of you, let us [now] go
 into the Great Sambuddha’s midst.” (30) [4328]

They [all then] followed [my] advice,
 perfected in the great Teaching.
 Seekers of ultimate meaning,
 they agreed, saying, “Excellent!” (31) [4329]

Those bearing weights of matted hair,⁴²²²
 wearing deer-leather outer robes,
 searching for ultimate meaning,
 then departed from the forest. (32) [4330]

The Buddha⁴²²³ in that period
 was Atthadassi, of Great Fame.
 Explaining the Four Noble Truths,
 he’s declaring the deathless path. (33) [4331]

Taking a white umbrella, I
 carried it for the Best Buddha.
 Carrying it for one [whole] day,
 I [then] worshipped the Best Buddha. (34) [4332]

Atthadassi, the Blessed One,

⁴²¹⁷ *subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

⁴²¹⁸ *sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

⁴²¹⁹ *khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

⁴²²⁰ lit., “is now disliked by me”

⁴²²¹ lit., “in the” “in that”

⁴²²² lit., “among”

⁴²²³ or assemblies (even four parts of the Assembly), multitudes, retinues

the World's Best One, the Bull of Men,
seated in the monks' Assembly,
spoke these verses [about me then]: (35) [4333]

“Who bore this umbrella for me,
[feeling well-]pleased by his own hands,
I shall relate details of him:
[all of] you listen to my words: (36) [4334]

When[ever] this one is reborn,
[whether] as a god or human,
umbrellas⁴²²⁴ will be borne for him:
the fruit of giving umbrellas. (37) [4335]

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. (38) [4336]

Seventy-seven times as well,
he will exercise divine rule,
[and there will be] much local rule,
innumerable by counting. (39) [4337]

Eighteen hundred aeons [from now,]
Gotama, Bull of the Śākyas,
doing away with the darkness,
will arise, the One with [Five] Eyes. (40) [4338]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled.” (41) [4339]

Since I was that karma-doer,
bearing the Buddha's umbrella,
[right] up to now I do not know
a white umbrella not carried. (42) [4340]

This is the final time for me;
[my] last rebirth is proceeding;⁴²²⁵
today umbrella-carrying
is happening all of the time. (43) [4341]

O! My karma was well-done for

⁴²²⁴*setṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

⁴²²⁵*matīnaṇ*, lit., “of those (females) endowed”

Atthadassi, the Neutral One.

All defilements are exhausted;

now there will be no more rebirth. (44) [4342]

My defilements are [now] burnt up;

all [new] existence is destroyed.

Like elephants with broken chains,

I am living without constraint. (45) [4343]

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! (46) [4344]

The four analytical modes,

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (47) [4345]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

[410. {413.}⁴²²⁶ **Tiṇasūlakachādaniya**⁴²²⁷]

At that time I contemplated

birth and decrepitude [and] death.

Going out [from the home] alone,⁴²²⁸

I went forth into homelessness. (1) [4346]

In the course of wandering, I

came to⁴²²⁹ the banks of a river.⁴²³⁰

There on the riverbank I saw

[a piece of] earth in all fullness.⁴²³¹ (2) [4347]

Fashioning a hermitage there,

I'm living in the hermitage.

⁴²²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴²²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴²²⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴²³⁰i.e., the thirty-three gods.

⁴²³¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

My walkway is well-constructed,
housing⁴²³² flocks⁴²³³ of various birds.⁴²³⁴ (3) [4348]

Trustingly they come up to me,
and sing⁴²³⁵ [their] lovely [songs to me].
Delighting⁴²³⁶ [there] along with them,
I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were
wild beasts of four [different] kinds,
who came out of their⁴²³⁷ [forest] haunts
and roared [for me] like the thunder. (5) [4350]

When those wild beasts were making sounds,
[great] mirth was [then] produced in me.
[While] searching for [those] animals,⁴²³⁸
I saw the Leader of the World. (6) [4351]

[Then] having seen the God of Gods,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered⁴²³⁹ ironwood pollen.⁴²⁴⁰ (7) [4352]

I praised the Leader of the World,
like the sun [when it] is rising,
like a regal *sal* tree in bloom,
shining forth like the morning star:⁴²⁴¹ (8) [4353]

“Omniscient One, with your knowledge,
you light up this [world] with [its] gods.
After having made you happy,
they're liberated from rebirth. (9) [4354]

Omniscient One, through not seeing
the⁴²⁴² Buddhas who see everything,

⁴²³²this is the BJTS reading for PTS *bhikkhunī Selā*

⁴²³³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴²³⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴²³⁵this appears only in BJTS, and appears before rather than after the chapter summary.

⁴²³⁶this colophonic verse appears in BJTS only; PTS omits it

⁴²³⁷this appears only in BJTS; PTS omits it

⁴²³⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴²³⁹*pūrentī unakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴²⁴⁰*punṇā ti nāmaṅ*

⁴²⁴¹PTS reads *panassati*, BJTS *vinassati*

⁴²⁴²the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

those obstructed by lust [and] hate
descend⁴²⁴³ into *avīci* hell.⁴²⁴⁴ (10) [4355]

Coming to take a look at you,
Omniscient One, O World-Leader,
they are freed from all existence,
[and] realize⁴²⁴⁵ the deathless state. (11) [4356]

When the Buddhas, the Eyeful Ones,
the Light-Bringers are arising,
they display the light [of the truth],
burning up [all the] defilements.” (12) [4357]

After praising the Sambuddha,
Tissa, Chief Leader of the World,
happy, [and] with a happy heart,
I offered⁴²⁴⁶ Arab jasmine⁴²⁴⁷ blooms. (13) [4358]

Discerning what I was thinking,
Tissa, Chief Leader of the World,
sitting down [there] on [his] own seat,
spoke these verses [about me then]: (14) [4359]

“He who covered me with flowers,
[feeling well-]pleased by his own hands,
I shall relate details of him;
[all of] you listen to my words: (15) [4360]

Twenty-five times he’s going to
exercise rule over the gods,
and seventy-five times he’ll be
a king who turns the wheel [of law]. (16) [4361]

[And there will be] much local rule,
innumerable by counting,
as a result of his karma
of doing *pūjā* with⁴²⁴⁸ flowers. (17) [4362]

When this person has bathed his head,
if⁴²⁴⁹ he wishes for a flower,

⁴²⁴³reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.]”; PTS alt. *tadā mune*, “Then, O Sage”)

⁴²⁴⁴this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁴²⁴⁵or Giribbaja, here *Rājagaha*

⁴²⁴⁶*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴²⁴⁷*danto*, or “Tamed”

⁴²⁴⁸*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴²⁴⁹*vimutto*

[then] bound up with his good⁴²⁵⁰ karma,
[it] will appear in front of [him]. (18) [4363]

Whatever's wished for through desires,
that all is going to appear.
Having fulfilled [his] intentions,
he'll reach nirvana, undefiled. (19) [4364]

The eighteenth recitation portion
Having burnt up the defilements,
attentive and intelligent,
sitting down on a single seat,
he will attain arahantship." (20) [4365]

Walking back and forth, lying down,
sitting down or else standing up,
remembering the Best Buddha,
I am living all of the time.⁴²⁵¹ (21) [4366]

There's no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat:⁴²⁵²
that's the fruit of Buddha-*pūjā*. (22) [4367]

Now deathlessness has been attained,
the unsurpassed [great] state of peace.
Knowing well all the defilements,
I am living without constraint.⁴²⁵³ (23) [4368]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (24) [4369]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁴²⁵⁰*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴²⁵¹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴²⁵²*taṇ...guṇasañcayaṇ*

⁴²⁵³lit., "did *pūjā*"

Like elephants with broken chains,
I am living without constraint. (25) [4370]

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) [4371]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [4372]

Thus indeed Venerable Tiṇasūlakachādaniya⁴²⁵⁴ Thera spoke these verses.

The legend of Tiṇasūlakachādaniya⁴²⁵⁵ Thera is finished.

[411. {414.}]⁴²⁵⁶ **Madhumāṇsadāyaka**⁴²⁵⁷

In the city, Bandhumatī,
I was a pork-seller⁴²⁵⁸ [back then].
Having cooked the spleen and lungs,⁴²⁵⁹
I poured honey over [that] meat.⁴²⁶⁰ (1) [4373]

Having gone to a gathering,⁴²⁶¹
I took hold of a single bowl.
Filling up that bowl [with meat], I
gave it to the monks' Assembly. (2) [4374]

The monk there who was most senior
then assigned⁴²⁶² [the merit] to me:
“due to filling this bowl [with meat],
he will receive great happiness. (3) [4375]

⁴²⁵⁴ #23, above

⁴²⁵⁵ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴²⁵⁶ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴²⁵⁷ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²⁵⁸ *kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴²⁵⁹ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴²⁶⁰ i.e., the thirty-three gods.

⁴²⁶¹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴²⁶² this is the BJTS reading for PTS *bhikkhuni Selā*

Receiving⁴²⁶³ the two attainments,⁴²⁶⁴
 incited by [his] wholesome roots,
 during [his] last going around,
 he will destroy the defilements.” (4) [4376]

Bringing pleasure to [my] heart there,
 I [then] went to Tāvatiṃsa.
 Eating as well as drinking there,
 I do receive great happiness. (5) [4377]

In a pavilion or tree-root,
 recalling previous karma,
 a downpour of [both] food and drink
 is raining on me all the time. (6) [4378]

This is the final time for me;
 [my] last rebirth is proceeding.⁴²⁶⁵
 Even here [both] food and drink are⁴²⁶⁶
 raining on me all of the time. (7) [4379]

Because of having given meat,
 transmigrating in existence,
 knowing well all the defilements,
 I am living without constraint.⁴²⁶⁷ (8) [4380]

In the ninety-one aeons since
 I gave that offering back then,
 I’ve come to know no bad rebirth:
 that is the fruit of giving meat. (9) [4381]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (10) [4382]

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) [4383]

The four analytical modes,
 and these eight deliverances,

⁴²⁶³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴²⁶⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁴²⁶⁶this colophonic verse appears in BJTS only; PTS omits it

⁴²⁶⁷this appears only in BJTS; PTS omits it

six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4384]

Thus indeed Venerable Madhumaṅsadāyaka Thera spoke these verses.

The legend of Madhumaṅsadāyaka Thera is finished.

[412. {415.}⁴²⁶⁸ Nāgapallavaka⁴²⁶⁹]

In the city, Bandhumatī,
I lived in the royal garden.
[At that time], near my hermitage,
the Leader of the World sat down. (1) [4385]

Taking a sprout of ironwood,
I offered it to the Buddha.
Happy, with pleasure in [my] heart,
I saluted the Well-Gone-One. (2) [4386]

In the ninety-one aeons since
I offered⁴²⁷⁰ [that] sprout [at that time],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4387]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4388]

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! (5) [4389]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4390]

Thus indeed Venerable Nāgapallavaka Thera spoke these verses.

The legend of Nāgapallavaka Thera is finished.

⁴²⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴²⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[413. {416.}⁴²⁷¹ Ekadīpiya⁴²⁷²]

When the Well-Gone-One passed away,⁴²⁷³
 Siddhattha, Leader of the World,
 all the gods and human beings
 are worshipping⁴²⁷⁴ the Best Biped. (1) [4391]

And when a shrine⁴²⁷⁵ had been set up
 for Siddhattha, the World-Leader,
 they're worshipping the Teacher's shrine
 as vigorously as [each] could. (2) [4392]

In the shrine's vicinity, I
 lit a lamp [for the Buddha].
 I kept my lamp lit [the whole night,]
 until the sun rose [the next day]. (3) [4393]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (4) [4394]

There my well-constructed mansion
 was known [by the name] "Single Lamp."
 One hundred thousand lamps [always]
 are lit for me in the mansion. (5) [4395]

Like the sun [when it] is rising,
 my body is always shining.
 There is light for me all the time
 through all the light of my body. (6) [4396]

[Right] through walls, [also right] through rocks,
 [and] passing over mountain[-top]s,⁴²⁷⁶
 I am seeing, with [my own] eyes,
 [even] one hundred leagues [distant]. (7) [4397]

And seventy-seven times I
 delighted in the world of gods.

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⁴²⁷⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴²⁷⁵i.e., the thirty-three gods.

⁴²⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

And thirty-one [different] times,
I exercised divine rule [there]. (8) [4398]

And [then] twenty-eight times I was
a king who turns the wheel [of law].
There was [also] much local rule,
innumerable by counting. (9) [4399]

Falling from the world of the gods,
I was born in a mother's womb.
Even inside⁴²⁷⁷ [my] mother's womb,
[one of my] eyes remains open.⁴²⁷⁸ (10) [4400]

I went forth into homelessness
when I was [only] four years [old].
When eight months still had not elapsed,
I attained [my] arahantship. (11) [4401]

I purified [my] "divine eye;"
all [new] existence is destroyed.
Every defilement is cut off:
that's the fruit of a single lamp. (12) [4402]

[Right] through walls, [also right] through rocks;
I am seeing, passing over
even entire mountain[-top]s.⁴²⁷⁹
that's the fruit of a single lamp. (13) [4403]

Uneven spots are even for
me; darkness is not [ever] known;
I don't see [anything] darkly:
that's the fruit of a single lamp. (14) [4404]

In the ninety-four aeons since
I gave [Buddha] a lamp back then,
I've come to know no bad rebirth:
that's the fruit of a single lamp. (15) [4405]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [4406]

Being in Best Buddha's presence

⁴²⁷⁷ this is the BJTS reading for PTS *bhikkhuni Selā*

⁴²⁷⁸ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴²⁷⁹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (17) [4407]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [4408]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

[414. {417.}⁴²⁸⁰ Ucchaṅgapupphiya⁴²⁸¹]

In the city, Bandhumatī,
I was a gardener back then.
Having filled [my] lap⁴²⁸² [with flowers,]
I went⁴²⁸³ to the bazaar [with them]. (1) [4409]

The Buddha⁴²⁸⁴ in that period,
Honored by the monks' Assembly,
the World-Leader, was going by,⁴²⁸⁵
through [his] enormous majesty.⁴²⁸⁶ (2) [4410]

Having seen the Lamp of the World,
Vipassi, Crosser of the World,
taking a flower from my lap,
I offered⁴²⁸⁷ [it] to Best Buddha. (3) [4411]

In the ninety-one aeons since
I offered⁴²⁸⁸ a flower [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4412]

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My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4413]

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) [4414]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4415]

Thus indeed Venerable Uccaṅgapupphiya Thera spoke these verses.

The legend of Uccaṅgapupphiya Thera is finished.

[415. {418.}⁴²⁸⁹ Yāgudāyaka⁴²⁹⁰]

Taking someone unknown to me,⁴²⁹¹
I went⁴²⁹² to a village back then.
Seeing a very full river,
I approached a monastery.⁴²⁹³ (1) [4416]

Forest-dwellers,⁴²⁹⁴ punctilious,⁴²⁹⁵
meditators,⁴²⁹⁶ [clad in] coarse⁴²⁹⁷ robes,
wise, lovers of seclusion, were
living in [that] monastery. (2) [4417]

Their destinies⁴²⁹⁸ had been cut off,
well-liberated, neutral ones;

⁴²⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴²⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴²⁹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴²⁹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴²⁹³i.e., the thirty-three gods.

⁴²⁹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴²⁹⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁴²⁹⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴²⁹⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴²⁹⁸this appears only in BJTS, and appears before rather than after the chapter summary.

they did not go begging for alms
if the river obstructed [them].⁴²⁹⁹ (3) [4418]

Happy, with pleasure in [my] heart,
awe-struck,⁴³⁰⁰ with hands pressed together,
taking [some] rice-grain that I had,⁴³⁰¹
I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,⁴³⁰²
[feeling well-]pleased by [my] own hands,
satisfied with [my] own karma,
I went to Tāvatiṃsa then. (5) [4420]

A mansion made of gems was born
for me in the group of thirty.⁴³⁰³
I joyed with a group of women
in that superb mansion [of mine]. (6) [4421]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Thirty times a wheel-turning king,
I exercised overlordship.⁴³⁰⁴ (7) [4422]

There was [also] much local rule,
innumerable by counting.
In the world of gods or humans,
I [always] enjoyed [great] fame. (8) [4423]

When [my] last rebirth was attained,
I went forth into homelessness.
As soon as⁴³⁰⁵ [my] hair was cut off,
I realized⁴³⁰⁶ complete success.⁴³⁰⁷ (9) [4424]

Due to decay, due to old age,⁴³⁰⁸
contemplating⁴³⁰⁹ this corpse⁴³¹⁰ [of mine],

⁴²⁹⁹this colophonic verse appears in BJTS only; PTS omits it

⁴³⁰⁰this appears only in BJTS; PTS omits it

⁴³⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³⁰²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴³⁰³*punṇā ti nāmaṅ*

⁴³⁰⁴PTS reads *panassati*, BJTS *vinassati*

⁴³⁰⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴³⁰⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴³⁰⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴³⁰⁸or Giribbaja, here *Rājagahaṅ*

⁴³⁰⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴³¹⁰*danto*, or “Tamed”

before the training rules were taught,⁴³¹¹
I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;
[my] trade⁴³¹² was very well-applied.⁴³¹³
Because of that very gruel-gift,
I've attained the unshaking state. (11) [4426]

I have no experience of⁴³¹⁴
sorrow [and] wailing [and] illness,
[nor] distress that torments the mind:
that is the fruit of giving gruel. (12) [4427]

O! [that] gruel was very well spent!
Giving the monks' Assembly gruel,
in the unsurpassed merit-field,
I enjoy [these] five good results: (13) [4428]

I don't get ill, I'm beautiful,
the Teaching quickly is observed,
I receive [lots of] food [and] drink,
and [my long] lifespan is the fifth. (14) [4429]

Whoever struck by awe would give
gruel to the Assembly of monks,
that wise person would [also] get
these five [most welcome] benefits.⁴³¹⁵ (15) [4430]

What should be done has all been done;
I have put an end to rebirths.⁴³¹⁶
All defilements are exhausted;
now there will be no more rebirth. (16)⁴³¹⁷

⁴³¹¹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴³¹²*vimutto*

⁴³¹³*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴³¹⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴³¹⁵*taṇ...guṇasañcayaṇ*

⁴³¹⁶lit., “did *pūjā*”

⁴³¹⁷#23, above

I am wandering from village
to village, city to city,
extolling [him], the Sambuddha,
and [Buddha's] virtuous Teaching. (17)⁴³¹⁸

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
that is the fruit of giving gruel. (18) [4431]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [4432]

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! (20) [4433]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4434]

Thus indeed Venerable Yāgudāyaka Thera spoke these verses.

The legend of Yāgudāyaka Thera is finished.

[416. {419.}⁴³¹⁹ Patthodanadāyaka⁴³²⁰]

Back then I traveled the forest,
doing regular forest work.⁴³²¹
Taking half a pint of cooked rice,⁴³²²
I went to work[in the forest]. (1) [4435]

⁴³¹⁸lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavamsa*, one among many categories of Buddha-achievement enumerated there.

⁴³¹⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴³²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³²¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴³²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

There I saw [him], the Sambuddha,
the Self-Become, Unconquered One,
gone out from the forest for alms.
Having seen [him, my] heart was pleased. (2) [4436]

“I’m bound to working for others,⁴³²³
and no merit exists for me.
I have this half-pint of cooked rice;
I will feed [it] to the [Great] Sage.” (3) [4437]

Taking that half-pint of rice, I
gave it to the Self-Become One.
While I meditated [on him],
the Sage then consumed [that cooked rice]. (4) [4438]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [4439]

Thirty-six times the lord of gods,
I exercised divine rule [there].
Thirty-three times I was a king,
a king who turns the wheel [of law]. (6) [4440]

There was [also] much local rule,
innumerable by counting.
I’m [always] happy and famous:
the fruit of half a pint of rice. (7) [4441]

Transmigrating from birth to birth,
I receive wealth without limit.
I have no lack of possessions:
the fruit of half a pint of rice. (8) [4442]

Possessions come to be for me,
resembling a river stream,⁴³²⁴
I cannot [even] measure them:
the fruit of half a pint of rice. (9) [4443]

[People say,] “Eat this,” “enjoy this,”
“lit down [to sleep] in this [good] bed.”
Due to that I’m [always] happy:
the fruit of half a pint of rice. (10) [4444]

In the ninety-four aeons since

⁴³²³i.e., the thirty-three gods.

⁴³²⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I gave [him] that gift at that time,
I've come to know no bad rebirth:
the fruit of half a pint of rice. (11) [4445]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4446]

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! (13) [4447]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4448]

Thus indeed Venerable Patthodanadāyaka Thera spoke these verses.

The legend of Patthodanadāyaka Thera is finished.

[417. {420.}⁴³²⁵ Mañcadāyaka⁴³²⁶]

When Siddhattha reached nirvana,
Compassionate One, World-Leader,
[and] spread throughout the [entire] world,⁴³²⁷
gods and men were honoring [him,] (1) [4449]

I was a low-born person⁴³²⁸ there,
a maker of long-chairs and stools.
I [earn my] living through that work,
[and] through it I feed [my] children. (2) [4450]

Having made a well-made long-chair,
[feeling well-]pleased by [my] own hands,
approaching by myself, I [then]
gave [it] to the monks' Assembly. (3) [4451]

⁴³²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³²⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³²⁸reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (4) [4452]

Being gone to the world of gods,
I joy in the group of thirty.⁴³²⁹
Very expensive beds come to
be, according to [my] wishes. (5) [4453]

Fifty times the lord of the gods,
I exercised divine rule [there].
And eighty times I was a king,
a king who turns the wheel [of law]. (6) [4454]

There was [also] much local rule,
innumerable by counting.
I'm [always] happy and famous:
that's the fruit of giving a bed. (7) [4455]

If, falling from the world of gods,
I come into the human state,
very costly, excellent beds
come to be for me by themselves. (8) [4456]

This is the final time for me;
[my] last rebirth is proceeding.⁴³³⁰
Even now, when it's time to lie
down, a bed is waiting for me. (9) [4457]

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of giving a bed. (10) [4458]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4459]

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! (12) [4460]

The four analytical modes,

⁴³²⁹i.e., the thirty-three gods.

⁴³³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (13) [4461]

Thus indeed Venerable Mañcadāyaka Thera spoke these verses.

The legend of Mañcadāyaka Thera is finished.

The Summary:

Bhaddāli and Ekacchatta,
 Tiṇasūla and Maṇṣada.
 Nāgapallavika, Dīpi,
 Ucchaṅgī, Yāgudāyaka,
 Patthodanī, Mañcadada:
 the verses that are counted here
 number two hundred verses and
 one verse more than [those two hundred].

The Bhaddāli Chapter, the Forty-Second

Sakiṅsammajjaka Chapter, the Forty-Third

[418. {421.}⁴³³¹ Sakiṅsammajjaka⁴³³²]

Having seen the chief of [all] trees,
 the trumpet-flower⁴³³³ Bodhi tree
 of Vipassi, the Blessed One,
 I brought pleasure to [my] heart there. (1) [4462]

Having taken a broom [with me,]
 I always swept that Bodhi tree.
 After sweeping that Bodhi tree,
 I worshipped the trumpet-flower. (2) [4463]

Bringing pleasure to [my] heart there,
 hands pressed together on [my] head,
 praising [that] Bodhi tree I [then,]
 crouched over,⁴³³⁴ departed [from there]. (3) [4464]

⁴³³¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³³³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³³⁴reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Going along a walking path,⁴³³⁵
remembering the supreme tree,⁴³³⁶
[at that time] a python⁴³³⁷ crushed me,
of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,⁴³³⁸
being near death⁴³³⁹ I was happy.
[The python] swallowed my body;⁴³⁴⁰
I delighted in the gods' world. (5) [4466]

My mind is always undisturbed,
well-purified and very clear.⁴³⁴¹
I do not know arrows of grief,
[nor any] torment in my heart. (6) [4467]

I do not get the itch,⁴³⁴² ringworm,⁴³⁴³
rashes,⁴³⁴⁴ abscesses,⁴³⁴⁵ leprosy,⁴³⁴⁶
epilepsy⁴³⁴⁷ [and] scabies⁴³⁴⁸ [too]:
that is the fruit of sweeping [up]. (7) [4468]

Grief as well as lamentation
are⁴³⁴⁹ not known in [this] heart of mine.
My mind's upright and unattached.⁴³⁵⁰
that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling
when in the meditative states.⁴³⁵¹
Whichever of those states⁴³⁵² I want,

⁴³³⁵i.e., the thirty-three gods.

⁴³³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³³⁷this is the BJTS reading for PTS *bhikkhunī Selā*

⁴³³⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴³³⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴³⁴⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁴³⁴¹this colophonic verse appears in BJTS only; PTS omits it

⁴³⁴²this appears only in BJTS; PTS omits it

⁴³⁴³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³⁴⁴*pūrentī unakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴³⁴⁵*puṇṇā ti nāmaṇ*

⁴³⁴⁶PTS reads *panassati*, BJTS *vinassati*

⁴³⁴⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴³⁴⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴³⁴⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴³⁵⁰or Giribbaja, here *Rājagahaṇ*

⁴³⁵¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴³⁵²*danto*, or “Tamed”

it [always] comes to be for me. (9) [4470]

I'm not attached to lustful [ways]
and also [not to] hateful [ones];
not bewildered in ignorance:
that is the fruit of sweeping [up]. (10) [4471]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that is the fruit of sweeping [up]. (11) [4472]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4473]

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! (13) [4474]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4475]

Thus indeed Venerable Sakiṇṣammajjaka Thera spoke these verses.

The legend of Sakiṇṣammajjaka Thera is finished.

[419. {422.}]⁴³⁵³ **Ekadussadāyaka**⁴³⁵⁴

In the City, Haṃsavatī,
I was a grass-carrier [then].
I [earn my] living hauling grass,
[and] through it I feed [my] children. (1) [4476]

The Victor, Padumuttara,
was the Master of Everything.⁴³⁵⁵
Doing away with the darkness,
the World-Leader arose back then. (2) [4477]

⁴³⁵³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³⁵⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁵⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[While] sitting down in [my] own house,
this is what I thought at that time:

“The Buddha’s risen in the world,
[but] I lack anything to give. (3) [4478]

I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;⁴³⁵⁶
I will [now] plant a donation.” (4) [4479]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. (5) [4480]

Having given [that] single cloth,
I gave rise to [great] shouts of joy,
“If you are a Buddha, Wise One,
carry me across, O Great Sage.” (6) [4481]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: (7) [4482]

“Because of this single cloak[-gift,]
[done] with intention and resolve,
he will not go to a bad place
for one hundred thousand⁴³⁵⁷ aeons. (8) [4483]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he’ll become
a king who turns the wheel [of law]. (9) [4484]

There will be much regional rule,
incalculable by counting.
In the world of gods or of men,
you’ll transmigrate in existence. (10) [4485]

Good-looking and full of virtue,
with a body that’s not surpassed,
you’ll obtain, whenever you wish,
unwavering limitless cloth.” (11) [4486]

When he had said this, the Buddha

⁴³⁵⁶reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴³⁵⁷i.e., the thirty-three gods.

known by the name Supreme Lotus,⁴³⁵⁸
 the Hero⁴³⁵⁹ rose into the sky,
 just like a swan-king in the air. (12) [4487]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I have no lack of possessions:
 that's the fruit of a single cloth. (13) [4488]

With every footstep [that I take],⁴³⁶⁰
 [some] cloth is [then] produced for me.
 I stand upon cloth underneath;
 a canopy on top of me. (14) [4489]

[And] today I [still] am wishing
 that I could cover with [some] cloth
 even the [whole] universe
 with [its] forests [and its] mountains. (15) [4490]

Just because of that single cloth,
 transmigrating from birth to birth,
 I was⁴³⁶¹ one of golden color,
 transmigrating from birth to birth.⁴³⁶² (16) [4491]

[One] result of that single cloth:
 no ruination anywhere.⁴³⁶³
 This one [will be my] final life;
 [that] now is bearing fruit for me. (17) [4492]

In the hundred thousand aeons
 since I gave that cloth at that time,
 I've come to know no bad rebirth:
 that's the fruit of a single cloth. (18) [4493]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (19) [4494]

Being in Best Buddha's presence
 was a very good thing for me.

⁴³⁵⁸ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³⁵⁹ this is the BJTS reading for PTS *bhikkhunī Selā*

⁴³⁶⁰ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴³⁶¹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴³⁶² this appears only in BJTS, and appears before rather than after the chapter summary.

⁴³⁶³ this colophonic verse appears in BJTS only; PTS omits it

The three knowledges are attained;
[I have] done what the Buddha taught! (20) [4495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4496]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

[420. {423.}⁴³⁶⁴ Ekāsanadāyaka⁴³⁶⁵]

In the Himalayan region,
there's a mountain named Kosika.
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4497]

My name [back then] was Nārada,
[and] I was known as Kassapa.
I'm living on Kosika then,
seeking the path of purity.⁴³⁶⁶ (2) [4498]

The Victor, Padumuttara,
the [Great] Master of Everything,
Solitude-Lover, Sambuddha,
came [there] in the path of the wind. (3) [4499]

Seeing the rays of the Great Sage,
flying⁴³⁶⁷ over the forest⁴³⁶⁸ [then],
I prepared a couch out of sticks,
and spread [my] leather robe⁴³⁶⁹ [on it]. (4) [4500]

After preparing [him that] seat,
hands pressed together on [my] head,
declaring [my] great state of mind,
I spoke these words [to him back then]: (5) [4501]

⁴³⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴³⁶⁸i.e., the thirty-three gods.

⁴³⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

“[You are]⁴³⁷⁰ the Surgeon,⁴³⁷¹ [Great] Hero,
the Physician⁴³⁷² for the diseased.

O Guide, give your healing [to me],
one who’s afflicted with disease. (6) [4502]

O Sage, those seeking what is right⁴³⁷³
who see you, O Best of Buddhas,
always gain success in their goal:⁴³⁷⁴
existence is shattered for them.⁴³⁷⁵ (7) [4503]

There’s nothing for me to give you;
I [live] eating [only] wild fruits.
[But] I do have this seat [to give;]
sit down on this couch made of sticks.” (8) [4504]

The Blessed One did sit down there,
unfrightened like a lion[-king].
After spending a moment [there,]
he spoke these words [to me back then]: (9) [4505]

“Be confident, don’t be afraid;
you have obtained a wishing stone.⁴³⁷⁶
Everything which you have wished for
will be fulfilled in the future. (10) [4506]

It is no trifle, what you’ve done,
in the unexcelled merit-field.
Self-lifting up is possible
for one whose mind is [well-]controlled. (11) [4507]

Because of this gift of a seat,
[done] with intention and resolve,
for one hundred thousand aeons
you won’t fall⁴³⁷⁷ into suffering.⁴³⁷⁸ (12) [4508]

Fifty times the lord of the gods,
you will exercise divine rule,

⁴³⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁴³⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴³⁷²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴³⁷³this appears only in BJTS, and appears before rather than after the chapter summary.

⁴³⁷⁴this colophonic verse appears in BJTS only; PTS omits it

⁴³⁷⁵this appears only in BJTS; PTS omits it

⁴³⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³⁷⁷*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴³⁷⁸*punṇā ti nāmaṇ*

and eighty times you'll be a king,
a king who turns the wheel [of law]. (13) [4509]

[And there will be] much local rule,
innumerable by counting.
Being happy in every place,
you'll transmigrate in existence." (14) [4510]

Having said this, the Sambuddha,
the Leader, Ultimate Lotus,
the Hero⁴³⁷⁹ rose into the sky,
just like a swan-king in the air. (15) [4511]

Elephant- [and] horse-vehicles,
with chariots and palanquins —
I am obtaining all of them:
that's the fruit of a single seat. (16) [4512]

Even having entered the woods,
whenever I wish for a seat,
discerning what I am thinking,
a palanquin's waiting on me. (17) [4513]

Being gone into the water⁴³⁸⁰
whenever I wish for a seat,
discerning what I am thinking,
a palanquin's waiting on me. (18) [4514]

In whichever womb I'm reborn,
[whether] it's human or divine,
a hundred thousand palanquins
are waiting on me all the time. (19) [4515]

I transmigrate in [just] two states:
that of a god, or of a man.
[When human] I'm born in two clans:
the kṣatriyan or the brahmin. (20) [4516]

Having given a single seat
in the unexcelled merit-field,
taking the Teaching-palanquin,
I'm living without defilements. (21) [4517]

In the hundred thousand aeons
since I gave that gift at that time,

⁴³⁷⁹PTS reads *panassati*, BJTS *vinassati*

⁴³⁸⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

I've come to know no bad rebirth:
that's the fruit of a single seat. (22) [4518]

[My] defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [4519]

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! (24) [4520]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [4521]

Thus indeed Venerable Ekâsanadâyaka Thera spoke these verses.

The legend of Ekâsanadâyaka Thera is finished.

[421. {424.}⁴³⁸¹ Sattakadambapupphiya⁴³⁸²]

In the Himalayan region,
there's a mountain named Kadamba.⁴³⁸³
There were seven Buddhas living
[there] on the side of the mountain. (1) [4522]

Seeing a kadam⁴³⁸⁴ [tree] in bloom,
pressing both my hands together,
taking seven of [its] flowers,
I placed them, thinking of merit.⁴³⁸⁵ (2) [4523]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [4524]

⁴³⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴³⁸⁵i.e., the thirty-three gods.

In the ninety-four aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4525]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4526]

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) [4527]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4528]

Thus indeed Venerable Sattakadambapupphiya Thera spoke these verses.

The legend of Sattakadambapupphiya Thera is finished.

[422. {425.}⁴³⁸⁶ Korāṇḍapupphiya⁴³⁸⁷]

I was then a forest-worker,⁴³⁸⁸
as were⁴³⁸⁹ father and grandfathers.⁴³⁹⁰
[Earning] my living killing beasts,⁴³⁹¹
no wholesomeness⁴³⁹² exists for me. (1) [4529]

In the area where I lived,
Tissa, Chief Leader of the World,
Eyeful One, compassionately
showed [me] three [of his own] footsteps. (2) [4530]

And having seen the stepping feet

⁴³⁸⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁸⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³⁸⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴³⁹⁰i.e., the thirty-three gods.

⁴³⁹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴³⁹²this is the BJTS reading for PTS *bhikkhuni Selā*

of the Teacher known as⁴³⁹³ Tissa,
 happy, [and] with a happy heart,
 I pleased my heart [about his] feet. (3) [4531]

Seeing a *korāṇḍa*⁴³⁹⁴ in bloom,
 foot-drinker growing in the earth,⁴³⁹⁵
 taking a sprig with [flowers,] I
 did *pūja* to [those] best of feet. (4) [4532]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (5) [4533]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I'm the color of *korāṇḍa*,
 [and] radiantly beautiful.⁴³⁹⁶ (6) [4534]

In the ninety-two aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of worshipping⁴³⁹⁷ feet. (7) [4535]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (8) [4536]

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! (9) [4537]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (10) [4538]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

⁴³⁹³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴³⁹⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴³⁹⁵this appears only in BJTS, and appears before rather than after the chapter summary.

⁴³⁹⁶this colophonic verse appears in BJTS only; PTS omits it

⁴³⁹⁷this appears only in BJTS; PTS omits it

[423. {426.}⁴³⁹⁸ Ghatamaṇḍadāyaka⁴³⁹⁹]

Seeing the Blessed One, Well-Thought,⁴⁴⁰⁰
 the World's Best One, the Bull of Men,
 entered into the great forest,
 tormented by internal pain,⁴⁴⁰¹
 bringing pleasure to [my own] heart,
 I presented cream from some ghee.⁴⁴⁰² (1) [4539]⁴⁴⁰³

From doing and heaping [that] up,⁴⁴⁰⁴
 the river [named] Bhāgīrathī,⁴⁴⁰⁵
 [and] even the four great oceans
 are supplying [ghee-]cream to me. (2) [4540]

And even this [whole] awful earth,
 beyond measure, beyond counting,
 discerning what I am thinking,
 turns into honey and sugar.⁴⁴⁰⁶ (3) [4541]

These trees on [all] four continents,
 foot-drinkers growing in the earth,⁴⁴⁰⁷
 discerning what I am thinking,
 turn into⁴⁴⁰⁸ wishing-trees [for me]. (4) [4542]

Fifty times the lord of the gods,
 I exercised divine rule [there].
 And fifty-one times I was [then]
 a king who turns the wheel [of law].
 [And I enjoyed] much local rule,
 innumerable by counting. (5) [4543]⁴⁴⁰⁹

In the ninety-four aeons since
 I gave [him] that gift at that time,

⁴³⁹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴³⁹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁴⁰⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁴⁰¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁴⁰²i.e., the thirty-three gods.

⁴⁴⁰³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴⁰⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁴⁰⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁴⁰⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁴⁰⁷this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁴⁰⁸this colophonical verse appears in BJTS only; PTS omits it

⁴⁴⁰⁹this appears only in BJTS; PTS omits it

I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [4544]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4545]

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! (8) [4546]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4547]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[424. {427.}⁴⁴¹⁰ Ekadhammasavaniya⁴⁴¹¹]

The Victor, Padumuttara,
was the Master of Everything.
[While] preaching the Four Noble Truths,
he ferried many folks across. (1) [4548]

A matted-haired ascetic⁴⁴¹² then,
I practiced fierce austerities.⁴⁴¹³
Throwing off [my] clothes made of bark,
I traveled in the sky back then. (2) [4549]

I am not [then] able⁴⁴¹⁴ to go
over [him,] the Best of Buddhas.
Like a bird that has struck a rock,
I am unable to proceed.⁴⁴¹⁵ (3) [4550]

⁴⁴¹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁴¹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

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⁴⁴¹³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁴¹⁴i.e., the thirty-three gods.

⁴⁴¹⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Having walked⁴⁴¹⁶ upon the water,
 so I am flying through the sky.
 Previously my behavior
 never had been interrupted. (4) [4551]

“Well now I’ll investigate that.
 I might get some small benefit.”
 Descending from the sky I then
 heard the [sweet] sound of the Teacher,
 who was preaching impermanence
 with a voice that was enticing,
 good to listen to, beautiful.
 I took up that [Teaching] back then. (5-6) [4552-4553]

Having perceived impermanence,⁴⁴¹⁷
 I went [back] to my hermitage.
 Remaining as long as I lived,
 I [later] passed away [right] there. (7) [4554]

In subsequent existences,
 I recalled hearing the Teaching.⁴⁴¹⁸
 Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (8) [4555]⁴⁴¹⁹

For thirty thousand aeons I
 delighted in the world of gods,
 and fifty-one times [while there], I
 exercised rule over the gods. (9) [4556]

And twenty-one times I was [then]
 a king who turns the wheel [of law].
 [And I enjoyed] much local rule,
 innumerable by counting. (10) [4557]

I enjoyed [my] own good karma,⁴⁴²⁰
 being happy from birth to birth.
 Recalling that perception, I
 transmigrated from birth to birth.

⁴⁴¹⁶this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁴¹⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁴¹⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁴¹⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁴²⁰this colophonic verse appears in BJTS only; PTS omits it

I do not comprehend the end,⁴⁴²¹
nirvana, the eternal state. (11) [4558]⁴⁴²²

Sitting down in my father's house,
a monk with senses [well-]controlled
was [then] explaining this sermon,⁴⁴²³
spoken about impermanence.⁴⁴²⁴ (12) [4559]

“In flux indeed is all that is;
things that arise and [then] decline
are being born [and then] dying;
happily is the relief from them.” (13) [4560]

Right after having heard [that] verse,
I recalled my past perception.
Sitting down on a single seat,
I attained [my] arahantship. (14) [4561]

When [only] seven years of age,
I attained [my] arahantship.
The Buddha [himself] ordained me:
the fruit of hearing the Teaching. (15) [4562]

In the hundred thousand aeons
since I heard the Teaching back then,
I've come to know no bad rebirth:
the fruit of hearing the Teaching. (16) [4563]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (17) [4564]

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! (18) [4565]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [4566]

⁴⁴²¹this appears only in BJTS; PTS omits it

⁴⁴²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴²³*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁴²⁴*puṇṇā ti nāmaṇ*

Thus indeed Venerable Ekadhammasavanīya Thera spoke these verses.

The legend of Ekadhammasavanīya Thera is finished.

[425. {428.}⁴⁴²⁵ Sucintita⁴⁴²⁶]

In the city, Haṃsavatī,
I was a cultivator then.
I [earn my] living by farming,
[and] through it I feed [my] children. (1) [4567]

[My] field back then was bountiful,
[and] my grain was producing seed;⁴⁴²⁷
when the fruit-bearing time arrived,
I then thought [about it] like this: (2) [4568]

“It’s not right, it is not fitting
for one who knows what’s virtuous,⁴⁴²⁸
that without giving to the monks,⁴⁴²⁹
I should consume the best of this. (3) [4569]

This Buddha’s the Impartial One,⁴⁴³⁰
Bearing the Thirty-two Great Marks;
reared⁴⁴³¹ by him, the monks’ Assembly
is the unsurpassed merit-field. (4) [4570]

I shall give a donation there,
the first of each of the new crop.”⁴⁴³²
Thinking about [it] like that, I
was happy, with a gladdened mind.⁴⁴³³ (5) [4571]

[Then] carrying grain from [my] field,
I went up to the Sambuddha.
Having approached the Sambuddha,
the World’s Best One, the Bull of Men,

⁴⁴²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁴²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁴²⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁴²⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁴²⁹i.e., the thirty-three gods.

⁴⁴³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴³¹this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁴³²this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁴³³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[and] worshipping the Teacher's feet,
I spoke these words [to the Buddha]: (6) [4572]⁴⁴³⁴

“The new crop [of grain] has prospered;
you're⁴⁴³⁵ the Recipient of Gifts.⁴⁴³⁶
O Sage, showing [me] compassion,
please accept it, O Eyeful One.”⁴⁴³⁷ (7) [4573]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking,
spoke these words [to me at that time]: (8) [4574]

“Four have entered [into the path];
four are established in [its] fruit.⁴⁴³⁸
This monks' Assembly is upright,
settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths
of people doing rituals,⁴⁴³⁹
beings looking [to earn] merit,
gifted for the monks,⁴⁴⁴⁰ bears great fruit. (10) [4576]

The new crop, so too more than that,
is to be given to these monks.⁴⁴⁴¹
Proposing [it], lead monks from the
Assembly to that house [of yours].
What has been prepared in your house,
give that to the monks' Assembly.” (11) [4577]⁴⁴⁴²

Proposing [it], leading monks, from the
Assembly to that house [of mine],
what had been prepared in my house,
I gave to the monks' Assembly. (12) [4578]

Due to that karma done very well,
with intention and [firm] resolve,

⁴⁴³⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁴³⁵this colophonic verse appears in BJTS only; PTS omits it

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⁴⁴³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴³⁸*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁴³⁹*puṇṇā ti nāmaṇ*

⁴⁴⁴⁰PTS reads *panassati*, BJTS *vinassati*

⁴⁴⁴¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁴⁴²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

discarding [my] human body,
I went to Tāvatiṃsa [then]. (13) [4579]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height,]
[and it] was thirty leagues in width. (14) [4580]

The nineteenth recitation portion.
That palace of mine was crowded,
filled with [varied] groups of women.
Eating and [also] drinking there,
I live among the thirty gods.⁴⁴⁴³ (15) [4581]

And three times in succession I
exercised divine rule [back then],
and five times in succession I
was a monarch who turns the wheel,
[and I enjoyed] much local rule,
innumerable by counting. (16) [4582]⁴⁴⁴⁴

Transmigrating from birth to birth,
I receive unlimited wealth.
I have no lack of possessions:
that is the fruit of a new crop. (17) [4583]

Elephant- [and] horse-vehicles,
palanquins, also chariots —
I am obtaining all of them:
that is the fruit of a new crop. (18) [4584]

New clothing [and likewise] new fruit,
new food which has the best flavor —
I am obtaining all of them:
that is the fruit of a new crop. (19) [4585]

Silk cloth⁴⁴⁴⁵ and woolen blankets⁴⁴⁴⁶ too,
khoma and also cotton cloth⁴⁴⁴⁷ —
I am obtaining all of them:
that is the fruit of a new crop. (20) [4586]

Groups of slave-women, groups of slaves,
and women who are all decked out —

⁴⁴⁴³this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁴⁴⁴⁴or Giribbaja, here *Rājagaha*

⁴⁴⁴⁵*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁴⁴⁶*danto*, or “Tamed”

⁴⁴⁴⁷*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

I am obtaining all of them:
that is the fruit of a new crop. (21) [4587]

I am not cold, I am not hot;
burning fever does not exist.
And also mental suffering⁴⁴⁴⁸
is non-existent in my mind. (22) [4588]

[People say,] “Eat this,” “enjoy this,”
“lit down [to sleep] in this [good] bed.”
I am obtaining all of that:
that is the fruit of a new crop. (23) [4589]

Now is the final time for me;
[my] last rebirth is proceeding.⁴⁴⁴⁹
Today the fruit which I donated⁴⁴⁵⁰
is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,⁴⁴⁵¹
I experience eight results,⁴⁴⁵²
in accordance with my karma. (25) [4591]

I’m handsome and I’m famous [too],
very wealthy⁴⁴⁵³ and free from harm;
always in the majority,⁴⁴⁵⁴
my retinue has no factions.
They all are giving me respect,
whomever on earth I mix with.

⁴⁴⁴⁸*vimutto*

⁴⁴⁴⁹*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁴⁵⁰these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴⁴⁵¹*taṇ...guṇasañcayaṇ*

⁴⁴⁵²lit., “did *pūjā*”

⁴⁴⁵³#23, above

⁴⁴⁵⁴lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

And whatever gifts⁴⁴⁵⁵ there [may] be,
I [always] get the first of each.⁴⁴⁵⁶ (26-27) [4592-4593]

In the middle of the monks⁴⁴⁵⁷ or
face-to-face with the Best Buddha,
passing over all the [others],
the donors are giving to me. (28) [4594]

Having given the first new crop,
for the monks of splendid virtue,⁴⁴⁵⁸
I am enjoying these results:
that is the fruit of a new crop. (29) [4595]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of a new crop. (30) [4596]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [4597]

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! (32) [4598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [4599]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

⁴⁴⁵⁵ *yakkho*

⁴⁴⁵⁶ *ye...na*, lit., "those who have not"

⁴⁴⁵⁷ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁴⁴⁵⁸ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

[426. {429.}]⁴⁴⁵⁹ Sovañṇakiṅkhaniya⁴⁴⁶⁰]

Having departed [home] with faith,
I went forth into homelessness.
Wearing robes made out of bark, I
placed [my] trust in asceticism.⁴⁴⁶¹ (1) [4600]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men,
came to be in that period,
ferrying many folks across. (2) [4601]

[All] my strength was [then] exhausted,
due to a serious⁴⁴⁶² illness.
Remembering the Best Buddha,
making an excellent stupa
of sand, with a happy heart I
scattered golden *kiṅkhani* blooms,
by the thousands, [on that stupa,]
my mind [full of] exultation.⁴⁴⁶³ (3-4) [4602-4603]

As though facing⁴⁴⁶⁴ the Sambuddha,
I attended on that stupa
with mental pleasure about [him],
Atthadassi, the Neutral One. (5) [4604]

Reborn in⁴⁴⁶⁵ the world of the gods,
I'm obtaining great happiness.
There I was the color of gold:
that's the fruit of Buddha-*pūjā*. (6) [4605]

[There] I had eight hundred million
women dressed in their ornaments.⁴⁴⁶⁶
They're waiting on me all the time:
that's the fruit of Buddha-*pūjā*. (7) [4606]

There sixty thousand instruments,

⁴⁴⁵⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁴⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁴⁶¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁴⁶²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁴⁶³i.e., the thirty-three gods.

⁴⁴⁶⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴⁶⁵this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁴⁶⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

bhera-drums⁴⁴⁶⁷ and *paṇava*-drums,⁴⁴⁶⁸
 conch-shells and *deṇḍima*-drums⁴⁴⁶⁹ [too,]
 speaking the lovely sound of drums.⁴⁴⁷⁰ (8) [4607]

[And also] eighty-four thousand
 elephants all-ornamented,
*mātaṅgas*⁴⁴⁷¹ rutting in three ways⁴⁴⁷²
 [and] tuskers sixty years of age,
 covered over with nets of gold,
 [always] are attending⁴⁴⁷³ on me,
 and elephants equipped for war,⁴⁴⁷⁴
 are not [ever] lacking for me.⁴⁴⁷⁵ (9-10) [4608-4609]

I am enjoying the result
 of golden *kiṅkhani*⁴⁴⁷⁶ flowers.
 Fifty-eight times I exercised
 sovereignty over [all] the gods. (11) [4610]

And seventy-one times I was
 a king who turns the wheel [of law].
 On earth, a hundred and one times,
 I exercised world-rulership. (12) [4611]

That one has now gained deathlessness,
 unconditioned, hard to perceive.
 The fetters have [all] been destroyed;
 now there will be no more rebirth. (13) [4612]

In the eighteen hundred aeons
 since I presented that flower,
 I've come to know no bad rebirth:
 that is the fruit of Buddha-*pūjā*. (14) [4613]

My defilements are [now] burnt up;
 all [new] existence is destroyed.

⁴⁴⁶⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁴⁶⁸this appears only in BJTS, and appears before rather than after the chapter summary.

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⁴⁴⁷⁰this appears only in BJTS; PTS omits it

⁴⁴⁷¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴⁷²*pūrentī unakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁴⁷³*puṇṇā ti nāmaṅ*

⁴⁴⁷⁴PTS reads *panassati*, BJTS *vinassati*

⁴⁴⁷⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁴⁷⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

Like elephants with broken chains,
I am living without constraint. (15) [4614]

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! (16) [4615]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [4616]

Thus indeed Venerable Sovaṇṇakiṅkhaniya Thera spoke these verses.

The legend of Sovaṇṇakiṅkhaniya Thera is finished.

[427. {430.}⁴⁴⁷⁷ Sovāṇṇakattarika⁴⁴⁷⁸]

The Self-Composed One,⁴⁴⁷⁹ the Buddha,
the Self-Tamer,⁴⁴⁸⁰ Attentive One,⁴⁴⁸¹
Wandering the Path of Brahmā,⁴⁴⁸²
Delighting in Mental Relief,⁴⁴⁸³ (1) [4617]

the Flood-Crosser,⁴⁴⁸⁴ the Sambuddha,
Who Loves Meditation [and] Trance,⁴⁴⁸⁵
the Sage, the Seated One,⁴⁴⁸⁶ Attainer,⁴⁴⁸⁷
Brilliant as Blue Lotus Petals:⁴⁴⁸⁸ (2) [4618]

I approached [him,] the Best Buddha,
taking a gourd⁴⁴⁸⁹ to hold water.

⁴⁴⁷⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁴⁷⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁴⁷⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

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⁴⁴⁸¹i.e., the thirty-three gods.

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⁴⁴⁸³this is the BJTS reading for PTS *bhikkhunī Selā*

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⁴⁴⁸⁸this appears only in BJTS; PTS omits it

⁴⁴⁸⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

After washing the Buddha's feet,
I gave that [water-]gourd [to him]. (3) [4619]

The Sambuddha [then] had [it] fetched,
the Leader, Padumuttara,
"Bringing [more] water with this [gourd,]
place it at the soles of my feet." (4) [4620]

Agreeing, saying, "Excellent,"
and with respect for the Teacher,
carrying water with the gourd,⁴⁴⁹⁰
I brought it to the Best Buddha. (5) [4621]

The Great Hero gave thanks [for that,]
quenching [the anguish in] my heart,
"Because of giving [me] this gourd,
let what you think be accomplished." (6) [4622]

For fifteen⁴⁴⁹¹ aeons [after that,]
I delighted in the gods' world,
and thirty times I was a king,
a king who turns the wheel [of law]. (7) [4623]

Whether by day or else by night,
walking back and forth or standing,
a water pot⁴⁴⁹² made out of gold
is standing [right] in front of me. (8) [4624]

Giving a gourd to the Buddha,
I receive a gold water-pot:
the deed done with little trouble⁴⁴⁹³
becomes huge like that [later on]. (9) [4625]

In the hundred thousand aeons
since I gave [him] that gourd back then,
I've come to know no bad rebirth:
that's the fruit of [giving] a gourd. (10) [4626]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4627]

⁴⁴⁹⁰*pūrentī unakasatar*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴⁴⁹¹*puṇṇā ti nāma*

⁴⁴⁹²PTS reads *panassati*, BJTS *vinassati*

⁴⁴⁹³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

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! (12) [4628]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4629]

Thus indeed Venerable Sovaṇṇakattarika⁴⁴⁹⁴ Thera spoke these verses.

The legend of Sovaṇṇakattarika⁴⁴⁹⁵ Thera is finished.

The Summary:

Sakiṇṣammajjaka Thera,
Ekadussī, thus Āsanī,
then Kadamba [and] Korāṇḍa,
Ghaṭaṇ, also Savanika,
Sucintita, Kiṇkhanika,
and Soṇṇa-Kattarika⁴⁴⁹⁶ too:
there are a hundred verses here
plus seventy-one [more verses]

The Sakiṇṣammajjaka Chapter, the Forty-Third

Ekavihāriya Chapter, the Forty-Fourth

[428. {431.}⁴⁴⁹⁷ Ekavihāriya⁴⁴⁹⁸]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁴⁴⁹⁹
Best Debater, [Buddha] arose. (1) [4630]

⁴⁴⁹⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁴⁴⁹⁵this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁴⁹⁶or Giribbaja, here *Rājagahaṇ*

⁴⁴⁹⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

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⁴⁴⁹⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Non-Delayed One,⁴⁵⁰⁰ Unsupported,⁴⁵⁰¹
 Whose Mind is as Level as Space,⁴⁵⁰²
 Very Empty,⁴⁵⁰³ Neutral,⁴⁵⁰⁴ Not Fond
 of Appearances,⁴⁵⁰⁵ the Master,⁴⁵⁰⁶ (2) [4631]

Heart Unattached,⁴⁵⁰⁷ Defilement-Free,⁴⁵⁰⁸
 Not Mixing in the clan [and] group,⁴⁵⁰⁹
 Greatly Compassionate, Hero,
 Skilled in means of disciplining,⁴⁵¹⁰ (3) [4632]

Active in duties to others,⁴⁵¹¹
 Training [the whole world] with [its] gods,⁴⁵¹²
 Drying Up the muddiness on
 road that leads to nirvana —
 undying, supreme enjoyment,⁴⁵¹³
 obstacle to old age and death⁴⁵¹⁴ —
 the One Who Helps the World Across⁴⁵¹⁵
 was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,⁴⁵¹⁶ with the Voice of a Cuckoo,⁴⁵¹⁷
 the Sound of Brahmā,⁴⁵¹⁸ Thus-Gone-One,⁴⁵¹⁹
 Lifting [those on] very bad roads⁴⁵²⁰

⁴⁵⁰⁰reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁵⁰¹i.e., the thirty-three gods.

⁴⁵⁰²reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

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⁴⁵¹⁸danto, or “Tamed”

⁴⁵¹⁹purāṇajaṭilehi, lit., “former matted-haired [ascetics]”

⁴⁵²⁰vimutto

who are lost⁴⁵²¹ without a Leader,⁴⁵²² (6) [4635]

preaching the stainless Teaching [then,
the World-Leader was seen by me.
Having listened to his Teaching,
I went forth into homelessness. (7) [4636]

Going forth, I was then thinking
of the Victor's dispensation;
weighed down by associations,
I lived alone in lovely woods. (8) [4637]

Physical solitude became
the great condition⁴⁵²³ [then] for me,
possessed of mental solitude,
looking at meetings fearfully.⁴⁵²⁴ (9) [4638]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4639]

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) [4640]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4641]

Thus indeed Venerable Ekavihāriya Thera spoke these verses.

The legend of Ekavihāriya Thera is finished.

⁴⁵²¹*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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⁴⁵²³*taṇ...guṇasañcayan*

⁴⁵²⁴lit., "did *pūjā*"

[429. {432.}⁴⁵²⁵ Ekasaṅkhiya⁴⁵²⁶]

There was a large festival for
Vipassi Buddha's⁴⁵²⁷ Bodhi [tree].
The populace came together,
worshipping⁴⁵²⁸ [that] superb Bodhi. (1) [4642]

“Surely he's no inferior,
the one whose Bodhi [tree] this is;
this will be a Best of Buddhas;”
the Teacher's [tree] should be worshipped.”⁴⁵²⁹ (2) [4643]

After that, taking a conch shell,
I attended [that] Bodhi tree.
Blowing [that conch shell] every day,
I worshipped the supreme Bodhi. (3) [4644]

Doing that karma when near death,
I attained the world of the gods.
[When] my [human] body fell down,
I delighted in the gods' world. (4) [4645]

Thrilled, happy, overjoyed, [playing]⁴⁵³⁰
sixty thousand instruments [they]
give service to me all the time:
that's the fruit of Buddha-pūjā, (5) [4646]

I was⁴⁵³¹ seventy one kings [named]
Sudassana⁴⁵³² in this aeon,
lords of the grove of rose-apples,⁴⁵³³
victorious on [all] four sides.⁴⁵³⁴ (6) [4647]

The hundred types⁴⁵³⁵ of instruments
are waiting on me all the time.

⁴⁵²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁴⁵³⁵this colophonic verse appears in BJTS only; PTS omits it

I'm enjoying [my] own karma:
that is the fruit of attendance. (7) [4648]

In whichever womb I'm reborn,
[whether] it's human or divine,
drums are always sounding for me,
even [while] in [my] mother's womb. (8) [4649]

After serving the Sambuddha,
after enjoying [all that] bliss,⁴⁵³⁶
[now] I've attained the deathless state,
auspicious, peaceful, unshaking. (9) [4650]

In the ninety-one aeons since
I did that karma at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (10) [4651]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (11) [4652]

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! (12) [4653]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (13) [4654]

Thus indeed Venerable Ekasaṅkhiya Thera spoke these verses.

The legend of Ekasaṅkhiya Thera is finished.

[430. {433.}⁴⁵³⁷ Pāṭihīrasañña⁴⁵³⁸]

The Victor, Padumuttara,
Sacrificial Recipient,

⁴⁵³⁶this appears only in BJTS; PTS omits it

⁴⁵³⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁵³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

entered the city at that time,
with a hundred thousand masters.⁴⁵³⁹ (1) [4655]

When the Very Peaceful One, the
Neutral One, entered the city,
[many] gems shone brilliantly, [and]
there was a loud noise all the time. (2) [4656]

Through the Buddha's [great] majesty,⁴⁵⁴⁰
drums were being played and beaten;
the lutes⁴⁵⁴¹ were played all by themselves,
when Buddha entered the city. (3) [4657]

I'm honoring⁴⁵⁴² the Best Buddha,
Padumuttara, Great Sage;
after seeing the miracle,
I pleased [my own] heart [over it]. (4) [4658]

"O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement!
Through no [one's] will, the instruments
are being played all by themselves!" (5) [4659]

In the hundred thousand aeons
since I obtained that perception,
I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (6) [4660]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4661]

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! (8) [4662]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4663]

Thus indeed Venerable Pāṭihīrasaññaṅka Thera spoke these verses.

⁴⁵³⁹ *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁵⁴⁰ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁵⁴¹ i.e., the thirty-three gods.

⁴⁵⁴² reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The legend of Pāṭihīrasaññaka Thera is finished.

[431. {434.}⁴⁵⁴³ Ñāṇathavika⁴⁵⁴⁴]

I saw the Ultimate Biped,
shining like a dinner-plate tree,⁴⁵⁴⁵
blazing forth like a tree of lamps,
glittering as though [made of] gold. (1) [4664]

Putting aside [my] water-pot,⁴⁵⁴⁶
[my] robes of bark and [my] ewer,⁴⁵⁴⁷
placing deer-hide on one shoulder,
I [then] praised [him,] the Best Buddha: (2) [4665]

“Great Sage, shedding⁴⁵⁴⁸ the knowledge-light,⁴⁵⁴⁹
which dispels confusion-darkness
[produced by] the delusion-web,
you’re the One who has Crossed Over. (3) [4666]

O Unexcelled One,⁴⁵⁵⁰ you lift up
this world in its entirety;⁴⁵⁵¹
there is not in its whole extent⁴⁵⁵²
a simile⁴⁵⁵³ for your knowledge. (4) [4667]

Due to that knowledge, the Buddha⁴⁵⁵⁴
is known as⁴⁵⁵⁵ “the Omniscient One.”⁴⁵⁵⁶
Great Hero, I’m worshipping him,
the Unobstructed,⁴⁵⁵⁷ All-Knower.”⁴⁵⁵⁸ (5) [4668]

⁴⁵⁴³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁵⁴⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁴⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁵⁴⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁴⁵⁴⁷i.e., the thirty-three gods.

⁴⁵⁴⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁵⁴⁹this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁵⁵⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁵⁵¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁵⁵²this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁵⁵³this colophonic verse appears in BJTS only; PTS omits it

⁴⁵⁵⁴this appears only in BJTS; PTS omits it

⁴⁵⁵⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁵⁵⁶*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁵⁵⁷*puṇṇā ti nāmaṇ*

⁴⁵⁵⁸PTS reads *panassati*, BJTS *vinassati*

In the hundred thousand aeons
 since I praised the Best of Buddhas,
 I've come to know no bad rebirth:
 that's the fruit of praising knowledge. (6) [4669]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (7) [4670]

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! (8) [4671]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [4672]

Thus indeed Venerable Ñāṇathavika Thera spoke these verses.

The legend of Ñāṇathavika Thera is finished.

[432. {435.}⁴⁵⁵⁹ **Ucchukaṇḍika**⁴⁵⁶⁰]

In the city, Bandhumatī,
 I was a gate-keeper [back then].
 I saw the Buddha, Stainless One,
 [who was] Master of Everything. (1) [4673]

Happy, with pleasure in [my] heart,
 bringing a stalk of sugarcane,⁴⁵⁶¹
 I gave it to [him,] the Best Buddha,
 the Great Sage [known as] Vipassi. (2) [4674]

In the ninety-one aeons since
 I gave [the Buddha] sugar-cane,
 I've come to know no bad rebirth:
 the fruit of a sugar-cane stalk. (3) [4675]

⁴⁵⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁵⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁶¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4676]

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! (5) [4677]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4678]

Thus indeed Venerable Uccukaṇḍika⁴⁵⁶² Thera spoke these verses.

The legend of Uccukaṇḍika⁴⁵⁶³ Thera is finished.

[433. {436.}⁴⁵⁶⁴ Kalambadāyaka⁴⁵⁶⁵]

The Sambuddha⁴⁵⁶⁶ named Romasa⁴⁵⁶⁷
was living on a mountainside.
I gave bindweed⁴⁵⁶⁸ to that [Buddha],
[feeling well-]pleased by [my] own hands. (1) [4679]

In the ninety-four aeons since
I gave that donation back then,
I've come to know no bad rebirth:
that's the fruit of [giving] bindweed. (2) [4680]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4681]

Being in Best Buddha's presence
was a very good thing for me.

⁴⁵⁶²reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁵⁶³i.e., the thirty-three gods.

⁴⁵⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁵⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁵⁶⁷reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁵⁶⁸i.e., the thirty-three gods.

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [4682]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4683]

Thus indeed Venerable Kalambadāyaka Thera spoke these verses.

The legend of Kalambadāyaka Thera is finished.

[434. {437.}⁴⁵⁶⁹ Ambāṭaka⁴⁵⁷⁰]

Seeing the Buddha in the woods,
the Self-Become, Unconquered One,
having taken a hog-plum,⁴⁵⁷¹ I
gave [it] to the Self-Become One. (1) [4684]

In the thirty-one aeons since
I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [4685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4686]

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! (4) [4687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4688]

Thus indeed Venerable Ambāṭaka Thera spoke these verses.

The legend of Ambāṭaka Thera is finished.

⁴⁵⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁵⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[435. {438.}⁴⁵⁷² **Harīṭakadāyaka**⁴⁵⁷³]

Myrobalan⁴⁵⁷⁴ and gooseberry,⁴⁵⁷⁵
 mango, rose-apple,⁴⁵⁷⁶ bahera,⁴⁵⁷⁷
 jujube,⁴⁵⁷⁸ markingnut,⁴⁵⁷⁹ bel⁴⁵⁸⁰ —
 I'm carrying [that] by myself. (1) [4689]

Seeing a Meditator, Sage,
 Trance-Lover, on a [mountain] slope,
 a Great Sage [dwelling there] alone,
 who was tormented by disease,
 taking a myrobalan, I
 gave [it] to the Self-Become One.
 When the medicine was eaten,⁴⁵⁸¹
 it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,
 the Buddha [then] expressed [his] thanks:⁴⁵⁸²
 "Due to this gift of medicine
 and the allaying⁴⁵⁸³ of illness,
 being divine or human, or
 born in another existence,⁴⁵⁸⁴
 may you be happy everywhere,
 and may illness not come to you." (4-5) [4692-4693]

Having said this, the Sambuddha,
 the Self-Become One, the Great Sage,
 the Hero,⁴⁵⁸⁵ rose into the sky,
 just like a swan-king in the air. (6) [4694]

⁴⁵⁷²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁵⁷³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁷⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁵⁷⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"
⁴⁵⁷⁶i.e., the thirty-three gods.

⁴⁵⁷⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁵⁷⁸this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁵⁷⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁵⁸⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁵⁸¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁵⁸²this colophonic verse appears in BJTS only; PTS omits it

⁴⁵⁸³this appears only in BJTS; PTS omits it

⁴⁵⁸⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁵⁸⁵*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

From when I gave myrobalan
to the Great Sage, the Self-Become,
until this [present] birth [of mine,]
illness did not arise for me. (7) [4695]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁵⁸⁶
The three knowledges are attained;
[I have] done what the Buddha taught! (8) [4696]

In the ninety-four aeons since
I gave [him] medicine back then,
I've come to know no bad rebirth:
that is the fruit of medicine. (9) [4697]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4698]

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) [4699]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4700]

Thus indeed Venerable Harīṭakadāyaka Thera spoke these verses.

The legend of Harīṭakadāyaka Thera is finished.

[436. {439.}⁴⁵⁸⁷ Ambapiṇḍiya⁴⁵⁸⁸]

I was then an elephant-king,
with tusks like plough-poles, fully grown.
Wandering in a large forest,⁴⁵⁸⁹
I saw the Leader of the World. (1) [4701]

⁴⁵⁸⁶*puṇṇā ti nāmaṃ*

⁴⁵⁸⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁵⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁸⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Taking a cluster of mangoes,⁴⁵⁹⁰
 I gave [them] to [him,] the Teacher.
 The Great Hero accepted them,
 Siddhattha, Leader of the World. (2) [4702]

While I⁴⁵⁹¹ meditated [on him],
 the Victor then consumed [that fruit].
 Bringing pleasure to [my] heart there,
 I was reborn in Tusitā.⁴⁵⁹² (3) [4703]

After falling down from there, I
 was a monarch who turns the wheel.
 [Then] through that very method, I,
 having enjoyed [great] good fortune,⁴⁵⁹³
 being one bent on exertion,
 calmed,⁴⁵⁹⁴ devoid of grounds for rebirth,⁴⁵⁹⁵
 knowing well all the defilements,
 am living [here now,] undefiled. (4-5) [4704-4705]

In the ninety-four aeons since
 I gave that fruit [to him] back then,
 I've come to know no bad rebirth:
 that is the fruit of giving fruit. (6) [4706]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (7) [4707]

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! (8) [4708]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [4709]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

⁴⁵⁹⁰ reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁵⁹¹ i.e., the thirty-three gods.

⁴⁵⁹² reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

⁴⁵⁹³ this is the BJTS reading for PTS bhikkhunī Selā

⁴⁵⁹⁴ this line only in BJTS, which reads Pesalā here as elsewhere

⁴⁵⁹⁵ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

The legend of Ambapiṇḍiya Thera is finished.

[437. {440.}⁴⁵⁹⁶ Jambuphaliya⁴⁵⁹⁷]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame, (1) [4710]

taking the best [rose-apple]⁴⁵⁹⁸ fruit,
with a mind that was very clear,
I gave [it] to the Teacher, the
Hero, the One Deserving Gifts. (2) [4711]

O Biped-Lord,⁴⁵⁹⁹ O World's Best One,
Bull of Men, due to that karma,
I've attained the unshaking place
beyond [all] conquest and defeat. (3) [4712]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. (4) [4713]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4714]

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) [4715]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4716]

Thus indeed Venerable Jambuphaliya Thera spoke these verses.

⁴⁵⁹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁵⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁵⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁵⁹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The legend of Jambuphaliya Thera is finished.

The Summary:

Ekavihārī Thera and
 Saṅkhika, Pāṭihīraka,
 Thavika and Ucchukaṇḍī⁴⁶⁰⁰
 Kalamb', Ambāṭakapadā,⁴⁶⁰¹
 Harīṭak', and Ambapiṇḍī,
 Jambuda goes as the tenth [poem].
 There are eighty-six verses [here],
 which are counted by those who know.

The Ekavihāriya Chapter, the Forty-Fourth

Vibhīṭaki⁴⁶⁰² Chapter, the Forty-Fifth

[438. {441.}⁴⁶⁰³ Vibhīṭakamiñjaya⁴⁶⁰⁴]

Kakusandha, the Great Hero,
 was a Master of Everything.
 Alienated⁴⁶⁰⁵ from the group,
 he went into the forest [then]. (1) [4717]

Having gathered numerous seeds,⁴⁶⁰⁶
 I strung them on a [piece of] vine.
 At that time the Blessed One was
 meditating on a mountain. (2) [4718]

Having seen the God of Gods, I,
 with a mind that was very clear,
 presented [all those] seeds to [him],
 the Hero, Deserving of Gifts. (3) [4719]

Within the [present] aeon, since
 I gave that fruit [to him] back then,

⁴⁶⁰⁰i.e., the thirty-three gods.

⁴⁶⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁰⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶⁰⁶i.e., the thirty-three gods.

I've come to know no bad rebirth:
that's the fruit of numerous seeds. (4) [4720]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4721]

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) [4722]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4723]

Thus indeed Venerable Vibhīṭakamiñjaya Thera spoke these verses.

The legend of Vibhīṭakamiñjaya Thera is finished.

[439. {442.}]⁴⁶⁰⁷ **Koladāyaka**⁴⁶⁰⁸]

I was dressed in⁴⁶⁰⁹ deer-leather [then,]
wearing garments made out of bark.
Carrying a *khāri* load, I
brought jujubes⁴⁶¹⁰ to the ashram. (1) [4724]

At that time the Buddha, Sikhi,
was alone with nobody else.⁴⁶¹¹
He [then] approached my hermitage,
shining brightly all of the time. (2) [4725]

Bringing pleasure to [my] own heart,
worshipping⁴⁶¹² the Compliant One,⁴⁶¹³
taking [them] with both of my hands
I gave the Buddha jujubes. (3) [4726]

⁴⁶⁰⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁰⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁰⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁶¹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁶¹¹i.e., the thirty-three gods.

⁴⁶¹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶¹³this is the BJTS reading for PTS *bhikkhuni Selā*

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. (4) [4727]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4728]

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) [4729]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4730]

Thus indeed Venerable Koladāyaka Thera spoke these verses.

The legend of Koladāyaka Thera is finished.

[440. {443.}⁴⁶¹⁴ Billaphaliya⁴⁶¹⁵]

On Candabhāgā River's bank,
my well-constructed hermitage
was served by varied [types] of trees,
[and] strewn with *bel* trees [full of fruit.] (1) [4731]

Seeing a fragrant *bel* tree,⁴⁶¹⁶ I,
remembering the Best Buddha,
having filled up a *khāri* load,
thrilled, mind [stirred up] with emotion,
having approached Kakusandha,
with a mind that was very clear,
I gave [that] *bel* fruit [I had brought]
to [him,] the Hero, Merit-Field. (2-3) [4732-4733]

Within the [present] aeon, since

⁴⁶¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

I gave that fruit [to him] back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [4734]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4735]

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) [4736]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4737]

Thus indeed Venerable Billaphaliya Thera spoke these verses.

The legend of Billaphaliya Thera is finished.

[441. {444.}⁴⁶¹⁷ **Bhallāṭakadāyaka**⁴⁶¹⁸]

Spreading out a rug made of grass⁴⁶¹⁹
for the Gold-Colored Sambuddha,
Bearing the Thirty-two Great Marks,
flying⁴⁶²⁰ along the forest⁴⁶²¹ top,
like a regal *sal* tree in bloom,
I asked [him,] the Best of Buddhas:
“let the Buddha show me mercy;
I would like to give [you] alms food.” (1-2) [4738-4739]

Merciful, Compassionate One,
Atthadassi, Greatly Famed One,
discerning what I was thinking,
descended to my hermitage. (3) [4740]

⁴⁶¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶²¹i.e., the thirty-three gods.

Descending, the Sambuddha then
sat down on [that] mat made of leaves.⁴⁶²²

Having taken some markingnut,⁴⁶²³
I gave [it] to the Best Buddha. (4) [4741]

While I meditated [on him],
the Victor then consumed [that fruit].
Bringing pleasure to [my] heart there,
I then worshipped [him,] the Victor. (5) [4742]

In the eighteen hundred aeons
since I gave [him] that fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (6) [4743]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4744]

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! (8) [4745]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4746]

Thus indeed Venerable Bhallāṭakadāyaka Thera spoke these verses.

The legend of Bhallāṭakadāyaka Thera is finished.

[442. {445.}⁴⁶²⁴ **Utulhipupphiya**⁴⁶²⁵]

Taking an *utulhi* flower,
I offered it to the Bodhi,
when [that] banyan⁴⁶²⁶ tree had grown large,

⁴⁶²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶²³this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁶²⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶²⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶²⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

in the golden-colored sunlight.⁴⁶²⁷ (1) [4747]

Within the [present] aeon, since
I offered a flower back then,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [4748]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4749]

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! (4) [4750]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4751]

Thus indeed Venerable Utuḥhipupphiya⁴⁶²⁸ Thera spoke these verses.

The legend of Utuḥhipupphiya⁴⁶²⁹ Thera is finished.

[443. {446.}⁴⁶³⁰ Ambāṭakiya⁴⁶³¹]

Vessabhū, the Sage, having plunged
into a *sal*-forest in bloom,
sat down on a bad mountain road
like a lion, the Well-Born-One.⁴⁶³² (1) [4752]

Happy, with pleasure in [my] heart,
I presented⁴⁶³³ hog-plum⁴⁶³⁴ [to him],
the Merit-Field, the Great Hero,
[feeling well-]pleased by my own hands. (2) [4753]

⁴⁶²⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁴⁶²⁸i.e., the thirty-three gods.

⁴⁶²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶³³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶³⁴i.e., the thirty-three gods.

In the thirty-one aeons since
I offered⁴⁶³⁵ that flower⁴⁶³⁶ [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [4754]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All defilements are exhausted;
I am living without constraint. (4) [4755]

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! (5) [4756]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [4757]

Thus indeed Venerable Ambāṭakiya Thera spoke these verses.

The legend of Ambāṭakiya Thera is finished.

[444. {447.}⁴⁶³⁷ *Sihāsanika*⁴⁶³⁸]

Happy, with pleasure in [my] heart,
I gave a lion-throne [to him,]
Padumuttara, Blessed One,
the Well-Wisher of All Creatures.⁴⁶³⁹ (1) [4758]

In the world of gods or of men,
wherever I am living [then],
I'm receiving a huge mansion:
that's the fruit of a lion-throne. (2) [4759]

Many couches⁴⁶⁴⁰ made out of gold,
made of silver, made of rubies,

⁴⁶³⁵ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶³⁶ this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁶³⁷ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶³⁸ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶³⁹ *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁶⁴⁰ reading *brahmacariyam* with BJTS for PTS *brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

made of gemstones, made of crystal,
are produced for me all the time. (3) [4760]

Making a seat for the Bodhi
of the [Buddha] named “Best Lotus,”
I’m born in an exalted clan;
O! the Teaching’s propriety!⁴⁶⁴¹ (4) [4761]

In the hundred thousand aeons
since I made [him that] lion-throne,
I’ve come to know no bad rebirth:
that’s the fruit of a lion-throne. (5) [4762]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4763]

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! (7) [4764]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4765]

Thus indeed Venerable Sīhāsanika Thera spoke these verses.

The legend of Sīhāsanika Thera is finished.

[445. {448.}⁴⁶⁴² Pādapīṭhiya⁴⁶⁴³]

The Sambuddha named Sumedha,
the Chief, Compassionate, the Sage,
causing many beings to cross,
[then] reached nirvana, Great-Famed One. (1) [4766]

Happy, with pleasure in [my] heart,
I had a stool for the feet made

⁴⁶⁴¹i.e., the thirty-three gods.

⁴⁶⁴²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

close to the lion-throne of him,
of Sumedha, the Sage So Great. (2) [4767]

Doing that wholesome karma which
bears fruit and leads to happiness,⁴⁶⁴⁴
conforming to [my] good⁴⁶⁴⁵ karma,
I [then] went to Tāvatiṃsa. (3) [4768]

When I was living in that [world,]
being endowed with good⁴⁶⁴⁶ karma,
when lifting up [my] feet a gold
footstool [then] comes to be for me. (4) [4769]

The gain for them is well-received,
who are getting a listening;
serving⁴⁶⁴⁷ [Buddha] in nirvana,⁴⁶⁴⁸
they're receiving huge happiness. (5) [4770]

My karma too was so well done,
[carefully] employing merchants.
After having a footstool made,
I'm receiving a chair of gold. (6) [4771]

Whichever direction I go,⁴⁶⁴⁹
for any reason at all, I'm
stepping on a stool of gold:
that is the fruit of good⁴⁶⁵⁰ karma. (7) [4772]

In the thirty thousand aeons
since I did that karma back then,
I've come to know no bad rebirth:
that is the fruit of a footstool. (8) [4773]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [4774]

Being in Best Buddha's presence
was a very good thing for me.

⁴⁶⁴⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶⁴⁵reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶⁴⁶i.e., the thirty-three gods.

⁴⁶⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶⁴⁸this is the BJTS reading for PTS *bhikkhūṇi Selā*

⁴⁶⁴⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁶⁵⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

The three knowledges are attained;
[I have] done what the Buddha taught! (10) [4775]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [4776]

Thus indeed Venerable Pādapiṭhiya Thera spoke these verses.

The legend of Pādapiṭhiya Thera is finished.

[446. {449.}⁴⁶⁵¹ Vedikāraka⁴⁶⁵²]

Making a well-made railing for
the foot of the superb Bodhi⁴⁶⁵³
of Padumuttara Buddha,
I brought pleasure to [my] own heart. (1) [4777]

Really excellent⁴⁶⁵⁴ merchandise,⁴⁶⁵⁵
[things] man-made and [things] not man-made,⁴⁶⁵⁶
are raining [on me] from the sky:
that is the fruit of a railing. (2) [4778]

Being jumped on from both [sides] when
threatening armies are massing,⁴⁶⁵⁷
I am not seeing frights or fears:
that is the fruit of a railing. (3) [4779]

Discerning what I am thinking,
a good mansion gets made⁴⁶⁵⁸ [for me]
[with] many very costly beds:
that is the fruit of a railing. (4) [4780]

In the hundred thousand aeons
since I had that railing made [then],

⁴⁶⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁵³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶⁵⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶⁵⁵i.e., the thirty-three gods.

⁴⁶⁵⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶⁵⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁶⁵⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

I've come to know no bad rebirth:
that is the fruit of a railing. (5) [4781]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [4782]

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! (7) [4783]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [4784]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

[447. {450.}]⁴⁶⁵⁹ **Bodhighariya**⁴⁶⁶⁰]

Happy, with pleasure in [my] heart,
I had a Bodhi-tree shrine⁴⁶⁶¹ made
for Siddhattha, the Blessed One,
the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,⁴⁶⁶²
I live in a house [made of] gems.
There's neither cold nor hot for me;
the wind does not touch my body. (2) [4786]

In the fifty-sixth aeon hence
I was a wheel-turning monarch;
my city known as Kāsika,⁴⁶⁶³
constructed by Vissakamma,⁴⁶⁶⁴
was spread out for ten leagues [in length,]

⁴⁶⁵⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁶¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶⁶²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶⁶³i.e., the thirty-three gods.

⁴⁶⁶⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[and it measured] eight leagues in width.
 No[thing] in that city was [made
 of]⁴⁶⁶⁵ sticks [or of] vines [or of] clay. (3-4) [4787-4788]

[My] palace known as Maṅgala,⁴⁶⁶⁶
 constructed by Vissakamma,
 [measured] a league across [in length,]
 and it was a half a league wide. (5) [4789]

[Its] eighty-four thousand pillars
 were [all made out of solid] gold;
 the pinnacles were made of gems,
 and the roofs were [made of] silver. (6) [4790]

That house all made of [solid] gold,
 constructed by Vissakamma,
 was occupied by me [back then]:
 that's the fruit of giving a shrine.⁴⁶⁶⁷ (7) [4791]

After enjoying all of that,
 in the world⁴⁶⁶⁸ of gods [and of] men,
 today I have reached nirvana,
 the peaceful state that's unexcelled. (8) [4792]

In the ninety-four aeons since
 I had that Bodhi[-tree-]shrine made,
 I've come to know no bad rebirth:
 that's the fruit of giving a shrine. (9) [4793]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (10) [4794]

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) [4795]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (12) [4796]

⁴⁶⁶⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁶⁶⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁶⁶⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁶⁶⁸this appears only in BJTS, and appears before rather than after the chapter summary.

Thus indeed Venerable Bodhighariya Thera spoke these verses.

The legend of Bodhighariya Thera is finished.

The Summary:

Vibhītakī,⁴⁶⁶⁹ Kolaphalī,
Billa-Bhallātakappada,
Nigrodha⁴⁶⁷⁰ and Ambātakī,
Āsanī, Pādapīṭhaka,
Vedika, Bodhigharika:
the verses that are counted here,
which are declared in this chapter,
all[-told] are one less than eighty.

The Vibhītaki Chapter, the Forty-Fifth

Jagatidāyaka Chapter, the Forty-Sixth

[448. {451.}⁴⁶⁷¹ Jagatidāyaka⁴⁶⁷²]

Happy, with pleasure in [my] heart,
I had the spot of earth⁴⁶⁷³ cleared for
the foot of the superb Bodhi⁴⁶⁷⁴
of Dhammadassi [Buddha], Sage. (1) [4797]

From a cliff or from a mountain,
[when] I have fallen from a tree,
I get support [to break] the fall:
that's the fruit of a spot of earth. (2) [4798]

Thieves are not harassing me [and]
rulers⁴⁶⁷⁵ don't despise me [either];
I am surpassing all my friends:
that's the fruit of a spot of earth. (3) [4799]

⁴⁶⁶⁹this colophonic verse appears in BJTS only; PTS omits it

⁴⁶⁷⁰this appears only in BJTS; PTS omits it

⁴⁶⁷¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁷²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁷³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁶⁷⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁶⁷⁵i.e., the thirty-three gods.

In whichever womb I'm reborn,
 [whether] it's human or divine,
 everywhere I'm being worshipped:⁴⁶⁷⁶
 that's the fruit of a spot of earth. (4) [4800]

In the eighteen hundred aeons
 [since] I prepared that spot of earth,
 I've come to know no bad rebirth:
 that's the fruit of a spot of earth. (5) [4801]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (6) [4802]

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! (7) [4803]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [4804]

Thus indeed Venerable Jagatidāyaka Thera spoke these verses.

The legend of Jagatidāyaka Thera is finished.

[449. {452.}⁴⁶⁷⁷ Morahatthiya⁴⁶⁷⁸]

Collecting [some] peacock feathers,
 I [then] approached the World-Leader.
 Happy, with pleasure in [my] heart,
 I gave [him those] peacock feathers. (1) [4805]

Through those⁴⁶⁷⁹ peacock feathers, [given]
 with intention and [firm] resolve,
 the three fires⁴⁶⁸⁰ are blown out in me;
 I'm receiving huge happiness. (2) [4806]

⁴⁶⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁶⁷⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁷⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁷⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁶⁸⁰reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

O! the Buddha! O! the Teaching!
 O! our Teacher's [great] achievement!
 Having given peacock feathers,
 I'm receiving huge happiness. (3) [4807]

The three fires⁴⁶⁸¹ are blown out in me;
 all [new] existence is destroyed;
 all the defilements are exhausted,
 I am [now] living, undefiled. (4) [4808]

In the thirty-one aeons since
 I gave [him] that donation then,
 I've come to know no bad rebirth:
 that's the fruit of peacock feathers. (5) [4809]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (6) [4810]

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! (7) [4811]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (8) [4812]

Thus indeed Venerable Morahatthiya Thera spoke these verses.

The legend of Morahatthiya Thera is finished.

[450. {453.}⁴⁶⁸² **Sīhāsanavījanīya**⁴⁶⁸³]

I worshipped the Bodhi tree of
 Tissa [Buddha], the Blessed One.
 Having taken up a fan there,
 I fanned the [Bodhi's] lion-throne. (1) [4813]

⁴⁶⁸¹i.e., the thirty-three gods.

⁴⁶⁸²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the ninety-two aeons since
I fanned that lion-throne back then,
I've come to know no bad rebirth:
that is the fruit of fanning [it]. (2) [4814]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4815]

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! (4) [4816]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4817]

Thus indeed Venerable Sihāsanavijaniya Thera spoke these verses.

The legend of Sihāsanavijaniya Thera is finished.

[451. {454.}⁴⁶⁸⁴ Tiṇukkadhāriya⁴⁶⁸⁵]

Happy, with pleasure in [my] heart,
I carried three [grass] torches at
the foot of the superb Bodhi⁴⁶⁸⁶
of Padumuttara Buddha. (1) [4818]

In the hundred thousand aeons
since I carried those torches [then],
I've come to know no bad rebirth:
that's the fruit of giving torches. (2) [4819]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4820]

⁴⁶⁸⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁸⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

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! (4) [4821]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4822]

Thus indeed Venerable Tiṇukkadhāriya Thera spoke these verses.

The legend of Tiṇukkadhāriya Thera is finished.

[452. {455.}⁴⁶⁸⁷ Akkamanadāyaka⁴⁶⁸⁸]

I gave a [plank for]⁴⁶⁸⁹ stepping on
to Kakusandha, the [Great] Sage,
the Brahmin, the Perfected One,⁴⁶⁹⁰
going during the siesta. (1) [4823]

Within the [present] aeon, since
I gave [him] that donation then,
I've come to know no bad rebirth:
that is the fruit of a foot-plank. (2) [4824]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4825]

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! (4) [4826]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4827]

⁴⁶⁸⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁶⁸⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁸⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁶⁹⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Thus indeed Venerable Akkamanadāyaka Thera spoke these verses.

The legend of Akkamanadāyaka Thera is finished.

[453. {456.}⁴⁶⁹¹ Vanakoraṇḍiya⁴⁶⁹²]

Taking wild *koranda* [flowers,]⁴⁶⁹³
I offered [them] to the Buddha
[named] Siddhattha, the Blessed One,
the World's Best One, the Neutral One. (1) [4828]

In the ninety-four aeons since
I offered [him] that flower [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [4829]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4830]

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! (4) [4831]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4832]

Thus indeed Venerable Vanakoraṇḍiya Thera spoke these verses.

The legend of Vanakoraṇḍiya Thera is finished.

⁴⁶⁹¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁹²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁹³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[454. {457.}⁴⁶⁹⁴ Ekachattiya⁴⁶⁹⁵]

The world had turned to [burning] coal,
the earth was mixed with hot embers.⁴⁶⁹⁶
Padumuttara, Blessed One,
walked back and forth in open air. (1) [4833]

Carrying a white umbrella,
I proceeded along a road.
Having seen the Sambuddha there,
I experienced happiness. (2) [4834]

“The ground is full of [the sun’s] rays;
this earth is like [burning] charcoal.
The gusty winds⁴⁶⁹⁷ that are blowing
deplete the breath of the body.⁴⁶⁹⁸ (3) [4835]

Please accept this, [my] umbrella,
which blocks the [sun’s] heat [and] the winds,
killing⁴⁶⁹⁹ [both] the heat and the cold;
[through it] I will touch nirvana.” (4) [4836]

Merciful, Compassionate One,
Padumuttara, Greatly Famed,
discerning what I was thinking,
the Victor then accepted [it]. (5) [4837]

Lord of gods for thirty aeons,
I exercised divine rule [then,]
and five hundred [different] times,
I was a king who turns the wheel. (6) [4838]

[There was also] much local rule,
innumerable by counting.
I’m enjoying my own karma,
formerly well-done by myself. (7) [4839]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁷⁰⁰

⁴⁶⁹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁶⁹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁶⁹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁶⁹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁶⁹⁸i.e., the thirty-three gods.

⁴⁶⁹⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁰⁰this is the BJTS reading for PTS *bhikkhunī Selā*

Even now⁴⁷⁰¹ a white umbrella
is carried for me all the time. (8) [4840]

In the hundred thousand aeons
since I gave that umbrella then,
I've come to know no bad rebirth:
the fruit of giving umbrellas. (9) [4841]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4842]

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) [4843]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4844]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

[455. {458.}⁴⁷⁰² Jātipupphiya⁴⁷⁰³]

When the Blessed One passed away,⁴⁷⁰⁴
Padumuttara, Greatly Famed,
putting flowers into a box,⁴⁷⁰⁵
I offered them to the relics.⁴⁷⁰⁶ (1) [4845]

Bringing pleasure to [my] heart there,
I went to Nimmāna [heaven].⁴⁷⁰⁷
Residing in⁴⁷⁰⁸ the world of gods,

⁴⁷⁰¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁷⁰²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁷⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁰⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁷⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁷⁰⁶i.e., the thirty-three gods.

⁴⁷⁰⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁰⁸this is the BJTS reading for PTS *bhikkhuni Selā*

I remembered [my] good⁴⁷⁰⁹ karma. (2) [4846]

From the sky a rain of flowers
is raining on me all the time.
Transmigrating⁴⁷¹⁰ among humans,
I was a king who had great fame. (3) [4847]

In that place a rain of flowers
is raining on me every day,
due to that flower-offering⁴⁷¹¹
to the One Who Sees Everything. (4) [4848]

This is the final time for me;
[my] last rebirth is proceeding.⁴⁷¹²
Even today, a flower-rain
is raining on me every day. (5) [4849]

In the hundred thousand aeons
since I presented that flower,
I've come to know no bad rebirth:
that's the fruit of relic-worship.⁴⁷¹³ (6) [4850]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [4851]

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! (8) [4852]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [4853]

Thus indeed Venerable Jātipupphiya Thera spoke these verses.

The legend of Jātipupphiya Thera is finished.

⁴⁷⁰⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁷¹⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁷¹¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁷¹²this colophonic verse appears in BJTS only; PTS omits it

⁴⁷¹³this appears only in BJTS; PTS omits it

[456. {459.}⁴⁷¹⁴ Paṭṭipupphiya⁴⁷¹⁵]

When the relics were carried off,
 when the drums were being beaten,
 happy, with pleasure in [my] heart,
 I offered⁴⁷¹⁶ a red lodh⁴⁷¹⁷ flower. (1) [4854]

In the hundred thousand aeons
 since I offered⁴⁷¹⁸ that flower [back then],
 I've come to know no bad rebirth:
 that's the fruit of relic-worship.⁴⁷¹⁹ (2) [4855]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (3) [4856]

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! (4) [4857]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [4858]

Thus indeed Venerable Paṭṭipupphiya⁴⁷²⁰ Thera spoke these verses.

The legend of Paṭṭipupphiya⁴⁷²¹ Thera is finished.

⁴⁷¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷¹⁸i.e., the thirty-three gods.

⁴⁷¹⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷²⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁷²¹this line only in BJTS, which reads *Pesalā* here as elsewhere

[457. {460.}⁴⁷²² Gandhapūjaka⁴⁷²³]

When the pyres were constructed
various scents⁴⁷²⁴ were [then] gathered.
Happy, with pleasure in [my] heart,
I offered⁴⁷²⁵ a handful of scents. (1) [4859]

In the hundred thousand aeons
since I worshipped that pyre [back then],
I've come to know no bad rebirth:
that's the fruit of worshipping⁴⁷²⁶ pyres. (2) [4860]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4861]

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! (4) [4862]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4863]

Thus indeed Venerable Gandhapūjaka Thera spoke these verses.

The legend of Gandhapūjaka Thera is finished.

The Summary:

Jagatī and⁴⁷²⁷ Morahatthī,
Āsanī, Ukkadhāraka,
Akkamī, Vanakoraṇḍī,
Chattada, Jātipūjaka,
and the elder Paṭṭipupphī,⁴⁷²⁸
the tenth is Gandhapūjaka.

⁴⁷²²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷²³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷²⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷²⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷²⁶i.e., the thirty-three gods.

⁴⁷²⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷²⁸this is the BJTS reading for PTS *bhikkhunī Selā*

There are sixty-seven verses
which are counted by those who know.

The Jagatidāyaka Chapter, the Forty-Sixth

Sālakusumiya Chapter, the Forty-Seventh

[458. {461.}⁴⁷²⁹ Sālakusumiya⁴⁷³⁰]

When the Blessed One passed away —
the one whose name was “Best Lotus” —
when the funeral pyre was raised,
I offered⁴⁷³¹ a *sal*-flower⁴⁷³² there. (1) [4864]

In the hundred thousand aeons
since I presented that flower,
I’ve come to know no bad rebirth:
that’s the fruit of worshipping⁴⁷³³ pyres. (2) [4865]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Knowing well all the defilements,
I am living without constraint. (3) [4866]

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! (4) [4867]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4868]

Thus indeed Venerable Sālakusumiya Thera spoke these verses.

The legend of Sālakusumiya Thera is finished.

⁴⁷²⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷³¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷³³i.e., the thirty-three gods.

[459. {462.}⁴⁷³⁴ Citapūjaka⁴⁷³⁵]

When the Buddha⁴⁷³⁶ was being burned,
Sikhi, the Kinsman of the World,
I offered the funeral pyre
eight [sweet-smelling] champak flowers. (1) [4869]

In the thirty-one aeons since
I presented that flower [then],
I've come to know no bad rebirth:
that's the fruit of worshipping⁴⁷³⁷ pyres. (2) [4870]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4871]

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! (4) [4872]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4873]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

[460. {463.}⁴⁷³⁸ Citakanibbāpaka⁴⁷³⁹]

When the corpse was being burnt of
Vessabhu [Buddha], the Great Sage,
taking [sweetly-]scented water,
I put out the funeral pyre. (1) [4874]

⁴⁷³⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷³⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷³⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷³⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷³⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the thirty-one aeons since
I put out that funeral pyre,
I've come to know no bad rebirth:
that's the fruit of scented water. (2) [4875]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4876]

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! (4) [4877]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4878]

Thus indeed Venerable Citakanibbāpaka Thera spoke these verses.

The legend of Citakanibbāpaka Thera is finished.

[461. {464.}⁴⁷⁴⁰ Setudāyaka⁴⁷⁴¹]

Happy, with pleasure in [my] heart,
I had a causeway constructed,
near the [meditation] walkway
of Vipassi, the Blessed One. (1) [4879]

In the ninety-one aeons since
I had that causeway made [back then],
I've come to know no bad rebirth:
that is the fruit of a causeway. (2) [4880]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4881]

Being in Best Buddha's presence
was a very good thing for me.

⁴⁷⁴⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁴¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The three knowledges are attained;
[I have] done what the Buddha taught! (4) [4882]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4883]

Thus indeed Venerable Setudāyaka Thera spoke these verses.

The legend of Setudāyaka Thera is finished.

[462. {465.}⁴⁷⁴² Sumanatālavaṇṭiya⁴⁷⁴³]

I gave a fan of palmyra,⁴⁷⁴⁴
covered with jasmine flowers, to
Siddhattha, the Blessed One, [and]
bore it [for] the Greatly Famed One. (1) [4884]

In the ninety-four aeons since
I gave that palmyra fan then,
I've come to know no bad rebirth:
that's the fruit of palmyra fans. (2) [4885]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [4886]

My being in Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [4887]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4888]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

The legend of Sumanatālavaṇṭiya Thera is finished.

⁴⁷⁴²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁴⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[463. {466.}⁴⁷⁴⁵ Avaṅṭaphaliya⁴⁷⁴⁶]

The Blessed One, Hundred-Rayed One,⁴⁷⁴⁷
 the Self-Become, Unconquered One,
 Seclusion-Lover,⁴⁷⁴⁸ Sambuddha,
 went forth in order to seek food. (1) [4889]

[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 removed. (2) [4890]

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. (3) [4891]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [4892]

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! (5) [4893]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [4894]

Thus indeed Venerable Avaṅṭaphaliya⁴⁷⁴⁹ Thera spoke these verses.

The legend of Avaṅṭaphaliya⁴⁷⁵⁰ Thera is finished.

⁴⁷⁴⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁴⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁴⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷⁴⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷⁴⁹i.e., the thirty-three gods.

⁴⁷⁵⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[464. {467.}⁴⁷⁵¹ Labujadāyaka⁴⁷⁵²]

In the city, Bandhumatī,
I worked in a hermitage then.⁴⁷⁵³
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [4895]

Taking fruit of a breadfruit⁴⁷⁵⁴ [tree,]
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it].
With a mind that was very clear,
having given Buddha that fruit,
productive of delight for me,
bringing happiness in this world,
I then came to possess great joy
and vast, ultimate happiness.
A gem was truly produced for
[me,] being reborn here and there.⁴⁷⁵⁵ (2-3) [4896-4898]⁴⁷⁵⁶

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (4) [4899]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4900]

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) [4901]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4902]

⁴⁷⁵¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁷⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁵³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁷⁵⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁷⁵⁵i.e., the thirty-three gods.

⁴⁷⁵⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Thus indeed Venerable Labujadāyaka Thera spoke these verses.

The legend of Labujadāyaka Thera is finished.

[465. {468.}⁴⁷⁵⁷ Pilakkhaphaladāyaka⁴⁷⁵⁸]

Seeing Buddha in the forest,⁴⁷⁵⁹
Atthadassi, Greatly Famed One,
happy, with pleasure in [my] heart,
I gave wave-leafed fig⁴⁷⁶⁰ fruit [to him]. (1) [4903]

In the eighteen hundred aeons
since I gave fruit [to the Buddha],
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [4904]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4905]

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! (4) [4906]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4907]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

⁴⁷⁵⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁵⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁵⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷⁶⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[466. {469.}⁴⁷⁶¹ Sayampañibhāṇiya⁴⁷⁶²]

“Who is not pleased after seeing
the God of Gods, the Bull of Men,
shining like a dinner-plate tree,
[when he’s] going along the road? (1) [4908]

Who is not pleased after seeing
him shining the light of knowledge,
driving away [all] the darkness,
ferrying many folks across? (2) [4909]

Who is not pleased after seeing
the Leader of the World going
with one hundred thousand masters,
[and] lifting up many beings? (3) [4910]

Who is not pleased after seeing
[him] beat the drum of the Teaching,
sounding⁴⁷⁶³ the roar of a lion,
crushing groups of ford-worshippers?⁴⁷⁶⁴ (4) [4911]

Who is not pleased after seeing
[all the gods] including Brahmā
come all the way from Brahmā’s world,
asking [Buddha] subtle questions? (5) [4912]

Who is not pleased after seeing
[the world] with [its] gods imploring,
[both] hands pressed together for him,
enjoying merit due to that? (6) [4913]

Who is not pleased after seeing
all the people come together,
attending on⁴⁷⁶⁵ the Eyeful One?
Invited,⁴⁷⁶⁶ he does not waver. (7) [4914]

Who is not pleased after seeing
numerous drums bellowing, [and]

⁴⁷⁶¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁶²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁶³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷⁶⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷⁶⁵i.e., the thirty-three gods.

⁴⁷⁶⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

rutting elephants trumpeting,
when he's entering the city? (8) [4915]

Who is not pleased after seeing
the All-Bright One⁴⁷⁶⁷ always shining,
[and] raised spots⁴⁷⁶⁸ becoming level,
when he is going on the road?⁴⁷⁶⁹ (9) [4916]

Who is not pleased after seeing
[him] instructing every being,
being heard throughout the cosmos,⁴⁷⁷⁰
when the Blessed One⁴⁷⁷¹ is speaking?" (10) [4917]

In the hundred thousand aeons
since I praised the Buddha [like that],
I've come to know no bad rebirth:
that is the fruit of praising [him]. (11) [4918]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4919]

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! (13) [4920]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4921]

Thus indeed Venerable Sayampañibhāṇiya Thera spoke these verses.

The legend of Sayampañibhāṇiya Thera is finished.

⁴⁷⁶⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁷⁶⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁷⁶⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁷⁷⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁷⁷¹this colophonic verse appears in BJTS only; PTS omits it

[467. {470.}]⁴⁷⁷² Nimittavyākaraṇiya⁴⁷⁷³]

Plunged into the Himalayas,
I'm reciting mantras back the,
[and] fifty-four thousand students
attended on me [in that place]. (1) [4922]

They all learned by heart,⁴⁷⁷⁴ true knowers,⁴⁷⁷⁵
were masters of Vedic science;⁴⁷⁷⁶
having come of their own accord,⁴⁷⁷⁷
they dwelt in the Himalayas. (2) [4923]

The Son of a God, Greatly Famed,
falling from Tusitā [heaven],⁴⁷⁷⁸
was reborn in a mother's womb,
attentive [and] remembering. (3) [4924]

When the Buddha⁴⁷⁷⁹ was being born,
the ten-thousand world-system quaked,
[and] those who were blind obtained⁴⁷⁸⁰ eyes,⁴⁷⁸¹
when the Leader was being born. (4) [4925]

This entire [great bountiful]⁴⁷⁸² earth
quaked in every manner.⁴⁷⁸³
Having heard the sound of shouting,
the populace was frightened [then]. (5) [4926]

All the people came together,
and they came into my presence.
“The [great bountiful] earth has quaked,
what will this be the result of?” (6) [4927]

I answered them, “Don't be frightened;

⁴⁷⁷²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁷³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁷⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷⁷⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷⁷⁶i.e., the thirty-three gods.

⁴⁷⁷⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁷⁸this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁷⁷⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

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⁴⁷⁸¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁷⁸²this colophonic verse appears in BJTS only; PTS omits it

⁴⁷⁸³this appears only in BJTS; PTS omits it

there is nothing for you to fear.
Let all of you be confident;
this omen portends happiness. (7) [4928]

[This great bountiful] earth quakes through
contact⁴⁷⁸⁴ with [one of] eight causes.
Likewise [this] sign is [also] seen:
there's a huge effulgence [of light]. (8) [4929]

Without a doubt a Best Buddha,
an Eyeful One, will [soon] be born!"
Having [thus] informed the people,
I spoke about the five precepts.⁴⁷⁸⁵ (9) [4930]

Hearing of the five precepts,⁴⁷⁸⁶ and
a Buddha's birth, hard to obtain,
happy [and] full of excitement,⁴⁷⁸⁷
their hair stood on end in delight.⁴⁷⁸⁸ (10) [4931]

In the ninety-two aeons since
I explained the signs [at that time],
I've come to know no bad rebirth:
that is the fruit of explaining. (11) [4932]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [4933]

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! (13) [4934]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4935]

Thus indeed Venerable Nimitavyākaraṇiya Thera spoke these verses.

The legend of Nimitavyākaraṇiya Thera is finished.

⁴⁷⁸⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁸⁵*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴⁷⁸⁶*puṇṇā ti nāmaṅ*

⁴⁷⁸⁷PTS reads *panassati*, BJTS *vinassati*

⁴⁷⁸⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The Summary:

Sālakusumiya Thera,⁴⁷⁸⁹
 Pūjā and Nibbāpaka [too],
 Setuda and Tālavantaṭṭi,
 Avaṇṭa,⁴⁷⁹⁰ Labuja-ppada,
 Pilakkha⁴⁷⁹¹ and Paṭibhāṇī,
 brahmin Veyyakaraṇaka:
 exactly two hundred verses
 are counted [here] by those who know.

The Sālakusumiya Chapter, the Forty-Seventh

Naḷamāli Chapter, the Forty-Eighth

[468. {471.}⁴⁷⁹² Naḷamāliya⁴⁷⁹³]

I saw the Leader of the World,
 the Golden-Colored Sambuddha,
 Sacrificial Recipient,
 flying⁴⁷⁹⁴ along the forest top. (1) [4936]

Having taken a reed-flower,⁴⁷⁹⁵
 I am setting out all the time.
 There I saw [him], the Sambuddha,
 the Flood-Crosser, Undefined One. (2) [4937]

Happy, with pleasure in [my] heart,
 I offered⁴⁷⁹⁶ that reed-flower to
 the Great Hero, Worthy of Gifts,⁴⁷⁹⁷
 the Pitier of the Whole World.⁴⁷⁹⁸ (3) [4938]

⁴⁷⁸⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁷⁹⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁷⁹¹or Giribbaja, here *Rājagahaṇ*

⁴⁷⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁷⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁹⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁷⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷⁹⁶i.e., the thirty-three gods.

⁴⁷⁹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁷⁹⁸this is the BJTS reading for PTS *bhikkhunī Selā*

In the thirty-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4939]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [4940]

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) [4941]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [4942]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

[469. {472.}]⁴⁷⁹⁹ Maṇipūjaka⁴⁸⁰⁰]

The Victor, Padumuttara,
was a Master of Everything,
Seclusion-Lover, the Sambuddha
was flying⁴⁸⁰¹ through the sky [back then]. (1) [4943]

In the Himalayan region,
there was a large natural lake.
My palace was [located] there,
bound up with [my] good⁴⁸⁰² karma. (2) [4944]

Having gone out from the palace,
I saw the Leader of the World,
bright like a blue water lily,⁴⁸⁰³
blazing up like a fire-altar. (3) [4945]

⁴⁷⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁸⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸⁰²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁸⁰³i.e., the thirty-three gods.

[Thinking,] “I’ll worship⁴⁸⁰⁴ the Leader,”
 [though] I searched⁴⁸⁰⁵ I saw no flower.
 Bringing pleasure to [my] own heart,
 I worshipped [him], the Teacher, [then]. (4) [4946]

With the gem [I had] on my head,⁴⁸⁰⁶
 I worshipped⁴⁸⁰⁷ [him], the World-Leader:
 “Let there be a lucky result
 of this offering⁴⁸⁰⁸ of a gem.” (5) [4947]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 the Teacher, standing in the sky,
 spoke this verse [about me then]: (6) [4948]

“Let your thought have a good result;
 let you receive huge happiness.
 Because of offering⁴⁸⁰⁹ this gem,
 let you experience great fame.” (7) [4949]

Having said this, the Blessed One,
 the one whose name was “Best Lotus,”
 the Best Buddha [then] flew away,⁴⁸¹⁰
 to where [his] mind directed [him]. (8) [4950]

Sixty aeons the lord of gods,
 I exercised divine rule.
 And another hundred times I
 was a monarch who turns the wheel. (9) [4951]

When I had become a god who
 remembered [his] former karma,
 a gemstone comes to be for me,
 [which functioned as] my source of light.⁴⁸¹¹ (10) [4952]

Eighty-six thousand women [then]
 were [married to me as] my wives,
 with varied clothes and jewelry
 and wearing earrings made of gems,

⁴⁸⁰⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁰⁵this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁸⁰⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁸⁰⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁸⁰⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁸⁰⁹this colophonic verse appears in BJTS only; PTS omits it

⁴⁸¹⁰this appears only in BJTS; PTS omits it

⁴⁸¹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

with long eyelashes, lovely smiles⁴⁸¹²
 and slim waists, pleasant to look at.⁴⁸¹³
 [They're] constantly waiting on me:
 that's the fruit of offering gems. (11-12) [4953-4954]

Well-made⁴⁸¹⁴ things to adorn [myself]
 are [coming] to me as I wish,
 made of gold and made of gemstones,
 [and] likewise made out of rubies. (13) [4955]

Delightful gabled huts and caves,
 and beds that are very costly,
 discerning what I am thinking,
 are produced according to wish. (14) [4956]

The gain for them is well-received
 who get to listen [to Buddha,]
 the Merit-Field for humankind,
 the Medicine for all that breathe. (15) [4957]

My karma too was [so] well done,
 which is that I saw the Leader.
 I am freed from [all] suffering,⁴⁸¹⁵
 [I've] attained the unshaking state. (16) [4958]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 on all sides are the seven gems;
 there is light for me all the time. (17) [4959]

Because of that gem-offering,⁴⁸¹⁶
 having enjoyed [great] good fortune,⁴⁸¹⁷
 the knowledge-light is seen by me;
 I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons
 since I offered⁴⁸¹⁸ that gem [to him],
 I've come to know no bad rebirth:

⁴⁸¹²*pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴⁸¹³*puṇṇā ti nāmaṃ*

⁴⁸¹⁴PTS reads *panassati*, BJTS *vinassati*

⁴⁸¹⁵the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁴⁸¹⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁴⁸¹⁷this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁴⁸¹⁸or Giribbaja, here *Rājagahaṃ*

that's the fruit of offering gems.⁴⁸¹⁹ (19) [4961]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [4962]

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! (21) [4963]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [4964]

Thus indeed Venerable Maṇipūjaka Thera spoke these verses.

The legend of Maṇipūjaka Thera is finished.

[470. {473.}⁴⁸²⁰ Ukkāsatika⁴⁸²¹]

The Blessed One named Kosika,
Meditator, Trance-Loving One,
Buddha, Seclusion-Lover, Sage,
lived on Cittakūṭa⁴⁸²² back then. (1) [4965]

Plunged⁴⁸²³ into the Himalayas,
attended by troops of women,
I saw [him], Kosika Buddha,
like the moon on the fifteenth day.⁴⁸²⁴ (2) [4966]

With⁴⁸²⁵ a hundred flaming[-torches,]⁴⁸²⁶
I waited on [him] at that time.
Remaining seven nights and days,

⁴⁸¹⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁸²⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁸²¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸²²*kassape jinasāne*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸²³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁸²⁴i.e., the thirty-three gods.

⁴⁸²⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸²⁶this is the BJTS reading for PTS *bhikkhunī Selā*

on the eighth [day] I departed.⁴⁸²⁷ (3) [4967]

With a pleased heart, having worshipped
the Self-Become, Unconquered One,
Kosika Buddha, [when] he rose,
I [also] gave one meal [to him]. (4) [4968]

Through that karma for the World's Best,
the Biped-Lord, the Bull of Men,
I was reborn in Tusitā.⁴⁸²⁸
that is the fruit of [that] one meal. (5) [4969]

During the day and also at
night, there is always light for me;
on all sides for a hundred leagues,
I am permeated by light. (6) [4970]

In the fifty-fifth aeon hence
I was a king who turns the wheel,
lord of the grove of rose-apples,⁴⁸²⁹
victorious on [all] four sides.⁴⁸³⁰ (7) [4971]

My city at that time was rich,
prosperous and well-constructed.
[It measured] thirty leagues in length,
and [it was] twenty leagues in width. (8) [4972]

[My] city was named Sobhana;⁴⁸³¹
[it] was built by Vissakamma.
[It] did not lack for the ten sounds,⁴⁸³²
well-accompanied by cymbals.⁴⁸³³ (9) [4973]

No[thing] in that city was [made
of]⁴⁸³⁴ sticks [or of] vines [or of] clay.
Everything was made out of gold,
[and] it was shining all the time. (10) [4974]

Four rampart walls surrounded [it];
they were constructed out of gems.

⁴⁸²⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁸²⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁸²⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁸³⁰this colophonic verse appears in BJTS only; PTS omits it

⁴⁸³¹this appears only in BJTS; PTS omits it

⁴⁸³²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸³³*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁸³⁴*puṇṇā ti nāmaṅ*

In the middle, a palmyra
pond⁴⁸³⁵ was made by Vissakamma. (11) [4975]

[There were] ten thousand ponds [as well],
covered with pink and blue lotus,
covered with white lotuses [too],
[all] exuding varied perfumes. (12) [4976]

In the ninety-four aeons since
I carried those torches⁴⁸³⁶ [for him],
I've come to know no bad rebirth:
the fruit of carrying torches. (13) [4977]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [4978]

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! (15) [4979]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [4980]

Thus indeed Venerable Ukkāsatika Thera spoke these verses.

The legend of Ukkāsatika Thera is finished.

[471. {474.}⁴⁸³⁷ Sumanavījaniya⁴⁸³⁸]

With⁴⁸³⁹ a fan [covered in] jasmine,
I fanned the superb Bodhi at
the foot of the superb Bodhi⁴⁸⁴⁰
of Vipassi, the Blessed One. (1) [4981]

⁴⁸³⁵PTS reads *panassati*, BJTS *vinassati*

⁴⁸³⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁸³⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸³⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁸⁴⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

In the eleven aeons since
I fanned that superb Bodhi [tree],
I've come to know no bad rebirth:
that is the fruit of a fanning. (2) [4982]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4983]

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! (4) [4984]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4985]

Thus indeed Venerable Sumanavijaniya Thera spoke these verses.

The legend of Sumanavijaniya Thera is finished.

[472. {475.}⁴⁸⁴¹ **Kummāsadāyaka**⁴⁸⁴²]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁴⁸⁴³ (1) [4986]

In the ninety-one aeons since
I gave that alms food at that time,
I've come to know no bad rebirth:
that's the fruit of barley porridge. (2) [4987]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4988]

⁴⁸⁴¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸⁴²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁴³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

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! (4) [4989]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4990]

Thus indeed Venerable Kummāsādāyaka Thera spoke these verses.

The legend of Kummāsādāyaka Thera is finished.

[473. {476.}⁴⁸⁴⁴ **Kusaṭṭhakadāyaka**⁴⁸⁴⁵]

Happy, with pleasure in my heart,
I gave eight tickets for alms food⁴⁸⁴⁶
to Kassapa, the Blessed One,
the Brahmin, the Perfected One.⁴⁸⁴⁷ (1) [4991]

Within the [present] aeon, since
I gave those eight meal-tickets [then],
I've come to know no bad rebirth:
that's the fruit of eight meal-tickets. (2) [4992]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4993]

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! (4) [4994]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4995]

⁴⁸⁴⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁴⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁸⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

Thus indeed Venerable Kusatṭhakadāyaka Thera spoke these verses.

The legend of Kusatṭhakadāyaka Thera is finished.

[474. {477.}⁴⁸⁴⁸ Giripunnāgiya⁴⁸⁴⁹]

The Blessed One named Sobhita
lived on Cittakūṭa⁴⁸⁵⁰ back then.
Taking [some] mountain laurel⁴⁸⁵¹ [fruit,]
I worshipped⁴⁸⁵² the Self-Become One. (1) [4996]

In the ninety-four aeons since
I worshipped⁴⁸⁵³ the Buddha [back then],
I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (2) [4997]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4998]

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! (4) [4999]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5000]

Thus indeed Venerable Giripunnāgiya Thera spoke these verses.

The legend of Giripunnāgiya Thera is finished.

⁴⁸⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁸⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸⁵¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁸⁵²i.e., the thirty-three gods.

⁴⁸⁵³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[475. {478.}⁴⁸⁵⁴ Vallikāraphaladāyaka⁴⁸⁵⁵]

The Sambuddha named Sumana
lived in Takkarā⁴⁸⁵⁶ at that time.
Taking [some] *vallikāra*⁴⁸⁵⁷ fruit,
I gave [it] to the Self-Become. (1) [5001]

In the thirty-one 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. (2) [5002]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5003]

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! (4) [5004]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5005]

Thus indeed Venerable Vallikāraphaladāyaka⁴⁸⁵⁸ Thera spoke these verses.

The legend of Vallikāraphaladāyaka⁴⁸⁵⁹ Thera is finished.

[476. {479.}⁴⁸⁶⁰ Pānadhīdāyaka⁴⁸⁶¹]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,

⁴⁸⁵⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁵⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁸⁵⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁸⁵⁸i.e., the thirty-three gods.

⁴⁸⁵⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁶⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

gone out during the siesta,
got on the road, the Eyeful One. (1) [5006]

Taking a well-made pair of shoes,
I [also] went along the road.
There I saw [him], the Sambuddha,
Carrying a Bowl,⁴⁸⁶² Good-Looking.⁴⁸⁶³ (2) [5007]

Bringing pleasure to [my] own heart,
taking out⁴⁸⁶⁴ those shoes [that I had],
placing them at the [Buddha's] feet,
I spoke these words [to him back then]: (3) [5008]

“Put on⁴⁸⁶⁵ [these shoes], O Sage So Great,
O Well-Gone-One, O Lord, O Guide.
I will receive the fruit from this;
let the purpose succeed for me!” (4) [5009]

Anomadassi, Blessed One,
the World's Best One, the Bull of Men,
after having put on [those] shoes,
spoke these words [about me back then]: (5) [5010]

“This one who gave [these] shoes to me,
[feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words:” (6) [5011]

Knowing that Buddha would speak,⁴⁸⁶⁶ the
gods all came together [there then],
happy, stirred up with emotion,
thrilled, with their hands together. (7) [5012]

“Due to [this] offering of shoes,
this one is going to be happy,
and fifty-five [different] times,
he will exercise divine rule. (8) [5013]

A thousand times he'll be a king,
a king who turns the wheel [of law],
[And there will be] much local rule,
innumerable by counting. (9) [5014]

⁴⁸⁶²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸⁶³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁸⁶⁴i.e., the thirty-three gods.

⁴⁸⁶⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁶⁶this is the BJTS reading for PTS *bhikkhuni Selā*

Aeons beyond measure from now,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (10) [5015]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 knowing well all the defilements,
 he'll reach nirvana, undefiled. (11) [5016]

Merit-filled, he'll be reborn in
 the world of the gods or of men;
 he will receive vehicles, which
 resemble divine vehicles." (12) [5017]

My palaces and palanquins,
 ornamented elephants and
 chariots yoked with thoroughbreds
 are always appearing for me. (13) [5018]

[When] I'm departing from the house,
 I depart on⁴⁸⁶⁷ a chariot.
 When my hair was being cut off,
 I attained [my] arahantship. (14) [5019]

The gain for me was well-received,
 that [carefully] hiring merchants,
 [then] giving [just] one [pair of] shoes,
 I've attained the unshaking state. (15) [5020]

During aeons beyond measure
 since I gave [those] shoes [at that time],
 I've come to know no bad rebirth:
 that's the fruit of [a pair of] shoes. (16) [5021]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (17) [5022]

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! (18) [5023]

The four analytical modes,
 and these eight deliverances,

⁴⁸⁶⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

six special knowledges mastered,
[I have] done what the Buddha taught! (19) [5024]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished.

[477. {480.}⁴⁸⁶⁸ Pulinacaṅkamiya⁴⁸⁶⁹]

In the past, in a forest grove,
I was a man who hunted deer.
Searching after a *vāta*-deer,⁴⁸⁷⁰
I saw [the Buddha's] walkway [there]. (1) [5025]

Happy, with pleasure in my heart,
taking sand in [my] lap-pocket,
I sprinkled [it] on the walkway
of the Well-Gone One, Splendid One.⁴⁸⁷¹ (2) [5026]

In the thirty-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (3) [5027]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5028]

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! (5) [5029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5030]

Thus indeed Venerable Pulinacaṅkamiya Thera spoke these verses.

The legend of Pulinacaṅkamiya Thera is finished.

⁴⁸⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁸⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The Summary:

Naḷamāli, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusatṭha [too],
also Giripunnāgiya,
Vallikāra,⁴⁸⁷² Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

Paṅsukūla Chapter, the Forty-Ninth

[478. {481.}]⁴⁸⁷³ Paṅsukūlasaṅṅika⁴⁸⁷⁴

The Blessed One named Tissa was
a Self-Become One, Foremost Man.⁴⁸⁷⁵
Leaving [behind] his robe of rags,
the Victor entered [his] dwelling.⁴⁸⁷⁶ (1) [5031]

Taking [my] bow which had been stretched,⁴⁸⁷⁷
wandering for the sake of food,⁴⁸⁷⁸
with⁴⁸⁷⁹ a circular sword⁴⁸⁸⁰ [as well,]
I entered into the grove [then]. (2) [5032]

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁴⁸⁸¹
Throwing down the bow right there,
having pressed my hands on [my] head, (3) [5033]

⁴⁸⁷²i.e., the thirty-three gods.

⁴⁸⁷³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁸⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁷⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁸⁷⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁸⁷⁷i.e., the thirty-three gods.

⁴⁸⁷⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁷⁹this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁸⁸⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁸⁸¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

happy, with pleasure in [my] heart,
 and with a huge [amount of] joy,
 remembering the Best Buddha,
 I worshipped [his] robe of rags [then].
 In the ninety-two aeons since
 I worshipped that rag-robe [back then,]
 I've come to know no bad rebirth:
 that is the fruit of worshipping. (4) [5034-5035]⁴⁸⁸²

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [5036]

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) [5037]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [5038]

Thus indeed Venerable Paṅsukūlasaṅṅika Thera spoke these verses.

The legend of Paṅsukūlasaṅṅika Thera is finished.

[479. {482.}⁴⁸⁸³ **Buddhasaṅṅika**⁴⁸⁸⁴]

In [reading] marks⁴⁸⁸⁵ and history,⁴⁸⁸⁶
 with glosses⁴⁸⁸⁷ [and] ritual law,
 [I was] learned, mantra-knowing,⁴⁸⁸⁸
 a master of the three Vedas. (1) [5039]

[Many] students came to me then,
 resembling a river stream.

⁴⁸⁸²this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁸⁸³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁸⁸⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸⁸⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁸⁸⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁸⁸⁷i.e., the thirty-three gods.

⁴⁸⁸⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I am teaching mantras to them,
night and day, [I am] not lazy. (2) [5040]

The Sambuddha named Siddhattha
arose in the world at that time.
Having driven out the darkness,
he displayed the light of knowledge. (3) [5041]

A certain one of my students
conversed with⁴⁸⁸⁹ my [other] students;
having heard the fact [he discussed],
they then announced [the fact] to me: (4) [5042]

“A Buddha’s risen in the world,
an Omniscient One, World-Leader.
The people are turning to him;
we’re not going to get [anything].”⁴⁸⁹⁰ (5) [5043]

“Buddhas are Born Spontaneously,⁴⁸⁹¹
[those] Eyeful Ones, Greatly Famed Ones.
Why then don’t I also [go] see
the Best Buddha, the World-Leader?”⁴⁸⁹² (6) [5044]

Having taken my deer-leather,
[my] robes of bark, [and] water-pot,⁴⁸⁹³
departing from [my] hermitage,
I advised [my] students [like this]: (7) [5045]

“Like a glomerous fig tree bloom,⁴⁸⁹⁴
[and] like the rabbit in the moon,⁴⁸⁹⁵
[and] like the [mother’s] milk of crows,⁴⁸⁹⁶
a World-Leader’s hard to obtain. (8) [5046]

A Buddha’s risen in the world!
Even human birth’s hard to get,
and hearing’s⁴⁸⁹⁷ very hard to get,
when both of them occur [at once]. (9) [5047]

⁴⁸⁸⁹this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁸⁹⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁸⁹¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁸⁹²this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁸⁹³this colophonic verse appears in BJTS only; PTS omits it

⁴⁸⁹⁴this appears only in BJTS; PTS omits it

⁴⁸⁹⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁹⁶*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁸⁹⁷*punṇā ti nāmaṇ*

A Buddha's risen in the world!
 We'll get to see [him in] our lives.⁴⁸⁹⁸
 Come, we will [now] all go into
 the Sammāsambuddha's presence." (10) [5048]

They all were holding water-pots,
 [and] dressed in rough [bark and] deer-hide.
 They,⁴⁸⁹⁹ bearing weights of matted hair,⁴⁹⁰⁰
 then departed from the forest. (11) [5049]

Looking but a plough's length ahead,⁴⁹⁰¹
 searching for ultimate meaning,
 coming like baby elephants,
 [they were] without fear, like lions. (12) [5050]

Free of cares and unwavering,⁴⁹⁰²
 clever and living peacefully,
 wandering about for gleanings,⁴⁹⁰³
 they approached the Best of Buddhas. (13) [5051]

When a league and a half was left⁴⁹⁰⁴
 [to go], illness arose in me.
 Remembering the Best Buddha,
 I passed away [right] on the spot. (14) [5052]

In the ninety-four aeons since
 I obtained that perception then,
 I've come to know no bad rebirth:
 the fruit of perceiving Buddhas. (15) [5053]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (16) [5054]

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! (17) [5055]

⁴⁸⁹⁸PTS reads *panassati*, BJTS *vinassati*

⁴⁸⁹⁹the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁴⁹⁰⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁴⁹⁰¹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁴⁹⁰²or Giribbaja, here *Rājagahaṇ*

⁴⁹⁰³*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹⁰⁴*danto*, or "Tamed"

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [5056]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

[480. {483.}⁴⁹⁰⁵ Bhisadāyaka⁴⁹⁰⁶]

I, having plunged into a pond,
served by various elephants,
am pulling up lotus root there,
because [they're what] I'm eating then. (1) [5057]

The Buddha⁴⁹⁰⁷ in that period
bore the name Padumuttara.
Wearing cloth [dyed] red,⁴⁹⁰⁸ the Buddha
is traveling⁴⁹⁰⁹ through the sky [there],
shaking [his] robes made out of rags.
Then I heard the sound [of his robes],
[and] looking⁴⁹¹⁰ upward [at the sky,]
I saw the Leader of the World. (2-3) [5058-5059]

Remaining in that very place,
I invited the World-Leader:
“Honey is flowing from the roots
[and] milk [and] oil⁴⁹¹¹ [flow] from the stems;
let the Buddha, the Eyeful One,
with pity accept [some] from me.”
Then the Teacher, Compassionate,
the Greatly Famed One, descended. (4-5a-b) [5060-5061]⁴⁹¹²

The Eyeful One, with pity then,
accepted [that] alms food of mine.

⁴⁹⁰⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁹⁰⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁹⁰⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁹⁰⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁹⁰⁹i.e., the thirty-three gods.

⁴⁹¹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹¹¹this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁹¹²this line only in BJTS, which reads *Pesalā* here as elsewhere

Accepting [it], the Sambuddha
expressed [his] thanks to me [like this]: (5c-d, 6a-b) [5062]

“Be happy, O merit-filled one;
let your rebirth be accomplished.
Due to this gift of lotus root,
may you receive huge happiness.” (6c-f) [5063]

Having said that, the Sambuddha,
the one whose name was “Best Lotus,”
the Sambuddha, taking [that] food,
the Victor flew off⁴⁹¹³ through the sky. (7) [5064]

Having taken [more] lotus root,
I came [back] to my hermitage.
Hanging that root up in a tree,
I remembered my offering. (8) [5065]

A massive wind[-storm] then arose:
it agitated⁴⁹¹⁴ the forest.
The space was filled up with the noise
of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,]
struck⁴⁹¹⁵ [me right] on [top of] my head.
[Because of that,] sitting down,
I passed away [right] on the spot. (10) [5067]

[Then] bound up with my good⁴⁹¹⁶ karma,
I was reborn in Tusitā.
[When] my [human] body fell down,
I delighted in the gods’ world. (11) [5068]

Eighty-six thousand women [then,]
decked out [in fine clothes and jewelry,]
wait on me evening and morning:
the fruit of giving lotus root. (12) [5069]

Having come to a human womb,
I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. (13) [5070]

⁴⁹¹³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁹¹⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁹¹⁵this colophonic verse appears in BJTS only; PTS omits it

⁴⁹¹⁶this appears only in BJTS; PTS omits it

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. (14) [5071]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. (15) [5072]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (16) [5073]

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! (17) [5074]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (18) [5075]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

[481. {484.}⁴⁹¹⁷ *Nāṇatthavika*⁴⁹¹⁸]

My well-made hermitage was [there,]
in the southern Himalayas.
Searching for ultimate meaning,
I'm then living in the forest. (1) [5076]

Satisfied with roots and with fruit,
whether [I] receive [them] or not,
searching for a [proper] teacher,⁴⁹¹⁹
I am living alone [just then]. (2) [5077]

⁴⁹¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁹¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁹¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The Sambuddha named Sumedha
 arose in the world at that time.
 [While] preaching the Four Noble Truths;
 he ferried many folks across. (3) [5078]

I did not hear of the Buddha,⁴⁹²⁰
 and no one told me [about him].
 When the eighth year had elapsed, I
 heard [of] the Leader of the World. (4) [5079]

After bringing wood for the fire,
 having swept out the hermitage,
 having taken [my] shoulder yoke,⁴⁹²¹
 I set out from the forest [then]. (5) [5080]

Staying over a single night⁴⁹²²
 in villages and [also] towns,
 little by little I approached
 the [city named] Candavatī.⁴⁹²³ (6) [5081]

The Buddha⁴⁹²⁴ in that period
 was Sumedha, the World-Leader.
 Preaching the state of deathlessness,
 he's lifting up many beings. (7) [5082]

Stepping past the mass of people,
 worshipping the dispensation,⁴⁹²⁵
 placing deer-hide on one shoulder
 I praised the Leader of the World: (8) [5083]

“You're the Teacher for those who breathe,
 the Banner, the Flag and the Pole;
 you are the Goal, the Solid Ground,
 the Island,⁴⁹²⁶ the Best of Biped. (9) [5084]

The twenty-first Recitation Portion
 Sharp in philosophy,⁴⁹²⁷ Hero,
 you ferry the people across.

⁴⁹²⁰reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁹²¹i.e., the thirty-three gods.

⁴⁹²²reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

⁴⁹²³this is the BJTS reading for PTS bhikkhuni Selā

⁴⁹²⁴this line only in BJTS, which reads Pesalā here as elsewhere

⁴⁹²⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁹²⁶this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁹²⁷this colophonic verse appears in BJTS only; PTS omits it

There's no other star in the world
that is higher [than you,] O Sage. (10) [5085]

It is possible to measure
the ocean⁴⁹²⁸ with a blade of grass,⁴⁹²⁹
but not ever could one measure
your knowledge, O Omniscient One. (11) [5086]

It's possible to lift the earth
onto a comparable sphere,
but not ever could one measure
your wisdom, O Omniscient One. (12) [5087]

It's possible to measure [all]
space with a rope or by the inch,
but not ever could one measure
your good conduct, Omniscient One. (13) [5088]

The water in the great ocean,
[and] space of this [bountiful] earth,
are [both things] that can be measured;
you're beyond measure, Eyeful One." (14) [5089]

With [those] six verses having praised
the Greatly Famed, Omniscient One,
having pressed [both] hands together,
I then remained [there] silently. (15) [5090]

The one whom they call "Sumedha,"⁴⁹³⁰
Very Wise⁴⁹³¹ [and] Intelligent,⁴⁹³²
seated in the monks' Assembly,
spoke these verses [about me then]: (16) [5091]

"This one who has praised my knowledge,
[feeling-]well pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (17) [5092]

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (18) [5093]

⁴⁹²⁸this appears only in BJTS; PTS omits it

⁴⁹²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹³⁰*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴⁹³¹*puṇṇā ti nāmaṇ*

⁴⁹³²PTS reads *panassati*, BJTS *vinassati*

Also, a different hundred times,
 he'll be a king who turns the wheel.
 [And there will be] much local rule,
 innumerable by counting. (19) [5094]

[Whether] born human or divine,
 being fitted with good⁴⁹³³ karma,
 with intentions not lacking thought,
 he will be one with sharp wisdom. (20) [5095]

In thirty thousand aeons [hence],
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (21) [5096]

Having departed from the house,
 he will go forth, having nothing.
 Being [only] seven years old,
 he will attain⁴⁹³⁴ arahantship." (22) [5097]

As far back as I remember,⁴⁹³⁵
 ever since I reached discretion,⁴⁹³⁶
 in the interval⁴⁹³⁷ I don't know
 any thinking that's not lovely. (23) [5098]

Transmigrating, in every life,
 I experience good fortune.
 I have no lack of possessions:
 [that's] the fruit in praising knowledge. (24) [5099]

The three fires⁴⁹³⁸ are blown out in me;
 all [new] existence is destroyed;
 knowing well all the defilements,
 I am [now] dwelling undefiled. (25) [5100]

In the thirty thousand aeons
 since I praised [the Buddha's] knowledge,
 I've come to know no bad rebirth:
 [that's] the fruit in praising knowledge. (26) [5101]

My defilements are [now] burnt up;

⁴⁹³³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁹³⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁴⁹³⁵this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁹³⁶or Giribbaja, here *Rājagahaṇ*

⁴⁹³⁷*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹³⁸*danto*, or "Tamed"

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5102]

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! (28) [5103]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5104]

Thus indeed Venerable Ñāṇatthavika Thera spoke these verses.

The legend of Ñāṇatthavika Thera is finished.

[482. {485.}⁴⁹³⁹ Candanamāliya⁴⁹⁴⁰]

Giving up the five sense pleasures,⁴⁹⁴¹
forms which are dear and delightful;
giving up eight hundred million,
I went forth into homelessness. (1) [5105]

After going forth I gave up
bad karma⁴⁹⁴² [done] with the body.
Giving up bad conduct through words,
I dwelt upon a river's banks. (2) [5106]

[Then] the Best Buddha approached me,
living alone⁴⁹⁴³ [near that river].
I did not know, "he's the Buddha;"
I gave [him] a friendly welcome.⁴⁹⁴⁴ (3) [5107]

Giving [him that] friendly welcome,
I [then] asked [him] his name and clan:

⁴⁹³⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁴⁹⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

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⁴⁹⁴³i.e., the thirty-three gods.

⁴⁹⁴⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

“Are you a god, a music-nymph,
or⁴⁹⁴⁵ [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?
[Like] God Himself⁴⁹⁴⁶ has come here [now],
you’re shining in all directions,
like the sun [when it is] rising. (5) [5109]

[Marks of] wheels with one thousand spokes
are seen on your foot, happy one.⁴⁹⁴⁷
Who then are you? The son of whom?
How [then] can we [come to] know that?
Please declare [your] name and [your] clan;
please [do] relieve [me] of my doubts!” (6) [5110]⁴⁹⁴⁸

“I’m not a god, a music-nymph,
nor [even] generous Indra,
and I do not exist as God:
I am superior to them. (7) [5111]

In the past I burst asunder
their sphere, the chains of sense pleasures;⁴⁹⁴⁹
having destroyed all defilements,
the best Awakening’s attained.⁴⁹⁵⁰ (8) [5112]

After hearing those words of his,
I spoke these words [to him back then]:
“If you’re a Buddha, O Great Sage,
please sit down [here], Omniscient One.
I am going to worship⁴⁹⁵¹ you;
you’re the Ender of Suffering. (9) [5113]⁴⁹⁵²

Spreading out my deer-hide leather,
I gave it to the Teacher [then].
The Blessed One sat down there like
a lion in a mountain cave. (10) [5114]

Quickly ascending a mountain,

⁴⁹⁴⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁴⁹⁴⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁹⁴⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁴⁹⁵¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹⁵²*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

I gathered a mango [tree]’s fruit,
a beautiful *sal* flower and
[some] very costly sandalwood. (11) [5115]

Quickly taking all of that, I
approached the Leader of the World.
Giving the fruit to the Buddha,
I offered [him that] *sal*-flower. (12) [5116]

Anointing [him with] sandalwood,⁴⁹⁵³
I then worshipped [him], the Teacher,
happy, with pleasure in [my] heart,
[and] with a huge [amount of] joy. (13) [5117]

Seated on [my] deer-leather [robe],
Sumedha, Leader of the World,
[then] praised my karma at that time,
causing me to smile⁴⁹⁵⁴ [about that]: (14) [5118]

“Due to this gift of [mango] fruit,
[and] of both perfume [and] flowers,
for twenty-five hundred aeons
he will delight in the gods’ world.
With intentions not lacking thought,⁴⁹⁵⁵
he will be very powerful.⁴⁹⁵⁶ (15) [5119]⁴⁹⁵⁷

For twenty-six hundred aeons
he will delight in the gods’ world.
He’ll be a king who turns the wheel,
victorious on [all] four sides.⁴⁹⁵⁸ (16) [5120]

The City known as Vebhāra,
constructed by Vissakamma,
will be entirely made of gold,
adorned with various gemstones. (17) [5121]

By means of that very method,
he’ll transmigrate judiciously.
Being happy in every place,
[whether] as a god or human,

⁴⁹⁵³*puṇṇā ti nāmaṇ*

⁴⁹⁵⁴PTS reads *panassati*, BJTS *vinassati*

⁴⁹⁵⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁹⁵⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁹⁵⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁹⁵⁸or Giribbaja, here *Rājagahaṇ*

when he obtains [his] last rebirth,
he will be [born as] a brahmin. (18) [5122]⁴⁹⁵⁹

Having departed from the house
he will be one without a home.
Mastering special knowledges,⁴⁹⁶⁰
he'll reach nirvana, undefiled." (19) [5123]

Having said that, that Sambuddha,
Sumedha, Leader of the World,
while I meditated [on him,]
[then] departed into the sky. (20) [5124]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. [5125]⁴⁹⁶¹

Having fallen from Tusitā,
I was born in a mother's womb.
There is no lack of possessions,
[even] when I am in the womb. (21) [5126]

Food and [also] drink are enjoyed,
even when I'm in mother's womb;
due to my desire they're produced
for [my] mother as [she] wishes. (22) [5127]

When I was [only] five years old,
I went forth into homelessness.
I attained [my] arahantship
while [my] hair was being cut off. (23) [5128]

Searching out [my] former karma,
I did not see [it] like a child;⁴⁹⁶²
I remembered karma for
[the whole] thirty thousand aeons. (24) [5129]

"Praise to you, O Well-Bred Person!⁴⁹⁶³
Praise to you, Ultimate Person!
Coming in your dispensation,
I've attained the unshaking state. (25) [5130]

⁴⁹⁵⁹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹⁶⁰ *danto*, or "Tamed"

⁴⁹⁶¹ *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁴⁹⁶² *vimutto*

⁴⁹⁶³ *Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

In the thirty thousand aeons
 since I worshipped⁴⁹⁶⁴ the Buddha [then],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (26) [5131]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (27) [5132]

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! (28) [5133]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (29) [5134]

Thus indeed Venerable Candanamāliya Thera spoke these verses.

The legend of Candanamāliya Thera is finished.

[483. {486.}⁴⁹⁶⁵ Dhātupūjaka⁴⁹⁶⁶]

When the World's Lord reached nirvana,
 Siddhattha, Leader of the World,
 having summoned my relatives,
 I worshipped⁴⁹⁶⁷ [that Buddha's] relics. (1) [5135]

In the ninety-four aeons since
 I worshipped⁴⁹⁶⁸ [those] relics [back then],

⁴⁹⁶⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴⁹⁶⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁹⁶⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁹⁶⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁹⁶⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

I've come to know no bad rebirth:
that's the fruit of relic-worship. (2) [5136]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5137]

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! (4) [5138]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5139]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

[484. {487.}⁴⁹⁶⁹ Pulīnuppādaka⁴⁹⁷⁰]

On a Himalayan mountain,
[I'm] Devala the ascetic.
My meditation walkway there
was made by non-human beings.⁴⁹⁷¹ (1) [5140]

Bearing a weight of matted hair,
carrying a water-pot then,
searching for ultimate meaning,
I departed from the forest. (2) [5141]

Eighty-six thousand students [there,]
waited upon me at that time.
Well-known together with their deeds,⁴⁹⁷²
they are living in the forest. (3) [5142]

Going out from the hermitage,
I made a stupa out of sand.

⁴⁹⁶⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴⁹⁷⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁹⁷¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁹⁷²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Assembling various flowers,
I worshipped⁴⁹⁷³ that stupa then. (4) [5143]

Bringing pleasure to [my] heart there,
I [re-]entered the hermitage.
All [my] students, come together,
questioned me [about] what that meant.⁴⁹⁷⁴ (5) [5144]

“[All of] us would like to find out
which deity you’re honoring
[at that] stupa made out of sand:
being asked, please tell [that] to us.”⁴⁹⁷⁵ (6) [5145]

“The Eyeful Ones, Greatly Famed Ones,
have no views⁴⁹⁷⁶ [and] no magic spells;⁴⁹⁷⁷
they’re the ones I am honoring,
the Best Buddhas, Greatly Famed Ones.” (7) [5146]

“In what way are they Great Heroes,
Omniscient Ones, Lords of the World?
What do they look like?⁴⁹⁷⁸ What conduct?
In what way are they Greatly Famed?” (8) [5147]

“Buddhas have thirty-two great marks,
and also forty [adult] teeth.⁴⁹⁷⁹
Their eyes with heifer-eyelashes⁴⁹⁸⁰
resemble wild licorice fruits.⁴⁹⁸¹ (9) [5148]

And when those Buddhas are walking,⁴⁹⁸²
they look but a plough’s length ahead.⁴⁹⁸³
They do not have a person’s voice;⁴⁹⁸⁴
their euphonic sound⁴⁹⁸⁵ is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk,

⁴⁹⁷³ i.e., the thirty-three gods.

⁴⁹⁷⁴ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹⁷⁵ this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁹⁷⁶ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁹⁷⁷ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁹⁷⁸ this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁹⁷⁹ this colophonic verse appears in BJTS only; PTS omits it

⁴⁹⁸⁰ this appears only in BJTS; PTS omits it

⁴⁹⁸¹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁹⁸² *pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁹⁸³ *puṇṇā ti nāmaṇ*

⁴⁹⁸⁴ PTS reads *panassati*, BJTS *vinassati*

⁴⁹⁸⁵ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

they lift up [one foot at a time],⁴⁹⁸⁶
 [always] starting [with] the right foot:
 that is the nature of Buddhas. (11) [5150]

And those Buddhas are not afraid,
 [just] like lions, the kings of beasts.
 They do not [ever] praise themselves,
 and don't revile living beings. (12) [5151]

They are free of pride and contempt,
 the same for all living beings.
 Buddhas [only] praise selflessly:
 that is the nature of Buddhas. (13) [5152]

And [when] Buddhas are being born,
 they radiate light [from themselves],
 [and] in six [different] ways⁴⁹⁸⁷ they cause
 this whole [bountiful] earth to quake. (14) [5153]

And they are [able to] see hell,
 and hell is cooled off at that time.
 A massive cloud rains forth [as well]:
 that is the nature of Buddhas. (15) [5154]

Such-like are those Great Elephants,
 Incomparable,⁴⁹⁸⁸ of Great Fame;
 in beauty they are unsurpassed,⁴⁹⁸⁹
 the Thus-Gone-Ones, Beyond Measure." (16) [5155]

All of [my] students, respectful,
 [then] expressed [their] thanks for my speech,
 and⁴⁹⁹⁰ likewise went along [with me,]
 as far as they could [and] had strength. (17) [5156]

Wishing for [their] own [good] karma,
 they're worshipping [that] sand [stupa].
 Having faith in that speech [of mine],
 their minds drifted⁴⁹⁹¹ to Buddhahood. (18) [5157]

Then a God's Son, Greatly Famous,
 fell down from Tusitā heaven.

⁴⁹⁸⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁴⁹⁸⁷this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁴⁹⁸⁸or Giribbaja, here *Rājagahaṇ*

⁴⁹⁸⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹⁹⁰*danto*, or "Tamed"

⁴⁹⁹¹*purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

He was born in a mother's womb,
making the ten-thousand [worlds] quake. (19) [5158]

I stood on the walkway which was
near [my] hermitage [at that time].
All [my] students, having gathered,
came into my presence [just then]. (20) [5159]

“The earth, bull-like, is bellowing;
it's roaring like the king of beasts.
It's shaking⁴⁹⁹² like a crocodile;
what will this be the result of?” (21) [5160]

“The Buddha⁴⁹⁹³ I detailed [for you,]
close to the stupa made of sand,
the Blessed One, the Teacher, now
has been born in a mother's womb.” (22) [5161]

Discussing the Teaching for them,
[and] having detailed the Great Sage,
exhorting [my] own students [there],
I sat in lotus position. (23) [5162]

[All] my strength was [then] exhausted,
due to a serious⁴⁹⁹⁴ illness.
Remembering the Best Buddha,
I passed away [right] on the spot. (24) [5163]

All [of my] students assembled;
they made [me] a pyre at that time,
and taking my mortal remains,⁴⁹⁹⁵
they lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,
hands pressed together on [their] heads,

⁴⁹⁹²*vimutto*

⁴⁹⁹³*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁹⁹⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴⁹⁹⁵*taṇ...guṇasañcayaṇ*

wounded⁴⁹⁹⁶ by the arrows of grief,
come together they lamented. (26) [5165]

While they were wailing [uselessly,]⁴⁹⁹⁷
I [then] came [back] to the pyre [there].
“I am your [dead] teacher, wise ones;
do not lament [my passing on]. (27) [5166]

Endeavor for the highest good,
night and day not being lazy.
Don’t be negligent, all of you;
your moment⁴⁹⁹⁸ is offered to you.” (28) [5167]

Exhorting [my] own students [thus],
I returned to the world of gods.
For eighteen aeons [after that]
I delighted in the gods’ world. (29) [5168]

And [then] a hundred times I was
a king who turns the wheel [of law].
Also another hundred times,
I was a king who turns the wheel.
Also another hundred times
I [then] exercised divine rule. (30) [5169]⁴⁹⁹⁹
In the remaining aeons I
transmigrated as god or man.⁵⁰⁰⁰
I’ve come to know no bad rebirth:
that’s the fruit of generating.⁵⁰⁰¹ (31) [5170]

As in the month of Kattikā,⁵⁰⁰²
many trees are in full flower,
likewise in that very season,
I have flowered as a great sage. (32) [5171]

Vigorous effort’s the yoked ox,

⁴⁹⁹⁶lit., “did pūjā”

⁴⁹⁹⁷#23, above

⁴⁹⁹⁸lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴⁹⁹⁹yakkho

⁵⁰⁰⁰ye...na, lit., “those who have not”

⁵⁰⁰¹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵⁰⁰²reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

carrying perfect peace for me.⁵⁰⁰³
 Like elephants with broken chains
 I am dwelling without constraint. (33) [5172]

In the hundred thousand aeons
 since I praised the Buddha [back then],
 I've come to know no bad rebirth:
 that's the fruit of praising [Buddhas]. (34) [5173]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (35) [5174]

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! (36) [5175]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (37) [5176]

Thus indeed Venerable Puḷinuppādaka Thera spoke these verses.

The legend of Puḷinuppādaka Thera is finished.

[485. {488.}⁵⁰⁰⁴ Taraṇiya⁵⁰⁰⁵]

Atthadassi, the Blessed One,
 the Self-Become One, World-Leader,
 the Thus-Gone-One then came up to
 the banks of river Vinatā.⁵⁰⁰⁶ (1) [5177]

A water-dwelling⁵⁰⁰⁷ tortoise then,
 [I had] come out from the water.
 I went up to the World-Leader,
 the Buddha; he desired to cross. (2) [5178]

⁵⁰⁰³This is the BJTS reading. PTS reads *bhikkhuni Sukkā*

⁵⁰⁰⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵⁰⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁰⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵⁰⁰⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

“Let the Buddha climb onto me,
O Atthadassi, O Great Sage;
I will carry you across; you
are the Ender of Suffering.” (3) [5179]

Discerning what I was thinking,
Atthadassi, the Greatly Famed,
after climbing onto my back,
stood [there], the Leader of the World. (4) [5180]

As far back as I remember,⁵⁰⁰⁸
ever since I reached discretion,⁵⁰⁰⁹
I have not had such happiness
as when his soles [then] touched⁵⁰¹⁰ [my back]. (5) [5181]

After crossing, the Sambuddha,
Atthadassi, the Greatly Famed,
remaining on the river bank,
spoke these verses [about me then]: (6) [5182]

“Just as I ferry folks across
the stream of doubt which is the mind,
this turtle king, full of merit,
ferries me across [the river]. (7) [5183]

Through this Buddha-ferrying and
practice of loving-heartedness,
for eighteen hundred aeons he
will delight in the world of gods. (8) [5184]

Coming [back] here from the gods’ world,
incited by [his] wholesome roots,
sitting down on a single seat,
he’ll cross over the stream of doubt. (9) [5185]

As with a seed which is planted,
in a field which is bountiful:⁵⁰¹¹
when it rains,⁵⁰¹² with proper support,⁵⁰¹³
fruit pleases the cultivator;
so too [within] this Buddha-field,
preached by the Sammāsambuddha:

⁵⁰⁰⁸i.e., the thirty-three gods.

⁵⁰⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰¹⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰¹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁰¹²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁰¹³this appears only in BJTS, and appears before rather than after the chapter summary.

when it rains,⁵⁰¹⁴ with proper support,
the fruit will be pleasing to me.” (10-11) [5186-5187]

I am one bent on exertion,
calmed,⁵⁰¹⁵ devoid of grounds for rebirth,⁵⁰¹⁶
knowing well all the defilements,
I am [now] living, undefiled. (12) [5188]

In the eighteen hundred aeons
since I did that karma back then,
I’ve come to know no bad rebirth:
that is the fruit of ferrying. (13) [5189]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [5190]

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! (15) [5191]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [5192]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

[486. {489.}⁵⁰¹⁷ Dhammaruci⁵⁰¹⁸]

When Dipaṅkara was Buddha,
the Victor said of Sumedha:
“Aeons beyond measure from now,
this one will become a Buddha. (1) [5193]

⁵⁰¹⁴this colophonic verse appears in BJTS only; PTS omits it

⁵⁰¹⁵this appears only in BJTS; PTS omits it

⁵⁰¹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

The one named Māyā's going to be
the birth-mother of this [person];
Suddhodhana the father's name;
this one will be [named] Gotama. (2) [5194]

Being one bent on exertion,
having practiced austerities,
the Sambuddha will awaken⁵⁰¹⁹
Great Famed, at the Bodhi tree's roots.⁵⁰²⁰ (3) [5195]

Upatissa⁵⁰²¹ and Kolita⁵⁰²²
will be the [two] chief followers;⁵⁰²³
the one whose name is Ānanda
will attend upon this Victor. (4) [5196]

Khemā and Uppalavaṇṇā
will be chief female followers;⁵⁰²⁴
Citta and Ālavaka will
be the chief pious laymen.⁵⁰²⁵ (5) [5197]

Khujjuttarā, Nandamātā
will be chief pious laywomen;⁵⁰²⁶
the Bodhi tree of this Hero
is known as the Aśvattha tree.⁵⁰²⁷ (6) [5198]

After having heard those words of
the Great Sage, the Unequaled One,⁵⁰²⁸
overjoyed, [both] gods⁵⁰²⁹ and men, are
praising [him], hands pressed together. (7) [5199]

At that time I was a young man,
well-educated, named Megha.⁵⁰³⁰
Having heard [that] best prophesy
for Sumedha, [then] a great sage,

⁵⁰¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁰²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁰²¹i.e., the thirty-three gods.

⁵⁰²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰²³this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

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⁵⁰²⁷this colophonic verse appears in BJTS only; PTS omits it

⁵⁰²⁸this appears only in BJTS; PTS omits it

⁵⁰²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰³⁰*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

cultivating confidence in
 Sumedha, font⁵⁰³¹ of compassion,
 [when] that hero renounced the world,⁵⁰³²
 I renounced right along with [him]. (8-9) [5200-5201]

Restrained⁵⁰³³ in the monastic rules,⁵⁰³⁴
 and [also] in the five senses,
 he lived pure, mindful, a hero,
 doer of what the Victor taught.⁵⁰³⁵ (10) [5202]

[While] I was living in that way,
 I strayed away⁵⁰³⁶ from the good road,
 urged into bad behavior by
 a certain evil friend [of mine]. (11) [5203]

Having been controlled by reason,⁵⁰³⁷
 I fell from the dispensation;⁵⁰³⁸
 afterward, by that bad friend, the
 murder of [my] mother was schemed. (12) [5204]

I did no-interval karma,⁵⁰³⁹
 and I killed with an evil mind;
 I fell from there [right into] hell,⁵⁰⁴⁰
 born in a very cruel [place]. (13) [5205]

Being gone to that woeful state,⁵⁰⁴¹
 I long transmigrated in pain,⁵⁰⁴²

⁵⁰³¹*puṇṇā ti nāmaṃ*

⁵⁰³²PTS reads *panassati*, BJTS *vinassati*

⁵⁰³³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁰³⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁰³⁵this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁰³⁶or Giribbaja, here *Rājagahaṃ*

⁵⁰³⁷*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁰³⁸*danto*, or “Tamed”

⁵⁰³⁹*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁰⁴⁰*vimutto*

⁵⁰⁴¹*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁰⁴²these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

not seeing the Hero again,
Sumedha, the Bull among Men. (14) [5206]

In this aeon, in the ocean,
I was a *timīṅgala* fish.⁵⁰⁴³
Having seen a ship in the sea,
I approached it looking for food. (15) [5207]

Seeing me, the traders, afraid,
remembered the Best of Buddhas;
I heard a huge sound shouted out,
“Gotama!” [they cried in terror]. (16) [5208]

Recalling the past perception,
I passed away [right] on the spot.
I was reborn in Śrāvastī,
a brahmin in a high-ranked clan. (17) [5209]

My name was Dhammaruṇī [then],
a loather of every evil.
Having seen the Lamp of the World,
being [only] seven years old, (18) [5210]

I went to great Jetavana,⁵⁰⁴⁴
[and] went forth into homelessness.
I approach the Buddha three times
[every] night, also [every] day. (19) [5211]

Seeing [me], seeing [me,] the Sage
called [me] “long time Dhammaruṇī.”
After that I told the Buddha
[how my] past karma had progressed: (20) [5212]

Very long, marked with hundreds of good deeds,⁵⁰⁴⁵
conditions [then] gradually⁵⁰⁴⁶ purified.
Today I am looking closely indeed,
I am seeing your body without compare. (21) [5213]⁵⁰⁴⁷

Very long, darkness is destroyed by it.⁵⁰⁴⁸

⁵⁰⁴³*taṅ...guṇasañcayāṅ*

⁵⁰⁴⁴lit., “did *pūjā*”

⁵⁰⁴⁵#23, above

⁵⁰⁴⁶lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁰⁴⁷*yakkho*

⁵⁰⁴⁸*ye...na*, lit., “those who have not”

Through guarding⁵⁰⁴⁹ purity, the stream⁵⁰⁵⁰ has been cleansed.
 Very long, [now] purified without fault,
 is the eye made out of knowledge, O Great Sage. (22) [5214]

A long time, [now] come together with you;
 not destroyed, again the interval was long;
 today, again come together with you,
 O Gotama, deeds do not [just] disappear. (23) [5215]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (24) [5216]

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! (25) [5217]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (26) [5218]

Thus indeed Venerable Dhammarucī Thera spoke these verses.
 The legend of Dhammarucī Thera is finished.

[487. {490.}⁵⁰⁵¹ **Sālamaṇḍapiya**⁵⁰⁵²]

Plunged into a *sal* [tree] forest,
 I had a well-made hermitage,
 which was covered with *sal* flowers;
 I live in the woods at that time. (1) [5219]

The Blessed One, Piyadassi,
 Self-Become One, the Chief Person,
 Seclusion-Lover, Sambuddha,
 came into the *sal*-forest then. (2) [5220]

⁵⁰⁴⁹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵⁰⁵⁰reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁰⁵¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁵²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Departing from the hermitage,
I went into the forest [then].
Searching for roots and fruit [to eat],
I'm roaming in the forest then. (3) [5221]

There I saw [him], the Sambuddha,
Piyadassi, Greatly Famed One,
well-seated, attaining [the goal],
shining [light] in the great forest. (4) [5222]

Having placed four sticks of wood [there],
building a well-made pavilion
above the Buddha [at that time,]
I covered [it] with *sal* flowers. (5) [5223]

For seven days I held up [that]
sal-flower-covered pavilion.
Bringing pleasure to [my] heart there,
I worshipped [him], the Best Buddha. (6) [5224]

At that time the Blessed One [then]
rose up from [his] meditation.⁵⁰⁵³
Looking but a plough's length ahead,⁵⁰⁵⁴
the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower
of Piyadassi, the Teacher,
with one hundred thousand masters,⁵⁰⁵⁵
then approached the Guide, [the Buddha]. (8) [5226]

Piyadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
the Victor then displayed a smile.⁵⁰⁵⁶ (9) [5227]

Anuruddha, the attendant,
of Piyadassi, the Teacher,
placed his robe on one shoulder,
[then] asked [this] of [him], the Great Sage: (10) [5228]

"What is the cause, O Blessed One,
of the smiling of the Teacher?
When what reason was being known
did you display that, O Teacher?" (11) [5229]

⁵⁰⁵³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵⁰⁵⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵⁰⁵⁵i.e., the thirty-three gods.

⁵⁰⁵⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

“This young man who held for me a
floral canopy for a week:
having remembered his karma,
I displayed [that] smile [at that time]. (12) [5230]

“I do not see [sufficient] space
for that good karma⁵⁰⁵⁷ to ripen.
In the world of gods or men
there is not [found] sufficient space. (13) [5231]

When [this] good-karma⁵⁰⁵⁸ possessor
is living in the world of gods,
as far as his [whole] retinue,
there will be a *sal* canopy. (14) [5232]

As befits [this one’s] good karma,⁵⁰⁵⁹
being [there] he’ll be delighted
by dances which are [all] divine,
and by songs [and] speeches [as well]. (15) [5233]

As far as his [whole] retinue,
there will be many⁵⁰⁶⁰ [fine] perfumes,
and a rain [made of] *sal* flowers
will be raining all the time [there]. (16) [5234]

When this man has fallen from there,
he will go to the human state.
Here too a floral canopy
will be carried all of the time. (17) [5235]

And here [too] dance as well as song,
well-accompanied by cymbals,⁵⁰⁶¹
will attend on him constantly:
that’s the fruit of Buddha-*pūjā*. (18) [5236]

Also, when the sun is rising,
a downpour of *sal* will rain forth.
Connected with [his] good karma,⁵⁰⁶²
[that rain] will rain all of the time. (19) [5237]

[After] eighteen hundred aeons,

⁵⁰⁵⁷ this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁰⁵⁸ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁰⁵⁹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁰⁶⁰ this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁰⁶¹ this colophonical verse appears in BJTS only; PTS omits it

⁵⁰⁶² this appears only in BJTS; PTS omits it

arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (20) [5238]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (21) [5239]

There will be a *sal* canopy
for this one who grasps the Teaching,
[and] that [*sal*] canopy will be there
for him being burnt on a pyre." (22) [5240]

Detailing the result [for me],
Piyadassi [Buddha], Great Sage,
preached Dharma to [my] retinue,
refreshing [them] with Dharma-rain. (23) [5241]

For thirty aeons among the
gods, I exercised divine rule,
and sixty plus four times I was
a king who turns the wheel [of law]. (24) [5242]

Coming here from the world of gods,
I'm receiving huge happiness.
Here too [there's] a *sal* canopy:
that's the fruit of a canopy.⁵⁰⁶³ (25) [5243]

This is the final time for me;
[my] last rebirth is proceeding.⁵⁰⁶⁴
Even here a *sal* canopy
exists [for me] all of the time. (26) ⁵⁰⁶⁵

Having pleased [him], the Sage So Great,
Gotama, Bull of the Śākyas,
I've attained the unshaking state,
beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons
since I worshipped⁵⁰⁶⁶ the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (28) [5245]

⁵⁰⁶³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰⁶⁴*pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁵⁰⁶⁵*puṇṇā ti nāmaṃ*

⁵⁰⁶⁶PTS reads *panassati*, BJTS *vinassati*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5246]

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! (30) [5247]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [5248]

Thus indeed Venerable Sālamaṇḍapiya Thera spoke these verses.

The legend of Sālamaṇḍapiya Thera is finished.

The Summary:

Naḷamālī, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusaṭṭha [too],
also Giripunnāgiya,
Vallikāra,⁵⁰⁶⁷ Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Paṅsukūla Chapter, the Forty-Ninth

Kiṅkhanipupphiya⁵⁰⁶⁸ Chapter, the Fiftieth

[488. {491.}⁵⁰⁶⁹ Tīṇikiṅkhanipupphiya⁵⁰⁷⁰]

I saw the Buddha, Stainless One,
Vipassi, Leader of the World,
shining like a dinner-plate tree,
sitting on a mountainside. (1) [5249]

⁵⁰⁶⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁰⁶⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁶⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁷⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Taking three *kin̄khani*⁵⁰⁷¹ flowers,
I offered [them to the Buddha].
Having worshipped⁵⁰⁷² the Sambuddha,
I went off, my face to the south. (2) [5250]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5251]

In the ninety-one aeons since
I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5252]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5253]

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) [5254]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5255]

Thus indeed Venerable Tīṇikiṅkhanipupphiya⁵⁰⁷³ Thera spoke these verses.

The legend of Tīṇikiṅkhanipupphiya⁵⁰⁷⁴ Thera is finished.

[489. {492.}⁵⁰⁷⁵ Paṅsukūlapūjaka⁵⁰⁷⁶]

In the Himalayan region,
there's a mountain named Udaka.⁵⁰⁷⁷

⁵⁰⁷¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁰⁷²i.e., the thirty-three gods.

⁵⁰⁷³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰⁷⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁵⁰⁷⁸ (1) [5256]

Plucking three *kiṅkhani*⁵⁰⁷⁹ flowers,
[that were growing there] at that time,
happy, [and] with a happy heart,
I offered [them] to [that] rag-robe. (2) [5257]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5258]

In the ninety-one aeons since
I did *pūjā* to [that] Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5259]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5260]

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) [5261]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5262]

Thus indeed Venerable Paṅsukūlapūjaka Thera spoke these verses.

The legend of Paṅsukūlapūjaka Thera is finished.

⁵⁰⁷⁸ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁰⁷⁹ i.e., the thirty-three gods.

[490. {493.}]⁵⁰⁸⁰ Korāṇḍapupphiya⁵⁰⁸¹

I was then a forest-worker,⁵⁰⁸²
 as were⁵⁰⁸³ father and grandfathers.⁵⁰⁸⁴
 [Earning] my living killing beasts,⁵⁰⁸⁵
 no wholesomeness⁵⁰⁸⁶ exists for me. (1) [5263]

In the area where I lived,
 Tissa, Chief Leader of the World,
 Eyeful One, compassionately
 showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet
 of the Teacher known as⁵⁰⁸⁷ Tissa,
 happy, [and] with a happy heart,
 I pleased my heart [about his] feet. (3) [5265]

Seeing a *korāṇḍa*⁵⁰⁸⁸ in bloom,
 foot-drinker growing in the earth,⁵⁰⁸⁹
 taking a sprig with [flowers,] I
 did *pūja* to [those] best of feet. (4) [5266]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (5) [5267]

In whichever womb I'm reborn,
 [whether] it's human or divine,
 I have⁵⁰⁹⁰ *korāṇḍa*-colored skin;
 I'm radiantly beautiful.⁵⁰⁹¹ (6) [5268]

In the ninety-two aeons since

⁵⁰⁸⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁸¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁸²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁰⁸³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁰⁸⁴i.e., the thirty-three gods.

⁵⁰⁸⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰⁸⁶this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰⁸⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁰⁸⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁰⁸⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁰⁹⁰this colophonical verse appears in BJTS only; PTS omits it

⁵⁰⁹¹this appears only in BJTS; PTS omits it

I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of worshipping⁵⁰⁹² feet. (7) [5269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5270]

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! (9) [5271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5272]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

[491. {494.}⁵⁰⁹³ Kiṅsukapupphiya⁵⁰⁹⁴]

Seeing a pulas tree⁵⁰⁹⁵ in bloom,
stretching out hands pressed together,
recalling Siddhattha Buddha,
I offered *pūjā* in the sky. (1) [5273]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (2) [5274]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5275]

⁵⁰⁹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁰⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5276]

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! (5) [5277]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5278]

Thus indeed Venerable Kiṅsukapupphiya Thera spoke these verses.

The legend of Kiṅsukapupphiya Thera is finished.

[492. {495.}]⁵⁰⁹⁶ Upaḍḍhadussadāyaka⁵⁰⁹⁷

Named Sujāta, the follower
of Padumuttara Buddha,⁵⁰⁹⁸
searching for a robe made of rags,
is always⁵⁰⁹⁹ going⁵¹⁰⁰ [through] the trash. (1) [5279]

In the city, Haṃsavatī,
I was the hireling of others.
Having given [him] half a cloth,
I saluted [him] with my head. (2) [5280]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [5281]

Thirty-three times the lord of gods,
I exercised divine rule [there].
Seventy-seven times I was
a king who turns the wheel [of law]. (4) [5282]

⁵⁰⁹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁰⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁰⁹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹⁰⁰i.e., the thirty-three gods.

[There was also] much local rule,
 innumerable by counting.
 Because of giving half a cloth,
 I rejoice with nothing to fear.⁵¹⁰¹ (5) [5283]

And today [if] I am wishing,
 [in] the woods or [on] a mountain,
 I am covered in *khoma*-cloth:
 that is the fruit of half a cloth. (6) [5284]

In the hundred thousand aeons
 since I gave that donation then,
 I've come to know no bad rebirth:
 that is the fruit of half a cloth. (7) [5285]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (8) [5286]

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! (9) [5287]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (10) [5288]

Thus indeed Venerable Upaḍḍhadussadāyaka Thera spoke these verses.

The legend of Upaḍḍhadussadāyaka Thera is finished.

[493. {496.}⁵¹⁰² Ghatamaṇḍadāyaka⁵¹⁰³]

Seeing the Blessed One, Well-Thought,⁵¹⁰⁴
 the World's Best One, the Bull of Men,
 entered into the great forest,
 tormented by internal pain,⁵¹⁰⁵

⁵¹⁰¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹⁰²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹⁰⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵¹⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

bringing pleasure to [my own] heart,
I presented cream from some ghee.⁵¹⁰⁶ (1) [5289]⁵¹⁰⁷

From doing and heaping [that] up,⁵¹⁰⁸
the river [named] Bhāgīrathī,⁵¹⁰⁹
[and] even the four great oceans
are supplying [ghee-]cream to me. (2) [5290]

And even this [whole] awful earth,
beyond measure, beyond counting,
discerning what I am thinking,
turns into honey and sugar.⁵¹¹⁰ (3) [5291]

These trees on [all] four continents,
foot-drinkers growing in the earth,⁵¹¹¹
discerning what I am thinking,
turn into⁵¹¹² wishing-trees [for me]. (4) [5292]

Fifty times the lord of the gods,
I exercised divine rule [there].
And fifty-one times I was [then]
a king who turns the wheel [of law].
[And I enjoyed] much local rule,
innumerable by counting. (5) [5293]⁵¹¹³

In the ninety-four aeons since
I gave [him] that gift at that time,
I've come to know no bad rebirth:
that's the fruit of the cream from ghee. (6) [5294]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5295]

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! (8) [5296]

⁵¹⁰⁶i.e., the thirty-three gods.

⁵¹⁰⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹⁰⁸this is the BJTS reading for PTS *bhikkhuni Selā*

⁵¹⁰⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵¹¹⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵¹¹¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁵¹¹²this colophonic verse appears in BJTS only; PTS omits it

⁵¹¹³this appears only in BJTS; PTS omits it

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5297]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

[494. {497.}⁵¹¹⁴ Udakadāyaka⁵¹¹⁵]

Happy, with pleasure in [my] heart,
I filled the drinking-water jug
for the superb monks' Assembly
of Padumuttara Buddha. (1) [5298]

On a mountain top or bad road⁵¹¹⁶
or in [any] space on the earth,
if I wish for drinking water,
quickly it is produced for me. (2) [5299]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving water. (3) [5300]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5301]

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! (5) [5302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5303]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

⁵¹¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Udakadāyaka Thera is finished.

[495. {498.}⁵¹¹⁷ Puḷinathūpiya⁵¹¹⁸]

In the Himalayan region,
there's a mountain named Samaṅga.⁵¹¹⁹
I had a well-built hermitage
furnished with halls of leaves [there then]. (1) [5304]

Named Nārada, with matted hair,
[I] practiced fierce austerities.
Fourteen thousand⁵¹²⁰ students [back then]
are worshipping⁵¹²¹ me [in that place]. (2) [5305]

Being off in solitude [then,]
I contemplated [in this way]:
“All of the people worship⁵¹²² me
[but] I don't worship anyone. (3) [5306]

I do not have an advisor;
there is no one who speaks to me;
no teacher [and no] preceptor,
I come to a home in the woods. (4) [5307]

There is not a teacher for me
whom I am giving honor to,
and serving with respectful heart;
my forest-dwelling's meaningless. (5) [5308]

I'll search for one to give gifts to,
and to be respected [by me];
I will live [enjoying] his help,
whom no one will find blameworthy.⁵¹²³ (6) [5309]

[Very] near my hermitage,
there was a river with high banks,
with good slopes, which was beautiful
[and] strewn about with pure white sand. (7) [5310]

⁵¹¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵¹²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹²¹i.e., the thirty-three gods.

⁵¹²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹²³this is the BJTS reading for PTS *bhikkhuni Selā*

Having approached it at that time,
the river named named Amarika,
after piling up [some] sand, I
built a stupa [out of that] sand. (8) [5311]

“Those [men] who were the Sambuddhas,
Enders of Becoming, Sages,
I’ll make [this] with the marks of a
stupa such-like [those built] for them.” (9) [5312]

Having built [my] stupa of sand,
[as though] I made it out of gold,
I covered [it]⁵¹²⁴ with⁵¹²⁵ three thousand
gold-colored *kinkhani*⁵¹²⁶ flowers. (10) [5313]

I am praising evening and morn,
filled with joy, hands pressed together.
As though facing the Sambuddha,
I worshipped [that] stupa of sand. (11) [5314]

When defilements get produced⁵¹²⁷ [or]
pre-occupations with the house,⁵¹²⁸
I recall [that] well-made⁵¹²⁹ stupa,
and always look at [them like this]: (12) [5315]

“Living⁵¹³⁰ having depended on
the Meaning-Conveyor,⁵¹³¹ the Guide,⁵¹³²
it’s not appropriate for you
to live with⁵¹³³ defilements, Good Sir.⁵¹³⁴ (13) [5316]

When I bend down at the stupa,
then respect arises in me;
I drive out bad reflections⁵¹³⁵ like

⁵¹²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵¹²⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵¹²⁶this appears only in BJTS, and appears before rather than after the chapter summary.

⁵¹²⁷this colophonic verse appears in BJTS only; PTS omits it

⁵¹²⁸this appears only in BJTS; PTS omits it

⁵¹²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹³⁰*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵¹³¹*puṇṇā ti nāmaṅ*

⁵¹³²PTS reads *panassati*, BJTS *vinassati*

⁵¹³³the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵¹³⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵¹³⁵this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

an elephant pained⁵¹³⁶ by the goad. (14) [5317]

The King of Death⁵¹³⁷ [then] trampled me,
conducting [my] life⁵¹³⁸ in that way.
Passing away⁵¹³⁹ [right] on the spot,
I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan,⁵¹⁴⁰
I was born among the thirty.⁵¹⁴¹
Eighty times the lord of the gods,
I exercised divine rule [there]. (16) [5319]

And [then] three hundred times I was
a king who turns the wheel [of law],
[and I enjoyed] much local rule,
innumerable by counting. (17) [5320]

I'm enjoying the results of
three [thousand] *kiṅkhani*⁵¹⁴² flowers.
Twenty-two thousand [people are]
waiting on me in [every] life. (18) [5321]

Due to worshipping⁵¹⁴³ the stupa,
I am not soiled with dirt and dust;⁵¹⁴⁴
my limbs are not exuding sweat;
I'm radiantly beautiful. (19) [5322]

O! the stupa well-made by me;
Amarika River's well-seen!
Having built a stupa of⁵¹⁴⁵ sand,

⁵¹³⁶ or Giribbaja, here *Rājagahaṇ*

⁵¹³⁷ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵¹³⁸ *danto*, or "Tamed"

⁵¹³⁹ *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁵¹⁴⁰ *vimutto*

⁵¹⁴¹ *Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵¹⁴² these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵¹⁴³ *taṇ...guṇasañcayan*

⁵¹⁴⁴ lit., "did *pūjā*"

⁵¹⁴⁵ #23, above

I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distinguished]
by a person seeking the pith,⁵¹⁴⁶
who desires to do wholesome deeds;
[his] practice is [thus] accomplished.⁵¹⁴⁷ (21) [5324]

Just as a person with great strength
is able to cross a river;⁵¹⁴⁸
carrying a protective stick,
he would spring across a large lake,
so I, depending on this stick,
will cross the great sea [of being]:
through [his] effort and energy
a man would cross over the sea. (22-23) [5325-5326]

And so too the karma I did,
which was [my] little protection;⁵¹⁴⁹
depending on [that] karma done,
I crossed over re-becoming.⁵¹⁵⁰ (24) [5327]

When [my] last rebirth was attained,
incited by [my] wholesome roots,
I am reborn in Śrāvastī,⁵¹⁵¹
in a wealthy [clan] with big halls.⁵¹⁵² (25) [5328]

My mother and father had faith,
gone to the Buddha for refuge;
they had both seen the [deathless] state,
turning to the dispensation. (26) [5329]

Taking bark⁵¹⁵³ from the Bodhi [tree]
they built a stupa [made of] gold.
They're praising it evening and morn,
face to face with the Śākya's Son. (27) [5330]

⁵¹⁴⁶lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵¹⁴⁷*yakkho*

⁵¹⁴⁸*ye...na*, lit., "those who have not"

⁵¹⁴⁹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵¹⁵⁰reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵¹⁵¹This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁵¹⁵²reading '*kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵¹⁵³reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

They passed three watches of the night,
praising the Buddha's appearance,
outside⁵¹⁵⁴ the stupa made of gold,
on a day when the moon was full.⁵¹⁵⁵ (28) [5331]

I, having seen the [gold] stupa,
remembered the stupa of sand.
Sitting down on a single seat,
I attained [my] arahantship. (29) [5332]

The Twenty-Second Recitation Portion
Searching for him, the [Great] Hero,
I saw the *Dhamma's* general.⁵¹⁵⁶
Having departed from the house,
I went forth in that one's presence. (30) [5333]

Being [only] seven years old,
I attained [my] arahantship.
Knowing [my] virtue, the Buddha,
the Eye-ful One, [then] ordained [me]. (31) [5334]

The work has been completed by
me, even when [I] was a child;
what's to be done was done by me,
in the Buddha's⁵¹⁵⁷ dispensation. (32) [5336]⁵¹⁵⁸
All hate [and] fear is in the past;
all bonds overcome, [I'm] a sage.
I'm you're follower, Great Hero:
the fruit of a golden stupa.⁵¹⁵⁹ (33) [5337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5338]

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! (5) [5339]

The four analytical modes,

⁵¹⁵⁴lit., "in the future" (singular)

⁵¹⁵⁵*sammukhā*, i.e. "together"

⁵¹⁵⁶*tuyham*, presumably addressing the bodhisattva

⁵¹⁵⁷reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

⁵¹⁵⁸reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁵¹⁵⁹*putta°* lit., "son"

and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5340]

Thus indeed Venerable Puḷinathūpiya⁵¹⁶⁰ Thera spoke these verses.

The legend of Puḷinathūpiya⁵¹⁶¹ Thera is finished.

[496. {499.}⁵¹⁶² Naḷakuṭīkadāyaka⁵¹⁶³]

In the Himalayan region,
 there's a mountain named Bhārika.⁵¹⁶⁴
 The Self-Become One, Nārada,
 dwelt at the roots of a tree then. (1) [5341]

Having fashioned a house of reeds,
 I covered it with grass [as thatch],
 [and] clearing a walkway I [then]
 gave [them] to the Self-Become One. (2) [5342]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (3) [5343]

There my well-constructed mansion,
 fashioned as a little reed hut,
 [measured] sixty leagues in length, [and]
 [it measured] thirty leagues in width. (4) [5344]

I delighted in the gods' world
 throughout fourteen aeons [back then],
 and [later] seventy-one times,
 I exercised divine rule [there]. (5) [5345]

And thirty-four times [after that],
 I was a king who turns the wheel.
 [There was also] much local rule,
 innumerable by counting. (6) [5346]

⁵¹⁶⁰lit., “all the time we are not...”

⁵¹⁶¹reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

⁵¹⁶²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁶³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹⁶⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Ascending the Teaching-palace,
in all ways a fine metaphor,⁵¹⁶⁵
I would live [there where I'm] wishing,
in the Buddha's⁵¹⁶⁶ dispensation. (7) [5347]

In the thirty-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of a little reed hut. (8) [5348]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [5349]

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! (10) [5351]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [5352]

Thus indeed Venerable Naḷakuṭīkadāyaka Thera spoke these verses.

The legend of Naḷakuṭīkadāyaka Thera is finished.

[497. {500.}⁵¹⁶⁷ Piyālahaladāyaka⁵¹⁶⁸]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5353]

Carrying a *piyāla* fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5354]

⁵¹⁶⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹⁶⁶i.e., the thirty-three gods.

⁵¹⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

In the thirty-one 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. (3) [5355]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5356]

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! (5) [5357]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5358]

Thus indeed Venerable Piyālaphaladāyaka Thera spoke these verses.

The legend of Piyālaphaladāyaka Thera is finished.

The summary:

Kiṅkhani⁵¹⁶⁹ and Paṅsukūla,
Koraṇḍapupphi,⁵¹⁷⁰ Kiṅsuka,
Upaḍḍhadussī, Ghatada,
Udaka, Thūpakāraka,
Naḷāgārī is the ninth one,
Piyālaphaladāyaka.

There are one hundred verses [here],
and nine [verses] more than that [too].

The Kiṅkhanipupphiya Chapter, the Fiftieth.⁵¹⁷¹

Then there is the Summary of Chapters:

Metteyya Chapter, Bhaddāli,⁵¹⁷²
and Sakiṅsammajjaka too;
one chapter [called] Vibhetakī,
Jagatī, Sālapupphiya,
Naḷamāla, Paṅsukūla,

⁵¹⁶⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵¹⁷⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹⁷¹i.e., the thirty-three gods.

⁵¹⁷²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and thus⁵¹⁷³ Kiṅkhaṇipupphiya.⁵¹⁷⁴
 There are eighty-two verses [here]
 and also fourteen hundred [more].
 The Ten Chapters⁵¹⁷⁵ called Metteyya.⁵¹⁷⁶
 The Fifth Hundred⁵¹⁷⁷ is finished.⁵¹⁷⁸

Kaṇikāra Chapter, the Fifty-First

[498. {501.}⁵¹⁷⁹ Tīnikaṇikārapupphiya⁵¹⁸⁰]

The Sambuddha named Sumedha,
 Bearing the Thirty-two Great Marks,
 Seclusion-Lover, Sambuddha,
 came up to the Himalayas. (1) [5359]

Plunged into the Himalayas,
 the Chief, Compassionate, the Sage,
 getting into lotus posture,⁵¹⁸¹
 sat down, the Ultimate Person. (2) [5360]

I was a sorcerer⁵¹⁸² back then,
 [one who could] travel through the sky;
 taking my well-made trident I
 was going through the sky [right there]. (3) [5361]

Like fire [burning] on a mountain,
 like the moon on the fifteenth day,⁵¹⁸³
 the Buddha blazed forth in the woods,
 like a regal *sal* tree in bloom. (4) [5362]

⁵¹⁷³this is the BJTS reading for PTS *bhikkhuni Selā*

⁵¹⁷⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵¹⁷⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵¹⁷⁶this appears only in BJTS, and appears before rather than after the chapter summary.

⁵¹⁷⁷this colophonic verse appears in BJTS only; PTS omits it

⁵¹⁷⁸this appears only in BJTS; PTS omits it

⁵¹⁷⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁸⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵¹⁸¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵¹⁸²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵¹⁸³i.e., the thirty-three gods.

Coming down from atop the woods,
 the Buddha's rays filled [all of] space,⁵¹⁸⁴
 with the color of a reed-fire.⁵¹⁸⁵
 Seeing [that], I pleased [my own] heart. (5) [5362]

Wandering, I saw a flower,
 a dinner-plate⁵¹⁸⁶ with divine scent.
 Carrying three [of those] flowers
 I offered⁵¹⁸⁷ [them] to the Buddha.⁵¹⁸⁸ (6) [5363]

Through Buddha's majestic power,
 [just] then those three flowers of mine,
 stems turned upward, petals downward,
 they're making shade for the Teacher. (7) [5364]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatisa [then]. (8) [5365]

There my well-constructed mansion
 was known [by the name] "Dinner-Plate."⁵¹⁸⁹
 It [measured] sixty leagues in length,
 [and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,
 a mil-*kaṇḍa*⁵¹⁹⁰ cent-*bheṇḍu*⁵¹⁹¹ [large],
 made of gold, covered in flags,
 appeared for me on that mansion. (10) [5367]

Palanquins made out of crystal,
 made of gold [or] made of gemstones,
 and also made out of rubies,
 go where I wish⁵¹⁹² if I should wish. (11) [5368]

And there was an expensive bed,

⁵¹⁸⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵¹⁸⁵this is the BJTS reading for PTS *bhikkhunī Selā*

⁵¹⁸⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

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⁵¹⁹²*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling), this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

which had an assembled⁵¹⁹³ mattress,
with a wool blanket⁵¹⁹⁴ on one end,
and furnished with [lots of] pillows. (12) [5369]

Going out from the palace, I'm
wandering in divine travels,
going according to [my] wish,
honored by the gods' assembly. (13) [5370]

I stand on flowers⁵¹⁹⁵ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁵¹⁹⁶ (14) [5371]

[There] sixty thousand instruments
wait on me evening and morning.
They're attending me constantly,
by night and day they're not lazy. (15) [5372]

I delight in play and pleasures;⁵¹⁹⁷
desiring desires, I rejoice
due to the dances and singing,
the percussion and speeches there. (16) [5373]

Eating and drinking there I'm then
rejoicing among the thirty,⁵¹⁹⁸
together with troops of women
I rejoice in [my] great mansion.⁵¹⁹⁹ (17) [5374]

And five hundred [different] times,
I exercised divine rule [there].
And three hundred [different] times,
I was a king who turns the wheel.
[And I enjoyed] much local rule,
innumerable by counting. (18) [5375]⁵²⁰⁰

Transmigrating from birth to birth,
I receive many possessions.

⁵¹⁹³ *puṇṇā ti nāmaṇ*

⁵¹⁹⁴ PTS reads *panassati*, BJTS *vinassati*

⁵¹⁹⁵ the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁵¹⁹⁶ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵¹⁹⁷ this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁵¹⁹⁸ or Giribbaja, here *Rājagahaṇ*

⁵¹⁹⁹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵²⁰⁰ *danto*, or “Tamed”

I have no lack of possessions:
that's the fruit of Buddha-*pūjā*. (19) [5376]

I transmigrate in [just] two states:
that of a god, or of a man.
I know no other rebirth [state]:
that's the fruit of Buddha-*pūjā*. (20) [5377]

I am born in the two [high] clans,
kṣatriyan and also brahmin.
I don't get born in lesser clans:
that's the fruit of Buddha-*pūjā*. (21) [5378]

Elephant- [and] horse-vehicles,
palanquins [and] chariots [too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (22) [5379]

Troops of slaves [and] troops of slave-girls,
and women who are all decked out,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (23) [5380]

Silk material, woolen stuff,
khoma cloth and cotton [goods too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (24) [5381]

New clothing and fruit which is fresh,
pure⁵²⁰¹ food of foremost tastiness,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (25) [5382]

[People saying,] "eat this, enjoy
this, please lie down on this [fine] bed,"
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. (26) [5383]

Everywhere I'm given honor⁵²⁰²
[and] I have very lofty fame,
always in the majority,⁵²⁰³
my retinue has no factions.
I'm the best of [my] relatives:

⁵²⁰¹*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁵²⁰²*vimutto*

⁵²⁰³*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

that's the fruit of Buddha-*pūjā*. (27) [5384]⁵²⁰⁴

I'm not aware of⁵²⁰⁵ cold [nor] heat,
[and] burning fever⁵²⁰⁶ is not known.
Likewise there is not found in me,
suffering of the mind [or] heart. (28) [5385]

Having been the color of gold,
I transmigrate from birth to birth.
I do not know a bad color:
that's the fruit of Buddha-*pūjā*. (29) [5386]

Falling down from the world of gods,
incited by [my] wholesome roots,
I am reborn in Śrāvastī,⁵²⁰⁷
in a wealthy [clan] with big halls.⁵²⁰⁸ (30) [5387]

Giving up the five sense pleasures,⁵²⁰⁹
I went forth into homelessness.
Being [only] seven years old,
I attained [my] arahantship. (31) [5388]

Knowing [my] virtue, the Buddha,
the Eyeful One, [then] ordained [me].
A young boy worthy of honor:
that's the fruit of Buddha-*pūjā*. (32) [5389]

The "divine eye" is purified;
I'm skilled in meditative states.⁵²¹⁰
Special knowledges perfected:

⁵²⁰⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajāṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵²⁰⁵*taṇ...guṇasañcayan*

⁵²⁰⁶lit., "did *pūjā*"

⁵²⁰⁷#23, above

⁵²⁰⁸lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵²⁰⁹*yakkho*

⁵²¹⁰*ye...na*, lit., "those who have not"

that's the fruit of Buddha-*pūjā*. (33) [5390]

Analytical modes attained,
skilled in the magical powers,⁵²¹¹
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. (34) [5391]

In the thirty thousand aeons
since I worshipped⁵²¹² the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5392]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (36) [5393]

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! (37) [5394]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (38) [5395]

Thus indeed Venerable Tīṇikaṇikārapupphiya Thera spoke these verses.

The legend of Tīṇikaṇikārapupphiya Thera is finished.

[499. {502.}⁵²¹³ Ekapattadāyaka⁵²¹⁴]

In the city, Hamsavati,
I was a potter [at that time].
I saw the Buddha, Stainless One,
the Flood-Crosser, Undefined One. (1) [5396]

I gave to [him,] the Best Buddha,
a well-fashioned bowl made of clay.

⁵²¹¹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵²¹²reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵²¹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²¹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

Giving [that] bowl to the Buddha,⁵²¹⁵
the Honest One,⁵²¹⁶ the Neutral One, (2) [5397]

being reborn in existence,
I'm receiving plates⁵²¹⁷ made of gold,
and flat bowls⁵²¹⁸ made of silver, gold,
and also [some] made out of gems; (3) [5398]

I'm enjoying [all these] dishes:⁵²¹⁹
that is the fruit of good⁵²²⁰ karma.
I am [the owner of]⁵²²¹ bowls made
for the famous and the wealthy. (4) [5399]

As with a seed which is planted,
in a field which is bountiful:⁵²²²
when it rains,⁵²²³ with proper support,⁵²²⁴
fruit pleases the cultivator;
so too is this bowl-donation,
[well-]planted in the Buddha-field:
when it rains the joy-bringing [rain,]⁵²²⁵
the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —
even the Assemblies⁵²²⁶ and groups⁵²²⁷ —
the Buddha-field has no equal,⁵²²⁸
giving [great] happiness⁵²²⁹ to all.⁵²³⁰ (7) [5402]

Praise to you, O Well-Bred Person!⁵²³¹
Praise to you, Ultimate Person!

⁵²¹⁵ *kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²¹⁶ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵²¹⁷ i.e., the thirty-three gods.

⁵²¹⁸ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²¹⁹ this is the BJTS reading for PTS *bhikkhuni Selā*

⁵²²⁰ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵²²¹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵²²² this appears only in BJTS, and appears before rather than after the chapter summary.

⁵²²³ this colophonic verse appears in BJTS only; PTS omits it

⁵²²⁴ this appears only in BJTS; PTS omits it

⁵²²⁵ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²²⁶ *pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵²²⁷ *puṇṇā ti nāmaṃ*

⁵²²⁸ PTS reads *panassati*, BJTS *vinassati*

⁵²²⁹ the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁵²³⁰ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵²³¹ this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

After giving a single bowl,
I've attained the unshaking state. (8) [5403]

In the ninety-one aeons since
I gave [him] that bowl at that time,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (9) [5404]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5405]

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) [5406]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5407]

Thus indeed Venerable Ekapattadāyaka Thera spoke these verses.
The legend of Ekapattadāyaka Thera is finished.

[500. {503.}⁵²³² *Kāsumāriphaladāyaka*⁵²³³]

I saw the Buddha, Stainless One,
the World's Best One, the Bull of Men,
sitting down on a mountainside,
shining like a dinner-plate tree.⁵²³⁴ (1) [5408]

Happy, with pleasure in [my] heart,
hands pressed together on [my] head,
gathering *kāsumāri*⁵²³⁵ fruit,
I gave [it] to the Best Buddha. (2) [5409]

In the thirty-one aeons since
I gave that fruit [to the Buddha],

⁵²³²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²³³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²³⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²³⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5410]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5411]

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! (5) [5412]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5413]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

[501. {504.}⁵²³⁶ **Avataphaliya**⁵²³⁷]

The Blessed One, Hundred-Rayed One,⁵²³⁸
the Self-Become, Unconquered One,
rising up from [his] solitude,
went forth in order to seek food. (1) [5414]

[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 removed. (2) [5415]

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. (3) [5416]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁵²³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Like elephants with broken chains,
I am living without constraint. (4) [5417]

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! (5) [5418]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5419]

Thus indeed Venerable Avaṭaphaliya Thera spoke these verses.

The legend of Avaṭaphaliya Thera is finished.

[502. {505.}⁵²³⁹ Pārāphaliya⁵²⁴⁰]

I saw the golden Sambuddha,
Sacrificial Recipient,
who had entered onto the road,
shining like a dinner-plate tree. (1) [5420]

In the ninety-one aeons since
I gave [him] *pāra*-fruit⁵²⁴¹ back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5421]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5422]

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! (4) [5423]

The four analytical modes,
and these eight deliverances,

⁵²³⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁴⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁴¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5424]

Thus indeed Venerable Pāraphaliya⁵²⁴² Thera spoke these verses.

The legend of Pāraphaliya⁵²⁴³ Thera is finished.

[503. {506.}⁵²⁴⁴ Mātuluṅgaphaladāyaka⁵²⁴⁵]

I saw the Leader of the World,
shining like a dinner-plate tree,⁵²⁴⁶
like the moon on the fifteenth day,⁵²⁴⁷
blazing forth like a tree of lamps. (1) [5425]

Having taken a citron fruit
I [then] gave it to the Teacher,
he Worthy of Gifts,⁵²⁴⁸ the Hero,
[feeling well-] pleased by [my] own hands. (2) [5426]

In the thirty-one 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. (3) [5427]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5428]

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! (5) [5429]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5430]

⁵²⁴²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵²⁴³i.e., the thirty-three gods.

⁵²⁴⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁴⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁴⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²⁴⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵²⁴⁸i.e., the thirty-three gods.

Thus indeed Venerable Mātuluṅgaphaladāyaka Thera spoke these verses.

The legend of Mātuluṅgaphaladāyaka Thera is finished.

[504. {507.}⁵²⁴⁹ Ajelaphaladāyaka⁵²⁵⁰]

The Sambuddha named Ajjuna⁵²⁵¹
lived in the Himalayas then,
he Endowed with Good Behavior,
Skilled in Meditation,⁵²⁵² the Sage. (1) [5431]

Taking a water-jug's worth⁵²⁵³ of
ajela,⁵²⁵⁴ *jīvajīvaka*,
[and] taking umbrella-leaves [too],⁵²⁵⁵
I gave [them] to the Teacher [then]. (2) [5432]

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. (3) [5433]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5434]

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! (5) [5435]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5436]

Thus indeed Venerable Ajelaphaladāyaka⁵²⁵⁶ Thera spoke these verses.

⁵²⁴⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁵⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁵¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²⁵²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵²⁵³i.e., the thirty-three gods.

⁵²⁵⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²⁵⁵this is the BJTS reading for PTS *bhikkhunī Selā*

⁵²⁵⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

The legend of Ajelaphaladāyaka⁵²⁵⁷ Thera is finished.

[505. {508.}⁵²⁵⁸ Amorphaliya⁵²⁵⁹]

I gave a fruit [called] *amora*⁵²⁶⁰
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5437]

In the ninety-one 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. (2) [5438]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5439]

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! (4) [5440]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5441]

Thus indeed Venerable Amorphaliya⁵²⁶¹ Thera spoke these verses.

The legend of Amorphaliya⁵²⁶² Thera is finished.

⁵²⁵⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵²⁵⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵²⁵⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁶⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵²⁶¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵²⁶²i.e., the thirty-three gods.

[506. {509.}⁵²⁶³ Tālaphaliya⁵²⁶⁴]

The Blessed One, Hundred-Rayed One,⁵²⁶⁵
 the Self-Become, Unconquered One,
 rising up from [his] solitude,
 went forth in order to seek food. (1) [5442]

[Holding] fruit in [my] hand, I saw
 the Bull of Men who had approached.
 Happy, with pleasure in [my] heart,
 I gave [him] a palmyra fruit. (2) [5443]

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. (3) [5444]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (4) [5445]

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! (5) [5446]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5447]

Thus indeed Venerable Tālaphaliya Thera spoke these verses.

The legend of Tālaphaliya Thera is finished.

⁵²⁶³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁶⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁶⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[507. {510.}⁵²⁶⁶ Nālikeradāyaka⁵²⁶⁷]

In the city, Bandhumatī,
I worked in a hermitage then.⁵²⁶⁸
I saw the Spotless One, Buddha,
[who] was traveling through the sky. (1) [5448]

Having taken a coconut,
I gave [it] to the Best Buddha.
Standing in the sky, the Calm One,
the Great Famed One accepted [it]. (2) [5449]

With a mind that was very clear,
having given Buddha that fruit,
productive of delight for me,
bringing happiness in this world,
I then came to possess great joy
and vast, ultimate happiness.
A gem was truly produced for
[me,] being reborn here and there.⁵²⁶⁹ (3-4) [5450-5451]

In the ninety-one aeons since
I gave [the Buddha] fruit back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (5) [5452]

The divine eye is purified;
I'm skilled in meditative states.⁵²⁷⁰
Special knowledges perfected:
that is the fruit of giving fruit. (6) [5453]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5454]

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! (8) [5455]

⁵²⁶⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵²⁶⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁶⁸*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵²⁶⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵²⁷⁰i.e., the thirty-three gods.

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [5456]

Thus indeed Venerable Nāḷikeradāyaka Thera spoke these verses.

The legend of Nāḷikeradāyaka Thera is finished.

The Summary:

Kaṇikār', and Ekapatta,
Kāsumārī, thus Āvaṭa,
Pāra⁵²⁷¹ and Mātuluṅga [too],
Ajela, also Amora,⁵²⁷²
Tāla and thus Nāḷikera:
the verses that are counted here
[number just] one hundred verses,
avoiding [any] less or more.⁵²⁷³

The Kaṇikāra Chapter, the Fifty-First⁵²⁷⁴

Kureñjiyaphaladāyaka⁵²⁷⁵ Chapter, the Fifty-Second

[508. {511.}⁵²⁷⁶ Kureñjiyaphaladāyaka⁵²⁷⁷]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5457]

Carrying *kureñjiya*⁵²⁷⁸ fruit,
I gave [it] to the Best Buddha,
the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5458]

⁵²⁷¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²⁷²this is the BJTS reading for PTS *bhikkhunī Selā*

⁵²⁷³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵²⁷⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵²⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²⁷⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

In the thirty-one 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. (3) [5459]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5460]

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! (5) [5461]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5462]

Thus indeed Venerable Kureñjiyaphaladāyaka⁵²⁷⁹ Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka⁵²⁸⁰ Thera is finished.

[509. {512.}⁵²⁸¹ Kapitthaphaladāyaka⁵²⁸²]

I gave a fruit [called] wood-apple⁵²⁸³
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5463]

In the ninety-one 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. (2) [5464]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5465]

⁵²⁷⁹i.e., the thirty-three gods.

⁵²⁸⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

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! (4) [5466]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [5467]

Thus indeed Venerable Kapitthaphaladāyaka Thera spoke these verses.

The legend of Kapitthaphaladāyaka Thera is finished.

[510. {513.}⁵²⁸⁴ Kosumbhaphaliya⁵²⁸⁵]

I gave a margosa⁵²⁸⁶ [fruit] to
 the Golden-Colored Sambuddha,
 the God of Gods, the Bull of Men,
 who had entered onto the road. (1) [5468]

In the thirty-one 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. (2) [5469]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (3) [5470]

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! (4) [5471]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [5472]

⁵²⁸⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁸⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Thus indeed Venerable Kosumbhaphaliya⁵²⁸⁷ Thera spoke these verses.

The legend of Kosumbhaphaliya⁵²⁸⁸ Thera is finished.

[511. {514.}⁵²⁸⁹ Ketakapupphiya⁵²⁹⁰]

The Ultimate Person dwelt on
the banks of Vinatā⁵²⁹¹ River.
I saw the Buddha, Stainless One,
the Calm One,⁵²⁹² Very Composed One.⁵²⁹³ (1) [5473]

Happy, with pleasure in [my] heart,
I [then] worshipped⁵²⁹⁴ the Best Buddha
with a flower of the screw-pine,⁵²⁹⁵
with a honey[-scented] fragrance. (2) [5474]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5475]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5476]

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! (5) [5477]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5478]

⁵²⁸⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁵²⁸⁸i.e., the thirty-three gods.

⁵²⁸⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²⁹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵²⁹³i.e., the thirty-three gods.

⁵²⁹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵²⁹⁵this is the BJTS reading for PTS *bhikkhuni Selā*

Thus indeed Venerable Ketakapupphiya Thera spoke these verses.

The legend of Ketakapupphiya Thera is finished.

[512. {515.}⁵²⁹⁶ Nāgapupphiya⁵²⁹⁷]

I gave an ironwood⁵²⁹⁸ flower
to the Gold-Colored Sambuddha,
Sacrificial Recipient,
who had entered onto the road. (1) [5479]

In the ninety-one aeons since
I gave [him] that flower back then,
I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [5480]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5481]

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! (4) [5482]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5483]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

⁵²⁹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵²⁹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[513. {516.}⁵²⁹⁹ Ajjunapupphiya⁵³⁰⁰]

On Candabhāgā River's bank,
I was a *kinnara*⁵³⁰¹ back then.
I saw the Buddha, Stainless One,
the Self-Become, Unconquered One. (1) [5484]

Happy, with pleasure in [my] heart,
awe-struck,⁵³⁰² with hands pressed together,
taking an *arjuna*⁵³⁰³ flower,
I worshipped⁵³⁰⁴ the Self-Become One. (2) [5485]

Due to that karma done very well,
with intention and [firm] resolve,
leaving my *kinnara* body,
I went to Tāvatiṃsa [then]. (3) [5486]

Thirty-four times the lord of gods,
I exercised divine rule [there].
And ten times a wheel-turning king,
I exercised overlordship.⁵³⁰⁵ (4) [5487]

[There was also] much local rule,
innumerable by counting.
[Like] a seed sown⁵³⁰⁶ in a good field
is mine in the Self-Become One. (5) [5488]

Wholesome [karma] exists for me;
I went forth into homelessness.
Today I'm worthy of homage
in the Buddha's⁵³⁰⁷ dispensation. (6) [5489]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [5490]

⁵²⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁰²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³⁰³i.e., the thirty-three gods.

⁵³⁰⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁰⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁵³⁰⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵³⁰⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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! (8) [5491]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (9) [5492]

Thus indeed Venerable Ajjunapupphiya Thera spoke these verses.

The legend of Ajjunapupphiya Thera is finished.

[514. {517.}⁵³⁰⁸ Kuṭajapupphiya⁵³⁰⁹]

In the Himalayan region,
 there's a mountain named Cāvala.⁵³¹⁰
 The Buddha named Sudassana
 was living on the mountainside. (1) [5493]

Taking Himalayan flowers,
 I traveled through the sky [back then].
 I saw the Buddha, Stainless One,
 the Flood-Crosser,⁵³¹¹ the Undefined.⁵³¹² (2) [5494]

Taking a winter-cherry bloom,
 I placed it on [his] head [just] then.
 I offered [it] to the Buddha,
 the Self-Become One, the Great Sage. (3) [5495]

In the thirty-one aeons since
 I offered⁵³¹³ [him] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (4) [5496]

My defilements are [now] burnt up;
 all [new] existence is destroyed.

⁵³⁰⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁰⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³¹⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³¹¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³¹²i.e., the thirty-three gods.

⁵³¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Like elephants with broken chains,
I am living without constraint. (5) [5497]

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) [5498]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5499]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

[515. {518.}]⁵³¹⁴ Ghosasaññaṅka⁵³¹⁵

I was a deer-hunter back then,
within a grove in the forest.
I saw the Buddha, Stainless One,
honored by the gods' assembly.⁵³¹⁶ (1) [5500]

Explaining the Four Noble Truths,
he was preaching the deathless state.
I heard the honey[-sweet] Teaching
of Sikhi, Kinsman of the World. (2) [5501]

I pleased [my] heart in the sound of
the Unequaled, the Peerless One.⁵³¹⁷
After having pleased [my] heart there,
I crossed existence, hard to cross. (3) [5502]

In the thirty-one aeons since
I obtained that perception then,
I've come to know no bad rebirth:
that's the fruit of perceiving sound. (4) [5503]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁵³¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Like elephants with broken chains,
I am living without constraint. (5) [5504]

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) [5505]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5504 (5506)]⁵³¹⁸

Thus indeed Venerable Ghosasañña Thera spoke these verses.

The legend of Ghosasañña Thera is finished.

[516. {519.}]⁵³¹⁹ **Sabbaphaladāyaka**⁵³²⁰

[My] name [back then] was Varuṇa,
a brahmin master of mantras.
After throwing away⁵³²¹ ten sons,⁵³²²
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 powers⁵³²³
he lit up the forest back then. (4) [5508]

⁵³¹⁸i.e., the thirty-three gods.

⁵³¹⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵³²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³²¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵³²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵³²³i.e., the thirty-three gods.

After seeing that⁵³²⁴ miracle
of the Best Buddha, Neutral One,
taking a satchel made of leaves,⁵³²⁵
I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,
I gave [him the fruit] with the bag.⁵³²⁶
The Buddha, with pity for me,
spoke these words [to me at that time]: (6) [5510]

“After bringing a *khārī*-load,⁵³²⁷
you, come along behind me [now],
and when the Assembly eats⁵³²⁸ it,
there will be good karma⁵³²⁹ for you. (7) [5511]

Taking that satchel [of leaves],⁵³³⁰ 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] good⁵³³¹ 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,⁵³³²
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

⁵³²⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³²⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁵³²⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵³²⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵³²⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁵³²⁹this colophonic verse appears in BJTS only; PTS omits it

⁵³³⁰this appears only in BJTS; PTS omits it

⁵³³¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³³²*pūrenti ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

too obey⁵³³³ my authority:
that is the fruit of giving fruit. (12) [5516]

[All] the spirits,⁵³³⁴ ghosts,⁵³³⁵ and demons,
the *kumbhaṇḍas* and *garuḷas*,
throughout [that] grove in the forest,
approach [in order to] serve me. (13) [5517]

Turtles [and] dogs⁵³³⁶ [and] honey-bees,
both gadflies⁵³³⁷ and mosquitos;⁵³³⁸ they
too obey⁵³³⁹ my authority:
that is the fruit of giving fruit. (14) [5518]

The birds that are called *Suparṇas*⁵³⁴⁰
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,⁵³⁴¹ wolves,⁵³⁴² *kara bānā* bears;⁵³⁴³ they
too obey my authority:
that is the fruit of giving fruit. (17) [5521]

⁵³³³ *puṇṇā ti nāmaṇ*

⁵³³⁴ PTS reads *panassati*, BJTS *vinassati*

⁵³³⁵ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵³³⁶ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵³³⁷ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵³³⁸ or *Giribbaja*, here *Rājagahaṇ*

⁵³³⁹ *sahasakkhena*, i.e., Śakra/Indra, king of the gods

⁵³⁴⁰ *danto*, or “Tamed”

⁵³⁴¹ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵³⁴² *vimutto*

⁵³⁴³ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

Those who live in herbs⁵³⁴⁴ and in grass,⁵³⁴⁵
 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 see⁵³⁴⁶ [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]

Three knowledges, powers⁵³⁴⁷ 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;

⁵³⁴⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵³⁴⁵*taṇ...guṇasañcayaṇ*

⁵³⁴⁶lit., "did *pūjā*"

⁵³⁴⁷#23, above

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.

[517. {520.}⁵³⁴⁸ Padumadhāriya⁵³⁴⁹]

Close to the Himalayan range,
there's a mountain named Romasa.⁵³⁵⁰
The Buddha known as Sambhava
then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,
I brought⁵³⁵¹ [him] a lotus [flower].
Having brought a single one,
I went forward into rebirth. (2) [5533]

In the thirty-one aeons since
I offered⁵³⁵² [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5534]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5535]

⁵³⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁵¹reading °*brahmācariyam* with BJTS for PTS °*brahmāceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³⁵²i.e., the thirty-three gods.

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! (5) [5536]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (6) [5537]

Thus indeed Venerable Padumadhāriya Thera spoke these verses.

The legend of Padumadhāriya Thera is finished.

The Summary:

Kureñjiya and Kapittha,
 Kosumbha, also Ketaka,
 Nāgapupph', also Ajjuna,
 Kuṭajī, Ghosasañña,
 and Sabbaphalada Thera,
 then Padumadhārika [tenth]:
 there are eighty verses here, plus
 three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second⁵³⁵³

Tiṇadāyaka⁵³⁵⁴ **Chapter, the Fifty-Third**

[518. {521.}⁵³⁵⁵ Tiṇamuṭhidāyaka⁵³⁵⁶]

In the Himalayan region,
 there's a mountain named Lambaka.⁵³⁵⁷
 The Sambuddha, Upatissa,
 walked back and forth in open air. (1) [5538]

I was a deer-hunter back then,
 within a grove in the forest.

⁵³⁵³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁵⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁵⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁵⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁵⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

Having seen that God among Gods,
I then gave a handful of grass. (2) [5539]

Giving [it] to the Buddha to
sit on, I pleased [my own] heart [there].
Saluting the Sambuddha, I
[then] departed, facing the north. (3) [5540]

Not long after, a king of beasts⁵³⁵⁸
injured me where I had traveled.⁵³⁵⁹
Being brought down by [that] lion,
I passed away [right] on the spot. (4) [5541]

Near [when] I did that karma for
the Best Buddha, the Undefined,⁵³⁶⁰
quick like⁵³⁶¹ an arrow [just] released,
I went to the world of the gods. (5) [5542]

[My] lovely sacrificial post⁵³⁶²
created by good⁵³⁶³ karma there
was mil-kaṇḍa⁵³⁶⁴ cent-bheṇḍu⁵³⁶⁵ [large]
made out of gold, covered in flags. (6) [5543]

Radiating its brilliant light,
like the risen hundred-rayed [sun],
it's crowded with divine maidens.
I [greatly] enjoyed [myself there]. (7) [5544]

Falling from the world of the gods,
incited by [my] wholesome roots,
coming back to the human state,
I attained [my] arahantship.⁵³⁶⁶ (8) [5545]

In the ninety-four aeons since
I gave [him a place to] sit down,
I've come to know no bad rebirth:
the fruit of a handful of grass. (9) [5546]

My defilements are [now] burnt up;

⁵³⁵⁸i.e., the thirty-three gods.

⁵³⁵⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁶⁰this is the BJTS reading for PTS *bhikkhunī Selā*

⁵³⁶¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵³⁶²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵³⁶³this appears only in BJTS, and appears before rather than after the chapter summary.

⁵³⁶⁴this colophonic verse appears in BJTS only; PTS omits it

⁵³⁶⁵this appears only in BJTS; PTS omits it

⁵³⁶⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [5547]

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) [5548]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [5549]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

[519. {522.}⁵³⁶⁷ Pecchadāyaka⁵³⁶⁸]

I gifted one [thing called] *peccha*,⁵³⁶⁹
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.

⁵³⁶⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁶⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁶⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

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 Pecchadāyaka⁵³⁷⁰ Thera spoke these verses.

The legend of Pecchadāyaka⁵³⁷¹ Thera is finished.

[520. {523.}⁵³⁷² Saraṇāgamaniya⁵³⁷³]

We boarded a boat at that time,
monk and I,⁵³⁷⁴ an *ajīvaka*.
When the boat was broken [to bits,]
that Buddhist monk gave me refuge. (1) [5556]

In the thirty-one aeons since
he gave refuge to me [back then],
I've come to know no bad rebirth:
the fruit of going for refuge. (2) [5557]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5558]

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! (4) [5559]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5560]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

⁵³⁷⁰ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³⁷¹ i.e., the thirty-three gods.

⁵³⁷² “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁷³ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁷⁴ *kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

The legend of Saraṇāgamaniya Thera is finished.

[521. {524.}⁵³⁷⁵ Abbhañjanadāyaka⁵³⁷⁶]

In the city, Bandhumatī,
I lived in the royal garden.
I was then clothed in deer-leather,⁵³⁷⁷
carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,
the Self-Become, Unconquered One,
Energetic,⁵³⁷⁸ Meditator,
Lover of Trances, the Master,⁵³⁷⁹
Successful in All the Pleasures,
Flood-Crosser, the Undeified One.
Having seen [him,] pleased and happy,
I gave some unguent⁵³⁸⁰ [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]

⁵³⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁷⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁷⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁷⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³⁷⁹i.e., the thirty-three gods.

⁵³⁸⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

[522. {525.}⁵³⁸¹ Supaṭadāyaka⁵³⁸²]

Vipassi, Leader of the World,
was rising from [his] siesta.
Giving a good piece of light cloth,⁵³⁸³
I [then] delighted in heaven. (1) [5568]

In the ninety-one aeons since
I gave [him] that good piece of cloth,⁵³⁸⁴
I've come to know no bad rebirth:
the fruit of a good piece of cloth.⁵³⁸⁵ (2) [5569]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [5570]

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! (4) [5571]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5572]

Thus indeed Venerable Supaṭadāyaka⁵³⁸⁶ Thera spoke these verses.

The legend of Supaṭadāyaka⁵³⁸⁷ Thera is finished.

⁵³⁸¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁸²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁸³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁸⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵³⁸⁵i.e., the thirty-three gods.

⁵³⁸⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁸⁷this is the BJTS reading for PTS *bhikkhunī Selā*

[523. {526.}]⁵³⁸⁸ Daṇḍadāyaka⁵³⁸⁹]

Plunged into the forest, the woods,
I cut down [some] bamboo back then.
Having taken a walking stick,⁵³⁹⁰
I gave it to the Assembly.⁵³⁹¹ (1) [5573]

Due to the pleasure in [my] heart,
honored with, “happiness to you!,”
having given that walking stick,
I departed, facing the north. (2) [5574]

In the ninety-four aeons since
I gave [the monks] that stick back then,
I’ve come to know no bad rebirth:
that’s the fruit of giving a stick. (3) [5575]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5576]

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! (5) [5577]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5578]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

⁵³⁸⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵³⁸⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁹⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³⁹¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[524. {527.}⁵³⁹² Girinelapūjaka⁵³⁹³]

I was formerly a hunter,
wandering in the woods back then.
I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5579]

Happy, with pleasure in [my] heart,
I offered⁵³⁹⁴ a *girinil*⁵³⁹⁵ bloom
for the Compassionate One, the
Delighter,⁵³⁹⁶ Friend of All Beings.⁵³⁹⁷ (2) [5580]

In the thirty-one aeons since
I offered⁵³⁹⁸ [him] that flower then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5581]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5582]

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! (5) [5583]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5584]

Thus indeed Venerable Girinelapūjaka Thera spoke these verses.

The legend of Girinelapūjaka Thera is finished.

⁵³⁹²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵³⁹³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵³⁹⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵³⁹⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵³⁹⁶i.e., the thirty-three gods.

⁵³⁹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³⁹⁸this is the BJTS reading for PTS *bhikkhunī Selā*

[525. {528.}]⁵³⁹⁹ Bodhisammajjaka⁵⁴⁰⁰]

Formerly I took Bodhi leaves,
fallen in the stupa-courtyard,
and [having swept,] threw [them] away.
I [then] obtained twenty virtues.⁵⁴⁰¹ (1) [5585]

Through the power of that karma,
transmigrating from birth to birth,
I transmigrate in [just] two states:
that of a god, or of a man. (2) [5586]

Falling from the world of the gods,
having come to the human state,
I'm being born in [just] two clans:
the kṣatriyan and the brahmin. (3) [5587]

I possess perfected limbs, [with
proper] length and circumference;
I'm very handsome [and] splendid,
[with] complete limbs, no[thing] lacking. (4) [5588]

In the world of gods or of men,
in whichever place I'm reborn,
I am golden-colored for life,
to be compared with molten gold.⁵⁴⁰² (5) [5589]

Due to⁵⁴⁰³ well-thrown-out Bodhi leaves,
all of the time my outer skin
is pliable [and] soft [and] smooth,⁵⁴⁰⁴
[and] fine like a very young boy's.⁵⁴⁰⁵ (6) [5590]

When my body has arisen
in whatever state of rebirth,⁵⁴⁰⁶
I am not soiled with dirt and dust.⁵⁴⁰⁷

⁵³⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁴⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁴⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁴⁰²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁴⁰³i.e., the thirty-three gods.

⁵⁴⁰⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁴⁰⁵this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁴⁰⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁴⁰⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

the result of⁵⁴⁰⁸ thrown-away leaves. (7) [5591]

When there is heat or burning wind,
[or] through the heat of fire on it,
on my body no sweat's released:
the result of thrown-away leaves. (8) [5592]

On [my] body there's no ringworm,⁵⁴⁰⁹
rashes,⁵⁴¹⁰ abscesses,⁵⁴¹¹ leprosy,⁵⁴¹²
and likewise [neither] moles⁵⁴¹³ [nor] boils:⁵⁴¹⁴
the result of thrown-away leaves. (9) [5593]

And it has another virtue,
being reborn life after life;
in [my] body there's no disease:⁵⁴¹⁵
the result of thrown-away leaves. (10) [5594]

And it has another virtue,
being reborn life after life;
there's no torment born of the mind:
the result of thrown-away leaves. (11) [5595]

And it has another virtue,
being reborn life after life;
for it there are no enemies:⁵⁴¹⁶
the result of thrown-away leaves. (12) [5596]

And it has another virtue,
being reborn life after life;
there is no lack of possessions:
the result of thrown-away leaves. (13) [5597]

And it has another virtue,
being reborn life after life;
there is no fear in the water,
nor from⁵⁴¹⁷ fire, from kings, [and] from thieves. (14) [5598]

⁵⁴⁰⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁴⁰⁹this colophonic verse appears in BJTS only; PTS omits it

⁵⁴¹⁰this appears only in BJTS; PTS omits it

⁵⁴¹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁴¹²*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁴¹³*puṇṇā ti nāmaṇ*

⁵⁴¹⁴PTS reads *panassati*, BJTS *vinassati*

⁵⁴¹⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁴¹⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁴¹⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

And it has another virtue,
 being reborn life after life;
 slaves [and] slave-girls are serving [me,]
 in accordance with [their own] hearts.⁵⁴¹⁸ (15) [5599]

When he's⁵⁴¹⁹ born in a human state,
 with whatever measure lifespan,
 that lifespan does not then decline,
 it lasts the lifespan's full extent. (16) [5600]

Moving about inside and out,
 those from [my] city and country,
 are all engaged⁵⁴²⁰ all of the time,
 wishing to grow and be happy.⁵⁴²¹ (17) [5601]

I'm wealthy, famous, splendid;
 on the side of my relatives.
 Free of trembling and fear of ghosts,⁵⁴²²
 from every life [to each new] life. (18) [5602]

Gods [and] men [and] titans⁵⁴²³ [as well],
 music-nymphs, spirits⁵⁴²⁴ [and] demons;⁵⁴²⁵
 they are protecting [me] always,
 transmigrating in existence. (19) [5603]

Having enjoyed both [kinds of] fame,
 in the world of gods and of men,
 at the end I have [now] attained
 peaceful, unsurpassed nirvana. (20) [5604]

For a rich man making⁵⁴²⁶ merit,

⁵⁴¹⁸ or Giribbaja, here *Rājagahaṇ*

⁵⁴¹⁹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁴²⁰ *danto*, or “Tamed”

⁵⁴²¹ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁴²² *vimutto*

⁵⁴²³ *Sirigī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁴²⁴ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁴²⁵ *taṇ...guṇasañcayaṇ*

⁵⁴²⁶ lit., “did *pūjā*”

specifying the Sambuddha,
 or the Bodhi of the Teacher,
 what is there that's hard to obtain? [5605]⁵⁴²⁷

Being better than the others
 in path-fruit in the religion,
 in trance, special knowledge, virtue;
 I reach nirvana, undefiled. (21) [5606]

Formerly, with a happy mind,
 I threw away [those] Bodhi leaves;⁵⁴²⁸
 endowed with these twenty [virtues]⁵⁴²⁹
 I am existing all the time. (22) [5607]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (23) [5608]

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! (24) [5609]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (25) [5610]

Thus indeed Venerable Bodhisammajjaka Thera spoke these verses.

The legend of Bodhisammajjaka Thera is finished.

⁵⁴²⁷#23, above

⁵⁴²⁸lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavamsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁴²⁹yakkho

[526. {529.}⁵⁴³⁰ Āmaṇḍaphaladāyaka⁵⁴³¹]

The Victor, Padumuttara,
 was a Master of Everything.
 RIsing up from meditation,⁵⁴³²
 the World-Leader walked back and forth. (1) [5611]

Having taken a *khāri*-load,
 I was carrying fruit [just] then.
 I saw the Buddha, Stainless One,
 the Great Sage, walking back and forth. (2) [5612]

Happy, with pleasure in [my] heart,
 hands pressed together on [my] head,
 saluting [him], the Sambuddha,
 I gave [him] a castor-oil fruit.⁵⁴³³ (3) [5613]

In the hundred thousand aeons,
 since I gave that fruit at that time,
 I've come to know no bad rebirth:
 that's the fruit of castor-oil [fruit]. (4) [5614]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (5) [5615]

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) [5616]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (7) [5617]

Thus indeed Venerable Āmaṇḍaphaladāyaka Thera spoke these verses.

The legend of Āmaṇḍaphaladāyaka Thera is finished.

⁵⁴³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁴³¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁴³²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁴³³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

[527. {530.}⁵⁴³⁴ Sugandha⁵⁴³⁵]

In this [present] lucky aeon
 Brahmā's Kinsman, Greatly Famed One,
 named Kassapa through [his] lineage,⁵⁴³⁶
 Best Debater,⁵⁴³⁷ [Buddha] arose. (1) [5617]⁵⁴³⁸

Possessing Eighty Lesser Marks,
 Bearing the Thirty-Two Great Marks,
 Having⁵⁴³⁹ a Fathom-Wide Aura,
 Gone into a Net of Light-Rays,⁵⁴⁴⁰ (2) [5618]

as Comforting⁵⁴⁴¹ as is the moon,
 Maker of Light [just] like the sun,
 Quenching [just] as does a raincloud,
 a Mine of Gems like the ocean, (3) [5619]

Through morals like earth; through wisdom
 like the sky; through meditation⁵⁴⁴²
 like Himalaya; like the wind
 [he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great,
 Confident among Multitudes,⁵⁴⁴³
 is explaining the [Noble] Truths,
 [and] lifting up the populace. (5) [5621]

I was then a millionaire's son
 in Benares, very famous.
 Back then I was the master⁵⁴⁴⁴ of
 considerable wealth and grain. (6) [5622]

[While] wandering about on foot,

⁵⁴³⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

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⁵⁴³⁸i.e., the thirty-three gods.

⁵⁴³⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁴⁴⁰this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁴⁴¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁴⁴²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁴⁴³this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁴⁴⁴this colophonic verse appears in BJTS only; PTS omits it

I came up to the “Deer-Park”⁵⁴⁴⁵ [grove].
 There I saw the such-like Buddha,
 [who was] preaching the deathless state,
 in distinct [and] delightful words,
 with the [sweet] tone of a cuckoo,
 with the noise of a swan [or] drum,
 making the people understand. (7-8) [5623-5624]

Having seen that God Above Gods,
 and hearing his honey[-sweet] words,
 having abandoned no small wealth,
 I went forth into homelessness. (9) [5625]

Thus gone forth, in not a long time,
 being a very learned [monk],
 I became a *Dhamma*-preacher,
 having diverse intelligence. (10) [5626]

Amidst large multitudes I [then],
 happy-hearted, repeatedly,⁵⁴⁴⁶
 extolled the Buddha’s gold color,
 skilled at extolling [his] beauty:⁵⁴⁴⁷ (11) [5627]

“This is Buddha, the Undefined,⁵⁴⁴⁸
 Unconfused One,⁵⁴⁴⁹ With Doubt Cut Out,⁵⁴⁵⁰
 he whose Karma is All Destroyed,⁵⁴⁵¹
 Freed in the End of Conditions.⁵⁴⁵² (12) [5628]

This is Buddha, the Blessed One;
 he’s the Unsurpassed, the Lion,
 the Turner of the Brahma-wheel⁵⁴⁵³
 for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,

⁵⁴⁴⁵this appears only in BJTS; PTS omits it

⁵⁴⁴⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁴⁴⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁴⁴⁸*puṇṇā ti nāmaṃ*

⁵⁴⁴⁹PTS reads *panassati*, BJTS *vinassati*

⁵⁴⁵⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁴⁵¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁴⁵²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁴⁵³or Giribbaja, here *Rājagahaṃ*

the Appeaser,⁵⁴⁵⁴ Blown Out,⁵⁴⁵⁵ the Sage,⁵⁴⁵⁶
 the Quencher⁵⁴⁵⁷ and the Comforted,⁵⁴⁵⁸
 the Comforter⁵⁴⁵⁹ of the people; (14) [5630]

The Hero, the God, the Wise One,
 Wisdom, Compassionate, Master,
 the Conqueror, and the Victor,
 Not Being Reborn,⁵⁴⁶⁰ Homeless One,⁵⁴⁶¹ (15) [5631]

Lust-less One,⁵⁴⁶² Unshaking, Smart One,⁵⁴⁶³
 Undeluded, Unequaled,⁵⁴⁶⁴ Sage,⁵⁴⁶⁵
 Yoke-Bearer,⁵⁴⁶⁶ Bull, the Elephant,
 Lion, Indra⁵⁴⁶⁷ among gurus; (16) [5632]

Passionless One,⁵⁴⁶⁸ Stainless One,⁵⁴⁶⁹ God,⁵⁴⁷⁰
 God of Speakers,⁵⁴⁷¹ Fault-Renouncer,⁵⁴⁷²

⁵⁴⁵⁴ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁴⁵⁵ *danto*, or “Tamed”

⁵⁴⁵⁶ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁴⁵⁷ *vimutto*

⁵⁴⁵⁸ *Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁴⁵⁹ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁴⁶⁰ *taṇ...guṇasañcayaṇ*

⁵⁴⁶¹ lit., “did *pūjā*”

⁵⁴⁶² #23, above

⁵⁴⁶³ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁴⁶⁴ *yakkho*

⁵⁴⁶⁵ *ye...na*, lit., “those who have not”

⁵⁴⁶⁶ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵⁴⁶⁷ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁴⁶⁸ This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁵⁴⁶⁹ reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵⁴⁷⁰ reading *ye keci hatthaparikkammaṇ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁵⁴⁷¹ lit., “in the future” (singular)

⁵⁴⁷² *sammukhā*, i.e. “together”

Unobstructed⁵⁴⁷³ and Free of Grief,⁵⁴⁷⁴
 Unequaled,⁵⁴⁷⁵ Restrained,⁵⁴⁷⁶ the Pure One;⁵⁴⁷⁷ (17) [5633]

the Brahmin,⁵⁴⁷⁸ the Monk⁵⁴⁷⁹ [and] the Lord,⁵⁴⁸⁰
 the Physician⁵⁴⁸¹ [and] the Surgeon,⁵⁴⁸²
 Warrior,⁵⁴⁸³ Buddha, Sacred Lore,⁵⁴⁸⁴
 Unshaking,⁵⁴⁸⁵ the Glad One,⁵⁴⁸⁶ the Free,⁵⁴⁸⁷ (18) [5634]

Upholder,⁵⁴⁸⁸ Ready,⁵⁴⁸⁹ the Slayer,⁵⁴⁹⁰
 the Doer,⁵⁴⁹¹ the Guide,⁵⁴⁹² Explainer,⁵⁴⁹³
 the Gladdener,⁵⁴⁹⁴ the Enjoyer,⁵⁴⁹⁵
 the Cutter,⁵⁴⁹⁶ the Hearer,⁵⁴⁹⁷ the Praised;⁵⁴⁹⁸ (19) [5635]

Unobstructed⁵⁴⁹⁹ and Extensive,⁵⁵⁰⁰

⁵⁴⁷³ *tuyham*, presumably addressing the bodhisattva

⁵⁴⁷⁴ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

⁵⁴⁷⁵ reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁵⁴⁷⁶ *putta*° lit., “son”

⁵⁴⁷⁷ lit., “all the time we are not...”

⁵⁴⁷⁸ reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamaṇaṃ* (“going on muddy roads”)

⁵⁴⁷⁹ reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalaṃ tato* (“after the fruit of previous karma”)

⁵⁴⁸⁰ *saṅsārapatha-nittiṇṇā*

⁵⁴⁸¹ reading *vitārāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁵⁴⁸² *tato tato*

⁵⁴⁸³ BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁵⁴⁸⁴ *bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁵⁴⁸⁵ or, as above, “for the sake of knowing [me]”

⁵⁴⁸⁶ reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁴⁸⁷ lit., “the Great Hero prophesied”

⁵⁴⁸⁸ BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁵⁴⁸⁹ BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁵⁴⁹⁰ reading *manāpā* with BJTS for PTS *manasā*

⁵⁴⁹¹ reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁵⁴⁹² lit., “there is no agitation [to my mind]”

⁵⁴⁹³ This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁵⁴⁹⁴ lit., “and a woman”

⁵⁴⁹⁵ lit., “and a woman”

⁵⁴⁹⁶ *etesaṃ devadevaṇaṃ*

⁵⁴⁹⁷ *adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

⁵⁴⁹⁸ or do: from *carati*

⁵⁴⁹⁹ *saddhamma*°, lit “good Teaching”

⁵⁵⁰⁰ *dhammesu ciṇṇānaṃ sadā saddhamma-carino*

Unconfused One,⁵⁵⁰¹ Not Uncertain,⁵⁵⁰²
Lust-less,⁵⁵⁰³ Unstained,⁵⁵⁰⁴ the Companion,⁵⁵⁰⁵
Goer,⁵⁵⁰⁶ the Speaker,⁵⁵⁰⁷ Explainer,⁵⁵⁰⁸ (20) [5636]

the Crosser,⁵⁵⁰⁹ the Meaning-Maker,⁵⁵¹⁰
the Builder,⁵⁵¹¹ [also] the Tearer,⁵⁵¹²
Attainer,⁵⁵¹³ Bearer,⁵⁵¹⁴ Beloved,⁵⁵¹⁵
Slayer,⁵⁵¹⁶ Energetic,⁵⁵¹⁷ Ascetic,⁵⁵¹⁸ (21) [5637]

Even-Minded⁵⁵¹⁹ [and] Impartial,⁵⁵²⁰
Self-Dependent,⁵⁵²¹ Home of Kindness,⁵⁵²²
Wonderfully Peaceful,⁵⁵²³ Honest,⁵⁵²⁴
Doer of the Deed,⁵⁵²⁵ Seventh Sage,⁵⁵²⁶ (22) [5638]

Crossed Beyond Doubt,⁵⁵²⁷ Free of Conceit,⁵⁵²⁸

⁵⁵⁰¹*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)
⁵⁵⁰²reading *bahu* ‘neke with BJTS for PTS *buhun eke*
⁵⁵⁰³this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).
⁵⁵⁰⁴PTS omits Therī, which I supply from BJTS.
⁵⁵⁰⁵reading *sūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā* ‘va *nītakibbisā* (“like a slaughterhouse leading to sin” ?)
⁵⁵⁰⁶*jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)
⁵⁵⁰⁷or, reading *vipassantī* with BJTS, “investigating” “applying insight”
⁵⁵⁰⁸lit., “in the” “in that”
⁵⁵⁰⁹*cittasmiṇ* *vasibhūtasmiṇ*, lit., “when i became master of (or “over”) [my own] mind”
⁵⁵¹⁰*subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”
⁵⁵¹¹*sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”
⁵⁵¹²*khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])
⁵⁵¹³lit., “is now disliked by me”
⁵⁵¹⁴lit., “in the” “in that”
⁵⁵¹⁵lit., “among”
⁵⁵¹⁶or assemblies (even four parts of the Assembly), multitudes, retinues
⁵⁵¹⁷*setṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggaṇ*, “[she is] foremost”
⁵⁵¹⁸*matīnaṇ*, lit., “of those (females) endowed”
⁵⁵¹⁹lit., “having gone forth”
⁵⁵²⁰*saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.
⁵⁵²¹pronounce as two syllables when chanting, “diff’rent”
⁵⁵²²lit., “of”
⁵⁵²³*vādipavaraṇ*
⁵⁵²⁴or “merit,” *puñṇehi*. “Good deeds” would preserve the plural.
⁵⁵²⁵*āsavakkhayaṇ*
⁵⁵²⁶reading *agamaṇsu* with BJTS (cf. PTS alt. *agamīṇsu*) for PTS *agamīsu* (“among non-villages” ?)
⁵⁵²⁷BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”
⁵⁵²⁸*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

the Boundless One,⁵⁵²⁹ Beyond Compare,⁵⁵³⁰
 Traveled the Roads of All Sayings,⁵⁵³¹
 Attained the Truth to Know,⁵⁵³² Victor.⁵⁵³³ (23) [5639]

[Buddha's] palace brings deathlessness
 in the best hardwood of beings;⁵⁵³⁴
 the powerful have faith in the
 Buddha, Teaching and Assembly." (24) [5640]

By means of virtues such as these,
 I did [my] preaching of *Dhamma*,⁵⁵³⁵
 praising amidst the multitudes
 the Three Worlds' Unsurpassed Refuge. (25) [5641]

Falling from there, in Tusitā,
 having enjoyed great happiness,
 falling from there, among people,
 I'm born with a very good scent. (26) [5642]

My wind,⁵⁵³⁶ the fragrance of my mouth,
 likewise too [my] body odor,
 and the scent of [my] sweat, always
 surpasses⁵⁵³⁷ all [other] perfumes. (27) [5643]

My mouth-fragrance always is of
 pink [and] blue lotus and jasmine.
 And so too my body[-odor],
 always blowing very calmly.⁵⁵³⁸ (28) [5644]

All of you, minds concentrated,
 listen to my [words], I'll extol
 all of that most amazing fruit
 for one who [praised] virtue's value.⁵⁵³⁹ (29) [5645]

Having told the Buddha's virtues
 with kindness when people gather,

⁵⁵²⁹reading the final verb *abravi* ("she spoke") with BJTS (and PTS alt.) for PTS *abraviṇ* ("I spoke").

⁵⁵³⁰*mārapāsānuvattinā*

⁵⁵³¹lit., "ultimate first altered state"

⁵⁵³²PTS reads *tavade*, BJTS (and PTS alt.) reads *taikhaṇe* ("in that moment")

⁵⁵³³lit., "dispensation"

⁵⁵³⁴a play on the meaning of his name: *tadā 'nando nirānando*

⁵⁵³⁵lit., "with a gurgling sound"

⁵⁵³⁶accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, "gone to the incomparable [state?]"

⁵⁵³⁷lit., "well-Gone-One's heir"

⁵⁵³⁸PTS *suttā 'pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

⁵⁵³⁹BJTS reads *ogatākāsapadumā* ("lotuses rising in the sky")

bound up with a honey-sweet sound,⁵⁵⁴⁰
I am happy in every place, (30) [5646]

famous, happy, [also] held dear,
splendorous, lovely to look at,
a speaker, not disregarded,
free of faults and also [most] wise. (31) [5647]

When life ends,⁵⁵⁴¹ nirvana's easy
to reach for Buddha's devotees.
I'm telling the cause of their [ease];
listen to that⁵⁵⁴² [now] truthfully: (32) [5648]

I saluted in due form the
Blessed One's fame for peacefulness.
Because of that I am famous⁵⁵⁴³
[when] I am reborn here and there. (33) [5649]

[I] am happy because⁵⁵⁴⁴ I praised
the Buddha who ends suffering,⁵⁵⁴⁵
[and] peaceful, unconditioned Truth,⁵⁵⁴⁶
giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue,
bound up with joy in the Buddha,
I made⁵⁵⁴⁷ [him] dear to self and to
others; therefore I am held dear. (35) [5651]

Overcoming evil rivals⁵⁵⁴⁸
in the rival-strewn⁵⁵⁴⁹ people-flood,
praising⁵⁵⁵⁰ virtue I lit up the
Leader; therefore I'm splendorous. (36) [5652]

⁵⁵⁴⁰pronounce "twinkling" as full three syllables when chanting, to keep meter, or amend to "and [all of] the stars were twinkling" if contracting it to two syllables.

⁵⁵⁴¹lit., "did *pūjā*"

⁵⁵⁴²lit., "is going in order to worship [his] mother"

⁵⁵⁴³lit., "at Gotamī's [final] nirvana"

⁵⁵⁴⁴lit., "the remaining portions, the remaining bones." I formerly translated "only her bones remained," but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the "relics" referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

⁵⁵⁴⁵*saṃvegajanakaṇ vaco*, lit., "emotion-producing word." *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

⁵⁵⁴⁶*nidhanaṇ*, lit., "without wealth [of karma]," or more literally, "possessionless"

⁵⁵⁴⁷lit., "of the nuns' Assembly." *bhikkhunisāṅghassa*

⁵⁵⁴⁸*sarīramattasesāya*, lit., "with [only] a measure of relics remaining"

⁵⁵⁴⁹*pañḍitā' si*

⁵⁵⁵⁰lit., "with vast wisdom, with wide wisdom"

Telling⁵⁵⁵¹ the Sambuddha's virtue,
I made him lovely to people,⁵⁵⁵²
as is the moon in the autumn;⁵⁵⁵³
therefore I'm⁵⁵⁵⁴ lovely to look at. (37) [5653]

With all [my] words I praised Buddha,⁵⁵⁵⁵
to the extent [I] was able;⁵⁵⁵⁶
therefore I speak eloquently,⁵⁵⁵⁷
[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained
those fools who, afflicted with doubt,⁵⁵⁵⁸
treat the Sage So Great with contempt;
therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,
I drove⁵⁵⁵⁹ out beings' defilements.
I am [now] free of defilements,
as a result of that karma. (40) [5656]

A preacher who recalls Buddha,
I brought Buddha to listeners.
Therefore I'm endowed with wisdom,
contemplating subtle meanings. (41) [5657]

All [my] defilements are destroyed;
[I've] crossed the ocean of being.⁵⁵⁶⁰
Like fire, [I] have no attachments;
I will realize nirvana. (42) [5658]

Within just this [present] aeon
since I [thus] praised [him], the Buddha,
I've come to know no bad rebirth:
that's the fruit of praising Buddhas. (43) [5659]

My defilements are [now] burnt up;

⁵⁵⁵¹lit., "[her] state of rebirth (*gati*) is not known". The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, "cooled off".

⁵⁵⁵²*acalaṃ sukhaṃ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṃ padaṃ* ("unshaking state")

⁵⁵⁵³or "make an end of dis-ease:" *dukkhass' antaṃ karissathā ti*.

⁵⁵⁵⁴lit., "I was"

⁵⁵⁵⁵lit., "the Well-Gone-One," *sugataṃ*

⁵⁵⁵⁶*yathāsattivasena*

⁵⁵⁵⁷*vāgīso*, "[I am one] with mastery of speech"

⁵⁵⁵⁸reading *vimatippattā* with BJTS for PTS *vimatiṇṇaṃ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

⁵⁵⁵⁹reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇṇa* (same meaning, fr. *apaneti*)

⁵⁵⁶⁰*tiṇṇasamsārasāgaro*

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [5660]

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! (45) [5661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [5662]

Thus indeed Venerable Sugandha Thera spoke these verses.

The legend of Sugandha Thera is finished.

The Summary:

Tiṇada and Pecchada⁵⁵⁶¹ too,
Saraṇ', Abbhañjanappada,
Pūpati⁵⁵⁶² and Daṇḍadāyī,
and likewise too Nelapūjī,
Bodhisammajak',⁵⁵⁶³ Āmaṇḍa,
and tenth Sugandha, a brahmin.
Altogether counted here are
one hundred twenty-three verses.

The Tiṇadāyaka Chapter, the Fifty-Third

Kaccāna Chapter, the Fifty-Fourth

[528. {531.}⁵⁵⁶⁴ Mahākaccāna⁵⁵⁶⁵]

The Victor, Padumuttara,
Lust-less,⁵⁵⁶⁶ Unconquered Vanquisher,⁵⁵⁶⁷

⁵⁵⁶¹BJTS reads *mañcada* ("Mañcada")

⁵⁵⁶²BJTS reads *supaṭo* ("Supaṭa")

⁵⁵⁶³this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

⁵⁵⁶⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁵⁵⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁵⁶⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵⁵⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,⁵⁵⁶⁸
with a Mouth as Pure as the Moon,⁵⁵⁶⁹
Shining like a Mountain of Gold,⁵⁵⁷⁰
Bright as the Sun when it's Blazing,⁵⁵⁷¹ (2) [5664]

Transporting Beings' Eyes [and] Minds,⁵⁵⁷²
Adorned with the Excellent Marks,⁵⁵⁷³
Traveled the Roads of All Sayings,⁵⁵⁷⁴
Honored by People and the Gods,⁵⁵⁷⁵ (3) [5665]

Sambuddha, waking beings up,⁵⁵⁷⁶
Eloquent One,⁵⁵⁷⁷ Sweet-Sounding One,⁵⁵⁷⁸
Compassion's Continuous Nest,⁵⁵⁷⁹
Confident among Multitudes,
is preaching the sweet Teaching [there],
taking up the Four Noble Truths.⁵⁵⁸⁰
He is lifting up those with breath,
when they're sunk in delusion's muck. (4-5) [5666-5667]

Being an ascetic, alone,
[my] home was Himalaya then.
I saw the Victor, traveling⁵⁵⁸¹
the world of humans through the sky. (6) [5668]

Having gone into his presence,
I [then] heard [him] preaching *Dhamma*
[and] praising the great virtue of
one of that Hero's followers: (7) [5669]

⁵⁵⁶⁸i.e., the thirty-three gods.

⁵⁵⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁵⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁵⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁵⁷²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁵⁷³this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁵⁷⁴this colophonic verse appears in BJTS only; PTS omits it

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⁵⁵⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁵⁷⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁵⁷⁸*puṇṇā ti nāmaṃ*

⁵⁵⁷⁹PTS reads *panassati*, BJTS *vinassati*

⁵⁵⁸⁰the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁵⁵⁸¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

“Whereby⁵⁵⁸² this [monk] Kaccāyana⁵⁵⁸³
 provides lengthy⁵⁵⁸⁴ explanations
 of what’s been said by me⁵⁵⁸⁵ in brief,
 he gladdens multitudes, and me.
 I see no other follower
 [or] anyone [preaching] this way.
 Thus he’s top, in that foremost place,⁵⁵⁸⁶
 so should you consider⁵⁵⁸⁷ [him], monks.” (8-9) [5670-5671]

At that time, being astonished,
 having heard that lovely speaking,
 going to the Himalayas,
 bringing back a heap of flowers,
 having worshipped⁵⁵⁸⁸ the World’s-Refuge,⁵⁵⁸⁹
 I aspired [to attain] that place.
 At that time, discerning my wish,
 the Refuge-less One⁵⁵⁹⁰ prophesied: (10-11) [5672-5673]

“All of you, look at this great sage,⁵⁵⁹¹
 skin the color of polished gold,
 hair growing upward, broad-shouldered,⁵⁵⁹²
 standing steadfast,⁵⁵⁹³ hands together,⁵⁵⁹⁴

⁵⁵⁸²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁵⁸³or Giribbaja, here *Rājagahaṇ*

⁵⁵⁸⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁵⁸⁵*danto*, or “Tamed”

⁵⁵⁸⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁵⁸⁷*vimutto*

⁵⁵⁸⁸*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁵⁸⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁵⁹⁰*taṇ...guṇasañcayaṇ*

⁵⁵⁹¹lit., “did *pūjā*”

⁵⁵⁹²#23, above

⁵⁵⁹³lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁵⁹⁴*yakkho*

with eyes which are full of laughter,
 at home in praising the Buddha,⁵⁵⁹⁵
 grasping the Teaching superbly,⁵⁵⁹⁶
 resembling sprinkled ambrosia.⁵⁵⁹⁷ (12-13) [5673-5674]⁵⁵⁹⁸

Hearing [of] Kaccāna's virtue,
 he stands [there] wishing for that place.
 When very far in the future,
 the Sage So Great is Gotama,
 Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 [this one] will be that Teacher's follower;
 his name will be Kaccāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge,
 clever at conclusions,⁵⁵⁹⁹ a sage,
 he will attain that [wished-for] place,
 as this has been foretold⁵⁶⁰⁰ by me." (16) [5677]

In the hundred thousand aeons
 since I did that karma back then,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (17) [5678]

I transmigrate in [just] two states:
 that of a god, or of a man.
 I don't go to other rebirths:
 that's the fruit of Buddha-*pūjā*. (18) [5679]

[When human] I'm born in two clans:
 the kṣatriyan or the brahmin.
 I don't get born in lesser clans:
 that's the fruit of Buddha-*pūjā*. (19) [5680]

Now, in [my] final existence,
 I was born in Ujjain city,⁵⁶⁰¹
 sharp, a master of the Vedas,
 the son of Tiriṭivaccha,⁵⁶⁰²

⁵⁵⁹⁵ye...na, lit., "those who have not"

⁵⁵⁹⁶PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵⁵⁹⁷reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁵⁹⁸This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

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⁵⁶⁰¹lit., "in the future" (singular)

⁵⁶⁰²*sammukhā*, i.e. "together"

who was the brahmin counsellor⁵⁶⁰³
of the [king], Pajjota Caṇḍa;⁵⁶⁰⁴
my mother's Candapaduma;⁵⁶⁰⁵
[I'm] Kaccāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector⁵⁶⁰⁶
to [go and] invite the Buddha,
having seen the Heap of Virtue,
Leader, Door to Freedom City,⁵⁶⁰⁷
and having heard his flawless speech
which cleanses the muck of rebirth,
I attained deathless peacefulness,
with five hundred [associates]. (22-23) [5683-5684]

Clever at conclusions by birth,
very wealthy and good-looking,
I was placed in that foremost place
of the Well-Gone-One, the Wise One.⁵⁶⁰⁸ (24) [5685]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5686]

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) [5687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5688]

Thus indeed Venerable Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finished.

⁵⁶⁰³*tuyham*, presumably addressing the bodhisattva

⁵⁶⁰⁴reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* ("and all of you will attend on you")

⁵⁶⁰⁵reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁵⁶⁰⁶*putta*° lit., "son"

⁵⁶⁰⁷lit., "all the time we are not..."

⁵⁶⁰⁸reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* ("going on muddy roads")

[529. {532.}]⁵⁶⁰⁹ Vakkali⁵⁶¹⁰]

One hundred thousand aeons hence
a Leader arose [in the world],
Superior-Named,⁵⁶¹¹ Boundless One,⁵⁶¹²
whose name was Padumuttara. (1) [5689]

[His] speech had lotus-attributes,⁵⁶¹³
skin⁵⁶¹⁴ was stainless like a lotus,⁵⁶¹⁵
[Buddha was] Unsoiled by the World,
like a pink lotus by water. (2) [5690]

Wise One,⁵⁶¹⁶ with eyes like lotus leaves,⁵⁶¹⁷
Beloved as is a lotus,⁵⁶¹⁸
he had a superb lotus scent,⁵⁶¹⁹
therefore his [name was] “Best Lotus.”⁵⁶²⁰ (3) [5691]

The World’s Best One, Free of Conceit,⁵⁶²¹
proverbial⁵⁶²² Eyes for the Blind,⁵⁶²³
Virtue-Treasure,⁵⁶²⁴ the Mask of Peace,⁵⁶²⁵
Ocean of Compassionate Thoughts,⁵⁶²⁶ (4) [5692]

Praised by Brahmā, titans [and] gods,⁵⁶²⁷
the Great Hero, the Best Person,⁵⁶²⁸

⁵⁶⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁵⁶²⁷this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁵⁶²⁸or Giribbaja, here *Rājagahaṃ*

Crowded by Men Along with Gods,⁵⁶²⁹
once, dwelling among people,⁵⁶³⁰ he (5) [5693]

delighted the whole multitude
with [his] very fragrant speaking
and [with his] voice, [sweet as] honey,
[while] praising [his] own follower: (6) [5694]

“Intent on faith, with a good mind,
[and] greedy for my appearance,⁵⁶³¹
there’s no other as [much] like that
as is this monk [named] Vakkali.”⁵⁶³² (7) [5695]

Back then I was a brahmin’s son,
in the city, Hamsavati.
After hearing [the Buddha’s] speech,
I longed [to have] that place [myself]. (8) [5696]

Inviting the Stainless One, the
Thus-Gone-One, with [his] followers,
after feeding [them] for a week,
I covered [them] with [new] cloth [robes]. (9) [5697]

Bowing [my] head to the [Buddha],
sunk in [his] limitless ocean
of virtue, overflowing with joy,
I spoke these words [to him just then]: (10) [5698]

“O [Great] Sage, seven days ago,
you praised the one who is foremost
among the monks possessing faith;
I’ll [someday] be the same as [him].” (11) [5699]

When that was said, the Great Hero,
whose Vision is Unobstructed,
the Sage So Great uttered this speech
to the [assembled] multitude: (12) [5700]

“All of you, look at this young man,
clothed in polished gold[-colored clothes],⁵⁶³³

⁵⁶²⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁶³⁰*danto*, or “Tamed”

⁵⁶³¹*purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁶³²*vimutto*

⁵⁶³³*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/” ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

gold brahmin's cord⁵⁶³⁴ on [his] torso,
transporting people's eyes [and] minds. (13) [5701]

Very far into the future,
this one will be the follower
of Gotama [Buddha], Great Sage,
foremost of those intent on faith. (14) [5702]

[Whether] born human or divine,
avoiding every torment [there],
furnished with every possession,
he will transmigrate happily. (15) [5703]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (16) [5704]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Vakkali
will be the Teacher's follower. (17) [5705]

Due to that karma's excellence,⁵⁶³⁵
and [my] intention and resolve,
discarding [my] human body,
I went to Tāvatisa [then]. (18) [5706]

Transmigrating from birth to birth,
being happy in every place,
I was born in a certain⁵⁶³⁶ clan,
in the city of Śrāvasti. (19) [5707]

At the feet of the Great Sage, [my
parents], frightened by goblin-fears,⁵⁶³⁷
wretched-minded laid me down [there],

⁵⁶³⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁶³⁵*taṇ...guṇasañcayaṇ*

⁵⁶³⁶lit., "did *pūjā*"

⁵⁶³⁷#23, above

sleeping stretched out flat [on my back],
 as tender as fresh butter is,
 soft like a [new-]born lotus sprout.
 “O Lord, we’re giving you this [boy];
 please support him,⁵⁶³⁸ O [World-]Leader.” (20-21) [5708-5709]

Refuge for those who are frightened,
 the [Great] Sage then accepted me
 with his hand, soft as a lotus,
 which was webbed and marked with conch shells. (22) [5710]

Since that time I was [then] guarded
 by him who’s Guarded by No One,⁵⁶³⁹
 freed from all grounds for rebirth,⁵⁶⁴⁰ I
 [am] reared up with [great] happiness. (23) [5711]

[Each] moment I’m deprived of [him],
 the Well-Gone-One, I long [for him];
 [being only] seven years old,
 I went forth into homelessness. (24) [5712]

Dissatisfied, I’m longing for
 his form possessing all good [traits],⁵⁶⁴¹
 produced by all the perfections,⁵⁶⁴²
 the highest home of good fortune.⁵⁶⁴³ (25) [5713]

Knowing my love for Buddha’s form,
 the Victor then admonished me:
 “Enough, Vakkali! Why delight
 in form, rejoiced over by fools? (26) [5714]

The one who sees the great Teaching,
 that man who’s wise is seeing me;
 [but] not seeing the great Teaching,
 he also is not seeing me. (27) [5715]

Endless danger is the body,

⁵⁶³⁸lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁶³⁹*yakkho*

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⁵⁶⁴²reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁶⁴³This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

likened to a poisonous tree;
the abode of every disease,
it's just a heap of suffering. (28) [5716]

Tiring of form, seeing [it as]
the rising and falling of parts,⁵⁶⁴⁴
happily, one is going to reach
the end of all the defilements.” (29) [5717]

Being thus instructed by him,
by the Leader, the Friendly Sage,
having ascended Vulture's Peak,⁵⁶⁴⁵
I meditated in a cave.⁵⁶⁴⁶ (30) [5718]

The Great Sage, standing at the foot
of the mountain, [then] said to me,
“O Vakkali,” [and] being thrilled,
hearing the word⁵⁶⁴⁷ of the Victor,
I leapt right off that mountainside,
varied hundreds of man-lengths [high],
then through the Buddha's majesty,
I reached the ground, comfortably. (31-32) [5719-5720]

Once again he preached the *Dhamma*,
the rising and falling of parts;
[and this time,] grasping the Teaching,
I attained [my] arahantship. (33) [5721]

Then amidst a great multitude,
the One Gone to the End of Death,
Great-Minded One, appointed me
foremost of those intent on faith. (34) [5722]

In the hundred thousand aeons
since I did that [good] karma then,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (35) [5723]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (36) [5724]

Being in Best Buddha's presence

⁵⁶⁴⁴reading 'kāsi jaṭilassa with BJTS for PTS kāsi-jaṭilassa, see previous note

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⁵⁶⁴⁶lit., “in the future” (singular)

⁵⁶⁴⁷*sammukhā*, i.e. “together”

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (37) [5725]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (38) [5726]

Thus indeed Venerable Vakkali Thera spoke these verses.

The legend of Vakkali Thera is finished.

[530. {533.}⁵⁶⁴⁸ Mahākappina⁵⁶⁴⁹]

The Victor, Padumuttara,
was a Master of Everything.
He rose in the space of the world,⁵⁶⁵⁰
like the sun in the autumn sky. (1) [5727]

With [his] word-rays he awakens
the lotuses [called] things to know.
With his thought-rays the Leader cleans
the muck [known as] the defilements. (2) [5728]

The fame of the rivals is slain,
like firefly-light⁵⁶⁵¹ [by] the sun;
he sheds the light of truthfulness⁵⁶⁵²
like a gem [reflects] the sunlight. (3) [5729]

Like the ocean for gems, he is
the future for the virtuous;
like a rain-cloud for living things,
he rains by the cloud of Teaching. (4) [5730]

I was a magistrate⁵⁶⁵³ back then,
in the city named “Haṃsa;”⁵⁶⁵⁴
approaching I heard the Teaching,

⁵⁶⁴⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁶⁴⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁶⁵⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

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⁵⁶⁵²i.e., the thirty-three gods.

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⁵⁶⁵⁴this is the BJTS reading for PTS *bhikkhunī Selā*

of the one named “Superb Lotus,”⁵⁶⁵⁵
 who was purifying⁵⁶⁵⁶ my mind
 [while] explaining the virtue of
 a follower who’d done the deed,⁵⁶⁵⁷
 the admonisher of the monks. (5-6) [5731-5732]

Delighted,⁵⁶⁵⁸ happy,⁵⁶⁵⁹ having heard,
 [then] inviting the Thus-Gone-One,
 having fed [him] with his students,
 I aspired [to attain] that place. (7) [5733]

Then the Greatly Fortunate One,
 loudly as a swan or drum, said,⁵⁶⁶⁰
 “look at him, a great minister,
 skilled in examining [cases],
 fallen down in front of my feet,
 his body hair⁵⁶⁶¹ growing upward,
 rain-cloud-colored⁵⁶⁶² [and] broad-shouldered,⁵⁶⁶³
 with pleasant[-looking] eyes [and] face, (8-9) [5734-5735]

with an extensive entourage,
 bound for kingship, very famous.
 With kindness⁵⁶⁶⁴ he is wishing
 for the place of this deed-doer.⁵⁶⁶⁵ (10) [5736]

Because of this alms-giving⁵⁶⁶⁶ [done]
 with intention and [firm] resolve,⁵⁶⁶⁷
 for one hundred thousand aeons
 he won’t be born in a bad state.⁵⁶⁶⁸ (11) [5737]

Divine fortune⁵⁶⁶⁹ among the gods;

⁵⁶⁵⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁶⁵⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁵⁶⁶⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁶⁶¹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁶⁶²*puṇṇā ti nāmaṇ*

⁵⁶⁶³PTS reads *panassati*, BJTS *vinassati*

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⁵⁶⁶⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁶⁶⁷or Giribbaja, here *Rājagahaṇ*

⁵⁶⁶⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁶⁶⁹*danto*, or “Tamed”

greatness [when born] among humans:
having enjoyed that, through the rest,⁵⁶⁷⁰
he will attain [his] nirvana. (12) [5738]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (13) [5739]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Kappina
will be the Teacher's follower." (14) [5740]

And so, having performed good deeds,
in the Victor's dispensation,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (15) [5741]

Having commanded righteously⁵⁶⁷¹
[both] divine and human kingdoms,
I was born close to Benares,
in a clan of servants who weave.⁵⁶⁷² (16) [5742]

With a following of thousands,
together with [my] chief queen, I
[then] attended on five hundred
Buddhas enlightened by themselves.⁵⁶⁷³ (17) [5743]

Having fed [them] for three months, we⁵⁶⁷⁴
afterward gave [them] the three robes.
Fallen from there we all of us
arose among the thirty [gods].⁵⁶⁷⁵ (18) [5744]

⁵⁶⁷⁰*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁵⁶⁷¹*vimutto*

⁵⁶⁷²*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁶⁷³these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁶⁷⁴*taṇ...guṇasañcayaṇ*

⁵⁶⁷⁵lit., "did *pūjā*"

Fallen from there we all came back
to human existence again.

We're born⁵⁶⁷⁶ in Kukkuṭa city,
to the side of Himalaya. (19) [5745]

My name [at birth] was Kappina;
son of the king, very famous.
The rest were born in a clan of
ministers; they waited on me. (20) [5746]

The comfort of kingship⁵⁶⁷⁷ attained,
I was rich in every pleasure.
Told by merchants, I got to know,⁵⁶⁷⁸
that the Buddha had arisen: (21) [5747]

“A Buddha's risen in the world;
Unequaled,⁵⁶⁷⁹ the Single Person,⁵⁶⁸⁰
he's declaring the great Teaching:
ultimate, deathless comfort. (22) [5748]

And his students are well-engaged,
well-liberated, undefiled.”
After hearing that good word, [and]
paying respect to the merchants, (23) [5749]

quitting⁵⁶⁸¹ kingship, with ministers,
I left, devoted to Buddha.⁵⁶⁸²
Seeing the great Canda River⁵⁶⁸³ —
full [of water] with level banks,
a little rough, without supports,
a rushing current hard to cross —
recalling the Buddha's virtue,
I got across [it] in safety. (24-25) [5750-5751]

“If [he] Crossed the stream of being,

⁵⁶⁷⁶ #23, above

⁵⁶⁷⁷ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁶⁷⁸ *yakkho*

⁵⁶⁷⁹ *ye...na*, lit., “those who have not”

⁵⁶⁸⁰ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

⁵⁶⁸¹ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁶⁸² This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁵⁶⁸³ reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

Buddha, Knower, World's-End-Goer,
 due to the truthfulness of that,
 let my journey be a success! (26) [5752]

If the Path is going to peace,
 and release is peaceful comfort,
 due to the truthfulness of that,
 let my journey be a success! (27) [5753]

If the monks⁵⁶⁸⁴ have crossed the wasteland,
 the unsurpassed field of merit,
 due to the truthfulness of that,
 let my journey be a success!" (28) [5754]

When that truth-wish⁵⁶⁸⁵ had been performed,
 the water went off from the road.
 Thus in safety I crossed over
 to the river's beautiful bank. (29) [5755]

I saw the Buddha sitting down,
 like the sun [when it] is rising,
 blazing like a mountain of gold,
 shining forth like a tree of lamps, (30) [5756]

surrounded by [his] followers
 like the moon along with the stars,
 like the king of gods⁵⁶⁸⁶ raining forth
 the gladdening sermon-water. (31) [5757]

Worshipping with the ministers,
 I went up to [him] on one side,
 [and] then, discerning [what] we wished,
 the Buddha preached the *Dhamma* [there]. (32) [5758]

Having heard the stainless Teaching,
 we [then] said [this] to the Victor:
 "O Great Sage, please [now] ordain [us],
 we're disgusted with existence." (33) [5759]

"Well-preached, O monks, is the *Dhamma*,
 for you to make suffering end;
 wander forth in celibacy,"
 thus [indeed] spoke the Seventh Sage. (34) [5760]

When that was spoken, all of us

⁵⁶⁸⁴reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

⁵⁶⁸⁵lit., "in the future" (singular)

⁵⁶⁸⁶*sammukhā*, i.e. "together"

took on the appearance of monks;
we were [all then] fully ordained
stream-enterers in the teachings.⁵⁶⁸⁷ (35) [5761]

Then going to Jetavana,
the Guide gave instruction [to us].
[Thus] instructed by the Victor,
I attained [my] arahantship. (36) [5762]

Thereafter I admonished them,⁵⁶⁸⁸
the thousand monks [along with me].
[Then], because of my instruction,
they too were freed from defilements.⁵⁶⁸⁹ (37) [5763]

The Victor, pleased⁵⁶⁹⁰ by⁵⁶⁹¹ that virtue,
[then] placed in that foremost place,
“Among the monk-admonishers,
Kappina’s top,” [he told] the folk. (38) [5764]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (39) [5765]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [5766]

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! (41) [5767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (42) [5768]

Thus indeed Venerable Mahākappina Thera spoke these verses.

The legend of Mahākappina Thera is finished.

⁵⁶⁸⁷*tuyham*, presumably addressing the bodhisattva

⁵⁶⁸⁸reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

⁵⁶⁸⁹reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁵⁶⁹⁰*putta*° lit., “son”

⁵⁶⁹¹lit., “all the time we are not...”

[531. {534.}⁵⁶⁹² Dabbamalla⁵⁶⁹³]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5769]

The Admonisher,⁵⁶⁹⁴ Instructor,⁵⁶⁹⁵
Crosser-Over⁵⁶⁹⁶ of all that breathe,
Skilled at Preaching,⁵⁶⁹⁷ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5770]

Merciful,⁵⁶⁹⁸ Compassionate One,⁵⁶⁹⁹
Well-Wisher⁵⁷⁰⁰ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5771]

In this way he was Unconfused⁵⁷⁰¹
and Very Well-Known⁵⁷⁰² by rivals,
Ornamented⁵⁷⁰³ by arahants
who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁷⁰⁴ [tall];
he was Valuable Like Gold,⁵⁷⁰⁵
Bearing the Thirty-Two Great Marks. (5) [5773]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,

⁵⁶⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁵⁷⁰⁵*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling), this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

he ferried many folks across. (6) [5774]

I was then a millionaire's son
in Hamsavati, of great fame.
Approaching the Lamp of the World,⁵⁷⁰⁶
I heard the preaching of *Dhamma*. (7) [5775]

I was happy after hearing
the words of [the Buddha] praising
his follower, the [monk who was]
appointing lodgings⁵⁷⁰⁷ for the monks. (8) [5776]

[My] head bowed at the feet of the
Great Sage, I aspired to attain
that place, [foremost] among those who
do the Assembly's management. (9) [5777]

At that time the Great Hero spoke,⁵⁷⁰⁸
he praised my karma [in this way]:
"Who fed the Leader of the World,
with the Assembly, for a week, (10) [5778]

whose eyes are [just like] lotus leaves,
lion-shouldered, with golden skin;
fallen down in front of my feet,
he has wished for that [foremost] place. (11) [5779]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [5780]

That Buddha's follower [will be]
well-known by the name of Dabba.
This one is going to be the top
assigner of the lodgings then." (13) [5781]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (14) [5782]

Three hundred times [the lord of gods,]
I exercised divine rule [there],

⁵⁷⁰⁶ *puṇṇā ti nāmaṃ*

⁵⁷⁰⁷ PTS reads *panassati*, BJTS *vinassati*

⁵⁷⁰⁸ the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

and [then] five hundred times I was
a king who turns the wheel [of law]. (15) [5783]

[There was also] much local rule,
innumerable by counting.
Through the power of that karma,
I was happy in every place. (16) [5784]

The Leader known as Vipassi,
with Insight into Everything,⁵⁷⁰⁹
Charming-Eyed One, arose in the
world, ninety-one aeons ago. (17) [5785]

Evil-minded, I reproached a
follower of that Neutral One
who had destroyed all defilements,
despite having known, “he is pure.” (18) [5786]

Having provided meal-tickets,⁵⁷¹⁰
I offered rice [well-cooked] in milk
to great sages, the followers
of that very Hero of Men.⁵⁷¹¹ (19) [5787]

During this auspicious aeon
Brahmā’s Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁵⁷¹²
Best Debater,⁵⁷¹³ [Buddha,] arose. (20) [5788]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁵⁷¹⁴ with followers.⁵⁷¹⁵ (21) [5789]

Hair-loosened, teary-faced, the gods,
were moved [and] they wept when the Lord
and students reached nirvana, [his]
dispensation reaching⁵⁷¹⁶ [its] goal: (22) [5790]

“Alas! We have little merit.

⁵⁷⁰⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

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The *Dhamma*-Eye passes away.⁵⁷¹⁷
 We'll not see the compliant ones,
 we will not hear the great Teaching." (23) [5791]

[Just] then the whole of this [great] earth,
 which is unshaking, shook with shakes,
 and the ocean, as though in grief,⁵⁷¹⁸
 was crying a piteous song. (24) [5792]

[And] drums in [all] four directions,
 were played by non-human beings;
 lightening burst out⁵⁷¹⁹ from everywhere,
 frightening⁵⁷²⁰ [beings who were there]. (25) [5793]

Meteors⁵⁷²¹ fell down from the sky,
 and he whose flag is smoke⁵⁷²² was⁵⁷²³ seen.
 The wild beasts roared piteously,
 and all the creatures born on earth. (26) [5794]

Seeing fierce omens⁵⁷²⁴ marking⁵⁷²⁵ the
 setting of the dispensation,⁵⁷²⁶
 moved, we monks who [still remained] there,
 then thought [about it in this way]: (27) [5795]

“[Now], without our⁵⁷²⁷ dispensation,
 enough with life [itself for us].

⁵⁷¹⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁷¹⁸*taṅ...guṇasañcayāṅ*

⁵⁷¹⁹lit., “did *pūjā*”

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⁵⁷²²*yakkho*

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⁵⁷²⁵reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

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⁵⁷²⁷reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

Entering the forest we'll strive
in the Victor's dispensation." (28) [5796]

We saw a tall, superb mountain
[there] in the forest at that time.
Ascending by a flight of stairs,⁵⁷²⁸
we fell down⁵⁷²⁹ on the flight of stairs. (29) [5797]

Then an elder⁵⁷³⁰ admonished us:
"A Buddha's rising's hard to get;
well-got for you is getting faith,
the dispensation's small remnant.
Fallen down they're missing [their] chance,
in the endless suffering-sea.
Therefore strong effort should be made
while the Sage's thought remains." (30-31) [5798-5799]

That elder was an arahant,
a non-returner followed him.⁵⁷³¹
Fixed in good morality, the
rest [of us] went to the gods' world. (32) [5800]

In the pure abode that one [monk]⁵⁷³²
reached nirvana, crossed existence;⁵⁷³³
[but] I and Pukkusāti [too],
Sabhiya, likewise Bāhiya,
so too Kumāra-Kassapa,
reborn here and there we are [now]⁵⁷³⁴
freed from the bonds of existence,
pitied by Gotama [Buddha]. (33-34) [5801-5802]

Born a Kusināran Malla,
even in the womb I'm conscious.
Dead mother⁵⁷³⁵ raised up on a pyre;
I was [one who] fell out⁵⁷³⁶ from that. (35) [5803]

⁵⁷²⁸reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇi* ("Some, hand [and] foot")

⁵⁷²⁹lit., "in the future" (singular)

⁵⁷³⁰*sammukhā*, i.e. "together"

⁵⁷³¹*tuyham*, presumably addressing the bodhisattva

⁵⁷³²reading *anubhonti ciraṇ kālāṇ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

⁵⁷³³reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁵⁷³⁴*putta*° lit., "son"

⁵⁷³⁵lit., "all the time we are not..."

⁵⁷³⁶reading *cikkhallabhūmimasuciṇ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

I landed⁵⁷³⁷ on a pile of wood,⁵⁷³⁸
 therefore I was known as “Dabba.”⁵⁷³⁹
 Through the strength of holy living,⁵⁷⁴⁰
 I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,⁵⁷⁴¹
 I’m endowed with the five fine traits,⁵⁷⁴²
 due to reproaching the pure monk,⁵⁷⁴³
 I was urged by many bad folks.⁵⁷⁴⁴ (37) [5805]

Now I am one who’s passed beyond
 both merit and evil [karma].
 Attaining supreme peacefulness,
 I am [now] living, undefiled. (38) [5806]

Making the compliant ones laugh,
 I appointed lodgings [for them].
 The Victor, pleased by⁵⁷⁴⁵ that virtue,
 [then] placed me in that foremost place. (39) [5807]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (40) [5808]

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! (41) [5809]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (42) [5810]

Thus indeed Venerable Dabbamallaputta Thera spoke these verses.

⁵⁷³⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁵⁷³⁸*saṅsārapatha-nittiṇṇā*

⁵⁷³⁹reading *vitarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁵⁷⁴⁰*tato tato*

⁵⁷⁴¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁵⁷⁴²*bodhanatthāya tavaṅ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁵⁷⁴³or, as above, “for the sake of knowing [me]”

⁵⁷⁴⁴reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁷⁴⁵lit., “the Great Hero prophesied”

The legend of Dabbamallaputta Thera is finished.

[532. {535.}⁵⁷⁴⁶ Kumāra-Kassapa⁵⁷⁴⁷]

One hundred thousand aeons hence
the Leader arose [in the world],
the Hero, Friend of Every World,⁵⁷⁴⁸
who name was Padumuttara. (1) [5811]

Being a brahmin at that time,
distinguished,⁵⁷⁴⁹ a Vedic master,
wandering during siesta,
I saw the Leader of the World,
explaining the Four [Noble] Truths,
awakening the world with gods,
praising in the multitude the
top of those with varied discourse. (2-3) [5812-5813]

At that time, with a gladdened heart,
inviting [him], the Thus-Gone-One,
decorating a pavilion
with [bolts] of cloth diversely dyed,
lit up by various gemstones,
I fed [him] with the monks⁵⁷⁵⁰ [in it].
Having fed [them all] for a week
diverse, foremost [and] tasty food,
worshipping⁵⁷⁵¹ [him] and followers
with flowers of various hues,
falling down in front of [his] feet,
I aspired [to attain] that place. (4-6) [5814-5816]

Then the Excellent Sage,⁵⁷⁵² Sole Hoard
of the Taste of Compassion,⁵⁷⁵³ said:
“Look at that excellent brahmin,
[with] face and eyes [like] lotuses,

⁵⁷⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁷⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁷⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁷⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁷⁵⁰i.e., the thirty-three gods.

⁵⁷⁵¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁷⁵²this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁷⁵³this line only in BJTS, which reads *Pesalā* here as elsewhere

possessing much joy and delight,
 [his] body hair growing upward,
 [his] large eyes extremely mirthful,
 greedy for my dispensation,
 fallen down in front of my feet,
 happily turned toward one [purpose:]⁵⁷⁵⁴
 he's wishing for that [foremost] place
 [of preachers with] varied discourse.⁵⁷⁵⁵ (7-9) [5617-5819]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (10) [5820]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 named Kumāra-Kassapa, he
 will be the Teacher's follower. (11) [5821]

Through the power of that cloth with
 varied flowers and gems [as well],
 he will attain the foremost [place]
 of [preachers] with varied discourse." (12) [5822]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (13) [5823]

Touring⁵⁷⁵⁶ the space of existence
 like an actor upon the stage,⁵⁷⁵⁷
 the son of a deer [named] Sākhā,⁵⁷⁵⁸
 I entered the womb of a doe. (14) [5824]

[And] then while I was in the womb,
 [my mother's] turn to die stood nigh.⁵⁷⁵⁹
 Turned out⁵⁷⁶⁰ by Sākhā, my mother
 went to Nigrodha for refuge. (15) [5825]

⁵⁷⁵⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁷⁵⁵this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁷⁵⁶this colophonic verse appears in BJTS only; PTS omits it

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⁵⁷⁵⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁷⁵⁹*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁵⁷⁶⁰*puṇṇā ti nāmaṅ*

By that deer-king [Nigrodha], she
was released from [her pending] death.
Sacrificing his life [instead],
[Nigrodha] then advised me thus: (16) [5826]

“Only Nigrodha should be served;
don’t keep company with Sākhā.⁵⁷⁶¹
Better death in Nirodha[’s care]
than life in [the care of] Sākhā.” (17) [5827]

Instructed by that advice of the deer[-king],
my mother and I, because of his advice,
to the delightful Tusitā heaven came⁵⁷⁶²
as though [we] had gone abroad, taking [our] house. (18-19) [5828]⁵⁷⁶³

Again, when Hero Kassapa’s
dispensation had reached [its] goal,
ascending to a mountain-top
engaged in the Victor’s teachings,⁵⁷⁶⁴ (20) [5829]

now, in Rājagaha⁵⁷⁶⁵ [city],
I was born in a wealthy⁵⁷⁶⁶ clan.
My mother, with [me in her] womb,
had gone⁵⁷⁶⁷ forth into homelessness. (21) [5830]

Finding out that [she] was pregnant,
they approached Devadatta⁵⁷⁶⁸ then.
He said, “let all of you banish⁵⁷⁶⁹
this Buddhist nun⁵⁷⁷⁰ who is evil.” (22) [5831]

Now [she] too being shown mercy
by the Lord of Sages,⁵⁷⁷¹ Victor,

⁵⁷⁶¹PTS reads *panassati*, BJTS *vinassati*

⁵⁷⁶²the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁷⁶³reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁷⁶⁴this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁷⁶⁵or Giribbaja, here *Rājagaha*

⁵⁷⁶⁶*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁷⁶⁷*danto*, or “Tamed”

⁵⁷⁶⁸*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁷⁶⁹*vimutto*

⁵⁷⁷⁰*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁷⁷¹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case

my mother's [living] happily
in a convent for Buddhist nuns. (23) [5832]

Finding that out, the Kosala
earth-protector supported me,
with the care given to a prince,⁵⁷⁷²
and by name I was "Kassapa." (24) [5833]

Because there was "Great Kassapa,"
I [was known as] "Boy Kassapa."
Hearing Buddha's preaching that the
body's the same as an anthill,⁵⁷⁷³
because of that my mind was freed
from attachment altogether.
After taming King Pāyāsi,⁵⁷⁷⁴
I [then] attained that foremost place. (25-26) [5834-5835]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [5836]

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! (28) [5837]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [5838]

Thus indeed Venerable Kumāra-Kassapa Thera spoke these verses.

The legend of Kumāra-Kassapa Thera is finished.

of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁷⁷² *taṇ...guṇasañcayan*

⁵⁷⁷³ lit., "did pūjā"

⁵⁷⁷⁴ #23, above

[533. {536.}]⁵⁷⁷⁵ Bāhiya⁵⁷⁷⁶]

One hundred thousand aeons hence
 the Leader arose [in the world],
 the Great Light,⁵⁷⁷⁷ Chief of the Three Worlds,⁵⁷⁷⁸
 who name was Padumuttara. (1) [5839]

My mind thrilled, having heard the Sage,
 praising the virtue of a monk
 who had instant comprehension;⁵⁷⁷⁹
 doing a deed for the Great Sage,
 having given alms for a week
 to the Sage with [his] students, I
 saluting [him], the Sambuddha,
 then aspired [to attain] that place. (2-3) [5840-5841]

The Buddha⁵⁷⁸⁰ prophesied [of] me:
 “All of you look at this brahmin,
 fallen down in front of my feet,
 broad-shouldered, contemplating [me],
 gold brahmin’s cord⁵⁷⁸¹ on [his] torso,
 skin that’s white upon his body,
 who has pouty,⁵⁷⁸² copper-red lips,
 teeth that are white, sharp and even,
 with the utmost strength of virtue,
 [his] body hair growing upward,
 with senses flooded by virtue,⁵⁷⁸³
 with a face blossoming in joy,
 wishing for the place of the monk
 who has instant comprehension.
 In the future, a Great Hero
 will come to be, named Gotama. (4-7) [5842-5845]

Worthy heir to that one’s *Dhamma*,

⁵⁷⁷⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁵⁷⁸³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

Dhamma's legitimate offspring,
the one whose name is Bāhiya
will be the Teacher's follower." (8) [5846]

Then very happy, being roused,
for as long as [I] lived, doing
deeds for the Sage, fallen, I went
to heaven, as though my own home. (9) [5847]

Born as a god or as a man,
because of the power of that
karma, transmigrating I [then]
enjoyed good fortune [everywhere]. (10) [5848]

Again, when Hero Kassapa's
dispensation had reached [its] goal,
ascending to a mountain-top,
engaged in the Victor's teachings,⁵⁷⁸⁴ (11) [5849]

of pure morals, wise, doers
of the Victor's dispensation,
fallen from there, [we] five people,⁵⁷⁸⁵
[then] went to the world of the gods. (12) [5850]

Then I was born as Bāhiya,⁵⁷⁸⁶
in Bhārukaccha,⁵⁷⁸⁷ best city.
From there by boat I venture forth
on the ocean full of danger.⁵⁷⁸⁸ (13) [5851]

After going for a few days
from there, the boat was broken up;⁵⁷⁸⁹
then I fell into⁵⁷⁹⁰ [the ocean],
awful, fearful, sea-monster-mine.⁵⁷⁹¹ (14) [5852]

At that time, after [much] struggling,
having crossed over the ocean,
disoriented,⁵⁷⁹² I arrived

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⁵⁷⁸⁵this colophonic verse appears in BJTS only; PTS omits it

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⁵⁷⁸⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁷⁸⁸*pūrentī ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁵⁷⁸⁹*puṇṇā ti nāmaṃ*

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⁵⁷⁹²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

at the good seaport Suppāra.⁵⁷⁹³ (15) [5853]

Having dressed⁵⁷⁹⁴ in robes made of bark,
I entered the village for alms.
Then a man [there], delighted, said,
“This is an arahant who’s come;⁵⁷⁹⁵
honoring him⁵⁷⁹⁶ with food [and] drink,
with clothes and [also] with a bed,
and [furthermore] with medicine,
we’ll be happy [through that karma].” (16-17) [5854-5855]

Receiving [that], then going back,
[thus] honored and worshipped by them,⁵⁷⁹⁷
wrongly I gave rise to the thought
[that] “this one is an arahant.” (18) [5856]

Afterward, discerning my mind,
the non-returner god⁵⁷⁹⁸ reproached:⁵⁷⁹⁹
“You don’t know the path, the method;⁵⁸⁰⁰
how could you be an arahant?” (19) [5857]

Reproached by him I was then moved;
I questioned him back [in this way]:
“Who, or where in the world are they,
[those] supreme men, the arahants?” (20) [5858]

“Of Vast Wisdom,⁵⁸⁰¹ Greatly Very Wise,⁵⁸⁰² the
Victor, in Śrāvasti, in Kosala’s palace,
the Śākya’s Son, the Arahant, Undefined One

⁵⁷⁹³this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁷⁹⁴or Giribbaja, here *Rājagahaṇ*

⁵⁷⁹⁵*sahassakkhena*, i.e., Śakra/Indra, king of the gods

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⁵⁸⁰¹*taṇ...guṇasaṅcayaṇ*

⁵⁸⁰²lit., “did *pūjā*”

is preaching *Dhamma* for reaching arahantship.” (21-22) [5859]⁵⁸⁰³

Then having heard [that] word of him [I was] well-gladdened,
very astonished like a pauper finding treasure,
mind thrilled [for] ultimate arahantship, [and] to
know⁵⁸⁰⁴ the Good-Looking One,⁵⁸⁰⁵ the Limitless Pasture.⁵⁸⁰⁶ (23-24) [5860]

Delighting at that time, departing for the Teacher,⁵⁸⁰⁷
always I see the Victor whose Face is Stainless.⁵⁸⁰⁸
Approaching the delightful grove named Vijita,⁵⁸⁰⁹
I questioned brahmins, “Where is the World’s Delighter?”⁵⁸¹⁰ (25-26) [5861]

Then they replied, “the One Worshipped by Men [and] Gods⁵⁸¹¹
has entered the city wishing to eat some food,⁵⁸¹²
very quickly indeed,⁵⁸¹³ zealous to see the Sage,
approach and worship him, the Foremost of People.⁵⁸¹⁴ (27-28) [5862]

[And] then, having gone speedily
to Śrāvasti, the best city,
I saw the [Buddha] wandering
for alms, without greed or desire,
bowl in hand, eyes undistracted,
as though dividing ambrosia,⁵⁸¹⁵
like the abode of good fortune,⁵⁸¹⁶
face bearing the blaze of the sun. (29-30) [5863-5864]

Coming together, bowing down,
I [then] spoke these words to him [there]:
“O Gotama, be the refuge

⁵⁸⁰³ #23, above

⁵⁸⁰⁴ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁸⁰⁵ *yakkho*

⁵⁸⁰⁶ *ye...na*, lit., “those who have not”

⁵⁸⁰⁷ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

⁵⁸⁰⁸ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁸⁰⁹ This is the BJTS reading. PTS reads *bhikkhūni Sikkā*

⁵⁸¹⁰ reading “*kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵⁸¹¹ reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁵⁸¹² lit., “in the future” (singular)

⁵⁸¹³ *sammukhā*, i.e. “together”

⁵⁸¹⁴ *tuyham*, presumably addressing the bodhisattva

⁵⁸¹⁵ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁵⁸¹⁶ reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

for one who's lost on the wrong road." (31) [5865]

The Seventh Sage said this [to me]:
 "I'm wandering on [my] alms-round
 to help living beings cross; not
 the time to tell you the *Dhamma*." (32) [5866]

Again [and] again I asked the
 Buddha, being greedy for *Dhamma*.
 He then preached the *Dhamma* to me,
 the state that is deep and empty. (33) [5867]

Hearing his Teaching, I attained
 the destruction of the outflows,⁵⁸¹⁷
 [my] lifespan obliterated.
 O!⁵⁸¹⁸ the Teacher's mercifulness!⁵⁸¹⁹ (34) [5868]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (35) [5869]

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! (36) [5870]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (37) [5871]

Thus⁵⁸²⁰ prophesied the elder [named]
 Bāhiya Dārucīriya.⁵⁸²¹
 He fell down on a garbage heap⁵⁸²²
 when he had been gored⁵⁸²³ by a cow. (38) [5872]

Having detailed his own former
 conduct, he who was very wise,

⁵⁸¹⁷°putta° lit., "son"

⁵⁸¹⁸lit., "all the time we are not..."

⁵⁸¹⁹reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanāṃ* ("going on muddy roads")

⁵⁸²⁰reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

⁵⁸²¹*saṃsārapatha-nittiṇṇā*

⁵⁸²²reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

⁵⁸²³*tato tato*

that hero fully passed away⁵⁸²⁴
in Śrāvasti, supreme city. (39) [5873]

[Then] departing from the city,
the Seventh Sage, having seen him —
the wise one who wore robes of wood,
outsider come to the outside,⁵⁸²⁵
now fallen onto the safe ground,⁵⁸²⁶
like the fallen flag of Indra,
lifespan gone, defilements gone,⁵⁸²⁷ a
doer of the Victor's teachings⁵⁸²⁸ — (40-41) [5874-5875]

the Teacher said to followers
who delighted in the teachings:⁵⁸²⁹
“get, and having taken [it] burn,
the body of your fellow monk.⁵⁸³⁰ (42) [5876]

Build a stupa [and] worship⁵⁸³¹ it;
this great wise one reached nirvana,
foremost in⁵⁸³² instant comprehension,
follower who heeded my words. (43) [5877]

One word in a verse, hearing which,
one becomes calm, is better than
even a thousand verses, if
they possess words without meaning.⁵⁸³³ (44) [5878]

Where the waters and the earth, the
fire and the wind have no footing,
there the stars are not shining, [and]
the sun [remains] invisible;
the moon does not shed light there, [and]
darkness is not to be found there. (45, 46a-b) [5879]⁵⁸³⁴

⁵⁸²⁴BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁵⁸²⁵*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁵⁸²⁶or, as above, “for the sake of knowing [me]”

⁵⁸²⁷reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁸²⁸lit., “the Great Hero prophesied”

⁵⁸²⁹BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁵⁸³⁰BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁵⁸³¹reading *manāpā* with BJTS for PTS *manasā*

⁵⁸³²reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁵⁸³³lit., “there is no agitation [to my mind]”

⁵⁸³⁴This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear

And when one knows [that place] oneself,
 a sage, a brahmin with wisdom,
 he's freed from form and formlessness,
 from happiness and suffering.”
 Thus [he] spoke, [the Buddha], the Lord,
 the Sage, Refuge of the Three Worlds. (46c-d, 47) [5880]

Thus indeed Venerable Bāhiya Thera spoke these verses.

The legend of Bāhiya Thera is finished.

[534. {537.}]⁵⁸³⁵ Mahākoṭṭhika⁵⁸³⁶

The Victor, Padumuttara,
 the Sage, Knower of Every World,
 the One who had [Five] Eyes, arose
 a hundred thousand aeons hence. (1) [5881]⁵⁸³⁷
 The Admonisher,⁵⁸³⁸ Instructor,⁵⁸³⁹
 Crosser-Over⁵⁸⁴⁰ of all that breathe,
 Skilled at Preaching,⁵⁸⁴¹ [he], the Buddha,
 caused many folks to cross [the flood]. (2) [5882]

Merciful,⁵⁸⁴² Compassionate One,⁵⁸⁴³
 Well-Wisher⁵⁸⁴⁴ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5883]

In this way he was Unconfused⁵⁸⁴⁵
 and Very Well-Known⁵⁸⁴⁶ by rivals,
 Ornamented⁵⁸⁴⁷ by arahants

at BJTS [1092]-[1093]

⁵⁸³⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁸³⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁸³⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁸³⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁵⁸³⁹i.e., the thirty-three gods.

⁵⁸⁴⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁸⁴¹this is the BJTS reading for PTS *bhikkhunī Selā*

⁵⁸⁴²this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁸⁴³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁸⁴⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁸⁴⁵this colophonic verse appears in BJTS only; PTS omits it

⁵⁸⁴⁶this appears only in BJTS; PTS omits it

⁵⁸⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

who were masters [and] neutral ones. (4) [5884]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁸⁴⁸ [tall];
he was Valuable Like Gold,⁵⁸⁴⁹
Bearing the Thirty-Two Great Marks. (5) [5885]

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5886]

I then [lived] in Hamsavatī,
brahmin master of the Vedas.
Approaching Beings' Best Hardwood,⁵⁸⁵⁰
I heard the preaching of *Dhamma*. (7) [5887]

Then [Buddha] placed a follower,
who pastured in developed thought,⁵⁸⁵¹
skilled in meaning and the Teaching,
etymology and preaching,
a hero, in that foremost place.
After hearing that, I was thrilled;
then for a week I fed [him], the
Best Victor,⁵⁸⁵² with [his] followers. (8-9) [5888-5889]

Having covered with [new] cloth [robes]
the Wisdom-Sea⁵⁸⁵³ with [his] students,
bowing down in front of [his] feet,
I aspired [to attain] that place. (10) [5890]

Afterward the World-Chief said [this]:
“Look at that excellent brahmin,
[now] bent down in front of my feet,
with lotus-belly radiance.⁵⁸⁵⁴ (11) [5891]

This one's aspiring to the place
of the monk of the Best Buddha.
Through that faith, generosity,

⁵⁸⁴⁸*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁸⁴⁹*puṇṇā ti nāmaṃ*

⁵⁸⁵⁰PTS reads *panassati*, BJTS *vinassati*

⁵⁸⁵¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁸⁵²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁸⁵³this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁸⁵⁴or Giribbaja, here *Rājagahaṃ*

and [his] hearing of the Teaching,
 he'll transmigrate from birth to birth,
 being happy in every place;
 very far into the future,
 he'll receive that delightful [place]. (12-13) [5892-5893]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (14) [5894]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
 the one whose name is Koṭṭhita
 will be the Teacher's follower." (15) [5895]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 mindful, loving-hearted [and] wise,
 I waited on⁵⁸⁵⁵ [him], the Victor. (16) [5896]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (17) [5897]

Three hundred times [the lord of gods,]
 I exercised divine rule [there],
 and [then] five hundred times I was
 a king who turns the wheel [of law]. (18) [5898]

[There was also] much local rule,
 innumerable by counting.
 Through the power of that karma,
 I was happy in every place. (19) [5899]

I transmigrate in [just] two states:
 that of a god, or of a man.
 I don't go to other rebirths:
 that's the fruit of good practice.⁵⁸⁵⁶ (20) [5900]

I am born in the two [high] clans,
 kṣatriyan and also brahmin.
 I don't get born in lesser clans:
 that's the fruit of good practice. (21) [5901]

⁵⁸⁵⁵ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁸⁵⁶ *danto*, or "Tamed"

When [my] last rebirth was attained
I was a kinsman of Brahmā,⁵⁸⁵⁷
reborn [then] in a brahmin clan⁵⁸⁵⁸
in Śrāvasti, very wealthy. (22) [5902]

Mother was named Candavatī;
my father Assalāyana.
When with all intelligence the
Buddha instructed my father,
being pleased with⁵⁸⁵⁹ the Well-Gone-One,
I went forth into homelessness.
Moggallāna⁵⁸⁶⁰ was my teacher;
Sāri's child⁵⁸⁶¹ was my preceptor. (23-24) [5903-5904]

When my hair was being cut off,
views were cut off [too], with their roots.
[While] living in the saffron robes,
I attained [my] arahantship. (25) [5905]

Because my thought was developed
[well] in meaning and the Teaching,
etymology and preaching,
the World-Chief placed me in that place.⁵⁸⁶² (26) [5906]

Questioned by Upatissa,⁵⁸⁶³ I
explained⁵⁸⁶⁴ with no[thing] indistinct.
Thus in analytical modes,

⁵⁸⁵⁷*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁸⁵⁸*vimutto*

⁵⁸⁵⁹*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/“ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁸⁶⁰these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁸⁶¹*taṇ...guṇasañcayaṇ*

⁵⁸⁶²lit., “did *pūjā*”

⁵⁸⁶³#23, above

⁵⁸⁶⁴lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

I'm foremost in the religion.⁵⁸⁶⁵ (27) [5907]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [5908]

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! (29) [5909]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [5910]

Thus indeed Venerable Mahākoṭṭhika Thera spoke these verses.

The legend of Mahākoṭṭhika Thera is finished.

[535. {538.}⁵⁸⁶⁶ Uruvelakassapa⁵⁸⁶⁷]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5911]⁵⁸⁶⁸
The Admonisher,⁵⁸⁶⁹ Instructor,⁵⁸⁷⁰
Crosser-Over⁵⁸⁷¹ of all that breathe,
Skilled at Preaching,⁵⁸⁷² [he], the Buddha,
caused many folks to cross [the flood]. (2) [5912]

Merciful,⁵⁸⁷³ Compassionate One,⁵⁸⁷⁴

⁵⁸⁶⁵yakkho

⁵⁸⁶⁶"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

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⁵⁸⁷⁰i.e., the thirty-three gods.

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⁵⁸⁷⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

Well-Wisher⁵⁸⁷⁵ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5913]

In this way he was Unconfused⁵⁸⁷⁶
 and Very Well-Known⁵⁸⁷⁷ by rivals,
 Ornamented⁵⁸⁷⁸ by arahants
 who were masters [and] neutral ones. (4) [5914]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁸⁷⁹ [tall];
 he was Valuable Like Gold,⁵⁸⁸⁰
 Bearing the Thirty-Two Great Marks. (5) [5915]

[People's] lifespan at that time was
 [fully] one hundred thousand years.
 Remaining [in the world] so long,
 he ferried many folks across. (6) [5916]

I then [lived] in Hamsavati,
 A brahmin held in high regard.
 Approaching the Torch for the World,⁵⁸⁸¹
 I heard the preaching of *Dhamma*. (7) [5917]

[One] of the Great Man's⁵⁸⁸² followers
 had an extensive retinue.
 I was thrilled after hearing [him]
 being placed in that foremost place. (8) [5918]

Inviting [him], the Great Victor,⁵⁸⁸³
 I gave an almsgiving [to him],
 along with [my]⁵⁸⁸⁴ large entourage,
 including a thousand brahmins. (9) [5919]

Giving a massive almsgiving,
 having saluted the Leader,

⁵⁸⁷⁵this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁸⁷⁶this colophonic verse appears in BJTS only; PTS omits it

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⁵⁸⁷⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁸⁷⁹*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁸⁸⁰*puṇṇā ti nāmaṅ*

⁵⁸⁸¹PTS reads *panassati*, BJTS *vinassati*

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⁵⁸⁸⁴this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

happy, standing off at one side,
I spoke these words [to him just then]: (10) [5920]

“Hero, due to my faith in you
and by virtue of serving [you],
let [me] have⁵⁸⁸⁵ a large retinue
[while] transmigrating here and there.” (11) [5921]

[Buddha], the Cuckoo-Voiced⁵⁸⁸⁶ Teacher,
Elephant-Trumpet-Sounding One,⁵⁸⁸⁷
spoke to the retinue [just] then:
“All of you look at this brahmin,
with big arms, the color of gold,
[with] face and eyes [like] lotuses,
[his] body hair growing upward,
happy, with faith in my virtue.⁵⁸⁸⁸ (12-13) [5922-5923]

This one’s aspiring to the place
of the monk with a lion’s roar.⁵⁸⁸⁹
Very far into the future,
he’ll receive that delightful [place]. (14) [5924]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (15) [5925]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Kassapa
will be the Teacher’s follower.” (16) [5926]

[Then] ninety-two aeons ago,
there was a Teacher, Unsurpassed,⁵⁸⁹⁰

⁵⁸⁸⁵ or Giribbaja, here *Rājagahaṅ*

⁵⁸⁸⁶ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁸⁸⁷ *danto*, or “Tamed”

⁵⁸⁸⁸ *purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

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Beyond Compare,⁵⁸⁹¹ Unrivaled One:⁵⁸⁹²
Phussa, Chief Leader of the World. (17) [5927]

That one, having slain all darkness,
untangling the great tangle,⁵⁸⁹³
rained forth the rain of deathlessness,
refreshing the [world] with [its] gods. (18) [5928]

In [the city of] Benares,
[reborn] the king's sons⁵⁸⁹⁴ at that time,
we were three brothers, all of us,
in the confidence of the king. (19) [5929]

Strong, with heroic limbs [and] looks,⁵⁸⁹⁵
[we're] undefeated in battle.
Then troubled in the borderlands,
the lord of the earth said to us: (20) [5930]

“Come, going to the borderlands,
cleaning up that forest army,⁵⁸⁹⁶
having pacified my kingdom,
come back again,” [is what] he said. (21) [5931]

Afterward we said [to the king]:
“If you'll give [leave] to us to serve
the [Buddha], Leader [of the World],
then we'll clean up your⁵⁸⁹⁷ [enemies].” (22) [5932]

Then we, having obtained our wish,
sent out by the earth's protector,

⁵⁸⁹¹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁸⁹²*taṇ...guṇasañcayan*

⁵⁸⁹³lit., “did *pūjā*”

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⁵⁸⁹⁶*yakkho*

⁵⁸⁹⁷*ye...na*, lit., “those who have not”

making the borderlands weapon-
free, we came up to him again. (23) [5933]

Having asked the king [to let us]
serve the Teacher, the World-Leader,
getting the Excellent Sage,⁵⁸⁹⁸ we
worshipped⁵⁸⁹⁹ him as long as [we] lived. (24) [5934]

Giving very expensive cloth,
and abundant⁵⁹⁰⁰ tasty [alms food],
and lodgings⁵⁹⁰¹ [which were] delightful,
and beneficial⁵⁹⁰² medicines
to the Sage with the monks,⁵⁹⁰³ neutral
toward birth because of the Teaching,
We, moral [and] compassionate,
minds engaged in meditation,
with loving hearts, having waited
on the [World-]Leader all the time,
when the World-Chief reached nirvana,
worshipping⁵⁹⁰⁴ with all of [our] strength,⁵⁹⁰⁵ (25-27) [5935-5937]

fallen from there, gone to heaven,⁵⁹⁰⁶
all [three] of us experienced
great happiness [when] in that place:
that's the fruit of Buddha-*pūjā*. (28) [5938]

Like an illusionist on stage⁵⁹⁰⁷
showing [himself as] very large,
thus touring⁵⁹⁰⁸ in existence I
became the king of Videha.⁵⁹⁰⁹ (29) [5939]

At the word of naked⁵⁹¹⁰ Guṇa,⁵⁹¹¹

⁵⁸⁹⁸PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁵⁸⁹⁹reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁹⁰⁰This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁵⁹⁰¹reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵⁹⁰²reading *ye keci hatthaparikammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁵⁹⁰³lit., “in the future” (singular)

⁵⁹⁰⁴*sammukhā*, i.e. “together”

⁵⁹⁰⁵*tuyham*, presumably addressing the bodhisattva

⁵⁹⁰⁶reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁵⁹⁰⁷reading *jātāma* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁵⁹⁰⁸*putta*° lit., “son”

⁵⁹⁰⁹lit., “all the time we are not...”

⁵⁹¹⁰reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* (“going on muddy roads”)

⁵⁹¹¹reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous

become⁵⁹¹² dependent on wrong views,⁵⁹¹³
 I got onto an evil path.
 Not heeding⁵⁹¹⁴ the advice [given]
 by my daughter [known as] Rujā,⁵⁹¹⁵
 I [later] being much-advised
 by the brahmin [named] Nārada,⁵⁹¹⁶
 giving up [Guṇa's] evil views,
 having fulfilled with distinction
 the⁵⁹¹⁷ ten [wholesome] ways of acting,⁵⁹¹⁸
 abandoning [my] body, I
 went to heaven with a palace. (30-32) [5940-5942]

When [my] last rebirth was attained,
 I was a kinsman of Brahmā,
 born in Benares with great wealth,⁵⁹¹⁹
 in a large brahmin family.⁵⁹²⁰ (33) [5943]

Fearing death, illness [and] old age,
 and abandoning [my] great wealth,
 seeking the path to nirvana,
 I went forth as a Jaṭila.⁵⁹²¹ (34) [5944]

[And] then those two brothers of mine
 [also] went forth along with me.
 Having built in Uruvelā
 a hermitage, I [then] lived there. (35) [5945]

Named “Kassapa” through [my] lineage,
 since I dwelt in Uruvelā,
 I was therefore known [by the name]
 of “Uruvela Kassapa.”⁵⁹²² (36) [5946]

karma”)

⁵⁹¹²*saṅsārapatha-nittiṇṇā*

⁵⁹¹³reading *vitarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁵⁹¹⁴*tato tato*

⁵⁹¹⁵BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁵⁹¹⁶*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁵⁹¹⁷or, as above, “for the sake of knowing [me]”

⁵⁹¹⁸reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁵⁹¹⁹lit., “the Great Hero prophesied”

⁵⁹²⁰BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁵⁹²¹BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁵⁹²²reading *manāpā* with BJTS for PTS *manasā*

My brother [lived] near the river,⁵⁹²³
 he was named “Nadi Kassapa.”
 [The other lived] close to Gāyā;
 by name he’s “Gāyā Kassapa”. (37) [5947]

Two hundred for Nadīkassapa,
 [and] three for the middle brother.
 No less than five hundred for me,
 students who all [then] followed me. (38) [5948]

Then the Buddha, approaching me,
 the World-Chief, Charioteer of Men,
 doing various miracles,
 he led me [on the correct path]. (39) [5949]

I was [ordained], “come monk,” along
 with a lakh [in my] retinue;
 I attained [my] arahantship,
 together with all of them [too]. (40) [5950]

They and also many others
 were students attending on me.
 I was able to instruct [them,]
 as the Seventh Sage [advised] me. (41) [5951]

He placed me in the foremost place
 [of those with a] large retinue.
 O! the deed done for the Buddha
 [certainly] bore [its] fruit for me. (42) [5952]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (43) [5953]

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! (44) [5954]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (45) [5955]

Thus indeed Venerable Uruvelakassapa Thera spoke these verses.

⁵⁹²³ reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master projects”)

The legend of Uruvelakassapa Thera is finished.

[536. {539.}⁵⁹²⁴ Rādha⁵⁹²⁵]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5956]⁵⁹²⁶
The Admonisher,⁵⁹²⁷ Instructor,⁵⁹²⁸
Crosser-Over⁵⁹²⁹ of all that breathe,
Skilled at Preaching,⁵⁹³⁰ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5957]

Merciful,⁵⁹³¹ Compassionate One,⁵⁹³²
Well-Wisher⁵⁹³³ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [5958]

In this way he was Unconfused⁵⁹³⁴
and Very Well-Known⁵⁹³⁵ by rivals,
Ornamented⁵⁹³⁶ by arahants
who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁹³⁷ [tall];
he was Valuable Like Gold,⁵⁹³⁸
Bearing the Thirty-Two Great Marks. (5) [5960]

⁵⁹²⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁹²⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵⁹²⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁹²⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
⁵⁹²⁸i.e., the thirty-three gods.

⁵⁹²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁹³⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁹³¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁹³²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁹³³this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁹³⁴this colophonic verse appears in BJTS only; PTS omits it

⁵⁹³⁵this appears only in BJTS; PTS omits it

⁵⁹³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁹³⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁹³⁸*puṇṇā ti nāmaṃ*

[People's] lifespan at that time was
[fully] one hundred thousand years.
Remaining [in the world] so long,
he ferried many folks across. (6) [5961]

I then [lived] in Hamsavatī,
brahmin master of the mantras.
Approaching the Excellent Man,⁵⁹³⁹
I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader,
Confident among Multitudes,⁵⁹⁴⁰
appointing⁵⁹⁴¹ a monk with quick wit,⁵⁹⁴²
in that [quality's] foremost place. (8) [5963]

After doing deeds at that time
for the Leader and Assembly,
having bowed [my] head at [his] feet,
I aspired [to attain] that place. (9) [5964]

With his lovely voice⁵⁹⁴³ conveying
away [all] defilements [and] stains,
he as Shiny as Gold Ingots,⁵⁹⁴⁴
the Blessed One then said to me,
“May you be happy and long-lived;
your intention is accomplished.
Hugely⁵⁹⁴⁵ [fruitful] for you [will be]
[this] deed done for the monks⁵⁹⁴⁶ and me. (10-11) [5965-5966]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [5967]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one given the name Rādha
will be the Teacher's follower.” (13) [5968]

⁵⁹³⁹PTS reads *panassati*, BJTS *vinassati*

⁵⁹⁴⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵⁹⁴¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵⁹⁴²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵⁹⁴³or Giribbaja, here *Rājagahaṇ*

⁵⁹⁴⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁹⁴⁵*danto*, or “Tamed”

⁵⁹⁴⁶*purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

Glad by reason of your virtue,⁵⁹⁴⁷
 the Śākya's Son, the Bull of Men,
 the Leader's going to appoint [you]
 foremost of those who have quick wit." (14) [5969]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 mindful, loving-hearted [and] wise,
 I waited on⁵⁹⁴⁸ [him], the Victor. (15) [5970]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (16) [5971]

Three hundred times [the lord of gods,]
 I exercised divine rule [there],
 and [then] five hundred times I was
 a king who turns the wheel [of law]. (17) [5972]

[There was also] much local rule,
 innumerable by counting.
 Through the power of that karma,
 I was happy in every place. (18) [5973]

When [my] last rebirth was attained,
 I was born in a brahmin clan,
 poor,⁵⁹⁴⁹ [and] wanting for clothes and food,
 in Rajgir, ultimate city.⁵⁹⁵⁰ (19) [5974]

I gave a ladle's worth of food
 to Sāriputta, neutral one,
 when [I] was old and decrepit,
 and I came to [his] hermitage. (20) [5975]

⁵⁹⁴⁷*vimutto*

⁵⁹⁴⁸*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁹⁴⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁹⁵⁰*taṅ...guṇasañcayan*

Nobody was ordaining⁵⁹⁵¹ me,
 being old [and] of failing strength;⁵⁹⁵²
 due to that, old and discolored,
 I was sorrow[ful] at that time. (21) [5976]

Having seen me, Great Compassion,⁵⁹⁵³
 the Sage So Great said [this] to me:
 “What meaning has this sorrow, son?
 Tell me of your mental anguish.” (22) [5977]

“I’m not getting ordained, Hero,
 in your well-preached dispensation;
 thus I’m miserable with grief;
 be [my] refuge, O Leader.” (23) [5978]

Then calling the monks together,
 the Seventh Sage questioned [them thus]:
 “Let them speak, those who remember
 the service of this one [for us].” (24) [5979]

Sāriputta spoke at that time:
 “I remember his deed [for us].
 He gave a ladleful of food
 to me [then] wandering for alms.” (25) [5980]

Excellent, Excellent, grateful
 Sāriputta! [Now] you ordain
 this [man, an] elderly brahmin;
 he’s going to be a thoroughbred.⁵⁹⁵⁴ (26) [5981]

Then [I] got to go forth [and got]
 ordained with proper ritual.⁵⁹⁵⁵
 In a short time [I then] attained
 destruction of the defilements.⁵⁹⁵⁶ (27) [5982]

Thrilled [and] mindful, I’m listening
 carefully to the Sage’s words.

⁵⁹⁵¹lit., “did *pūjā*”

⁵⁹⁵²#23, above

⁵⁹⁵³lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁹⁵⁴*yakkho*

⁵⁹⁵⁵*ye...na*, lit., “those who have not”

⁵⁹⁵⁶PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

Then the Victor placed me in the
foremost place of those with quick wit. (28) [5983]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (29) [5984]

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! (30) [5985]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (31) [5986]

Thus indeed Venerable Rādha Thera spoke these verses.

The legend of Rādha Thera is finished.

[537. {540.}⁵⁹⁵⁷ Mogharāja⁵⁹⁵⁸]

The Victor, Padumuttara,
the Sage, Knower of Every World,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [5987]⁵⁹⁵⁹
The Admonisher,⁵⁹⁶⁰ Instructor,⁵⁹⁶¹
Crosser-Over⁵⁹⁶² of all that breathe,
Skilled at Preaching,⁵⁹⁶³ [he], the Buddha,
caused many folks to cross [the flood]. (2) [5988]

Merciful,⁵⁹⁶⁴ Compassionate One,⁵⁹⁶⁵

⁵⁹⁵⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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Well-Wisher⁵⁹⁶⁶ of all that breathe, he
 established in the five precepts
 all the rivals who had arrived. (3) [5989]

In this way he was Unconfused⁵⁹⁶⁷
 and Very Well-Known⁵⁹⁶⁸ by rivals,
 Ornaented⁵⁹⁶⁹ by arahants
 who were masters [and] neutral ones. (4) [5990]

The [body of the] Sage So Great
 rose up fifty-eight cubits⁵⁹⁷⁰ [tall];
 he was Valuable Like Gold,⁵⁹⁷¹
 Bearing the Thirty-Two Great Marks. (5) [5991]

[People's] lifespan at that time was
 [fully] one hundred thousand years.
 Remaining [in the world] so long,
 he ferried many folks across. (6) [5992]

I was then in Haṃsavatī;
 I was [born] in a certain⁵⁹⁷² clan.
 Bound to working for others,⁵⁹⁷³ I
 did not have any possessions. (7) [5993]

Living on the unfinished floor⁵⁹⁷⁴
 of a storeroom for special seats,⁵⁹⁷⁵
 I lit a fire there [on that floor];
 the earth became hard [and] blackened. (8) [5994]

Then the Lord, explaining the Four
 Noble Truths to the retinue,
 lavished praise on a follower
 who wore inferior cloth robes.⁵⁹⁷⁶ (9) [5995]

[Then] thrilled at that virtue of his,
 falling before the Thus-Gone-One,

⁵⁹⁶⁶this appears only in BJTS, and appears before rather than after the chapter summary.

⁵⁹⁶⁷this colophonic verse appears in BJTS only; PTS omits it

⁵⁹⁶⁸this appears only in BJTS; PTS omits it

⁵⁹⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁹⁷⁰*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

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⁵⁹⁷⁶or *Giribbaja*, here *Rājagahaṇ*

I aspired to that supreme place,
foremost among those with rough robes. (10) [5996]

Then Buddha Padumuttara
said this to [all his] followers:
“All of you look at that person,
with bad clothes, a skinny body,
with joy [and] pleasure in [his] face,
possessing a great wealth of faith,
happy, body hair grown upward,
steadfast, eating food in a hall.⁵⁹⁷⁷ (11-12) [5997-5998]

He’s wishing to [attain] the place
of [this] monk [named] Saccasena;⁵⁹⁷⁸
his hope’s for the appearance of
this [monk] wearing robes of rough cloth.” (13) [5999]

After hearing that,⁵⁹⁷⁹ being thrilled,
bowing [my] head to the Victor,
doing good karma my whole life⁵⁹⁸⁰
in the Victor’s dispensation,
due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I was gone to Tāvatiṃsa. (14-15) [6000-6001]

Through the deed of burning the floor
in the storeroom for special seats,
for all of a thousand [years,] I
burned in hell, remaining in pain. (16) [6002]

Due to that karma’s remainder,
I had five hundred [more] rebirths,
being born in a human clan,
[and] marked with the marks of [my] caste.⁵⁹⁸¹ (17) [6003]

For those same five hundred rebirths,
I’m afflicted with skin disease,
I underwent great suffering,
through the power of that karma. (18) [6004]

⁵⁹⁷⁷ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁹⁷⁸ *danto*, or “Tamed”

⁵⁹⁷⁹ *purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁹⁸⁰ *vimutto*

⁵⁹⁸¹ *Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

In this [present] lucky aeon,
 having a mind [full] of pleasure,
 I entertained with begged alms food
 Upariṭṭha, the Famous One.⁵⁹⁸² (19) [6005]

Through the rest of the deed⁵⁹⁸³ I did,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (20) [6006]

When [my] last⁵⁹⁸⁴ rebirth was attained,
 I'm born in a warrior⁵⁹⁸⁵ clan.
 After the death of my father,
 I possessed a large kingdom [then]. (21) [6007]

Afflicted with a skin disease,
 I get no comfort in the night.
 Due to useless royal comfort,⁵⁹⁸⁶
 I was then called “King of Useless.”⁵⁹⁸⁷
 Seeing the flaws of the body,
 I went forth into homelessness.
 I entered in the studentship
 of Bāvarī, the chief brahmin. (23) [6009]

With an enormous retinue,
 approaching the Leader of Men,⁵⁹⁸⁸
 I asked a subtle question of
 the Hero, Debater-Crusher.⁵⁹⁸⁹ (24) [6010]

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⁵⁹⁸³*taṇ...gūṇasañcayaṇ*

⁵⁹⁸⁴lit., “did *pūjā*”

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⁵⁹⁸⁷*yakkho*

⁵⁹⁸⁸*ye...na*, lit., “those who have not”

⁵⁹⁸⁹PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the

“[In] this world [or in] the next world
[or] in Brahma’s world with [its] gods,
[might] he not know the sight of you,⁵⁹⁹⁰
of Gotama, the Famous One? (25) [6011]

Thus one with excellent knowledge⁵⁹⁹¹
comes to the point through the question,
[while] looking upon what world, [then],
does the King of Death not see [him]?” (26) [6012]

The Physician for all Disease,⁵⁹⁹²
the Buddha answered⁵⁹⁹³ [this] to me:
“Look upon the world as empty,⁵⁹⁹⁴
Mogharāja;⁵⁹⁹⁵ always mindful,
[and] uprooting his own [false] views,⁵⁹⁹⁶
[in this way] he’d cross beyond death.
Thusly looking upon the world,
the King of Death does not see [him].” (27-28) [6013-6014]

And the conclusion of that verse,
cutting off [my] hair and [my] beard,
putting on saffron-colored robes,
I became an arahant monk. (29) [6015]

Oppressed by illness I don’t live
in Assembly monasteries.
“Don’t offend the monastery” —
by that word I’m extra-oppressed. (30) [6016]

Taking [cloth] atop rubbish heaps,
from charnel field, on carriage roads,
having made⁵⁹⁹⁷ [my] robe out of that,
I am wearing a rough-cloth robe. (31) [6017]

Pleased about⁵⁹⁹⁸ that virtue of mine,
the Great Physician,⁵⁹⁹⁹ the Leader,

former with an additional *pari-payir*

⁵⁹⁹⁰ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁹⁹¹ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁵⁹⁹² reading *’kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵⁹⁹³ reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* (“Some, hand [and] foot”)

⁵⁹⁹⁴ lit., “in the future” (singular)

⁵⁹⁹⁵ *sammukhā*, i.e. “together”

⁵⁹⁹⁶ *tuyham*, presumably addressing the bodhisattva

⁵⁹⁹⁷ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* (“and all of you will attend on you”)

⁵⁹⁹⁸ reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁵⁹⁹⁹ *putta*° lit., “son”

[then] placed me in the foremost place
of those who wear robes of rough cloth. (32) [6018]

Merit and evil are all destroyed;
every illness is driven out.
Like fire, [I] have no attachments;
I will realize nirvana. (33) [6019]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (34) [6020]

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! (35) [6021]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (36) [6022]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

The Summary:

Kaccāna, Vakkalī Thera,
the one named Mahākappina,
Dabba, and he named Kumāra,
Bāhiya, Master Koṭṭhita,
Uruvelakassapa, Rādha,
and Mogharājā the pundit.
There are three hundred verses here,
piled on another sixty-two.

The Kaccāna Chapter, the Fifty-Fourth⁶⁰⁰⁰

⁶⁰⁰⁰lit., "all the time we are not..."

Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}⁶⁰⁰¹ **Lakuṇṭakabhaddiya**⁶⁰⁰²]

The Victor, Padumuttara,
the One with Eyes for everything,
the One who had [Five] Eyes, arose
a hundred thousand aeons hence. (1) [6023]

I then [lived] in Hamsavati,
a millionaire's son, very rich.
[While] wandering about on foot,
I went to the monks' hermitage.⁶⁰⁰³ (2) [6024]

At that time, the Torch for the World,
the Leader was preaching⁶⁰⁰⁴ *Dhamma*.
He heaped praised on a follower,
distinguished among the sweet-voiced. (3) [6025]

After hearing that, being thrilled,
I did a deed for the Great Sage.
Having worshipped the Teacher's feet,
I aspired [to attain] that place. (4) [6026]

Then amidst the monks' Assembly,
the Buddha, the Guide,⁶⁰⁰⁵ prophesied:
"Very far into the future,
he'll receive that delightful [place]. (5) [6027]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (6) [6028]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Bhaddiya
will be the Teacher's follower." (7) [6029]

Due to that karma done very well,

⁶⁰⁰¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁰⁰²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁰⁰³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁰⁰⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁰⁰⁵i.e., the thirty-three gods.

with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [6030]

[Then] ninety-two aeons ago,
the Leader [named] Phussa arose,
Hard to Approach,⁶⁰⁰⁶ Hard to Subdue,⁶⁰⁰⁷
Supreme in All Worlds,⁶⁰⁰⁸ the Victor. (9) [6031]

He was Endowed with Good Conduct,⁶⁰⁰⁹
Lofty,⁶⁰¹⁰ Upright [and] Majestic,⁶⁰¹¹
Wishing Well for every being,⁶⁰¹²
he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,⁶⁰¹³
in his fine hermitage, “Nanda.”⁶⁰¹⁴
I’m living in a mango tree,
near [Phussa Buddha’s] perfumed hut.⁶⁰¹⁵ (11) [6033]

Having seen the Supreme Victor,⁶⁰¹⁶
Worthy of Gifts,⁶⁰¹⁷ going for alms,
bringing pleasure to [my own] heart,
I cried out with a sweet tone then. (12) [6034]

Then going to the royal park,
taking a cluster of mangoes,
very ripe, with gold[-colored] skin,
I brought [them] to the Sambuddha. (13) [6035]

Then knowing my heart, the Victor,
with Great Compassion, the Leader,
took [his] bowl [for accepting alms]
from the hand of [his] attendant.⁶⁰¹⁸ (14) [6036]

⁶⁰⁰⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁰⁰⁷this is the BJTS reading for PTS *bhikkhunī Selā*

⁶⁰⁰⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁰⁰⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁰¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁰¹¹this colophonic verse appears in BJTS only; PTS omits it

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⁶⁰¹⁴*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶⁰¹⁵*puṇṇā ti nāmaṇ*

⁶⁰¹⁶PTS reads *panassati*, BJTS *vinassati*

⁶⁰¹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁰¹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

“Happy-hearted I’m giving the
Great Sage⁶⁰¹⁹ a mango-cluster placed
in the bowl with [both] my wings pressed
[in praise,]” I cried⁶⁰²⁰ with a sweet tone,
a sound delightful [to the ears],
worth hearing, [very] beautiful,
for the sake of Buddha-*pūjā*,
[then] going to [my] nest⁶⁰²¹ laid down. (15-16) [6037-6038]

Then a hawk⁶⁰²² with an evil mind,⁶⁰²³
after flying up⁶⁰²⁴ slaughtered me,
loving-kindness in [my] heart, [my]
wishes turned⁶⁰²⁵ to love of Buddha. (17) [6039]

Fallen from there, in Tusitā,
having enjoyed great happiness,
I came into a human womb,
through the power of that karma. (18) [6040]

In this [present] lucky aeon
Brahmā’s Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,⁶⁰²⁶
Best Debater,⁶⁰²⁷ [Buddha,] arose. (19) [6041]

Lighting up the dispensation,
overcoming evil rivals,
instructing the instruct-able, he
reached nirvana,⁶⁰²⁸ with followers.⁶⁰²⁹ (20) [6042]

⁶⁰¹⁹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁶⁰²⁰or Giribbaja, here *Rājagahaṇ*

⁶⁰²¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶⁰²²*danto*, or “Tamed”

⁶⁰²³*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶⁰²⁴*vimutto*

⁶⁰²⁵*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁰²⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶⁰²⁷*taṇ...guṇasañcayaṇ*

⁶⁰²⁸lit., “did *pūjā*”

⁶⁰²⁹#23, above

When the World-Chief reached nirvana,
 a numerous multitude, pleased,
 are building the Teacher's stupa,
 in order to worship⁶⁰³⁰ Buddha. (21) [6043]

They counseled [one another] thus:
 "Let's build for [him], the Sage So Great,
 a stupa that's seven leagues [tall],
 adorned with [all] the seven gems." (22) [6044]

As⁶⁰³¹ the leader of the army
 of the king of Kāsi,⁶⁰³² Kiki,
 I spoke of a trifling measure,
 as the measure of⁶⁰³³ the stupa. (23) [6045]

At that time, because of my word,
 they built a stupa one league [tall]
 for [him] the Hero among Men,⁶⁰³⁴
 [which was] adorned with varied gems. (24) [6046]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (25) [6047]

And now, in [my] final rebirth,
 I'm born in a millionaire's clan,
 rich, prosperous, very wealthy,
 in the great city, Śrāvasti. (26) [6048]

At the city's entrance seeing
 the Buddha,⁶⁰³⁵ [my] mind astonished,
 going forth, in not a long time,
 I attained [my] arahantship. (27) [6049]

Due to the karma of making
 the stupa's measure [smaller],

⁶⁰³⁰lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶⁰³¹*yakkho*

⁶⁰³²*ye...na*, lit., "those who have not"

⁶⁰³³PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁶⁰³⁴reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁶⁰³⁵This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

I'm born with a dwarfish body,
which is worthy of disrespect. (28) [6050]

Having worshipped⁶⁰³⁶ the Seventh Sage
with a sound which was honey[-sweet],
I attained the top place among
the monks with voices that are sweet. (29) [6051]

Due to giving the Buddha fruit,
and [my] conforming with virtue,
endowed with the fruit of monkhood,
I am [now] living, undefiled. (30) [6052]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [6053]

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! (32) [6054]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [6055]

Thus indeed Venerable Lakuṇṭakabhaddiya Thera spoke these verses.

The legend of Lakuṇṭakabhaddiya Thera is finished.

[539. {542.}⁶⁰³⁷ **Kaṅkha-Revata**⁶⁰³⁸]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6056]

Lion-Jawed⁶⁰³⁹ and Brahmā-Voiced,⁶⁰⁴⁰ his

⁶⁰³⁶reading 'kāsi jaṭilassa with BJTS for PTS kāsi-jaṭilassa, see previous note

⁶⁰³⁷"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁰³⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁰³⁹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁰⁴⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

sound⁶⁰⁴¹ was [like] a swan's [or] a drum's;
 gait heroic [like] a tusker's,⁶⁰⁴²
 very bright [like] the moon [or] sun, (2) [6057]

Very Wise,⁶⁰⁴³ the Great Hero, the
 Great Meditator, the Great Friend,⁶⁰⁴⁴
 Greatly Compassionate,⁶⁰⁴⁵ the Lord,
 Dispeller of the Great Darkness,⁶⁰⁴⁶ (3) [6058]

the Three Worlds' Chief,⁶⁰⁴⁷ the Sambuddha,
 Sage, Knower of Beings' Wishes,⁶⁰⁴⁸
 leading many who can be led⁶⁰⁴⁹
 whenever he preaches *Dhamma*, (4) [6059]

the Victor delighted⁶⁰⁵⁰ people,
 praising amidst [his] retinue
 a hero, meditator, calm
 [and] undisturbed trance-loving [monk]. (5) [6060]

I then [lived] in Hamsavati,
 brahmin master of the Vedas.
 Hearing the Teaching, being thrilled,
 I aspired [to attain] that place. (6) [6061]

Then the Victor prophesied, the
 Leader, amidst the Assembly,
 "O brahmin, you [should] be⁶⁰⁵¹ thrilled, [for]
 you'll attain that delightful [place]. (7) [6062]

In one hundred thousand aeons,
 arising in Okkāka's clan,
 the one whose name is Gotama
 will be the Teacher in the world. (8) [6063]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,

⁶⁰⁴¹i.e., the thirty-three gods.

⁶⁰⁴²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁰⁴³this is the BJTS reading for PTS *bhikkhunī Selā*

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⁶⁰⁵⁰*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁶⁰⁵¹*puṇṇā ti nāmaṅ*

the one whose name is Revata
will be the Teacher's follower." (9) [6064]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [6065]

And now, in [my] final rebirth,
I'm born in Koliya city,
in a well-off kṣatriyan clan,
rich, prosperous, very wealthy. (11) [6066]

When the Buddha preached the *Dhamma*
in Kapilavastu [city],
being pleased⁶⁰⁵² in the Well-Gone-One,
I went forth into homelessness. (12) [6067]

I had lots of doubts, here and there,
[what is] proper, [what's] improper;⁶⁰⁵³
[while] preaching the supreme *Dhamma*,
the Buddha resolved⁶⁰⁵⁴ all of that. (13) [6068]

After that I crossed existence,
then fond of the pleasure in trance
I lived. At that time, seeing me,
the Buddha said this [about me]: (14) [6069]

"Which doubts exist in this world or the other,⁶⁰⁵⁵
[whether] known by oneself or else known by another,
those who are meditators give up all that,
living the holy life,⁶⁰⁵⁶ energetically."⁶⁰⁵⁷ (15) [6070]⁶⁰⁵⁸

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (16) [6071]

Then the World-Surpasser,⁶⁰⁵⁹ the Sage,

⁶⁰⁵²PTS reads *panassati*, BJTS *vinassati*

⁶⁰⁵³the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁶⁰⁵⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁶⁰⁵⁵this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁶⁰⁵⁶or Giribbaja, here *Rājagahaṇ*

⁶⁰⁵⁷*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶⁰⁵⁸*danto*, or "Tamed"

⁶⁰⁵⁹*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

after seeing my love of trance,
the Great Sage then appointed me:
“foremost of monks who meditate.” (17) [6072]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [6073]

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! (19) [6074]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [6075]

Thus indeed Venerable Kaṅkha-Revata Thera spoke these verses.

The legend of Kaṅkha-Revata Thera is finished.

[540. {543.}⁶⁰⁶⁰ Sīvali⁶⁰⁶¹]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6076]

His morals could not be measured,
meditative states like lightening,⁶⁰⁶²
vast⁶⁰⁶³ knowledge could not be measured,
and freedom unlike anything.⁶⁰⁶⁴ (2) [6077]

The Leader preached the *Dhamma* to
the men, the gods,⁶⁰⁶⁵ the snake-gods [and]
the Brahmās [all] come together,
mixed with [Buddhist] monks and brahmins. (3) [6078]

⁶⁰⁶⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁰⁶¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

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⁶⁰⁶⁴i.e., the thirty-three gods.

⁶⁰⁶⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Confident among Multitudes,⁶⁰⁶⁶
the [Buddha] placed a merit-filled,
much-receiving [and] gift-worthy
follower in that foremost place. (4) [6079]

I was a kṣatriyan back then,
in the city named “Haṃsa,”⁶⁰⁶⁷
hearing the Victor’s words [about]
the follower’s virtuousness,⁶⁰⁶⁸ (5) [6080]

inviting [Buddha], for a week
I fed [him] with [his] followers.
Giving a massive alms-giving,
I aspired [to attain] that place. (6) [6081]

Then [he], the Bull Among People,
seeing me bowing⁶⁰⁶⁹ at [his] feet,
the Great Hero, in [his] good voice,
uttered these words [concerning me]: (7) [6082]

Then the multitude, desiring
to hear the words of the Victor,
the gods, titans, musical nymphs,
the greatly powerful Brahmās,⁶⁰⁷⁰
and the [Buddhist] monks, and brahmins,
praised [him] with hands pressed together:
“Praise to you, O Well-Bred Person!⁶⁰⁷¹
Praise to you, Ultimate Person!
For a week [this] kṣatriyan gave
a massive alms-giving to you.⁶⁰⁷²
[We] wish to hear the fruit for him;
prophecy [that], O Sage So Great.” (8-10) [6083-6085]

After that, the Blessed One said,
“[All of] you listen to my words:
Who can tell the [fruit of the] gift⁶⁰⁷³
well-established for the Buddha

⁶⁰⁶⁶this is the BJTS reading for PTS *bhikkhuni Selā*

⁶⁰⁶⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁰⁶⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁶⁰⁷³*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

[or] Assembly, beyond measure?
It will bear fruit beyond measure.
This rich man is truly wishing
[to attain] that ultimate place. (11-12) [6086-6087]

He'll be a getter of huge wealth,
just like the monk Sudassana,⁶⁰⁷⁴
[and] also just like me [as well];
he'll receive that in the future. (13) [6088]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [6089]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one whose name is Sīvali
will be the Teacher's follower." (15) [6090]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [6091]

[Then] ninety-one aeons ago,
the World-Leader [named] Vipassi
arose, the One with Lovely Eyes,⁶⁰⁷⁵
with Insight into Everything.⁶⁰⁷⁶ (17) [6092]

Then I [lived] in Bandhumatī,
[a member] of a certain clan;⁶⁰⁷⁷
I was⁶⁰⁷⁸ pitied and sought after,
one intent on ending karma.⁶⁰⁷⁹ (18) [6093]

Then a certain corporation⁶⁰⁸⁰
constructed a monastic school⁶⁰⁸¹
for the Great Sage [named] Vipassi,
which was large and widely renowned. (19) [6094]

⁶⁰⁷⁴*puṇṇā ti nāmaṃ*

⁶⁰⁷⁵PTS reads *panassati*, BJTS *vinassati*

⁶⁰⁷⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁰⁷⁷reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁶⁰⁷⁸this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶⁰⁷⁹or Giribbaja, here *Rājagahaṃ*

⁶⁰⁸⁰*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶⁰⁸¹*danto*, or "Tamed"

Searching for new curds and honey
to give along with solid food⁶⁰⁸²
at the end of the great alms-gift,
they did not find⁶⁰⁸³ [any to give]. (20) [6095]

Then having taken [some] of that,⁶⁰⁸⁴
new curds and also honey too,
I went to the overseer's house,⁶⁰⁸⁵
and seeking that they saw me.⁶⁰⁸⁶ (21) [6096]

Even offering a thousand,
they did not obtain those two [things].⁶⁰⁸⁷
I thought [about it] then like this:
“That [price] would not be too little.
As far as all these people are
honoring [him], the Thus-Gone-One,
I too will do a [pious] deed,
for the World-Lord with Assembly.” (22-23) [6097-6098]

Then having thought [it out] like that,
mixing together the curds and
the honey, I gave [them] to the
Lord of the World with Assembly. (24) [6099]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6100]

Again, in Benares, being
a king [who was] very famous,
enraged⁶⁰⁸⁸ at an enemy [then,]

⁶⁰⁸²*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶⁰⁸³*vimutto*

⁶⁰⁸⁴*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁰⁸⁵these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶⁰⁸⁶*taṇ...guṇasañcayan*

⁶⁰⁸⁷lit., “did *pūjā*”

⁶⁰⁸⁸#23, above

I caused the gateway to be blocked. (26) [6101]

Then, obstructing ascetics⁶⁰⁸⁹ [too],
[it] was guarded thus for a week.⁶⁰⁹⁰

Therefore, as the result of that
karma, I fell hard into hell.⁶⁰⁹¹ (27) [6102]

And now in [my] final rebirth,
due to the kṣatriyan's good deeds,⁶⁰⁹²

I'm born in Koliya city;
my mother was Suppavāsā,⁶⁰⁹³
father Mahāli Licchavi.⁶⁰⁹⁴

Because of obstructing the gate,
I gestated for seven years,
suffering in [my] mother's womb. (28-29) [6103-6104]

One week breached in the birth canal,⁶⁰⁹⁵
I'm endowed with great suffering.
Because she gave approval [then],
my mother suffered greatly [now].⁶⁰⁹⁶ (30) [6105]

Departing from Śrāvasti, I
was pitied by [him], the Buddha;
on the very day I set out,
I went forth into homelessness. (31) [6106]

My preceptor: Sāriputta;
powerful⁶⁰⁹⁷ Moggallāna, the
wise, instructed me [as teacher]
[while he was] removing my hair. (32) [6107]

While my hair was being cut off,
I attained [my] arahantship.
Gods, snake-gods and human beings

⁶⁰⁸⁹lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶⁰⁹⁰*yakkho*

⁶⁰⁹¹*ye...na*, lit., "those who have not"

⁶⁰⁹²PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁶⁰⁹³reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁶⁰⁹⁴This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁶⁰⁹⁵reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁶⁰⁹⁶reading *ye keci hatthaparikammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

⁶⁰⁹⁷lit., "in the future" (singular)

are bringing me the requisites.⁶⁰⁹⁸ (33) [6108]

Because, delighted, I worshipped⁶⁰⁹⁹
[Buddha] named Padumuttara
and the Guide, Vipassi [Buddha],
I'm distinguished with requisites. (34) [6109]

Due to the distinction of those
deeds, I'm receiving everywhere
enormous [and] ultimate wealth,
in woods, village, water [and] land. (35) [6110]

When the Guide is traveling for
the sake of seeing Revata,
the World's Chief Leader together
with thirty times a thousand monks,
the Great Wise One,⁶¹⁰⁰ the Great Hero,
the World's Chief Leader with the monks,⁶¹⁰¹
the Buddha's then served by me with
requisites the gods bring for me;
having gone he saw⁶¹⁰² Revata,
then going to Jetavana,
[he] placed me in that foremost place. (36-38) [6111-6113]

The Teacher, Friend of Every World,⁶¹⁰³
praised me amidst the multitude:
"O monks, Sivali's the foremost
receiver among my students." (39) [6114]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (40) [6115]

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! (41) [6116]

The four analytical modes,
and these eight deliverances,

⁶⁰⁹⁸sammukhā, i.e. "together"

⁶⁰⁹⁹tuyham, presumably addressing the bodhisattva

⁶¹⁰⁰reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṃ vo paricāre ca* ("and all of you will attend on you")

⁶¹⁰¹reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁶¹⁰²putta° lit., "son"

⁶¹⁰³lit., "all the time we are not..."

six special knowledges mastered,
[I have] done what the Buddha taught! (42) [6117]

Thus indeed Venerable Sīvali Thera spoke these verses.

The legend of Sīvali Thera is finished.

[541. {544.}⁶¹⁰⁴ Vaṅgīsa⁶¹⁰⁵]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6118]

Just like the waves on the ocean,
[and just] like the stars in the sky,
thus the word of the [Sambuddha,]
is thought out by the arahants. (2) [6119]

The Supreme Victor, in a crowd
mixed with [Buddhist] monks and brahmins,
is honored by people along
with the gods, titans and snake-gods. (3) [6120]

The Victor, the World-Surpasser,⁶¹⁰⁶
illuminates⁶¹⁰⁷ the world with rays,
causing to open⁶¹⁰⁸ through his words
the tractable lotus[-people].⁶¹⁰⁹ (4) [6121]

The Supreme Person, Endowed with
the Four Perfect Confidences,⁶¹¹⁰
Fear [and] Timidness Abandoned,⁶¹¹¹
is Confident,⁶¹¹² with Peace Attained.⁶¹¹³ (5) [6122]

⁶¹⁰⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶¹⁰⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶¹⁰⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶¹⁰⁷reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶¹⁰⁸i.e., the thirty-three gods.

⁶¹⁰⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶¹¹⁰this is the BJTS reading for PTS *bhikkhunī Selā*

⁶¹¹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶¹¹²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶¹¹³this appears only in BJTS, and appears before rather than after the chapter summary.

The World-Chief is acknowledged as
the entire sphere of Buddhahood,⁶¹¹⁴
[which is] the Excellent Bull's place;⁶¹¹⁵
there is no one who refutes [that]. (6) [6123]

When the Neutral One, [the Buddha],
fearlessly roars⁶¹¹⁶ [his] lion's roar,
no god nor man nor God Himself⁶¹¹⁷
exists who contradicts [his words]. (7) [6124]

Preaching the excellent *Dhamma*,
ferrying [the world] with [its] gods,
Confident among Multitudes,
he's turning the wheel of *Dhamma*. (8) [6125]

Praising the lofty virtue of
a well-regarded follower,
foremost among eloquent⁶¹¹⁸ [monks],
he placed him in that foremost place. (9) [6126]

I then [lived] in Haṃsavatī,
a brahmin [likewise] well-regarded,
born knowing all of the Vedas,
lord of speech,⁶¹¹⁹ debater-crusher.⁶¹²⁰ (10) [6127]

Approaching him, the Great Hero,
having heard that *Dhamma*-preaching,
I obtained overwhelming joy,⁶¹²¹
loving the follower's virtue. (11) [6128]

Inviting [him], the Well-Gone-One,
World's Delighter, with Assembly,
I served [them] food⁶¹²² for seven days,
[and] then I covered [them] with cloth.⁶¹²³ (12) [6129]

Bowing with [my] head at [his] feet,

⁶¹¹⁴this colophonical verse appears in BJTS only; PTS omits it

⁶¹¹⁵this appears only in BJTS; PTS omits it

⁶¹¹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶¹¹⁷*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶¹¹⁸*puṇṇā ti nāmaṇ*

⁶¹¹⁹PTS reads *panassati*, BJTS *vinassati*

⁶¹²⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶¹²¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁶¹²²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶¹²³or Giribbaja, here *Rājagahaṇ*

granted leave, hands pressed together,
happy, standing [off to] one side,
I praised the Ultimate Victor: (13) [6130]

“Praise to you, Leopard of Sages!⁶¹²⁴
Praise to you, O Best of People!
Praise to you, Chief of Every World!
Praise to you, Fearlessness-Maker!⁶¹²⁵ (14) [6131]

Praise to you, Confuser of Death!⁶¹²⁶
Praise to you, Crusher of [False] Views!⁶¹²⁷
Praise to you, Peaceful Comforter!⁶¹²⁸
Praise to you, Gone Beyond Refuge!⁶¹²⁹ (15) [6132]

Revered One:⁶¹³⁰ Lord for the lordless,
Courage-Giver⁶¹³¹ for the frightened,
Resting Place for the exhausted,⁶¹³²
Refuge for those seeking refuge.” (16) [6133]

Praising the One of Great Virtue,⁶¹³³
the Sambuddha, in such-like ways,
I said to the God of Speakers:⁶¹³⁴
“I’m attaining that monk’s station.”⁶¹³⁵ (17) [6134]

⁶¹²⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶¹²⁵*danto*, or “Tamed”

⁶¹²⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶¹²⁷*vimutto*

⁶¹²⁸*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶¹²⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶¹³⁰*taṇ...guṇasañcayaṇ*

⁶¹³¹lit., “did *pūjā*”

⁶¹³²#23, above

⁶¹³³lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶¹³⁴*yakkho*

⁶¹³⁵*ye...na*, lit., “those who have not”

He of Limitless Eloquence,⁶¹³⁶
 the Blessed One, said at that time:
 “This one who worshipped⁶¹³⁷ the Buddha
 with followers for a week, and
 uttered praises of my virtue,
 [feeling well-]pleased by [his] own hands,
 is wishing [to attain] the place
 of the monk who’s god of speakers. (18-19) [6135-6136]

Very far into the future,
 he’ll receive that delightful [place,]
 enjoying, with nothing lacking,
 happiness⁶¹³⁸ among gods [and] men. (20) [6137]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (21) [6138]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name is Vaṅgīsa
 will be the Teacher’s follower.” (22) [6139]

After hearing that I was thrilled,
 [and] then for as long as [I] lived ,
 loving-hearted, I provided
 the Thus-Gone-One with requisites. (23) [6140]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (24) [6141]

And now, in [my] final rebirth,
 I’m born in a mendicant clan.
 Birth was behind [me] when I was
 [only] seven years past [my] birth. (25) [6142]

I’m born knowing all the Vedas,
 confident among speech-teachers,
 lovely-sounding, varied speaker,
 trampling out other speeches. (26) [6143]

⁶¹³⁶PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁶¹³⁷reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁶¹³⁸This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

Born in Vaṅga, I'm "Vaṅga Lord,"⁶¹³⁹
 or [I'm known as] "the lord of words;"⁶¹⁴⁰
 "Vaṅgīsa" [thus] became my name,
 which is honored throughout the world. (27) [6144]

When I had attained discretion,
 still⁶¹⁴¹ in the first stage⁶¹⁴² of [my] youth,
 then in lovely Rajgir [city]
 I saw [the monk] Sāriputta, (28) [6145]

The Twenty-Fifth Recitation Portion
 wandering about for alms food,
 bowl in hand, very self-composed,
 eyes undistracted, of few words,⁶¹⁴³
 not looking [beyond] a plough's length.⁶¹⁴⁴ (29) [6146]

Having seen him, being awestruck,
 I spoke as was fitting for me,
 [in eloquent] verses and feet,
 free of spots of [mere] fleeting thoughts.⁶¹⁴⁵ (30) [6147]

Then he, the wise one, the hero,
 spoke back [thus] to me in response:
 "The one described my Teacher,
 the Sambuddha, the World's Leader." (31a-b) [6148]⁶¹⁴⁶

[He then] made an impassioned speech,
 hard to encounter,⁶¹⁴⁷ ultimate.
 Pleased by⁶¹⁴⁸ [that] colorful⁶¹⁴⁹ speaking
 by the neutral [Sāriputta],
 bowing with [my] head at [his] feet,
 I said, "give me⁶¹⁵⁰ ordination." (31c-d, 32) [6149]⁶¹⁵¹

⁶¹³⁹ reading 'kāsi jaṭilassa with BJTS for PTS kāsi-jaṭilassa, see previous note

⁶¹⁴⁰ reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

⁶¹⁴¹ lit., "in the future" (singular)

⁶¹⁴² *sammukhā*, i.e. "together"

⁶¹⁴³ *tuyham*, presumably addressing the bodhisattva

⁶¹⁴⁴ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

⁶¹⁴⁵ reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁶¹⁴⁶ *putta*° lit., "son"

⁶¹⁴⁷ lit., "all the time we are not..."

⁶¹⁴⁸ reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

⁶¹⁴⁹ reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

⁶¹⁵⁰ *saṅsārapatha-nittiṇṇā*

⁶¹⁵¹ reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

Then he, the one of great wisdom,
led me to the Best of Buddhas.
Bowing with [my] head at [his] feet,
I sat in the Teacher's presence. (33a-b) [6150]⁶¹⁵²

The Best Debater⁶¹⁵³ said to me,
“Vaṅgīsa, do you know any
art at all?” I spoke about it
and [then] I said [to him] “I know”. (33c-d) [6151]⁶¹⁵⁴

“Through your distinction in knowledge,
if you can, [then now] speak about
a dead skull thrown out in the woods,
even [after] twelve years [have passed].” (34) [6152]

When I agreed [saying], “Yes, [Sir,]”
he showed three [such dead] skulls [to me].
I said⁶¹⁵⁵ that they were [now] reborn
in hell, as a man,⁶¹⁵⁶ with the gods. (35) [6153]

At that time the Leader showed [me]
the skull of a Lonely Buddha.
After that, without a basis,⁶¹⁵⁷
I requested ordination. (36) [6154]

After going forth, I praised the
Well-Gone-One in this [and] that place.⁶¹⁵⁸
Therefore the monks became annoyed
at me, “he has a poet's mind.” (37) [6155]

Therefore in order to test [me],
the Guide, the Buddha said to me:
“Are these verses thoughtful figures,⁶¹⁵⁹
or are they spoken groundlessly?” (38) [6156]

“Hero, I'm not poet-minded;
they are spoken by me with grounds.”

⁶¹⁵²*tato tato*

⁶¹⁵³BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁶¹⁵⁴*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁶¹⁵⁵or, as above, “for the sake of knowing [me]”

⁶¹⁵⁶reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁶¹⁵⁷lit., “the Great Hero prophesied”

⁶¹⁵⁸BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁶¹⁵⁹BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

“In that case, [then,] O Vaṅgīsa,
you sing your praises of me now.”⁶¹⁶⁰ (39) [6157]

At that time I praised the Hero,
the Seventh Sage, with [my] verses.
Then at once, [becoming] happy,
the Victor placed me as foremost. (40) [6158]

Through [my] speaking and through [my] mind
I then despised [some] others who
were well-behaved.⁶¹⁶¹ Stirred up⁶¹⁶² by that,
I attained [my] arahantship. (41) [6159]

“No other one at all is found who’s
foremost among the eloquent
as is this monk [named] Vaṅgīsa;
so should you consider⁶¹⁶³ [him], monks.” (42) [6160]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (43) [6161]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [6162]

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! (45) [6163]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [6164]

Thus indeed Venerable Vaṅgīsa Thera spoke these verses.

The legend of Vaṅgīsa Thera is finished.

⁶¹⁶⁰ reading *manāpā* with BJTS for PTS *manasā*

⁶¹⁶¹ reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master projects”)

⁶¹⁶² lit., “there is no agitation [to my mind]”

⁶¹⁶³ This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

[542. {545.}⁶¹⁶⁴ Nandaka⁶¹⁶⁵]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6165]

Out of friendship for all beings,
for [their] happiness and profit,
the Best Debater, Well-Bred Man,
practiced⁶¹⁶⁶ in [the world] with [its] gods. (2) [6166]

Who Reached the Height of Fame,⁶¹⁶⁷ Splendrous,⁶¹⁶⁸
Supported by Praise,⁶¹⁶⁹ the Victor,
the Worshipped One⁶¹⁷⁰ of every world,
Well-Known⁶¹⁷¹ in all directions, (3) [6167]

who Crossed Over Perplexity,⁶¹⁷²
who Moved Beyond Saying “How? How?,”⁶¹⁷³
whose Mind’s Intentions are Fulfilled,⁶¹⁷⁴
Attained supreme Awakening.⁶¹⁷⁵ (4) [6168]

The Ultimate Man, Producer⁶¹⁷⁶
of the road to non-production,⁶¹⁷⁷
declared what had not been declared
and gave birth to what was unborn. (5) [6169]

Road-Knower,⁶¹⁷⁸ Road-Discerner,⁶¹⁷⁹ he’s

⁶¹⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁶¹⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

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⁶¹⁶⁸i.e., the thirty-three gods.

⁶¹⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶¹⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁶¹⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

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⁶¹⁷⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶¹⁷⁸*puṇṇā ti nāmaṃ*

⁶¹⁷⁹PTS reads *panassati*, BJTS *vinassati*

the Road-Teller,⁶¹⁸⁰ the Bull of Men.
 Skilled⁶¹⁸¹ on⁶¹⁸² the road, the Teacher is
 the Ultimate Best⁶¹⁸³ of drivers.⁶¹⁸⁴ (6) [6170]

Then the Great Compassionate One,
 the Leader is preaching *Dhamma*,
 lifting up beings who are stuck
 on the road [known as] delusion. (7) [6171]

The Great Sage praised a follower
 who was regarded as the best
 in exhorting of [Buddhist] nuns,
 [and] placed⁶¹⁸⁵ [him] in that foremost place. (8) [6172]

After hearing that I was thrilled.
 Inviting [him], the Thus-Gone-One,
 having fed [him] with Assembly,
 I aspired to that supreme place. (9) [6173]

At that time, the Lord, [also] thrilled,
 the Great Sage said [these words] to me:
 “Be happy, O long-lived one; you
 will receive that beautiful [place]. (10) [6174]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (11) [6175]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name is Nandaka
 will be the Teacher’s follower.” (12) [6176]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I was gone to Tāvatiṃsa. (13) [6177]

And now, in [my] final rebirth,
 I’m born in a millionaire’s clan,

⁶¹⁸⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶¹⁸¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁶¹⁸²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶¹⁸³or Giribbaja, here *Rājagahaṇ*

⁶¹⁸⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶¹⁸⁵*danto*, or “Tamed”

rich, prosperous, very wealthy,
in the great city, Śrāvastī. (14) [6178]

Seeing the Well-Gone-One at the
city gate, I was astonished;⁶¹⁸⁶
when [he] got Jeta Hermitage,⁶¹⁸⁷
I went forth into homelessness. (15) [6179]

After not a very long time,
I attained [my] arahantship.
Then I'm one who's crossed existence,
instructed by the All-Seer.⁶¹⁸⁸ (16) [6180]

I preached *Dhamma* to the nuns [and]
performed the question and answer.
Instructed by me, all of them
became [arahants], undefiled. (17) [6181]

Five hundred [of them], none lacking;
the Great Friend,⁶¹⁸⁹ gladdened at that time,
placed me in the foremost place of
those who give instruction to nuns. (18) [6182]

Karma done a hundred thousand
[aeons hence] showed me [its] fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. (19) [6183]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (20) [6184]

Being in Best Buddha's presence
was a very good thing for me.

⁶¹⁸⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶¹⁸⁷*vimutto*

⁶¹⁸⁸*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶¹⁸⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

The three knowledges are attained;
[I have] done what the Buddha taught! (21) [6185]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (22) [6186]

Thus indeed Venerable Nandaka Thera spoke these verses.

The legend of Nandaka Thera is finished.

[543. {546.}⁶¹⁹⁰ Kāḷudāyī⁶¹⁹¹]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6187]

The Teacher, Best among Leaders,⁶¹⁹²
Victor, Knower of Right from Wrong,⁶¹⁹³
Grateful,⁶¹⁹⁴ Mindful of Benefits,⁶¹⁹⁵
urges on those⁶¹⁹⁶ at the crossing.⁶¹⁹⁷ (2) [6188]

Home of Kindness,⁶¹⁹⁸ examining
[things] with [his] omniscient knowledge,
the Limitless Heap of Virtue⁶¹⁹⁹
is preaching [his] superb *Dhamma*. (3) [6189]

At one time he, the Great Hero,
assembled with limitless folks,⁶²⁰⁰
is preaching the honeyed *Dhamma*,
along with the Four [Noble] Truths. (4) [6190]

⁶¹⁹⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶¹⁹¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶¹⁹²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶¹⁹³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶¹⁹⁴i.e., the thirty-three gods.

⁶¹⁹⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶¹⁹⁶this is the BJTS reading for PTS *bhikkhunī Selā*

⁶¹⁹⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶¹⁹⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶¹⁹⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁶²⁰⁰this colophonic verse appears in BJTS only; PTS omits it

Having heard the superb Teaching,
 pure in beginning, middle, end,
 there was *Dhamma*-penetration⁶²⁰¹
 for one hundred thousand beings. (5) [6191]

At that time the earth sounded forth
 and the clouds [began their] growling;
 the gods, Brahmā, men [and] titans
 continued⁶²⁰² saying “Excellent!” (6) [6192]

“O! The Compassionate Teacher!
 O! Preaching of the great *Dhamma*!
 O! The Victor lifts up those sunk
 in the ocean of existence.” (7) [6193]

When Brahmā with the gods [and] men
 were thus stirred up with emotion,⁶²⁰³
 the Victor praised a follower,
 foremost of pleasers⁶²⁰⁴ of the clans. (8) [6194]

I then [lived] in *Haṃsavatī*,
 born in a clan of ministers.
 Comfortable⁶²⁰⁵ and good-looking,
 I was rich, with abundant wealth. (9) [6195]

Having approached Swan Hermitage,⁶²⁰⁶
 worshipping him, the Thus-Gone-One,
 hearing [his] honey[-sweet] *Dhamma*,
 having served⁶²⁰⁷ the Neutral One, (10) [6196]

bowing down before [his] feet, I
 spoke these words [to him at that time]:
 “O Sage, he who was praised by you,
 foremost of the pleasers of clans,
 I will be like him, O Hero,
 in a Buddha’s⁶²⁰⁸ dispensation.” (11) [6197, 6198a-b]⁶²⁰⁹

⁶²⁰¹this appears only in BJTS; PTS omits it

⁶²⁰²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶²⁰³*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶²⁰⁴*puṇṇā ti nāmaṃ*

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⁶²⁰⁸this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶²⁰⁹or Giribaja, here *Rājagahaṃ*

Then the Great Compassionate One
 said to me as though sprinkling me
 with ambrosia,⁶²¹⁰ “Son, striving one,
 you’ll attain that beautiful [place].
 Doing a deed for the Victor,
 how could it then be without fruit? (12) [6198c-d, 6199]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (13) [6200]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name is Udāyi
 will be the Teacher’s follower.” (14) [6201]

After hearing that I was thrilled,
 [and] then for as long as [I] lived,
 loving-hearted, I served the Guide,
 the Victor, with the requisites. (15) [6202]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatisa [then]. (16) [6203]

And now in [my] final rebirth,
 in lovely Kapilavastu,
 I’m born in a minister’s clan,
 with Suddhodana⁶²¹¹ as [our] king. (17) [6204]

When in lovely Lumbini grove,
 Siddhartha, the Bull among Men,
 was born for the well-being and
 the happiness of every world, (18) [6205]

on that same day, I [too] was born,
 [and] I grew up along with him,
 beloved, friendly, [and] held dear,
 confident [and] skilled in the law. (19) [6206]

At the age of twenty-nine [years,]
 departing [from there] he went forth.
 Contorting [himself] for six years,

⁶²¹⁰ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶²¹¹ *danto*, or “Tamed”

he [then] was the Buddha, the Guide. (20) [6207]

Conquering Death [and] his army,
 casting out [all the] defilements,
 crossing the flood of existence,
 he [then] was Buddha in the world.⁶²¹² (21) [6208]

Going to the [place] named Isi⁶²¹³
 he instructed the group of five;⁶²¹⁴
 then the Blessed One instructed
 [folks], going, going here [and] there. (22) [6209]

Instructing those who could be led,
 assisting [the world] with [its] gods,
 approaching Maṅgalā mountain,⁶²¹⁵
 the Victor then dwelt [in that place]. (23) [6210]

Then sent by Suddhodana, the
 earth's protector,⁶²¹⁶ going, seeing
 the Ten-Powered One,⁶²¹⁷ going forth,
 I [too] became an arahant. (24) [6211]

Then asking [it of] the Great Sage,
 I brought [him back] to Kapila.⁶²¹⁸
 Then having gone [back there] again
 I'm bringing the great clan pleasure.⁶²¹⁹ (25) [6212]

The Victor, glad at that virtue,
 the Bull of People spoke to me.

⁶²¹² *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶²¹³ *vimutto*

⁶²¹⁴ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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⁶²¹⁶ *taṅ...guṇasañcayan*

⁶²¹⁷ lit., “did *pūjā*”

⁶²¹⁸ #23, above

⁶²¹⁹ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

The Guide appointed me foremost
among the pleasers of the clans. (26) [6213]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (27) [6214]

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! (28) [6215]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [6216]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

[544. {547.}⁶²²⁰ Abhaya⁶²²¹]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6217]

The Thus-Gone-One exhorts someone
in the going for refuge, [and]
he exhorts someone in morals,
in the supreme ten ways to act.⁶²²² (2) [6218]

The Hero gives to somebody
the ultimate fruit of monkhood,
[and] likewise the eight attainments;⁶²²³
he bestows the three knowledges. (3) [6219]

Supreme Man⁶²²⁴ urges some being

⁶²²⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁶²²⁴i.e., the thirty-three gods.

in the six special knowledges,
[and] the Lord gives to somebody
the four analytical modes. (4) [6220]

Seeing folks to be awakened,
[across] leagues that can't be counted,
in no time having approached [them],
the Charioteer of Men exhorts. (5) [6221]

I then [lived] in Haṃsavatī;
I was the son of a brahmin,
a master of all the Vedas,
revered as a grammarian,
skillful in etymology,
confident in definitions,
verse-knower,⁶²²⁵ ritual-knower,⁶²²⁶
[also] clever at prosody.⁶²²⁷ (6-7) [6222-6223]

[While] wandering about on foot,
having approached Swan Hermitage,⁶²²⁸
I saw [him], the Best Debater,⁶²²⁹
Honored by the Great Populace,⁶²³⁰ (8) [6224]

preaching the *Dhamma* without stain.
I, with contrary ideas,
after having gone up to [him],
after hearing his stainless words, (9) [6225]

[looking for a word] of the Sage
which was incorrect, repeated,
or⁶²³¹ thrown-off or without meaning,
I saw none; therefore I went forth. (10) [6226]

After not a long time, being
confident among all teachers,
I am taken as an expert⁶²³²
in the subtle words of Buddha. (11) [6227]

⁶²²⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶²²⁶this is the BJTS reading for PTS *bhikkhuni Selā*

⁶²²⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶²²⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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⁶²³⁰this colophonic verse appears in BJTS only; PTS omits it

⁶²³¹this appears only in BJTS; PTS omits it

⁶²³²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

After having put together⁶²³³
four well-written⁶²³⁴ verses [for him],
praising the Chief of the Three Worlds,
I had [them] preached⁶²³⁵ from day to day. (12) [6228]

“In [this] frightful existence you
are Free from Passion,⁶²³⁶ Great Hero;⁶²³⁷
out of compassion, you don’t die,⁶²³⁸
thus [you’re] ‘the Compassionate Sage.’ (13) [6229]

Someone who’s⁶²³⁹ a common person
not overwhelmed by defilements,
[would be] attentive⁶²⁴⁰ and mindful,⁶²⁴¹
thus [Buddha’s] inconceivable. (14) [6230]

These are not destroyed by themselves,
[even] someone’s weak defilements,
consumed in the fire of knowledge.
It [would be] a marvel [if so]. (15) [6231]

He who’s the Teacher of All Worlds:⁶²⁴²
for him the world’s thus a teacher;
he’s thus [known as] ‘the World-Teacher’⁶²⁴³
[and] the world is following him.” (16) [6232]

With [fine verses] like those, I praised
the Sambuddha,⁶²⁴⁴ *Dhamma*-preacher;⁶²⁴⁵

⁶²³³*pūrentī ūnakasaṭṭaṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶²³⁴*puṇṇā ti nāmaṇ*

⁶²³⁵PTS reads *panassati*, BJTS *vinassati*

⁶²³⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

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⁶²⁴⁴*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/” ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶²⁴⁵these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally

doing so as long as [I] lived,
after death⁶²⁴⁶ I went to heaven.⁶²⁴⁷ (17) [6233]

In the hundred thousand aeons
since I praised the Buddha [like that],
I've come to know no bad rebirth:
that's the fruit of praising [Buddha]. (18) [6234]

I experienced a lot of
great kingship in the world of gods,
and local kingship [here on earth],
[and] wheel-turning kingship [as well]. (19) [6235]

I transmigrate in [just] two states:
that of a god, or of a man.
I do not know other rebirths;
that's the fruit of praising [Buddha]. (20) [6236]

[When human] I'm born in two clans:
the kṣatriyan or the brahmin.
I don't get born⁶²⁴⁸ in lesser clans:
that's the fruit of praising [Buddha]. (21) [6237]

Now, in [my] final existence,
in Rajgir, ultimate city,⁶²⁴⁹
I am King Bimbisāra's son,
and [my given] name's Abhaya. (22) [6238]

Influenced⁶²⁵⁰ by an evil friend,⁶²⁵¹
I was bewildered by a Jain.
Sent by the leader of the Jains,⁶²⁵²
I approached the Best of Buddhas. (23) [6239]

Having asked a subtle question,
hearing [Buddha's] supreme response,

encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶²⁴⁶ *taṇ...guṇasañcayan*

⁶²⁴⁷ lit., "did pūjā"

⁶²⁴⁸ #23, above

⁶²⁴⁹ lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶²⁵⁰ *yakkho*

⁶²⁵¹ *ye...na*, lit., "those who have not"

⁶²⁵² PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

going forth, in not a long time,
I attained [my] arahantship. (24) [6240]

After praising the Best Victor,⁶²⁵³
I [myself] am praised all the time.
With good-scented body and mouth,
I am endowed with happiness. (25) [6241]

Thus indeed I am greatly wise,
with sharp, clever [and] quick wisdom,
and I [speak] with varied discourse,
through the power of that karma. (26) [6242]

With pleasure in [my] heart, praising the Worthy,⁶²⁵⁴
the Unmatched,⁶²⁵⁵ Self-Become⁶²⁵⁶ Padumuttara,
as the fruit of that, to a place [full] of woe,
for a [whole] lakh⁶²⁵⁷ of aeons, I did not go. (27) [6243]⁶²⁵⁸

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [6244]

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! (29) [6245]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (30) [6246]

Thus indeed Venerable Abhaya Thera spoke these verses.

The legend of Abhaya Thera is finished.

⁶²⁵³ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁶²⁵⁴ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁶²⁵⁵ reading *'kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁶²⁵⁶ reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

⁶²⁵⁷ lit., "in the future" (singular)

⁶²⁵⁸ *sammukhā*, i.e. "together"

[545. {548.}⁶²⁵⁹ Lomasakaṅgiya⁶²⁶⁰]

In this [present] lucky aeon
 Brahmā's Kinsman, Greatly Famed One,
 known by the name of Kassapa,⁶²⁶¹
 Best Debater,⁶²⁶² [Buddha,] arose. (1) [6247]

Back then [both] Candana and I,
 gone forth⁶²⁶³ in the dispensation,
 fulfilling *Dhamma* to the end
 of life in the dispensation, (2) [6248]

fallen from there were both reborn
 [as gods] in Tusitā heaven.
 Having surpassed the others⁶²⁶⁴ there,
 through dances which were divine, and
 through songs [and] through speeches and the
 ten attainments starting with looks,
 living [our] lifespan's [full] extent,
 we're enjoying great happiness. (3-4) [6249-6250]

Falling from there, Candana was
 reborn among the thirty [gods];
 I was a son of the Śākya,⁶²⁶⁵
 in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader,
 asked by the Elder, Udāyi,⁶²⁶⁶
 with compassion for the Śākya
 returned⁶²⁶⁷ to Kapilavastu, (6) [6252]

the proud among the Śākya then,
 not knowing the Buddha's virtue,
 aren't bowing to the Sambuddha,

⁶²⁵⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶²⁶⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶²⁶¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶²⁶²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶²⁶³i.e., the thirty-three gods.

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⁶²⁶⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶²⁶⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

caste-conceited,⁶²⁶⁸ disrespectful.⁶²⁶⁹ (7) [6253]

Discerning what they were thinking,
walking back and forth in the sky,
the Victor rained like the Rain-God,⁶²⁷⁰
[and] blazed forth like the God of Fire.⁶²⁷¹ (8) [6254]

Displaying his unequalled form,
he made [it] disappear again.
Having been one, he was many,
[and then] again he was alone. (9) [6255]

He showed [himself] in varied forms,
in darkness as well as bright light.
Having performed that miracle,
the Sage instructed [his] kinsmen. (10) [6256]

A huge cloud four continents[-wide]
rained forth [on the world] all the time.
Then the Buddha preached [to them all]
the *Vessantara Jātaka*.⁶²⁷² (11) [6257]

At that time all those kṣatriyans,
having slain [their] caste-born conceit,
approached the Buddha for refuge.
Then [King] Suddhodana⁶²⁷³ said this: (12) [6258]

“O Very Wise One⁶²⁷⁴ this is the third time I’m
worshipping your feet, One with Eyes on All Sides,⁶²⁷⁵
[the first time was] when [your] birth caused the earth to quake,
[next] when the rose-apple’s shade did not leave you.”⁶²⁷⁶ (13) [6259]⁶²⁷⁷

Seeing the Buddha’s majestic
power,⁶²⁷⁸ I [too] was astonished.⁶²⁷⁹

⁶²⁶⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁶²⁶⁹this colophonic verse appears in BJTS only; PTS omits it

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⁶²⁷²*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶²⁷³*puṇṇā ti nāmaṇ*

⁶²⁷⁴PTS reads *panassati*, BJTS *vinassati*

⁶²⁷⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶²⁷⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then,

O Sage”)

⁶²⁷⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶²⁷⁸or Giribbaja, here *Rājagahaṇ*

⁶²⁷⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

Having gone forth right on that spot,
I dwelt, worshipped by [my] mother.⁶²⁸⁰ (14) [6260]

Candana, [now] son of a god,
approached me, then examined⁶²⁸¹ [me]
on the *Bhaddekaratta Sutta*,⁶²⁸²
in abridged [and] extended forms.⁶²⁸³ (15) [6261]

Then being incited by him,
I approached the Leader of Men.⁶²⁸⁴
Hearing the *Bhaddekaratta*,
moved,⁶²⁸⁵ I longed for the forest[-life]. (16) [6262]

Then I asked [my] mother [about]
going alone to the forest.
My mother said, “You’re Delicate.
Refrain from that [course].”⁶²⁸⁶ Then I said: (17) [6263]

“[When] I’m practicing solitude,⁶²⁸⁷
I will push away with [my] chest
sacrificial grass⁶²⁸⁸ [and] cane grass,⁶²⁸⁹
cuscus grass,⁶²⁹⁰ tender grass,⁶²⁹¹ coarse grass.⁶²⁹² (18) [6264]

⁶²⁸⁰ *danto*, or “Tamed”

⁶²⁸¹ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶²⁸² *vimutto*

⁶²⁸³ *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶²⁸⁴ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶²⁸⁵ *taṇ...guṇasañcayaṇ*

⁶²⁸⁶ lit., “did *pūjā*”

⁶²⁸⁷ #23, above

⁶²⁸⁸ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶²⁸⁹ *yakkho*

⁶²⁹⁰ *ye...na*, lit., “those who have not”

⁶²⁹¹ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

⁶²⁹² reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

Gone into the woods, recalling
the Victor's dispensation, the
advice [in] *Bhaddekaratta*,
I attained [my] arahantship. (19) [6265]

The past is not to be pursued;
the future's not to be longed for.
What is past has been left behind,
and the future is unattained. (20) [6266]

Everywhere⁶²⁹³ he who sees clearly
a thing which arises [then falls],
that wise one⁶²⁹⁴ fosters⁶²⁹⁵ [nirvana],
unconquerable [and] steady. (21) [6267]

[Now,] today⁶²⁹⁶ effort should be made,⁶²⁹⁷
who knows⁶²⁹⁸ [if there's] death tomorrow?
There exists no contract for us⁶²⁹⁹
with the massive army of Death. (22) [6268]

“Living thus, making great effort,
day and night, without laziness,
that indeed's *Bhaddekaratto*,”
[so] says⁶³⁰⁰ the Sage, the Peaceful One.”⁶³⁰¹ (23) [6269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (24) [6270]

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! (25) [6271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,

⁶²⁹³This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁶²⁹⁴reading 'kāsi jaṭilassa with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁶²⁹⁵reading *ye keci hatthaparikkammaṇi* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁶²⁹⁶lit., “in the future” (singular)

⁶²⁹⁷*sammukhā*, i.e. “together”

⁶²⁹⁸*tuyham*, presumably addressing the bodhisattva

⁶²⁹⁹reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁶³⁰⁰reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁶³⁰¹*putta*° lit., “son”

[I have] done what the Buddha taught! (26) [6272]

Thus indeed Venerable Lomasakaṅgiya Thera spoke these verses.

The legend of Lomasakaṅgiya Thera is finished.

[546. {549.}⁶³⁰² Vanavaccha⁶³⁰³]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,⁶³⁰⁴
Best Debater,⁶³⁰⁵ [Buddha,] arose. (1) [6273]

Then I, after having gone forth
in the Buddha's dispensation,
wandering in the holy life⁶³⁰⁶
as long as [I] lived, fell from there.⁶³⁰⁷ (2) [6274]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [6275]

Fallen from there, in a forest,
I was [then born as] a pigeon.⁶³⁰⁸
A Buddhist monk⁶³⁰⁹ [was] living there,
always delighting in trances,⁶³¹⁰
loving-hearted, compassionate,
with a face always greatly pleased,⁶³¹¹
even-minded, a great hero,
learned in the [four] boundless [states].⁶³¹² (4-5) [6276-6277]

In not a long time I trusted

⁶³⁰²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶³⁰³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶³⁰⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶³⁰⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶³⁰⁶i.e., the thirty-three gods.

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⁶³⁰⁸this is the BJTS reading for PTS *bhikkhuni Selā*

⁶³⁰⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶³¹⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶³¹¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁶³¹²this colophonical verse appears in BJTS only; PTS omits it

that follower of the Buddha,⁶³¹³
 whose thoughts were without obstructions,
 friendly toward all living beings. (6) [6278]

Then whenever [I] approached⁶³¹⁴ him,
 every day he preached the *Dhamma*,
 and gave [a little of his] food
 to me, seated before [his] feet. (7) [6279]

After living [like that] back then,
 with great love for the Victor's son,
 having died⁶³¹⁵ I went⁶³¹⁶ to heaven,
 like home [after] being abroad.⁶³¹⁷ (8) [6280]

Fallen from heaven I'm reborn
 as human due to good karma.
 Throwing away [life in] the house,
 I [then] went forth repeatedly.⁶³¹⁸ (9) [6281]

As monk, ascetic [or] brahmin,
 I was thus one who had gone forth,
 becoming a forest-dweller
 [in] various hundreds [of lives]. (10) [6282]

And now in [my] final rebirth,
 a brahmin [named] Vacchagotta
 in lovely Kapilavastu,
 I set forth along with [my] wife.⁶³¹⁹ (11) [6283]

My mother's pregnancy craving
 [when she was] close to giving birth,
 resolved [her] to live in the woods,
 when [I] had come out of [her] womb. (12) [6284]

[My] mother then gave birth to me
 within a beautiful forest.
 As I departed from her womb,
 they swaddled me in saffron [cloth].⁶³²⁰ (13) [6285]

⁶³¹³ this appears only in BJTS; PTS omits it

⁶³¹⁴ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³¹⁵ *pūrenti ūnakasaṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶³¹⁶ *puṇṇā ti nāmaṇ*

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⁶³²⁰ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

After that Prince Siddhartha was
born, Banner of the Śākya Clan.⁶³²¹
I became his beloved friend,
held in confidence and honored. (14) [6286]

When Beings' Hardwood⁶³²² departed,
renouncing [all of his] vast fame,
after having gone forth as well,
I went to the Himalayas. (15) [6287]

Seeing respected Kassapa,
preacher of rigor, in the woods,⁶³²³
hearing the Victor'd arisen,
I approached the Coachman of Men.⁶³²⁴ (16) [6288]

He [then] preached the *Dhamma* to me,
with all of the meanings explained.
Then, going forth [under Buddha,]
I went to the forest again. (17) [6289]

Zealously living there I [then]
learned⁶³²⁵ the six special knowledges.
O! I have obtained a good gain,
being pitied by [my] good friend. (18) [6290]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [6291]

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! (20) [6292]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [6293]

Thus indeed Venerable Vanavaccha Thera spoke these verses.

The legend of Vanavaccha Thera is finished.

⁶³²¹or Giribbaja, here *Rājagahaṇ*

⁶³²²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁶³²³*danto*, or "Tamed"

⁶³²⁴*purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

⁶³²⁵*vimutto*

[547. {550.}]⁶³²⁶ Cūlasugandha⁶³²⁷]

In this [present] lucky aeon
 Brahmā's Kinsman, Greatly Famed One,
 known by the name of Kassapa,⁶³²⁸
 Best Debater,⁶³²⁹ [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,⁶³³⁰
 Bearing the Thirty-Two Great Marks,⁶³³¹
 Having⁶³³² a Fathom-Wide Aura,
 Gone into a Net of Light-Rays,⁶³³³ (2) [6295]

as Comforting⁶³³⁴ as is the moon,
 Maker of Light [just] like the sun,
 Quenching [just] as does a raincloud,
 a Mine of Gems like the ocean, (3) [6296]

Through morals like earth; through wisdom
 like the sky; through meditation⁶³³⁵
 like Himalaya; like the wind
 [he does] not stick to anything. (4) [6297]

At that very time I was born
 in Benares, in a big clan,
 rich in grain and abundant wealth,⁶³³⁶
 with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was
 seated with a large retinue,
 I heard [him preaching] the *Dhamma*,
 undying, delighting the mind.⁶³³⁷ (6) [6299]

Bearing the Thirty-Two Marks⁶³³⁸ like

⁶³²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁶³³⁰i.e., the thirty-three gods.

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⁶³³⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

the moon with the constellations,
Possessing Eighty Lesser Marks,⁶³³⁹
like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays,⁶³⁴⁰
like a shining mountain of gold,⁶³⁴¹
Having⁶³⁴² a Fathom-Wide Aura,
like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced⁶³⁴³ Victor,
like a mountain [made] of gemstones,
with a Heart Full of Compassion,⁶³⁴⁴
like the ocean through [his] virtue.⁶³⁴⁵ (9) [6302]

The Ultimate Man, like Mt. Meru,
[his] Praises are Famous World-wide;⁶³⁴⁶
Widespread with Fame,⁶³⁴⁷ the [Great] Hero,
the Sage, who is the Same as Space,⁶³⁴⁸ (10) [6303]

Heart Unattached⁶³⁴⁹ in every place,
the Leader is [thus] like the wind;
Support⁶³⁵⁰ for all living beings,
the Seventh Sage is like the earth. (11) [6304]

[Kassapa,] Unsoiled by the World
like a pink lotus by water,
shines forth like a mountain of fire
Burning the Bad-Speech Undergrowth.⁶³⁵¹ (12) [6305]

⁶³³⁹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶³⁴⁰*puṇṇā ti nāmaṇ*

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Everywhere, like an antidote,⁶³⁵²
 he Destroys the Defilement-Poison,⁶³⁵³
 Adorned with the Scent of Virtue,⁶³⁵⁴
 like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues⁶³⁵⁵
 like the ocean [is] of gemstones;
 Thoroughbred Man⁶³⁵⁶ like a Sindh horse,
 he Carries Off Defilement's Filth.⁶³⁵⁷ (14) [6307]

Like a champion great soldier,
 he Crushes the Army of Death;⁶³⁵⁸
 he is like a wheel-turning king,
 Lord of Wisdom's [Seven] Gems.⁶³⁵⁹ (15) [6308]

Just like a man of medicine,⁶³⁶⁰
 he Doctors the Illness [called] Faults;⁶³⁶¹
 just like the very best surgeon,
 he Drains⁶³⁶² the Abscess [called False] Views.⁶³⁶³ (16) [6309]

At that time, the Torch of the World,⁶³⁶⁴
 Honored by Gods along with Men,⁶³⁶⁵
 the Sun among Men,⁶³⁶⁶ the Victor,
 preached *Dhamma* to⁶³⁶⁷ his retinue. (17) [6310]

mission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶³⁵² *taṅ...guṇasañcayaṅ*

⁶³⁵³ lit., "did *pūjā*"

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⁶³⁵⁶ *yakkho*

⁶³⁵⁷ *ye...na*, lit., "those who have not"

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⁶³⁶⁰ This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁶³⁶¹ reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁶³⁶² reading *ye keci hatthaparikkammaṅ* with BJTS for PTS *Keci hatthapadaṅ* ("Some, hand [and] foot")

⁶³⁶³ lit., "in the future" (singular)

⁶³⁶⁴ *sammukhā*, i.e. "together"

⁶³⁶⁵ *tuyham*, presumably addressing the bodhisattva

⁶³⁶⁶ reading *anubhonti ciraṅ kālāṅ* with BJTS for PTS *tuyhaṅ vo paricāre ca* ("and all of you will attend on you")

⁶³⁶⁷ reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn," worse is alt. *ajāto* "he is unborn")

“Giving alms [one becomes] wealthy,
through morals one gains⁶³⁶⁸ well-being,
through meditation, nirvana.”⁶³⁶⁹
thus indeed he gave instruction. (18) [6311]

Everyone in the retinue
hears that, [his] very sweet⁶³⁷⁰ preaching,
pure in beginning, middle, end,
very tasty,⁶³⁷¹ like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching,
pleased in Victor’s dispensation,
going to Buddha⁶³⁷² for refuge,
I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,⁶³⁷³
I covered over the ground of
the perfumed hut [where lived] the Sage
with the four types of fragrant [things],
out of my wish⁶³⁷⁴ for that good smell
for [my own] odor-free body.
Then the Victor prophesied that
[I’d] attain that fragrant body: (21-22) [6314-6315]

“He who covered over the ground
of [my] own perfumed hut with scents,
as the result of that karma,
[while being] reborn here and there,⁶³⁷⁵
this man will be one who has a
good-smelling body everywhere.
Having the fragrance of virtue,
he’ll reach nirvana, undefiled.” (23-24) [6316-6317]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatisa [then]. (25) [6318]

⁶³⁶⁸putta° lit., “son”

⁶³⁶⁹lit., “all the time we are not...”

⁶³⁷⁰reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

⁶³⁷¹reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁶³⁷²*saṅsārapatha-nittiṇṇā*

⁶³⁷³reading *vitarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁶³⁷⁴*tato tato*

⁶³⁷⁵BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

And now in my final rebirth,
I'm born in a clan of brahmins.
When I was dwelling in the womb,
my mother's body was fragrant.⁶³⁷⁶ (26) [6319]

And when I was departing from
[my] mother's womb, then the city,
Śrāvasti, was diffused with good
scents, as though it had been perfumed. (27) [6320]

And a perfumed rain of flowers,
divinely-scented, delightful,
and very costly incense [too,]
was wafted about all that time. (28) [6321]

And the gods rained down on that house,
the house in which I had been born,
a perfumed [rain] with all good-scented
[types of] incense [and] flowers [too]. (29) [6322]

And while I, a lucky young man,
remained in the prime of [my] youth,
then the Charioteer of Men
guided Sela⁶³⁷⁷ with retinue. (30) [6323]

I [too], along with all of them,
came to the city, Śrāvasti.
Seeing the Buddha's majestic
power, I went forth at that time. (31) [6324]

Morals, meditation, wisdom
and the freedom that's unsurpassed;
cultivating [those] four things,⁶³⁷⁸
I attained [my] arahantship.⁶³⁷⁹ (32) [6325]

And when I was a renouncer,⁶³⁸⁰
and when I was an arahant,
and when I attained nirvana,
there was then a good-smelling rain. (33) [6326]

The fragrance of my body is always blowing

⁶³⁷⁶*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

⁶³⁷⁷or, as above, "for the sake of knowing [me]"

⁶³⁷⁸reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁶³⁷⁹lit., "the Great Hero prophesied"

⁶³⁸⁰BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

costly sandalwood, champaka and blue lotus.
In just that way, gone here and there I'm perfuming,
suppressing [all] different scents in every respect. (34) [6327]⁶³⁸¹

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (35) [6328]

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! (36) [6329]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (37) [6330]

Thus indeed Venerable Cūlasugandha Thera spoke these verses.

The legend of Cūlasugandha Thera is finished.

The Summary:

Bhaddiya, Elder Revata,
and Sīvalī, the great getter,
Vaṅgīsa, also Nandaka,
Kāḷudāyi, thus Ābhaya,
Lomasa and Vanavaccha,
and Sugandha done as the tenth.
There are three hundred verses [here,]
and [also] sixteen more than that.

Then there is the Summary of Chapters:

The chapter called Kaṇikāra,
Phalada, Tiṇḍāyaka,
Kaccāna, Bhaddiya chapter;
the verses that are counted here
are nine hundred in this⁶³⁸² [grouping]
and exactly eighty-four [more].
Five [times] one hundred [plus] fifty
apadānas are explained [here].
Along with summary verses

⁶³⁸¹BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

⁶³⁸²reading *manāpā* with BJTS for PTS *manasā*

these are six thousand [verses here]
and two hundred verses [as well]
[plus] eighteen [verses] more than that.

To that extent the *Buddhāpadāna*, *Paccekabuddhāpadāna* and *Therāpadāna* are finished. Let it be the basis for nirvana!⁶³⁸³

The Bhaddiya Chapter, the Fifty-Fifth⁶³⁸⁴

Yasa Chapter, the Fifty-Sixth⁶³⁸⁵

[{551.}⁶³⁸⁶ Yasa⁶³⁸⁷]

Floating in⁶³⁸⁸ the great ocean, my
palace [then] was very well-made.
There was a pond, [also] well made,
[full of] the cries of ruddy geese,⁶³⁸⁹ [6331]

covered with *mandālaka*⁶³⁹⁰ blooms
and with pink and blue lotuses.
And a river was flowing there,
beautiful, with excellent banks, [6332]

covered with fish and tortoises,⁶³⁹¹
with various birds spread about,⁶³⁹²
noisy with peacocks⁶³⁹³ [and] herons,⁶³⁹⁴
[and] the [calls of birds] like cuckoos.⁶³⁹⁵ [6333]

⁶³⁸³reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁶³⁸⁴lit., “there is no agitation [to my mind]”

⁶³⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶³⁸⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶³⁸⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶³⁸⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶³⁸⁹i.e., the thirty-three gods.

⁶³⁹⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³⁹¹this is the BJTS reading for PTS *bhikkhunī Selā*

⁶³⁹²this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶³⁹³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶³⁹⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁶³⁹⁵this colophonic verse appears in BJTS only; PTS omits it

Pigeons⁶³⁹⁶ [and] ravi-swans⁶³⁹⁷ [as well],
 ruddy geese⁶³⁹⁸ and *nadīcaras*,
 lapwings⁶³⁹⁹ [and] mynah birds⁶⁴⁰⁰ are here,
 small monkeys,⁶⁴⁰¹ *jīvajīvakas*.⁶⁴⁰² [6334]

[It] resounds with swans and herons,
 owls and many *piṅgalas*.
 The sand contains the seven gems,
 [strewn with] jewels [and costly] pearls. [6335]

All of the trees, made out⁶⁴⁰³ of gold,
 pervaded by various scents,
 are lighting up my palace [there],
 by day and night, all of the time. [6336]

Sixty thousand instruments are
 being played morning and evening.
 Sixteen thousand women [as well]
 are waiting on me constantly. [6337]

Happy, with pleasure in [my] heart,
 having departed [my] palace,
 I worshipped that Greatly Famed One,
 Sumedha, Leader of the World. [6338]

Having greeted the Sambuddha,
 inviting him [and] Assembly,
 that Wise One then agreed [to come],
 Sumedha, Leader of the World. [6339]

Having preached the *Dhamma* to me,⁶⁴⁰⁴
 the Great Sage [later] took his leave.
 Having greeted the Sambuddha,
 I returned to my palace [then]. [6340]

I summoned [all] the people⁶⁴⁰⁵ there:

⁶³⁹⁶this appears only in BJTS; PTS omits it

⁶³⁹⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³⁹⁸*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶³⁹⁹*puṇṇā ti nāmaṇ*

⁶⁴⁰⁰PTS reads *panassati*, BJTS *vinassati*

⁶⁴⁰¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁴⁰²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁶⁴⁰³this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶⁴⁰⁴or Giribbaja, here *Rājagahaṇ*

⁶⁴⁰⁵*sahassakkhena*, i.e., Śakra/Indra, king of the gods

“All of you gather together.
In the first part of the day,
the Buddha will come to the palace.” [6341]

“We dwelling near you have received
something that’s well-gotten for us.
We too will do a *pūjā* for
the Teacher, the Best of Buddhas.” [6342]

After putting up food [and] drink,
I announced that it was the time.
The Leader of the World arrived
with one hundred thousand masters.⁶⁴⁰⁶ [6343]

I went to meet [him] with the five
musical instruments [sounding].
The Supreme Person⁶⁴⁰⁷ sat down on
a chair made out of solid gold. [6344]

I placed⁶⁴⁰⁸ a canopy above,
which was made out of solid gold;
fans are then diffusing [perfumes]
within the Assembly of monks. [6345]

I regaled the monks’ Assembly
with large amounts of food [and] drink;
I gave individual pairs
of cloth⁶⁴⁰⁹ to the monks’ Assembly. [6346]

The one whom they called Sumedha,
Sacrificial Recipient,⁶⁴¹⁰
sitting in the monks’ Assembly,
spoke these [six] verses [at that time]: [6347]

“This one who [gave] me food and drink

⁶⁴⁰⁶ *danto*, or “Tamed”

⁶⁴⁰⁷ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶⁴⁰⁸ *vimutto*

⁶⁴⁰⁹ *Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁴¹⁰ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

and fed⁶⁴¹¹ all of these [monks] with it,
I shall relate details of him;
[all of] you listen to my words: [6348]

For eighteen hundred aeons he
will delight in the world of gods.
A thousand times he'll be a king,
a king who turns the wheel [of law]. [6349]

In whichever womb he's reborn,
[whether] it's human or divine,
a canopy of solid gold
will always⁶⁴¹² be carried [for him]. [6350]

In thirty thousand aeons [hence],
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. [6351]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. [6352]

Sitting in the monks' Assembly
he will [then] roar the lion's roar.⁶⁴¹³
On [his] pyre an umbrella's borne,⁶⁴¹⁴
beneath it⁶⁴¹⁵ he is cremated." [6353]

Monkhood has been attained by me;
my defilements are [now] burnt up.
In a pavilion or tree-root,
burning heat is not known by me. [6354]

In the thirty thousand aeons
since I gave that gift at that time,
I've come to know no bad rebirth:
the fruit of giving everything. [6355]

⁶⁴¹¹ *taṇ...gūṇasañcayan*

⁶⁴¹² lit., "did *pūjā*"

⁶⁴¹³ #23, above

⁶⁴¹⁴ lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶⁴¹⁵ *yakkho*

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6356]

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! [6357]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6358]

Thus indeed Venerable Yasa Thera spoke these verses.

The legend of Yasa Thera, the first.

[{552.}⁶⁴¹⁶ **Nadī-Kassapa**⁶⁴¹⁷]

When Padumuttara Buddha,
the World's Best One, the Neutral One,
was wandering about for alms,
maintaining superlative fame,
taking the best fruit [of some sort],
I gave [it] to [him], the Teacher, [6359]

The Biped-Lord,⁶⁴¹⁸ the World's Best One,
Bull of Men. Due to that karma,
I've attained the unshaking state
beyond [all] conquest and defeat. [6360]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that's the fruit of giving the best. [6361]

My defilements are [now] burnt up;
all [new] existence is destroyed.

⁶⁴¹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁴¹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴¹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Like elephants with broken chains,
I am living without constraint. [6362]

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! [6363]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6364]

Thus indeed Venerable Nadikassapa Thera spoke these verses.

The legend of Nadikassapa Thera, the second.

[{553.}⁶⁴¹⁹ **Gayā-Kassapa**⁶⁴²⁰]

I was dressed in⁶⁴²¹ deer-leather [then],
wearing a [heavy] shoulder-yoke.
Carrying a *khāri* load, I
brought jujubes⁶⁴²² to the ashram. [6365]

The Blessed One in that era
was alone with nobody else.⁶⁴²³
He then approached my hermitage,
shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart,
worshipping⁶⁴²⁴ the Compliant One,⁶⁴²⁵
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]

⁶⁴¹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁴²⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴²¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁴²²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁴²³i.e., the thirty-three gods.

⁶⁴²⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴²⁵this is the BJTS reading for PTS *bhikkhuni Selā*

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,
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.

[{554.}⁶⁴²⁶ **Kimbila**⁶⁴²⁷]

When Kakusandha passed away,⁶⁴²⁸
the Brahmin, the Perfected One,⁶⁴²⁹
gathering *salala*⁶⁴³⁰ flowers,
I constructed a pavilion.⁶⁴³¹ [6372]

Having gone to Tāvātimsa,
I received a supreme mansion.
I surpassed [all] the other gods:
that is the fruit of good karma. [6373]

Whether it's the day or the night,
walking back and forth or⁶⁴³² standing,
I'm covered with *salala* blooms:
that is the fruit of good karma. [6374]

Within just this [present] aeon⁶⁴³³

⁶⁴²⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁴²⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴²⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁴²⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁴³⁰i.e., the thirty-three gods.

⁶⁴³¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴³²this is the BJTS reading for PTS *bhikkhunī Selā*

⁶⁴³³this line only in BJTS, which reads *Pesalā* here as elsewhere

since I [thus] worshipped⁶⁴³⁴ the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [6375]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6376]

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! [6377]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6378]

Thus indeed Venerable Kimbila Thera spoke these verses.

The legend of Kimbila Thera, the fourth.

[{555.}⁶⁴³⁵ **Vajjīputta**⁶⁴³⁶]

The Blessed One, Thousand-Rayed One,⁶⁴³⁷
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]

⁶⁴³⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁴³⁵"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁴³⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴³⁷*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

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.

[{556.}⁶⁴³⁸ Uttara⁶⁴³⁹]

The Sambuddha named Sumedha,
Bearing the Thirty-two Great Marks,
Seclusion-Lover, Blessed One,
came up to the Himalayas. [6385]

Plunged into the Himalayas,
the Chief, Compassionate, the Sage,
getting into lotus posture,⁶⁴⁴⁰
sat down, the Ultimate Person. [6386]

I was a sorcerer⁶⁴⁴¹ back then,
[one who could] travel through the sky;
taking my well-gone⁶⁴⁴² trident I
was going through the sky [right there]. [6387]

Like fire [burning] on a mountain,
like the moon on the fifteenth day,⁶⁴⁴³

⁶⁴³⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁴³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴⁴⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁴⁴¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁴⁴²i.e., the thirty-three gods.

⁶⁴⁴³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

the Buddha blazed forth in the woods,
like a regal *sal* tree in bloom. [6388]

Coming down from atop the woods,
the Buddha's rays filled [all of] space,
with the color of a reed-fire.⁶⁴⁴⁴
Seeing [that], I pleased [my own] heart. [6389]

Wandering, I saw a flower,
a dinner-plate⁶⁴⁴⁵ with divine scent.
Carrying three [of those] flowers,
I offered⁶⁴⁴⁶ [them] to the Buddha.⁶⁴⁴⁷ [6390]

Through Buddha's majestic power,
[just] then those three flowers of mine,
stems turned upward, petals downward,
they're making shade for the Teacher. [6391]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatisa [then]. [6392]

There my well-constructed mansion
was known [by the name] "Dinner-Plate."⁶⁴⁴⁸
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. [6393]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁶⁴⁴⁹ cent-*bheṇḍu*⁶⁴⁵⁰ [large],
made of gold, covered in flags,
appeared for me on that mansion. [6394]

Palanquins made out of crystal,
made of gold [or] made of gemstones,
and also made out of rubies,
go where I wish⁶⁴⁵¹ if I should wish. [6395]

And there was an expensive bed,

⁶⁴⁴⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁶⁴⁴⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁴⁴⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁴⁴⁷this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁴⁴⁸this colophonic verse appears in BJTS only; PTS omits it

⁶⁴⁴⁹this appears only in BJTS; PTS omits it

⁶⁴⁵⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴⁵¹*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

which had an assembled⁶⁴⁵² mattress,
with a wool blanket⁶⁴⁵³ on one end,
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm
wandering in divine travels,
going according to [my] wish,
honored by the gods' assembly. [6397]

I stand on flowers⁶⁴⁵⁴ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁶⁴⁵⁵ [6398]

[There] sixty thousand instruments
wait on me evening and morning.
They're attending me constantly,
by night and day they're not lazy. [6399]

I delight in play and pleasures;⁶⁴⁵⁶
desiring desires, I rejoice
due to the dances and singing,
the percussion and speeches there. [6400]

Eating and drinking there I'm then
rejoicing among the thirty,⁶⁴⁵⁷
together with troops of women
I rejoice in [my] great mansion.⁶⁴⁵⁸ [6401]

And five hundred [different] times,
I exercised divine rule [there].
And three hundred [different] times,
I was a king who turns the wheel.
[And I enjoyed] much local rule,
innumerable by counting. [6402]

Transmigrating from birth to birth,
I receive many possessions.
I have no lack of possessions:
that's the fruit of Buddha-pūjā. [6403]

⁶⁴⁵²*puṇṇā ti nāmaṇ*

⁶⁴⁵³PTS reads *panassati*, BJTS *vinassati*

⁶⁴⁵⁴the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁴⁵⁵reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁶⁴⁵⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶⁴⁵⁷or Giribbaja, here *Rājagahaṇ*

⁶⁴⁵⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

I transmigrate in [just] two states:
that of a god, or of a man.
I know no other rebirth [state]:
that's the fruit of Buddha-*pūjā*. [6404]

I am born in the two [high] clans,
kṣatriyan and also brahmin.
I'm not aware of lesser clans:
that's the fruit of Buddha-*pūjā*. [6405]

Elephant- [and] horse-vehicles,
palanquins [and] chariots [too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6406]

Troops of slaves [and] troops of slave-girls,
and women who are all decked out,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6407]

Silk material, woolen stuff,
khoma cloth and cotton [goods too],
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6408]

New clothing and fruit which is fresh,
pure⁶⁴⁵⁹ food of foremost tastiness,
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6409]

[People saying,] “eat this, enjoy
this, please lie down on this [fine] bed,”
I am receiving all of that:
that's the fruit of Buddha-*pūjā*. [6410]

Everywhere I'm given honor⁶⁴⁶⁰
[and] I have very lofty fame,
always in the majority,⁶⁴⁶¹
my retinue has no factions. [6411]

I'm not aware of⁶⁴⁶² cold [nor] heat,
[and] burning fever⁶⁴⁶³ is not known.

⁶⁴⁵⁹*danto*, or “Tamed”

⁶⁴⁶⁰*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁶⁴⁶¹*vimutto*

⁶⁴⁶²*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁴⁶³these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

Likewise there is not found in me,
suffering of the mind [or] heart. [6412]

Having been the color of gold,
I transmigrate from birth to birth.
I do not know a bad color:
that's the fruit of Buddha-*pūjā*. [6413]

Falling down from the world of gods,
incited by [my] wholesome roots,
I am reborn in Śrāvastī,⁶⁴⁶⁴
in a wealthy [clan] with big halls.⁶⁴⁶⁵ [6414]

Giving up the five sense pleasures,⁶⁴⁶⁶
I went forth into homelessness.
Being [only] seven years old,
I attained [my] arahantship. [6415]

Knowing [my] virtue, the Buddha,
the Eyeful One, [then] ordained [me].
A young boy worthy of honor:
that's the fruit of Buddha-*pūjā*. [6416]

The divine eye is purified;
I'm skilled in meditative states.⁶⁴⁶⁷
Special knowledges perfected:
that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,
skilled in [all] the superpowers,⁶⁴⁶⁸
perfect in special knowledges:
that's the fruit of Buddha-*pūjā*. [6418]

sented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶⁴⁶⁴*taṇ...guṇasañcayāṇ*

⁶⁴⁶⁵lit., “did *pūjā*”

⁶⁴⁶⁶#23, above

⁶⁴⁶⁷lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶⁴⁶⁸*yakkho*

In the thirty thousand aeons
since I worshipped⁶⁴⁶⁹ the Buddha [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. [6419]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6420]

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! [6421]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6422]

Thus indeed Venerable Uttara Thera spoke these verses.

The legend of Uttara Thera, the sixth.

[{557.}⁶⁴⁷⁰ **Apara Uttara**⁶⁴⁷¹]

When the World's Lord reached nirvana,
Siddhattha, Leader of the World,
having summoned my relatives,
I worshipped⁶⁴⁷² [that Buddha's] relics. [6423]

In the ninety-four aeons since
I worshipped⁶⁴⁷³ [those] relics [back then],
I've come to know no bad rebirth:
that's the fruit of relic-worship. [6424]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6425]

⁶⁴⁶⁹*ye...na*, lit., "those who have not"

⁶⁴⁷⁰"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁴⁷¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴⁷²*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁴⁷³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

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! [6426]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! [6427]

Thus indeed Venerable Aparā Uttara Thera spoke these verses.

The legend of Aparā Uttara Thera, the seventh.

[{558.}⁶⁴⁷⁴ **Bhaddajī**⁶⁴⁷⁵]

I, having plunged into a pond,
 served by various elephants,
 am pulling up lotus root there,
 because [they're what] I'm eating then. [6428]

The Buddha⁶⁴⁷⁶ in that period
 bore the name Padumuttara.
 Wearing cloth [dyed] red,⁶⁴⁷⁷ the Buddha
 is traveling⁶⁴⁷⁸ through the sky [there],
 shaking [his] robes made out of rags.
 Then I heard the sound [of his robes],
 [and] looking⁶⁴⁷⁹ upward [at the sky,]
 I saw the Leader of the World. [6429-6430]

Remaining in that very place,
 I invited the World-Leader:
 "Honey is flowing from the roots
 [and] milk [and] oil⁶⁴⁸⁰ [flow] from the stems;
 let the Buddha, the Eyeful One,
 with pity accept [some] from me." [6431]

⁶⁴⁷⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁴⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴⁷⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁶⁴⁷⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁴⁷⁸i.e., the thirty-three gods.

⁶⁴⁷⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴⁸⁰this is the BJTS reading for PTS *bhikkhunī Selā*

Then the Teacher, Compassionate,
 the Greatly Famed One, descended.
 The Eyeful One, with pity then,
 accepted [that] alms food of mine.
 Accepting [it], the Sambuddha
 expressed [his] thanks to me [like this]: [6432]

“Be happy, O merit-filled one;
 let your rebirth be accomplished.
 Due to this gift of lotus root,
 may you receive huge happiness.” [6433]

Having said that, the Sambuddha,
 the one whose name was “Best Lotus,”
 the Sambuddha, taking [that] food,
 the Victor flew off⁶⁴⁸¹ through the sky. [6434]

Having taken [more] lotus root,
 I came [back] to my hermitage.
 Hanging that root up in a tree,
 I remembered my offering. [6435]

A massive wind[-storm] then arose;
 it agitated⁶⁴⁸² the forest.
 The space was filled up with the noise
 of thunderbolts bursting forth [there]. [6436]

Then lightning falling [from the sky,]
 struck⁶⁴⁸³ [me right] on [top of] my head.
 [Because of that,] sitting down,
 I passed away [right] on the spot. [6437]

[Then] bound up with my good⁶⁴⁸⁴ karma,
 I was reborn in Tusitā.
 [When] my [human] body fell down,
 I delighted in the gods’ world. [6438]

Eighty-six thousand women [then,]
 decked out [in fine clothes and jewelry,]
 wait on me evening and morning:
 the fruit of giving lotus root. [6439]

Having come to a human womb,

⁶⁴⁸¹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁴⁸²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁴⁸³this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁴⁸⁴this colophonical verse appears in BJTS only; PTS omits it

I am then happy all the time.
I have no lack of possessions:
the fruit of giving lotus root. [6440]

Having [then] been pitied by him,
the God of Gods, the Neutral One,
all defilements are exhausted;
now there will be no more rebirth. [6441]

In the hundred thousand aeons
since I gave that alms food back then,
I've come to know no bad rebirth:
the fruit of giving lotus root. [6442]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6443]

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! [6444]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6445]

Thus indeed Venerable Bhaddajī Thera spoke these verses.

The legend of Bhaddajī Thera, the eighth.

[{559.}⁶⁴⁸⁵ **Sīvaka**⁶⁴⁸⁶]

When Vipassi, the Sage So Great,
was going about as [he] wished,
seeing [that his] bowl was empty,
I filled [it] with barley porridge.⁶⁴⁸⁷ [6446]

In the ninety-one aeons since
I gave that alms food at that time,

⁶⁴⁸⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁴⁸⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴⁸⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

I've come to know no bad rebirth:
that's the fruit of barley porridge. [6447]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [6448]

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! [6449]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6450]

Thus indeed Venerable Sīvaka Thera spoke these verses.

The legend of Sīvaka Thera, the ninth.

The Summary of That:

Yasa and Nadī-Kassapa,
Gayā, Kimbila, Vajjita,
two Uttaras and Bhaddaji
and Sīvaka the final one.

The Yasa Chapter, the fifty-sixth.

The *Therāpadāna* is finished.

(In the book "machasa" [one of BJTS' alt. editions] the *apadānas* of the Theras Raṭṭhapāla [and] Upavāna are shown, merged into the end of the Yasa Chapter. It should be understood that they are not shown here due to their coming in the second and third chapters of the first part of the *Apadānapāḷi* [Raṭṭhapāla is #18, in the second chapter; Upavāna is #22, in the third chapter].)

Praise Him, the Blessed One, the Worthy One, the Fully Complete Buddha⁶⁴⁸⁸

⁶⁴⁸⁸"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Chapter 4

The Legends of the Therīs

Now listen to the legends of the Therīs:¹

Sumedhā Chapter, the First

[1. Sumedhā²]

When Koṇāgamana, Blessed One,
was in his new dwelling, monastic ashram,³
[we] who were three female friends, [then]
donated a monastery.⁴ (1) [1]

Ten times [and then] a hundred times,
and then a hundred hundred times,⁵
we were reborn among the gods;
who could tell the human rebirths? (2) [2]

Among gods we had vast power;
who could tell the human [power]?
Chief queen of a seven-gemmer,⁶
I was⁷ the gem of a woman. (3) [3]

¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴i.e., the thirty-three gods.

⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶this is the BJTS reading for PTS *bhikkhunī Selā*

⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

Here with wholesome [karma] heaped up,⁸
 [we're] people from successful clans:
 Dhanañjānī and Khemā too,
 along with me, the women three. (4) [4]

Making that hermitage well-made,
 with every part [of it] adorned,
 delighted we donated [it]
 to the Buddha-led Assembly.⁹ (5) [5]

In whichever place I'm reborn,
 in accordance with¹⁰ that karma,
 among the gods and humans too,
 I attain the foremost station. (6) [6]

In this [present] lucky aeon
 Brahma's Kinsman, Greatly Famed One,
 [the Buddha] known as Kassapa¹¹
 was born, the Best of Debaters. (7) [7]

The attendant of the Great Sage
 was the ruler of men back then,
 the king of Kāsi, named Kiki,
 in Benares, greatest city. (8) [8]

That [ruler] had seven daughters,
 royal maidens raised in comfort.
 Fond of waiting on the Buddha,
 they practiced the religious life.¹² (9) [9]

Being the ally of those [girls],
 steadfast in the moral precepts,
 giving gifts [very] carefully,
 I practiced vows while in the house. (10) [10]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (11) [11]

Fallen thence, I went to Yāma,¹³

⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁰this colophonic verse appears in BJTS only; PTS omits it

¹¹this appears only in BJTS; PTS omits it

¹²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹³*pūrenti ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of

[and] then I went to Tusitā,
and then to Nimmānarati,
and then Vāsavatti City. (12) [12]

In whichever place I'm reborn,
steadfast in [doing] good karma,¹⁴
I was fixed in the chief queen's place
of the kings in all those [heavens]. (13) [13]

Fallen then into humanness,
I was fixed in the chief queen's place
of kings who turned the wheel [of law]
and kings [commanding] large regions.¹⁵ (14) [14]

Having experienced happiness
among gods and also humans,
being comfortable everywhere,
I traveled on¹⁶ through several births. (15) [15]

That [gift's]¹⁷ the reason, that's the cause,
root, patience for the dispensation,
the first identification,¹⁸
nirvana of this *Dhamma*-lover. (16) [16]¹⁹

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (17) [17]

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! (18) [18]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (19) [19]

her name) a deficient hundred," i.e., "I was the 100th slave"

¹⁴*puṇṇā ti nāmaṇ*

¹⁵PTS reads *panassati*, BJTS *vinassati*

¹⁶the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹⁷reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

¹⁸this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

¹⁹or Giribbaja, here *Rājagahaṇ*

Thus indeed Venerable²⁰ Bhikkhunī Sumedhā spoke these verses.

[The legend of Sumedhā Therī is finished.]²¹

[2. Mekhalādāyikā²²]

I had a stupa constructed²³
for Siddhattha, the Blessed One.
I gifted [my] waist ornament²⁴
so the Teacher could be repaired.²⁵ (1) [20]

When that great stupa was finished,
I gave another ornament²⁶
for the Sage, the Guide of the World,
[feeling well-]pleased by [my] own hands. (2) [21]

In the ninety-four aeons since
I gave that waist-ornament then,
I've come to know no bad rebirth:
that's the fruit of building stupas. (3) [22]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [23]

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! (5) [24]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [25]

Thus indeed Bhikkhunī Mekhalādāyikā Therī²⁷ spoke these verses.

²⁰ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

²¹ *danto*, or "Tamed"

²² "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

²³ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁴ *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

²⁵ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

²⁶ i.e., the thirty-three gods.

²⁷ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The legend of Mekhalādāyikā Therī is finished.

[3. Maṇḍapadāyikā²⁸]

A pavilion was built by me
for Buddha Koṇāgamana,
and I gave robes unceasingly
to the Buddha, the World's Kinsman. (1) [26]

Whichever country I go to,
a small town [or] royal city,
I'm given *pūjā* everywhere:
that is the fruit of good karma.²⁹ (2) [27]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [28]

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! (4) [29]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [30]

Thus indeed Bhikkhunī Maṇḍapadāyikā spoke these verses.

The legend of Maṇḍapadāyikā Therī is finished.

[4. Saṅkamanattā³⁰]

When Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One,
was traveling along the road,
making living beings cross over, (1) [31]

²⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

²⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

after coming out of [my] house,
with face cast down, I laid down [there].
The World's Best One, Compassionate,
then took a step [right] on [my] head. (2) [32]

After having stepped on [my] head,
the Leader of the World [then] left.
Due to the pleasure in [my] heart,
I went to Tusitā [Heaven]. (3) [33]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [34]

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! (5) [35]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [36]

Thus indeed Bhikkhunī Saṅkamanattā spoke these verses.

The legend of Saṅkamanattā Therī is finished.

[5. Tīṇaṇaḷamālikā³¹]

On Candabhāgā River's bank,
I was a *kinnarī* back then.³²
I saw the Stainless Buddha [there],
Self-Become, the Unconquered One. (1) [37]

Happy, with pleasure in [my] heart,
awe-struck,³³ with hands pressed together,
taking a garland made of reeds,
I worshipped the Self-Become One. (2) [38]

³¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

³²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

Due to that karma done very well,
I went to the Thirty-Three [Gods].³⁴
I was fixed in the chief queen's place
of thirty-six kings of the gods. (3) [39-40]

I was fixed in the chief queen's place
of ten kings who were wheel-turners.
My heart being agitated,³⁵
I went forth into homelessness. (4) [40]

My defilements are [now] burnt up;
existence has been slain for me.³⁶
All [my] defilements are destroyed;
now there will be no more rebirth. (5) [42]³⁷

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [41]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (7) [43]

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! (8) [44]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [45]

Thus indeed Bhikkhunī Tīṇiṇaḷamālikā spoke these verses.

The legend of Tīṇiṇaḷamālikā Therī is finished.

³⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³⁵i.e., the thirty-three gods.

³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³⁷this is the BJTS reading for PTS *bhikkhunī Selā*

[6. Ekapiṇḍadāyikā³⁸]

In the city, Bandhumatī,
there was a king³⁹ named Bandhuma.⁴⁰
I was [then] the wife of that king,
behaving in a certain way.⁴¹ (1) [46]

Gone off alone, having sat down,
I then reflected in this way:
“I’ve done no wholesome [deeds] that [I]
can take [and] go [when I have died]. (2) [47]

I have no doubt about the fact
that I’ll certainly go to hell,
blazingly hot, laden with grief,
of frightful form, [and] very cruel.” (3) [48]

After having approached the king,
I [then] spoke these words [to him]:
“O kṣatriyan, do give to me
one monk, [whom] I will [thenceforth] feed.” (4) [49]

That great king gave a monk to me,
with cultivated faculties.
After having taken his bowl,
I satisfied [him] with milk-rice.⁴² (5) [50]

Having filled [it] up with milk-rice,
I [applied some] scented ointment.
Covering it with [some] netting,
I closed [it] with a blue lotus.⁴³ (6) [51]

Making that my object of thought⁴⁴
for as long as [my] life [lasted],
bringing pleasure to [my] heart there,
I went to Tāvatiṃsa [then]. (7) [52]

I was fixed in the chief queen’s place
of thirty kings among the gods.

³⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴²i.e., the thirty-three gods.

⁴³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴this is the BJTS reading for PTS *bhikkhuni Selā*

Whatever my mind wishes for
comes into being as desired. (8) [53]

I was fixed in the chief queen's place
of twenty kings who turned the wheel.
With accumulated [merit,]
I transmigrated through lifetimes. (9) [54]

I am set free from every bond;
my substrata are gone away;⁴⁵
all defilements are extinguished;
now there will be no more rebirth. (10) [55]

In the ninety-one aeons since
I gave that almsgiving back then,
I've come to know no bad rebirth:
that's the fruit of food that's begged for. (11) [56]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (12) [57]

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! (13) [58]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [59]

Thus indeed Bhikkhunī Ekapiṇḍadāyikā spoke these verses.

The legend of Ekapiṇḍadāyikā Therī is finished.

[7. Kaṭacchubhikkhadāyikā⁴⁶]

Taking a spoonful of begged food,
I gave it to the Best Buddha,
the Teacher, whose name was Tissa,
who was wandering, begging food. (1) [60]

⁴⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Accepting [it,] the Sambuddha,
Tissa, Chief Leader of the World,
the Teacher, standing on the road,
uttered⁴⁷ this thanksgiving to me: (2) [61]

“Giving this spoonful of begged food,
you will go to Tāvatiṃsa.
You’ll be fixed in the chief queen’s place
of thirty-six kings of the gods. (3) [62]

You’ll be fixed in the chief queen’s place
of fifty kings who turn the wheel.
Everything your mind may wish for,
you will receive [it] every day. (4) [63]

Having enjoyed [great] happiness,
you will go forth, possessionless.⁴⁸
Destroying all [your] defilements,
you’ll reach nirvana, undefiled.” (5) [64]

Having said this, the Sambuddha,
Tissa, Chief Leader of the World,
the Hero, flew into the sky,
just like a swan-king in the air. (6) [65]

Well-given was my superb gift;
well-sacrificed my sacrifice.⁴⁹
Giving that spoonful of begged food,
I’ve attained the unshaking state. (7) [66]

In the ninety-two aeons since
I gave that almsgiving back then,
I’ve come to know no bad rebirth:
that’s the fruit of giving begged food. (8) [67]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (9) [68]

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! (10) [69]

⁴⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [70]

Thus indeed Bhikkhunī Kaṭacchubhikkhadāyikā spoke these verses.

The legend of Kaṭacchubhikkhadāyikā Therī is finished.

[8. Sattuppalamālikāya⁵⁰]

In Aruṇavatī City,
lived a king⁵¹ named Aruṇavā.
I was [then] the wife of that king,
sent out [by him] on a journey.⁵² (1) [71]

Having taken seven flowers,
divinely perfumed blue lotus,
lying down in [that] fine palace,
I reflected in this way then: (2) [72]

“What use are these flowers to me,⁵³
planted on [the top of] my head?
They’ll be better for me offered
to the Best Buddha’s [great] knowledge. (3) [73]

They’re honoring the Sambuddha;
Sitting near the [palace] doorway,
when the Sambuddha arrives here,
I [too] will worship the Great Sage.” (4) [74]

Splendid like an arjuna [tree],⁵⁴
like a lion, the king of beasts,
along with the monks’ Assembly,
the Victor [then] came on the road. (5) [75]

After seeing the Buddha’s rays,
happy, with a mind that was moved,
having opened up the door, I
[then] worshipped the Best of Buddhas. (6) [76]

⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁴i.e., the thirty-three gods.

I scattered up in the sky [there]
 those seven blue lotus flowers.
 [Then] covering the Buddha's head,
 they were held up [there in the sky]. (7) [77]

Thrilled at heart, with a happy mind,
 awe-struck,⁵⁵ with hands pressed together,
 bringing pleasure to [my] heart there,
 I went to Tāvatiṃsa [then]. (8) [78]

Blue lotus⁵⁶[-flower] canopies
 are carried on top of my head.
 I [then] exude divine perfumes:
 the fruit of seven lotuses. (9) [79]

Whenever I am sent [somewhere]
 with my assembly of kinsfolk,
 blue lotuses are carried then
 over my entire⁵⁷ retinue. (10) [80]

I was fixed in the chief queen's place
 of seventy kings of the gods.
 Everywhere a female ruler,
 I transmigrated birth to birth. (11) [81]

I was fixed in the chief queen's place
 of sixty-three wheel-turning kings.
 They all conform to my [wishes];
 I'm one whose words are listened to.⁵⁸ (12) [82]

My color and exuded scent
 are those of blue lotus flowers;
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (13) [83]

Skillful in the superpowers,
 fond of wisdom's parts as focus,⁵⁹
 special knowledges perfected:
 that's the fruit of Buddha-*pūjā*. (14) [84]

Skilled in retaining mindfulness,⁶⁰

⁵⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁶this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁷this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁸these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁹this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁰this colophonical verse appears in BJTS only; PTS omits it

pastured in calm-meditation,
undertaking fit exertion:⁶¹
that's the fruit of Buddha-*pūjā*. (15) [85]

My effort bearing the burden
brought me release from attachments;⁶²
defilements are all destroyed,
now there will be no more rebirth. (16) [86]

In the thirty-one aeons since
I worshipped [him with that] flower,
I've come to know no bad rebirth;
that's the fruit of Buddha-*pūjā*. (17) [87]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [88]

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! (19) [89]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [90]

Thus indeed Bhikkhunī Sattuppalamālikāya spoke these verses.

The legend of Sattuppalamālikāya Therī⁶³ is finished.

[9. Pañcadīpikā⁶⁴]

In the city, Hamsavati,
I was a wanderer back then.
From hermitage to hermitage,
I wandered desiring the good.⁶⁵ (1) [91]

⁶¹this appears only in BJTS; PTS omits it

⁶²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

One day when the moon was waning,⁶⁶
I saw the supreme Bodhi [Tree].
Bringing pleasure to [my] heart there,
I sat down at that Bodhi's roots. (2) [92]

Standing with a heart of reverence,
hands pressed together on [my] head,
knowing mental happiness [there,]
I then reflected in this way: (3) [93]

“If [he] has limitless virtue,
is unique, without a rival,
let Buddha show me a marvel;
let him make this Bodhi [Tree] shine.” (4) [94]

When I made that aspiration,
the Bodhi Tree did then blaze up.
It shined forth in all directions,
displaying⁶⁷ every good color.⁶⁸ (5) [95]

Seven nights and days I sat there,
at the roots of that Bodhi [Tree],
[and] when the seventh day arrived,
I made an offering⁶⁹ of lamps. (6) [96]

Setting them around my seat [there,]
I [proceeded to] light five lamps.
[And] then my lamps [all remained] lit,
until the sun did rise [again]. (7) [97]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvātīsa [then]. (8) [98]

There my well-made divine mansion
was known as “Pañcadīpī”⁷⁰ then.
It was a hundred leagues in height,
[and] sixty leagues in width back then.⁷¹ (9) [99]

Uncountable numbers of lamps
are burning in my surroundings.

⁶⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁸i.e., the thirty-three gods.

⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

The divine world is [then] lit up
with lamp-light, up to its edges.⁷² (10) [100]

If when standing looking eastward,
I should desire to see [something],
above, below, also across,
I see everything with [my] eyes. (11) [101]

As far as I should wish to see,⁷³
things well done and things not well done,⁷⁴
there's no obstruction [to my sight]
in the trees and the mountains there. (12) [102]

I was fixed in the chief queen's place
of eighty kings among the gods.
I was fixed in the chief queen's place
of one hundred wheel-turning kings. (13) [103]

In whichever womb I'm reborn,
[whether] it's human or divine,
in my surroundings, a [whole] lakh
of lamps are burning [there] for me. (14) [104]

Fallen from the world of the gods,
being born in a mother's womb,
while I was in that mother's womb,
my eyes were open all the time.⁷⁵ (15) [105]

Due to my having good karma,⁷⁶
an [entire] hundred thousand lamps
are lit in the lying-in room:
that's the fruit of [giving] five lamps. (16) [106]

When my final rebirth occurred,
I turned [my] mind away [from lust].
I attained the unaging [and]
undying cool state, nirvana. (17) [107]

[When] I was [but] seven years old,
I attained [my] arahantship.
Discerning [my] virtue, Buddha
Gotama ordained [me right then]. (18) [108]

⁷²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷³this appears only in BJTS, and appears before rather than after the chapter summary.

⁷⁴this colophonic verse appears in BJTS only; PTS omits it

⁷⁵this appears only in BJTS; PTS omits it

⁷⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Meditating on a platform,⁷⁷
 beneath a tree, in palaces,
 in caves or empty buildings [then]
 five lamps are burning [there] for me. (19) [109]

My divine eye is purified;
 I am skilled in concentration.
 I excel in special knowledges:
 that's the fruit of [giving] five lamps. (20) [110]

Every achievement is achieved;
 [my] duty's done, [I'm] undefiled.
 With five lamps I'm worshipping [your]
 feet, Great Hero, o Eyeful One. (21) [111]

In the hundred thousand aeons
 since I gave [him] those lamps back then,
 I've come to know no bad rebirth:
 that's the fruit of [giving] five lamps. (22) [112]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (23) [113]

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! (24) [114]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (25) [115]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

[10. Udakadāyikā⁷⁸]

In the city, Bandhumatī,
 I was a water-fetcher then.

⁷⁷*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁷⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

Living by carrying water,
I'm raising [my] children that way.⁷⁹ (1) [116]

"I lack the things to be given
in the unsurpassed merit-field."
Going to a water-tower,⁸⁰
I supplied [the Buddha]⁸¹ water. (2) [117]

Due to that karma done very well,
I went to Tāvatiṃsa [then].
There I had a well-made mansion
fashioned by carrying water.⁸² (3) [118]

I am surrounded all the time
by a thousand celestial nymphs,
[and] I always am surpassing
all of them in [all] the ten ways.⁸³ (4) [119]

I was fixed in the chief queen's place
of fifty kings among the gods.
I was fixed in the chief queen's place
of twenty kings who turned the wheel. (5) [120]

Transmigrating in two stations,
the human or else the divine,
I've come to know no bad rebirth:
that's the fruit of giving water. (6) [121]

On a mountain top or bad road,
up in the air and on the ground,
whenever I desire water,
I receive [it] very quickly. (7) [122]

In times of drought [my] region's not
scorched by the heat nor boiling hot;
discerning what I am thinking
a great rain-cloud [always] rains forth. (8) [123]

Whenever I am sent [somewhere,]
with my assembly of kinsfolk,
if I am wishing for [some] rain
a great rain-cloud is then produced. (9) [124]

⁷⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁰*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁸¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁸²i.e., the thirty-three gods.

⁸³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Being burned or having fever
 don't [ever] affect my body;⁸⁴
 on my body there is no dust:
 that's the fruit of giving water. (10) [125]

Today with [my] mind purified
 the evil-minded one is gone.
 All [my] defilements are destroyed;
 now there will be no more rebirth. (11) [126]

In the ninety-one aeons since
 I did that [good] karma back then,
 I've come to know no bad rebirth:
 that's the fruit of giving water. (12) [127]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (13) [128]

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! (14) [129]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (15) [130]

Thus indeed Bhikkhunī Udakadāyikā spoke these verses.

The legend of Udakadāyikā Therī is finished.

The Summary:

Sumedhā, Mekhalādadā,
 Maṇḍapa, Saṅkamaṇḍalā,
 Nalamāli, Piṇḍadadā,
 Kaṭacchu, Uppalappadā,
 Dīpad-Odakadā also;
 the verses here⁸⁵ are counted [thus:]
 one verse and one hundred [also]
 and seventeen added to that.

The Sumedhā Chapter, the First

⁸⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁸⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

Ekūposathikā Chapter, the Second

[11. Ekūposathikā⁸⁶]

In the city, Bandhumatī,
there was a king⁸⁷ named Bandhuma.⁸⁸
On the day of the full moon, he
took on⁸⁹ Full-Moon-Day observance.⁹⁰ (1) [131]

At that time [I also lived] there;
I was a water-jug slave-girl.
Seeing the army, with the king,
I reflected in this way then: (2) [132]

The king himself, breaking his reign,
took on Full-Moon-Day observance.
Surely that karma's bearing fruit:
the populace is delighted. (3) [133]

Having considered thoroughly
my bad rebirth and poverty,
after gladdening [my] mind, I
took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day
in the Buddha's⁹¹ dispensation,
Due to that karma done very well,
I went to Tāvatiṃsa [then]. (5) [135]

There my well-made divine mansion
welled up an [entire] league in height,
appointed with fine gabled cells,
decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs
are always looking after me.
Having surpassed the other gods,
I outshine them all of the time. (7) [137]

⁸⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁹⁰i.e., the thirty-three gods.

⁹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I was fixed in the chief queen's place
of sixty-four kings of the gods.
I was fixed in the chief queen's place
of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,
I transmigrated through lifetimes.
Everywhere I am distinguished:
fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages,
and complete chariot riggings;
I obtain every one of those:
fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver,
also things made out of crystal,
and likewise made of ruby too;
I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones,
clothes made of *khoma* and cotton,
and [other] very costly clothes;
I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs,
and likewise clothing, beds and chairs;
I would obtain all those [items]:
fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands,
[facial] powders and ointments too;
I would obtain all that [make-up]:
fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces,
pavilions, storied mansions, caves;
I would obtain all those [dwellings]:
fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old,
I went forth into homelessness.
When the eighth month [thence] had arrived,
I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All [my] defilements are destroyed;

now there will be no more rebirth. (17) [147]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
fruit of Full-Moon-Day observance. (18) [148]

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! (19) [149]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.

[12. Salalapupphikā⁹²]

On Candabhāgā River's bank,
I was a *kinnarī* back then.
And then I saw the God of Gods,
Bull of Men, walking back and forth. (1) [151]

Plucking a *salala* [flower,]
I gave it to the Best Buddha.
[And then] the Great Hero did sniff
the *salala* with divine scent. (2) [152]

Accepting [it] the Sambuddha,
Vipassi, Leader of the World,
Great Hero then sniffed [it again]
[for me] while I was watching [him]. (3) [153]

Pressing my hands together then,
I worshipped the Best of Bipeds.
Bringing pleasure to [my] own heart,
I then ascended the mountain. (4) [154]

In the ninety-one aeons since
I gave [him] that flower back then,

⁹²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (5) [155]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (6) [156]

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! (7) [157]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [158]

Thus indeed Bhikkhunī Salalapupphikā spoke these verses.

The legend of Salalapupphikā Therī is finished.

[13. Modakadāyikā⁹³]

In the city, Bandhumatī,
I was a water-jug slave-girl.
After receiving my wages,
I went with a water-fetcher. (1) [159]

Having seen a monk on the road,
attentive with a [well-]calmed heart,
happy, with pleasure in my heart,
I gave [the monk] three sweetmeats [then]. (2) [160]

Due to that karma done very well,
with intention and [firm] resolve,
for one more than ninety aeons
I went not to a place of grief. (3) [161]

Giving [him] material goods,
I then experienced all of that.
Having given [those] three sweetmeats
I attained the unshaking state. (4) [162]

⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [163]

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) [164]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [165]

Thus indeed Bhikkhunī Modakadāyikā⁹⁴ spoke these verses.

The legend of Modakadāyikā Therī is finished.

[14. Ekāsanadāyikā⁹⁵]

In the city, Hamsavatī,
I was a garland-maker then.
My mother and my father too
went off to work [every day then]. (1) [166]

When the sun was high in the sky,⁹⁶
I saw a [Buddhist] monk [just then,]
who was going along the road,
[so] I spread out a seat [for him]. (2) [167]

Preparing that seat with woolen
rugs with fleece and decorations,⁹⁷
happy, with pleasure in [my] heart,
I [then] spoke these words [to that monk]: (3) [168]

“The ground is scorched [and] boiling hot;
the sun is at its midday high;⁹⁸

⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁹⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁹⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

the breezes are not blowing [now];
the time is right to come sit down.⁹⁹ (4) [169]

This seat [already] is prepared
[just] for your sake, o sage so great;
having taken pity [on me,]
[please] sit down on this seat of mine.” (5) [170]

The monk, well-tamed, with a pure mind,
did sit down there [at my request].
Having taken his begging bowl,
I gave as much as it would hold.¹⁰⁰ (6) [171]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (7) [172]

There my well-made divine mansion,
well-fashioned by [giving that] seat,
welled up [full] sixty leagues in height,
[and was] thirty leagues wide [back then]. (8) [173]

There were diverse couches for me,
made of gold and made of silver,
likewise [some] were made of crystal,
and also made out of ruby. (9) [174]

My couch was well-spread with cushions,
covered with embroidered wool rugs
and coverlets of silk with gems,
as well as [some] of fur with fringe.¹⁰¹ (10) [175]

Whenever I desire a trip,
filled with laughter and amusement,
I am going with the best couch,
[in accordance with] my wishes. (11) [176]

I was fixed in the chief queen’s place
of eighty kings among the gods.
I was fixed in the chief queen’s place
of seventy wheel-turning kings. (12) [177]

Transmigrating from birth to birth,
I [always] obtained great riches.

⁹⁹i.e., the thirty-three gods.

¹⁰⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰¹this is the BJTS reading for PTS *bhikkhuni Selā*

There was no lack in terms of wealth:
that's the fruit of [giving] one seat. (13) [178]

Transmigrating in two stations,
the human or else the divine,
I did not know another state:
that's the fruit of [giving] one seat. (14) [179]

I am reborn in [just] two castes,¹⁰²
kṣatriyan, or else a brahmin.
Everywhere I'm of high family:
that's the fruit of [giving] one seat. (15) [180]

I know no mental turbulence,
[nor] is my heart tormented [then].
I [also] know no ugliness:
that's the fruit of [giving] one seat. (16) [181]

Wet-nurses are waiting on me,
[and] many hump-backed servant-women;¹⁰³
I am going from lap to lap:
that's the fruit of [giving] one seat. (17) [182]

Other people bathe and feed me,
and [they] fondle me every day.
Others anoint me with perfumes:
that's the fruit of [giving] one seat. (18) [183]

When I dwell in an empty room,
a pavilion, beneath a tree,
discerning what I am thinking,
a couch is [then] produced [for me]. (19) [184]

Now it is my final lifetime,
turning in my last existence.
Even today, breaking my reign,¹⁰⁴
I went forth into homelessness. (20) [185]

In the hundred thousand aeons
since I gave [him] that gift back then,
I've come to know no bad rebirth:
that's the fruit of [giving] one seat. (21) [186]

My defilements are [now] burnt up;

¹⁰²this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁰³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰⁴this appears only in BJTS, and appears before rather than after the chapter summary.

all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (22) [187]

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! (23) [188]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [189]

Thus indeed Venerable¹⁰⁵ Bhikkhunī Ekāsanadāyikā spoke these verses.

The legend of Ekāsanadāyikā Therī is finished.

[15. Pañcadīpikā¹⁰⁶]

In the city, Haṃsavatī,
I was a wanderer back then.
From ashram to monastery,
I wandered desiring the good. (1) [190]

One day when the moon was waning,
I saw the supreme Bodhi [Tree].
Bringing pleasure to [my] heart there,
I sat down at that Bodhi's roots. (2) [191]

Standing, with a heart of reverence,
hands pressed together on [my] head,
knowing mental happiness [there,]
I then reflected in this way: (3) [192]

“If [he] has limitless virtue,
is unique, without a rival,
let Buddha show me a marvel;
let him make this Bodhi [Tree] shine.” (4) [193]

When I made that aspiration,
the Bodhi Tree did then blaze up.

¹⁰⁵this colophonic verse appears in BJTS only; PTS omits it

¹⁰⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

It shined forth in all directions,
displaying¹⁰⁷ every good color. (5) [194]

Seven nights and days I sat there,
at the roots of that Bodhi [Tree],
[and] when the seventh day arrived,
I made an offering of lamps. (6) [195]

Setting them around my seat [there,]
I [proceeded to] light five lamps.
[And] then my lamps [all remained] lit,
until the sun did rise [again]. (7) [196]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [197]

There my well-made divine mansion
was known as “Pañcadīpī”¹⁰⁸ then.
It was [full] sixty leagues in height,
[and] thirty leagues in width back then. (9) [198]

Uncountable numbers of lamps
are burning in my surroundings.
The divine world is [then] lit up
with lamp-light, up to its edges.¹⁰⁹ (10) [199]

If when standing looking eastward,
I should desire to see [something],
above, below, also across,
I see everything with [my] eyes. (11) [200]

As far as I should wish to see,
things well done and things not well done,¹¹⁰
there’s no obstruction [to my sight]
in the trees and the mountains there. (12) [201]

I was fixed in the chief queen’s place
of eighty kings among the gods.
I was fixed in the chief queen’s place
of one hundred wheel-turning kings. (13) [202]

¹⁰⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁰i.e., the thirty-three gods.

In whichever womb I'm reborn,
 [whether] it's human or divine,
 in my surroundings, a [whole] lakh
 of lamps are burning [there] for me. (14) [203]

Fallen from the world of the gods,
 I was born in a mother's womb.
 While I was in that mother's womb
 my eyes were open all the time. (15) [204]

Due to my having good karma,
 an [entire] hundred thousand lamps
 are lit in the lying-in room:¹¹¹
 that's the fruit of [giving] five lamps. (16) [205]

When my final rebirth occurred,
 I turned [my] mind away [from lust].
 I attained the unaging [and]
 undying cool state, nirvana. (17) [206]

[When] I was [but] seven years old,
 I attained [my] arahantship.
 The Buddha ordained [me right then]:
 that's the fruit of [giving] five lamps. (18) [207]

Meditating on a platform,¹¹²
 beneath a tree, empty spots,¹¹³
 a lamp is always burning there:
 that's the fruit of [giving] five lamps. (19) [208]

My "divine eye" is purified;
 I am skilled in concentration.
 I excel in special knowledges:
 that's the fruit of [giving] five lamps. (20) [209]

Every achievement is achieved;
 [my] duty's done, [I'm] undefiled.
 Five Lamps is [now] worshipping [your]
 feet, Great Hero, o Eyeful One. (21) [210]

In the hundred thousand aeons
 since I gave [him] those lamps back then,
 I've come to know no bad rebirth:
 that's the fruit of [giving] five lamps. (22) [211]

¹¹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹²this is the BJTS reading for PTS *bhikkhuni Selā*

¹¹³this line only in BJTS, which reads *Pesalā* here as elsewhere

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [212]

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! (24) [213]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [214]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

[16. Sālamālikā¹¹⁴]

On Candabhāgā River's bank,
I was a *kinnarī* back then.
I saw the Stainless One, Buddha,
the Self-Become, Unconquered One. (1) [215]

Happy, with pleasure in [my] heart,
awe-struck,¹¹⁵ with hands pressed together,
taking a *sal*¹¹⁶ [-flower] garland,
I worshipped the Self-Become One. (2) [216]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (3) [217]

I was fixed in the chief queen's place
of thirty-six kings of the gods.
Whatever my mind wishes for,
comes into being as desired. (4) [218]

¹¹⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹¹⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹¹⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

I was fixed in the chief queen's place
of ten kings who were wheel-turners.
Being a good-minded woman,
I transmigrated through lifetimes. (5) [219]

My wholesomeness is apparent;
I went forth into homelessness.
Today I'm worthy of *pūjā*
in the Buddha's¹¹⁷ dispensation. (6) [220]

Today, with [my] mind purified,
the evil-minded one is gone.
All [my] defilements are destroyed;
now there will be no more rebirth. (7) [221]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [223]

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! (9) [224]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [225]

In the ninety-four aeons since
I worshipped the Buddha back then,
I've come to know no bad rebirth:
that's the fruit of a *saḷ*¹¹⁸-garland. (11) [222]¹¹⁹

My defilements are [now] burnt up;
all [new] existence is destroyed.
All [my] defilements are destroyed;
now there will be no more rebirth. (12)
Thus indeed Bhikkhunī Sālamālikā¹²⁰ spoke these verses.

The legend of Sālamālikā¹²¹ Therī is finished.

¹¹⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁸i.e., the thirty-three gods.

¹¹⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹²⁰this is the BJTS reading for PTS *bhikkhunī Selā*

¹²¹this line only in BJTS, which reads *Pesalā* here as elsewhere

[17. Gotamī¹²²]

One day the [Great] Lamp of the World,
the Caravan Leader for men,
dwelt in the Mahāvana Hall,
among Vesali’s gabled roofs. (1) [226]

The Victor’s mother’s sister then,
the Buddhist nun Great Gotamī,
was dwelling in a nuns’ refuge,
built in that delightful city.¹²³ (2) [227]

This reasoning occurred to her,
thinking [when] she’d gone off alone
from liberated Buddhist nuns
numbering five times one hundred: (2e-f, 3a-b)¹²⁴ [228]

“I will not be able to see¹²⁵
the Buddha’s final nirvana,
[that] of the two chief followers,
nor Rāhul, Ānanda, Nanda. (3c-f) [229]

Destroying¹²⁶ life’s constituents
[and] letting go, I shall go to
nirvana, permitted by [him,]
the Great Sage, the Lord of the World.” (4) [230]

[That] reasoning also occurred
to the five hundred Buddhist nuns;
that reasoning also [occurred]
to [nuns] beginning with Khema. (5) [231]

At that time there was an earthquake;
the thunder of the gods did roar.
Weighed down by grief, the goddesses
who lived in that refuge [for nuns,]
piteously weeping [at that,]
shed [their] tears there [in the refuge]. (6) [232]¹²⁷

¹²²“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹²³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹²⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹²⁵reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹²⁶i.e., the thirty-three gods.

¹²⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[And then] all of¹²⁸ those Buddhist nuns,
after approaching Gotamī,
placing [their] heads upon [her] feet,
spoke these words [they addressed to her,]: (7) [233]

“Sister, gone off alone, there we
were sprinkled with drops of water.
The unshaking earth is shaking,
the thunder of the gods roaring,
lamentations¹²⁹ are being heard:¹³⁰
what then does this mean, Gotamī?” (8) [234]¹³¹

She then told everything [to them,]
just as [she had] reasoned it out.
All of them too told [Gotamī,]
just as [they had] reasoned it out. (9) [235]

“If [it’s] desired by you, sister —
nirvana, unsurpassed [and] pure —
we too will all reach nirvana,
with Buddha’s consent, Pious One.¹³² (10) [236]

Along with [you] we have gone forth
from home and from existence too;
along with [you] indeed we’ll go
to nirvana, supreme city.” (11) [237]

She said, “what is there to be said
to women who are going out?”¹³³
[And] then along with all [of them]
she quitted [that] Buddhist nuns’ nest.¹³⁴ (12) [238]

“May the goddesses forgive me,
who are dwelling in [this] refuge;
this will be my final vision
of [this] Buddhist nuns’ residence. (13) [239]

I’ll go to unconditionedness,
where [there’s neither] death nor decay,

¹²⁸this is the BJTS reading for PTS *bhikkhuni Selā*

¹²⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

¹³⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹³¹this appears only in BJTS, and appears before rather than after the chapter summary.

¹³²this colophonic verse appears in BJTS only; PTS omits it

¹³³this appears only in BJTS; PTS omits it

¹³⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

one doesn't meet the unpleasant,
nor get cut off from pleasant things." (14) [240]

Hearing those words, not passionless,
[those] heirs of the Well-Gone [Buddha,]¹³⁵
overcome with grief lamented:
"Alas, we have little merit. (15) [241]

Without those women this Buddhist
nuns' nest [now] has become empty;
the Victor's heirs [now] are not seen,
as stars [disappear] at daybreak. (16) [242]

Gotamī goes to nirvana
along with the five hundred [nuns],
like the Ganges [flows to] the sea,
with five hundred tributaries."¹³⁶ (17) [243]

The faithful laywomen,¹³⁷ having
seen her¹³⁸ going along the road,
coming out from [their] houses [then]
bowing down at [her] feet said this: (18) [244]

"Great-fortuned one,¹³⁹ be satisfied.¹⁴⁰
Nirvana's not proper for you,
abandoning us, destitute" —
distraught like that those women wailed. (19) [245]

In order to dispel their grief,
[Gotamī] spoke [this] honeyed speech:
"Enough with [your] crying, children,
today, which is your time to laugh; (20) [246]

I have understood suffering,¹⁴¹
the cause of suffering's allayed,
I've experienced cessation,
I have cultivated the path. (21) [247]

(The First Recitation Portion)¹⁴²

¹³⁵*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

¹³⁶*puṇṇā ti nāmaṇ*

¹³⁷PTS reads *panassati*, BJTS *vinassati*

¹³⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

¹³⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

¹⁴⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

¹⁴¹or Giribbaja, here *Rājagahaṇ*

¹⁴²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

The Teacher's been worshipped by me,
[I have] done what the Buddha taught!
The heavy load has been laid down,
the ties to existence removed. (22) [248]

The reason for which I went forth
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (23) [249]

While Buddha and his great Teaching
are still around, nothing lacking —
that's the time for my nirvana;
do not grieve about me, children. (24) [250]

Koṇḍañña,¹⁴³ Ānanda,¹⁴⁴ Nanda,¹⁴⁵
Rāhula,¹⁴⁶ the Victor remain;
the Assembly's cheerful and close,
the conceit of rivals is slain. (25) [251]

The Famed One in¹⁴⁷ Okkāka's clan
is Exalted,¹⁴⁸ the Death-Crusher;¹⁴⁹
children, isn't it now the time
[for me] to achieve nirvana? (26) [252]

My wish [I've had] for very long
is [finally] fulfilled today.
This is the time for drums of joy.
What then with [all these] tears, children? (27) [253]

If [you feel] compassion for me,
and if you all appreciate

¹⁴³ *danto*, or "Tamed"

¹⁴⁴ *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

¹⁴⁵ *vimutto*

¹⁴⁶ *Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

¹⁴⁷ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

¹⁴⁸ *taṇ...guṇasañcayan*

¹⁴⁹ lit., "did *pūjā*"

the great Teaching's stability,
then strong and fervent you should be. (28) [254]

Beseched by me, the Sambuddha
gave ordination to women.
Therefore as I have shown myself,
you all should follow after him." (29) [255]

Having thus advised [those women,]
placed in front by the Buddhist nuns,
going up to [and] worshipping
the Buddha, [she] said this [to him:] (30) [256]

"Well-Gone-One, I am your mother,
and you are my father, Hero;
Lord,¹⁵⁰ who Gives the Good Teaching's Joy,¹⁵¹
O Gotama, I'm born from¹⁵² you. (31) [257]

Your body, made of flesh and bones,¹⁵³
was reared up by me, Well-Gone-One;
my flawless body, made of Truth,¹⁵⁴
was reared up by you, [Gotama.] (32) [258]

I suckled you with mother's milk
which quenches thirst for a moment.
From you I drank the milk of Truth,¹⁵⁵
peaceful without interruption. (33) [259]

Great Sage, you owe no debt to me
for protecting and rearing [you].
To obtain such a son is what
women desiring sons [desire].¹⁵⁶ (34) [260]

Mothers of kings, like Mandhātā,
are sunk into existence sea.
O son, through you I've crossed over

¹⁵⁰#23, above

¹⁵¹lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

¹⁵²*yakkho*

¹⁵³*ye...na*, lit., "those who have not"

¹⁵⁴PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

¹⁵⁵reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

¹⁵⁶This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

[life,] this ocean of becoming. (35) [261]

Women can easily obtain
the name “King’s Mother” or “Chief Queen.”
The name, “Mother of the Buddha”
is the hardest [name] to obtain. (36) [262]

O Hero, I’ve obtained that name!
[I got] my wish because of you.
Whether little things or big things,
all of that is fulfilled by me. (37) [263]

Having abandoned this body,
I want to [reach] full nirvana.
Give me permission, O Hero,
O Dis-ease-Ender,¹⁵⁷ O Leader. (38) [264]

Stretch forth your feet, like lilies soft,
which are marked with wheel, goad and flag.
I shall make obeisance to you,
with a [mother’s] love for [her] son.¹⁵⁸ (39) [265]

Show [me your] physical body;
it resembles a heap of gold.
[One last] good look at your body,
[then] off I go to peace, Leader.” (40) [266]

Marked with the thirty-two great marks,
it was adorned in radiance:
the Victor showed her¹⁵⁹ [his] body,
a pale sun¹⁶⁰ through¹⁶¹ an evening cloud.¹⁶² (41) [267]

Then she laid [her] head down upon
the soles of [his] feet, marked with wheels,
which were like lotuses in bloom,
[as] brilliant as the dawning sun. (42) [268]

“I’m bowing to the Sun for Men,¹⁶³
the Banner of the Solar Clan;¹⁶⁴

¹⁵⁷reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

¹⁵⁸reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

¹⁵⁹lit., “in the future” (singular)

¹⁶⁰*sammukhā*, i.e. “together”

¹⁶¹*tuyham*, presumably addressing the bodhisattva

¹⁶²reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

¹⁶³reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

¹⁶⁴*putta*° lit., “son”

when I have died for the last time,
I will never¹⁶⁵ see you again. (43) [269]

Chief of the World, it is believed
that women make every error.¹⁶⁶
If there's any error in me,
forgive it, Mine of Compassion.¹⁶⁷ (44) [270]

I begged [you,] over and again,
for ordination of women.
If I was in error in that,
forgive it, O Bull Among Men. (45) [271]

O Hero, with your permission,
I instructed the Buddhist nuns.
If [I gave] bad advice in that,
forgive it, Lord of Forgiveness.¹⁶⁸ (46) [272]

“What's not forgiven to forgive
in [one who's] adorned with virtue?¹⁶⁹
What more am I to say to you
when you're going to nirvana? (47) [273]

Those who are desiring escape from the world
in my pure [and] complete Assembly of monks,
are like the fading crescent moon at daybreak
after having seen the ruin of its grasps.¹⁷⁰ (48) [274]¹⁷¹

Like the stars and the moon around Mount Meru,
the other nuns circumambulated [him,]
Chief Victor, [and] after bowing at [his] feet,
they stood there gazing at the [Blessed One's] face. (49) [275]

“Formerly [my] eyes and ears weren't satisfied
by the vision of you nor hearing your speech.
[But now,] having obtained perfection, my mind
is satisfied by the taste of the Teaching. (50) [276]

When you roar forth amidst the crowd,

¹⁶⁵lit., “all the time we are not...”

¹⁶⁶reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanarj* (“going on muddy roads”)

¹⁶⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

¹⁶⁸*saṃsārapatha-nittiṇṇā*

¹⁶⁹reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* (“now there will be no more rebirth”)

¹⁷⁰*tato tato*

¹⁷¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

destroying the sophists' conceit,
those [there] who are seeing your face,
are fortunate, O Bull of Men.¹⁷² (51) [277]

Battle-Ender,¹⁷³ fortunate too,
are they who worship your fine feet,
which have broad heels, extended toes,
and nails [the color of] copper. (52) [278]

Fortunate too, O Best of Men,
are those who listen to your words,
imperfection-slaying, friendly,
honey[-sweet] and full of gladness. (53) [279]

Fortunate am I, Great Hero,
intent on worshipping¹⁷⁴ your feet.
The existential desert crossed,
[I] shine due to the good Teaching.¹⁷⁵ (54) [280]

Then the pious one¹⁷⁶ explained [her
thoughts]¹⁷⁷ to the Assembly of monks,
and having worshipped Rāhula,
Ānanda [and] Nanda, she said:¹⁷⁸ (55) [281]

"I am weary¹⁷⁹ of [my] body,
similar to a serpent's den,
a sickness-house, heap of dis-ease,¹⁸⁰
pasturing in old age and death,
covered with varied flaws and drool,¹⁸¹
dependent on others, actionless.¹⁸²
Therefore I desire nirvana;
give [me your] permission, children." (56-57) [282-283]

¹⁷²*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

¹⁷³or, as above, "for the sake of knowing [me]"

¹⁷⁴reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

¹⁷⁵lit., "the Great Hero prophesied"

¹⁷⁶BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

¹⁷⁷BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

¹⁷⁸reading *manāpā* with BJTS for PTS *manasā*

¹⁷⁹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* ("as our master protects")

¹⁸⁰lit., "there is no agitation [to my mind]"

¹⁸¹This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

¹⁸²lit., "and a woman"

Nanda and lucky Rāhula,
 who were griefless, without constraint,
 wise [and] unshakingly steadfast,
 reflected on the way things are: (58) [284]

“Woe on greed for conditioned things:
 as worthless as banana wood,
 same as a deluded mirage,
 fleeting and constantly changing. (59) [285]

In flux are all conditioned things,
 in so far as the Victor’s aunt,
 the one who suckled the Buddha,
 Gotamī, goes without a trace.”¹⁸³ (60) [286]

Ānanda was then [still] training,
 fond of the Victor, [but still] sad.
 [Beseeching her] there, shedding tears,
 he was wailing piteously: (61) [287]

“Gotamī is going, smiling;¹⁸⁴
 surely then soon the Buddha too
 will be going to nirvana,
 like a fire whose fuel has run out.” (62) [288]

Gotamī said to Ānanda
 who was lamenting in this way:
 “O son, keen on serving Buddha,
 your wisdom’s deep as is the sea,¹⁸⁵ (63) [289]

[and so] you really should not mourn,
 when the time for smiling has come!
 Son, [through] your assistance to me,
 I have realized nirvana.¹⁸⁶ (64) [290]

Being requested by you, dear,
 [Buddha] gave us ordination.
 [Therefore] do not be distressed, son;
 your effort is [now] bearing fruit. (65) [291]

That state unseen by the ancients,¹⁸⁷
 and likewise by rival teachers,

¹⁸³lit., “and a woman”

¹⁸⁴*etesaṃ devadevānaṃ*

¹⁸⁵*adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

¹⁸⁶or do: from *carati*

¹⁸⁷*saddhamma°*, lit “good Teaching”

is known by [Buddhist] young maidens,
when they're [only] seven years old. (66) [292]

[So take] your final look [at me,]
preserver of the Buddha's word,¹⁸⁸
Son, I am going to that place
where one who's gone cannot be seen." (67) [293]

Once when he was preaching *Dhamma*,
the Chief Leader of the World sneezed.
At that time, compassionately,
I spoke well-wishing words [to him:] (68) [294]

"Live for a long time, Great Hero!
Remain for an aeon, Great Sage!
For the sake of the entire world,
do not grow old [nor] pass away!" (69) [295]

The Buddha then said this to me
who had spoken to him like that:
"Buddhas are not to be worshipped,
as you're worshipping, Gotamī." (70) [296]

"How then, O One with Omniscience,
should the Thus-Gone-Ones be worshipped?
How should Buddhas not be worshipped?
Being asked, tell [all] that to me." (71) [297]

"See [my] followers, united,
vigorously energetic,
constantly firm [in their] effort —
that is worship of the Buddhas."¹⁸⁹ (72) [298]

Then, going [back] to the refuge,
[gone off] alone, I reflected:
"the Lord, who Reached the Three Worlds' Ends,¹⁹⁰
likes a united retinue. (73) [299]

Well then, I'll reach full nirvana;
let me see no hindrance to that!"
I, contemplating in that way,
after seeing the Seventh Sage, (74) [300]

announced to [the Buddha,] the Guide,
the time of my full nirvana.

¹⁸⁸ *dhammesu ciṅṅānaṃ sadā saddhamma-carino*

¹⁸⁹ *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

¹⁹⁰ reading *bahu 'neke* with BJTS for PTS *buhun eke*

And then he gave [me] his assent:
 “you know the time, O Gotamī.” (75) [301]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (76) [302]

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! (77) [303]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (78) [304]

“There are fools who doubt that women
 [too] gain *dhamma*-penetration.¹⁹¹
 To dispel that [wrong] view of theirs,
 display miracles, Gotamī.” (79) [305]

Then bowing to the Sambuddha,
 [and] rising up into the sky,
 with Buddha’s assent, Gotamī
 displayed various miracles. (80) [306]

Being alone, [then] she was cloned;
 and being cloned, again¹⁹² alone.
 Appearing [then] disappearing,
 she walked through walls, walked through the sky. (81) [307]

She traveled unattached to earth;
 she also sank down into it.
 She walked¹⁹³ on water as on land,
 leaving its surface unbroken. (82) [308]

Cross-legged, she flew like a bird,
 across the surface of the sky.

¹⁹¹this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

¹⁹²PTS omits Therī, which I supply from BJTS.

¹⁹³reading *sūnā vaṇṭakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin”?)

With her body she took control
of space right up to Brahma's home. (83) [309]

Taking Mount Meru as handle,
she made great earth her umbrella.
Carrying, twirling root and all,
she walked back and forth in the sky. (84) [310]

And like the time when six suns rose,
she caused the entire world to fume.
As though it were the end of time,
she garlanded the earth in flames. (85) [311]

She took mounts Meru, Mandāra,
Daddara, great Muccalinda —
all of them, in a single fist,
like they were [tiny] mustard seeds. (86) [312]

She concealed with [her] fingertip
the makers of both day and night,
as though a thousand suns and moons
were a necklace she was wearing. (87) [313]

In a single hand she held the
waters of the four great oceans;
she rained forth a torrential rain,
like an apocalyptic cloud. (88) [314]

She made appear up in the sky
a wheel-turner with retinue.
She showed [Vishnu as the] boar and
roaring lion, and Garuḍa. (89) [315]

Being alone, she conjured up
a boundless group of Buddhist nuns.
Making them disappear again,
alone, she said [this] to the Sage: (90) [316]

“Your mother's sister, Great Hero,
is one who's done what you have taught.¹⁹⁴
An attainer of [her]¹⁹⁵ own goal,
she worships your feet, Eyeful One.” (91) [317]

Having shown varied miracles,
descending from up in¹⁹⁶ the sky,

¹⁹⁴*jeguccharj*; BJTS reads *bibhaccham*, with similar range of meaning (disgusting, horrible, dreadful)

¹⁹⁵or, reading *vipassantī* with BJTS, “investigating” “applying insight”

¹⁹⁶lit., “in the” “in that”

worshipping the Lamp of the World,
she sat down [there, off] to one side. (92) [318]

“O Great Sage, I’m an [old woman,]¹⁹⁷
a hundred twenty years from birth.
That much is enough, O Hero;
I’m reaching nirvana, Leader.” (93) [319]

Astonished, all the multitudes,
with [their] hands pressed together then,
said, “sister, [you] have¹⁹⁸ [great] prowess
at supernatural miracles.” (94) [320]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (95) [321]

I was born in Hamsavati,
in a clan of ministers then,
furnished with all [kinds of] servants,
rich, prosperous, very wealthy. (96) [322]

Once, when tagging on with father —
attended by a group of slaves —
along with a large retinue,
[I] approached that Bull Among Men. (97) [323]

The Victor, like autumnal son,
surrounded by garlands of rays,
without constraints, that *Dhamma*-cloud
rained forth like the king of the gods. (98) [324]

Seeing [him], being pleased at heart,
and having heard his lovely voice,
the Leader of Men placed his aunt
in the foremost [place among] nuns. (99) [325]

Hearing [this,] for an entire day,
I gave the Neutral One large gifts
and lots of the requisites to
the Chief of Men with Assembly. (100) [326]

Having fallen down at [his] feet,
I aspired [to attain] that place.

¹⁹⁷*cittasmiṅ vasibhūtasmiṅ*, lit., “when i became master of (or “over”) [my own] mind”

¹⁹⁸*subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

And then the Greatly Mindful One,
the Seventh Sage, said [to the crowd:] (101) [327]

“This one who for a week has fed
the World’s Leader with Assembly,
I shall relate details of her:
[all of] you listen to my words: (102) [328]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (103) [329]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Gotamī
will be the Teacher’s follower. (104) [330]

She will be his mother’s sister,
the Buddha’s wet-nurse his [whole] life.
She will attain the foremost place
among the senior Buddhist nuns.” (105) [331]

Hearing that I was overjoyed,
and then as long as life, I served
the Victor with the requisites.
After that, [having] passed away, (106) [332]

born among the Tāvatiṃsa
gods with all delights and riches,
in ten ways I was outshining
[all the] other [gods who lived there]: (107) [333]

through shapes [and] sounds [and] fragrances,
through tastes and the [things that I] touch,
in terms of lifespan, complexion,
happiness and famousness too (108) [334]

[and] likewise through supreme power
I shone, having attained [those ten].
There I became the beloved
chief queen of the king of the gods. (109) [335]

Transmigrating in the cycle,¹⁹⁹
being blown on by karma-wind,
I was born in a slave-village,

¹⁹⁹*sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

in the realm of the Kāsi²⁰⁰ king. (110) [336]

Every day there were five hundred
slaves dwelling in that very place.
I was the wife of he who was
best of all [the slaves living] there. (111) [337]

Five hundred self-become [Buddhas]
entered our village seeking alms.
Along with all [my] female kin,
I was thrilled after seeing them. (112) [338]

All of us having formed a guild,²⁰¹
we served those [Buddhas] for four months.
Having given [each] the three robes,
we transmigrated²⁰² with husbands. (113) [339]

Fallen from there with our husbands,
we all went to Tāvatiṃsa.
And now, in [my] final rebirth,
born in Devadaha city, (114) [340]

my father, Añjana²⁰³ Śākya,²⁰⁴
my mother was Sulakhanā.²⁰⁵
We left for Suddhodana's house,
in Kapilavastu [City]. (115) [341]

The other women born Śākyan²⁰⁶
[also] came to the Śākya's house.
Distinguished among all of them,
I was wet-nurse of the Victor. (116) [342]

After having gone forth, my son
became the Buddha, the [World's] Guide.
Afterwards I renounced the world,²⁰⁷
together with the five hundred. (117) [343]

Along with the Śākya heroes,
I witnessed the comfort of peace.

²⁰⁰*khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

²⁰¹lit., “is now disliked by me”

²⁰²lit., “in the” “in that”

²⁰³lit., “among”

²⁰⁴or assemblies (even four parts of the Assembly), multitudes, retinues

²⁰⁵*seṭṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

²⁰⁶*matīnaṇ*, lit., “of those (females) endowed”

²⁰⁷lit., “having gone forth”

They were [the men] who formerly
had been born as our [own] husbands. (118) [344]

Makers of merit together,²⁰⁸
they've [now] seized the crucial moment.
Pitied by the Well-Gone-One, they
experienced arahantship. (119) [345]

The rest of the Buddhist nuns [there]
[then all] rose up into the air.
Come together like [bright] stars
those women with great powers shined. (120) [346]

They displayed [their] diverse powers
like [different]²⁰⁹ types of ornaments
[might be displayed] by a goldsmith,
who is well-trained in²¹⁰ workmanship. (121) [347]

After displaying miracles,
variegated and many,
having pleased the Fine Debater,²¹¹
the Sage, and his retinue then,
having descended from the sky,
having worshipped the Seventh Sage,
permitted by the Chief of Men,
they sat down in that place [again]. (122-123) [348-349]

“Hey, Hero, it was Gotamī
who showed pity to all of us.
Perfumed by your good karma,²¹² [we]
reached destruction of our constraints.²¹³ (124) [350]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (125) [351]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[We have] done what the Buddha taught! (126) [352]

²⁰⁸saha. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.

²⁰⁹pronounce as two syllables when chanting, “diff”rent”

²¹⁰lit., “of”

²¹¹vāḍipavaraṇ

²¹²or “merit,” puññehi. “Good deeds” would preserve the plural.

²¹³āsavakkhayaṇ

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[We have] done what the Buddha taught! (127) [353]

We are masters of miracles,
O Sage So Great, we are masters
of the “divine ear” faculty,
[and] knowing what’s in others’ hearts. (128) [354]

We know [all of] our former lives;
“divine eye” [now] is purified.
All the constraints have been destroyed;
there now will be no more rebirth. (129) [355]

It was in your presence, Great Sage,
that our [own] knowledge came to be,
knowing meaning and the Teaching,
etymology and preaching. (130) [356]

Leader, you’re surrounded by us,
[Buddhist nuns] with hearts full of love;
O Great Sage, give your permission
to [us] to all reach nirvana.” (131) [357]

The Victor said, “What [can] I say
to women who are telling [me],
‘we are going to reach nirvana’?
Know that now is your time for it.” (132) [358]

At that time [all] those Buddhist nuns,
starting with [the nun] Gotamī,
worshipping the Victor [then] rose
up from [their] seats and went [away].²¹⁴ (133) [359]

The World’s Chief Leader, the Wise One,²¹⁵
with a large body of people,
followed [his own] maternal aunt
until [she got up to] the gate. (134) [360]

Then Gotamī fell [to the ground]
at the feet of the World’s Kinsman,
and with all of the other [nuns]
performed a final foot-worship. (135) [361]

“This [will be] my final vision

²¹⁴reading *agamāṅsu* with BJTS (cf. PTS alt. *agamīṃsu*) for PTS *agamīsu* (“among non-villages”?)

²¹⁵BJTS here reads *vīro*, “the Hero” for PTS *dhīro*, “the Wise One”

of [you,] the Lord of the [Whole] World.
Never again will I see your
face, the fountain of ambrosia. (136) [362]

No more homage to your soft feet;
I won't [ever] touch [them] again.
O Hero, Chief of the [Whole] World,
today I'll go to nirvana! (137) [363]

What's your physical form [or] face,
with things being such as they are?
All conditioned things are like that,
providing no comfort, trifling. (138) [364]

She, having gone along with them
back to [her] own refuge for nuns,
sat in half-lotus²¹⁶ position
in her [own] superior seat. (139) [365]

At that time the laywomen there,
fond of Buddha's dispensation,
hearing her proceeding ahead,
those foot-worshippers approached [her,] (140) [366]

pounding on [their] chests with [their] fists,
[loudly] howling piteous cries.
Grieving they fell down on the earth
like creepers cut off at the root. (141) [367]

"Refuge-Bestower, Lord, do not
leave us to go to nirvana.
Bowing down [our] heads, all of us
are begging [you, O Gotamī]." (142) [368]

One laywoman, faithful and wise,
was striving the most among them.
While gently stroking that one's head,
[Gotamī] spoke these words [to her:]²¹⁷ (143) [369]

"Enough with [this] depression, child,
twisted up in the snares of Death;²¹⁸
impermanent is all that is,
ever-shaking, ending in loss." (144) [370]

²¹⁶*addhapallaṅkam ābhujya* (BJTS read *aḍḍhapallaṅkam ābhujja*), with one leg crossed and one bent hook-wise.

²¹⁷reading the final verb *abravi* ("she spoke") with BJTS (and PTS alt.) for PTS *abraviṇ* ("I spoke").

²¹⁸*mārapāsānuvattinā*

Then having sent them [all] away,
 she entered the first²¹⁹ altered state,
 the second and also the third,
 and then she attained the fourth one. (145) [371]

In order, moving [higher still:]
 the plane of space-infinity,
 the plane in which perception's pure,
 and that where nothingness is seen. (146) [372]

In reverse order, Gotamī
 entered [all of] those altered states,
 [from the last] back down to the first,
 and then back up to the fourth one. (147) [373]

Rising up, she reached nirvana,
 like the flame of a fuel-less lamp.
 There was an enormous earthquake;
 bolts of lightening fell from the sky. (148) [374]

The thunder was rumbling loudly;
 the deities [gathered there] wailed.
 A flower-shower from the sky
 was raining down upon the earth. (149) [375]

Even regal Mount Meru shook,
 just like a dancer on the stage;
 the [great] ocean was greatly grieved,
 and he was weeping in distress. (150) [376]

The gods, snake-gods and titans too,
 even Brahmā, awed at that time,²²⁰
 [said,] “this one has now been dissolved;
 in flux indeed is all that is.” (151) [377]

The [other nuns] surrounding her,
 who practiced the Buddha's teachings,²²¹
 they too attained nirvana [then,]
 like the flames of lamps without fuel. (152) [378]

“Alas! Attachments end up cut!
 Alas! Conditioned things all change!
 Alas! Life ends in destruction.”
 In this way [people] were wailing. (153) [379]

²¹⁹lit., “ultimate first altered state”

²²⁰PTS reads *tavade*, BJTS (and PTS alt.) reads *tañkhaṇe* (“in that moment”)

²²¹lit., “dispensation”

Then Brahmā and the deities
 went up to [him,] the Seventh Sage,
 doing what is appropriate,
 according to worldly custom. (154) [380]

Then the Teacher told Ānanda,
 whose knowledge was [deep as] the sea,
 “Go [now,] Ānanda, tell the monks,
 [my] mother has reached nirvana.” (155) [381]

Then Ānanda, who’d lost his joy,²²²
 whose eyes were filling up with tears,
 announced, while choking on [his] words,²²³
 “Come together, O Buddhist monks,
 who are residing in the North,
 [or] in the east [or] south [or] west.
 Let them [all] listen to my words,
 monks who are the Well-Gone-One’s heirs. (156-157) [382-383]

This Gotamī, who carefully
 reared up the body of the Sage,
 has gone to peace, [no longer seen,]
 just like stars when the sun rises. (158) [384]

She’s gone home,²²⁴ leaving behind [her]
 designation “Buddha’s Mother,”
 where even [he,] the Five-Eyed One,
 the Leader, cannot see one gone. (159) [385]

Each with faith in the Well-Gone-One,
 and each of the Sage’s pupils,
 ought [now] to come, that Buddha’s son,²²⁵
 to honor the Buddha’s mother.” (160) [386]

Hearing that, the monks came with speed,
 even those living far away.
 Some [came] by Buddha’s majesty,
 some were skilled in superpowers. (161) [387]

[Folks there] raised a funeral bier
 where Gotamī was [now] laid out,²²⁶

²²²a play on the meaning of his name: *tadā ‘nando nirānando*

²²³lit., “with a gurgling sound”

²²⁴accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, “gone to the incomparable [state?]”

²²⁵lit., “well-Gone-One’s heir”

²²⁶PTS *suttā ‘pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

in a good, lovely gabled hut,
excellent [and] made out of gold. (162) [388]

The four [gods called] “World-Protectors”
hoisted [the bier] on their shoulders;
other gods starting with Śakra,
gathered inside the gabled hut. (163) [389]

There were five hundred gabled huts,
the color of autumnal suns,
which were built by Vissakamma,
[for] all [of those great Buddhist nuns]. (164) [390]

All those [five hundred] Buddhist nuns
were laid out on funeral biers,
hoisted up on shoulders of gods,
lined up in the proper order. (165) [391]

A canopy up in the sky
was stretched out over everything.
The sun [and] moon [and all] the stars
were drawn on it in [liquid] gold. (166) [392]

Flags of various types were raised,
a floral covering stretched out;
flowers rose up out of the earth,
like incense²²⁷ rising in the sky. (167) [393]

[Both] the sun and the moon were seen,
and [all] the stars were twinkling;²²⁸
and even when it was high noon,
the sun did not burn, like the moon. (168) [394]

Gods made offerings²²⁹ of garlands,
perfumed with divine fragrances
and [honored Gotamī] with songs,
with dances and with discourses. (169) [395]

The snake-gods, titans and Brahmās
according to powers and strengths,
made offerings to the laid-out
mother who was in nirvana. (170) [396]

In front were led off all of the

²²⁷BJTS reads *ogatākāsapadumā* (“lotuses rising in the sky”)

²²⁸pronounce “twinkling” as full three syllables when chanting, to keep meter, or amend to “and [all of] the stars were twinkling” if contracting it to two syllables.

²²⁹lit., “did *pūjā*”

Well-Gone-One's heirs in nirvana,
 Gotamī was led off after,
 honored wet-nurse of the Buddha. (171) [397]

With the gods [and] people out front,
 the snake-gods, titans and Brahmās,
 [and] next, with followers, Buddha,
 processed to worship [his] mother.²³⁰ (172) [398]

The Buddha's final nirvana
 was not of such a kind as this.
 Gotamī's final nirvana
 was extremely miraculous. (173) [399]

The Buddha [and] monks won't be seen
 at Buddha's [final] nirvana.
 The Buddha is at Gotamī's;²³¹
 so's Sāriputta and so on. (174) [400]

[Then] they built the funeral pyres,
 made with all [sorts of] fragrant [wood],
 and sprinkled with perfumed powder.
 Those [great nuns] were cremated there. (175) [401]

The remaining portions [and] bones²³²
 were completely consumed by fire.
 And at that time Ānanda spoke
 this speech, [which was] very moving:²³³ (176) [402]

"Gotamī's gone without a trace²³⁴
 and her corpse has been cremated,
 intimating that the Buddha's
 nirvana [too] will soon occur." (177) [403]

Ānanda, urged by the Buddha,
 [placed] Gotamī's [sacred] relics
 in her begging bowl at that time,
 [and] presented them to the Lord. (178) [404]

²³⁰lit., "is going in order to worship [his] mother"

²³¹lit., "at Gotamī's [final] nirvana"

²³²lit., "the remaining portions, the remaining bones." I formerly translated "only her bones remained," but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the "relics" referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

²³³*saṃvegajjanakaṇ vaco*, lit., "emotion-producing word." *Samvega* is a profoundly emotional insight into the nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

²³⁴*nidhanaṇ*, lit., "without wealth [of karma]," or more literally, "possessionless"

Taking them up with [both his] hands,
 the Seventh Sage, [the Buddha,] said:
 “Just as the trunk of a standing,
 gigantic timber-bearing tree,
 impermanent, breaks into bits,
 however massive it may be,
 so Gotamī, who was a nun,²³⁵
 has reached [her] final nirvana. (179-180) [405-406]

O! it is a marvelous thing!
 My mother who’s reached nirvana,
 leaving only relics behind²³⁶
 did not grieve [and was not] wailing. (181) [407]

Grieving not for others [left,]
 she’s crossed the sea of existence.
 She’s cooled, she’s in nirvana.
 [her] torment [is now] avoided. (182) [408]

Know this about her, O [you] monks,
 she was a very wise woman,²³⁷
 with wisdom which was vast and wide,²³⁸
 distinguished among Buddhist nuns. (183) [409]

She’d mastered the superpower
 [called] the “divine ear” element.
 Gotamī was a master of
 the knowledge stored in others’ hearts. (184) [410]

She remembered [her] former lives;
 [her] “divine eye” was purified.
 All the defilements were destroyed;
 she will not be reborn again. (185) [411]

She had purified [her] knowledge
 of meaning and of the Teaching,
 etymology and preaching:
 because of that she did not grieve. (186) [412]

A rod of iron that’s beaten
 when it is glowing due to fire
 slowly cools off, [leaving no ash:]

²³⁵lit., “of the nuns’ Assembly:” *bhikkhunisāṅghassa*

²³⁶*sarīramattasesāya*, lit., “with [only] a measure of relics remaining”

²³⁷*pañḍitā’ si*

²³⁸lit., “with vast wisdom, with wide wisdom”

like that it's not known [where she] went.²³⁹ (187) [413]

No rebirth place can be discerned
of the truly liberated,
who cross the flood of lustful bonds,
who've reached unshaking happiness.²⁴⁰ (188) [414]

Therefore be lamps unto yourselves;
graze in [the field of] mindfulness.
With wisdom's seven parts attained,
you all should end [your] suffering.²⁴¹ (189) [415]

Thus indeed Bhikkhunī Mahāpajāpatigotamī spoke these verses.

The legend of Mahāpajāpatigotamī Therī is finished.

[18. Khemā²⁴²]

The Victor, Padumuttara,
the One with Eyes for everything,
the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [416]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [417]

Having approached that Great Hero,
I heard [him] preaching [his] *Dhamma*.
Afterward, becoming pleased, I
approached the Victor for refuge. (3) [418]

Having begged mother and father,
after inviting [him,] the Guide,
I fed [the Buddha] for a week,
together with his followers. (4) [419]

At the end of [those] seven days,
the Charioteer of Men placed

²³⁹lit., "[her] state of rebirth (*gati*) is not known". The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, "cooled off".

²⁴⁰*acalaṇ sukhaṇ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṇ padaṇ* ("unshaking state")

²⁴¹or "make an end of dis-ease:" *dukkhass' antaṇ karissathā ti*.

²⁴²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

a great nun²⁴³ in the foremost place
among those who have great wisdom. (5) [420]

Hearing that, being overjoyed,
doing further good works for [him,]
the Great Sage, after bowing down,
I aspired [to attain] that place. (6) [421]

Then the Victor said this to me:
“Let your aspiration succeed!
Deeds done for me with Assembly
[will bear] measureless fruit for you. (7) [422]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [423]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
you’ll²⁴⁴ be she whose name is Khemā,
[and will] attain that foremost place.” (9) [424]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [425]

Fallen thence, I went to Yāma,²⁴⁵
[and] then I went to Tusita,
and then to Nimmānarati,²⁴⁶
and then Vāsavatti City. (11) [426]

In whichever place I’m reborn,
in accordance with that karma,
everyplace I was made chief queen
of [the gods who were] the kings [there]. (12) [427]

Fallen thence, in the human state,
[everyplace] I was made chief queen
of kings who turn the wheel [of law,]
and [powerful] regional kings. (13) [428]

²⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

²⁴⁴*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

²⁴⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

²⁴⁶i.e., the thirty-three gods.

Having experienced success,
among gods as well as humans,
becoming happy everywhere,
I transmigrated for aeons.²⁴⁷ (14) [429]

[Then] ninety-one aeons ago,
the World-Leader [named] Vipassi
arose, the One with Lovely Eyes,²⁴⁸
with Insight into Everything.²⁴⁹ (15) [430]

I went up to that World-Leader,
the Charioteer Among Men.
Hearing [his] exalted Teaching,
I went forth into homelessness. (16) [431]

After living the holy life²⁵⁰
[during fully] ten thousand years,
in that Wise One's dispensation,
bent on effort, very learned, (17) [432]

skillful in the heaps of causes,²⁵¹
expert in the Four [Noble] Truths,
clever, varied speaker, [I was]
one who's done what the Teacher taught. (18) [433]

Fallen thence I was reborn in
Tusita, with fame and splendor.
I surpassed the other [gods] there,
as the fruit of the holy life.²⁵² (19) [434]

In whichever place I'm reborn,
I'm very rich and prosperous,
intelligent and beautiful,
[and] my retinue is well-trained. (20) [435]

Due to [my] karma, through effort
in the Victor's dispensation,
I enjoy every attainment,
obtained with ease, pleasing the mind. (21) [436]

Through the fruit of my good conduct,

²⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁴⁸this is the BJTS reading for PTS *bhikkhuni Selā*

²⁴⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

²⁵⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

²⁵¹this appears only in BJTS, and appears before rather than after the chapter summary.

²⁵²this colophonic verse appears in BJTS only; PTS omits it

nobody treats me with contempt,
even he who was my husband
in whichever place I'm reborn.²⁵³ (22) [437]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
whose name was Koṇāgamana,
Best Debater, [Buddha,] arose. (23) [438]

[We were] born in a very rich
clan at that time, in Benares:
Dhanañjānī, Sumedhā too,
along with me, the women three. (24) [439]

[We] lay-donors gave a thousand
to the Sage, and a hermitage
for the Assembly, donating²⁵⁴
that place²⁵⁵ to Him with Assembly. (25) [440]

Fallen thence, all we [three women]
were reborn²⁵⁶ in Tāvatiṃsa
[where] we attained the foremost fame,
and just the same among people. (26) [441]

In this [present] lucky aeon,
Brahmā's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa²⁵⁷
was born, the Best of Debaters. (27) [442]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (28) [443]

I was that [king's] eldest daughter,
well-known [by the name] "Samaṇī."²⁵⁸
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (29) [444]

Our father did not permit it;
we [stayed] at home during that time,

²⁵³this appears only in BJTS; PTS omits it

²⁵⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

²⁵⁵*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

²⁵⁶*puṇṇā ti nāmaṇ*

²⁵⁷PTS reads *panassati*, BJTS *vinassati*

²⁵⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

comfortable²⁵⁹ royal maidens
 doing [our] practice with vigor
 in virginal celibacy,
 for twenty times a thousand years,
 fond of waiting on the Buddha,
 [the king's] seven joyful daughters. (30-31) [445-446]

Samaṇī, and Samaṇaguttā,²⁶⁰
 Bhikkhunī, Bhikkhadāyikā,
 Dhammā, and also Sudhammā,
 and seventh Saṅghadāyikā, (32) [447]

[now] I, and Uppalavaṇṇā,
 Paṭācārā and Kuṇḍalā,²⁶¹
 Kisāgotamī, Dhammadinnā,²⁶²
 and Visākhā is the seventh. (33) [448]

Once when the Sun Among People
 was preaching the marvelous Truth,²⁶³
 having heard it, I memorized
Mahānidānasuttanta.²⁶⁴ (34) [449]

Due to those karmas²⁶⁵ done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (35) [450]

And now, in [my] final rebirth,
 in Sāgalā, best of cities,
 I am²⁶⁶ the Madda king's daughter,
 well-liked, held dear [and] beloved. (36) [451]

[All] was peaceful²⁶⁷ in that city

²⁵⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

²⁶⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

²⁶¹or Giribbaja, here *Rājagahaṇ*

²⁶²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

²⁶³*danto*, or “Tamed”

²⁶⁴*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

²⁶⁵*vimutto*

²⁶⁶*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

²⁶⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’ reading] sometime comparatively early in the trans-

when I was coming into birth.
 After that, due to that virtue,²⁶⁸
 they gave²⁶⁹ the name “Khemā” to me. (37) [452]

When I attained the prime of youth,
 I was adorned with beauty and grace.²⁷⁰
 At that time my father gave me
 to [the great] king, Bimbisāra. (38) [453]

I was his best-beloved [queen,]
 taking great²⁷¹ pride in²⁷² [my] beauty.
 [Thinking,] “He speaks ill of beauty,”
 I dodged²⁷³ the Compassionate One.²⁷⁴ (39) [454]

At that time, King Bimbisāra,
 with knowledge and great love for me,
 after praising the Bamboo Grove,²⁷⁵
 brought singers [to praise it] for me: (40) [455]

“We think that one who has not seen
 the Bamboo Grove, so delightful,
 nor the lair of the Well-Gone-One,
 has not seen [the garden named] ‘Joy.’²⁷⁶ (41) [456]

[But] one who’s seen the Bamboo Grove,
 the ‘Joy’ that’s enjoyed by people,²⁷⁷
 that one’s seen [the garden named] ‘Joy,’
 much enjoyed by the king of gods.²⁷⁸ (42) [457]

Giving up [the garden named] ‘Joy,’

mission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

²⁶⁸ *taṇ...guṇasañcayaṇ*

²⁶⁹ lit., “did *pūjā*”

²⁷⁰ #23, above

²⁷¹ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

²⁷² *yakkho*

²⁷³ *ye...na*, lit., “those who have not”

²⁷⁴ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

²⁷⁵ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

²⁷⁶ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

²⁷⁷ reading *‘kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

²⁷⁸ reading *ye keci hatthaparikkammaṇ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

descending to the earth's surface,
 gods are satisfied, astonished,
 seeing the lovely Bamboo Grove. (43) [458]

What speaker can fully exclaim
 its²⁷⁹ accumulated virtue,
 produced by the merit of kings,
 beautified by Buddha's merit?" (44) [459]

Hearing of its²⁸⁰ magnificence
 which was delightful to my ears,
 desiring to see that garden,
 I then announced [this] to the king. (45) [460]

Then [the king,] the lord of the earth,
 along with a large retinue,
 led me [by procession] to that
 garden I was longing to see. (46) [461]

"Go [and] look at the great riches
 [of] that grove, pleasing to the eyes;
 it always glows with radiance,
 colored by the Buddha's aura." (47) [462]

And when the Sage, [out begging] alms,
 had entered Rajgir, best city,²⁸¹
 at that very time²⁸² I went out,
 [desiring] to look at that grove. (48) [463]

Then [I entered] that grove in bloom,
 [alive] with varied bees buzzing,
 full of Indian cuckoo songs,
 [and] dances by a peacock-troupe, (49) [464]

free of [excess] noise, uncluttered,
 embellished with varied walkways,
 with scattered huts and pavilions,
 resplendent with diverse yogis. (50) [465]

Wandering about [there,] I thought,
 "my eyes are now proving their worth."²⁸³

²⁷⁹lit., "in the future" (singular)

²⁸⁰*sammukhā*, i.e. "together"

²⁸¹*tuyham*, presumably addressing the bodhisattva

²⁸²reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

²⁸³reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

Having seen in that very place
a youthful monk, I thought of him: (51) [466]

“Staying in a delightful grove
like this, in early youth as though
it is the springtime, well-endowed
with a body which is pleasing, (52) [467]

bald-headed, wrapped in saffron robes,²⁸⁴
seated at the foot of a tree
he meditates, a Buddhist monk,
discarding sensual delight.²⁸⁵ (53) [468]

Shouldn’t this auspicious Teaching
be practiced by old folks,²⁸⁶ after
[they have lived] the domestic life,
enjoying pleasure as they like?” (54) [469]

Discerning that it was empty,
I approached the perfumed house, the
Victor’s home, [but] spied the Victor,
like the sun when it is rising, (55) [470]

sitting happily by himself,²⁸⁷
being fanned by a fine woman.
Seeing [that scene,] I thought like this:
“isn’t this Bull of Men wretched?”²⁸⁸ (56) [471]

The woman [though], shining like gold,
eyes and face like pink lotuses,
with red lips, looking like jasmine,²⁸⁹
pleasing to the mind and the eyes, (57) [472]

with ears that are like golden swings,
firm²⁹⁰ breasts that look like water-jugs,
thin-waisted, a shapely behind,²⁹¹
fine thighs with charming ornaments, (58) [473]

dressed in clothing of fine blue silk,

²⁸⁴°putta° lit., “son”

²⁸⁵lit., “all the time we are not...”

²⁸⁶reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

²⁸⁷reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

²⁸⁸*saṃsārapatha-nittiṇṇā*

²⁸⁹reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

²⁹⁰*tato tato*

²⁹¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

furnished with a border of red,
with unsatisfiable looks,²⁹²
she has a smiling demeanor.” (59) [474]

After seeing her, I thought this:
“Wow! This is a super-beauty!
Not ever in the past was seen
by my own²⁹³ eye [such a beauty]!” (60) [475]

Then she was ravished by old age,
discolored, [her] face disfigured.
Her teeth fell out, her hair turned white,
her mouth was fouled with saliva, (61) [476]

ears shriveled up, eyes formed cataracts,²⁹⁴
breasts sagged [and became] repulsive;
wrinkles spread on all of [her] parts,
[and] veins popped out [on that] body, (62) [477]

crooked-limbed, leaning on a cane,
jutting-ribbed, emaciated,
trembling, fallen [onto] the ground,
gasping for every breath she took.²⁹⁵ (63) [478]

And then I was profoundly moved.²⁹⁶
Marveled, [my] hair standing on end,
[I said,] “Woe on filthy beauty!
It is where [only] fools delight!” (64) [479]

Then the Great Compassionate One,
discerning²⁹⁷ that [my] mind was moved,
happy, with a heart that was thrilled,
he spoke [to me in] these verses: (65) [480]

“Khemā, see this complex heap²⁹⁸ as
diseased, disgusting [and] putrid.
It is oozing and it’s dripping,
the delight of foolish people. (66) [481]

²⁹²*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

²⁹³or, as above, “for the sake of knowing [me]”

²⁹⁴reading *mahā-isim* (acc.) with BJTS for PTS *mahā-isi* (nom.)

²⁹⁵lit., “the Great Hero prophesied”

²⁹⁶BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

²⁹⁷BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

²⁹⁸reading *manāpā* with BJTS for PTS *manasā*

With one-pointed focus, steadfast,
fix your mind on impurity.
Remain mindful of the body;
be intent on disenchantment. (67) [482]

Just as is this, so too is that;
just as is that, so too is this:
on the inside and the outside,
be detached from body-delight. (68) [483]

Cultivate emancipation
and abandon latent conceit.²⁹⁹
Then, through understanding conceit,
you'll wander in tranquility. (69) [484]

Those following the stream, excited with lust,
[are] making webs for themselves, like a spider;
[others,] cutting that away, are going forth,
indifferent, giving up the pleasures of lust.” (70-71) [485].³⁰⁰

Then the Charioteer of Men,
knowing my mental readiness,
in order to instruct me preached
Mahānidānasuttanta.³⁰¹ (72) [486]

Hearing that best *suttanta*, I
recalled [my] former memory.
Just standing there I was at peace;
I purified my “*Dhamma eye*”. (73) [487]

Immediately falling down
before the feet of the Great Sage,
I spoke these words [at that moment,]
to confess offenses [to him]. (74) [488]

“Praise to you, O Seer of All!
Praise to you, Home of Compassion!
Praise to you, Existence-Crosser!
Praise to you, Path to Deathlessness!³⁰² (75) [489]

Plunged into³⁰³ the thicket of views,

²⁹⁹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

³⁰⁰lit., “there is no agitation [to my mind]”

³⁰¹This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³⁰²lit., “and a woman”

³⁰³lit., “and a woman”

I was doped by passionate lust.
[I now] delight in discipline,
disciplined by your righteous trick.³⁰⁴ (76) [490]

Without enjoyment because they
do not see Great Sages like you,
beings in the sea of being,³⁰⁵
are undergoing much dis-ease. (77) [491]

Though close³⁰⁶ I did not [go to] see
the World's-Help,³⁰⁷ Non-Hostility,³⁰⁸
the One who Made an End to Death;³⁰⁹
I am confessing that offense. (78) [492]

Beauty-obsessed, I did not go
to the Goodness-Giver,³¹⁰ Great Friend,³¹¹
suspecting he'd be unfriendly;
I am confessing that offense." (79) [493]

And then the One with Honeyed Speech,³¹²
the Great Compassionate Victor
sprinkling³¹³ me with ambrosia said,
"Khemā, you should stay [here with us]." (80) [494]

Then after bowing down [my] head,
having circumambulated,
having gone, having seen the king,
I spoke these words [to him just then]. (81) [495]

"O conqueror of enemies,
the righteous trick³¹⁴ that you thought up!
Wishing to see the grove, I saw³¹⁵

³⁰⁴ *ettesaṃ devadevānaṃ*

³⁰⁵ *adhikāraṃ sadā mayhaṃ*, lit., "my service is constant" "my service is daily"

³⁰⁶ or do: from *carati*

³⁰⁷ *saddhamma*°, lit "good Teaching"

³⁰⁸ *dhammesu ciṇṇānaṃ sadā saddhamma-carino*

³⁰⁹ *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

³¹⁰ reading *bahu 'neke* with BJTS for PTS *buhun eke*

³¹¹ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³¹² PTS omits *Therī*, which I supply from BJTS.

³¹³ reading *sūnā vaṇṭakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

³¹⁴ *jegucchaṃ*; BJTS reads *bībhacchaṃ*, with similar range of meaning (disgusting, horrible, dreadful)

³¹⁵ or, reading *vipassantī* with BJTS, "investigating" "applying insight"

the Sage, the One Free of Craving.³¹⁶ (82) [496]

If it's pleasing to you, O king,
I'll go forth in the Neutral One's
dispensation, tired of beauty,
because of what the Sage told [me]." (83) [497]

Then pressing [his] hands together
[the king,] the lord of the earth, said,
"I permit you, O lucky one.
Let your going forth have success!" (84) [498]

And then after my going forth,
when I had served for seven months,
watching lamp [flames] rising, falling,
my mind being profoundly moved, (85) [499]

fed up with all conditioned things,
skillful in the heaps of causes,³¹⁷
passing over the four-fold flood,
I attained [my] arahantship. (86) [500]

I'd mastered the superpower
[called] the "divine ear" element.
I also was a master of
the knowledge stored in others' hearts. (87) [501]³¹⁸

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (88) [502]

In the Buddha's dispensation,
[I] have purified [my] knowledge
of meaning and of the Teaching,
etymology and preaching. (89) [503]

Skilled in the purifications,³¹⁹
confident in *Kathāvatthu*,³²⁰
and in the dispensation I've
mastered Abhidhammic method.³²¹ (90) [504]

³¹⁶lit., "in the" "in that"

³¹⁷*cittasmiṃ vasibhūtasmiṃ*, lit., "when i became master of (or "over") [my own] mind"

³¹⁸*subhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

³¹⁹*sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

³²⁰*khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

³²¹lit., "is now disliked by me"

Then, being asked subtle questions
in Toranavatthu,³²² by the
queen, wife of the Kosala [king,]
I explained according to truth.³²³ (91) [505]

At that time the king, approaching
the Well-Gone-One asked [him as well].
Then the Buddha explained just as
[those questions] were explained by me. (92) [506]

The Victor, thrilled at that virtue,
[then] placed me in the foremost place;
the Ultimate Man [then dubbed] me
“chief of the nuns with great wisdom.” (93) [507]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (94) [508]

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! (95) [509]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (96) [510]

Thus indeed Bhikkhunī Khemā spoke these verses.
The legend of Khemā Therī is finished.

[19. Uppalavaṇṇā³²⁴]

The nun [named] Uppalavaṇṇā,
master of the superpowers,
having worshipped the Teacher’s feet,
spoke these words [to him at that time:] (1) [511]

³²²lit., “in the” “in that”

³²³lit., “among”

³²⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

“Birth and rebirth³²⁵ crossed beyond,
I’ve attained the unshaking state.
All suffering’s destroyed by me;
I’m declaring [it,] O Great Sage. (2) [512]

Throughout the multitudes³²⁶ who are
pleased in Buddha’s³²⁷ dispensation,
if I’ve wronged [some] people may they
forgive [it] facing³²⁸ the Victor. (3) [513]

Great Sage, I am declaring that
if there’s [some] mistake [I’ve made,]
transmigrating in existence,
may you forgive that transgression.” (4) [514]

“Show [your] superpowers to those
who practice my³²⁹ dispensation.
Cut off today the doubts throughout
the multitude, which is fourfold.”³³⁰ (5) [515]

“Great Hero, I am your daughter.
O Wise One,³³¹ O Effulgent One,³³²
I’ve done very difficult deeds,
difficult and numerous [too]. (6) [516]

My [skin] is blue-lotus-colored;
by name I am named “Blue Lotus.”³³³
I’m your follower, Great Hero,
worshipping your feet, Eyeful One. (7) [517]

Rāhula³³⁴ and I myself
due to our similar mindsets,
were born in the same conditions³³⁵
various hundred many [times]. (8) [518]

Rebirth is together [with him]

³²⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

³²⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

³²⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

³²⁸i.e., the thirty-three gods.

³²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³³⁰this is the BJTS reading for PTS *bhikkhunī Selā*

³³¹this line only in BJTS, which reads *Pesalā* here as elsewhere

³³²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

³³³this appears only in BJTS, and appears before rather than after the chapter summary.

³³⁴this colophonic verse appears in BJTS only; PTS omits it

³³⁵this appears only in BJTS; PTS omits it

and after birth too, together.
 [Now] in [our] final existence
 both, [born in] varied³³⁶ conditions, (9) [519]

together: Rāhula's [your] son;
 I'm [your] daughter, named "Blue Lotus."
 See my superpowers, Hero;
 I'll show [my] strength to the Teacher." (10) [520]

She put the four great oceans down
 into the palm of [her own] hand,
 just like a youthful physician³³⁷
 does oil destined for the bladder.³³⁸ (11) [521]

Tearing up earth, she put [it] down
 into the palm of [her own] hand,
 like a tender young boy³³⁹ picking
 a [flower that's] full of color.³⁴⁰ (12) [522]

Her palm, [big] as the universe,³⁴¹
 covering [the world] from the top,
 caused raindrops of various hues
 to rain forth again and again. (13) [523]

Making earth into [a] mortar,
 making Mount Meru [her] pestle,
 as though a youthful grinding girl,
 grinding³⁴² grain [flour], [she made] gravel. (14) [524]

"I am the Best Buddha's daughter;
 by name I am named "Blue Lotus."
 A master of superpowers,
 I practice your dispensation." (15) [525]

Making varied transformations,³⁴³
 showing them to the World's Leader,
 announcing name and lineage,
 I worship [your] feet, Eyeful One. (16) [526]

³³⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

³³⁷*pūrenti ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

³³⁸*puṇṇā ti nāmaṇ*

³³⁹PTS reads *panassati*, BJTS *vinassati*

³⁴⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

³⁴¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

³⁴²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

³⁴³or Giribbaja, here *Rājagahaṇ*

I've mastered the superpower
[called] the “divine ear” element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (17) [527]

I remember [my] former lives;
[my] “divine eye” is purified.
All the defilements are destroyed;
[I] will not be reborn again. (18) [528]

In meaning and in the Teaching,
etymology and preaching,
my knowledge is vast³⁴⁴ and flawless,
through the Great Sage's majesty. (19) [529]

In the presence and the absence³⁴⁵
of the Chief Victors, formerly,
much service was performed by me
for the sake of you,³⁴⁶ O Great Sage. (20) [530]

What good³⁴⁷ karma was done by me,
formerly in existence, Sage;
[that] merit heaped up by me was
for the sake of you, Great Hero. (21) [531]

Avoiding³⁴⁸ wrong behavior³⁴⁹ [and]
the [nine] impossible places;³⁵⁰
the ultimate life's my duty
for the sake of you, Great Hero. (22) [532]

I donated from my [own funds]
ten thousand ten millions³⁵¹ [in gold];

³⁴⁴*sahassakkhena*, i.e., Śakra/Indra, king of the gods

³⁴⁵*danto*, or “Tamed”

³⁴⁶*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

³⁴⁷*vimutto*

³⁴⁸*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

³⁴⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

³⁵⁰*taṇ...guṇasañcayaṇ*

³⁵¹lit., “did *pūjā*”

my [very] life was abandoned
for the sake of you, Great Hero.” (23) [533]

Then all of them, greatly composed,
hands pressed together on [their] heads,
said, “Sister, how’d you make the effort
for such unmatched superpower?” [534]³⁵²
One hundred thousand aeons hence
I was a cobra[-god] maiden,
known by the name of Vimala,³⁵³
well-honored among the maidens. (24) [535]

The great cobra Mahoraga,³⁵⁴
pleased in Buddha’s³⁵⁵ dispensation,
invited Padumuttara
of Great Power,³⁵⁶ with followers. (25) [536]

Sounding musical instruments,
going out to meet the Sambuddha,
he made the Buddha’s road ready³⁵⁷ —
a pavilion made out of gems,
a palanquin made out of gems,
things to enjoy made out of gems,
strewn with sand that was [mixed with] gems,
adorned with flags [covered in] gems. (26-27) [537-538]

The World’s Leader, surrounded by
the multitude, which is fourfold,
sat down on an excellent seat
there in Mahoraga’s palace. (28) [539]

The cobra-king, greatly famed one,
gave excellent and excellent
food and drink, hard food [that’s filling,]
soft food [to drink,] very costly. (29) [540]

Having eaten, having rinsed the

³⁵²#23, above

³⁵³lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

³⁵⁴*yakkho*

³⁵⁵*ye...na*, lit., “those who have not”

³⁵⁶PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*-*payir*

³⁵⁷reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

bowl completely, the Sambuddha
[then] made [an expression of] thanks
to [us,] the cobra[-god] maidens. (30) [541]

Discerning [what was in] my heart
and [my] mind which was fixed [on him,]
[taking] pleasure in the Teacher,
[when] the cobra maidens had seen
the one whose name was Best Lotus,
Greatly Famed All-Knower³⁵⁸ in bloom,
[that] Great Hero, at that moment,
showed a nun with superpowers. (31-32) [542-543]

That Buddhist nun, very skillful,
displayed diverse superpowers.
Thrilling with delight, [and] awe-struck,
I said this to [him,] the Teacher: (33) [544]

“I [too] saw the superpower
of this happy [Buddhist nun].³⁵⁹
Just how, Hero, did she become
so skillful³⁶⁰ in superpowers?” (34) [545]

“[This nun] with great powers is my
legitimate daughter, mouth-born;³⁶¹
she’s followed my instructions, thus³⁶²
she’s so skilled³⁶³ in superpowers.” (35) [546]

Hearing the words of the Buddha,
delighted indeed I aspired,
“I too shall become such a one,
so skillful in superpowers. (36) [547]

I am delighted, I’m happy;
in the not-yet-become future,
[my] supreme aspiration reached,
I will be like her, O Leader.” (37) [548]

Satisfying with food and drink³⁶⁴
the World’s Leader with Assembly,

³⁵⁸This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

³⁵⁹reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

³⁶⁰reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

³⁶¹lit., “in the future” (singular)

³⁶²*sammukhā*, i.e. “together”

³⁶³*tuyham*, presumably addressing the bodhisattva

³⁶⁴reading *anubhonti ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

on a palanquin made of gems,
within a shining pavilion, (38) [549]

I worshipped [him,] the World's Leader,
[that] my color should be that of
an *aruṇa*³⁶⁵ [type] blue lotus,
foremost flower of the cobras. (39) [550]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (40) [551]

Fallen from there, being reborn
as a human being, I gave
a Self-Become [Lonely Buddha]
alms food covered with lotuses. (41) [552]

In the ninety-first aeon hence
the Leader known as Vipassi
arose, the One Good to Look At,³⁶⁶
the One with Eyes for Everything. (42) [553]

Being a millionaire's daughter
in Benares, supreme city,
inviting [him,] the Sambuddha,
the World's Leader with Assembly, (43) [554]

after donating a very
large almsgiving to the Guide,³⁶⁷ and
worshipping³⁶⁸ with lotuses, I
wished through them for splendid color.³⁶⁹ (44) [555]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa³⁷⁰
was born, the Best of Debaters. (45) [556]

The attendant of the Great Sage
was the ruler of men back then,

³⁶⁵reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

³⁶⁶*putta*° lit., “son”

³⁶⁷lit., “all the time we are not...”

³⁶⁸reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

³⁶⁹reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

³⁷⁰*saṃsārapatha-nittiṇṇā*

the king of Kāsi, named Kiki,
in Benares, greatest city. (46) [557]

I was that [king's] second daughter,
who was named Samaṇaguttā.³⁷¹
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (47) [558]

Our father did not permit it;
we [stayed] at home during that time,
comfortable³⁷² royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (48-49) [559-560]

Samaṇī, and Samaṇaguttā,³⁷³
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (50) [561]

[now] I, and [the nun named] Khemā,
Paṭācārā and Kuṇḍalā,³⁷⁴
Kisāgotamī, Dhammadinnā,³⁷⁵
and Visākhā is the seventh. (51) [562]

Due to those karmas³⁷⁶ done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (52) [563]

Fallen from there, being reborn
as a human, in a great clan,
I gave an arahant a robe
of costly saffron-colored silk.³⁷⁷ (53) [564]

Fallen from there, reborn among

³⁷¹reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

³⁷²*tato tato*

³⁷³BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

³⁷⁴*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

³⁷⁵or, as above, "for the sake of knowing [me]"

³⁷⁶reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³⁷⁷lit., "the Great Hero prophesied"

brahmins³⁷⁸ in Aritṭhapura,
daughter of Tirītavaccha,
I was charming³⁷⁹ Ummādanti.³⁸⁰ (54) [565]

Fallen from there, I [was born] in
an undistinguished³⁸¹ rural³⁸² clan.
I was then engrossed in guarding
rice in a not-quite-ripened field. (55) [566]

Having seen a Lonely Buddha,
giving [him] five hundred grains of
roasted paddy,³⁸³ lotus-covered,
I wished [to have] five hundred sons.³⁸⁴ (56) [567]

With those wishes³⁸⁵ having given
honey to [that] Self-Become One,
fallen from there I was reborn
in a lotus in the forest. (57) [568]

Being the Kāsi king's chief queen,
I was respected and worshipped.³⁸⁶
I bore royal princes [for him,]
not one fewer than five hundred. (58) [569]

When [my sons] had become young men,³⁸⁷
while sporting at [their] water sports,
seeing fallen lotus [petals,]
they turned into³⁸⁸ Lonely-Leaders.³⁸⁹ [59] [570]

I was then grieved, being bereft
of those heroes who were [my] sons.³⁹⁰

³⁷⁸BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

³⁷⁹BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

³⁸⁰reading *manāpā* with BJTS for PTS *manasā*

³⁸¹reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* ("as our master protects")

³⁸²lit., "there is no agitation [to my mind]"

³⁸³This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

³⁸⁴lit., "and a woman"

³⁸⁵lit., "and a woman"

³⁸⁶*etesaṇ devadevānaṇ*

³⁸⁷*adhikāraṇ sadā mayhaṇ*, lit., "my service is constant" "my service is daily"

³⁸⁸or do: from *carati*

³⁸⁹*saddhamma*°, lit "good Teaching"

³⁹⁰*dhammesu ciṇṇānaṇ sadā saddhamma-carīno*

Fallen [from there], I was born in
a village near Isigili.³⁹¹ (60) [571]

When [I], Buddha-mother [reborn,]
then well-guarded myself,³⁹²
was going carrying rice gruel,³⁹³
having seen eight Lonely-Leaders
going to the village for alms,
I remembered [my former] sons.
Then a stream of milk spurted out
from me out of love for [my] sons. (61-62) [572-573]

And then I gave rice gruel to them,
[feeling] well-pleased by [my] own hands.
Fallen from there I was reborn
in “Joy” with the thirty[-three gods.] (63) [574]

Feeling³⁹⁴ [both] happiness and pain,
transmigrating from birth to birth,
my [very] life was abandoned
for the sake of you, Great Hero. (64) [575]

Thus suffering in varied forms,
various forms of happiness:
when [my] last rebirth was attained,
I’m born in Śrāvasti city,
in a wealthy millionaire’s clan,
comfortable, decorated,³⁹⁵
glistening with various gems,
endowed with every sense-pleasure. (65-66) [576-577]

I was respected and worshipped,³⁹⁶
revered, likewise [also] esteemed.
I achieved radiant beauty,
much-respected among the clans. (67) [578]

And I was very much desired,

³⁹¹*aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

³⁹²reading *bahu ‘neke* with BJTS for PTS *buhun eke*

³⁹³this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁹⁴PTS omits Therī, which I supply from BJTS.

³⁹⁵reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin” ?)

³⁹⁶*jegucchaṃ*; BJTS reads *bibhacchaṃ*, with similar range of meaning (disgusting, horrible, dreadful)

through the good fortune of beauty,
desired by various hundreds
of millionaire's sons [living there]. (68) [579]

After abandoning [my] house,
I went forth into homelessness.
When eight months had not yet elapsed,
I attained the Four [Noble] Truths. (69) [580]

“With³⁹⁷ superpowers creating
a chariot with four horses,
I will worship the feet of the
Buddha, World's Lord, Resplendent One.” (70) [581]

“O nun, having approached a tree in full bloom,
you remain alone, at [that] *sāla* tree's roots.
You have no second in natural beauty.
Foolish one, aren't you afraid of wanton men?” (71) [582]³⁹⁸

“Even if a hundred thousand wanton men
come to this place, should behave in such a way,
I would not be terrified, not a hair raised:
I'm not afraid of [you,] Death, when I'm alone. (72) [583]

I, this [nun] am disappearing;
I am hiding in your belly;
you do not see me, standing [here]
in the [spot] between [your] eyebrows. (73) [584]

Becoming master of [my] mind,³⁹⁹
[I] developed⁴⁰⁰ superpowers;
I'm liberated from all bonds:
I am not afraid of you, friend. (74) [585]

Sense pleasures are⁴⁰¹ swords [and] daggers;
the heaps⁴⁰² executioner's blocks.
I now dislike⁴⁰³ the enjoyment
of sense-pleasures of which you spoke. (75) [586]

Everywhere, enjoyments are slain;

³⁹⁷or, reading *vipassantī* with BJTS, “investigating” “applying insight”

³⁹⁸lit., “in the” “in that”

³⁹⁹*cittasmiṃ vasibhūtasmiṃ*, lit., “when i became master of (or “over”) [my own] mind”

⁴⁰⁰*subhāvitā*, lit., “[by me] well-developed” or “well-cultivated” “well-meditated”

⁴⁰¹*sattisūlūpamā kāmā*, lit., “swords [and] daggers are like (or “are similes for”) sense pleasures”

⁴⁰²*khandhā pi adhikuṭṭanā*, lit., “even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

⁴⁰³lit., “is now disliked by me”

the mass of darkness is destroyed.
 Know it like this, O evil one:
 you have been killed, O end-maker.” (76) [587]

The Victor, pleased by [my]⁴⁰⁴ virtue,
 [then] placed me in that foremost place.
 To⁴⁰⁵ the crowds⁴⁰⁶ the Guide [announced] me
 “best⁴⁰⁷ of those⁴⁰⁸ with superpowers.” (77) [588]

The Teacher’s been worshipped by me;
 [I have] done what the Buddha taught.
 The heavy load has been laid down,
 the ties to existence severed. (78) [589]

The reason for which I went forth
 from [my] home into homelessness —
 I have [now] achieved that purpose:
 destruction of all the fetters. (79) [590]

By the moment they’re bringing [me]
 monastic robes and begging bowls,
 [all] the requisites and lodgings,
 [in] the thousands from everywhere. (80) [591]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (81) [592]

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! (82) [593]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (83) [594]

Thus indeed Bhikkhunī Uppalavaṇṇā spoke these verses.

The legend of Uppalavaṇṇā Therī is finished.

⁴⁰⁴lit., “in the” “in that”

⁴⁰⁵lit., “among”

⁴⁰⁶or assemblies (even four parts of the Assembly), multitudes, retinues

⁴⁰⁷*setṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

⁴⁰⁸*matīnaṇ*, lit., “of those (females) endowed”

[20. Paṭācārā⁴⁰⁹]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [595]

I was born in Haṃsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [596]

Having approached that Great Hero,
I heard [him] preaching the *Dhamma*.
Then, pleasure born [in my heart,] I
approached the Victor for refuge. (3) [597]

Then the Victor praised as foremost
of those who follow discipline,⁴¹⁰
a Buddhist nun, modest, neutral,
careful about what's allowed and not. (4) [598]

Then, with a heart [full] of pleasure,
wishing [I were fixed in] that place,
inviting the Ten-Powered One,⁴¹¹
the World's Leader, with Assembly, (5) [599]

after feeding [them] for a week,
giving them the monastic robes,⁴¹²
bowing [my] head down at [his] feet,
I spoke these words [to that Buddha:] (6) [600]

“If it meets with success, Leader,
I will become just like the one
who was praised by you, O Hero,
on the eighth day before [today].” (7) [601]

Then the Teacher said [this] to me:
“Lucky one, fear not; breathe with ease.
In the not-yet-become future,
you will attain that wished-for [place]. (8) [602]

⁴⁰⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁴¹⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴¹¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴¹²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [603]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known as Paṭācārā
will be the Teacher's follower." (10) [604]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
World's Leader with [his] Assembly. (11) [605]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (12) [606]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa⁴¹³
was born, the Best of Debaters. (13) [607]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (14) [608]

I was his third [royal] daughter,
who was named Samaṇaguttā.⁴¹⁴
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (15) [609]

Our father did not permit it;
we [stayed] at home during that time,
comfortable⁴¹⁵ royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (16-17) [610-611]

⁴¹³i.e., the thirty-three gods.

⁴¹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴¹⁵this is the BJTS reading for PTS *bhikkhunī Selā*

Samaṇī, and Samaṇaguttā,⁴¹⁶
 Bhikkhuni, Bhikkhadāyikā,
 Dhammā, and also Sudhammā,
 and seventh Saṅghadāyikā, (18) [612]

[now] I and Uppalavaṇṇā,
 Khemā and the nun [named] Bhaddā,⁴¹⁷
 Kisāgotamī, Dhammadinnā,⁴¹⁸
 and Visākhā is the seventh. (19) [613]

Due to those karmas⁴¹⁹ done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (20) [614]

And now, in [my] final rebirth,
 I'm born in a millionaire's clan,
 rich, prosperous, very wealthy,
 in Śrāvastī, best of cities. (21) [615]

When I'd become a young woman,⁴²⁰
 overpowered by [my own] thoughts,
 after seeing a man from the
 country, I went [away] with him. (22) [616]

I had produced a single son;
 the second one was in my womb.
 At that time, I had determined,
 "I'll go [see] mother [and] father." (23) [617]

My husband⁴²¹ was not pleased [at that.]
 Then, when he was [on a] journey,
 [I] snuck out⁴²² of the house alone,
 to go to supreme Śrāvastī. (24) [618]

Then my husband⁴²³ came [after me];
 he caught up with me on the road.

⁴¹⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴¹⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴¹⁸this appears only in BJTS, and appears before rather than after the chapter summary.

⁴¹⁹this colophonic verse appears in BJTS only; PTS omits it

⁴²⁰this appears only in BJTS; PTS omits it

⁴²¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴²²*pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴²³*puṇṇā ti nāmaṃ*

Then my karma-born labor pains⁴²⁴
began, [and they were] very cruel. (25) [619]

At the time for me to give birth,
a massive rain-cloud arose [there],
and then [my] husband having gone
to find grass,⁴²⁵ was killed by a snake. (26) [620]

Then miserable [and] helpless,
in the throes of painful childbirth,⁴²⁶
going toward a relative's house,⁴²⁷
seeing an overflowing stream,⁴²⁸ (27) [621]

carrying [my] newborn I crossed
to the stream's other bank, alone.
After nursing [my] newborn son,
to help my other [son] to cross, (28) [622]

I turned; an osprey carried off
my wailing babe. [Then] the current
swept [him] away, [my] other [son].
That I was overcome with grief. (29) [623]

Going to Śrāvastī city,
I heard [that] my kinsmen were dead.
Full of grief I said at that time,
extremely overcome with grief, (30) [624]

“Both of my sons have passed away,
my husband is dead on the road;
mother and father and brothers
are burning on a single pyre.” (31) [625]

Then [I grew] pale and thin, helpless;
[I was] in a low state of mind.
After that, while roaming I saw
[him,] the Charioteer of Men. (32) [626]

Then the Teacher said [this] to me:
“Do not grieve, child; breathe easily.
You should search after your [own] self;
why uselessly torment yourself? (33) [627]

⁴²⁴PTS reads *panassati*, BJTS *vinassati*

⁴²⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴²⁶reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴²⁷this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴²⁸or Giribbaja, here *Rājagahaṇ*

There are no sons to [give] shelter,
not fathers nor even kinsmen.
There is no shelter with kinsmen
when one's seized by the end-maker." (34) [628]

After hearing the Sage's speech,
I realized the first [path] fruit.
Having gone forth, in no long time,
I achieved [my] arahantship. (35) [629]

I've mastered the superpowers
[like] the "divine ear" element.
I know the hearts of others [too,]
I have done what the Teacher taught.⁴²⁹ (36) [630]

I remember [my] former lives;
[my] "divine eye" is purified.
Throwing off all the defilements,
I am⁴³⁰ purified, [I'm] stainless. (37) [631]

Then I learned the whole discipline,⁴³¹
in the All-Seeing-One's⁴³² presence,
and I recited it [for him,]
correctly in every detail. (38) [632]

The Victor, pleased by [my]⁴³³ virtue,
[then] placed me in that foremost place:
"Paṭācārā's alone, foremost
of those who follow discipline."⁴³⁴ (39) [633]

The Teacher's been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (40) [634]

⁴²⁹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴³⁰*danto*, or "Tamed"

⁴³¹*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁴³²*vimutto*

⁴³³*Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴³⁴these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (41) [635]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (42) [636]

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! (43) [637]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (44) [638]

Thus indeed Bhikkhunī Paṭācārā spoke these verses.

The legend of Paṭācārā Therī is finished.

The Summary:⁴³⁵

Ekūposathikā, and too
Salaḷā and Timodakā,
Ekāsanappadā, Dīpā,
Nalamālī and Gotamī,
Khemā, Uppalavaṇṇā and
Paṭācārā the Buddhist nun.
There are four hundred verses [here,]
also ninety-six [verses more].

The Ekūposathikā Chapter, the Second

Kuṇḍalakesā Chapter, the Third

[21. Bhaddā-Kuṇḍalakesā⁴³⁶]

The Victor, Padumuttara,
was a Master of Everything.

⁴³⁵*taṇ...guṇasañcayaṇ*

⁴³⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

[That] Leader arose in the world
one hundred thousand aeons hence. (1) [639]

I was born in Hamsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (2) [640]

Having approached that Great Hero,
I heard [him] preaching the *Dhamma*.
Then, pleasure born [in my heart,] I
approached the Victor for refuge. (3) [641]

Then the Great Compassionate One,
the Leader, Padumuttara,
fixed a nun⁴³⁷ in the foremost [place]⁴³⁸
of those with quick intuition.⁴³⁹ (4) [642]

Hearing that, being overjoyed,
having given the Great Sage alms,
bowing [my] head down at [his] feet
I aspired to [attain] that place. (5) [643]

The Great Hero approved [of that]:
“Lucky one,⁴⁴⁰ there will be success
in everything for which you wish.
Be happy, [you should feel] appeased. (6) [644]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [645]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
named Bhaddākuṇḍalakesā
you’ll⁴⁴¹ be the Teacher’s follower.” (8) [646]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (9) [647]

⁴³⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴³⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴³⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁴⁰i.e., the thirty-three gods.

⁴⁴¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Fallen thence, I went to Yāma,⁴⁴²
 [and] then I went to Tusita,
 and then to Nimmānarati,⁴⁴³
 and then Vāsavatti city. (10) [648]

In whichever place I'm reborn,
 in accordance with that karma,
 everyplace I was made chief queen
 of [the gods who were] the kings [there]. (11) [649]

Fallen thence, in the human state,
 [everyplace] I was made chief queen
 of kings who turn the wheel [of law,]
 and [powerful] regional kings. (12) [650]

Having experienced success,
 among gods as well as humans,
 becoming happy everywhere,
 I transmigrated for aeons.⁴⁴⁴ (13) [651]

In this [present] lucky aeon,
 Brahma's Kinsman, Greatly Famed One,
 [the Buddha] known as Kassapa⁴⁴⁵
 was born, the Best of Debaters. (14) [652]

The attendant of the Great Sage
 was the ruler of men back then,
 the king of Kāsi, named Kiki,
 in Benares, greatest city. (15) [653]

I was [then] that [king's] fourth daughter,
 well-known as Bhikkhadāyikā.⁴⁴⁶
 Hearing the Best Victor's Teaching,
 I chose [to seek] ordination. (16) [654]

Our father did not permit it;
 we [stayed] at home during that time,
 comfortable⁴⁴⁷ royal maidens
 doing [our] practice with vigor
 in virginal celibacy,
 for twenty times a thousand years,

⁴⁴²this is the BJTS reading for PTS *bhikkhunī Selā*

⁴⁴³this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁴⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁴⁴⁵this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁴⁶this colophonic verse appears in BJTS only; PTS omits it

⁴⁴⁷this appears only in BJTS; PTS omits it

fond of waiting on the Buddha,
[the king's] seven joyful daughters. (17-18) [655-656]

Samaṇī, and Samaṇaguttā,⁴⁴⁸
Bhikkhunī, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (19) [657]

[now] Uppalavaṇṇā, Khemā
[also] Paṭācārā and I,
Kisāgotamī, Dhammadinnā,⁴⁴⁹
and Visākhā is the seventh. (20) [658]

Due to those karmas⁴⁵⁰ done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (21) [659]

And now, in [my] final rebirth,
in Giribbaja,⁴⁵¹ best city,
[I was] born to rich millionaires.⁴⁵²
When I'd become a young woman,⁴⁵³ (22) [660]

attracted to a thief I saw
being led to execution,⁴⁵⁴
my father, [paying] a thousand,
had him freed from execution. (23) [661]

After that, discerning my mind,
[my father] gave me to that [thief].
I was trustworthy for him, [and]
extremely kindly [and] friendly. (24) [662]

He, out of greed for my jewels,⁴⁵⁵
that enemy with ill-intent,⁴⁵⁶
led me to the thieves' precipice⁴⁵⁷

⁴⁴⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴⁹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁵⁰*puṇṇā ti nāmaṇ*

⁴⁵¹PTS reads *panassati*, BJTS *vinassati*

⁴⁵²the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁵³reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁵⁴this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁴⁵⁵or Giribbaja, here *Rājagahaṇ*

⁴⁵⁶*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁵⁷*danto*, or “Tamed”

on a mountain, plotting murder. (25) [663]

Then stretching out to Sattuka,⁴⁵⁸
 hands which were well pressed together,⁴⁵⁹
 protecting [my] own breath [of life,
 I spoke these words [to him just then:] (26) [664]

“This bracelet which is made of gold,
 [containing] many pearls and gems,
 Sir, carry all of this away;
 announce that [I’m your] bed-slave.”⁴⁶⁰ (27) [665]

“Take it off, O beautiful one,
 and do not feel a lot of grief;
 I am unable to accept
 wealth that I did not kill to get. (28) [666]

For as long as I remember,
 ever since I reached discretion,⁴⁶¹
 I have accepted no other
 more beloved than you [to me].” (29) [667]

“Come here! Having embraced you, [just
 one more] circumambulation.
 And after⁴⁶² now there will not be
 intercourse between you and me.”⁴⁶³ (30) [668]

The man is not the one who’s wise
 in every single circumstance;
 paying attention, here and there,
 the woman is the one who’s wise. (31) [669]

The man is not the one who’s wise
 in every single circumstance;

⁴⁵⁸*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴⁵⁹*vimutto*

⁴⁶⁰*Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁶¹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁴⁶²*taṇ...guṇasañcayaṇ*

⁴⁶³lit., “did *pūjā*”

quick-thinking, [with good] strategy,
the woman is the one who's wise. (32) [670]

Quickly indeed, in just a flash,
I came up with a clever trick:
like a deer by a mighty bow,
Sattuka was slaughtered [by] me. (33) [671]

Who fails quickly to understand
the circumstances that arise,
he gets murdered, that silly thief,
in the belly of a mountain. (34) [672]

Who does not fail to quickly grasp
the circumstances that arise,
she is freed from creaturely bonds;
such was I from Sattuka then. (35) [673]

Then I made him, Sattuka, fall
from⁴⁶⁴ a treacherous mountain road.
Coming into the presence of
some white-clad [adepts,] I went forth. (36) [674]

Then after plucking out my hair
altogether, using⁴⁶⁵ tweezers,
being ordained, in no long time,
they detailed their own tradition. (37) [675]

Then after I had learned [all] that,
[gone off by] myself, sitting down,
I thought about that tradition.
[Then] a dog brought a human hand,
chewed off,⁴⁶⁶ and after dropping [it]
in my vicinity, ran off.
Seeing that maggoty hand, I
took it up for meditation.⁴⁶⁷ (38-39) [676-677]
Then producing deep emotion,
I asked my co-religionists.
They said: "the Śākya[n] [Buddhist] monks

⁴⁶⁴#23, above

⁴⁶⁵lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴⁶⁶*yakkho*

⁴⁶⁷*ye...na*, lit., "those who have not"

know the answer[s] [to your questions].” (40) [678]

“I’ll ask that meaning, approaching
the followers of the Buddha.”
Taking me along they [all] went
into the Best Buddha’s presence. (41) [679]

He preached *Dhamma* to me: the heaps
in the thought-spheres and elements;
the Leader taught unpleasantness,
impermanence, dis-ease, no-self. (42) [680]

After hearing his *Dhamma*, I
[then] purified the “*Dhamma* eye.”
Learned in the good Teaching, I
asked to go forth and be ordained.⁴⁶⁸
At that time he said [this to me:]
“Come, lucky one,” [said] the Leader.
Then being fully ordained, I
saw a little bit of water. (43-44) [681-682]

Cleaning [my] feet, discerning [that]
[some water splashed] up, [some spilled] down,⁴⁶⁹
then at that time I realized,
“all conditioned things are like that.” (45) [683]

Then my heart was liberated,
altogether, without clinging.⁴⁷⁰
Then the Victor dubbed me foremost
of those with quick intuition. (46) [684]

I’ve mastered the superpowers
[like] the “divine ear” element.
I know the hearts of others [too,]
I have done what the Teacher taught.⁴⁷¹ (47) [685]

I remember [my] former lives;
[my] “divine eye” is purified.
Throwing off all the defilements,
I am⁴⁷² purified, [I’m] stainless. (48) [686]

The Teacher’s been worshipped by me;

⁴⁶⁸PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁴⁶⁹reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁴⁷⁰This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁴⁷¹reading *’kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁴⁷²reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (49) [687]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (50) [688]

In meaning and in the Teaching,
etymology and preaching,
my knowledge is vast⁴⁷³ and flawless,
through the Great Sage's majesty. (51) [689]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [690]

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! (53) [691]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [692]

Thus indeed Bhikkhunī Bhaddā-Kuṇḍalakesā spoke these verses.

The legend of Bhaddā-Kuṇḍalakesā Therī is finished.

[22. Kisāgotamī⁴⁷⁴]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [693]

I then [lived] in Haṃsavatī,
born in an undistinguished clan.

⁴⁷³lit., "in the future" (singular)

⁴⁷⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

Having approached the Best of Men,⁴⁷⁵
I went to him as [my] refuge. (2) [694]

And I listened to his *Dhamma*,
containing the Four [Noble] Truths,
supremely sweet [like] honey, [which]
brings happiness and mental peace. (3) [695]

One time the Hero, [the Buddha,]
was placing in that foremost place
a Buddhist nun who wore rough robes;⁴⁷⁶
he praised [her,] the Ultimate Man. (4) [696]

Producing not a little joy,
hearing that Buddhist nun's virtue,
doing service for the Buddha,
according to powers and strengths, (5) [697]

bowing down to that Hero-Sage,
I aspired to [attain] that place.
The Sambuddha approved [of that]
attainment of that [foremost] place, (6) [698]

“In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [699]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one named Kisāgotamī
will be the Teacher's follower.” (8) [700]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (9) [701]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [702]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,

⁴⁷⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁷⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

[the Buddha] known as Kassapa⁴⁷⁷
was born, the Best of Debaters. (11) [703]

The attendant of the Great Sage
was the ruler of men back then,
the king of Kāsi, named Kiki,
in Benares, greatest city. (12) [704]

I was his fifth [royal] daughter,
well-known by the name of Dhammā.⁴⁷⁸
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (13) [705]

Our father did not permit it;
we [stayed] at home during that time,
comfortable⁴⁷⁹ royal maidens
doing [our] practice with vigor
in virginal celibacy,
for twenty times a thousand years,
fond of waiting on the Buddha,
[the king's] seven joyful daughters. (14-15) [706-707]

Samaṇī, and Samaṇaguttā,⁴⁸⁰
Bhikkhuni, Bhikkhadāyikā,
Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (16) [708]

[now] Khemā, Uppalavaṇṇā,
Paṭācārā and Kuṇḍalā,⁴⁸¹
[the nun] Dhammadinnā and I
and Visākhā is the seventh. (17) [709]

Due to those karmas⁴⁸² done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (18) [710]

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
poor, without wealth, unprosperous,

⁴⁷⁷reading °brahmacariyam with BJTS for PTS °brahmaceram, lit., “the Brahma-life” “the holy life” “celibacy”

⁴⁷⁸i.e., the thirty-three gods.

⁴⁷⁹reading mahāmune with BJTS (and PTS alt.) for PTS mahāmuni, Great Sage.

⁴⁸⁰this is the BJTS reading for PTS bhikkhuni Selā

⁴⁸¹this line only in BJTS, which reads Pesalā here as elsewhere

⁴⁸²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[but] married⁴⁸³ into a rich clan. (19) [711]

Except [my] husband, the others
are pointing at me [saying,] “Poor!”
But after⁴⁸⁴ I became with child,
then I was loved by all of them. (20) [712]

When that lucky young boy [of mine,]
tender-bodied, comfortable,⁴⁸⁵
as dear to me as [my] own breath,
then fell into Yama’s power,⁴⁸⁶ (21) [713]

grief-struck, voicing [my] misery,
teary-eyed, [my] mouth crying out,
carrying [that young boy’s] dead⁴⁸⁷ corpse,
I’m going around lamenting. (22) [714]

Then examined by one [doctor,]
approaching the Best Physician,⁴⁸⁸
I said, “give [me] a medicine
to bring [my] son back to life, Sir.”⁴⁸⁹ (23) [715]

The Victor, Skilled in Crafty Speech,⁴⁹⁰
said, “bring [me] a white mustard seed,⁴⁹¹
[collected] in whichever home
where [people] dying is not known.” (24) [716]

Then having gone to Śrāvastī,
not encountering such a house,
where [could I get] white mustard seed?
Thereupon I gained mindfulness. (25) [717]

Throwing away [my baby’s] corpse,
I went up to the World’s Leader.
Having seen me from a distance
the Sweet-Voiced One⁴⁹² [then] said [to me]. (26) [718]

⁴⁸³this appears only in BJTS, and appears before rather than after the chapter summary.

⁴⁸⁴this colophonic verse appears in BJTS only; PTS omits it

⁴⁸⁵this appears only in BJTS; PTS omits it

⁴⁸⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁷*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁴⁸⁸*puṇṇā ti nāmaṇ*

⁴⁸⁹PTS reads *panassati*, BJTS *vinassati*

⁴⁹⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁴⁹¹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁴⁹²this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

“Better than a hundred years’ life,
not seeing [how things] rise [and] fall,
is living for a single day,
seeing [things] rising [and] falling. (27) [719]

Not the condition⁴⁹³ of the village, or the town,
and also not the condition of one clan.
This is the condition of the entire world
with its gods: the impermanence of [all] that is.” (28) [720]⁴⁹⁴

Upon hearing those [two] verses,
I purified [my] “*Dhamma* eye,”
then learned in the great Teaching,
I went forth into homelessness. (29) [721]

Then being one who had gone forth,
engaged in the dispensation,⁴⁹⁵
after not a very long time,
I attained [my] arahantship. (30) [722]

I’ve mastered the superpowers
[like] the “divine ear” element.
I know the hearts of others [too,]
I have done what the Teacher taught.⁴⁹⁶ (31) [723]

I remember [my] former lives;
[my] “divine eye” is purified.
Throwing off all the defilements,
I am⁴⁹⁷ purified, [I’m] stainless. (32) [724]

The Teacher’s been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (33) [725]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (34) [726]

In meaning and in the Teaching,
etymology and preaching,

⁴⁹³ or Giribbaja, here *Rājagahaṇ*

⁴⁹⁴ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴⁹⁵ *danto*, or “Tamed”

⁴⁹⁶ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁴⁹⁷ *vimutto*

my knowledge is vast⁴⁹⁸ and flawless,
through the Great Sage's majesty. (35) [727]

I am wearing robes which are rough,
[my] *saṅghāṭi* being made of
[a shroud picked up and] brought from a
cemetery along the road. (36) [728]

The Victor, pleased by [my]⁴⁹⁹ virtue,
the Guide, among the multitudes,⁵⁰⁰
[then] placed [me] in the foremost place
[of] those who wear robes which are rough. (37) [729]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (38) [730]

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! (39) [731]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (40) [732]

Thus indeed Bhikkhunī Kisāgotamī spoke these verses.

The legend of Kisāgotamī Therī is finished.

⁴⁹⁸*Sinḡi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴⁹⁹these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁵⁰⁰*taṇ...guṇasañcayaṇ*

[23. Dhammadinnā⁵⁰¹]

The Victor, Padumuttara,
 was a Master of Everything.
 [That] Leader arose in the world
 one hundred thousand aeons hence. (1) [733]

I then [lived] in Hamsavatī,
 [born] in an undistinguished clan.
 I worked for others, governed by
 morality, intelligent. (2) [734]

Sujāta, foremost follower
 of Padumuttara Buddha,
 departing the monastery,
 was going begging for alms-food. (3) [735]

I was then a water-bearer,
 going carrying a pitcher.
 Seeing him I gave [him some] soup,
 [feeling well-]pleased by [my] own hands. (4) [736]

Having accepted [that from me,]
 he sat down [there and] enjoyed it.
 After leading him to that house,
 I gave [some] solid food to him. (5) [737]

Then my employer,⁵⁰² being pleased,
 made [me] his own daughter-in-law.
 Going with [my] mother-in-law,
 I worshipped [him,] the Sambuddha. (6) [738]

Then he extolled a Buddhist nun
 who was a preacher of *Dhamma*.
 He placed [her] in that foremost place;
 hearing that I was delighted. (7) [739]

Then, inviting the Well-Gone-One,
 World's Leader with the Assembly,
 giving [them] a large almsgiving,
 I aspired to [attain] that place. (8) [740]

Then the Well-Gone-One said to me,

⁵⁰¹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵⁰²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

with the sweet sound of a cymbal.⁵⁰³
 “O one who’s fond of serving me,
 O servant of the Assembly,
 O hearer of the good Teaching,
 proper one, mind set⁵⁰⁴ on virtue,
 O lucky one, be overjoyed:
 you will attain your wish’s fruit. (9-10) [741-742]

In one hundred thousand aeons,
 arising in Okkāka’s clan,
 the one whose name is Gotama
 will be the Teacher in the world. (11) [743]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 the one whose name’s Dhammadinnā
 will be the Teacher’s follower.” (12) [744]

At that time being overjoyed,
 as long as life, heart [full of] love,
 I attended on the Victor,
 the Guide, providing requisites. (13) [745]

Due to that karma done very well,
 with intention and [firm] resolve,
 discarding [my] human body,
 I went to Tāvatiṃsa [then]. (14) [746]

In this [present] lucky aeon
 Brahma’s Kinsman, Greatly Famed One,
 [the Buddha] known as Kassapa⁵⁰⁵
 was born, the Best of Debaters. (15) [747]

The attendant of the Great Sage
 was the ruler of men back then,
 the king of Kāsi, named Kiki,
 in Benares, greatest city. (16) [748]

I was his sixth [royal] daughter,
 well-known by the name Sudhammā.⁵⁰⁶
 Hearing the Best Victor’s Teaching,
 I chose [to seek] ordination. (17) [749]

Our father did not permit it;

⁵⁰³*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵⁰⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁰⁵i.e., the thirty-three gods.

⁵⁰⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

we [stayed] at home during that time,
 comfortable⁵⁰⁷ royal maidens
 doing [our] practice with vigor
 in virginal celibacy,
 for twenty times a thousand years,
 fond of waiting on the Buddha,
 [the king's] seven joyful daughters. (18-19) [750-751]

Samaṇī, and Samaṇaguttā,⁵⁰⁸
 Bhikkhuni, Bhikkhadāyikā,
 Dhammā, and also Sudhammā,
 and seventh Saṅghadāyikā, (20) [752]

[now] Khemā Uppalavaṇṇā,
 Paṭācārā and Kuṇḍalā,⁵⁰⁹
 [Kisā]gotamī, also I,
 and Visākhā is the seventh. (21) [753]

Due to those karmas⁵¹⁰ done very well,
 with intention and [firm] resolve,
 discarding [my] human body
 I went to Tāvatiṃsa [then]. (22) [754]

And now, in [my] final rebirth,
 I'm born in a millionaire's clan,
 rich, endowed with every pleasure,
 in Rajgir, excellent city. (23) [755]

When I'd become a young woman,⁵¹¹
 possessing the virtue of beauty,
 married⁵¹² to another [good] clan,
 I dwelt endowed with happiness. (24) [756]

Having approached the World's Refuge,
 having heard [his] *Dhamma*-preaching,
 through the Buddha,⁵¹³ my husband gained
 the fruit of a non-returner. (25) [757]

Then I, having been permitted,
 went forth into homelessness [too.]

⁵⁰⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁵⁰⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁰⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁵¹¹this colophonical verse appears in BJTS only; PTS omits it

⁵¹²this appears only in BJTS; PTS omits it

⁵¹³reading *mahāmuni* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

After not a very long time,
I attained [my] arahantship. (26) [758]

Then a layman, approaching me,
asked [me a series of] questions
[which were very] deep and subtle;
I explained all of them [to him]. (27) [759]

The Victor, pleased by [my]⁵¹⁴ virtue,
[then] placed me in that foremost place,
Buddhist nun, preacher of *Dhamma*:
“I see no other one who is
as wise as is Dhammadinnā;
so should you consider⁵¹⁵ [her,] monks.”
“I am indeed a wise woman,
who was pitied by the Leader. (28-29) [760-761]

The Teacher’s been worshipped by me;
[I have] done what the Buddha taught.
The heavy load has been laid down,
the ties to existence severed. (30) [762]

The reason for which I went forth,
from [my] home into homelessness —
I have [now] achieved that purpose:
destruction of all the fetters. (31) [763]

I’ve mastered the superpowers
[like] the “divine ear” element.
I know the hearts of others [too,]
I have done what the Teacher taught.⁵¹⁶ (32) [764]

I remember [my] former lives;
[my] “divine eye” is purified.
Throwing off all the defilements,
I am⁵¹⁷ purified, [I’m] stainless. (33) [765]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (34) [766]

Being in Best Buddha’s presence

⁵¹⁴*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵¹⁵*puṇṇā ti nāmaṇ*

⁵¹⁶PTS reads *panassati*, BJTS *vinassati*

⁵¹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (35) [767]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (36) [768]

Thus indeed Bhikkhunī Dhammadinnā spoke these verses.

The legend of Dhammadinnā Therī is finished.

[24. Sakulā⁵¹⁸]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [769]

For the benefit, happiness
and profit of all beings, the
Best Debater, Thoroughbred Man,⁵¹⁹
came into⁵²⁰ [the world] with [its] gods. (2) [770]

Foremost Fame-Attainer,⁵²¹ Victor,
Fortunate,⁵²² Beautified by Praise,⁵²³
the Victor for the entire world,
Widely-Known⁵²⁴ in⁵²⁵ all directions, (3) [771]

the Uprooter of Doubt,⁵²⁶ the One
who Passed Beyond Uncertainty,⁵²⁷
he with an Intention-Filled Mind,⁵²⁸

⁵¹⁸“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹⁹PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵²⁰*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵²¹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

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⁵²⁴this is the BJTS reading for PTS *bhikkhunī Selā*

⁵²⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵²⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵²⁷this appears only in BJTS, and appears before rather than after the chapter summary.

⁵²⁸this colophonical verse appears in BJTS only; PTS omits it

attained Supreme Awakening.⁵²⁹ (4) [772]

Ultimate Man,⁵³⁰ Progenitor⁵³¹
of the path that had yet to be,⁵³²
proclaimed [that which was] unproclaimed,
produced [that which was] unproduced. (5) [773]

Path-Knower,⁵³³ Path-Understander,⁵³⁴
Path-Proclaimer,⁵³⁵ the Bull of Men,
Path-Skilled, the Teacher, [the Buddha,]
was the Best of Charioteers.⁵³⁶ (6) [774]

The Great Compassionate Teacher,
the Leader was preaching *Dhamma*,
lifting up [all] living beings
sunk in the muck of delusion. (7) [775]

I was born in Hamsavati,
rejoicing [all the] kṣatriyans;⁵³⁷
I was then very beautiful,
set for wealth,⁵³⁸ held dear, resplendent. (8) [776]

I was the ravishing daughter
of great king Ānanda and thus,
sister by another mother⁵³⁹
of him named Padumuttara. (9) [777]

Adorned in all [my] ornaments,
along with the royal maidens,
going up to the Great Hero,
I heard [him] preaching the *Dhamma*. (10) [778]

And then, amidst the multitudes,
the Guru of the [Whole] World⁵⁴⁰ praised

⁵²⁹this appears only in BJTS; PTS omits it

⁵³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵³¹*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵³²*puṇṇā ti nāmaṇ*

⁵³³PTS reads *panassati*, BJTS *vinassati*

⁵³⁴the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁵³⁵reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁵³⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁵³⁷or Giribbaja, here *Rājagahaṇ*

⁵³⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵³⁹*danto*, or “Tamed”

⁵⁴⁰*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

a Buddhist nun with “divine eye,”
[and] placed her in that foremost place. (11) [779]

I was happy having heard that;
after giving the Teacher alms,
and worshipping the Sambuddha,
I aspired for the “divine eye.” (12) [780]

And then the Teacher said to me:
“Joyful one, that is well wished-for;
you will receive [as you] aspire,
fruit of alms for the *Dhamma*-Lamp.⁵⁴¹ (13) [781]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (14) [782]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
the one whose name is Sakulā
will be the Teacher’s follower.” (15) [783]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [784]

In this [present] lucky aeon
Brahma’s Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa⁵⁴²
was born, the Best of Debaters. (17) [785]

I was a mendicant back then,
proceeding about on my own.
While wandering around for alms,
I received some⁵⁴³ sesame oil. (18) [786]

⁵⁴¹*vimutto*

⁵⁴²*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁵⁴³these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units

Having lit a lamp with that [oil,
with a mind that was very clear,
every night I attended on
the shrine⁵⁴⁴ of the Best of Biped. (19) [787]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [788]

In whichever place I'm reborn,
in accordance with that karma,
wherever I am wandering,
when I'm gone there, there are large lamps. (21) [789]

Through [any] wall, through [any] rock,
going beyond a mountain [top],
I [can] see whatever I wish:
that is the fruit of giving lamps. (22) [790]

I am [someone who] has pure eyes;
I am blazing forth through [my] fame;
I am faithful, wise and mindful:
that is the fruit of giving lamps. (23) [791]

And now, in [my] final rebirth,
I am born in a brahmin clan,
rich in grain and abundant wealth,
joyful [and] honored⁵⁴⁵ by the king. (24) [792]

I was complete in every part,⁵⁴⁶
adorned with all the ornaments.
[One time] standing in a window,
I saw the Well-Gone-One at the
city gate, Blazing Forth through Fame,
Honored by Gods and by People,
Ornamented with the [Great] Marks,
Endowed with [Eighty] Lesser Marks. (25-26) [793-794]

Happy, with a heart that was thrilled,
I chose [to seek] ordination.
After not a very long time,
I attained [my] arahantship. (27) [795]

that then make up the four discrete feet.

⁵⁴⁴ *taṇ...guṇasañcayaṇ*

⁵⁴⁵ lit., "did *pūjā*"

⁵⁴⁶ #23, above

I've mastered the superpowers
 [like] the "divine ear" element.
 I know the hearts of others [too,]
 I have done what the Teacher taught.⁵⁴⁷ (28) [796]

I remember [my] former lives;
 [my] "divine eye" is purified.
 Throwing off all the defilements,
 I am⁵⁴⁸ purified, [I'm] stainless. (29) [797]

The Teacher's been worshipped by me;
 [I have] done what the Buddha taught.
 The heavy load has been laid down,
 the ties to existence severed. (30) [798]

The reason for which I went forth,
 from [my] home into homelessness —
 I have [now] achieved that purpose:
 destruction of all the fetters. (31) [799]

Then the Greatly Compassionate
 One placed me in [that] foremost place:
 The Supreme Man⁵⁴⁹ [said,] "Sakulā
 is foremost of 'divine eye' [nuns.]" (32) [800]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (33) [801]

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! (34) [802]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (35) [803]

Thus indeed Bhikkhunī Sakulā spoke these verses.

⁵⁴⁷lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁴⁸*yakkho*

⁵⁴⁹*ye...na*, lit., "those who have not"

The legend of Sakulā Therī is finished.

[25. Nandā (Janapadakalyāṇi)⁵⁵⁰]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [804]

The Admonisher,⁵⁵¹ Instructor,⁵⁵²
Crosser-Over⁵⁵³ of all that breathe,
Skilled at Preaching,⁵⁵⁴ [he], the Buddha,
caused many folks to cross [the flood]. (2) [805]

Merciful,⁵⁵⁵ Compassionate One,⁵⁵⁶
Well-Wisher⁵⁵⁷ of all that breathe, he
established in the five precepts
all the rivals who had arrived. (3) [806]

In this way he was Unconfused⁵⁵⁸
and Very Well-Known⁵⁵⁹ by rivals,
Ornamented⁵⁶⁰ by arahants
who were masters [and] neutral ones. (4) [807]

The [body of the] Sage So Great
rose up fifty-eight cubits⁵⁶¹ [tall];
he was Valuable Like Gold,⁵⁶²
Bearing the Thirty-Two Great Marks. (5) [808]

[People's] lifespan at that time was
[fully] one hundred thousand years.

⁵⁵⁰“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

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⁵⁵⁴i.e., the thirty-three gods.

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⁵⁵⁶this is the BJTS reading for PTS *bhikkhunī Selā*

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⁵⁶⁰this colophonic verse appears in BJTS only; PTS omits it

⁵⁶¹this appears only in BJTS; PTS omits it

⁵⁶²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Remaining [in the world] so long,
he ferried many folks across. (6) [809]

I was born in Hamsavatī,
in a clan of millionaires then,
glistening with various gems,
endowed with supreme happiness. (7) [810]

Having approached the Great Hero,
I heard [him] preaching the *Dhamma*,
ultimately sweet⁵⁶³ ambrosia⁵⁶⁴
which makes known the ultimate truth. (8) [811]

Then after inviting [him, the]
Three-Worlds-Ender, with Assembly,
giving him a large almsgiving,
[feeling well-]pleased by [my] own hands,
bowing [my] head to the Hero,
the World's Leader with Assembly,
I aspired to that foremost place
of Buddhist nuns who meditate. (9-10) [812-813]

Then the Untamed-Tamer,⁵⁶⁵ Master,⁵⁶⁶
Refuge for the Three Worlds,⁵⁶⁷ [Buddha,]
the Leopard of Men,⁵⁶⁸ prophesied:
“you will receive that well-wished [place]. (11) [814]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (12) [815]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known by the name Nandā,
will be the Teacher's follower.” (13) [816]

At that time being overjoyed,
as long as life, heart [full of] love,

⁵⁶³*pūrenti ūnakasatar*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁵⁶⁴*puṇṇā ti nāmaṃ*

⁵⁶⁵PTS reads *panassati*, BJTS *vinassati*

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⁵⁶⁸this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

I attended on the Victor,
the Guide, providing requisites. (14) [817]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (15) [818]

Fallen thence, I went to Yāma,⁵⁶⁹
[and] then I went to Tusita,
and then to Nimmānarati,⁵⁷⁰
and then Vāsavatti City. (16) [819]

In whichever place I'm reborn,
in accordance with that karma,
everyplace I was made chief queen
of [the gods who were] the kings [there]. (17) [820]

Fallen thence, in the human state,
[everyplace] I was made chief queen
of kings who turn the wheel [of law,]
and [powerful] regional kings. (18) [821]

Having experienced success,
among gods as well as humans,
becoming happy everywhere,
I transmigrated for aeons.⁵⁷¹ (19) [822]

When [my] last rebirth was attained,
I was the blameless⁵⁷² daughter of
King Suddhodana,⁵⁷³ [living in]
delightful⁵⁷⁴ Kapilavastu.⁵⁷⁵ (20) [823]

⁵⁶⁹or Giribbaja, here *Rājagahaṇ*

⁵⁷⁰*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁵⁷¹*danto*, or “Tamed”

⁵⁷²*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁵⁷³*vimutto*

⁵⁷⁴*Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

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Seeing [my] splendor⁵⁷⁶ [and] beauty,
that [Śākya] clan was rejoicing.⁵⁷⁷
Therefore they gave the name “Nandā,”
pleasant [and] excellent, to me. (21) [824]

[I was]⁵⁷⁸ renowned as “the Beauty”⁵⁷⁹
among all of the young women
in that same⁵⁸⁰ delightful city,
except [of course] Yasodharā.⁵⁸¹ (22) [825]

[My] eldest brother’s the Buddha,⁵⁸²
the middle one’s⁵⁸³ likewise a saint,⁵⁸⁴
staying alone in the lay life,
I am exhorted by mother:⁵⁸⁵ (23) [826]

“Child, you’re born in the Śākya clan,
following after the Buddha.
Why do you sit⁵⁸⁶ [there] in the house,
being bereft of [all your] joy?⁵⁸⁷ (24) [827]

Thought impure⁵⁸⁸ is youthful beauty,⁵⁸⁹
under the power of old age;
even a life which is healthy,
ends in disease, ends in dying. (25) [828]

Look at even your [own] fine form:
charming, distracting to the mind,⁵⁹⁰
it’s adorned and ornamented

⁵⁷⁶ *taṅ...guṇasañcayan*

⁵⁷⁷ lit., “did *pūjā*”

⁵⁷⁸ #23, above

⁵⁷⁹ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁸⁰ *yakkho*

⁵⁸¹ *ye...na*, lit., “those who have not”

⁵⁸² PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari-<payir*

⁵⁸³ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁵⁸⁴ This is the BJTS reading. PTS reads *bhikkhūni Sikkā*

⁵⁸⁵ reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁵⁸⁶ reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṅ* (“Some, hand [and] foot”)

⁵⁸⁷ lit., “in the future” (singular)

⁵⁸⁸ *sammukhā*, i.e. “together”

⁵⁸⁹ *tuyham*, presumably addressing the bodhisattva

⁵⁹⁰ reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṅ vo paricāre ca* (“and all of you will attend on you”)

like⁵⁹¹ Goddess Fortune embellished,⁵⁹² (26) [829]

like concentrated⁵⁹³ world-essence⁵⁹⁴
 medicinal balm for the eyes,⁵⁹⁵
 generating praise for merit,⁵⁹⁶
 rejoicing the Okkāka clan; (27) [830]

in no long time at all, old age
 is going to overpower [it].
 Young one, abandoning the house,
 choose⁵⁹⁷ the Teaching, O blameless one.” (28) [831]

After hearing [my] mother’s words,
 I went forth into homelessness
 in⁵⁹⁸ body, but not in [my] heart,
 [still] enthralled by youth and beauty. (29) [832]

Mother⁵⁹⁹ said to make my basis⁶⁰⁰
 through study of the altered states,⁶⁰¹
 [pursuing it] with great effort.
 I was not enthused⁶⁰² about that. (30) [833]

Then the Great Compassionate One
 saw⁶⁰³ me enthralled by sense pleasures.
 To make me⁶⁰⁴ weary of beauty,⁶⁰⁵
 through his own majestic power,
 the Victor conjured up, in my
 line of sight, a woman who shined;

⁵⁹¹reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁵⁹²°*putta*° lit., “son”

⁵⁹³lit., “all the time we are not...”

⁵⁹⁴reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

⁵⁹⁵reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁵⁹⁶*saṅsārapatha-nittiṇṇā*

⁵⁹⁷reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁵⁹⁸*tato tato*

⁵⁹⁹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁶⁰⁰*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁶⁰¹or, as above, “for the sake of knowing [me]”

⁶⁰²reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁶⁰³lit., “the Great Hero prophesied”

⁶⁰⁴BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁶⁰⁵BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

she was gorgeous,⁶⁰⁶ truly brilliant,⁶⁰⁷
even more beautiful than I. (31-32) [834-835]

And I, astonished, seeing her⁶⁰⁸
very astonishing body,
thought [to myself,] “fruitful [today]
is the receipt of human eyes.” (33) [836]

I said to her, “O lucky one!⁶⁰⁹
Tell me the story how you’ve come,
and if you please, do tell to me
[your] clan, [your] name, [your] family.” (34) [837]

“No time for questions, lucky one;
let me lay [my head] in [your] lap.”⁶¹⁰
As though sinking⁶¹¹ into my limbs
she reclined well⁶¹² for a moment. (35) [838]

Then putting [her] head in my lap
she with lovely eyes stretched out [there].
A spider,⁶¹³ very venomous,
landed on that [woman’s] forehead. (36) [839]

When [it] had fallen onto her,
boils formed [all over her body];
popping open, they were oozing
putrid [chunks of] pus mixed with blood. (37) [840]

And [her] face was disfigured too,
with the putrid stench of a corpse;
and [her] body festered⁶¹⁴ too,
[now] swollen up and [turning] blue. (38) [841]

With all of her limbs quivering,
gasping for every breath she took,⁶¹⁵
making known her own suffering,

⁶⁰⁶reading *manāpā* with BJTS for PTS *manasā*

⁶⁰⁷reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

⁶⁰⁸lit., “there is no agitation [to my mind]”

⁶⁰⁹This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁶¹⁰lit., “and a woman”

⁶¹¹lit., “and a woman”

⁶¹²*etesaṇ devadevānaṇ*

⁶¹³*adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

⁶¹⁴or do: from *carati*

⁶¹⁵*saddhamma*°, lit “good Teaching”

she piteously wailed [like this:] (39) [842]

“I’m afflicted with affliction,⁶¹⁶
feeling [agonizing] feelings;
I’m sunk down in great affliction.
Be a refuge for me, O friend.” (40) [843]

“Where is [that] facial shine of yours?
Where is your [attractive] long nose?
Your excellent copper-red lips?
Where has your [beautiful] face gone? (41) [844]

Where’s [your] mouth, shining like the moon?
Where has your conch-shell-shaped neck gone?
And [both] your ears, swaying like swings,⁶¹⁷
have [now] become [badly] discolored. (42) [845]

Your milk-laden [breasts shaped] like jugs
which resembled pointy [young] buds⁶¹⁸
have popped open; you’ve become a
putrid corpse with a horrid stench. (43) [846]

[Your] slender middle⁶¹⁹ [and] buttocks,
meat-stall⁶²⁰ where wounds and sins⁶²¹ are born
[are now] adorned with excrement.
O! Beauty is not eternal! (44) [847]

Every born body [is the same:]
putrid-smelling and frightening,
like a loathsome⁶²² cemetery,
where [only] fools [find their] delight.” (45) [848]

Then the Great Compassionate One,
my brother, Leader of the World,
Having seen me, moved in [my] heart,
he spoke these verses [to me then:] (46) [849]

⁶¹⁶ *dhammesu ciṇṇānaṇ sadā saddhamma-carino*

⁶¹⁷ *aṭṭhamāse*, BJTS reads *addhamāse* (“half a month”)

⁶¹⁸ reading *bahu ‘neke* with BJTS for PTS *buhun eke*

⁶¹⁹ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁶²⁰ PTS omits Therī, which I supply from BJTS.

⁶²¹ reading *sūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā ‘va nītakibbisā* (“like a slaughterhouse leading to sin” ?)

⁶²² *jegucchaṇ*; BJTS reads *bibhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

“Nanda, look at [your own] body,
[also] a sick [and] putrid corpse.
Through disgustingness cultivate
[your] mind, well-composed and tranquil. (47) [850]

Just as is this, so too is that;
just as is that, so too is this:
putrid [and] emitting a stench,
causing delight [only] to fools. (48) [851]

Considering that in this way,
industrious by day and night,
you will see with your own wisdom,
having turned away in disgust. (49) [852]

After that I was deeply moved,
having heard [those] well-said verses;
remaining there, being at peace,⁶²³
I attained [my] arahantship. (50) [853]

Everyplace where I am seated,
I [reach] the highest altered states.
The Victor, pleased by [my]⁶²⁴ virtue,
[then] placed me in that foremost place. (51) [854]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (52) [855]

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! (53) [856]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [857]

Thus indeed Bhikkhunī Nandā spoke these verses.

The legend of Nandā Therī is finished.

⁶²³or, reading *vipassantī* with BJTS, “investigating” “applying insight”

⁶²⁴lit., “in the” “in that”

[26. Soṇā⁶²⁵]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [858]

Born then in a millionaire's clan,
I was happy, honored,⁶²⁶ held dear.
Approaching the Excellent Sage,⁶²⁷
I heard [his] words, [sweet as] honey. (2) [859]

I was overjoyed having heard
the Victor praise the nun foremost
of those who make a strong effort,
doing service for the Teacher. (3) [860]

Then worshipping⁶²⁸ the Sambuddha,
I aspired to [attain] that place.
The Great Hero approved [of that:]
“Your aspiration will succeed. (4) [861]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (5) [862]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
the one known by the name Soṇā
will be the Teacher's follower.” (6) [863]

At that time being overjoyed,
as long as life, heart [full of] love,
I attended on the Victor,
the Guide, providing requisites. (7) [864]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [865]

⁶²⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶²⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶²⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁶²⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

And now, in [my] final rebirth,
I'm born in a millionaire's clan,
rich, prosperous, very wealthy,
in Śrāvasti, best of cities. (9) [866]

When I'd become a young woman,⁶²⁹
having gone to a husband's clan,
I was the mother of⁶³⁰ ten sons,
very handsome and distinguished. (10) [867]

All of them were comfortable,
delightful in the people's eyes,
brilliant even to enemies,
needless to say, they're loved by⁶³¹ me. (11) [868]

Then, without my desiring it,⁶³²
he who was my husband went forth
in the Buddha's⁶³³ dispensation,
surrounded⁶³⁴ by [those] sons⁶³⁵ [of mine]. (12) [869]

[And] then, alone, I reflected:
"Enough with [this] life [here] for me,⁶³⁶
growing old and in misery,
bereft of⁶³⁷ [my] husband [and] sons. (13) [870]

I will also go to the place
where [my] husband has [now] arrived."⁶³⁸
After reflecting in that way,
I went forth into homelessness. (14) [871]

And then the nuns left me alone
in the retreat for Buddhist nuns,
going off with the instruction:
"heat up the water [while we're gone]." (15) [872]

Then bringing water I poured [it]

⁶²⁹i.e., the thirty-three gods.

⁶³⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³¹this is the BJTS reading for PTS *bhikkhuni Selā*

⁶³²this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶³³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶³⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁶³⁵this colophonic verse appears in BJTS only; PTS omits it

⁶³⁶this appears only in BJTS; PTS omits it

⁶³⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³⁸*pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

into a small pot⁶³⁹[used for that].
 After placing [it on the hearth,]
 seated, I then kindled my heart. (16) [873]

Seeing the body's⁶⁴⁰ diseased-ness,
 essence-less-ness, impermanence,
 throwing off all the defilements,
 I achieved [my] arahantship. (17) [874]

Then coming [back, those] Buddhist nuns,
 asked [me] about the hot water.
 Through concentration on the fire,⁶⁴¹
 I quickly made the flame ignite. (18) [875]

Astonished, the [nuns] made that fact
 audible to the Best Victor.
 Hearing [it,] the Lord, overjoyed,
 spoke this verse [about me just then:] (19) [876]

“A life lived [only] for one day
 undertaken with strong effort,
 is better than a century
 lived inert, lacking energy.” (20) [877]

The Great Hero was [greatly] pleased
 by my exemplary conduct.
 That Great Sage said that I'm foremost
 of those who make a strong effort. (21) [878]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (22) [879]

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! (23) [880]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (24) [881]

Thus indeed Bhikkhunī Soṇā spoke these verses.

⁶³⁹*puṇṇā ti nāmaṃ*

⁶⁴⁰PTS reads *panassati*, BJTS *vinassati*

⁶⁴¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The legend of Soṇā Therī is finished.

[27. Bhaddā-Kāpilāni]

The Victor Padumuttara
was One With Eyes for everything.
[That] Leader [of the World] was born
one hundred thousand aeons hence. (1) [882]

There was then in Hamsavati,
a leader⁶⁴² known as Videha,
a millionaire with many gems;
I was the wife of him [back then]. (2) [883]

Once, accompanied by servants,
he went up to the Human Sun,
[and] listened to Buddha's Teaching,
causing all suffering to end. (3) [884]

The Leader praised the follower
who was top in austerities;⁶⁴³
hearing, he gave alms for a week
to the Buddha, the Neutral One. (4) [885]

Bowing [his] head at [Buddha's] feet,
he aspired to that [foremost] place,
causing his retinue to smile.
Right then⁶⁴⁴ [that] Bull Among People (5) [886]

having pitied the millionaire,
spoke these verses [aloud to him]:
"You will attain the wished-for state;
o son you'll achieve nirvana. (6) [887]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [888]

Worthy heir to that one's Dhamma,
Dhamma's legitimate offspring,

⁶⁴²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁶⁴³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁴⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

the one whose name is Kassapa
will be the Teacher's follower." (8) [889]

Gladdened after having heard that,
as long as [he] lived [he] then served
with requisites the Victor, Guide,
with a heart that was [full] of love. (9) [890]

Lighting up the Dispensation,
Crushing the Dirty Heretics,
Instructing those who Could be Taught,⁶⁴⁵
he passed on⁶⁴⁶ with his followers. (10) [891]

When that World-Chief reached nirvana,
assembling [his] kinsmen and friends
to do pūjā to the Teacher,
with them [he then] had constructed (11) [892]

a stupa which was made of gems,
rising up seven leagues [in height,]
which blazed forth just as does the sun;
like a regal *sal* tree in bloom. (12) [893]

There [at the stupa,] he had made
seven hundred thousand [fine] bowls,
with the seven types of gemstone,
they shined brightly like reeds on fire. (13) [894]

[After that] he had lamps lit there,
having filled [them] with perfumed oil
to do pūjā to the Great Sage,
who pitied every living being. (14) [895]

He had seven hundred thousand
"pots of plenty" constructed [there],
which were [all] filled up with gemstones
to do pūjā to the Great Seer. (15) [896]

A gold festoon work was raised up,
surrounded by sixty-four jars;⁶⁴⁷
it shined brilliantly with color,
like the day-maker⁶⁴⁸ in autumn. (16) [897]

Arches constructed of gemstones

⁶⁴⁵ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁴⁶ i.e., the thirty-three gods.

⁶⁴⁷ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁴⁸ this is the BJTS reading for PTS *bhikkhunī Selā*

at the four gateways are splendid.
Planks that are made out of gemstones,
raised up beautiful, are splendid. (17) [898]

Ornaments, exquisitely made,
encircle [that stupa,] shining.
Banners are raised up [in the sky];
[fashioned out of] gemstones, they shine. (18) [899]

That very red shrine made of gems,
well-built and variegated,⁶⁴⁹
shined excessively with color,
like the sun⁶⁵⁰ does in the evening. (19) [900]

The stupa had three terraces;
one he filled with yellow ointment,⁶⁵¹
one with red-colored arsenic,⁶⁵²
one with black collyrium paste.⁶⁵³ (20) [901]

Having performed pūjā like that,
lovely, for the Excellent One,⁶⁵⁴
he gave the monks' community
alms, much as he could, his whole life.⁶⁵⁵ (21) [902]

Along with that millionaire I,
as long as I lived [also] did
those merit-filled deeds thoroughly;
[and] with [him] I [had] good rebirths. (22) [903]

Experiencing happiness,⁶⁵⁶
both as a human and a god,
I was reborn along with him,
like a shadow with the body. (23) [904]

The Leader known as Vipassi
arose ninety-one aeons ago,
[Buddha,] Delightful to the Eye,
One With Insight into All Things. (24) [905]

⁶⁴⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶⁵⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶⁵¹this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁵²this colophonic verse appears in BJTS only; PTS omits it

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⁶⁵⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁵⁵*pūrentī ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶⁵⁶*puṇṇā ti nāmaṃ*

Then he⁶⁵⁷ [lived] in Bandhumatī,
 a brahmin known for excellence,⁶⁵⁸
 rich in scripture and religion,⁶⁵⁹
 but⁶⁶⁰ very poor in terms of wealth. (25) [906]

And at that time, of the same mind,
 I was his brahmin woman [wife].
 Once that excellent twice-born man
 met with the Sage who was So Great, (26) [907]

seated ‘midst the population,
 preaching the state of deathlessness.
 Hearing the Dhamma, overjoyed,
 he gave his own cloak [to that Sage]. (27) [908]

Going home in a single cloth,
 he spoke these [words] to me [just then]:
 “Take joy in this great good karma,
 the cloak given to the Buddha.” (28) [909]

Then clasping hands together I,
 well-satisfied, did take delight:
 “Husband, this cloak is gifted well
 to the Best Buddha, Neutral One.” (29) [910]

Being happy and [well-]prepared,
 transmigrating from birth to birth
 he was the king, lord of the earth,
 in lovely Benares city. (30) [911]

I was the chief queen of that [king],
 supreme in his troupe of women.
 I was extremely dear to him,
 due to past love for [my] husband.⁶⁶¹ (31) [912]

Having seen eight Lonely Leaders⁶⁶²
 going about on [their] alms-rounds,
 he, having become overjoyed,
 gave very costly alms to them. (32) [913]

Again having invited [them,]

⁶⁵⁷PTS reads *panassati*, BJTS *vinassati*

⁶⁵⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁵⁹reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁶⁶⁰this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶⁶¹or Giribbaja, here *Rājagahaṇ*

⁶⁶²*sahassakkhena*, i.e., Śakra/Indra, king of the gods

having made a gem pavilion,
 gathering bowls made by [gold-]smiths,
 [as too] a tray of solid⁶⁶³ gold,
 he then offered to all of them,
 who'd gotten up on golden seats,⁶⁶⁴
 an almsgiving [most opulent,
 [feeling well-] pleased by [his] own hands. (33-34) [914-915]

I gave that very almsgiving
 with the Kāsi⁶⁶⁵ king [way] back then.
 Again I was reborn in a
 village outside the Kāsi gates.⁶⁶⁶ (35) [916]

He⁶⁶⁷ was happy with his brothers,
 in a wealthy clan of fam'lies.
 I was the eldest brother's wife,
 a woman who fulfilled her vows.⁶⁶⁸ (36) [917]

Having seen a Lonely Buddha,
 he who was my youngest brother,
 gave his⁶⁶⁹ portion to [that Buddha];
 when he arrived I told [him] that. (37) [918]

He did not praise that almsgiving,
 so having taken back that food
 from Buddha, I gave it to him;
 again he gave him it [himself]. (38) [919]

Then having thrown away that food,
 enraged,⁶⁷⁰ I [took back] Buddha's bowl
 [a second time,] filled it with mud,

⁶⁶³*danto*, or "Tamed"

⁶⁶⁴*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁶⁶⁵*vimutto*

⁶⁶⁶*Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁶⁷these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶⁶⁸*taṇ...guṇasañcayan*

⁶⁶⁹lit., "did *pūjā*"

⁶⁷⁰#23, above

[and] gave it to that Neutral One. (39) [920]

And right when he received those alms,
rotten and lacking purity,⁶⁷¹
his mind was equally happy,⁶⁷²
seeing [that,] I was very moved.⁶⁷³ (40) [921]

Again [I] took [that] bowl [from him],
[and] cleaned [it] with scented perfume.
With [my] mind [then] full of pleasure,
I gave him ghee respectfully.⁶⁷⁴ (41) [922]

In whichever place I'm reborn,
because [I gave] alms, I'm gorgeous;
through [giving] Buddha tasteless food,
my breath has a horrible stench. (42) [923]

Again when Buddha⁶⁷⁵ Kassapa's
stupa was being completed,
delighted, I [then] gave [for it]
an excellent tile made of gold. (43) [924]

Through four lifetimes having applied
scented [substances] to that tile,
every one of [my] limbs was freed
from the defect of bad odor. (44) [925]

Having made seven thousand bowls,
[each adorned] with the seven gems
and filled with clarified butter,
placing [in them] a thousand wicks,⁶⁷⁶ (45) [926]

with a mind that was very pleased,
I proceeded to light [them all,]
and laid [them] out⁶⁷⁷ in seven rows,
to do pūjā to the World's Lord (46) [927]

⁶⁷¹lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁶⁷²*yakkho*

⁶⁷³*ye...na*, lit., “those who have not”

⁶⁷⁴PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁶⁷⁵reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁶⁷⁶This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁶⁷⁷reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

and at that time especially
I had the share in that merit.
Again among the Kāsians⁶⁷⁸
he was Sumitta, well-known sage.⁶⁷⁹ (47) [928]

I was [the Sage Sumitta's] wife,
happy, joyful and [much] beloved.
And then he gave [some] Lonely Ones
a massive cloak [to use for robes]. (48) [929]

[I] also shared in that [merit,]
approving of that great alms gift.
Again in the Kāsi country⁶⁸⁰
he was reborn, a Koliyan.⁶⁸¹ (49) [930]

And then, along with five hundred
of the sons of the Koliyans,
he attended⁶⁸² upon Lonely
Buddhas, five hundred [in number]. (50) [931]

Satisfying⁶⁸³ [them] for three months
he gave⁶⁸⁴ [those Buddhas] the three robes.
I was then the [Koliyan's] wife,
following [his] path of merit. (51) [932]

Fallen from there [he] then became
the famous king known as Nanda.
I was [that King Nanda's] chief queen;
my every desire was fulfilled. (52) [933]

Fallen from there, having become
Brahmadatta, lord of the earth,
for as long as his life lasted,
he then did attend upon all
the five hundred Lonely Sages
who were Padumavatis sons.
Dwelling in the royal garden,
I [too] worshipped⁶⁸⁵ those Gone-Out Ones. (53-54) [934-935]

⁶⁷⁸reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

⁶⁷⁹lit., “in the future” (singular)

⁶⁸⁰*sammukhā*, i.e. “together”

⁶⁸¹*tuyham*, presumably addressing the bodhisattva

⁶⁸²reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁶⁸³reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁶⁸⁴*putta*° lit., “son”

⁶⁸⁵lit., “all the time we are not...”

Both of us having built stupas,
going forth [renouncing the world,]
experienced the boundless states,⁶⁸⁶
[and] then we went to Brahma's world. (55) [936]

Fallen down to Mahātittha
he's well-born Pippalāyana.
Mother: Sumanadevī and
father: brahmin Kosigotta. (56) [937]

In the Madda country I, was
daughter of brahmin Kapila;
mother was Sucīmātī in
Sāgalā the best of cities. (57) [938]

My father having adorned me
with a thick golden ornament,
gave me to the wise⁶⁸⁷ Kassapa,
who'd avoided desire for me. (58) [939]

One time that compassionate man,
gone forth wishing for karma's end,⁶⁸⁸
was moved at seeing some creatures
devoured by crows and such-like [birds]. (59) [940]

Then I too in the house was moved,⁶⁸⁹
seeing worms that had been born in
sesame then baked by sun-heat,
being eaten up by [some] crows. (60) [941]

When wise [Kassapa] had renounced,
I followed him in renouncing.
For five years I resided [then]
along the path⁶⁹⁰ of renunciators. (61) [942]

When Gotamī, the Victor's nurse,
had gone forth as a renouncer,
then come together with Buddha,
I [too] received [his] instruction. (62) [943]

After not a very long time,

⁶⁸⁶ reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanāṃ* ("going on muddy roads")

⁶⁸⁷ reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

⁶⁸⁸ *saṅsārapatha-nittiṇṇā*

⁶⁸⁹ reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *nātthi dāni punabbhavo* ("now there will be no more rebirth")

⁶⁹⁰ *tato tato*

I achieved the arahant-state.
O! Being the “beautiful friend”
of the resplendent Kassapa! (63) [944]

The Buddha’s legitimate son,⁶⁹¹
very attentive, Kassapa,
is one who knows previous births,
and he sees the heavens and hells. (64) [945]

Then birth’s destruction he attained;
special knowledges perfected;
a sage with the three knowledges,
that brahmin’s a triple-knower. (65) [946]

Just so Bhaddā-Kāpilāni,
triple-knower who’s conquered death.
She’s one who wears [her] last body,
defeating Māra and his mount. (66) [947]

Seeing the dangers in the world,
we both [went forth] as renouncers.
We are now free of defilements;
tamed, cooled off, gone to nirvana. (67) [948]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (68) [949]

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! (69) [950]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (70) [951]

Thus indeed Bhikkhunī Bhaddā-Kāpilāni spoke these verses.

The legend of Bhaddā-Kāpilāni Therī⁶⁹² is finished

⁶⁹¹BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁶⁹²*bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

[28. Yasodharā]

At one time the Leader of Men
was staying in a mountain cave
in the city, Rajagaha,
[which was] lovely and prosperous. [952]⁶⁹³

This is what was reasoned out [then]
by the nun [named] Yasodharā,
who was dwelling in that city,
inside a lovely convent [there]: [953]

“Nanda, Rahula and Bhadda;
likewise the two chief followers;
Suddhodana Maharaja,
and Gotamī Pajāpati; [954]

the great theras of great renown;
and the therīs with great powers:⁶⁹⁴
they’ve gone to peaceful [nirvana],
traceless like the flame of a lamp. [955]

While the World’s Lord still is living,
I’ll travel that peaceful path too.”
And having reasoned [all] that out,
she foresaw the end of her life. [956]

Foreseeing that life’s aggregates
would be destroyed that very day,
she set out from her own ashram,
carrying her robe and her bowl. [957]

Honored by one hundred thousand⁶⁹⁵
nuns, [the nun named Yasodharā,]
greatly powerful, greatly wise,
[then] went up to the Sambuddha. (1) [958]

Having worshipped the Sambuddha,
at the wheel-marked [soles of his feet],
sitting off to one side [of him,]
she spoke these words to the Teacher: (2) [959]

⁶⁹³“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁹⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁶⁹⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

“I’m seventy-eight years old now,
the last of old age has arrived;
I’m reporting to the Great Sage:
I’ve attained [sainthood] in a cave. (3) [960]

Old age has ripened for me [now];
verily my life’s a trifle.
Giving all you up I will go:
my refuge is made in myself. (4) [961]

In the final days of old age,
death breaks [the body into bits];
today at nighttime, Great Hero,
I shall achieve my nirvana. (5) [962]

Where there’s no birth, no growing old,
nor sickness and death, O Great Sage,
I’m going to the [great] city
[which,] unconditioned, has no death. (6) [963]

Throughout [this vast] multitude here,⁶⁹⁶
[all these] revering⁶⁹⁷ the Teacher,⁶⁹⁸
know that [every] imperfection
is forgiven face-to-face, Sage. (7) [964]

Transmigrating in existence,
if I have [ever] disturbed you,⁶⁹⁹
I’m announcing it, Great Hero;
please forgive my imperfection. (8) [965]

After hearing [that] speech of hers,
the Lord of Sages⁷⁰⁰ [then] said this:
“What better can I say to you,
when you’re going to nirvana? [966]

Now⁷⁰¹ display [your] superpowers,
doer of my dispensation;
let doubt in the dispensation
be cut off for all assemblies.”⁷⁰² (9) [967]

⁶⁹⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁶⁹⁷i.e., the thirty-three gods.

⁶⁹⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁹⁹this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁰⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁷⁰¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁰²this appears only in BJTS, and appears before rather than after the chapter summary.

Having heard the words of the Sage,
the Buddhist nun, Yasodharā,
worshipping the King of Sages,
[then] spoke this speech to the [Buddha:] [968]

“I am Yasodharā, Hero;
in the home I was your chief queen,⁷⁰³
born in the clan of the Śākya,
established among the women.⁷⁰⁴ (10) [969]

In your household, O Hero, I
was the leader, the lord of all
of the [women there, who numbered]
one hundred thousand ninety six. (11) [970]

All of those women, endowed with
the virtues of beauty and grace,
youthful and well-spoken, revere
me, like people [revere] the gods.⁷⁰⁵ (12) [971]

Leader of a thousand maidens
in the home of the Śākyan Son,
they’re the same in pleasure and pain,⁷⁰⁶
like gods in [the garden named] “Joy.” (13) [972]

Beyond the essence of desire,
fixed as the essence of beauty,
[they’re] unmatched in terms of beauty,
other than [by] the World’s Leader.” (14) [973]

Speaking [words] beginning with these,
having risen into the sky,
Yasodharā displayed diverse
powers,⁷⁰⁷ with Buddha’s permission. [974]⁷⁰⁸

Worshipping⁷⁰⁹ the Sambuddha, she
showed the Teacher superpowers.⁷¹⁰
She displayed great superpowers,

⁷⁰³this colophonic verse appears in BJTS only; PTS omits it

⁷⁰⁴this appears only in BJTS; PTS omits it

⁷⁰⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁰⁶*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁷⁰⁷*puṇṇā ti nāmaṃ*

⁷⁰⁸PTS reads *panassati*, BJTS *vinassati*

⁷⁰⁹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁷¹⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

diverse, having various forms. (15)⁷¹¹

Body big as the universe,⁷¹²
she [made] the continent⁷¹³ up north
her head; eastern, western [her] wings;
[and made] India her torso; (16) [975]

tail feathers: the southern ocean;
[other] feathers: varied rivers;
[her] eyes were the moon and the sun,
[her] crest was cosmic Mount Meru. (17) [976]

[In her] beak, mountain at world's end,⁷¹⁴
[she carried] a tree⁷¹⁵ with its roots.
Coming up to [him,] fanning [him,]
she's worshipping the World's Leader. (18) [977]

She made herself⁷¹⁶ an elephant,
likewise a horse, mountain, ocean,
the moon and the sun, Mount Meru,
and Śakra, [the king of the gods]. (19) [978]

She covered the thousand-fold world
with blooming lotus,⁷¹⁷ [and then said,]
“I am Yasodharā, Hero;
I worship [your feet], Eyeful One.” (20) [979]

And making Brahma's form appear,
she preached the doctrine of merit;⁷¹⁸
“I am Yasodharā, Hero;
I worship your feet, Eyeful One.” (21) [980]

⁷¹¹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁷¹²or Giribbaja, here *Rājagahaḥ*

⁷¹³*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁷¹⁴*danto*, or “Tamed”

⁷¹⁵*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁷¹⁶*vimutto*

⁷¹⁷*Sirigī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁷¹⁸these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (22) [981]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (23) [982]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (24) [983]

[My] meeting with [all] the Buddhas,⁷¹⁹
the World-Lords, was well-seen by you;⁷²⁰
my extensive service [to them]
was for the sake of you, Great Sage. (25) [984]

O Sage, recall the good karma,
which formerly [was done] by me;
[that] merit was heaped up by me
for the sake of you, Great Hero. (26) [985]

I kept from misconduct, hindered⁷²¹
the [nine] impossible places;⁷²²
I have sacrificed⁷²³ life [itself]
for the sake of you, Great Hero. (27) [986]

I gave myself to be a wife,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (28) [987]

I gave myself to do service,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (29) [988]

⁷¹⁹*taṇ...guṇasañcayan*

⁷²⁰lit., "did *pūjā*"

⁷²¹#23, above

⁷²²lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁷²³*yakkho*

I gave myself to [provide] food,
several tens of billions [of times].
I was not distressed about that,
for the sake of you, O Great Sage. (30) [989]

I have given you [all my] lives,
several tens of billions [of times].
I'll liberate [myself] from fear,
giving up my life [once more]. (31) [990]

Great Sage, for your sake I do not⁷²⁴
conceal the things of a woman,
numerous clothes of varied types,
ornaments affixed to⁷²⁵ [my] limbs. (32) [991]

Wealth and grain have been given up,
villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (33) [992]

Elephants, horses, also cows,
slaves [as well as] servant-women
are given up beyond all count
for the sake of you, O Great Sage. (34) [993]

Whatever I am told [to give]
as alms to beggars, I give [that];
I don't witness⁷²⁶ any distress
from giving the ultimate gift. (35) [994]

I have experienced⁷²⁷ dis-ease
of diverse types, beyond all count,
in [this] much-varied existence⁷²⁸
for the sake of you, Great Hero. (36) [995]

Attaining comfort[s,] I don't thrill;
[I do]n't get distressed by⁷²⁹ troubles.
Everywhere I remain balanced
for the sake of you, O Great Sage. (37) [996]

After experiencing [both]

⁷²⁴*ye...na*, lit., “those who have not”

⁷²⁵PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁷²⁶reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁷²⁷This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁷²⁸reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁷²⁹reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* (“Some, hand [and] foot”)

pleasure [and] pain along the way,
the Great Sage reached Awakening,
the Teaching for which⁷³⁰ Buddha⁷³¹ strived. (38) [997]

By you [and] by me there was much
meeting with the other World-Lords,
[whether you're] the god Brahmā or⁷³²
Gotama Buddha,⁷³³ World's Leader. (39) [998]

I performed a lot of service,
for the sake of you, O Great Sage;
while you sought the Buddha's Teaching,⁷³⁴
I was [always] your attendant. (40) [999]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, Great Hero,
the Leader of the World was born. (41) [1000]

[Some]place in a nearby country,
inviting [him,] the Thus-Gone-One,
happy-minded folks are cleaning
the road [on which] he is coming. (42) [1001]

At that time there was a brahmin
[known by] the name of Sumedha.
He was making the road ready
for the All-Seer who was coming. (43) [1002]

At that time I was a maiden,
born in a brahmin [family],
known by the name of Sumittā.
I went up to that gathering. (44) [1003]

With eight handfuls of blue lotus
for offering⁷³⁵ to the Teacher,
in the midst of [all] the people
I saw that fierce [ascetic] sage.⁷³⁶ (45) [1004]

⁷³⁰lit., "in the future" (singular)

⁷³¹sammukhā, i.e. "together"

⁷³²tuyham, presumably addressing the bodhisattva

⁷³³reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

⁷³⁴reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁷³⁵°putta° lit., "son"

⁷³⁶lit., "all the time we are not..."

Seeing [him,] seated atop bark,⁷³⁷
 surpassing⁷³⁸ [and] captivating,⁷³⁹
 then I thought [like this to myself:]
 “[this] life of mine is bearing fruit.” (46) [1005]

At that time I saw [that] sage’s
 effort [which was then] bearing fruit;
 due to previous karma, my
 heart was pleased in the Sambuddha. (47) [1006]

Making [my] heart even more pleased,
 I said, “O lofty-minded sage,
 seeing no other gift [to give,]
 I’m giving flowers to you, sage.”⁷⁴⁰ (48) [1007]

There are five handfuls for you, sage;
 the [remaining] three⁷⁴¹ are for me.
 Let there be success through⁷⁴² this [gift]
 for your Awakening,⁷⁴³ O sage.” (49) [1008]

The Fourth Recitation Portion
 [Then that] sage, taking the flowers,
 for the sake of Awakening,⁷⁴⁴
 worshipped amidst the people the
 Famed One, Great Sage⁷⁴⁵ who was coming. (50) [1009]

The Great Sage [named] Dīpaṅkara,
 seeing [him] amidst the people,
 prophesied⁷⁴⁶ [future Buddhahood]
 [for that] sage with a lofty mind. (51) [1010]

The Great Sage [named] Dīpaṅkara
 [then] prophesied that my karma
 would for numberless aeons hence

⁷³⁷reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* (“going on muddy roads”)

⁷³⁸reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁷³⁹*saṃsārapatha-nittiṇṇā*

⁷⁴⁰reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁷⁴¹*tato tato*

⁷⁴²BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

⁷⁴³*bodhanatthāya tavaṃ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

⁷⁴⁴or, as above, “for the sake of knowing [me]”

⁷⁴⁵reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

⁷⁴⁶lit., “the Great Hero prophesied”

be exalted, that Sage So Great: (52)⁷⁴⁷

“She will be a like-minded [wife],
with karma and conduct like [yours];
through this karma she’ll be loving
for the sake of you, O great sage.⁷⁴⁸ (53) [1011]

Nice looking and much beloved,
desirable,⁷⁴⁹ speaking sweet words,
she will be a loving woman,
[and] an heir among [your] doctrines. (54) [1012]

Just as masters are protecting⁷⁵⁰
the goods that [they] accumulate,
so this one likewise will protect
[all] of the things that are wholesome. (55) [1013]

Compassionate for [future] you,
she will fulfill the perfections.
Like a lion [freed] from a cage,
she will achieve Awakening.” (56) [1014]

Rejoicing about [Buddha’s] speech,
I lived behaving in that way
the Buddha prophesied for me
numberless aeons ago. (57) [1015]

I brought pleasure to [my] mind when
that karma was well done [by me];
I experienced countless wombs,
divine [as well as] human [ones]. (58) [1016]

Undergoing pleasure [and] pain,
among gods [and] human beings,
when [my] last rebirth was attained,
I was born in the Śākya clan. (59) [1017]

Beautiful and very wealthy,
famous and likewise virtuous;
endowed with every attainment,
I’m much-honored among the clans. (60) [1018]

⁷⁴⁷BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

⁷⁴⁸BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

⁷⁴⁹reading *manāpā* with BJTS for PTS *manasā*

⁷⁵⁰reading *yathā...anurakkhanti sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

Riches, fame, hospitality,
 [and] indulgence in worldly things –
 [they] do not agitate [my] mind;⁷⁵¹
 I have no fear from anything. (61) [1019]

I was appointed to attend
 on what the Blessed One had said
 within the harem of the king
 in the kṣatriyan city then. (62)⁷⁵²

[I'm] a woman who's a servant,
 and [one] who feels pleasure and pain,
 a woman⁷⁵³ who declares the facts,
 a woman⁷⁵⁴ who's compassionate. (63)
 Buddhas [numbering] five billion,
 and [another] nine billion [more] –
 I provided vast alms to [them,]
 those [Buddhas,] Gods Over the Gods.⁷⁵⁵ (64)

Listen to my [words,] O great king:
 I'm constantly doing service⁷⁵⁶
 to eleven billion [others,]
 and fifty billion [Buddhas more]. (65)

I provided vast alms to [them,]
 those [Buddhas,] Gods Over the Gods;
 listen to my [words,] O great king:
 I'm constantly doing service. (66)

Twenty billion [other] Buddhas
 and [another] thirty billion –
 I provided vast alms to [them,]
 those [Buddhas,] Gods Over the Gods. (67)

Listen to my [words,] O great king:
 I'm constantly doing service
 to forty billion [Buddhas more,]
 and [another] fifty billion. (68)

I provided vast alms to [them,]
 those [Buddhas,] Gods Over the Gods;

⁷⁵¹lit., “there is no agitation [to my mind]”

⁷⁵²This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

⁷⁵³lit., “and a woman”

⁷⁵⁴lit., “and a woman”

⁷⁵⁵*etesaṅ devadevānaṅ*

⁷⁵⁶*adhikāraṅ sadā mayhaṅ*, lit., “my service is constant” “my service is daily”

listen to my words, O great king:
I'm constantly doing service. (69)

Sixty billion [other] Buddhas,
[another] seventy billion -
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods. (70)

Listen to my [words,] O great king:
I'm constantly doing service
to eighty billion [Buddhas more,]
and [another] ninety billion. (71)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words,] O great king:
I'm constantly doing service. (72)

There have been a million million
who were Chief Leaders of the World;
I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods. (73)

Listen to my [words,] O great king:
I'm constantly doing service
to another ninety trillion
who were Leaders of the World [too.] (74)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words,] O great king:
I'm constantly doing service (75)

to Great Sages [whose number was]
eight hundred and fifty trillion,
and seven hundred eighty-five
billion [additional Buddhas]. (76)

I provided vast alms to [them,]
those [Buddhas,] Gods Over the Gods;
listen to my [words,] O great king:
I'm constantly doing service. (77)

Lonely Buddhas, passion removed,
six hundred and forty million;
listen to my [words,] O great king:
I'm constantly doing service. (78)

Countless followers of Buddhas,

free of defilements, [and] stainless;
listen to my [words,] O great king:
I'm constantly doing service. (79)

I always practice⁷⁵⁷ the Teaching⁷⁵⁸
of those practiced in the teachings,⁷⁵⁹
at ease practicing the Teaching,
in this world and in the other. (80)

Well-practiced, the Teaching-practice;
that practice is not ill-practiced.
[I'm] at ease practicing Teaching,
in this world and in the other. (81)

Disgusted with transmigration,
I went forth into homelessness,
surrounded by thousands [of nuns,]
after renouncing with nothing. (82) [1020]

After abandoning [my] home,
I went forth into homelessness.
When eight months⁷⁶⁰ had not yet elapsed
I attained the Four [Noble] Truths. (83) [1021]

Like the waves upon the ocean,
[folks] are bringing many varied⁷⁶¹
monastic robes and alms to eat,
requisites [as well as] lodgings. (84) [1022]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (85) [1023]

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! (86) [1024]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (87) [1025]

⁷⁵⁷ or do: from *carati*

⁷⁵⁸ *saddhamma*°, lit "good Teaching"

⁷⁵⁹ *dhammesu ciṅṅānaṃ sadā saddhamma-carino*

⁷⁶⁰ *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

⁷⁶¹ reading *bahu* 'neke with BJTS for PTS *buhun eke*

Thus many sorts of suffering
and many types of happiness;
the pure life [now] has been achieved,
I have obtained all achievements. [1026]⁷⁶²

The woman who's giving herself
for the merit of the Great Sage
attains companionship [with him],
[and] unconditioned nirvana. [1027]

The past is thoroughly destroyed,
and the present [and] the future;
all of my karma is destroyed:
I worship your feet, Eyeful One." [1028]

Thus indeed Bhikkhunī Yasodharā spoke these verses.

The legend of *Yasodharā Therī*⁷⁶³ is finished

[29. Ten Thousand Buddhist Nuns Headed Up by Yasovati⁷⁶⁴]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, the Victor,
the Leader of the World was born. (1) [1029]

Dīpaṅkara, the Great Hero,
the Guide, prophesied back then that
Sumedha and Sumittā would
be the same in pleasure and pain. (2) [1030]

Seeing and going about in
the world together with [its] gods,
meeting us was included in
[what Buddha] prophesied for them. (3) [1031]

"You,⁷⁶⁵ [Sumedha,] will be all of

⁷⁶²this and the following concluding verses do not appear here in PTS, and are unusual (though not unique) for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv. 85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

⁷⁶³PTS omits Therī, which I supply from BJTS.

⁷⁶⁴"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁷⁶⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

our husbands met in the future;
we'll all be your desirable
wives, saying what is dear [to you]." (4) [1032]

All this alms-giving and morals,
meditation cultivated;
for a long time our everything
has been abandoned, O Great Sage. (5) [1033]

Scents and ointments, garlands [and] lamps,
which were fashioned out of [pure] gold,
whatever it was we wished for,
all was abandoned, O Great Sage. (6) [1034]

And other karma [we] have done,
and [every] human enjoyment,
for a long time our everything
has been abandoned, O Great Sage. (7) [1035]

Transmigrating in varied births,
much good karma⁷⁶⁶ was done by us;
experiencing [you as] husband,
transmigrating life after life, (8) [1036]

When [our] last lifetime was attained,
in the home of the Śākya prince,⁷⁶⁷
we arose in various clans,
attractive celestial nymphs.⁷⁶⁸ (9) [1037]

We've attained fame, with foremost gain;
we're worshipped⁷⁶⁹ and well-respected.
We are always venerated,
receiving things to eat and drink. (10) [1038]

After abandoning the home,
going⁷⁷⁰ forth into homelessness,
when eight months⁷⁷¹ had not yet elapsed,
we all realized nirvana. (11) [1039]

Always worshipped [and] respected,
[we] receive things to eat and drink,

⁷⁶⁶*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁷⁶⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁷⁶⁸i.e., the thirty-three gods.

⁷⁶⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁷⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁷¹this line only in BJTS, which reads *Pesalā* here as elsewhere

and clothes [and also] lodgings [too;]
[folks] bring [us] all the requisites. (12) [1040]

Our⁷⁷² defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (13) [1041]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (14) [1042]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (15) [1043]

Thus indeed ten thousand Buddhist nuns headed up by Yasovatī spoke these verses face-to-face with the Blessed One.

The legend of ten thousand Buddhist nuns headed up by Yasodharā is finished

[30. Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā⁷⁷³]

Buddhist nuns, eighteen thousand [strong,]
[who were] born in the Śākyan [clan],
headed up by Yasodharā,
went up to [him,] the Sambuddha. (1) [1044]

All those eighteen thousand women
are superpower-possessors.
Worshipping the feet of the Sage,
they're announcing their strength's extent. (2) [1045]

"Birth is destroyed, old age, disease,
and death is [as well,] O Great Sage;
Guide, we travel the peaceful path,
deathless and without defilement. (3) [1046]

If there's trouble in the city,
even for everyone, Great Sage,

⁷⁷²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁷³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

they [all] know [our] imperfections;
Leader, [give us your] forgive[ness].” (4) [1047]

“[Now] display [your] superpowers,
doers of my dispensation;
to that extent cut off the doubt
among all of the assemblies.” (5) [1048]

“We’re Yasodharās, Great Hero;
desirable, speaking sweet words.
[And] in the home, O Great Hero,
[we] all [were fixed as] your chief queens.⁷⁷⁴ (6) [1049]

In your household, O Hero, we
were the leaders, the lords of all
of the [women there, who numbered]
one hundred thousand ninety six. (7) [1050]

[All us women are] endowed with
the virtues of beauty and grace;
youthful, well-spoken, we’re revered,
like gods⁷⁷⁵ [are revered by] people. (8) [1051]

All [us] eighteen thousand [women,]
born in the clan of the Śākya,
are famous ones,⁷⁷⁶ [Yasodharās,]
the leaders of thousands back then. (9) [1052]

Beyond the essence of desire,
fixed as the essence of beauty,
[we’re] unmatched in terms of beauty
among [other] thousands, Great Sage.” (10) [1053]

Worshipping⁷⁷⁷ the Sambuddha, they
showed the Teacher superpowers.⁷⁷⁸
They displayed great superpowers,
diverse, having various forms. (11) [1054]

Body big as the universe,⁷⁷⁹
they [made] the continent⁷⁸⁰ up north

⁷⁷⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁷⁷⁵*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁷⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷⁷⁷i.e., the thirty-three gods.

⁷⁷⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁷⁹this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁸⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

[their] head[s]; both other islands wings;
[and made] India [their] torso[s]; (12) [1055]

tail feathers: the southern ocean;
[other] feathers: varied rivers;
[their] eyes were the moon and the sun,
[their] crests [were] cosmic Mount Meru. (13) [1056]

[In their] beak[s], mountain at world's end,⁷⁸¹
[they carried] a tree⁷⁸² with its roots.
Coming up to [him,] fanning [him,]
they're worshipping the World's Leader. (14) [1057]

[Then] they made themselves⁷⁸³ elephants,
likewise horses, mountains, oceans,
the moon and the sun, Mount Meru,
and Śakra, [the king of the gods]. (15) [1058]

“We're like Yasodharās,⁷⁸⁴ Hero;
We worship [your] feet, Eyeful One.
Through your majesty, Hero,
we're perfected, Leader of Men. (16) [1059]

We've mastered the superpowers
[like] the “divine ear” element.
We're also the masters, Great Sage,
of the knowledge in others' hearts. (17) [1060]

We remember [our] former lives;
[our] “divine eye[s]” are purified.
All the defilements are destroyed;
[we] will not be reborn again. (18) [1061]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of ours was produced
in your presence, O Great Hero.⁷⁸⁵ (19) [1062]

Our meeting with [all] the Buddhas,⁷⁸⁶
the World-Lords, was displayed [to you];

⁷⁸¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁸²this appears only in BJTS, and appears before rather than after the chapter summary.

⁷⁸³this colophonic verse appears in BJTS only; PTS omits it

⁷⁸⁴this appears only in BJTS; PTS omits it

⁷⁸⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁸⁶*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

our extensive service [to them]
was for the sake of you, Great Sage. (20) [1063]

O Sage, recall the good karma,
which formerly [was done] by us;
[that] merit was heaped up by us
for the sake of you, Great Hero. (21) [1064]

We kept from misconduct, hindered⁷⁸⁷
the [nine] impossible places;⁷⁸⁸
we have sacrificed⁷⁸⁹ life [itself]
for the sake of you, Great Hero. (22) [1065]

We were given to be [your] wives,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (23) [1066]

We were given to do service,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (24) [1067]

We were given to [provide] food,
several tens of billions [of times].
We were not distressed about that,
for the sake of you, O Great Sage. (25) [1068]

We have given you [all our] lives,
several tens of billions [of times].
We'll liberate [ourselves] from fear,
giving up our lives [once more]. (26) [1069]

Great Sage for your sake we do not⁷⁹⁰
conceal the things of a woman,
numerous clothes of varied types,
ornaments affixed to⁷⁹¹ [our] limbs. (27) [1070]

Wealth and grain have been given up,
villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (28) [1071]

⁷⁸⁷*puṇṇā ti nāmaṃ*

⁷⁸⁸PTS reads *panassati*, BJTS *vinassati*

⁷⁸⁹the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

⁷⁹⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.]”; PTS alt. *tadā mune*, “Then, O Sage”)

⁷⁹¹this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

Elephants, horses, also cows,
 slaves [as well as] servant-women
 are given up beyond all count,
 for the sake of you, O Great Sage. (29) [1072]

Whatever we are told [to give]
 as alms to beggars, we give [that];
 we don't witness⁷⁹² any distress
 from giving the ultimate gift. (30) [1073]

[We have] experienced⁷⁹³ dis-ease
 of diverse types, beyond all count,
 in [this] much-varied existence⁷⁹⁴
 for the sake of you, Great Hero. (31) [1074]

Attaining comfort[s,] we don't thrill;
 [We do]n't get distressed by⁷⁹⁵ troubles.
 Everywhere we remain balanced
 for the sake of you, O Great Sage. (32) [1075]

After experiencing [both]
 pleasure [and] pain along the way,
 the Great Sage reached Awakening,
 the Teaching for which⁷⁹⁶ Buddha⁷⁹⁷ strived. (33) [1076]

By you [and] by us there was much
 meeting with the other World-Lords,
 [whether you're] the god Brahmā or⁷⁹⁸
 Gotama Buddha,⁷⁹⁹ World's Leader. (34) [1077]

We performed a lot of service,
 for the sake of you, O Great Sage;

⁷⁹²or Giribbaja, here *Rājagahaṇ*

⁷⁹³*sahasakkhena*, i.e., Śakra/Indra, king of the gods

⁷⁹⁴*danto*, or "Tamed"

⁷⁹⁵*purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁷⁹⁶*vimutto*

⁷⁹⁷*Siṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁷⁹⁸these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁷⁹⁹*taṇ...guṇasaṅcayaṇ*

while you sought the Buddha's Teaching,⁸⁰⁰
we were [always] your attendants. (35) [1078]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, Great Hero,
the Leader of the World was born. (36) [1079]

[Some]place in a nearby country,
inviting [him,] the Thus-Gone-One,
happy-minded folks are cleaning
the road [on which] he is coming. (37) [1080]

At that time there was a brahmin,
[known by] the name of Sumedha.
He was making the road ready
for the All-Seer who was coming. (38) [1081]

At that time we all were maidens,
who had been born in brahmin [clans];
we carried to that assembly
flowers grown in water, on land.⁸⁰¹ (39) [1082]

Just then the Greatly Famed Buddha,
Dīpaṅkara, the Great Hero,
prophesied⁸⁰² [future Buddhahood]
[for that] sage with a lofty mind. (40) [1083]

The earth together with [its] gods
was shaking, roaring [and] quaking,
as he was praising his karma
[for that] sage with a lofty mind. (41) [1084]

Divine maidens, human women,
we and the [whole world] with [its] gods,
worshipping⁸⁰³ with various things
to be offered,⁸⁰⁴ we made wishes. (42) [1085]

The Buddha with the name "Bright Lamp"

⁸⁰⁰lit., "did *pūjā*"

⁸⁰¹#23, above

⁸⁰²lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁸⁰³*yakkho*

⁸⁰⁴*ye...na*, lit., "those who have not"

prophesied to them [at that time:]
 “Who wished today, they’re going to be,
 [reborn together,] face-to-face.” (43) [1086]

Rejoicing about [Buddha’s] speech,
 we lived behaving in that way
 the Buddha prophesied for us
 numberless aeons ago. (44) [1087]

We brought pleasure to [our] mind[s] when
 that karma was well done [by us];
 we experienced countless wombs,
 divine [as well as] human [ones]. (45) [1088]

Undergoing pleasure [and] pain,
 among gods [and] human beings,
 when [our] last rebirth was attained,
 we were born in the Śākya clan. (46) [1089]

Beautiful and very wealthy,
 famous and likewise virtuous;
 endowed with every attainment,
 we’re much-honored among the clans. (47) [1090]

Riches, fame, hospitality,
 [and] indulgence in worldly things –
 [they] do not agitate [our] minds;⁸⁰⁵
 we have no fear from anything. (48) [1091]

We were appointed to attend
 on what the Blessed One had said
 within the harem of the king
 in the kṣatriya city then. (49) [1092]

[We are] women who are servants,
 and [those] who feel pleasure and pain,
 and women who declare the facts,
 women who are compassionate. (50) [1093]

Well-practiced, the Teaching-practice;
 that practice is not ill-practiced.
 [We’re] at ease practicing Teaching,
 in this world and in the other. (51) [1094]

After abandoning the home,

⁸⁰⁵PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

going⁸⁰⁶ forth into homelessness,
when eight months⁸⁰⁷ had not yet elapsed,
we attained the Four [Noble] Truths. (52) [1095]

Like the waves upon the ocean,
[folks] are bringing many varied⁸⁰⁸
monastic robes and alms to eat,
requisites [as well as] lodgings. (53) [1096]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (54) [1097]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (55) [1098]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (56) [1099]

Thus many sorts of suffering
and many types of happiness;
the pure life [now] has been achieved,
we have obtained all achievements. (57) [1100]

Woman who are giving themselves
for the merit of the Great Sage
attain companionship [with him],⁸⁰⁹
[and] unconditioned nirvana.⁸¹⁰ (58) [1101]

The past is thoroughly destroyed,
and the present [and] the future;
all of⁸¹¹ our karma is destroyed:
we⁸¹² worship your feet, Eyeful One." (59) [1102]

"What more can I say to women

⁸⁰⁶reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁸⁰⁷This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁸⁰⁸reading '*kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁸⁰⁹reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* ("Some, hand [and] foot")

⁸¹⁰lit., "in the future" (singular)

⁸¹¹*sammukhā*, i.e. "together"

⁸¹²*tuyham*, presumably addressing the bodhisattva

who are going⁸¹³ to nirvana?
 Pacifying conditioned flaws⁸¹⁴
 you should attain the deathless state.” (60) [1103]

Thus indeed Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā spoke these verses.

The legend of Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā is finished

The Summary:

Kuṇḍalā, also Gotamī,
 Dhammadinnā and Sakulā,⁸¹⁵
 Excellent Nandā and Soṇā
 Kapilāni, Yasodharā,
 and the ten thousand Buddhist nuns
 [also] the eighteen thousand [nuns:]⁸¹⁶
 the verses that are counted here
 [number] one hundred and forty
 and also seventy-eight [more].

The Kuṇḍalakesā Chapter, the Third

Khattiyā Chapter,⁸¹⁷ the Fourth

[31. Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns Headed Up by Yasavatī⁸¹⁸]

O Great Sage, we are announcing
 “all existence has been destroyed;”
 [we’re] freed from ties to existence
 all outflows⁸¹⁹ don’t exist for us.⁸²⁰ (1) [1104]

Doing previous good⁸²¹ karma,

⁸¹³reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁸¹⁴reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁸¹⁵°*putta*° lit., “son”

⁸¹⁶lit., “all the time we are not...”

⁸¹⁷“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸¹⁸PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸¹⁹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸²⁰reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸²¹i.e., the thirty-three gods.

whatever may have been wished for,⁸²²
 all of this stuff⁸²³ has been given
 for the sake of you, O Great Sage.⁸²⁴ (2) [1105]

The wishes of Buddhas, Lonely
 Buddhas and of the followers,
 [all of] this stuff⁸²⁵ has been given
 for the sake of you, O Great Sage.⁸²⁶ (3) [1106]

This karma, [both] big [and] little,
 excellent wish of Buddhist monks,
 [and] service to high-status clans
 has been done by us,⁸²⁷ O Great Sage.⁸²⁸ (4) [1107]

Incited by that wholesome root,
 reaping⁸²⁹ [the fruit] of that karma,
 surpassing [all other] humans,⁸³⁰
 we were born in kṣatriyan clan[s]. (5) [1108]

[Always] together when [we're] born,
 when karma is done, and by caste,⁸³¹
 born together in this last [birth,]
 [we're] kṣatriyans,⁸³² born in the clans. (6) [1109]

In the harem, O Great Hero,
 as though in the gods' [garden] "Joy,"
 [we're] beautiful, very wealthy,
 receiving honor [and] worship.⁸³³ (7) [1110]

Becoming wearied we went forth,
 from the home into homelessness.
 Remaining attached a few days,
 we all attained [our] nirvana. (8) [1111]

[People] are bringing many [gifts,]

⁸²²reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸²³this is the BJTS reading for PTS *bhikkhuni Selā*

⁸²⁴this line only in BJTS, which reads *Pesalā* here as elsewhere

⁸²⁵these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁸²⁶this appears only in BJTS, and appears before rather than after the chapter summary.

⁸²⁷this colophonic verse appears in BJTS only; PTS omits it

⁸²⁸this appears only in BJTS; PTS omits it

⁸²⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸³⁰*pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁸³¹*puṇṇā ti nāmaṃ*

⁸³²PTS reads *panassati*, BJTS *vinassati*

⁸³³the BJTS reading, for PTS *bhikkhuni Puṇṇikā*

monastic robes and alms to eat,
requisites [as well as] lodgings;
we're always honored [and] worshipped.⁸³⁴ (9) [1112]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (10) [1113]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (11) [1114]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (11) [1115]

Thus indeed Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns
Headed Up by Famous (Yasavatī) spoke these verses.

The legend of Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns
Headed Up by Famous (Yasavatī) is finished

[32. Eighty-Four Thousand Brahmin Maiden Buddhist Nuns⁸³⁵]

O Great Sage,⁸³⁶ in your city are
eighty-four thousand [young women,]
with [very] tender hands [and] feet,
who have been born in brahmin clans. (1) [1116]

O Great Sage,⁸³⁷ in your city are
many maidens from every land,⁸³⁸
born in Vaiśya and Śūdra clans,
and gods, snake[-gods] and kinnaras. (2) [1117]

Some of them [already] went forth;
many have insight into truth;

⁸³⁴reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁸³⁵“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸³⁶PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸³⁷*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸³⁸reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

the gods, *kinnaras* and snake[-gods]
will enjoy⁸³⁹ [this] in the future. (3) [1118]

Experiencing every fame,
achieving every achievement,
[those who've] obtained pleasure in you
will enjoy [it] in the future. (4) [1119]

And⁸⁴⁰ we're the daughters of brahmins,
who have been born in brahmin clans.
Out of our desire,⁸⁴¹ Great Sage,
we worship [your] feet, Eyeful One. (5) [1120]

All existences have been reached,⁸⁴²
cravings are torn out by the roots;
latent tendencies are cut off,
merit[-based] aggregates broken. (6) [1121]

All pasture in meditation,⁸⁴³
likewise have mastered altered states,⁸⁴⁴
we will always live delighting
in the Teaching through altered states.⁸⁴⁵ (7) [1122]

The ties to being, ignorance,
the aggregates, too, are cast off.
We're born, O Leader, having gone
on the path very hard to see. (8) [1123]

"For a long time you have been my⁸⁴⁶
servants, doing what's to be done.
Cutting off the doubts of many,
may you all go to nirvana." (9) [1124]

Having worshipped the Sage's feet,
they performed [their] superpowers.⁸⁴⁷
Some are showing [very bright light,]
and after that making [it] dark. (10) [1125]

They are showing the moon [and] sun,

⁸³⁹i.e., the thirty-three gods.

⁸⁴⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁴¹this is the BJTS reading for PTS *bhikkhuni Selā*

⁸⁴²this line only in BJTS, which reads *Pesalā* here as elsewhere

⁸⁴³these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁸⁴⁴this appears only in BJTS, and appears before rather than after the chapter summary.

⁸⁴⁵this colophonical verse appears in BJTS only; PTS omits it

⁸⁴⁶this appears only in BJTS; PTS omits it

⁸⁴⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and the [great] ocean with [its] fish;
they're showing Mount Meru and the
Coral Tree⁸⁴⁸ [in heaven,] girdled. (11) [1126]

Through superpower they're showing
Tāvātimsa and Yāma spheres,
Tusitā [and] Nimmitā gods,
[and] the Vasavatti great lords. (12) [1127]

Some are showing the Brahmā [gods]
and a very costly walkway;
making [themselves] look like⁸⁴⁹ Brahmā,
they preach the *Dhamma* that's empty.⁸⁵⁰ (13) [1128]

Doing varied transformations,
showing Buddha⁸⁵¹ superpowers,
they all demonstrated [their] strength,
[then they] worshipped the Teacher's feet. (14) [1129]

We've mastered the superpowers
[like] the "divine ear" element.
We're also the masters, Great Sage,
of the knowledge in others' hearts. (15) [1130]

We remember [our] former lives;
[our] "divine eye[s]" are purified.
All the defilements are destroyed;
[we] will not be reborn again. (16) [1131]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of ours was produced
in your presence, O Great Hero.⁸⁵² (17) [1132]

Our⁸⁵³ meeting with [all] the Buddhas,
the World-Lords, was displayed [to you];
our extensive service [to them]
was for the sake of you, Great Sage. (18) [1133]

O Sage, recall the good karma,

⁸⁴⁸*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁸⁴⁹*punṇā ti nāmaṅ*

⁸⁵⁰PTS reads *panassati*, BJTS *vinassati*

⁸⁵¹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁸⁵²reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁸⁵³this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

which formerly [was done] by us;
[that] merit was heaped up by us
for the sake of you, Great Hero. (19) [1134]

One hundred thousand aeons hence
Padumuttara was the Sage.⁸⁵⁴
The city named Haṃsavatī
was the home of [that] Buddha's clan. (20) [1135]

The Ganges River always flows
past the gate of Haṃsavatī.
Buddhist monks are troubled by the
river, unable to⁸⁵⁵ proceed. (21) [1136]

A day, [then] two, and then [it's] three,
after that a week, [next] a month,
then fully four months [might pass for
those monks], unable to⁸⁵⁶ proceed. (22) [1137]

Then the future Buddha⁸⁵⁷ was a
local leader,⁸⁵⁸ named Jaṭila.
Seeing [those] stranded Buddhist monks
he made⁸⁵⁹ a bridge on the river.⁸⁶⁰ (23) [1138]

Then, with a hundred thousand [spent,]
the bridge on the river made, he⁸⁶¹
made a monastery for the
Assembly on the nearer bank. (24) [1139]

The women as well as the men,
from clans of high [and] low status,

⁸⁵⁴or Giribbaja, here *Rājagahaṃ*

⁸⁵⁵*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁸⁵⁶*danto*, or “Tamed”

⁸⁵⁷*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁸⁵⁸*vimutto*

⁸⁵⁹*Sirigī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁸⁶⁰these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

⁸⁶¹*taṅ...guṇasañcayaṅ*

provided⁸⁶² [funds for] equal shares
in his bridge and monastery. (25) [1140]

We and the other women [too,
in the city and countrysides,
who had minds that were very clear,
were [rightful] heirs of that karma. (26) [1141]

Women [and] men⁸⁶³ and boys [as well,
and also numerous young girls,
[joined together] to spread [clean] sand,
for his bridge and monastery. (27) [1142]

Sweeping the roadway, making flags,
plantain-banners,⁸⁶⁴ pots of plenty,⁸⁶⁵
and having honored the Teacher
with incense, cunnam and garlands, (28) [1143]

having made the monastery
and the bridge, inviting the Guide,
after giving extensive alms,
he⁸⁶⁶ aspired to Awakening.⁸⁶⁷ (29) [1144]

Padumuttara, Great Hero,
Crosser-Over⁸⁶⁸ of all that breathe,
the Great Sage made⁸⁶⁹ [his] thanksgiving
to [bodhisattva] Jaṭila.⁸⁷⁰ (30) [1145]

“Undergoing life after life,
when one hundred thousand [aeons]
have passed, [in] the “lucky” aeon,
he will attain Awakening. (31) [1146]

These men and women who’ve arranged

⁸⁶²lit., “did *pūjā*”

⁸⁶³#23, above

⁸⁶⁴lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁸⁶⁵*yakkho*

⁸⁶⁶*ye...na*, lit., “those who have not”

⁸⁶⁷PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

⁸⁶⁸reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁸⁶⁹This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁸⁷⁰reading *kāsi jaṭilassa* with BJTS for PTS *kāsi-jaṭilassa*, see previous note

by hand⁸⁷¹ what work was to be done,
will all in futures⁸⁷² yet to come
be [born together] face-to-face.⁸⁷³ (32) [1147]

As the result of that karma,
[done] with intention and resolve,
reborn in heavens of the gods,
they will [all] be your attendants.⁸⁷⁴ (33) [1148]

Transmigrating life after life,
a long time we experienced⁸⁷⁵
countless [years of] divine pleasure
and countless [such] human [rebirths]. (34) [1149]

For one hundred thousand aeons,
well-done karma's attainment, we're
tender girls among men; likewise
in the superb city of gods. (35) [1150]

Beautiful, wealthy and famous,
and also praised and respected,
we are constantly receiving
[that] well-done karma's attainment. (36) [1151]

When [our] last rebirth was attained,
we are born⁸⁷⁶ in a brahmin clan,
with [very] tender hands [and] feet,
in the home of the Śākya prince.⁸⁷⁷ (37) [1152]

We are never⁸⁷⁸ seeing the earth
when it is undecorated,
[and] we do not see muddy roads
[when they] have not been cleaned,⁸⁷⁹ Great Sage. (38) [1153]

When we were living in the house,
we were respected all the time;
they're always bringing everything,

⁸⁷¹reading *ye keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṃ* ("Some, hand [and] foot")

⁸⁷²lit., "in the future" (singular)

⁸⁷³*sammukhā*, i.e. "together"

⁸⁷⁴*tuyham*, presumably addressing the bodhisattva

⁸⁷⁵reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṃ vo paricāre ca* ("and all of you will attend on you")

⁸⁷⁶reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

⁸⁷⁷*putta*° lit., "son"

⁸⁷⁸lit., "all the time we are not..."

⁸⁷⁹reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* ("going on muddy roads")

through the strength of our past karma.⁸⁸⁰ (39) [1154]

After abandoning [our] homes,
going forth into homelessness,
we have crossed the road of rebirth;⁸⁸¹
we have become free of passion.⁸⁸² (40) [1155]

All the time they are bringing us
monastic robes and alms to eat,
requisites [as well as] lodgings,
by the thousands and more and more.⁸⁸³ (41) [1156]

Our defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
we are living without constraint. (42) [1157]

Being in Best Buddha's presence
was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (43) [1158]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (44) [1159]

Thus indeed Eighty-Four Thousand Brahmin Maiden Buddhist Nuns spoke these verses.

The legend of Eighty-Four Thousand Brahmin Maiden Buddhist Nuns is finished

[33. Uppaladāyikā⁸⁸⁴]

In Aruṇavatī City,
[lived] the kṣatriyan Aruṇa.
I was [then] the wife of that king;

⁸⁸⁰reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

⁸⁸¹*saṅsārapatha-nittiṇṇā*

⁸⁸²reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

⁸⁸³*tato tato*

⁸⁸⁴“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

in that place⁸⁸⁵ I was practicing.⁸⁸⁶ (1) [1160]

Gone off alone [and] sitting down,
I then reflected [on it] like this:
“there’s no good karma⁸⁸⁷ done by me
to take along on my journey.⁸⁸⁸ (2) [1161]

Am I not then going to hell,
burning red hot, very cruel,
with a gruesome form, and bitter?
For me there’s no doubt about that.” (3) [1162]

Having thought [it through] in that way.
bringing pleasure to [my own] mind,
after going up to the king,
I spoke these words [entreating him:] (4) [1163]

“O king,⁸⁸⁹ we [who are] called “women”
always follow behind [our] men.⁸⁹⁰
Give me a single Buddhist monk;
I shall feed [him,] O kṣatriyan.” (5) [1164]

At that time the king gave to me
a monk with senses [well-]controlled.
After picking up his alms bowl,
I filled [it] with exquisite⁸⁹¹ food. (6) [1165]

Filling it with exquisite food,
having removed a fine garment
which was valued at a thousand,
I gave it with a happy mind. (7) [1166]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (8) [1167]

I was fixed in the chief queen’s place
of one thousand kings of the gods.
I was fixed in the chief queen’s place

⁸⁸⁵PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁸⁶*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸⁸⁷reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸⁸⁸i.e., the thirty-three gods.

⁸⁸⁹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁹⁰this is the BJTS reading for PTS *bhikkhuni Selā*

⁸⁹¹this line only in BJTS, which reads *Pesalā* here as elsewhere

of one thousand wheel-turning kings. (9) [1168]

[There was also] much local rule,
innumerable by counting,⁸⁹²
[and there was] much other,⁸⁹³ varied
fruit of that karma thereafter. (10) [1169]

I'm [always] blue lotus-colored,
very beautiful, good-looking,
a woman endowed in all parts,
of noble birth [and] radiant.⁸⁹⁴ (11) [1170]

When [my] last rebirth was attained
I was born in the Śākya clan,
leader of one thousand women
[attached] to Suddhodana's son.⁸⁹⁵ (12) [1171]

Becoming wearied in the home,
I went forth into homelessness.
Before the seventh night occurred⁸⁹⁶
I attained the Four [Noble] Truths. (13) [1172]

I cannot count [the gifts received,]
monastic robes and alms to eat,
requisites [as well as] lodgings:
that's the fruit of [giving] alms food.⁸⁹⁷ (14) [1173]

O Sage, recall the good karma,
which formerly [was done] by me;
much of mine has been sacrificed
for the sake of you, Great Hero. (15) [1174]

In the thirty-one aeons since
I gave that alms-giving back then,
I've come to know no bad rebirth:
that's the fruit of [giving] alms food.⁸⁹⁸ (16) [1175]

I transmigrate in [just] two states:
as a goddess or a woman.

⁸⁹²these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁸⁹³this appears only in BJTS, and appears before rather than after the chapter summary.

⁸⁹⁴this colophonic verse appears in BJTS only; PTS omits it

⁸⁹⁵this appears only in BJTS; PTS omits it

⁸⁹⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁹⁷*pūrentī ūnakasataṅ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁸⁹⁸*puṇṇā ti nāmaṅ*

I do not know other rebirths;
that's the fruit of [giving] alms food. (17) [1176]

[When human] I'm born in high clans,
which have big⁸⁹⁹ halls, very wealthy;
I do not witness lesser clans:
that's the fruit of [giving] alms food. (18) [1177]

Transmigrating life after life,
incited by [my] wholesome roots,
I do not see what does not please:
fruit [of deeds] done with⁹⁰⁰ happy mind. (19) [1178]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (20) [1179]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (21) [1180]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (22) [1181]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [1182]

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! (24) [1183]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [1184]

Thus indeed the bhikkhunī Uppaladāyikā spoke these verses face to face with the Blessed One.

⁸⁹⁹PTS reads *panassati*, BJTS *vinassati*

⁹⁰⁰the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The legend of the bhikkhunī Uppaladāyikā is finished

[34. Sigālaka-mātā⁹⁰¹]

The Victor, Padumuttara,
was a Master of Everything.
[That] Leader arose in the world
one hundred thousand aeons hence. (1) [1185]

I was born in Haṃsavatī,
in a clan of ministers then,
rich, prosperous, very wealthy,
glistening with various gems. (2) [1186]

Going along with [my] father,
surrounded by a multitude,
having heard the Buddha's Teaching,
I went forth into homelessness. (3) [1187]

After going forth I gave up
evil karma with the body.
I purified my way of life,
except for poor conduct through speech. (4) [1188]

Pleased in the Buddha, Teaching and
Assembly; eager, respectful,
used to hearing the great Teaching;
I'm greedy to see the Buddha. (5) [1189]

I then heard [of] a Buddhist nun,
foremost among those freed by faith.⁹⁰²
Aspiring to [attain] that place,
I then fulfilled the three trainings.⁹⁰³
The Rest for Those Seeking Pity,⁹⁰⁴
the Well-Gone-One, thereupon said [this]: (6, 7a-b) [1190]⁹⁰⁵

"He⁹⁰⁶ whose faith in the Thus-Gone-One
is well-established, not shaking,

⁹⁰¹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁹⁰²PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁰³*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹⁰⁴reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁹⁰⁵i.e., the thirty-three gods.

⁹⁰⁶reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and whose morals⁹⁰⁷ are beautiful,
dear to noble people, and praised; (7c-d, 8a-b) [1191]

whose insight is upright and whose
pleasure⁹⁰⁸ is in the Assembly:
it is said, “he is not wretched;”
his life’s [considered] not useless. (8c-d, 9a-b) [1192]

Therefore, wise ones, commit [yourselves]
to faith and to morality,
to *Dhamma*-insight and pleasure;⁹⁰⁹
pith of Buddha’s dispensation.” (9c-d, 10a-b) [1193]

Hearing that, being overjoyed,
I questioned [him about] my wish.
Then the Supreme,⁹¹⁰ Measureless One,⁹¹¹
the Guide,⁹¹² prophesied [in this way:] (10c-d, 11a-b) [1194]

“Lovely one, pleased in the Buddha,⁹¹³
you will receive that well-wished [place].
In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (11c-d, 12) [1195]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
she named Sigālaka’s Mother
will be the Teacher’s follower.” (13) [1196]

Gladdened after having heard that,
with a heart that was [full] of love,
as long as life I then served the
Victor, Guide, through [my] practices.⁹¹⁴ (14) [1197]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,

⁹⁰⁷this is the BJTS reading for PTS *bhikkhuni Selā*

⁹⁰⁸this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹⁰⁹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹¹⁰this appears only in BJTS, and appears before rather than after the chapter summary.

⁹¹¹this colophonical verse appears in BJTS only; PTS omits it

⁹¹²this appears only in BJTS; PTS omits it

⁹¹³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹¹⁴*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

I went to Tāvatiṃsa [then]. (15) [1198]

And now, in [my] final rebirth,
in Giribbaja,⁹¹⁵ best city,
[I was] born to rich millionaires,⁹¹⁶
with a huge quantity of gems. (16) [1199]

My son was named Sigālaka,
taking delight on the wrong road,
slipped into the jungle of views,
keen to worship the directions. (17) [1200]

Standing on the road, the Buddha,
the Guide, advised him, seeing him
coming toward the city praising
the directions⁹¹⁷ with balls of food. (18) [1201]

When he was preaching⁹¹⁸ the *Dhamma*,
there were amazing shrieks of joy;⁹¹⁹
twenty million⁹²⁰ men [and] women
gained insight into the Teaching.⁹²¹ (19) [1202]

Then having gone [into] the crowd,
having heard the Well-Gone-One's speech,
gaining the fruit of stream-entry,
I went forth into homelessness. (20) [1203]

After not a very long time,
hankering to see the Buddha,
refining⁹²² mindfulness [through] him,
I attained [my] arahantship. (21) [1204]

I'm going⁹²³ every single day
in order to see the Buddha.
I'm dissatisfied looking at
only [his] eye-pleasing body,⁹²⁴ (22) [1205]

produced by all the perfections,

⁹¹⁵*puṇṇā ti nāmaṇ*

⁹¹⁶PTS reads *panassati*, BJTS *vinassati*

⁹¹⁷the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁹¹⁸reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁹¹⁹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁹²⁰or Giribbaja, here *Rājagahaṇ*

⁹²¹*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁹²²*danto*, or “Tamed”

⁹²³*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁹²⁴*vimutto*

excellent lair of good fortune,
[his] body, strewn with all goodness:
dissatisfied, I'm living⁹²⁵ [there]. (23) [1206]

The Victor, pleased at that virtue,
placed me in that foremost [place:]
“The Mother of Sigāḷaka’s
foremost among those freed by faith.”⁹²⁶ (24) [1207]

I've mastered the superpowers
[like] the “divine ear” element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (25) [1208]

I remember [my] former lives;
[my] “divine eye” is purified.
All the defilements are destroyed;
[I] will not be reborn again. (26) [1209]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (27) [1210]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (28) [1211]

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! (29) [1212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,

⁹²⁵*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁹²⁶these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

[I have] done what the Buddha taught! (30) [1213]

Thus indeed the bhikkhunī Sigālaka-mātā spoke these verses.

The legend of Sigālaka-mātā Therī⁹²⁷ is finished

[35. Sukkā⁹²⁸]

Ninety-one aeons ago the
Leader, whose name was Vipassi,
arose, the One Good to Look At,⁹²⁹
the One with Eyes for Everything. (1) [1214]

I was then in Bandhumatī,
born in an undistinguished clan.
Having heard the Sage's Teaching,
I went forth into homelessness. (2) [1215]

Learned bearer of the Teaching,
good preacher, varied discourser,
I was a [nun] who practiced the
dispensation of the Buddha. (3) [1216]

Then giving many *Dhamma*-talks
with friendship to the populace,
fallen from there I was reborn,
full of splendor, in Tusitā. (4) [1217]

Thirty-one aeons hence, Sikhi,
a Heap of Fire,⁹³⁰ burning with fame,
the Victor, the Best Debater,
[the Buddha,] arose in⁹³¹ the world. (5) [1218]

At that very time going forth,
skilled in Buddha's dispensation,
making the Victor's sayings shine,
I then went to the thirty [gods]. (6) [1219]

The Leader [named] Vessabhu, [too,]
arose thirty-one aeons hence.

⁹²⁷ *taṇ...guṇasañcayaṇ*

⁹²⁸ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁹²⁹ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹³⁰ *kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹³¹ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

And then as well I was the same:⁹³²
[a Buddhist nun] with vast knowledge. (7) [1220]

Gone forth, a *Dhamma*-bearer, I
made Buddha's⁹³³ dispensation shine.
Gone to the lovely gods' city,
I experienced great comfort. (8) [1221]

In this [present] lucky aeon,
Kakusandha, Supreme Victor,⁹³⁴
arose, the Excellent Leopard,⁹³⁵
and then as well I was the same. (9) [1222]

Gone forth, [I] illuminated
the Sage's thought, as long as life.⁹³⁶
Fallen from there, I went as far
as the sphere of the thirty [gods]. (10) [1223]

[And] in this very same aeon
the Leader Konāgamana
arose [next,] the Excellent Lamp,⁹³⁷
Ultimate among all beings. (11) [1224]

At that time too, going forth in
the Neutral One's dispensation,
learned bearer of *Dhamma*, I
made Buddha's⁹³⁸ dispensation shine. (12) [1225]

Also in this [lucky] aeon
Kassapa [Buddha,] Seventh Sage,
arose, the Refuge of the World,⁹³⁹
Non-Hostile One,⁹⁴⁰ Ender of Death.⁹⁴¹ (13) [1226]

Gone forth in the dispensation
of that Hero Among Men⁹⁴² as well,

⁹³²i.e., the thirty-three gods.

⁹³³reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹³⁴this is the BJTS reading for PTS *bhikkhuni Selā*

⁹³⁵this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹³⁶these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹³⁷this appears only in BJTS, and appears before rather than after the chapter summary.

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⁹⁴⁰reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁴¹*pūrenti ūnakasataṃ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁹⁴²*puṇṇā ti nāmaṃ*

[I] learned the good Teaching by heart,
was confident in inquiry, (14) [1227]

very moral, also modest,
[very] skilled in the three trainings,⁹⁴³
giving many talks on *Dhamma*
with friendship as long as I lived.⁹⁴⁴ (15) [1228]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [1229]

And now, in [my] final rebirth,
in Giribbaja,⁹⁴⁵ best city,
[I was] born to rich millionaires,⁹⁴⁶
with a huge quantity of gems. (17) [1230]

When [Gotama,] the World's Leader,
surrounded by one thousand monks,
entered [the city,] Rajgir,⁹⁴⁷ he
was praised by the thousand-eyed [god:]⁹⁴⁸ (18) [1231]

“The Restrained One,⁹⁴⁹ with former ascetics⁹⁵⁰ restrained;
the Liberated One,⁹⁵¹ with those liberated;
[who had] the same color as a coin⁹⁵² made of gold,
the Blessed One entered Rajagaha city.” (19) [1232]⁹⁵³

Seeing the Buddha's majesty,

⁹⁴³PTS reads *panassati*, BJTS *vinassati*

⁹⁴⁴the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁹⁴⁵reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

⁹⁴⁶this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁹⁴⁷or Giribbaja, here *Rājagaha*

⁹⁴⁸*sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁹⁴⁹*danto*, or “Tamed”

⁹⁵⁰*purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁹⁵¹*vimutto*

⁹⁵²*Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁹⁵³these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are presented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

and hearing him, Heap of Virtues,⁹⁵⁴
 pleasing my heart in the Buddha,
 I worshipped⁹⁵⁵ [him] with all [my] strength. (20) [1233]

At [some] moment after that, in
 the presence of Dhammadinnā,⁹⁵⁶
 having gone forth from [my own] home,
 I went forth into homelessness. (21) [1234]

I destroyed [all] the defilements
 while [my] hair was being cut off.
 Going forth, in no long time, I learned
 [Buddha's] entire dispensation. (22) [1235]

After that I preached the *Dhamma*
 in a huge gathering of folks.
 While *Dhamma* was being preached, there
 was insight into the Teaching.⁹⁵⁷ (23) [1236]

Seeing varied thousands of folks
 [achieving insight,] astonished,
 a spirit,⁹⁵⁸ very pleased by me,
 roaming about Rajgir [said this]: (24) [1237]

“Why are these people in Rajgir
 acting like nymphs drunk on honey,
 unless⁹⁵⁹ they're honoring⁹⁶⁰ Sukkā,
 [who's] preaching the ambrosial state? (25) [1238]

Methinks the wise are drinking that
 irresistible and unmixed
 strength-bestower, like travelers
 [drink rainwater from] a raincloud.” (26) [1239]

I've mastered the superpowers
 [like] the “divine ear” element.

⁹⁵⁴ *taṇ...guṇasañcayan*

⁹⁵⁵ lit., “did *pūjā*”

⁹⁵⁶ #23, above

⁹⁵⁷ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁹⁵⁸ *yakkho*

⁹⁵⁹ *ye...na*, lit., “those who have not”

⁹⁶⁰ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

I'm also a master, Great Sage,⁹⁶¹
of the knowledge in others' hearts. (27) [1240]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (28) [1241]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (29) [1242]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (30) [1243]

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! (31) [1244]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (32) [1245]

Thus indeed the bhikkhunī Sukkā spoke these verses.

The legend of Sukkā Therī⁹⁶² is finished

[36. Abhirūpanandā⁹⁶³]

Ninety-one aeons ago the
Leader, whose name was Vipassī,
arose, the One Good to Look At,⁹⁶⁴
the One with Eyes for Everything. (1) [1246]

I was then in Bandhumatī,
born in a large clan, prosperous

⁹⁶¹reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁹⁶²This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

⁹⁶³"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁹⁶⁴PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[and] rich; beautiful and held dear,
I am worshipped⁹⁶⁵ by⁹⁶⁶ the people. (2) [1247]

Having approached the Great Hero,
Vipassi, Leader of the World,
hearing the Teaching, I went for
refuge [in] the Leader of Men. (3) [1248]

Having been restrained in morals,
when the Best Man⁹⁶⁷ reached nirvana,
I offered⁹⁶⁸ a gold umbrella
on top of the relic-stupa. (4) [1249]

I'm freely generous, moral
as long as life; fallen from there,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [1250]

In ten ways I was outshining
[all the] other [gods who lived there]:
through shapes [and] sounds [and] fragrances,
through tastes and the [things that I] touch, (6) [1251]

in terms of lifespan, complexion,
happiness and famousness too
[and] likewise through supreme power
I shone, having attained [those ten]. (7) [1252]

And now, in [my] final rebirth,
I'm born in Kapilavastu.⁹⁶⁹
I'm well-known [by the] name Nandā,
the Śākya Khemaka's daughter. (8) [1253]

The nickname⁹⁷⁰ "Very Beautiful"⁹⁷¹
indicated my loveliness;⁹⁷²
when I had attained discretion,
[I'm] adorned with gorgeous beauty.⁹⁷³ (9) [1254]

⁹⁶⁵*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹⁶⁶reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁹⁶⁷i.e., the thirty-three gods.

⁹⁶⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁶⁹this is the BJTS reading for PTS *bhikkhuni Selā*

⁹⁷⁰this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹⁷¹these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹⁷²this appears only in BJTS, and appears before rather than after the chapter summary.

⁹⁷³this colophonic verse appears in BJTS only; PTS omits it

Then there was a very big fight⁹⁷⁴
 over me⁹⁷⁵ among the Śākyaans.
 Then [my] father had me ordained,
 “don’t let the Śākyaans be destroyed.”⁹⁷⁶ (10) [1255]

Going forth like that, having heard
 that the Supreme Man hates⁹⁷⁷ beauty,
 I did not approach [the Buddha,]
 bring proud about my beauty. (11) [1256]

Not even going for advice,
 I’m afraid to see the Buddha.
 Then the Victor had me led to
 his presence by means of a trick. (12) [1257]

Clever in the Path, [the Buddha]
 made three [different] women appear
 with forms like celestial nymphs:
 [one] young, [one] diseased, [the third] dead. (13) [1258]

Seeing them, very moved, I was
 freed from delighting in bodies.
 I stood [there,] weary of being,
 then the Leader said [this] to me: (14) [1259]

“Nandā, see this complex heap⁹⁷⁸ as
 diseased, disgusting [and] putrid.
 It is oozing and it’s dripping,
 the delight of foolish people. (15) [1260]

With one-pointed focus, steadfast,
 fix your mind on impurity.
 Just as is this, so too is that;
 just as is that, so too is this. (16) [1261]

Considering that in this way,
 industrious by night and day,
 you will see with your own wisdom,
 having turned away in disgust.” (17) [1262]

Not delaying in that [purpose,]

⁹⁷⁴this appears only in BJTS; PTS omits it

⁹⁷⁵reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁷⁶*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁹⁷⁷*puṇṇā ti nāmaṇ*

⁹⁷⁸PTS reads *panassati*, BJTS *vinassati*

thinking⁹⁷⁹ [it all] through thoroughly,
I saw this body as it is,
on the inside and the outside. (18) [1263]

Then I'm disgusted with bodies,
and inwardly free of passion;
not negligent, no longer yoked,
at peace, and [I've reached] nirvana. (19) [1264]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,⁹⁸⁰
of the knowledge in others' hearts. (20) [1265]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (21) [1266]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (22) [1267]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (23) [1268]

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! (24) [1269]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [1270]

Thus indeed the bhikkhunī Abhirūpanandā spoke these verses.

The legend of Abhirūpanandā Therī⁹⁸¹ is finished

⁹⁷⁹the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁹⁸⁰reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁹⁸¹this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

[37. Adḍhakāsikā⁹⁸²]

In this [present] lucky aeon,
 Brahma's Kinsman, Greatly Famed One,
 [the Buddha] known as Kassapa⁹⁸³
 was born, the Best of Debaters. (1) [1271]

At that time, having been ordained
 in that Buddha's dispensation,
 I'm restrained in the five senses,
 and in monastic discipline.⁹⁸⁴ (2) [1272]

Moderate⁹⁸⁵ in eating, I was
 committed to being watchful,⁹⁸⁶
 dwelling fixed on practice. One time
 [however,] with a filthy mind,
 I slandered an undefiled⁹⁸⁷ nun
 [by saying,] "[She's] a prostitute."
 Because of that evil karma,
 I roasted in a [fearful] hell. (3-4) [1273-1274]

Due to the rest of that karma,
 I was born in a clan of whores,
 repeatedly committing sins;
 and [then] in [my] final rebirth, (5) [1275]

I'm born among the Kāsians,⁹⁸⁸
 in a millionaire's clan. Due to⁹⁸⁹
 [former] celibacy I was
 gorgeous,⁹⁹⁰ like a nymph among gods. (6) [1276]

Seeing my extreme beauty, in
 Rajgir, best city, they made [me]
 enter prostitution due to⁹⁹¹
 [my] formerly having slandered. (7) [1277]

⁹⁸²"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

⁹⁸³PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁸⁴*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹⁸⁵reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁹⁸⁶i.e., the thirty-three gods.

⁹⁸⁷reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁸⁸this is the BJTS reading for PTS *bhikkhunī Selā*

⁹⁸⁹this line only in BJTS, which reads *Pesalā* here as elsewhere

⁹⁹⁰these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁹⁹¹this appears only in BJTS, and appears before rather than after the chapter summary.

After hearing the good Teaching
which was preached by the Best Buddha,
endowed with former impressions,
I went forth into homelessness. (8) [1278]

Seeking⁹⁹² ordination⁹⁹³ having
gone into the Victor's presence,
hearing⁹⁹⁴ that rogues were on⁹⁹⁵ the road,
I got ordained by messenger.⁹⁹⁶ (9) [1279]

All [my] karma has been burnt up,
merit and likewise evil too;
birth and rebirth⁹⁹⁷ crossed beyond,
and prostitution's thrown away. (10) [1280]

I've mastered the superpowers
[like] the "divine ear" element.
I'm also a master, Great Sage,
of the knowledge in others' hearts. (11) [1281]

I remember [my] former lives;
[my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (12) [1282]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (13) [1283]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [1284]

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! (15) [1285]

The four analytical modes,

⁹⁹²this colophonical verse appears in BJTS only; PTS omits it

⁹⁹³this appears only in BJTS; PTS omits it

⁹⁹⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁹⁵*pūrentī ūnakasataṅ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁹⁹⁶*puṇṇā ti nāmaṅ*

⁹⁹⁷PTS reads *panassati*, BJTS *vinassati*

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1286]

Thus indeed the bhikkhunī Aḍḍhakāsikā spoke these verses.

The legend of Aḍḍhakāsikā Therī⁹⁹⁸ is finished

[38. Puṇṇikā⁹⁹⁹]

Gone forth in the dispensation
of the Blessed One, Vipassi,
and of Sikhi and Vessabhu,
the Sage Kakusandha [Buddha],
Konāgamana, Neutral One,
and of the Buddha Kassapa,
[I'm] a nun endowed with morals,
clever, with senses [well-]controlled. (1-2) [1287-1288]

Learned bearer of the Teaching,
asker of the Teaching's meaning,¹⁰⁰⁰
studier of, listener to
and worshipper of the Teaching, (3) [1289]

amidst the people I'm preaching
in the Victor's dispensation.
Because of [my] profound learning,
I despised kind associates.¹⁰⁰¹ (4) [1290]

And now, in [my] final rebirth,
I am a water-jug slave-girl,
born in Śrāvasti, best city,
in Anāthapiṇḍi[ka]'s house.¹⁰⁰² (5) [1291]

Gone [bearing] a load of water,
I saw an erudite brahmin,
[standing] in the water, chilly.
After seeing him I said this: (6) [1292]

⁹⁹⁸the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁹⁹⁹“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰⁰⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁰¹*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰⁰²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

“Bearing water I always go
down to the water in the cold,
scared with fear of the master’s¹⁰⁰³ stick,
oppressed by fear of faults called out. (7) [1293]¹⁰⁰⁴

Of what are you afraid, brahmin?
Limbs shivering you always go
down to the water, so much cold
being experienced by you.” (8) [1294]¹⁰⁰⁵

“You certainly know, Puṇṇikā.
You are asking¹⁰⁰⁶ me who’s doing
wholesome karma and warding off¹⁰⁰⁷
karma with evil [consequence]. (9) [1295]¹⁰⁰⁸

Whether he is old is young,
one who performs evil karma,
just by sprinkling¹⁰⁰⁹ himself with water,
is freed from [that] evil karma.” (10) [1296]¹⁰¹⁰

I spoke a verse¹⁰¹¹ of *Dhamma* to
[him] coming out of the water.
Hearing that [he] was very moved;
gone forth, he was an arahant. (11) [1297]

When I was born in the slave clan,
[I] completed the full hundred.¹⁰¹²
Therefore they named me “Completer,”¹⁰¹³
and freed me from [my] slavery. (12) [1298]

Getting the millionaire’s consent,
I went forth into homelessness.
After not a very long time,
I attained [my] arahantship. (13) [1299]

I’ve mastered the superpowers

¹⁰⁰³i.e., the thirty-three gods.

¹⁰⁰⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰⁰⁵this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁰⁰⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁰⁰⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰⁰⁸this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁰⁰⁹this colophonic verse appears in BJTS only; PTS omits it

¹⁰¹⁰this appears only in BJTS; PTS omits it

¹⁰¹¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰¹²*pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

¹⁰¹³*puṇṇā ti nāmaṇ*

[like] the “divine ear” element.
I’m also a master, Great Sage,
of the knowledge in others’ hearts. (14) [1300]

I remember [my] former lives;
[my] “divine eye” is purified.
All the defilements are destroyed;
[I] will not be reborn again. (15) [1301]

In meaning and in the Teaching,
etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (16) [1302]

Through meditation, very wise;
through what has been heard, one’s learned;
but karma will not be destroyed¹⁰¹⁴
through the pride of those of high birth. (17) [1303]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [1304]

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! (19) [1305]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [1306]

Thus indeed the bhikkhunī Puṇṇikā spoke these verses.

The legend of Puṇṇikā Therī¹⁰¹⁵ is finished

¹⁰¹⁴PTS reads *panassati*, BJTS *vinassati*

¹⁰¹⁵the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

[39. Ambapālī¹⁰¹⁶]

The Great Sage was Phussa [Buddha,]
[like] a garland of speckled rays.¹⁰¹⁷
I was [that Buddha's own] sister,
born in [Buddha's] kṣatriyan clan. (1) [1307]

Having listened to his Teaching,
with a mind that was very clear,
giving [him] a large alms-giving
I aspired to achieve beauty. (2) [1308]

Thirty-one aeons in the past,¹⁰¹⁸
Sikhi, Chief Leader of the World,
arose, the [Bright] Lamp of the World,
the Three Worlds' Refuge, the Victor. (3) [1309]

I'm then born in a brahmin clan,
in lovely Āruṇa City.
Angered [about something,] I cursed
a nun with liberated mind. (4) [1310]

Misbehaved like a prostitute,
I dirtied the dispensation.¹⁰¹⁹
Having thus cursed [the nun] like that,
because of that evil karma,
I went to a horrific hell,
full of terrible suffering.
Fallen from there, [again] reborn
human,¹⁰²⁰ I was an ascetic.¹⁰²¹ (5-6) [1311-1312]

For ten thousand [different] lifetimes,
I was fixed in prostitution;
thus I was not freed from evil,
as though [I'd] eaten¹⁰²² strong poison. (7) [1313]

In Kassapa's dispensation,¹⁰²³

¹⁰¹⁶“Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= “Agreeable”)

¹⁰¹⁷PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰¹⁸*kassape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

¹⁰¹⁹reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹⁰²⁰i.e., the thirty-three gods.

¹⁰²¹reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰²²this is the BJTS reading for PTS *bhikkhuni Selā*

¹⁰²³this line only in BJTS, which reads *Pesalā* here as elsewhere

I practiced celibate [nunhood]¹⁰²⁴.
 Due to that karma, I was born
 in the city of the thirty.¹⁰²⁵ (8) [1314]

When [my] last rebirth was attained,
 come to be spontaneously,¹⁰²⁶
 I was born amidst mango boughs;
 therefore I was “Mango-Guarded.” (9) [1315]

Along with ten million beings,
 gone forth in the dispensation,¹⁰²⁷
 I attained the unshaking state,
 Buddha’s legitimate daughter. (10) [1316]

I’ve mastered the superpowers
 [like] the “divine ear” element.
 I’m also a master, Great Sage,¹⁰²⁸
 of the knowledge in others’ hearts. (11) [1317]

I remember [my] former lives;
 [my] “divine eye” is purified.
 All the defilements are destroyed;
 [I] will not be reborn again. (12) [1318]

In meaning and in the Teaching,
 etymology and preaching,
 [this] knowledge of mine was produced
 in your presence, O Great Hero. (13) [1319]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (14) [1320]

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! (15) [1321]

The four analytical modes,
 and these eight deliverances,

¹⁰²⁴these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰²⁵this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁰²⁶this colophonical verse appears in BJTS only; PTS omits it

¹⁰²⁷this appears only in BJTS; PTS omits it

¹⁰²⁸reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1322]

Thus indeed the bhikkhunī Ambapālī spoke these verses.

The legend of the bhikkhunī Ambapālī is finished

[40. Selā¹⁰²⁹]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,
[the Buddha] known as Kassapa
was born, the Best of Debaters. (1) [1323]

I'm born in a lay Buddhist clan,
in Śrāvastī, superb city.
Having seen that superb Victor,
and having heard [him] preach [*Dhamma*,] (2a-d)¹⁰³⁰ [1324]

gone to that Hero for refuge,
I undertook morality.
Whenever that Great Hero, in
the midst of the great populace, (2e-f, 3a-b) [1325]

the Bull of Men was explaining
his own supreme Awakening,
things which formerly were unheard,
starting with "[life is] suffering," (3c-f) [1326]

hearing that, [and] taking [it] up,
insight, thinking, wisdom, science,
and intuition rose in me,
and I asked the monks [about them]. (4) [1327]

In Kassapa's dispensation,¹⁰³¹
I practiced celibate [nunhood].¹⁰³²
Due to that karma, I was born
in the city of the thirty.¹⁰³³ (5) [1328]

¹⁰²⁹"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

¹⁰³⁰PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰³¹*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰³²reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹⁰³³i.e., the thirty-three gods.

And now, in [my] final rebirth,
 born in a large millionaire's clan
 having approached and having heard
 the Buddha's great truth-filled Teaching, (6) [1329]

having gone forth, in no long time,
 I understood truth's foundations;
 casting away all defilements,
 I achieved [my] arahantship. (7) [1330]

I've mastered the superpowers
 [like] the "divine ear" element.
 I'm also a master, Great Sage,¹⁰³⁴
 of the knowledge in others' hearts. (8) [1331]

I remember [my] former lives;
 [my] "divine eye" is purified.
 All the defilements are destroyed;
 [I] will not be reborn again. (9) [1332]

In meaning and in the Teaching,
 etymology and preaching,
 [this] knowledge of mine was produced
 in your presence, O Great Hero. (10) [1333]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (11) [1334]

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! (12) [1335]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (13) [1336]

Thus indeed the bhikkhunī Selā spoke these verses.

The legend of Selā Therī¹⁰³⁵ is finished

The Summary:

¹⁰³⁴reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹⁰³⁵this is the BJTS reading for PTS *bhikkhunī Selā*

The kṣatriyans and the brahmins,
likewise Uppaladāyikā,
Sigālamātā and Sukkā,
Abhirūpā, Aḍḍhakāsikā,
the prostitute, so too Puṇṇā,
and Ambapālī, Buddhist nun,
and Selā [then makes] the tenth one.¹⁰³⁶
There are two hundred verses here,
plus another forty-two more.¹⁰³⁷

The Kṣatriyan Chapter, the Fourth.¹⁰³⁸

And then there is the Summary of Chapters:

Sumedhā, Ekuposathā,
Kuṇḍalakesī Khattiyā
one thousand three hundred verses
mixed in with forty-seven [more].
Along with *Uddāna* verses
which are counted by those who know,
there are one thousand three hundred
verses plus fifty seven [more].¹⁰³⁹

The *Therī-apadāna* is Finished¹⁰⁴⁰

The *Apadāna* is Finished

¹⁰³⁶this line only in BJTS, which reads *Pesalā* here as elsewhere

¹⁰³⁷these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

¹⁰³⁸this appears only in BJTS, and appears before rather than after the chapter summary.

¹⁰³⁹this colophonic verse appears in BJTS only; PTS omits it

¹⁰⁴⁰this appears only in BJTS; PTS omits it