

# Sabbadāyaka

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[396. {399.}<sup>1</sup> Sabbadāyaka<sup>2</sup>]

Floating in<sup>3</sup> the great ocean, my  
palace [then] was very well-made.  
There was a pond, [also] well made,  
[full of] the cries of ruddy geese,<sup>4</sup> (1) [3828]

covered with *mandālaka*<sup>5</sup> blooms  
and with pink and blue lotuses.  
And a river was flowing there,  
beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,<sup>6</sup>  
with various birds<sup>7</sup> spread about,<sup>8</sup>  
noisy with peacocks<sup>9</sup> [and] herons,<sup>10</sup>  
[and] the [calls of birds] like cuckoos.<sup>11</sup> (3) [3830]

Pigeons<sup>12</sup> [and] ravi-swans<sup>13</sup> [as well],  
ruddy geese<sup>14</sup> and *nadicaras*,  
lapwings<sup>15</sup> [and] mynah birds<sup>16</sup> are here,

<sup>1</sup>*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup>“Everything Donor.” This same *apadāna* is repeated below as # {551} (BJTS only), ascribed there to Yasa Thera, with the slight difference that the first verse of the concluding refrain there follows the more typical pattern “Like elephants...”

<sup>3</sup>*ogayha*, “submerged in” “plunged into.” BJTS normalizes this by glossing “in the vicinity of the great ocean,” but I take it more literally, and assume that the protagonist is a supernatural being for whom this is normal.

<sup>4</sup>PTS *cakkavākā pakūjitā*; BJTS *cakkavākūpakūjitā*

<sup>5</sup>RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. No BJTS gloss here. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *helmāli* = edible white water-lily, *Nymphaea Lotus*.

<sup>6</sup>*maccha-kacchapa-sañchannā*

<sup>7</sup>reading *nānādija*<sup>o</sup> (“various birds”) with BJTS for PTS *nānāmiga*<sup>o</sup>. The poem continues by listing types of birds, so the BJTS reading seems preferable, even though the PTS reading is also certainly possible.

<sup>8</sup>*samotthatā*, lit., “strewn about,” “spread out over”

<sup>9</sup>*mayura*<sup>o</sup>

<sup>10</sup>*koñca*<sup>o</sup>

<sup>11</sup>*kokilādīhi vaggihi*, lit., “and with the lovely [cries] of cuckoos, etc.”

<sup>12</sup>*parevatā*

<sup>13</sup>*ravihaṅsā*

<sup>14</sup>*cakkavākā*

<sup>15</sup>*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “blue-jay”

<sup>16</sup>*sāḷikā*, RD: *maina* (= mynah) birds

small monkeys,<sup>17</sup> *jīvajīvakas*.<sup>18</sup> (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 out<sup>19</sup> 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,<sup>20</sup>  
that Wise One<sup>21</sup> then agreed [to come],  
Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me,<sup>22</sup>  
the Great Sage [later] took his leave.  
Having greeted the Sambuddha,  
I returned to my palace [then]. (10) [3837]

I summoned [all] the people<sup>23</sup> 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 you<sup>24</sup> have received  
something that’s well-gotten for us.

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<sup>17</sup>*pampakā*, Sinh. gloss *huṇapupulō* (Sorata = *uṇahapuḷuvā*), a small, tailless monkey. Its high-pitched cry, which famously (and frighteningly) resembles that of a cobra, is apparently the reason these have been included in the present list of (mostly) birds known for their cries.

<sup>18</sup>a type of pheasant

<sup>19</sup>reading *sabbasovaṇṇamayā* with BJTS for PTS *sabbe sovaṇṇayā*

<sup>20</sup>reading *sasaṅghaṃ* with BJTS for PTS *sasissaṅ* (“with his students”)

<sup>21</sup>reading *dhīro* with BJTS (and PTS alt.) for PTS *vīro* (“Hero”)

<sup>22</sup>lit., “having done a *dhamma*-talk for me”

<sup>23</sup>*parijana* (for *parijjanaṃ*), “the people around there,” “retinue”

<sup>24</sup>reading *ye vasāma tavantike* with BJTS for PTS *γ’esāma tava santike*, “we who come into your presence”

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.<sup>25</sup> (13) [3840]

I went to meet<sup>26</sup> [him] with the five<sup>27</sup>  
musical instruments [sounding].  
The Supreme Person<sup>28</sup> sat down on  
a chair made out of solid gold.<sup>29</sup> (14) [3841]

I placed<sup>30</sup> a canopy<sup>31</sup> above,  
which was made out of solid gold;<sup>32</sup>  
Fans are then diffusing [perfumes]<sup>33</sup>  
within the Assembly of monks. (15) [3842]

I regaled the monks’ Assembly  
with large amounts of food [and] drink;  
I gave individual pairs  
of cloth<sup>34</sup> to the monks’ Assembly. (16) [3843]

The one whom they called Sumedha,  
Object of the World’s Oblations,<sup>35</sup>  
sitting in the monks’ Assembly,  
spoke these [six] verses [at that time]: (17) [3844]

“This one who [gave] me food and drink  
and fed<sup>36</sup> the Assembly with it,  
I shall relate details of him;

<sup>25</sup>*vasīsatasaḥassehi*, that is, masters of the Teaching, arahants.

<sup>26</sup>*paccuggaman akās’ ahaṇ*, lit., “I did a going out to meet [him].” Here BJTS reads *paccuggamanam akās’ ahaṇ*, breaking meter, but in the repetition of this *apadāna* as # {551}, below, it agrees with the PTS reading *paccugamam*

<sup>27</sup>reading *pañcaṅgikehi* (“the five types”) with BJTS for PTS *sataṅgikehi* (“the hundred types”)

<sup>28</sup>*purisuttamo*

<sup>29</sup>*sabbasoṇṇamaye piṭṭhe*, lit., “a chair [made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasoṇṇamaye piṭṭhe*

<sup>30</sup>lit., “I made” “I did”

<sup>31</sup>PTS reads *uparichannam*, “I made it covered above;” BJTS reads more correctly *uparichadanam*, “a covering (or canopy) above,” but breaks the meter in order to do so. The intent is clear enough in either case.

<sup>32</sup>*sabbasoṇṇamaye piṭṭhe*, lit., “[made] of all gold”. BJTS reads more correctly, but breaking the meter, *sabbasoṇṇamaye piṭṭhe*

<sup>33</sup>reading *vījaniyo pavāyanti* with BJTS for PTS *vījaniyā pavāyanti*, “[perfumes] are being diffused by fans”

<sup>34</sup>*pacceka-dussa-yugale*

<sup>35</sup>*lokāhutipatiggahaṇ*, lit., “Recipient of the Sacrifices of the World”

<sup>36</sup>*tappayi*, lit., “satisfied,” “regaled,” “entertained.” BJTS reads *sabbe ime ca* (“and all of these [monks]”) for PTS *saṅgham etena*

[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 always<sup>37</sup> 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*,  
*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.<sup>38</sup>  
On [his] pyre an umbrella's borne;<sup>39</sup>  
beneath it<sup>40</sup> 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.

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<sup>37</sup>lit., "every day"

<sup>38</sup>i.e., announce his arahantship

<sup>39</sup>i.e., to honor his lofty status

<sup>40</sup>lit., "beneath the umbrella"

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.