Tha Ap 3 — 1. Sāriputta

English translation by Jonathan S. Walters.

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Source revision: 2d9ca8da858f94302ed6783e2717bf73d651881b

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Text

Therāpadāna

The Legends of the Theras

1. Sāriputta

Now listen to the legends of the Theras:

Walt 140 Close to the Himalayan range,

on the mountain called Lambaka,

my ashram is very well made,

a well-constructed hall of leaves. Verse 1

Walt 141 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. Verse 2

Walt 142 Free of gravel and free of slopes,

excellent, without bad odors,

the river flows right past that place,

making my ashram beautiful. Verse 3

Walt 143 Crocodiles and leviathans,
alligators and tortoises;
the river flows right past that place,
making my ashram beautiful. Verse 4

Walt 144 Sheatfish, pāvusa, valaja,
reed-fish, red-fish and maggura
are flowing with the current there,
making my ashram beautiful. Verse 5

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

Walt 146 Mango, sal and coral-bean tree,
trumpet-flower, Chinese chaste tree,
trees in flower with heavenly scents
are perfuming my ashram then. Verse 7

Walt 147 Sandal, salalā, cheesewood too
ironwood, laurel and screw-pine
trees in flower with heavenly scents
are perfuming my ashram then. Verse 8

Walt 148 Hiptage vines and ashoka trees,
bhaginimāla flowering,
sage-leaf alangium, and red
bimbijāl bloom in my ashram. Verse 9

Walt 149 Ketaka, kandali flowers,
kebuka, and Arab jasmine
are exuding heavenly scents

making my ashram beautiful. Verse 10

Walt 150 Dinner-plate tree and kaṇika
silver greywood, many black trees
are exuding heavenly scents,
making my ashram beautiful. Verse 11

Walt 151 Laurel and mountain laurel trees,
and ebony, all blossoming,
are exuding heavenly scents
making my ashram beautiful. Verse 12

Walt 152 Golden shower, winter cherry,
kadam and Spanish cherry trees
are exuding heavenly scents
making my ashram beautiful. Verse 13

Walt 153 Ālaka and isimugga,
banana, also citron trees
matured on the sweet-smelling water
are bearing forth their flowers there. Verse 14

Walt 154 Some pink lotuses are blooming,
others are producing pollen,
some pink lotuses are budding,
always flowering in the tank. Verse 15

Walt 155 Pink lotuses germinate there;
the lotus roots are being cleansed.
Singhāṭi leaves are strew about,
making that tank so beautiful. Verse 16

Walt 156 Nayita shrubs, ambagandhi,
uttuli, bandhujīvaka
all in bloom then in the tank there

are exuding heavenly scents. Verse 17

Walt 157 Sheatfish, also pāvusa fish,
valaja, reed-fish and red-fish
and saṅkula and maggura
are living in that tank there then. Verse 18

Walt 158 Crocodiles and alligators,
tantiggāha and rakkhasa,
ogaha and also pythons
are living in that tank there then. Verse 19

Walt 159 Pigeons and ravi-swans as well,
ruddy geese and nadīcaras,
cuckoos, parrots, and mynah birds too
are living on that lake there then. Verse 20

Walt 160 In the forest wild jungle fowl,
golden crabs, lake-swallows too,
lapwings and Ceylon lorikeets,
are living on that lake there then. Verse 21

Walt 161 Swans and curlews and peacocks too,
cuckoos and jungle fowl as well,
small monkeys as well as pheasants
are living on that lake there then. Verse 22

Walt 162 Owls and poṭṭhasīsas too,
numerous hawks, also osprey,
and also mahākāḷa birds
are living on that lake there then. Verse 23

Walt 163 Spotted deer and also wild boar,
and numerous wolves and jackals,
rohicca-deer, suggapotas

are living on that lake there then. Verse 24

Walt 164 Lions and tigers and leopards,
bears and wolves, kara bānā bears,
and thrice-rutting mātaṅgas too
are living on that lake there then. Verse 25

Walt 165 Centaurs and monkeys are there too
and folks who work in the forest,
servant-boys as well as hunters,
are living on that lake there then. Verse 26

Walt 166 Wild mangosteen, Chirauli-nut,
Mahuwa, kāsumāriya
are bearing never-ending fruit
not very far from my ashram. Verse 27

Walt 167 Margosa, salalā, yellow
cheesewoods with such excellent fruit
are constantly bearing those fruits
not very far from my ashram. Verse 28

Walt 168 Myrobalan and gooseberry,
mango, rose-apple, bahera,
jujube, markingnut, bel—
they constantly are bearing fruit. Verse 29

Walt 169 Bindweed, also titan arum,
bilāni, takkaḷāni bulbs
jīvaka and sahaka plants
are abundant in my ashram. Verse 30

Walt 170 That well-created tank is there
not very far from the ashram,
with clear water, cool for drinking,

well-fixed, delightful to the mind. Verse 31

Walt 171 Covered with pink and blue lotus,
combined with white lotus flowers
and covered again with mandālaka
it exudes a heavenly scent. Verse 32

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

Walt 173 I was ascetic Saruci
of noble-conduct, vow-taker,
a meditator, trance-lover,
strong in the five special knowledges. Verse 34

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

Walt 175 They'd reached perfection in my teachings
of grammar and vocabulary,
of synonyms and metrics too,
and reading signs, and history. Verse 36

Walt 176 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. Verse 37

Walt 177 Satisfied they were, and prudent;
ate little food, had no desires.
Happy if receiving or not,

they always gathered around me. Verse 38

Walt 178 Meditators, trance-lovers,
wise, attentive, with peaceful minds,
with wishes for only nothing,
they always gathered around me. Verse 39

Walt 179 Masters of special knowledges,
delighting in their brahmin ways,
able to fly through the sky, most wise,
they always gathered around me. Verse 40

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

Walt 181 At night they always passed the time
meditating seated cross-legged
or walking back and forth in place;
no one came close to my students. Verse 42

Walt 182 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. Verse 43

Walt 183 They spent all their time studying
all the miraculous powers.
They could set the earth to quaking
with haughtiness none could approach. Verse 44

Walt 184 When those students were playing sports
they sported in the altered states,
brought rose-apples from distant trees;

no one came close to my students. Verse 45

Walt 185 Some would travel to Goyāna,
others to Pubbavideha,
and some to Utturukuru:
no one came close to my students. Verse 46

Walt 186 They'd send their requisites ahead
and then they'd proceed after them;
the sky was totally covered
by twenty-four thousand students. Verse 47

Walt 187 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. Verse 48

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

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

Walt 190 Those famed matted-haired ascetics
would assemble in the morning,
saying what they'd received, and not,
then set off flying through the air. Verse 51

Walt 191 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. Verse 52

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

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

Walt 194 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. Verse 55

Walt 195 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. Verse 56

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

Walt 197 Sorcerers and their deities,
cobra-gods, music-nymphs, demons,
fairies, titans and garuḷas
are living on that lake. Verse 58

Walt 198 Those dread-locked requisite-bearers
dressed in superb deer-leather clothes,
all those sages, sky-travelers,

are living on that lake there then. Verse 59

Walt 199 As is always appropriate
they respected one another.
From twenty-four thousand students
not the sound of a sneeze is heard. Verse 60

Walt 200 One foot placed after the other
making little sound, self-controlled,
all of them, after they'd come close
are worshipping me with their heads. Verse 61

Walt 201 Thus surrounded by those students
peaceful, doing austerities,
I then dwelt in that ashram there
meditator, trance-lover. Verse 62

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

Walt 203 By night and day I never know
displeasure, nor does it come to me.
Giving my students instruction,
I am constantly filled with joy. Verse 64

Walt 204 The blossoming of many flowers
and ripening of many fruits
are exuding heavenly scents
making my ashram beautiful. Verse 65

Walt 205 Arising from meditation
I'm zealous and intelligent.
Taking ascetics' requisites

I proceeded into the woods. Verse 66

Walt 206 I was well-trained to read the signs
surrounding births and portents too.
At that time I'd fully mastered
all the mantras in existence. Verse 67

Walt 207 Anomadassi, Blessed One,
the World's Best, the Bull Among Men,
the Buddha, seeking solitude
entered the Himalayas then. Verse 68

Walt 208 Going into Himalaya
the Supreme, Compassionate Sage,
getting into lotus posture
sat down, the Ultimate Person. Verse 69

Walt 209 Then I saw that Sambuddha there,
shining light, a mental delight,
bright like a blue water lily,
blazing up like a fire-altar. Verse 70

Walt 210 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. Verse 71

Walt 211 "This nāga is the Great Hero,
the Sage who ended suffering;"
after coming to see this one
all suffering was cast away. Verse 72

Walt 212 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.” Verse 73

Walt 213 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. Verse 74

Walt 214 I brought in a broom for sweeping
and having done the sweeping then
I gathered eight blooming flowers
for pūjā to that Best Buddha. Verse 75

Walt 215 After pūjā to that Buddha,
the Flood-Crosser, Undefiled One,
placing deer-hide on one shoulder
I worshipped the Chief of the World. Verse 76

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

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

Walt 218 You’re the Teacher for those who breathe,
the Banner, the Flag and the Pole;
you are the Goal, the Solid Ground,
the Island, the Best of Bipeds. Verse 79

Walt 219 It’s possible to measure the
ocean’s water by the gallon
but not ever could one measure

your knowledge, O Omniscient One. Verse 80

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

Walt 221 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. Verse 82

Walt 222 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. Verse 83

Walt 223 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. Verse 84

Walt 224 The knowledge by which you attained
supreme complete Awakening:
with that knowledge, Omniscient One,
you crush rivals and heretics.” Verse 85

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

Walt 226 “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. Verse 87

Walt 227 And Meru, having thus arisen,
being so long and so spread out,
bit by bit gets broken into
two million lakhs of small pebbles. Verse 88

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

Walt 229 Whichever water is encircled
by water holes however small
the beings who live in water
would all find themselves submerged there. Verse 90

Walt 230 In just that way, O Great Hero,
these ordinary heretics
who jump into dogmas' grasp
get deluded by what they touch. Verse 91

Walt 231 These heretics pulled underwater
by your knowledge which is pure and
which is seen without obstruction
never move beyond your knowledge." Verse 92

Walt 232 At that time he, the Blessed One,
Anomadassi, Greatly Famed,
arising from his meditation,
surveyed the whole world, that Victor. Verse 93

Walt 233 Nisabha was a follower
of that Sage Anomadassi.
He was surrounded by a lakh

of peaceful-minded ones like him Verse 94

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

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

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

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

Walt 238 "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." Verse 99

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

Walt 240 "This one who honors me with flowers
and also extols my knowledge,
I shall relate details of him;

all of you listen to my words." Verse 101

Walt 241 Knowing that Buddha would speak, the
gods all came together there then.
Wishing to hear the great Teaching
they then approached the Sambuddha. Verse 102

Walt 242 Lesser gods in ten world-systems
who possessed enormous powers
wishing to hear the great Teaching
also approached the Sambuddha. Verse 103

Walt 243 He said, "The army, with four parts—
tusker, soldier, chariot, horse—
will ceaselessly wait on this one;
that's the fruit of Buddha-pūjā. Verse 104

Walt 244 Sixty thousand instruments and
well-decorated kettle-drums
will always pay respects to him;
that's the fruit of Buddha-pūjā. Verse 105

Walt 245 Women numbering sixteen thousand,
decked out in all the ornaments,
with varied clothes and jewelry
and wearing earrings made of gems Verse 106

Walt 246 with long eyelashes, lovely smiles
and slim waists, pleasant to look at,
will ceaselessly wait on this one:
that's the fruit of Buddha-pūjā. Verse 107

Walt 247 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. Verse 108

Walt 248 A thousand times the king of gods,
he will exercise divine rule,
and he will have much local rule
innumerable by counting. Verse 109

Walt 249 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. Verse 110

Walt 250 Thenceforth this man will be known by
the name of his maternal clan:
his name will be Sāriputta;
he will have sharp intelligence. Verse 111

Walt 251 Giving up eight hundred million
he will renounce, with nothing left,
and searching for the path to peace
this great man’s going to wander far. Verse 112

Walt 252 Aeons beyond measure from now,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. Verse 113

Walt 253 Worthy heir to that one’s Dhamma,
Dhamma’s legitimate offspring,
with the name of Sāriputta
he’ll be the foremost follower. Verse 114

Walt 254 This river, the Bhāgīrathī,
is fed by the Himalayas,
rushes into the mighty sea,

then satisfies the great ocean. Verse 115

Walt 255 Just so this man, Sāriputta,
wise one among the Sāketas
attaining wisdom's perfection
will satisfy all living beings. Verse 116

Walt 256 Going from the Himalayas
to the sea, the mighty ocean,
whatever sand lies in between
cannot be fathomed by counting. Verse 117

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

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

Walt 259 The waves upon the mighty ocean
cannot be fathomed by counting;
that too he'll do! Sāriputta's
wisdom will have no upper limit. Verse 120

Walt 260 Satisfying the Sambuddha
Gotama, Bull of the Śākyas,
he'll attain wisdom's perfection
and be the foremost follower. Verse 121

Walt 261 Perfectly he's going to follow
the Dhamma-wheel which will be turned
by the Śākyas' Son, Neutral One,

a Dhamma-shower raining forth. Verse 122

Walt 262 Understanding all of that well,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
will place him in the foremost place." Verse 123

Walt 263 O see the deed I did so well
for Teacher Anomadassi.
Having done what he required
in every place I did excel. Verse 124

Walt 264 Karma done immeasurable
aeons hence showed me its fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. Verse 125

Walt 265 Searching for the unconditioned
and unshaking state, nirvana,
sussing out all the heretics
I circled through existences. Verse 126

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

Walt 267 searching for the unconditioned
state of deathlessness, nirvana,
without a break, five hundred times
I went forth into sagely life. Verse 128

Walt 268 Bearing a weight of matted hair
I wore a deer-leather garment;
perfecting special knowledges

I went to the world of Brahma. Verse 129

Walt 269 There's nothing outside the wisdom
laid down in the dispensation.
Whatever being's intelligent
will discern the dispensation. Verse 130

Walt 270 Then I thought, "this is the method
for that me, desiring the goal."
Searching for the unconditioned
I wandered the difficult fords. Verse 131

Walt 271 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, Verse 132

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

Walt 273 When I reached my last existence
I was a kinsman of Brahma.
Throwing away a whole billion
I went forth into homelessness. Verse 134

The First Recitation Portion.

Walt 274 There was a learned mantra-knower
who had mastered the three Vedas,
a brahmin known as Sañjaya.
I dwelt in his vicinity. Verse 135

Walt 275 O Great Hero, your follower,

the brahmin known as Assaji,
hard to approach, with mighty powers
always went about for alms there. Verse 136

Walt 276 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. Verse 137

Walt 277 Having seen him I realized
“this man will be a worthy one,
well-tamed, whose mind is purified,
a bull, most excellent, a hero. Verse 138

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

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

Walt 280 I proceeded to follow him
as he wandered about for alms;
I was honored with permission
to ask about the deathless state. Verse 141

Walt 281 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? Verse 142

Walt 282 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.” Verse 143

Walt 283 “It would be excellent, wise one,
o famous one, O Buddha’s son,
if you’d please declare to me, sir,
the sort of Teaching Buddha teaches.” Verse 144

Walt 284 Questioned by me he then declared
the entire deep and subtle state
in which all suffering’s destroyed
and craving’s arrow is removed. Verse 145

Walt 285 “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.” Verse 146

Walt 286 When my question had been answered
I had attained the first path-fruit.
Having heard the dispensation,
I was free of stain and blemish. Verse 147

Walt 287 After hearing the sage’s speech,
having seen the superb Teaching,
well-immersed in that Great Teaching
I uttered these verses aloud: Verse 148

Walt 288 “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. Verse 149

Walt 289 While seeking Dhamma formerly

I wandered the difficult fords.
That meaning's now obtained by me;
there is no time for neglecting." Verse 150

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

Walt 291 On seeing me from far away
my companion, who was well-trained,
who'd learned meditative postures,
astonished, spoke these words to me: Verse 152

Walt 292 "O sage your face and eyes are pleased
and you display a sagely mien.
How have you come to deathlessness,
everlasting state, nirvana?" Verse 153

Walt 293 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." Verse 154

Walt 294 "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." Verse 155

Walt 295 My companion, who was well-trained,
assented saying "Excellent!"
Taking his hand into my hand
we went to the Teacher's presence. Verse 156

Walt 296 "We both of us will now go forth

in your presence, O Śākyas' Son.
Having arrived at your teaching
we will live without defilements." Verse 157

Walt 297 Kolita's top in magic powers;
I'm the one foremost in wisdom.
The two of us, living as one,
beautify the dispensation. Verse 158

Walt 298 While my thought was still incomplete
I wandered the difficult fords.
Coming to your philosophy
my thought is now fully mature. Verse 159

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

Walt 300 In just this way, O Great Hero,
O Greatly Famed One, Śākyas' Son,
being planted in your teaching
I want to bear flowers in season. Verse 161

Walt 301 I seek the liberation-flower,
freedom from this circling rebirth.
Finding that liberation-flower
I'll delight all living beings. Verse 162

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

Walt 303 Well-instructed are your students;

the retinue is so well-trained.
Tamed in the ultimate taming
they always gather around you. Verse 164

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

Walt 305 Wanting little, clever and wise,
eating little, with no desires,
happy if receiving or not,
they always gather around you. Verse 166

Walt 306 Forest dwellers with wants removed,
meditators in shabby robes
who delight in being alone,
they always gather around you. Verse 167

Walt 307 Attainers of the eight path-fruits
and those who are still aspiring,
searching for the ultimate goal
they always gather around you. Verse 168

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

Walt 309 Skilled in retaining mindfulness,
fond of wisdom’s parts as focus,
your followers all, and numerous,
they always gather around you. Verse 170

Walt 310 Skilled in all the superpowers,

fond of calming-meditation,
undertaking fit exertion
they always gather around you. Verse 171

Walt 311 Perfecting the three knowledges,
special knowledges, superpowers,
attaining wisdom's perfection
they always gather around you. Verse 172

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

Walt 313 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. Verse 174

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

Walt 315 O Śākyas' Son, O Great Famed One,
you're analogous to the earth;
being fixed in your great teaching,
they like the trees grow deathless fruit. Verse 176

Walt 316 The Indus, and the Sarasvatī
are rivers, like the Candabhāgā,
the Ganges and the Yamuna
the Sarabhu and the Mahī too. Verse 177

Walt 317 When those rivers finish flowing

the great ocean accepts them all.
Abandoning their former names,
they're all known as "the great ocean". Verse 178

Walt 318 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". Verse 179

Walt 319 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, Verse 180

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

Walt 321 Waves which first arise from the depths
go no further than the seashore;
when they do come onto the shore,
they are crushed to bits and scattered. Verse 182

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

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

Walt 324 Just as many white lotuses

and mandālaka blooms, water-born,
do get besmeared by the water
and also by the mud and clay, Verse 185

Walt 325 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. Verse 186

Walt 326 Just as a pink lotus, water-born,
growing up in the water’s midst
is not besmeared by the water
but rather that lotus is clean, Verse 187

Walt 327 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. Verse 188

Walt 328 Likewise, many lotus flowers
blossom in the month of April
but do not last beyond that month;
that is the time for blossoming. Verse 189

Walt 329 So too are you, O Śākyas’ Son
blooming in your liberation.
The dispensation’s not surpassed
like the water-born lotuses. Verse 190

Walt 330 The king of sal trees all in bloom
exudes a heavenly perfume.
Surrounded by other sal trees
the king of sal trees is lovely. Verse 191

Walt 331 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. Verse 192

Walt 332 Just as the Himalayan stone's
medicine for living beings
and the lair of the lesser gods,
and nāgas and asurās too, Verse 193

Walt 333 so too are you, O Great Hero,
medicine for living beings;
you've mastered the three knowledges,
special knowledges, great powers. Verse 194

Walt 334 They are admonished, Great Hero,
by you, but with great compassion.
Delighting in love of Dhamma
they dwell in your dispensation. Verse 195

Walt 335 Likewise a lion, king of beasts,
going about how he wishes,
surveying the four directions
then growls three times his mighty roar. Verse 196

Walt 336 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. Verse 197

Walt 337 Because of your growl, Great Hero,
the earth herself begins to quake.
Those fit for wisdom realize it,
scaring the partisans of Death. Verse 198

Walt 338 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. Verse 199

Walt 339 Those with followers in the world
are known by the title “teachers”.
They teach to their community
doctrines passed down by tradition. Verse 200

Walt 340 Not so do you, O Great Hero
preach your Teaching to living beings.
Understanding the truths yourself
you preach all of Awakening. Verse 201

Walt 341 Grasping desires and deep fantasies,
strengths and weaknesses of senses,
discerning who’s able, who’s not,
you thunder forth like a great cloud. Verse 202

Walt 342 Right to the universe’s edge,
seated groups of followers are
thinking through their varied doctrines,
trying to resolve all their doubts. Verse 203

Walt 343 Reading the minds of everyone,
skilled in analogies, O Sage,
discoursing on single questions
you resolve living beings’ doubts. Verse 204

Walt 344 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. Verse 205

Walt 345 Singing praises for an entire aeon,

speaking of diverse qualities
they never could be fully measured;
the Thus-Gone-One has no measure. Verse 206

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

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

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

Walt 349 Defeating rival heretics
I further the dispensation.
Today I'm the Dhamma's general
in the Buddha's dispensation. Verse 210

Walt 350 Karma done immeasurable
aeons hence showed me its fruit here:
well-liberated, arrow-quick,
I have destroyed my defilements. Verse 211

Walt 351 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. Verse 212

Walt 352 I transmigrated through lifetimes

being burnt up by the three fires,
weighed down by the burden of being
as though I were lifting mountains. Verse 213

Walt 353 My burden now has been laid down
and I've destroyed re-becoming.
I've done all things that should be done
in the Buddha's dispensation. Verse 214

Walt 354 Through this entire Buddha-field,
except the Śākyan Bull himself,
I'm supreme in terms of wisdom;
there is no one to rival me. Verse 215

Walt 355 So well-trained in meditation
excelling in the superpowers,
today my only desire is to
create a thousand magically. Verse 216

Walt 356 Of me who dwelt there by and by
the Great Sage was the great Teacher.
He told me the dispensation;
cessation happened lying down. Verse 217

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

Walt 358 Everything is done by me
which followers ought to attain.
Except the Leader of the World
there is no one to rival me. Verse 219

Walt 359 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. Verse 220

Walt 360 Attaining the followers' virtues
I'm honored by the Best of Men.
My mind is always filled with faith
in fellow religious students. Verse 221

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

Walt 362 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. Verse 223

Walt 363 I help keep rolling perfectly
the Dhamma-wheel which was turned
by the Śākyas' Son, Neutral One:
that's the fruit of praising knowledge. Verse 224

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

Walt 365 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. Verse 226

Walt 366 I'm saying this to you, O monks,

gathered together begging here:
always be happy, with slight wants,
meditators, trance-lovers. Verse 227

Walt 367 That one whom I saw first of all
was free of lust and stainless too.
He's my teacher, he's the hero,
the follower named Assaji. Verse 228

Walt 368 It's on account of him that I
today am Dhamma's general.
In every place, having excelled,
I'm living without defilements. Verse 229

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

Walt 370 Having called to mind my karma,
Gotama, Bull of the Śākyas,
seated in the monks' Assembly
placed me in the foremost place then. Verse 231

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

Walt 372 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!

Walt 373 The four analytical modes,

and these eight deliverances,

six special knowledges mastered,

I have done what the Buddha taught! Verse 232

Thus indeed Venerable Sāriputta Thera spoke these verses.

The legend of Sāriputta Thera is finished.

Translated by Jonathan S. Walters.

Whitman College, 2017

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Prepared for SuttaCentral by Ayya Vimala.