

Culla-Panthaka

Copyright © 2022 Jonathan S. Walters.

PUBLISHED BY JONATHAN S. WALTERS AND WHITMAN COLLEGE

<http://www.apadanatranslation.com>

Licensed under the Attribution, Non-Commercial, Share Alike (CC BY-NC-SA 4.0) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

Printed August 2022

[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;¹
I caused [him] no² interruption. (3) [710]

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,”³
“the Eyeful One will give [him] thanks.”⁴ (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]

¹*samādhiṃ*

²reading *antarāyam na aham akāsim* with the cty (which BJTS Sinhala gloss follows). lit., “I did not make an obstacle.” This reading seems more appropriate, even though the Pali in both PTS and BJTS — and hence in some manuscripts — is “I did make an obstacle”. However indecorous this would have been of Culla-Panthaka’s rebirth precursor, verse 4 has him giving the floral umbrella to the meditating Buddha without any transition to suggest that the meditation had ended (a transition we might expect from other *Apadāna* texts which specify that such-and-such meditator “had arisen from *samādhi*”), so it is *only* out of deference to the cty that I provide this translation, against my inclination to take the text as given and translate the final line: “I caused [him] an interruption.”

³“Excellent!”

⁴*anumodissati*. The verb is more properly translated “gave a thanksgiving [speech],” as *anumodana* is a somewhat formal acceptance of a *pūjā*, typically provided at the end of an alms-meal or temple festival, and entailing acknowledgement of the gift, praise of the giver, and commentary on the religious efficacy of giving. No English word entirely captures all of these senses, and a string of words makes the meter impossible, so albeit with some reluctance I translate it “give thanks”.

“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 body⁵
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]

I went forth into homelessness
[but even after] eighteen years
I’d not gained [any] distinction
in the Śākya⁶ 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.”⁷ (14) [721]

Being one who was [thus] dismissed,
I stood there with my mind depressed,

⁵cty (p. 320-321): “Created by the mind” means “produced by the mind, the mind in meditation; just as the mind maintains, so does the body take shape, making it in the mode [conceived in] the mind.”

⁶lit., “in the Śākya’s Son’s”

⁷lit., “Go now to your own house.”

in the monastery's storage room,
desiring⁸ to be a true monk.⁹ (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.¹⁰ (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.

The legend of Cullapanthaka Thera is finished.

⁸reading *apekkhavā* (cty, BJTS, PTS alt) for *apekhavā* (PTS)

⁹lit., desiring the state of a *samana* (*sāmaññasmiṃ*)

¹⁰lit., “he caused me to enter the monastery”.