

# Asanabodhiya

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## [60. Asanabodhiya<sup>1</sup>]

[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,<sup>2</sup>  
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,  
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]

<sup>1</sup>"Asana Bodhi Tree-er." *Asana* is *Pentaptera tomentosa*, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā*, *bakmī*; *Sarcocephalus cordatus* (*Rubi.*).

<sup>2</sup>this compound consists of two different words for "tree": *dharaṇī-rūha* ("growing in the earth") and *pādapa* ("drinking from the feet [or roots]"). Though awkward in English, I translate literally here rather than give the non-descriptive "tree, which was a tree".

Being one bent on exertion,  
calmed,<sup>3</sup> devoid of grounds for rebirth,<sup>4</sup>  
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,<sup>5</sup>  
possessor of the seven gems. (12) [1345]

Seventy-three aeons ago  
there were<sup>6</sup> seven lords on the earth.  
They were [all] wheel-turning monarchs  
who were named Samantanemi.<sup>7</sup> (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]

Thus indeed Venerable Asanabodhiya Thera spoke these verses.

The legend of Asanabodhiya Thera is finished.

The Summary:

Vījanī and Satarāṅsī  
Sayana, Odaki, Vāhiya,  
Parivāra and Paḍīpa,

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<sup>3</sup>*upasanto*

<sup>4</sup>*nirūpadhi*

<sup>5</sup>"Rod and Army"

<sup>6</sup>i.e., "I was reborn as"

<sup>7</sup>"Complete Circumference" "Rim on All Edges"

Dhaja, Paduma-Pūjaka  
and Bodhi's said to be the tenth;  
thus two and ninety verses.

The Vījanī Chapter, the Sixth.