

Atthasandassaka

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

[137. Atthasandassaka¹]

Sitting in a large, peaked building,²
I saw the Leader of the World,
Undeiled, Possessing Power,
Honored by the Monks' Assembly. (1) [1915]

“Who is not pleased after seeing
a lakh with the three-fold knowledge,
special knowledges,³ 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,⁴ the Mine of Gems,
explaining⁵ the *Dhamma*-body
[which no one] can ever injure?” (4) [1918]

Nārada Saragacchiya
by [saying] these three verses [then]
praised⁶ [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 Sukhitta⁷

¹“Instructor of the Meaning”

²BJTS Sinhala gloss takes this as a flowering garden or grove, but I don't find that usage of *māla* with the retroflex “l,” and cty gives no warrant for such a reading.

³lit., “six special knowledges” (see Glossary).

⁴*kevala* is a technical term for attainers of the supreme Jain goal, especially Jinas. Here it may be read as an adjective attached to “mine of gems,” but I suspect the polemical context would have been in the mind of the *Apadāna* compilers so I translate it as a separate epithet. Indeed, many of the epithets used of the Buddha (including “Buddha” itself, but also Great Hero, Great Sage, Victor [= Jina], etc.) were also used of the Jina, such that in ancient India one would have had to specify *which* Buddha or Jina was being referred to.

⁵reading *dīpentam* (BJTS) for *dīpenti* (“they explain,” PTS)

⁶lit., “having praised”. The verse does not contain a finite verb, only the gerund, but the latter is clearly to be understood as the former.

⁷“Well-Praised”

was a wheel-turner with great strength,
possessor of the seven gems. (7) [1921]

The four analytical modes,
and these eight deliverances,
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.