

# Pānadhidāyaka

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## [212. Pānadhidāyaka<sup>1</sup>]

[One time] I gave a [pair of] shoe[s]  
to a forest-dwelling rishi  
[who'd] long practiced austerities,  
grown old, with cultivated thought. (1) [2324]

Because of that deed, Biped Lord,<sup>2</sup>  
Best in the World, O Bull of Men,  
I enjoy every vehicle:  
that is the fruit of past karma. (2) [2325]

In the ninety-one aeons since  
I did that [good] karma back then,  
I've come to know no bad rebirth:  
that's the fruit of a [pair of] shoes. (3) [2326]

Seventy-seven aeons hence<sup>3</sup>  
there were eight of the royal caste<sup>4</sup>  
known by the name of Suyāna,<sup>5</sup>  
wheel-turning monarchs with great strength. (4) [2327]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (5) [2328]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished

<sup>1</sup>“Sandal Donor,” taking *panidha* as *pavahanak* following BJTS Sinhala gloss. Cf. below, #476 {479} for a different *apadāna* of a monk with the same name

<sup>2</sup>This, and the following two epithets are in the vocative case, addressing [presumably Gotama] Buddha directly. This is one of several instances of such use of the vocative which indicate that the *apadānas* were believed to have been spoken in the Buddha's own presence (and time), even though some schools of reciters denied that implication. See introduction, link xxx

<sup>3</sup>lit., “in the seventy-seventh aeon”.

<sup>4</sup>lit., “kṣatriyans”

<sup>5</sup>“Good Vehicles”