

# Sampasādaka

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*

### [306. Sampasādaka<sup>1</sup>]

“Praise to you, O Buddha-Hero!  
You are the Clear One everywhere.  
Calamity’s befallen me;  
become the refuge for this me.” (1) [2740]

Siddhattha [Buddha], in the world  
the Peerless One,<sup>2</sup> explained to [me]:<sup>3</sup>  
“The [Monks’] Assembly, ocean-like,  
is without measure, unexcelled.  
Bring your heart pleasure in the monks<sup>4</sup>  
and plant the seed of happiness  
there in that field which has no flaws,  
which provides fruit without limit.”<sup>5</sup> (2-3) [2741-2742]

Saying that, the Omniscient One,  
the World’s Best, the Bull among Men,  
after instructing me that way,  
rose up into the sky, the sky!<sup>6</sup> (4) [2743]

Not long after the Bull of Men,  
Omniscient One, had gone his way,  
the [time of my own] death arrived;  
I was reborn in Tusitā. (5) [2744]

Then in that field which has no flaws  
which provides fruit without limit,  
in the monks, having pleased my heart,  
I joyed an aeon in heaven. (6) [2745]

In the ninety-four aeons since  
I received that pleasure back then,  
I’ve come to know no bad rebirth:  
that’s the fruit of [feeling] pleasure. (7) [2746]

The four analytical modes,

<sup>1</sup>“Great Pleasure-er”

<sup>2</sup>*loke appaṭipuggalo*

<sup>3</sup>lit., “to him,” *tassa*, from the *tassa me* in the prior verse.

<sup>4</sup>lit., “in the Assembly (*saṅghe*)”

<sup>5</sup>*anantaphaladāyaka*. In addition to playing on this monk’s name, this epithet supplied the Sangha (in the mouth of a previous Buddha) fits the (over?-)extended agricultural metaphor at work here: the Sangha is a fertile field in which the mental pleasure of an ordinary person is itself the seed of future happiness. The term used for “field,” *khetta* in the locative, is also evocative of the first verse/setting of the roughly contemporaneous (+/-) *Bhagavad-gītā*, which opens, *dharmakṣetre kurukṣetre*

<sup>6</sup>taking the redundancy (*vehāsam nabham*) as emphatic

and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (4) [2747]

Thus indeed Venerable Sampasādaka Thera spoke these verses.

The legend of Sampasādaka Thera is finished.