

# Sabbakittika

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[390. {393.}<sup>1</sup> Sabbakittika<sup>2</sup>]

I saw the Leader of the World, (3d) [3679]<sup>3</sup>  
 shining like a dinner-plate tree,<sup>4</sup>  
 blazing forth like a tree of lamps,  
 radiant like the morning star,<sup>5</sup>  
 like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified,  
 like a lion, king of the beasts,  
 illuming the knowledge-light,<sup>6</sup>  
 crushing the groups of heretics,<sup>7</sup> (2) [3678]

elevating this [entire] world,  
 eliminating every doubt,<sup>8</sup>  
 roaring<sup>9</sup> like the king of the beasts. (3a-c) [3679a-c]<sup>10</sup>

With matted hair, wearing a hide,  
 lofty, strong, and powerful, I  
 took<sup>11</sup> [my] robe made out of bark [and]  
 spread it<sup>12</sup> at the soles of [his]<sup>13</sup> feet. (4) [3680]

Taking a [fragrant] black creeper,<sup>14</sup>

<sup>1</sup> *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup> “Every-Praiser”

<sup>3</sup> I have translated the final foot of (3) [3679] as the first line of this poem: “I saw the Leader of the World”. Placing the verb at the end of the string of similes works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.

<sup>4</sup> *kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

<sup>5</sup> *osadhī*. RD (s.v.) points out that all we really know about this star is that it was particularly bright, leading Childers to translate it as “Venus” and others as the morning star.

<sup>6</sup> *ñāṇālokaṇ pakāsentāṇ*

<sup>7</sup> *maddantaṇ titthiye gaṇe*

<sup>8</sup> *chindantaṇ, sabbaṇṣayaṇ*, lit., “cutting off all doubt”

<sup>9</sup> reading *gajjantaṇ* with BJTS for PTS *lasantaṇ*, “playing” or “sporting,” also “shining” or “sounding forth”

<sup>10</sup> I have translated (3d) = [3679d] as the first line of this poem: “I saw the Leader of the World”. Placing the verb at the end of the string of epithets works better in Pāli than it does in English, when presenting a string of descriptors as long as this one.

<sup>11</sup> lit., “having taken,” *gahetvāna*

<sup>12</sup> *apattariṇ*. BJTS reads *avattariṇ* (and cf. PTS alt. *avattari*), with the same meaning.

<sup>13</sup> i.e., the Buddha’s, following the BJTS Sinhala gloss.

<sup>14</sup> reading *kālāṇusāriyaṇ* with BJTS for PTS *kālāṇusārikaṇ*. RD (s.v.) takes *Kāḷa* + *anusāriyaṇ* fr. *kala* 1, “black, (pol-ished?) *Anusāri* (“a kind of dark, fragrant sandal wood” Vin. Texts ii.51) Vin i.203; S iii.156=v.44= A v.22.” BJTS glosses the term as “black-vine (*kaḷuvāl*, an odiferous back creeper often used for binding given its supple and strong texture) or aloe wood (*agil*).” Given the

I anointed<sup>15</sup> the Thus-Gone-One.  
 After anointing the Buddha,<sup>16</sup>  
 I praised<sup>17</sup> the Leader of the World: (5) [3681]

“O Great Sage, Crosser of the Flood,<sup>18</sup>  
 you are lifting up the [whole] world.  
 You are shining with knowledge-light,  
 [your] supreme lightening[-like] knowledge. (6) [3682]

You turn the wheel of the Teaching,  
 you crush the rival heretics,<sup>19</sup>  
 the Bull, the Winner at Meetings,<sup>20</sup>  
 you are shaking the [entire] world. (7) [3683]

Like the waves of the great ocean,  
 breaking on the edge of the shore,  
 every misguided view breaks up  
 [when it crashes]<sup>21</sup> on your knowledge. (8) [3684]

When a net<sup>22</sup> which has very fine  
 mesh has been stretched out<sup>23</sup> in a lake,  
 creatures<sup>24</sup> entangled in the net<sup>25</sup>  
 instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world,  
 attached to the various sects,<sup>26</sup>

specification of “black” (*kāḷa*) I take the latter reading, though underline that this is not a type of sandalwood in either event, and find perplexing that BJTS glosses both black-vine and aloe wood as “saffron-colored” (*kaśāvat*). The protagonist presumably carries with him a paste made by grinding the wood, of whichever type (in modern South Asia it usually is indeed a variety of sandalwood), into a paste, which is kept on hand for this purpose, i.e., for smearing (on the forehead) of a person in order to bless him or her.

<sup>15</sup>*anulimpin*, “smeared on”

<sup>16</sup>lit., “the Sambuddha”

<sup>17</sup>*santhaviṇ*

<sup>18</sup>*oghatiṇṇa*

<sup>19</sup>*paratitthiye maddase*

<sup>20</sup>reading *jitasāṅgame* with BJTS for PTS *jitasāṅgame*. I following BJTS Sinhala gloss (*dinana lada saṅgrāma āti*, “he who has meetings where he wins”), which seems to take the Pāli as “he whose meetings result in defeating [others],” but could also mean, “He who has meetings with the defeated,” “he by whom meetings are defeated,” or, drawing on the “bull” imagery, “he who wins in sexual intercourse”

<sup>21</sup>lit., “in just that way,” *tath’ eva*, a filler which translated literally does not add to the clarity of the metaphor.

<sup>22</sup>BJTS reads *ṇjālena*, (instr.) “by a net,” but I think the PTS reading *ṇjāle* (loc.) makes better grammatical sense here, the first two feet forming an extended locative absolute construction.

<sup>23</sup>*sampatānite*, glossed by BJTS as *atula kalhi*, “when it has been spread”

<sup>24</sup>lit., “living things,” *pāṇā*; BJTS glosses “(fish)” (*matsyayō*)

<sup>25</sup>*antojālagatā*, lit., “gone to inside the net”

<sup>26</sup>reading *puthupāsāṇḍanissita* with BJTS for PTS *phuṭṭa saccavinissitā* (“are numerous and un-

do thrash about, O Happy One,<sup>27</sup>  
[entangled] in your great knowledge.<sup>28</sup> (10) [3686]

Support<sup>29</sup> for those caught in the flood,  
you're the Lord<sup>30</sup> for those lacking kin,  
Refuge<sup>31</sup> for those distressed by fear,  
Relief<sup>32</sup> for those seeking freedom, (11) [3687]

the One Hero,<sup>33</sup> the Unmatched One,<sup>34</sup>  
the Heap of Compassion and Love,<sup>35</sup>  
Moral One,<sup>36</sup> Unequaled,<sup>37</sup> Peaceful,<sup>38</sup>  
Master,<sup>39</sup> Neutral,<sup>40</sup> the Winning Road,<sup>41</sup> (12) [3688]

Wise One,<sup>42</sup> Whose Delusion's Destroyed,<sup>43</sup>  
Lust-less One,<sup>44</sup> Who Speaks the Unsaid,<sup>45</sup>  
Accomplished One,<sup>46</sup> you've Thrown Off Hate,<sup>47</sup>  
Stainless One,<sup>48</sup> Restrained,<sup>49</sup> Pure One,<sup>50</sup> (13) [3689]

Attachment-Free,<sup>51</sup> Conceit Slain,<sup>52</sup>

grounded in truth"?)

<sup>27</sup> *mārisa*, in the voc.

<sup>28</sup> *anto ñāṇavare tuyhaṇ*

<sup>29</sup> *patiṭṭhā*

<sup>30</sup> *nātho*

<sup>31</sup> *saraṇo*

<sup>32</sup> *parāyaṇo* = final end, support, refuge

<sup>33</sup> *ekavīro*

<sup>34</sup> *asādiso*

<sup>35</sup> reading *kāruṇāmettāsaṇcayo* with BJTS for PTS *mettākāruṇādisaṇcayo*, "heap of love, compassion, etc." (which breaks meter).

<sup>36</sup> *susīlo*, lit., "one who has good moral discipline"

<sup>37</sup> *asamo*

<sup>38</sup> *santo*

<sup>39</sup> *vasī*

<sup>40</sup> *tādī*

<sup>41</sup> *jitāñjaso*, following BJTS gloss. I read this foot *vasī tādī jitāñjaso* with PTS *vasitavijitāñjaso*

<sup>42</sup> *dhīro*

<sup>43</sup> *vigatasammoho*

<sup>44</sup> *anejo*

<sup>45</sup> *akathaṇ kathī*. BJTS reads this as a compound, *akathanā kathī*

<sup>46</sup> *vusito*

<sup>47</sup> *vantadoso*, lit., "who has vomited up hate"

<sup>48</sup> *nimmalo*

<sup>49</sup> *payato*

<sup>50</sup> reading *sucī* with BJTS for PTS *suci*

<sup>51</sup> reading *sangâtigo* with BJTS for PTS *sangh'âtito*

<sup>52</sup> reading *hatamado* with BJTS for PTS *gatamado* ("Gone into Conceit" "Intoxicated One")

Arahant,<sup>53</sup> Three-Worlds-Surpasser,<sup>54</sup>  
 Limit-Free,<sup>55</sup> Teaching-Respecter,<sup>56</sup>  
 Goal-Reacher,<sup>57</sup> Whose Rule is Friendship,<sup>58</sup> (14) [3690]

you Ferry Across<sup>59</sup> like a ship,  
 Bring Relief<sup>60</sup> like buried treasure,<sup>61</sup>  
 are Without Fear<sup>62</sup> as is a lion,  
 Haughty<sup>63</sup> like an elephant-king.” (15) [3691]

Having praised with [those] ten verses  
 Padumuttara of Great Fame,  
 having worshipped the Teacher’s feet,  
 I thereafter stood silently. (16) [3692]

Padumuttara, World-Knower,  
 Sacrificial Recipient,  
 the Teacher, standing in the monks’  
 Assembly, spoke these verses [then]: (17) [3693]

“He who praised my morality,  
 [my] knowledge, also [my] Teaching,  
 I shall relate details of him;  
 [all of] you listen to my words: (18) [3694]

For sixty thousand aeons he’ll  
 delight in the world of the gods.  
 Overcoming the other gods,  
 he will exercise rulership. (19) [3695]

He thereafter having gone forth,  
 incited by [his] wholesome roots,  
 will go forth in the Blessed One  
 Gotama’s dispensation. (20) [3696]

Going forth, having avoided

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<sup>53</sup>*tevijjo*, “possessor of the three higher knowledges” (recognition of former births, insight into the future destiny of all being, recognition of the origin of misery and of the path to its removal), that is, an *arahant*. The term is also used in a non-Buddhist (Brahmanical) sense, “master of the three Vedas,” but here the Buddhist interpretation would seem most appropriate.

<sup>54</sup>*tibhavantago*

<sup>55</sup>*sīmâtigo*

<sup>56</sup>*dharmagarū*

<sup>57</sup>*katattho*, lit., “he whose goal is done”

<sup>58</sup>*hitadhammato*

<sup>59</sup>*tārako*, elsewhere in this translation this epithet is translated “Crosser Over”

<sup>60</sup>*assāsa* (“breathing easily”) + *kārako*

<sup>61</sup>*nidhiva*

<sup>62</sup>*asambhito*

<sup>63</sup>reading *dappito* with BJTS for PTS *dammito*, “Tamed”

bad actions<sup>64</sup> [done] with his body,  
destroying all [his] defilements,  
he'll reach nirvana,<sup>65</sup> undefiled." (21) [3697]

"Just like a cloud, which thundering,  
satiates this world [wanting rain],  
so indeed did you, Great Hero,  
satisfy me [with] your thunder." (22) [3698]

Praising morality, wisdom,  
the Teaching and the World's Leader,  
I attained the ultimate peace,  
nirvana, the unshaking state. (23) [3699]

So now indeed the Blessed One,  
the Eyeful One, should long remain;  
[people]<sup>66</sup> should learn what [now] is known,<sup>67</sup>  
and [they] should reach the deathless state.<sup>68</sup> (24) [3700]

This is my last going around;  
all [new] existence is destroyed.  
Knowing well all the defilements,  
I [now] am living, undefiled. (25) [3701]

In the hundred thousand aeons  
since I praised the Buddha [back then],  
I've come to know no bad rebirth:  
that's the fruit of praising [Buddhas]. (26) [3702]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
All defilements are exhausted;  
now there will be no more rebirth. (27) [3703]

My being in Buddha's presence<sup>69</sup>  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (28) [3704]

<sup>64</sup>*pāpakammaṇ*

<sup>65</sup>*nibbāyissati*

<sup>66</sup>in the BJTS reading which guides me here, the last two feet of this verse have an implied, 3rd person plural subject.

<sup>67</sup>reading *aññātañca vijāneyyumaṇ* with BJTS for PTS *aññātañca vijāneyyaṇ* ("I should learn")

<sup>68</sup>reading *phuseyyumaṇ amataṇ padaṇ* for PTS *phasseyyam amataṇ padaṇ* ("I should touch the deathless path"). *Phassati* is related to *phuseti* and in fact can stand for it, but the latter carries the applied meaning "reach" or "achieve" (an exalted religious state), and the first person makes no sense in context.

<sup>69</sup>here too BJTS agrees with the PTS variant reading of this foot

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (29) [3705]

Thus indeed Venerable Sabbakittika Thera spoke these verses.

The legend of Sabbakittika Thera is finished.