

Sakiṅsammajjaka

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Sakiṅsammajjaka Chapter, the Forty-Third

[418. {421.}]¹ Sakiṅsammajjaka²

Having seen the chief of [all] trees,
the trumpet-flower³ Bodhi tree
of Vipassi, the Blessed One,
I brought pleasure to [my] heart there. (1) [4462]

Having taken a broom [with me,]
I always swept that Bodhi tree.
After sweeping that Bodhi tree,
I worshipped the trumpet-flower. (2) [4463]

Bringing pleasure to [my] heart there,
hands pressed together on [my] head,
praising [that] Bodhi tree I [then,]
crouched over,⁴ departed [from there]. (3) [4464]

Going along a walking path,⁵
remembering the supreme tree,⁶
[at that time] a python⁷ crushed me,
of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,⁸
being near death⁹ I was happy.
[The python] swallowed my body,¹⁰
I delighted in the gods' world. (5) [4466]

My mind is always undisturbed,
well-purified and very clear.¹¹
I do not know arrows of grief,
[nor any] torment in my heart. (6) [4467]

¹*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.

²“Once-Sweeper”

³*pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

⁴taking *paṭikuṭim* (BJTS reads *paṭikūṭi*) as fr. *paṭikuṭati* “to crouch,” “to bend over.” BJTS gloss here (*gauravayen nāmunem*, “bending over (in reverence)”)

⁵reading *cārimaggēna* with BJTS (and PTS alt) for PTS *cārima-maggēna*, which breaks the meter

⁶lit., “remembering the supreme (or ultimate) Bodhi tree

⁷*ajāgarā*. RD says “a large snake...a Boa Constrictor”

⁸lit., “the karma done by me”

⁹*āsanne*, BJTS gloss *marāṇasannayehi*, which in Sinhala anyway is one of the senses of *āsanna* (lit., “near”)

¹⁰*kalebaraṇ* (BJTS *kaḷebaram*) *me*

¹¹*visuddhaṇ paṇḍaraṇ*

I do not get the itch,¹² ringworm,¹³
 rashes,¹⁴ abscesses,¹⁵ leprosy,¹⁶
 epilepsy¹⁷ [and] scabies¹⁸ [too]:
 that is the fruit of sweeping [up]. (7) [4468]

Grief as well as lamentation
 are¹⁹ not known in [this] heart of mine.
 My mind's upright and unattached:²⁰
 that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling
 when in the meditative states.²¹
 Whichever of those states²² I want,
 it [always] comes to be for me. (9) [4470]

I'm not attached to lustful [ways]
 and also [not to] hateful [ones];
 not bewildered in ignorance:
 that is the fruit of sweeping [up]. (10) [4471]

In the ninety-one aeons since
 I did that karma at that time,
 I've come to know no bad rebirth:
 that is the fruit of sweeping [up]. (11) [4472]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (12) [4473]

Being in Best Buddha's presence
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (13) [4474]

The four analytical modes,

¹²*kaṇḍu*. BJTS reads *kacchu*, with the same meaning.

¹³*daddu*

¹⁴*kuṭṭha*

¹⁵*gaṇḍa*

¹⁶*kiḷāsa*

¹⁷*apamāra*. This seems an outlier since the remainder of the diseases listed here are all diseases of the skin, but the Pāli is unambiguous.

¹⁸*vitacchikā*

¹⁹lit., "is," singular

²⁰*asattaṅ*. BJTS reads *abhantaṅ*, "not swerving," "not careening out of control"

²¹*samādhisu* (reading *samādhsu* with BJTS)

²²lit., "whichever *samādhi*"

and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [4475]

Thus indeed Venerable Sakiṅsamajjaka Thera spoke these verses.

The legend of Sakiṅsamajjaka Thera is finished.