

# Pānadhidāyaka

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[476. {479.}<sup>1</sup> Pānadhīyaka<sup>2</sup>]

Anomadassi, Blessed One,  
the World's Best One, the Bull of Men,  
gone out during the siesta,  
got on the road, the Eyeful One. (1) [5006]

Taking a well-made pair of shoes,  
I [also] went along the road.  
There I saw [him], the Sambuddha,  
Carrying a Bowl,<sup>3</sup> Good-Looking.<sup>4</sup> (2) [5007]

Bringing pleasure to [my] own heart,  
taking out<sup>5</sup> those shoes [that I had],  
placing them at the [Buddha's] feet,  
I spoke these words [to him back then]: (3) [5008]

“Put on<sup>6</sup> [these shoes], O Sage So Great,  
O Well-Gone-One, O Lord, O Guide.  
I will receive the fruit from this;  
let the purpose succeed for me!” (4) [5009]

Anomadassi, Blessed One,  
the World's Best One, the Bull of Men,  
after having put on [those] shoes,  
spoke these words [about me back then]: (5) [5010]

“This one who gave [these] shoes to me,  
[feeling well-] pleased by [his] own hands,  
I shall relate details of him;  
[all of] you listen to my words:” (6) [5011]

Knowing that Buddha would speak,<sup>7</sup> the  
gods all came together [there then],  
happy, stirred up with emotion,  
thrilled, with their hands together. (7) [5012]

“Due to [this] offering of shoes,

<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> “Sandal Donor,” taking *panidha* as *pavahanak* following BJTS Sinhala gloss. See above, #212, for a different *apadāna* of a monk with the same name.

<sup>3</sup> *pattikañ*

<sup>4</sup> *carudassanaṅ*

<sup>5</sup> *nīharitvā*, taking out, throw away, driving out; “taking off?” Should we imagine that he is wearing, rather than carrying, the shoes?

<sup>6</sup> lit., “ascend onto” “get into”

<sup>7</sup> lit., “recognizing [that there would be] speech of the Buddha”

this one is going to be happy,  
and fifty-five [different] times,  
he will exercise divine rule. (8) [5013]

A thousand times he'll be a king,  
a king who turns the wheel [of law],  
[And there will be] much local rule,  
innumerable by counting. (9) [5014]

Aeons beyond measure from now,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (10) [5015]

Worthy heir to that one's *Dhamma*,  
*Dhamma's* legitimate offspring,  
knowing well all the defilements,  
he'll reach nirvana, undefiled. (11) [5016]

Merit-filled, he'll be reborn in  
the world of the gods or of men;  
he will receive vehicles, which  
resemble divine vehicles." (12) [5017]

My palaces and palanquins,  
ornamented elephants and  
chariots yoked with thoroughbreds  
are always appearing for me. (13) [5018]

[When] I'm departing from the house,  
I depart on<sup>8</sup> a chariot.  
When my hair was being cut off,  
I attained [my] arahantship. (14) [5019]

The gain for me was well-received,  
that [carefully] hiring merchants,  
[then] giving [just] one [pair of] shoes,  
I've attained the unshaking state. (15) [5020]

During aeons beyond measure  
since I gave [those] shoes [at that time],  
I've come to know no bad rebirth:  
that's the fruit of [a pair of] shoes. (16) [5021]

My defilements are [now] burnt up;  
all [new] existence is destroyed.

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<sup>8</sup>lit., "with," "by"

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Like elephants with broken chains,  
I am living without constraint. (17) [5022]

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! (18) [5023]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (19) [5024]

Thus indeed Venerable Pānadhīdāyaka Thera spoke these verses.

The legend of Pānadhīdāyaka Thera is finished.