

Paņsukūlasaņņika

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Paṅsukūla Chapter, the Forty-Ninth

[478. {481.}¹ Paṅsukūlasaññika²]

The Blessed One named Tissa was
a Self-Become One, Foremost Man.³
Leaving [behind] his robe of rags,
the Victor entered [his] dwelling.⁴ (1) [5031]

Taking [my] bow which had been stretched,⁵
wandering for the sake of food,⁶
with⁷ a circular sword⁸ [as well,]
I entered into the grove [then]. (2) [5032]

There I saw [the Buddha's] rag-robe,
stuck up in the top of a tree.⁹
Throwing down the bow right there,
having pressed my hands on [my] head, (3) [5033]

happy, with pleasure in [my] heart,
and with a huge [amount of] joy,
remembering the Best Buddha,
I worshipped [his] robe of rags [then].
In the ninety-two aeons since
I worshipped that rag-robe [back then,]
I've come to know no bad rebirth:
that is the fruit of worshipping. (4) [5034-5035]¹⁰

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,

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“Rag-robe Perceiver”

³*aggapuggalo*

⁴or, “the monastery”: *vihāraṅ*

⁵reading *vitataṃ* with BJTS for PTS *tiyantaṅ* (“with three strings” [?])

⁶reading *bhakkhatthāya cariṃ ahaṃ* with BJTS for PTS *akkhitto yamaliṅ ahaṅ* (“struck by a pair”)

⁷*gahetvāna*, lit., “taking”

⁸*maṅḍalaggaṅ*

⁹I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, “on a bad road”. Cf. v. [592] above for a case comparable to the latter. Though I do follow it here, the cty and BJTS reading rather begs the question how the Buddha's rag robes got up in the tree.

¹⁰PTS omits the first two feet of [5035] (“In the ninety-two aeons since/I worshipped that rag-robe [back then,]”) and adds the second two feet of it to [5034], treating its v. 4 as a six-footed verse.

I am living without constraint. (5) [5036]

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! (6) [5037]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5038]

Thus indeed Venerable Paṅsukūlasaṅṅika Thera spoke these verses.

The legend of Paṅsukūlasaṅṅika Thera is finished.