

Sugandha

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

[527. {530.}¹ Sugandha²]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,³
Best Debater,⁴ [Buddha] arose. (1) [5617]⁵

Possessing Eighty Lesser Marks,
Bearing the Thirty-Two Great Marks,
Having⁶ a Fathom-Wide Aura,
Gone into a Net of Light-Rays,⁷ (2) [5618]

as Comforting⁸ as is the moon,
Maker of Light [just] like the sun,
Quenching [just] as does a raincloud,
a Mine of Gems like the ocean, (3) [5619]

Through morals like earth; through wisdom
like the sky; through meditation⁹
like Himalaya; like the wind
[he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great,
Confident among Multitudes,¹⁰
is explaining the [Noble] Truths,
[and] lifting up the populace. (5) [5621]

I was then a millionaire's son
in Benares, very famous.
Back then I was the master¹¹ of
considerable wealth and grain. (6) [5622]

[While] wandering about on foot,
I came up to the "Deer-Park"¹² [grove].

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"Good Smell"

³*gottena*

⁴*vadataṇ varo*

⁵Here BJTS inadvertently repeats the number 5617, so that there are two verses numbered as such

⁶lit., "Surrounded by"

⁷*raṅsijālasamosaṭo*

⁸*assāsetā*

⁹lit., *samādhi*

¹⁰*parisāsu visārado*

¹¹*pahū*, BJTS Sinh. gloss *prabhū*

¹²PTS and BJTS agree in treating this as a proper name, *Migadāya*

There I saw the such-like Buddha,
 [who was] preaching the deathless state,
 in distinct [and] delightful words,
 with the [sweet] tone of a cuckoo,
 with the noise of a swan [or] drum,
 making the people understand. (7-8) [5623-5624]

Having seen that God Above Gods,
 and hearing his honey[-sweet] words,
 having abandoned no small wealth,
 I went forth into homelessness. (9) [5625]

Thus gone forth, in not a long time,
 being a very learned [monk],
 I became a *Dhamma*-preacher,
 having diverse intelligence. (10) [5626]

Amidst large multitudes I [then],
 happy-hearted, repeatedly,¹³
 extolled the Buddha's gold color,
 skilled at extolling [his] beauty:¹⁴ (11) [5627]

“This is Buddha, the Undefined,¹⁵
 Unconfused One,¹⁶ With Doubt Cut Out,¹⁷
 he whose Karma is All Destroyed,¹⁸
 Freed in the End of Conditions.¹⁹ (12) [5628]

This is Buddha, the Blessed One;
 he's the Unsurpassed, the Lion,
 the Turner of the Brahma-wheel²⁰
 for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,

¹³lit., “again and again”

¹⁴this verse plays on the word “color” (*vaṇṇa*), which also means “beauty” (and caste, appearance, quality, etc.) and is the root of the word translated here as “extolled” (*vaṇṇayiṇi*) and “extolling” (*vaṇṇa*)

¹⁵*khīṇāsavo*, lit., “He Whose Defilements (or Outflows) are Destroyed”

¹⁶*anīgho*

¹⁷*chinnasaṅsayo*

¹⁸*sabbakammakhayan patto*, lit., “attainer of the destruction of all karma”

¹⁹reading *vimuttopadhisaṅkhaye* with BJTS for PTS *vimutto saṭisaṅkhaye*. *Upadhi* = a condition or ground for rebirth

²⁰*brahmacakkappavattako*. BJTS and PTS agree on this reading, where one would expect *dhammacakka*°

the Appeaser,²¹ Blown Out,²² the Sage,²³
 the Quencher²⁴ and the Comforted,²⁵
 the Comforter²⁶ of the people; (14) [5630]

The Hero, the God, the Wise One,
 Wisdom, Compassionate, Master,
 the Conqueror, and the Victor,
 Not Being Reborn,²⁷ Homeless One;²⁸ (15) [5631]

Lust-less One,²⁹ Unshaking, Smart One,³⁰
 Undeluded, Unequaled,³¹ Sage,³²
 Yoke-Bearer,³³ Bull, the Elephant,
 Lion, Indra³⁴ among gurus; (16) [5632]

Passionless One,³⁵ Stainless One,³⁶ God,³⁷
 God of Speakers,³⁸ Fault-Renouncer,³⁹
 Unobstructed⁴⁰ and Free of Grief,⁴¹
 Unequaled,⁴² Restrained,⁴³ the Pure One;⁴⁴ (17) [5633]

the Brahmin,⁴⁵ the Monk⁴⁶ [and] the Lord,⁴⁷
 the Physician⁴⁸ [and] the Surgeon,⁴⁹

²¹*sametā*, fr. *sameti*

²²*nibbuto*

²³*isi*

²⁴*nibbāpetā*

²⁵*assattho*. Could also be, “The Bodhi (*asvattha*) Tree”

²⁶*assāsetā*

²⁷*apagabbho*, “not returning to the womb”

²⁸*anālayo*, lit., “lair-less one”

²⁹*anejo*

³⁰*dhīmā*, BJTS gloss *nuvanātiyē ya*

³¹*asamo*

³²*muni*

³³*dhorayho*

³⁴*sakko*

³⁵*virāgo*

³⁶*vimalo*

³⁷*brahmā*

³⁸*vādisuro*

³⁹*ranañjaho*, or “battle-renouncer” “sin-renouncer” “fault-abandoner”

⁴⁰*akhilo*

⁴¹*visallo*

⁴²*asamo*

⁴³*payato*

⁴⁴*suci*

⁴⁵*brāhmaṇo*

⁴⁶*samaṇo*

⁴⁷*nātho*

⁴⁸*bhisakko*

⁴⁹*sallakattako*, “the one who works on the (poison) arrow.”

Warrior,⁵⁰ Buddha, Sacred Lore,⁵¹
Unshaking,⁵² the Glad One,⁵³ the Free;⁵⁴ (18) [5634]

Upholder,⁵⁵ Ready,⁵⁶ the Slayer,⁵⁷
the Doer,⁵⁸ the Guide,⁵⁹ Explainer,⁶⁰
the Gladdener,⁶¹ the Enjoyer,⁶²
the Cutter,⁶³ the Hearer,⁶⁴ the Praised;⁶⁵ (19) [5635]

Unobstructed⁶⁶ and Extensive,⁶⁷
Unconfused One,⁶⁸ Not Uncertain,⁶⁹
Lust-less,⁷⁰ Unstained,⁷¹ the Companion,⁷²
Goer,⁷³ the Speaker,⁷⁴ Explainer;⁷⁵ (20) [5636]

the Crosser,⁷⁶ the Meaning-Maker,⁷⁷
the Builder,⁷⁸ [also] the Tearer,⁷⁹
Attainer,⁸⁰ Bearer,⁸¹ Beloved,⁸²

⁵⁰*yodho*

⁵¹or “the Son,” *suto*, Skt. *śruti*

⁵²*acalo*

⁵³*mudito*

⁵⁴*asito*. BJTS reads *adito* (?), gloss *utgataya* (?)

⁵⁵reading *dhātā* with BJTS for PTS *tātā* (“the Protector” “the Savior”)

⁵⁶reading *dhatā* with BJTS for PTS *tantā* (“the Thread”)

⁵⁷*hantā*

⁵⁸*kattā*

⁵⁹*netā*

⁶⁰*paksitā*

⁶¹*sampahaṅsitā*

⁶²*bhottā*, BJTS reads *bhattā* (“the Breaker”)

⁶³*chettā*

⁶⁴*sotā*

⁶⁵*pasāṅsitā*

⁶⁶*akhilo*

⁶⁷*visālo*. BJTS reads *visallo* (“Free of Pain”)

⁶⁸*anigho*

⁶⁹*akathaṅkathī*, ilt. “not saying, ‘why?’”

⁷⁰*anejo*

⁷¹*virajo*

⁷²*khattā*. BJTS reads *khantā* (“Meek” “Docile”)

⁷³reading *gantā* with BJTS for PTS *gandhā* (“Scented”)

⁷⁴reading *vattā* with BJTS for PTS *mettā* (“Love”)

⁷⁵*pakāsītā*

⁷⁶*tāretā*

⁷⁷reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* (“the Crosser”)

⁷⁸*kāretā*

⁷⁹*sampadāletā*, BJTS *sampadālītā*

⁸⁰*pāpetā*

⁸¹*sahitā*, or “Endurer”

⁸²reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

Slayer,⁸³ Energetic,⁸⁴ Ascetic,⁸⁵ (21) [5637]

Even-Minded⁸⁶ [and] Impartial,⁸⁷
 Self-Dependent,⁸⁸ Home of Kindness,⁸⁹
 Wonderfully Peaceful,⁹⁰ Honest,⁹¹
 Doer of the Deed,⁹² Seventh Sage;⁹³ (22) [5638]

Crossed Beyond Doubt,⁹⁴ Free of Conceit,⁹⁵
 the Boundless One,⁹⁶ Beyond Compare,⁹⁷
 Traveled the Roads of All Sayings,⁹⁸
 Attained the Truth to Know,⁹⁹ Victor.¹⁰⁰ (23) [5639]

[Buddha's] palace brings deathlessness
 in the best hardwood of beings;¹⁰¹
 the powerful have faith in the
 Buddha, Teaching and Assembly." (24) [5640]

By means of virtues such as these,
 I did [my] preaching of *Dhamma*,¹⁰²
 praising amidst the multitudes
 the Three Worlds' Unsurpassed Refuge. (25) [5641]

Falling from there, in Tusitā,
 having enjoyed great happiness,

⁸³*hantā*

⁸⁴reading *ātāpī* with BJTS for PTS *tātāpī* ("also the Protector")

⁸⁵*tāpasō*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer" into "slair"

⁸⁶*samacitto*

⁸⁷*samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same")

⁸⁸*asahāyo*, lit., "Friendless"

⁸⁹reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")

⁹⁰*accherasanto*

⁹¹*akuho*, lit., "free of deceit" "upright"

⁹²*katāvī*, i.e. an arahant, one who has done what should be done

⁹³*isisattamo*

⁹⁴*nittiṇṇakaṅkho*

⁹⁵*nimmāno*

⁹⁶*appameyya*, lit., "not to be measured"

⁹⁷*anupama*, lit., "he for whom there is no metaphor"

⁹⁸*sabbavākyapathātito*, lit., "he for whom the roads of all sayings are in the past"

⁹⁹*saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"

¹⁰⁰*jino*

¹⁰¹*sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]

¹⁰²reading *akam dhammakatham aham* with BJTS for PTS *ahaṇ dhammakathaṇ ahaṇ* ("I *Dhamma*-preaching I")

falling from there, among people,
I'm born with a very good scent. (26) [5642]

My wind,¹⁰³ the fragrance of my mouth,
likewise too [my] body odor,
and the scent of [my] sweat, always
surpasses¹⁰⁴ all [other] perfumes. (27) [5643]

My mouth-fragrance always is of
pink [and] blue lotus and jasmine.
And so too my body[-odor],
always blowing very calmly.¹⁰⁵ (28) [5644]

All of you, minds concentrated,
listen to my [words], I'll extol
all of that most amazing fruit
for one who [praised] virtue's value.¹⁰⁶ (29) [5645]

Having told the Buddha's virtues
with kindness when people gather,
bound up with a honey-sweet sound,¹⁰⁷
I am happy in every place, (30) [5646]

famous, happy, [also] held dear,
splendorous, lovely to look at,
a speaker, not disregarded,
free of faults and also [most] wise. (31) [5647]

When life ends,¹⁰⁸ nirvana's easy
to reach for Buddha's devotees.
I'm telling the cause of their [ease];
listen to that¹⁰⁹ [now] truthfully: (32) [5648]

¹⁰³nissāso, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

¹⁰⁴reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents' ") and following BJTS Sinhala gloss

¹⁰⁵BJTS reads *ādisanto* ("announcing") for *atisanto*

¹⁰⁶reading *guṇatthavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavasapupphan taṃ phalaṃ tu param abbhutaṃ* ("that fruit which is extremely miraculous flowering in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakitiyāge ē siyalu vipāka atisaya vismayajanaka ya*.

¹⁰⁷the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasadhovisamāyuto*, "bound up with the pure taste." BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasadhvanisamāyuto*?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *madhura svaradhvani yukta vūyem* (- *mihirihaddha āttem*), "i becoming bound with the sweet sound (I have a sweet sound)"

¹⁰⁸reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

¹⁰⁹lit., "all of you listen to that" (2nd pers. pl. imp.)

I saluted in due form the
Blessed One's fame for peacefulness.
Because of that I am famous¹¹⁰
[when] I am reborn here and there. (33) [5649]

[I] am happy because¹¹¹ I praised
the Buddha who ends suffering,¹¹²
[and] peaceful, unconditioned Truth,¹¹³
giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue,
bound up with joy in the Buddha,
I made¹¹⁴ [him] dear to self and to
others; therefore I am held dear. (35) [5651]

Overcoming evil rivals¹¹⁵
in the rival-strewn¹¹⁶ people-flood,
praising¹¹⁷ virtue I lit up the
Leader; therefore I'm splendorous. (36) [5652]

Telling¹¹⁸ the Sambuddha's virtue,
I made him lovely to people,¹¹⁹
as is the moon in the autumn;¹²⁰
therefore I'm¹²¹ lovely to look at. (37) [5653]

With all [my] words I praised Buddha,¹²²
to the extent [I] was able;¹²³
therefore I speak eloquently,¹²⁴
[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained
those fools who, afflicted with doubt,¹²⁵

¹¹⁰*yasassī*

¹¹¹lit., "therefore [I] am happy"

¹¹²*dukkhantakaraṇaṇ Buddhaṇ*, lit "the Buddha who makes an end to suffering"

¹¹³*dhammaṇ*, or "Teaching"

¹¹⁴*janayaṇ*, lit., "I produced"

¹¹⁵or "heretics": *kutitthiye*

¹¹⁶reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

¹¹⁷*vadanto*, lit., "saying," "telling"

¹¹⁸reading *vadaṇ* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

¹¹⁹reading *janassa* with BJTS (and PTS alts.) for PTS *jinassa* ("of the Victor")

¹²⁰reading *sarado va sasaṅko haṇ* with BJTS for PTS *saraṇ divasasanko haṇ* ("I am the moon in the day for a lake" [?])

¹²¹lit., "I was"

¹²²lit., "the Well-Gone-One," *sugataṇ*

¹²³*yathāsattivasena*

¹²⁴*vāgiso*, "[I am one] with mastery of speech"

¹²⁵reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat

treat the Sage So Great with contempt;
therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,
I drove¹²⁶ out beings' defilements.
I am [now] free of defilements,
as a result of that karma. (40) [5656]

A preacher who recalls Buddha,
I brought Buddha to listeners.
Therefore I'm endowed with wisdom,
contemplating subtle meanings. (41) [5657]

All [my] defilements are destroyed;
[I've] crossed the ocean of being.¹²⁷
Like fire, [I] have no attachments;
I will realize nirvana. (42) [5658]

Within just this [present] aeon
since I [thus] praised [him], the Buddha,
I've come to know no bad rebirth:
that's the fruit of praising Buddhas. (43) [5659]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (44) [5660]

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! (45) [5661]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (46) [5662]

Thus indeed Venerable Sugandha Thera spoke these verses.

The legend of Sugandha Thera is finished.

The Summary:

Tiṇada and Pecchada¹²⁸ too,

ungrammatically) the same sense

¹²⁶reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

¹²⁷*tiṇṇasamsārasāgaro*

¹²⁸BJTS reads *mañcado* ("Mañcada")

Saraṇ', Abbhāñjanappada,
 Pūpatī¹²⁹ and Daṇḍadāyī,
 and likewise tooNelapūjī,
 Bodhisammajak',¹³⁰ Āmaṇḍa,
 and tenth Sugandha, a brahmin.
 Altogether counted here are
 one hundred twenty-three verses.

The Tiṇadāyaka Chapter, the Fifty-Third

¹²⁹BJTS reads *supaṭo* ("Supaṭa")

¹³⁰this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")