

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Saṅḡaka

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[73. Saññaṅka¹]

I saw the Teacher's ragged robe²
stuck up in the top of a tree.³
Pressing my hands together then
I worshipped that robe made of rags. (1) [1431]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
the fruit of perceiving Buddha. (2) [1432]

In the fourth aeon [after that]
the Kṣatriyan Dumasāra⁴
was a wheel-turner with great strength,
victorious on [all] four sides. (3) [1433]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [1434]

Thus indeed Venerable Saññaṅka Thera spoke these verses.
The legend of Saññaṅka Thera is finished.

¹"Perceiver"

²or, "robe of rags". The Pamsukūla robe was typically a filthy shroud picked up in a cremation grounds. Cf. above, v. [592]

³I 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.

⁴"Best Part of a Tree"