

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Paṇsukūlasañña

Jonathan S. Walters

Copyright © 2026 Jonathan S. Walters.

PUBLISHED BY JONATHAN S. WALTERS AND WHITMAN COLLEGE

<https://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 September 2026

Pāṇsukūla Chapter, the Forty-Ninth

[478. {481.}]¹ Pāṇsukūlasañña²

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

¹Apadāna 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"

³aggapuggalo

⁴or, "the monastery": vihāraṇ

⁵reading *vitataṃ* with BJTS for PTS *tiyantaṇ* ('with three strings' [?])

⁶reading *bhakkhatthāya cchariṃ ahaṃ* with BJTS for PTS *akkhitto yamaliṇ ahaṇ* ('struck by a pair')

⁷*gahetvāna*, lit., "taking"

⁸*maṇḍalaggaṇ*

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.

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

The legend of Paṇsukūlasaṇṇika Thera is finished.