

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Lomasakaŋiya

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[545. {548.}]¹ Lomasakaṅgiya²]

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
known by the name of Kassapa,³
Best Debater,⁴ [Buddha,] arose. (1) [6247]

Back then [both] CChandana and I,
gone forth⁵ in the dispensation,
fulfilling *Dhamma* to the end
of life in the dispensation, (2) [6248]

fallen from there were both reborn
[as gods] in Tusitā heaven.
Having surpassed the others⁶ there,
through dances which were divine, and
through songs [and] through speeches and the
ten attainments starting with looks,
living [our] lifespan's [full] extent,
we're enjoying great happiness. (3-4) [6249-6250]

Falling from there, CChandana was
reborn among the thirty [gods];
I was a son of the Śākya,⁷
in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader,
asked by the Elder, Udāyi,⁸
with compassion for the Śākya
returned⁹ to Kapilavastu, (6) [6252]

the proud among the Śākya then,
not knowing the Buddha's virtue,

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"Hair on his own Body," a historical monk so-named for the delicate hair on the soles of his feet (and general lack of hair elsewhere on his body). See DPPN II: 789-790

³One BJTS alt. reads *gottena*, "by lineage"

⁴*vadatan varo*

⁵*pabbajitvāna*, lit., "going forth" "having gone forth" "after having gone forth"

⁶lit., "the rest" "the remainder"

⁷i.e., a kinsman of the Buddha's, born in the same (Sākiya = Śākya) clan as the Buddha

⁸that is, Kāludāyi, #543 {546}, above, v. 25 [6212]

⁹*upesi*, lit., "came up to"

aren't bowing to the Sambuddha,
caste-conceited,¹⁰ disrespectful.¹¹ (7) [6253]

Discerning what they were thinking,
walking back and forth in the sky,
the Victor rained like the Rain-God,¹²
[and] blazed forth like the God of Fire.¹³ (8) [6254]

Displaying his unequaled form,
he made [it] disappear again.
Having been one, he was many,
[and then] again he was alone. (9) [6255]

He showed [himself] in varied forms,
in darkness as well as bright light.
Having performed that miracle,
the Sage instructed [his] kinsmen. (10) [6256]

A huge cloud four continents[-wide]
rained forth [on the world] all the time.
Then the Buddha preached [to them all]
the *Vessantara Jātaka*.¹⁴ (11) [6257]

At that time all those kṣatriyans,
having slain [their] caste-born conceit,
approached the Buddha for refuge.
Then [King] Suddhodana¹⁵ said this: (12) [6258]

“O Very Wise One¹⁶ this is the third time I’m
worshipping your feet, One with Eyes on All Sides;¹⁷
[the first time was] when [your] birth caused the earth to quake,
[next] when the rose-apple’s shade did not leave you.”¹⁸ (13) [6259]¹⁹

¹⁰*jātitthaddhā*

¹¹*anādarā*

¹²*pajjunno viya*, = Parjanya, Vedic God of Rain (also “rain-cloud”)

¹³*pajjalittha yathā sikhī*, a Vedic name for Agni, the Fire (also “fire”)

¹⁴the bodhisatta’s final human rebirth precursor, prior to being born as Siddhattha, recorded in the *Jātaka* or “Book of Past Lives” of the Buddha (which parallels and is closely aligned with *Apadāna*), recounting how in his boundless generosity, being requested, the Bodhisatta gave away his wealth, his kingdom, his children, and his wife.

¹⁵the Buddha’s father

¹⁶*bhūripaṇṇā*

¹⁷*samantacchakkhu*. or “All-Seeing One” or “Far-Seeing One”

¹⁸this refers to a moment in the Buddha’s early life when the bodhisatta was left beneath a rose-apple (*jambu*) tree during a festival. His nurses returned to find him

Seeing the Buddha's majestic
power,²⁰ I [too] was astonished.²¹
Having gone forth right on that spot,
I dwelt, worshipped by [my] mother.²² (14) [6260]

CChandana, [now] son of a god,
approached me, then examined²³ [me]
on the *Bhaddekaratta Sutta*,²⁴
in abridged [and] extended forms.²⁵ (15) [6261]

Then being incited by him,
I approached the Leader of Men.²⁶
Hearing the *Bhaddekaratta*,
moved,²⁷ I longed for the forest[-life]. (16) [6262]

Then I asked [my] mother [about]
going alone to the forest.
My mother said, "You're Delicate.
Refrain from that [course]." ²⁸ Then I said: (17) [6263]

"[When] I'm practicing solitude,²⁹
I will push away with [my] chest

sitting cross-legged, having attained the first *jhana*, upon which the shade of the tree stood still, shading him as long as he remained there (see DPPN I: 789).

¹⁹both BJTS and PTS present this as a verse in the more complex xxx meter, with eleven-syllable feet, and both have a (flawed?) third foot with twelve syllables, making the verse as it stands 11-11-12-11

²⁰*buddhānubhāvan taṇ*

²¹lit., "had an astonished mind"

²²this sets the stage for his mother's initial reluctance to see him enter the forest life, fearing for his health.

²³reading 'upagantvāna pucchchatha with BJTS for PTS upagantvā 'nurañjatha ("having approached lit up [the place]")

²⁴or *Ānanda-bhaddekaratta-sutta*, M.iii.187ff. Lomasakaṅgiya and CChandana vowed during their previous life as monks together that in the future CChandana would ask Lomasakaṅgiya about this particular *sutta*, and that Lomasakaṅgiya would then explain it to him. The account of this encounter is called *Lomasakaṅgiya-Bhaddekaratta-sutta*, M.iii.199ff. See DPPN II: 359-360, for details and a summary of the text

²⁵reading *saṅkhepavittthāranayaṇ* with BJTS for PTS *saṅkhepaṇ vitthāraṇ naraṇ* ("the abridged [and] extended man")

²⁶*naranāyakaṇ*

²⁷*saṇviggo*, or "stirred up" "shaken up"

²⁸reading *vārayi taṇ* with BJTS (and PTS alt.) for PTS *dhārayiṇ te* ("I carried you")

²⁹*vivekam anubrūhayam*. BJTS Sinh. gloss says this means doing meditation in the three postures of sitting, standing and walking back and forth

sacrificial grass³⁰ [and] cane grass,³¹
cuscus grass,³² tender grass,³³ coarse grass.³⁴ (18) [6264]

Gone into the woods, recalling
the Victor's dispensation, the
advice [in] *Bhaddekaratta*,
I attained [my] arahantship. (19) [6265]

The past is not to be pursued;
the future's not to be longed for.
What is past has been left behind,
and the future is unattained. (20) [6266]

Everywhere³⁵ he who sees clearly
a thing which arises [then falls],
that wise one³⁶ fosters³⁷ [nirvana],
unconquerable [and] steady. (21) [6267]

[Now,] today³⁸ effort should be made;³⁹
who knows⁴⁰ [if there's] death tomorrow?
There exists no contract for us⁴¹
with the massive army of Death. (22) [6268]

“Living thus, making great effort,
day and night, without laziness,

³⁰*dabbhaṇ kusaṇ* = the kind of *kusa* grass or “sacrificial grass” known as *dabbha*, a sweet-smelling grass, Sinh. *kusa taṇa*, *kuśa tṛṇa* (Bot. Dict. = arrow grass, *Paspalum sanguinale* (Gram.); note: Bot. Dict. also gives Sinh. *ītaṇa*, *Andropogon contortus* (Gram.) as arrow grass, and says *kuśa* also can mean *iḷuk*, *Imperata arundinacea* (Gram.))

³¹*poṭakilaṃ* = a kind of grass, *Sacchcharum spontaneum*, Sinh. *vāluk*, “vining sugarcane,” which Bot. Dict. identifies as *Phragmites karka* (Gram.), a reed growing in marshes and near rivers which resembles sugar cane.

³²*usīraṇ*, RD: the fragrant root of *Andropogon Muricatum*, Sinh. *sāvānna*, *babus taṇa mul*, Bot. Dict. gives *Andropogon squarrosus* (Gram.), called cuscus grass

³³*muñja*^o, a kind of grass, Sing. *mudu taṇa* (= *mṛdu taṇa*, “tender grass”)

³⁴*babbaṇaṇ*, a sort of coarse grass, *babus taṇa*. RD: used to make slippers, etc.

³⁵*tattha tattha*

³⁶reading *vidvā* with BJTS for PTS *saṇviggam* (“emotion”)

³⁷*anubrūhaye*, or “is devoted” “practices”

³⁸*ajjeva*, lit., “even today” or “today itself”, “today” with emphasis.

³⁹reading *kiccchcha ātappaṃ* with BJTS (and PTS alt.) for PTS *kiccchcha kātabbaṇ* (“what should be done should be done”)

⁴⁰reading *jaññu* with BJTS for PTS *jaññā*

⁴¹reading *na hi no saṅgaramaṇa tena* with BJTS for PTS *na hi tosaṇ karontena* (“there is no making satisfaction” ?)

that indeed's *Bhaddekaratto*,"
[so] says⁴² the Sage, the Peaceful One."⁴³ (23) [6269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (24) [6270]

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! (25) [6271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (26) [6272]

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

⁴²reading *ācchikkhate* with BJTS for PTS *ācchikkate*

⁴³*santo*