

Exploring the ancient path in the Buddha's own words -- Lesson 1.3.5

Maṇḍūkadevaputtavimānavatthu

“Maṇḍūkohaṃ pure āsiṃ, uḍake vārigocaro;
Tava dhammaṃ suṇantassa, avadhī vacchapālako.
Muhuttaṃ cittapasādassa, iddhiṃ¹ passa yasañca me;
Ānubhāvañca me passa, vaṇṇaṃ passa jutiñca me.
Ye ca te dīghamaddhānaṃ, dhammaṃ assosum gotama;
Pattā te acalaṭṭhānaṃ, yatha gantvā na socare”ti.

Khuddakanikāye, Vimānavatthupāḷi, Purisavimānaṃ, Mahārathavaggo

ānubhāvañca	ānu + bhāvaṃ + ca	dignity, majesty
āsiṃ	aor. of atthi, 1.pers.	I was
acalaṭṭhānaṃ	acala+ṭṭhānaṃ	not moving + place, sphere
avadhī	aor. of vadhati	killed
dīghamaddhānaṃ	dīgha+m+addhānaṃ	long + period
gantvā	gacchati (ger.)	having gone
iddhi		strength, power
jutiñca	jutiṃ + ca	splendor, effulgence + and
maṇḍūkohaṃ	maṇḍūka + o+ahaṃ	a frog + I am
muhuttaṃ		moment, minute
passa		seeing
pattā	pāpuṇati (pp.)	attained, gained
socare	socati (p.3rd.pl)	they grieve
suṇantassa	suṇāti(p.pr.) + assa	by hearing
tava	tvam (gen.dat.)	via you
uḍake		in water
vārigocaro	vāri + gocaro	water + dwelling in
vacchapālako	vaccha+pālako	calf + guardian, cowherd
yasañca	yasaṃ + ca	glory, fame + and

¹ *Iddhi*: for a normal being this *iddhi* is understood as a healthy personal quality such as: longevity, good health, wealth etc., but mostly this term is used to express ‘supernatural’ powers (*abhīññā*) such as: making oneself invisible, walking on water, flying through the air, reading the mind of other’s, etc. The Buddha always strongly discouraged practising or demonstrating these, but encouraged on the other hand to establish oneself in the four bases of *iddhi*, the *iddhipādā*. (for detail 5.4.) Gods like this frog, *-deva-*, in general hold and display one or more of these as an inherent quality, according to the sphere in which they dwell.