

Tigumbacetiya thomanā

Praise of the
Tigumba Shrine



Re-edited and Translated by Ānandajoti Bhikkhu

Tigumbacetiyyathomanā

Praise of the Tigumba Shrine¹

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Gracious One, the Worthy One, the Perfect
Sambuddha

Re-edited and Translated by Ānandajoti Bhikkhu²

---o|o---o|o---o|o---o--- pathyā

Yo Dīpaṅkaramūlamhi padaṅ hatthagataṅ³ caji,
 He who renounced his possessions at the feet⁴ of (Buddha)
 Dīpaṅkara,

----|o----|----o|o---o--- pathyā

Sammāsambodhim-ākaṅkham: vande tassa siroruham. [01]
 Wishing for Perfect Awakening: I worship his hair (relics).

¹ Better known as Shwedagon, the most sacred shrine in Myanmar. Tigumba is another name for Yangon or Rangoon, and this is its principle shrine.

² The text is found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999), it appears though to have been carelessly transcribed, and I have made a number of changes here, based on sense and prosody, which are recorded in the footnotes. The text appears to have been written to illustrate the variations (*vipulā*) that occur in the Siloka (Vatta) metre, though one of them, *savipulā*, is not found here.

³ Text: *hatta-*

⁴ Lit: *at the foot*.

Praise of the Tigumba Shrine - 2

----|-----|-----|----- pathyā

Pūretvā Bodhisambhāram-ahesaṃ yo anuttaraṃ,
He who fulfilled the conditions for unsurpassed Awakening,

-----|-----|-----|----- mavipulā⁵

Alattha Buddhattaṃ: tassa kesadhātuvaraṃ name. [02]
And attained the state of Awakening: his noble hair relics I revere.

----|-----|-----|----- ravipulā

Laddhā Buddhattaṃ chaṭhānam-atikkamma pavedayi,
After attaining the state of Awakening he announced at the sixth
place,

-----|-----|-----|----- bhavipulā

Vimuttiṃ Rājāyatane: tassa kesavaraṃ name. [03]
The King's Stead Tree, (his) liberation: his noble hair (relics) I
revere.

-----|-----|-----|----- ravipulā

Tattha Sakkadattiyam-pi nāgalataṃ harītakaṃ,
There he partook of the betel leaves and myrobalan given by (Lord)
Sakka,

----|-----|-----|----- pathyā

Anotattodakaṃ bhuñji: vande tassa siroruhaṃ. [04]
And the water from (Lake) Anotatta: I worship his hair (relics).

⁵ Twice mavipulā occurs in these verses, but in neither case does it have the expected break at the fifth syllable. It appears that some writers in Pāli didn't adhere to this rule about the break.

Praise of the Tigumba Shrine - 3

○-○-○|○-○-○|○-○-○|○-○-○ ravipulā

Tadā muggaselapattam Mahārājūhi dinnakam.

Then the green rock bowl was given by the (Four) Great Kings.

○-○-○|○-○-○|○-○-○|○-○-○ pathyā

Lokahitam-apekkhanto Nātho yo: tassa te name.

The one who is Lord sought⁶ the benefit of the world: him I revere.

○-○-○|○-○-○|○-○-○|○-○-○ tavipulā

Tadā dinnam⁷ dvebhātikajanehi madhupiṇḍikam,

Then sweet rice balls were given by the two brothers,

○-○-○|○-○-○|○-○-○|○-○-○ pathyā

Paribhuñjesi mantham-pi: tassa sīsasiriṃ name. [06]

And he also enjoyed milk-rice: his splendid head I revere.

○-○-○|○-○-○|○-○-○|○-○-○ ravipulā

Yo Tapussabhallikānam tadā dvisaraṇam adā,

He who then gave the two refuges to Tapussa and Bhallika,⁸

○-○-○|○-○-○|○-○-○|○-○-○ navipulā

Lokamhi sabbapaṭhamam: tassa sīrivaham name. [07]

The foremost of all in the world: his noble head I revere.

⁶ The present participle is used with finite sense here, as is common in Sanskrit.

⁷ Text: *dvinnam*.

⁸ At that time there was no Saṅgha, so they only went for two refuges. They were the first disciples, and according to Myanmar tradition they brought the hairs back to Yangon and established the Shwedagon Cetiya.

Praise of the Tigumba Shrine - 4

○-○-○|○-○-○|○-○-○|○-○-○ ravipulā

Tadā tatthupaṭṭhakānaṃ tesāṃ kese adā āṭṭha,⁹

Then he gave to those supporters there eight of his hairs,

○-○-○|○-○-○|○-○-○|○-○-○ pathyā

Lokahitam-apekkhanto, Nātho yo: tassa te name. [08]

The one who is Lord, desiring the benefit of the world: him I revere.

○-○-○|○-○-○|○-○-○|○-○-○ mavipulā

Te pi taṃ āhāritvāna,¹⁰ **Pokkharabbatiyaṃ karuṃ**

After bringing them, they built at Pokkharabbati¹¹

○-○-○|○-○-○|○-○-○|○-○-○ javipulā (Anuṭṭubha)

Sajīvakesacetiyaṃ: name taṃ sabbapubbakam. [09]

The hair shrine endowed with life: I revere all this in former times.

○-○-○|○-○-○|○-○-○|○-○-○ ravipulā

Uposathuposathamhi muñcantam nīlarasmiyo,

On every one of the Fast Days dark rays are emitted,

○-○-○|○-○-○|○-○-○|○-○-○ pathyā

Bhagavā eva lokattham karontam: tam sadā name. [10]

The Gracious One surely brings benefit to the world: I rever him always.

⁹ Text: *aṭṭha*.

¹⁰ = *āharitvāna*, long *-ā-* is m.c.

¹¹ Apparently another name for Yangon in the mind of the author.

Praise of the Tigumba Shrine - 5

--o|o--|--o|o-- ravipulā

Cūlāmaṇidussacetyaṃ kālamhi Bodhisattake,

In time the Crest-Jewel and the Clothes Shrine of the Buddha-to-be
(was built),

--o|o--o|o--|o--o-- pathyā

Buddhakāle idaṃ sabbapaṭhamaṃ: taṃ namāmahaṃ. [11]

In a Buddha-period this is the foremost of all: I revere it.

o--o|--o--|--o--|o--o-- tavipulā

Namāmahaṃ vandāmahaṃ pūjemahaṃ siroruhaṃ,

I revere, I worship, I honour the hair (relics),

--o--|ooo--|o--|o--o-- navipulā

Puññam-idaṃ bhavatu me paccayo āsavakkhaye. [12]

May the merit (of writing these verses) be a condition for me (to
attain) the destruction of the pollutants.

Tigumbacetiyathomanā Niṭṭhitā.

Praise of the Tigumba Shrine is Finished