

Tīṇipadumiya

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[80. Tīṇipadumiya¹]

The Victor Padumuttara,
the One Who Surpassed Everything,
the Tame One, with Tamed Retinue,
Victor, departed the city. (1) [1470]

I was a garland-maker then
in the city, Haṃsavatī.
I picked up three flower-blossoms
which were the foremost flowers there. (2) [1471]

I saw Buddha, Stainless One,
on the road inside the bazaar,
[and] having seen the Sambuddha
I thought in this way at that time: (3) [1472]

“What use are these flowers to me
[even if] gifted to a king?
I might receive a village or
[maybe] a thousand village fields. (4) [1473]

Doing *pūjā* to the World’s Lord
the Untamed-Tamer,² the Wise One,
Who Conveys Bliss to All Beings,³
I will receive boundless riches.” (5) [1474]

After reflecting in this way
I brought pleasure to [my] own heart.
Picking up three red-colored ones
I threw [those flowers] in the air. (6) [1475]

At the height to which I’d thrown them
they were well-spread-out in the sky
[and] held up over [Buddha’s] head,
stalks pointing up, [with] blossoms down. (7) [1476]

Whatever people saw [them there]
[then] kept them thrown up [in the air]
[and] the lesser gods, in the sky,
let loose [their] cries of “Excellent!” (8) [1477]

¹“Three-Lotus-er.” BJTS reads Tipadumiya, which has the same meaning.

²*adantadamakaṇ* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer of the untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

³*sabbasattasukhāvaho*

“A marvel’s produced in the world
because of [him], the Best Buddha;
we all will hear the Teaching [now]
on account of [these red] flowers.” (9) [1478]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing on the road,
spoke these verses [about me then]: (10) [1479]

“I shall relate details of him
who with red[-colored] lotuses
did [this] Buddha-*pūjā* just now;⁴
[all of] you listen to my words: (11) [1480]

He’ll delight in the world of gods.
for thirty thousand aeons [hence].
For thirty aeons king of gods
he will exercise divine rule. (12) [1481]

He will always have a mansion
that’s called Mahāvithhārikam,⁵
three hundred leagues raised up [in height];
one hundred and fifty [leagues] wide. (13) [1482]

And it will have well-fashioned doors
[fully] forty lakhs [in number].
It will have [many] gabled cells
[containing] large [and] perfect beds. (14) [1483]

One trillion celestial nymphs
skilled in dancing and singing [too]
[and] well-trained in musical arts
will [always] encircle [him there]. (15) [1484]

In a mansion such as this one
full of companies of women
there will be a rain of flowers
always, divine red-colored ones. (16) [1485]

Red flowers⁶ of the size of wheels
are hanging [there] all of the time

⁴lit., “at that time”

⁵“Greatly Spread Out”.

⁶the Sinhala gloss in BJTS takes the unspecified “red [things]” (*lohitakā*) to be flowers, but that isn’t specified in the text. BJTS presumably assumes the red things are flowers since that was the original gift. (The same term is used in v. [1475]). Cty gives no comment. Perhaps we should take the term as *lohitankā*, “red rubies?”

on wall pegs [and] on clothes hooks too,
on door-bolts⁷ as well as arches. (17) [1486]

On the inside of the mansion
spreading out then wrapping up in
floral blankets made of petals⁸
they will snuggle⁹ here¹⁰ all the time. (18) [1487]

Those pure [flowers], red in color,
will perfume with [their] divine scents
a hundred leagues on every side
of that [heavenly] residence. (19) [1488]

Five hundred times he's going to be
a king who turns the wheel [of law],
[and he will have] much local rule
innumerable by counting. (20) [1489]

Having enjoyed the two-fold bliss,
unharmd by illegality,
at the conclusion of that bliss
nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;
my business¹¹ was put to good use.
Doing *pūjā* with three flowers
I [then] enjoyed a three-fold bliss. (22) [1491]

Today I've attained the Teaching
and I am [now] totally free;
blooming red [flowers] are carried
over the top of my [own] head. (23) [1492]

When Teacher Padumuttara
was speaking of my karma [then,]
Dhamma-penetration occurred
for seven thousand living beings. (24) [1493]

In the hundred thousand aeons
since I did that Buddha-*pūjā*,
I've come to know no bad rebirth:
that's the fruit of three lotuses. (25) [1494]

⁷ reading *dvāra-khāhāya* (BJTS) for *dvāragāhe* ("on the doors of the house," PTS)

⁸ this follows the BJTS Sinhala gloss reading of this odd usage of *patta* ("bowl" or "leaf")

⁹ *tuvaṭṭhissanti*, "they will lie together," Sinhala *turul veyi*.

¹⁰ reading *idha* ("here," BJTS) for *imaṇ* ("this," accusative singular, PTS).

¹¹ lit., "trade".

I have burnt up [my] defilements;
all existence is destroyed.
All defilements are exhausted;
now there will be no more rebirth. (26) [1495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [1496]

Thus indeed Venerable Tīṇipadumiya Thera spoke these verses.

The legend of Tīṇipadumiya Thera is finished.

The Summary:

Samāla and Padasaññī
Susañña, Āluvadāyaka,
Ekasaññī, Tiṇidada,
Sūcī, Pāṭalipupphiya,
Ṭhitañjalī, Tipadumī:
five and seventy verses.

The Nāgasamāla Chapter, the Eighth.