

Bilālidāyaka

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[109. Biḷālidāyaka¹]

In the Himalayan region,
I dwelt on a mat made of leaves.
Not feeling any greed for food,
I was always happy back then. (1) [1663]

Digging up roots like *kaḷamba*,²
biḷāli and *takkaḷi*³ [too]
[I ate them] prepared by adding
jujube,⁴ marking-nut,⁵ and bel.⁶ (2) [1664]

Padumuttara, World-Knower
Sacrificial Recipient,
discerning what I was thinking,
came into my presence [just then]. (3) [1665]

Taking some *biḷāli* [roots] for
the Great Elephant who had come,
the God of Gods, the Bull of Men,
I placed [them] in [his] alms-bowl [then]. (4) [1666]

The Great Hero then consumed [them]
which made me extremely happy.
After eating, the Omniscient One
spoke this verse [to me at that time]: (5) [1667]

“You’ve brought pleasure to [your] own heart
by giving me these roots⁷ [to eat].
For one hundred thousand aeons
you’ll come to know no bad rebirth.” (6) [1668]

This is my last going around;
all [new] existence is destroyed.
I am bearing my last body
in the Buddha’s⁸ dispensation. (7) [1670]⁹

¹“Wild-potato-Giver,” reading the name thus with BJTS for PTS *Bilā*°

²a wild potherb, Sinh. *wilpalā*

³neither of these is in *Pali-Sinhala-Ingirisi Śabdakoṣaya*; BJTS Sinhala gloss explains them as types of wild potato (Sinh. *ala*), which is clear from the context too.

⁴*kolaṇ*, Sinh. *ḍebara*

⁵Sinh. *badulla*, *semicarpus anacardium*

⁶*billāṇ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree; also *billā*, *beluvā*

⁷lit., “this *biḷāli*”.

⁸lit., “Supreme Buddha’s”

⁹PTS and BJTS invert the order of this and the next verse

In the fifty-fourth aeon thence
the one known as Sumekhali
was a wheel-turner with great strength,
possessor of the seven gems. (8) [1669]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1671]

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