

# Ekachattiya

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[409. {412.}]<sup>1</sup> Ekachattiya<sup>2</sup>]

On Candabhāgā River's bank,  
I had a well-made hermitage.  
It was strewn with very white sand,  
[and] furnished with halls made of leaves. (1) [4299]

The river [there] was beautiful,  
with flat banks [and] good bathing-fords.  
It was full of fish and turtles;  
crocodiles resorted [to it]. (2) [4300]

[There were] bears, peacocks and leopards,  
Indian<sup>3</sup> cuckoos and mynah birds;  
always chirping and growling,<sup>4</sup> they're  
beautifying my hermitage. (3) [4301]

Cuckoos<sup>5</sup> with their lovely voices  
and swans<sup>6</sup> with their honey-sweet tones  
are [always] singing their songs<sup>7</sup> there,  
beautifying my hermitage. (4) [4302]

Lions, tigers and wild boars [too],  
wolves,<sup>8</sup> [more] wolves,<sup>9</sup> *kara bānā* bears,<sup>10</sup>  
roar<sup>11</sup> even on bad mountain roads,<sup>12</sup>  
beautifying my hermitage. (5) [4303]

*Eṇi*-deer<sup>13</sup> and *sarabha*-deer,<sup>14</sup>  
jackals<sup>15</sup> and many hogs<sup>16</sup> [as well],

<sup>1</sup> *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.

<sup>2</sup> "One Umbrella-er"

<sup>3</sup> pronounce as two syllables for chanting, to keep the meter

<sup>4</sup> *kujanti*, lit., "they are making [their animal] sounds"

<sup>5</sup> *kokilā*

<sup>6</sup> *haṇṣā*

<sup>7</sup> *abhikūjanti*

<sup>8</sup> *vakā*, Sinh. gloss *vṛkayō*, cognate with "wolf"

<sup>9</sup> *koka*°, etymological cousin of *vāka*, *vṛka*, above, see RD

<sup>10</sup> °*taracchayo*, BJTS °*taracchakā*, Sinh. gloss *kara bānā* ('submissive' "bent over") *valassu*,

<sup>11</sup> *nāḍenti*, lit., "make sounds"

<sup>12</sup> lit., "on a bad mountain road"

<sup>13</sup> reading *enimigā* with BJTS for PTS *eṇi migā* ("those deer/beasts"). PSI dict. defines *eṇi* as "a type of antelope" (Sinh. *muva vargayak*, "a type of deer"); RD, *eṇi*, s.v.: "a kind of antelope," "°miga, the eṇi deer"

<sup>14</sup> *sarabhā*, RD "a type of deer"

<sup>15</sup> *bheraṇḍakā*, Sinh. gloss *sivallu*, pl. of *sivalā*, *hivalā*

<sup>16</sup> *sūkarā*

cry<sup>17</sup> even on bad mountain roads,<sup>18</sup>  
beautifying my hermitage. (6) [4304]

Golden shower<sup>19</sup> and champak [trees],<sup>20</sup>  
trumpet-flower,<sup>21</sup> Chinese chaste trees,<sup>22</sup>  
hiptage<sup>23</sup> vines and ashoka trees<sup>24</sup>  
are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,<sup>25</sup> jasmine,<sup>26</sup>  
*sattali*,<sup>27</sup> *bimbijālīka*,<sup>28</sup>  
*kaṇṇikā* and dinner-plate trees<sup>29</sup>  
are blooming in my hermitage. (8) [4306]

Ironwood,<sup>30</sup> *sal*<sup>31</sup> and *salalā*,<sup>32</sup>  
white lotuses in bloom are here;  
wafting divine fragrances, they're

<sup>17</sup>*nāḍenti*, lit., “make sounds”

<sup>18</sup>lit., “on a bad mountain road”

<sup>19</sup>*Uddālaka* = *Cassia fistula*, Sinh. *āsala*

<sup>20</sup>the *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *Michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

<sup>21</sup>*pāṭali*, Sinh. *paḷol*, *Bignonia suaveolens*, *sterospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

<sup>22</sup>*sindhuvārīta*, *Vitex negundo*, a.k.a. Horshoe vitex, Five-leaved chaste tree

<sup>23</sup>*atimutta* = *atimuttaka*? RD: a plant, *Gaertnera racemosa* = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

<sup>24</sup>*Jonesia Asoka*, *Saraca asoca*, Sinh. *diyaratmal*

<sup>25</sup>*aṅkolaka*, *aṅkola*, Alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

<sup>26</sup>*yūthikā* = Sinh. *sinidda* = *Jasminum auriculatum*

<sup>27</sup>BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picca mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

<sup>28</sup>or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

<sup>29</sup>*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

<sup>30</sup>*nāga* = Sinhala *nā*, ironwood, *Mesua ferrea* Linn, Bodhi tree of Mangala, Sumana, Revata, Sobhita buddhas; national tree of Sri Lanka. It has brilliant, fragrant white flowers containing four petals each, as well as a red fruit eaten by birds.

<sup>31</sup>*sālā*, *shorea robusta*

<sup>32</sup>PTS *salalā*, BJTS *salālā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.). RD says this is a tree with fragrant blossoms (which was the Bodhi Tree of Padumuttara Buddha, cf. above, #177, v. 1 [2133]). RD notes references to this tree at J v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184, and says it is *Pinus longifolia* (now more commonly *Pinus longifolia*), Indian Pine, indigenous to northern India, Pakistan, Himalayas, bearing brilliant clustered flowers in blue and other colors, with edible seeds.

beautifying my hermitage. (9) [4307]

Arjuna<sup>33</sup> and silver greywood,<sup>34</sup>  
flowering sugarcane<sup>35</sup> is here,  
sal<sup>36</sup> and kaṅgu<sup>37</sup>-flowers [too, are]  
beautifying my hermitage. (10) [4308]

Mango,<sup>38</sup> rose-apple,<sup>39</sup> coral-bean  
tree,<sup>40</sup> neem,<sup>41</sup> and sāla-kalyāṇi,<sup>42</sup>  
wafting divine fragrances are  
beautifying my hermitage. (11) [4309]

Ashoka<sup>43</sup> and wood-apple<sup>44</sup> [trees],  
blooming bhaginimāla here,  
wafting divine fragrances are  
beautifying my hermitage. (12) [4310]

Kadam<sup>45</sup> and banana<sup>46</sup> [trees] and  
isimugga<sup>47</sup> are planted [there].  
They bear fruit continuously,  
beautifying my hermitage. (13) [4311]

<sup>33</sup>Ajjuna (a.k.a. *kakudha*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

<sup>34</sup>*asana*, *Pentaptera tomentosa* = a.k.a. crocodile-bark tree, Indian Laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = *Sarcocephalus cordatus* (*Rubi.*)

<sup>35</sup>*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Saccharum officinarum* (*Gram.*)

<sup>36</sup>*sālā*, *shorea robusta*

<sup>37</sup>BJTS Sinhala gloss = *puwaṅgu* = *rukḡasa*, Bot. Dict. “C. En [Ceylon endemic], a lofty tree, *Myristica Horsfieldia* (*Myris.*). It produces fragrant flowers and seeds from its trunk”

<sup>38</sup>*ambā*, *Magnifera indica*

<sup>39</sup>*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

<sup>40</sup>*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler’s weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, kolkriki

<sup>41</sup>reading *nimbā* with BJTS (and PTS alt) for PTS *nīpā*, yellow cheesewood. *Nimba* (a.k.a. *kosambha*) is the neem or margosa tree, *Azadirachta indica*

<sup>42</sup>BJTS gloss *sal-kalaṇa*, “beautiful sal”

<sup>43</sup>*asokā*, *Jonesia Asoka*, *Saraca asoca*. Here BJTS glosses *hō-palu*, Bot Dict the name of several plants

<sup>44</sup>*kapitthā*, *Feronia elephantum*, Sinh. *divul*, *givul*

<sup>45</sup>*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

<sup>46</sup>*kaḍalī*, Sinh. *kesel*

<sup>47</sup>BJTS glosses *vanamuṅ* (jungle/wild mung) above; here the gloss is “the variety of grain called *ṛṣimudga* (*khodahamu*)”

Myrobalan<sup>48</sup> [and] gooseberry,<sup>49</sup>  
 mango,<sup>50</sup> rose-apple,<sup>51</sup> bahera,<sup>52</sup>  
 jujube,<sup>53</sup> markingnut,<sup>54</sup> bel<sup>55</sup>  
 are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond,  
 with good bathing-fords, beautiful,  
 covered with *mandālaka* blooms<sup>56</sup>  
 and with pink and blue lotuses.<sup>57</sup> (15) [4313]

Pink lotuses germinate there;  
 others, flowering, make pollen.  
*Kaṇṇika* trees with fallen leaves<sup>58</sup>  
 are blooming in my hermitage. (16) [4314]

Sheatfish,<sup>59</sup> [also] *pāvusa*<sup>60</sup> fish,

<sup>48</sup>*haritakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

<sup>49</sup>*āmalakā*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

<sup>50</sup>*ambā*, *Magnifera indica*

<sup>51</sup>*jamnū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

<sup>52</sup>*vibhītakā*, Sinh. *buḷu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

<sup>53</sup>*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

<sup>54</sup>*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

<sup>55</sup>*bellā*, *billāṇ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree; also *billā*, *beluvā*

<sup>56</sup>RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses *helmāllen nohot diyakandarayen*, “if not *helmālla* then *diyakandara*.” *Helmālla* = *heḷmāli*. This is also the gloss at [4231] and [4313]; at [6332] the gloss is a straightforward *helmāli* = edible white water-lily, *Nymphaea Lotus*. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*.

<sup>57</sup>reading *padumappalakehi ca* with BJTS for PTS *padumapphalakehi ca* (“and with pink lotuses and fruit” or “and with pink lotus fruits”).

<sup>58</sup>*opatta-kaṇṇikā*

<sup>59</sup>read *pāṭhīna*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

<sup>60</sup>*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

*valaja*,<sup>61</sup> reed-fish<sup>62</sup> [and] red-fish<sup>63</sup>  
are swimming<sup>64</sup> in the clear water,  
beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,  
and screw-pine,<sup>65</sup> suited [to water],  
wafting divine fragrances are  
beautifying my hermitage. (18) [4316]

Honey is flowing from the roots  
[and] milk [and] oil<sup>66</sup> [flow] from the stems;  
wafting divine fragrances, they're  
beautifying my hermitage. (19) [4317]

The sand that's there is beautiful,  
strewn about beside the water.<sup>67</sup>  
Young buds<sup>68</sup> are<sup>69</sup> [always] blossoming,  
beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,<sup>70</sup>  
who wear deer-leather outer robes,  
dressed in garments made of bark, are  
beautifying my hermitage. (21) [4319]

Looking but a plough's length ahead,<sup>71</sup>  
clever [and] living peacefully,  
not looking to indulge<sup>72</sup> in lust,  
they're living in my hermitage. (22) [4320]

With nails and armpit hair grown long,  
muck in [their] teeth, heads [soiled] with dirt,

<sup>61</sup>reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., "water-born", a generic word for "fish".

<sup>62</sup>*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, "red-fish"

<sup>63</sup>*rohita*, BJTS glosses *reheru*

<sup>64</sup>*vicaraṇ*, moving around, traveling about

<sup>65</sup>*ketaka*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

<sup>66</sup>*sappi*, lit., ghee, clarified butter (*gī tel*)

<sup>67</sup>*jalasevitā*, lit., "associating with water" "resorting to water". Perhaps, "mixed with the water"? I take the meaning to be that the [white] sand is beautiful in juxtaposition with the [blue, clear] water.

<sup>68</sup>reading *opupphā* with BJTS (and PTS alt.) for PTS *opaṭṭā*, for *opattā* ("with fallen leaves")?

<sup>69</sup>*santi*. BJTS reads *senti* ("are lying down" "are sleeping" "are behaving")

<sup>70</sup>*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

<sup>71</sup>*yugamattañ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

<sup>72</sup>reading *kāmabhoge anapekhā* with BJTS (and PTS alt.) for PTS *kāmageḍhe anapekhā*, "not looking at craving lust"

all dressed in muddy dirt-smear'd robes,<sup>73</sup>  
they're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,<sup>74</sup>  
they [all] can travel in the air.  
They're rising up into the sky,  
beautifying my hermitage. (24) [4322]

Surrounded by those students, I  
am living in the forest then.  
I do not know the day from night,  
always doing meditation.<sup>75</sup> (25) [4323]

The Buddha<sup>76</sup> in that period  
was Atthadassi, the Great Sage.  
Doing away with the darkness,  
the Leader of the World arose. (26) [4324]

At that time a certain student  
arrived [there] at my hermitage,<sup>77</sup>  
wanting to ask for secret spells,<sup>78</sup>  
the six branches, [reading of] marks. (27) [4325]

“A Buddha's<sup>79</sup> risen in the world,  
the Great Sage [named] Atthadassi;  
explaining the Four Noble Truths,  
he's declaring the deathless path.” (28) [4326]

Thrilled, [my] hair on end in delight,<sup>80</sup>  
hoping to enter<sup>81</sup> the Teaching,  
going out from the hermitage,  
I spoke these words [to my students]: (29) [4327]

“A Buddha's risen in the world,  
Bearing the Thirty-two Great Marks.  
Come, all of you, let us [now] go  
into the Great Sambuddha's midst.” (30) [4328]

They [all then] followed [my] advice,

<sup>73</sup> *rajojalladharā*, cf. above [4175], especially the note, and cf. the long note on [4174].

<sup>74</sup> *abhiññāpāramipattā*, lit., “attainers of perfection of the special knowledges”

<sup>75</sup> *sadājhānasamappito*, lit., “always endowed with meditative states or trances (*jhānas*)”

<sup>76</sup> lit., “the Blessed One”

<sup>77</sup> lit., “came into my presence”

<sup>78</sup> lit., “wanting to ask for the mantras”

<sup>79</sup> reading *Buddho* with BJTS for the obvious typo in PTS, *Buddho*

<sup>80</sup> *tuṭṭhahaṭṭho*, horripilating with delight

<sup>81</sup> lit., “hoping to go into,” °*antaragatāsayo*



perfected in the great Teaching.  
 Seekers of ultimate meaning,  
 they agreed, saying, “Excellent!” (31) [4329]

Those bearing weights of matted hair,<sup>82</sup>  
 wearing deer-leather outer robes,  
 searching for ultimate meaning,  
 then departed from the forest. (32) [4330]

The Buddha<sup>83</sup> in that period  
 was Atthadassi, of Great Fame.  
 Explaining the Four Noble Truths,  
 he’s declaring the deathless path. (33) [4331]

Taking a white umbrella, I  
 carried it for the Best Buddha.  
 Carrying it for one [whole] day,  
 I [then] worshipped the Best Buddha. (34) [4332]

Atthadassi, the Blessed One,  
 the World’s Best One, the Bull of Men,  
 seated in the monks’ Assembly,  
 spoke these verses [about me then]: (35) [4333]

“Who bore this umbrella for me,  
 [feeling well-]pleased by his own hands,  
 I shall relate details of him:  
 [all of] you listen to my words: (36) [4334]

When[ever] this one is reborn,  
 [whether] as a god or human,  
 umbrellas<sup>84</sup> will be borne for him:  
 the fruit of giving umbrellas. (37) [4335]

For seventy-seven aeons  
 he’ll delight in the world of gods.  
 A thousand times he’ll be a king,  
 a king who turns the wheel [of law]. (38) [4336]

Seventy-seven times as well,  
 he will exercise divine rule,  
 [and there will be] much local rule,  
 innumerable by counting. (39) [4337]

Eighteen hundred aeons [from now,]

<sup>82</sup>jaṭābhārabharitā (PTS), jaṭābhārena bharitā (BJTS)

<sup>83</sup>lit., “the Blessed One”

<sup>84</sup>lit., “umbrella”

Gotama, Bull of the Śākya,  
doing away with the darkness,  
will arise, the One with [Five] Eyes. (40) [4338]

Worthy heir to that one's *Dhamma*,  
*Dhamma's* legitimate offspring,  
knowing well all the defilements,  
he'll reach nirvana, undefiled." (41) [4339]

Since I was that karma-doer,  
bearing the Buddha's umbrella,  
[right] up to now I do not know  
a white umbrella not carried. (42) [4340]

This is the final time for me;  
[my] last rebirth is proceeding;<sup>85</sup>  
today umbrella-carrying  
is happening all of the time. (43) [4341]

O! My karma was well-done for  
Atthadassi, the Neutral One.  
All defilements are exhausted;  
now there will be no more rebirth. (44) [4342]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (45) [4343]

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! (46) [4344]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (47) [4345]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

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<sup>85</sup>*carimo vattate bhavo*