

# Maṇipūjaka

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**[469. {472.}<sup>1</sup> Maṇipūjaka<sup>2</sup>]**

The Victor, Padumuttara,  
was a Master of Everything,  
Seclusion-Lover, the Sambuddha  
was flying<sup>3</sup> through the sky [back then]. (1) [4943]

In the Himalayan region,  
there was a large natural lake.  
My palace was [located] there,  
bound up with [my] good<sup>4</sup> karma. (2) [4944]

Having gone out from the palace,  
I saw the Leader of the World,  
bright like a blue water lily,<sup>5</sup>  
blazing up like a fire-altar. (3) [4945]

[Thinking,] “I’ll worship<sup>6</sup> the Leader,”  
[though] I searched<sup>7</sup> I saw no flower.  
Bringing pleasure to [my] own heart,  
I worshipped [him], the Teacher, [then]. (4) [4946]

With the gem [I had] on my head,<sup>8</sup>  
I worshipped<sup>9</sup> [him], the World-Leader:  
“Let there be a lucky result  
of this offering<sup>10</sup> of a gem.” (5) [4947]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
the Teacher, standing in the sky,  
spoke this verse [about me then]: (6) [4948]

“Let your thought have a good result;  
let you receive huge happiness.  
Because of offering<sup>11</sup> this gem,  
let you experience great fame.” (7) [4949]

<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> “Gem-Offerer”

<sup>3</sup> lit., “going”

<sup>4</sup> lit., “meritorious”

<sup>5</sup> *indīvaraṇ*, *Cassia fistula*

<sup>6</sup> lit., “do *pūjā*”

<sup>7</sup> *vicīnaṇ*, lit., “searching,” “investigating”

<sup>8</sup> presumably a gem on a turban of some sort

<sup>9</sup> lit., “did *pūjā*”

<sup>10</sup> lit., “*pūjā*”

<sup>11</sup> lit., “doing *pūjā*”

Having said this, the Blessed One,  
the one whose name was “Best Lotus,”  
the Best Buddha [then] flew away,<sup>12</sup>  
to where [his] mind directed [him]. (8) [4950]

Sixty aeons the lord of gods,  
I exercised divine rule.  
And another hundred times I  
was a monarch who turns the wheel. (9) [4951]

When I had become a god who  
remembered [his] former karma,  
a gemstone comes to be for me,  
[which functioned as] my source of light.<sup>13</sup> (10) [4952]

Eighty-six thousand women [then]  
were [married to me as] my wives,  
with varied clothes and jewelry  
and wearing earrings made of gems,  
with long eyelashes, lovely smiles<sup>14</sup>  
and slim waists, pleasant to look at.<sup>15</sup>  
[They’re] constantly waiting on me:  
that’s the fruit of offering gems. (11-12) [4953-4954]

Well-made<sup>16</sup> things to adorn [myself]  
are [coming] to me as I wish,  
made of gold and made of gemstones,  
[and] likewise made out of rubies. (13) [4955]

Delightful gabled huts and caves,  
and beds that are very costly,  
discerning what I am thinking,  
are produced according to wish. (14) [4956]

The gain for them is well-received  
who get to listen [to Buddha,]  
the Merit-Field for humankind,  
the Medicine for all that breathe. (15) [4957]

My karma too was [so] well done,  
which is that I saw the Leader.

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<sup>12</sup>lit., “went”

<sup>13</sup>*ālokākaraṇo mama* (BJTS reads *mamaṇ*, “providing me light”)

<sup>14</sup>*hasulā* = ?

<sup>15</sup>RD gives “good hips,” referring to this text. I don’t see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

<sup>16</sup>reading *sukatā* with BJTS for *katākatā* (“man-made and natural”)

I am freed from [all] suffering;<sup>17</sup>  
[I've] attained the unshaking state. (16) [4958]

In whichever womb I'm reborn,  
[whether] it's human or divine,  
on all sides are the seven gems;  
there is light for me all the time. (17) [4959]

Because of that gem-offering,<sup>18</sup>  
having enjoyed [great] good fortune,<sup>19</sup>  
the knowledge-light is seen by me;  
I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons  
since I offered<sup>20</sup> that gem [to him],  
I've come to know no bad rebirth:  
that's the fruit of offering gems.<sup>21</sup> (19) [4961]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (20) [4962]

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! (21) [4963]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (22) [4964]

Thus indeed Venerable Maṇipūjaka Thera spoke these verses.

The legend of Maṇipūjaka Thera is finished.

<sup>17</sup>*vinīpātā*

<sup>18</sup>lit., "gem-*pūjā*"

<sup>19</sup>*sampadā*, [good] achievements, etc.

<sup>20</sup>lit., "did *pūjā*"

<sup>21</sup>lit., "of gem-*pūjā*"