

Pulinacañkamiya

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[477. {480.}¹ Pulinacaṅkamiya²]

In the past, in a forest grove,
I was a man who hunted deer.
Searching after a *vāta*-deer,³
I saw [the Buddha's] walkway [there]. (1) [5025]

Happy, with pleasure in my heart,
taking sand in [my] lap-pocket,
I sprinkled [it] on the walkway
of the Well-Gone One, Splendid One.⁴ (2) [5026]

In the thirty-one aeons since
I sprinkled that sand [at that time],
I've come to know no bad rebirth:
that is the fruit of [giving] sand. (3) [5027]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5028]

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! (5) [5029]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5030]

Thus indeed Venerable Pulinacaṅkamiya Thera spoke these verses.

The legend of Pulinacaṅkamiya Thera is finished.

The Summary:

Naḷamālī, Maṇidada,
Ukkāsatika, Vījanī,
Kummāsa and Kusatṭha [too],
also Giripunnāgiya,

¹*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.

²"Sand Walkway-er"

³lit., "wind-deer," *Śrīsumaṅgala-Śabdakoṣaya*, s.v. explains this as "a type of deer with a superabundance of swiftness"

⁴*sugatassa sirīmato*

Vallikāra,⁵ Pānadhida
[and] then Pulīnacaṅkama:
five and ninety are the verses
that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

⁵PTS reads *valliṅkara*, I follow BJTS here