

# Puḷinuppāḍaka

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[484. {487.}<sup>1</sup> Pulinuppādaka<sup>2</sup>]

On a Himalayan mountain,  
[I'm] Devala the ascetic.  
My meditation walkway there  
was made by non-human beings.<sup>3</sup> (1) [5140]

Bearing a weight of matted hair,  
carrying a water-pot then,  
searching for ultimate meaning,  
I departed from the forest. (2) [5141]

Eighty-six thousand students [there,]  
waited upon me at that time.  
Well-known together with their deeds,<sup>4</sup>  
they are living in the forest. (3) [5142]

Going out from the hermitage,  
I made a stupa out of sand.  
Assembling various flowers,  
I worshipped<sup>5</sup> that stupa then. (4) [5143]

Bringing pleasure to [my] heart there,  
I [re-]entered the hermitage.  
All [my] students, come together,  
questioned me [about] what that meant:<sup>6</sup> (5) [5144]

“[All of] us would like to find out  
which deity you’re honoring  
[at that] stupa made out of sand:  
being asked, please tell [that] to us.”<sup>7</sup> (6) [5145]

“The Eyeful Ones, Greatly Famed Ones,  
have no views<sup>8</sup> [and] no magic spells;<sup>9</sup>  
they’re the ones I am honoring,  
the Best Buddhas, Greatly Famed Ones.” (7) [5146]

<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>“Sand-Generator”. BTS reads *Pulin*<sup>o</sup>

<sup>3</sup>reading *amānussehi māpito* with BJTS for PTS *amānussikamāpito* (roughly the same meaning: “non-human-made”)

<sup>4</sup>*sahakammāni*

<sup>5</sup>lit., “did *pūjā*”

<sup>6</sup>lit., “asked me that meaning”

<sup>7</sup>reading *no* with BJTS for PTS *me*

<sup>8</sup>*nidditṭhā*

<sup>9</sup>*no mantapade*

“In what way are they Great Heroes,  
Omniscient Ones, Lords of the World?  
What do they look like?<sup>10</sup> What conduct?  
In what way are they Greatly Famed?” (8) [5147]

“Buddhas have thirty-two great marks,  
and also forty [adult] teeth.<sup>11</sup>  
Their eyes with heifer-eyelashes<sup>12</sup>  
resemble wild licorice fruits.<sup>13</sup> (9) [5148]

And when those Buddhas are walking,<sup>14</sup>  
they look but a plough’s length ahead.<sup>15</sup>  
They do not have a person’s voice;<sup>16</sup>  
their euphonic sound<sup>17</sup> is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk,  
they lift up [one foot at a time],<sup>18</sup>  
[always] starting [with] the right foot:  
that is the nature of Buddhas. (11) [5150]

And those Buddhas are not afraid,  
[just] like lions, the kings of beasts.  
They do not [ever] praise themselves,  
and don’t revile living beings. (12) [5151]

They are free of pride and contempt,  
the same for all living beings.  
Buddhas [only] praise selflessly:  
that is the nature of Buddhas. (13) [5152]

And [when] Buddhas are being born,  
they radiate light [from themselves],  
[and] in six [different] ways<sup>19</sup> they cause

<sup>10</sup>or “what caste are they?” *kathaṃ vaṇṇa°* (BJTS reads, more correctly, *kathaṃ vaṇṇā*)

<sup>11</sup>*cattārīsa-dḍijāpi ca* (PTS), °*dvijāpi ca* (BJTS), following BJTS Sinh. gloss in understanding *dvija* as “tooth” (“twice born,” hence the adult teeth).

<sup>12</sup>reading *nettā gopa[k]khumā* with BJTS for PTS *gopamukhā* (“face to face with a cow”)

<sup>13</sup>*jiñjukaphalasannibhā*. The *jiñjuka* (also known as *guñja* in Pāli) shrub, Sinh. *huninda* (BJTS gloss) or *olinda* is *Abrus pracatorius* (*Legum.*). It bears distinctive, small red or black berries which serve as the smallest jeweller’s weight and are used in a traditional Sri Lankan board game; the present epithet presumably refers to the (very) black berries borne by this plant.

<sup>14</sup>lit., “going”

<sup>15</sup>*yugamattañ ca pekkhare* lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes on the ground in front of them

<sup>16</sup>lit., “there is not to them a person-speaking”

<sup>17</sup>*sandhisaddo*

<sup>18</sup>lit., “they go lifting up”

<sup>19</sup>*chabbikāraṃ* (PTS), *chappakāraṃ* (BJTS)

this whole [bountiful] earth to quake. (14) [5153]

And they are [able to] see hell,  
and hell is cooled off at that time.  
A massive cloud rains forth [as well]:  
that is the nature of Buddhas. (15) [5154]

Such-like are those Great Elephants,  
Incomparable,<sup>20</sup> of Great Fame;  
in beauty they are unsurpassed,<sup>21</sup>  
the Thus-Gone-Ones, Beyond Measure.” (16) [5155]

All of [my] students, respectful,  
[then] expressed [their] thanks for my speech,  
and<sup>22</sup> likewise went along [with me,]  
as far as they could [and] had strength. (17) [5156]

Wishing for [their] own [good] karma,  
they’re worshipping [that] sand [stupa].  
Having faith in that speech [of mine],  
their minds drifted<sup>23</sup> to Buddhahood. (18) [5157]

Then a God’s Son, Greatly Famous,  
fell down from Tusitā heaven.  
He was born in a mother’s womb,  
making the ten-thousand [worlds] quake. (19) [5158]

I stood on the walkway which was  
near [my] hermitage [at that time].  
All [my] students, having gathered,  
came into my presence [just then]. (20) [5159]

“The earth, bull-like, is bellowing;  
it’s roaring like the king of beasts.  
It’s shaking<sup>24</sup> like a crocodile;  
what will this be the result of?” (21) [5160]

“The Buddha<sup>25</sup> I detailed [for you,]  
close to the stupa made of sand,  
the Blessed One, the Teacher, now  
has been born in a mother’s womb.” (22) [5161]

<sup>20</sup>*atulyā*

<sup>21</sup>*vaṇṇato anātikantā*, following BJTS Sinhala gloss: *rūpakāya sampattiyeṇ no ikmavanu hākkō ya*,  
“it is not possible to surpass them in good fortune as regards [their] form-bodies.

<sup>22</sup>reading *ca* with BJTS (and PTS alt.) fr PTS *va*

<sup>23</sup>lit., “are gone”

<sup>24</sup>reading *salati* with BJTS for PTS *saddati*

<sup>25</sup>lit., “Sambuddha”

Discussing the Teaching for them,  
[and] having detailed the Great Sage,  
exhorting [my] own students [there],  
I sat in lotus position. (23) [5162]

[All] my strength was [then] exhausted,  
due to a serious<sup>26</sup> illness.  
Remembering the Best Buddha,  
I passed away [right] on the spot. (24) [5163]

All [of my] students assembled;  
they made [me] a pyre at that time,  
and taking my mortal remains,<sup>27</sup>  
they lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,  
hands pressed together on [their] heads,  
wounded<sup>28</sup> by the arrows of grief,  
come together they lamented. (26) [5165]

While they were wailing [uselessly,]<sup>29</sup>  
I [then] came [back] to the pyre [there].  
“I am your [dead] teacher, wise ones;  
do not lament [my passing on]. (27) [5166]

Endeavor for the highest good,  
night and day not being lazy.  
Don’t be negligent, all of you;  
your moment<sup>30</sup> is offered to you.” (28) [5167]

Exhorting [my] own students [thus],  
I returned to the world of gods.  
For eighteen aeons [after that]  
I delighted in the gods’ world. (29) [5168]

And [then] a hundred times I was

<sup>26</sup>*paramena*, “superior” “best.” BJTS Sinhala gloss: *dāḍi*, “strong”

<sup>27</sup>*kalebaraṇ*, lit., “corpse” or “body”

<sup>28</sup>*pareta*, lit., “overcome by” “afflicted with”

<sup>29</sup>*tesaṇ lālappamānaṇ* (gen. abs. construction). *Lālappati* means “lament, wail” as well as “to talk too much,” “to talk silly,” the intensive of *lapati*, “to mutter, talk, prattle”. I have interpolated “[uselessly]” *metri causa*, but in doing so convey the connotation of the term (and the subsequent speech by the ghost of the teacher) that their wailing was excessive or pointless.

<sup>30</sup>BJTS Sinh gloss: “the birth of a Buddha, which frees [one] from the eight evil moments [Sinh dict. i.e., (1) birth in hell, (2) birth as an animal, (3) birth as a demon, (4) birth in the two Brahma worlds where neither body nor mind exists, (5) birth in a foreign country devoid of the Buddha’s Teaching, (6) birth with the five senses confused or perverted, (7) birth as a non-religious person, and (8) birth in a Buddha-less age]”

a king who turns the wheel [of law].  
 Also another hundred times,  
 I was a king who turns the wheel.  
 Also another hundred times  
 I [then] exercised divine rule. (30) [5169]<sup>31</sup>  
 In the remaining aeons I  
 transmigrated as god or man.<sup>32</sup>  
 I've come to know no bad rebirth:  
 that's the fruit of generating.<sup>33</sup> (31) [5170]

As in the month of Kattikā,<sup>34</sup>  
 many trees are in full flower,  
 likewise in that very season,  
 I have flowered as a great sage. (32) [5171]

Vigorous effort's the yoked ox,  
 carrying perfect peace for me.<sup>35</sup>  
 Like elephants with broken chains  
 I am dwelling without constraint. (33) [5172]

In the hundred thousand aeons  
 since I praised the Buddha [back then],  
 I've come to know no bad rebirth:  
 that's the fruit of praising [Buddhas]. (34) [5173]

My defilements are [now] burnt up;  
 all [new] existence is destroyed.  
 Like elephants with broken chains,  
 I am living without constraint. (35) [5174]

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! (36) [5175]

The four analytical modes,  
 and these eight deliverances,

<sup>31</sup>PTS presents this as a six-footed verse, in an apparently mistaken (and redundant) repetition of the first two feet (a-b) as c-d. BJTS presents a standard four-footed verse, omitting PTS 30c-d (i.e., corresponding to PTS 30a-b and 30e-f).

<sup>32</sup>*vokiṇṇo* (BJTS and PTS alt. reads *vokiṇṇaṇ*), lit., “mixed”. I follow BJTS in taking the term to refer to a mix of births as a god and births as a human.

<sup>33</sup>*uppādassa*. The term (as too in the name ascribed to this monk) apparently refers to the “generating” (or “producing”) of the stupa made of sand.

<sup>34</sup>the name of a lunar month, Skt. *Kṛttikā*, BSkt *Karthikā*, Sinh. *il*, corresponding to October-November

<sup>35</sup>*viriyam me dhurodhayaṇ yogakkhemādhivāhanaṇ*, cf. SN 79

six special knowledges mastered,  
[I have] done what the Buddha taught! (37) [5176]

Thus indeed Venerable Puḷinuppādaka Thera spoke these verses.

The legend of Puḷinuppādaka Thera is finished.