

Puḷinathūpiya

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[495. {498.}¹ Puḷinathūpiya²]

In the Himalayan region,
there's a mountain named Samaṅga.³
I had a well-built hermitage
furnished with halls of leaves [there then]. (1) [5304]

Named Nārada, with matted hair,
[I] practiced fierce austerities.
Fourteen thousand⁴ students [back then]
are worshipping⁵ me [in that place]. (2) [5305]

Being off in solitude [then,]
I contemplated [in this way]:
“All of the people worship⁶ me
[but] I don't worship anyone. (3) [5306]

I do not have an advisor;
there is no one who speaks to me;
no teacher [and no] preceptor,
I come to a home in the woods. (4) [5307]

There is not a teacher for me
whom I am giving honor to,
and serving with respectful heart;
my forest-dwelling's meaningless. (5) [5308]

I'll search for one to give gifts to,
and to be respected [by me];
I will live [enjoying] his help,
whom no one will find blameworthy.⁷ (6) [5309]

[Very] near my hermitage,
there was a river with high banks,
with good slopes, which was beautiful
[and] strewn about with pure white sand. (7) [5310]

Having approached it at that time,
the river named named Amarika,

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-Stupa-er.” BJTS reads *Pulina*°

³BJTS reads *Yamako*

⁴reading *catuddasasahassāni* with BJTS (and PTS alt.) for PTS *catuddasaṅ saḥassānaṅ* (“of fourteenth thousand”)

⁵*paricaranti*

⁶lit., “do *pūjā*”

⁷*no koci garahissati*

after piling up [some] sand, I
built a stupa [out of that] sand. (8) [5311]

“Those [men] who were the Sambuddhas,
Enders of Becoming, Sages,
I’ll make [this] with the marks of a
stupa such-like [those built] for them.” (9) [5312]

Having built [my] stupa of sand,
[as though] I made it out of gold,
I covered [it]⁸ with⁹ three thousand
gold-colored *kinkhani*¹⁰ flowers. (10) [5313]

I am praising evening and morn,
filled with joy, hands pressed together.
As though facing the Sambuddha,
I worshipped [that] stupa of sand. (11) [5314]

When defilements get produced¹¹ [or]
pre-occupations with the house,¹²
I recall [that] well-made¹³ stupa,
and always look at [them like this]: (12) [5315]

“Living¹⁴ having depended on
the Meaning-Conveyor,¹⁵ the Guide,¹⁶
it’s not appropriate for you
to live with¹⁷ defilements, Good Sir.¹⁸ (13) [5316]

When I bend down at the stupa,
then respect arises in me;
I drive out bad reflections¹⁹ like
an elephant pained²⁰ by the goad. (14) [5317]

⁸lit., “I did *pūjā* [to it]”

⁹lit., “of”

¹⁰BJTS reads *kiṅkaṇi*°

¹¹reading *jāyanti* with BJTS for PTS *jhāyanti* (“are meditating”)

¹²*vitakkā gēhanissitā*, lit., “initial reflections connected with the house,” i.e., domestic concerns, perseveration about things of the lay world; BJTS Sinh. gloss is *kāmaniḥsrita* (“connected with lust/sense-pleasures”)

¹³BJTS (and PTS alt.) read *sugataṃ* (“the Well-Gone-One”) for PTS *sukataṃ*. BJTS Sinhala gloss then treats it adjectivally, *sarvajñastupaya* (“the stupa of the Omniscient One”)

¹⁴*viḥaram*, fr. *viḥarati*.

¹⁵*sāthavāhaṇ*

¹⁶*vināyakaṇ*

¹⁷*saṅvaseyyāsi*, lit., “were you to live with” or “that you should live with”

¹⁸*mārisa*, BJTS glosses *nidukāṇeni* (“O you without suffering”)

¹⁹reading *kuvitakke* (pl.) with BJTS for PTS *kuvitakkaṇ* (sing., “bad reflection” or, following the translation in the preceding verse, “bad pre-occupation”)

²⁰BJTS reads *tuttāṭṭito*, the more correct (acc. to RD) spelling of PTS °*addito*

The King of Death²¹ [then] trampled me,
conducting [my] life²² in that way.
Passing away²³ [right] on the spot,
I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan,²⁴
I was born among the thirty.²⁵
Eighty times the lord of the gods,
I exercised divine rule [there]. (16) [5319]

And [then] three hundred times I was
a king who turns the wheel [of law],
[and I enjoyed] much local rule,
innumerable by counting. (17) [5320]

I'm enjoying the results of
three [thousand] *kinkhani*²⁶ flowers.
Twenty-two thousand [people are]
waiting on me in [every] life. (18) [5321]

Due to worshipping²⁷ the stupa,
I am not soiled with dirt and dust;²⁸
my limbs are not exuding sweat;
I'm radiantly beautiful. (19) [5322]

O! the stupa well-made by me;
Amarika River's well-seen!
Having built a stupa of²⁹ sand,
I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distinguished]
by a person seeking the pith,³⁰
who desires to do wholesome deeds;
[his] practice is [thus] accomplished.³¹ (21) [5324]

Just as a person with great strength

²¹*maccurājā* = Māra

²²*vharamānaṃ maṃ*

²³*kālakato santo*, lit., "being passed away"

²⁴*yavatāyuṃ*, lit., "for as long as the lifespan [in the Brahmā world]," which is very extensive

²⁵i.e., the thirty[-three] gods, in Tāvatiṃsa heaven

²⁶BJTS reads *kinkhaṇi*

²⁷*pariciṇṇattā*

²⁸lit., "dirt and dust are not smeared [on me]"

²⁹lit., "in"

³⁰reading *sāragāhinā* (BJTS understands *sāra*, "the pith," as nirvana) for PTS *pāragāminā* ("who has gone to the opposite shore), though the meaning of the latter is close to that of the former.

³¹reading *sādhaka* with BJTS for PTS *sārikā* (= "pithy"? PTS alt. are *sāraṇā* ["remembered"] and *sārakā* ["pithy"])

is able to cross a river;³²
 carrying a protective stick,
 he would spring across a large lake,
 so I, depending on this stick,
 will cross the great sea [of being]:
 through [his] effort and energy
 a man would cross over the sea. (22-23) [5325-5326]

And so too the karma I did,
 which was [my] little protection;³³
 depending on [that] karma done,
 I crossed over re-becoming.³⁴ (24) [5327]

When [my] last rebirth was attained,
 incited by [my] wholesome roots,
 I am reborn in Śrāvastī,³⁵
 in a wealthy [clan] with big halls.³⁶ (25) [5328]

My mother and father had faith,
 gone to the Buddha for refuge;
 they had both seen the [deathless] state,
 turning to the dispensation. (26) [5329]

Taking bark³⁷ from the Bodhi [tree]
 they built a stupa [made of] gold.
 They're praising it evening and morn,
 face to face with the Śākya's Son. (27) [5330]

They passed three watches of the night,
 praising the Buddha's appearance,
 outside³⁸ the stupa made of gold,
 on a day when the moon was full.³⁹ (28) [5331]

I, having seen the [gold] stupa,
 remembered the stupa of sand.
 Sitting down on a single seat,
 I attained [my] arahantship. (29) [5332]

The Twenty-Second Recitation Portion

³²or "flood," *aṇṇavaṇ*

³³reading *thokakañ ca yaṃ* with BJTS for PTS *thokakañcanaṇ* ("a little gold")

³⁴*saṅsāraṇ*, frequently described as "an ocean"

³⁵lit., "in the city, Śrāvastī,"

³⁶*mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, "very wealthy" or "very influential")

³⁷or a sprout: *papaṭikaṇ*

³⁸*vinīharaṇ*, lit., "they went out of," "they threw away". BJTS Sinhala gloss *bāhāraṭa gat ha*

³⁹lit., "on an *uposatha* day"

Searching for him, the [Great] Hero,
I saw the *Dhamma's* general.⁴⁰
Having departed from the house,
I went forth in that one's presence. (30) [5333]

Being [only] seven years old,
I attained [my] arahantship.
Knowing [my] virtue, the Buddha,
the Eye-ful One, [then] ordained [me]. (31) [5334]

The work has been completed by
me, even when [I] was a child;
what's to be done was done by me,
in the Buddha's⁴¹ dispensation. (32) [5336]⁴²
All hate [and] fear is in the past;
all bonds overcome, [I'm] a sage.
I'm you're follower, Great Hero:
the fruit of a golden stupa.⁴³ (33) [5337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5338]

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) [5339]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5340]

Thus indeed Venerable Puḷinathūpiya⁴⁴ Thera spoke these verses.

The legend of Puḷinathūpiya⁴⁵ Thera is finished.

⁴⁰*dhammasenāpat'*, i.e., Sāriputta. Cf. *Sāriputta-apadāna* (#1), v. 210, v. 229 (= [349], [368]) and *Upāli-apadāna* (#6), v. 99 (= [544])

⁴¹lit., "in the Śākya's Son's"

⁴²BJTS jumps from [5334] to [5336] here, inadvertently (I assume) omitting [5335] from its numbering.

⁴³BJTS reads *soṇṇapuphass'idaṃ phalaṃ*, "that is the fruit of a gold-colored flower," referring back to the *kriikaṇi* (PTS: *kiṅkhani*) flowers offered to the sand-stupa (see above, v. 10 [5313], cf. v. 18 [5321])

⁴⁴BJTS reads *Pulina*°

⁴⁵BJTS reads *Pulina*°