

Mogharāja

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[35. Mogharāja]

The Blessed One Atthadassi
the Self-Become One, Unconquered,
encompassed by the monks' Assembly
entered the chariot-road [then]. (1) [1066]

With my students [all] around me
I [then] departed from the house.
Having gone out I [then] saw there
[the Sambuddha], the World-Leader. (2) [1067]

[Then] saluting the Sambuddha,
hands pressed together on my head,
bringing pleasure to [my] own heart,
I praised the World-Leader kindly: (3) [1068]

To what extent beings have form,
are formless or are unconscious,
all of them are included in
the [great] knowledge that you possess.¹ (4) [1069]

If one encloses water with
a net that is good for fishing,
all the creatures in the water
would [then] be caught inside the net. (5) [1070]

And whoever has intentions
one with form or a formless one,
are all of them included in
the [great] knowledge that you possess. (6) [1071]

You're lifting up this world which is
confused by the darkness-maker.²
Having listened to your Teaching
they [all then] cross the flood of doubt. (7) [1072]

This world's enmeshed in ignorance,
covered by the darkness-maker.
In your knowledge they shine brightly
driving out the darkness-maker. (8) [1073]

¹reading *samogadhā* (BJTS) for *samāhaṭṭā* (PTS). The Sinhala gloss in BJTS understands the verse to refer to the beings in Brahmāloka; though the text does not stipulate that, it would make sense of the inclusion here of formless and non-sentient beings (as are found there, along with beings that have form). In any event, the point of the verse is that the Buddha's knowledge is all-encompassing.

²lit., "that which causes darkness" = ignorance, delusion

That eye of yours, for everyone,
is what removes the great darkness.
Having listened to your Teaching
many folks achieve nirvana.” (9) [1074]

Having filled up a container
[with] a bit of pure [bee’s] honey,
picking it up with both [my] hands,
I held it out to the Great Sage. (10) [1075]

The Great Hero, the Sage So Great,
accepted it, with [some] boiled rice.³
Eating it, the Omniscient One
then rose up into the sky⁴ [there]. (11) [1076]

Teacher Atthadassi, Man-Bull,
standing up in the atmosphere,
bringing pleasure to my [own] heart,
[then] spoke these verses [about me]: (12) [1077]

“This one by whom knowledge is praised
and the Best Buddha is lauded,
due to the pleasure in [his] heart,
will not go to a bad rebirth. (13) [1078]

He will exercise divine rule
[fully] fourteen [different] times [then].
He will reside upon the earth
with eight hundred earthly⁵ reigns [there]. (14) [1079]

And five hundred times he will be
a king who turns the wheel [of law].
He will exercise on the earth
uncountable regional reigns. (15) [1080]

A learned man who knows mantras,
he will master the three Vedas.
And [then] he will renounce the world
in Gotama Buddha’s teaching.⁶ (16) [1081]

Through [his] knowledge he’ll discover
facts which are [so] deep and subtle.

³reading *sabhattena* (BJTS) for *subhakena* (PTS)

⁴lit., “rose up into the sky the sky;” I have reduced the redundancy of *vehāsaṃ nabhaṃ*, as does the BJTS Sinhala gloss.

⁵I read *pathavyā* (BJTS) for *padesa* (PTS), to avoid the redundancy (even contradiction) with the next verse.

⁶lit., “in the dispensation of Gotama, the Blessed One”

He'll be the Teacher's follower
[whose] name [will be] Mogharāja, (17) [1082]

endowed with the three knowledges,⁷
undefiled, a duty-doer.

Gotama the Top Charioteer
will place him in that foremost place." (18) [1083]

Abandoning [my] human work,
severing the bonds of being,
knowing well all the defilements,
without defilements I [now] live. (19) [1084]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [1085]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

⁷*tīhi vijjāhi*