

Saraṇāgamaṇiya

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[113. Saraṇāgamaniya¹]

The battle between both god-kings
[had by then] come into being.
A huge crowd was [gathered for it],
making a very loud racket. (1) [1696]

Padumuttara, World-Knower,
Sacrificial Recipient,
the Teacher, standing in the sky,
[then] made many people feel moved. (2) [1697]

All of the gods were delighted;
[their] weapons and mail were thrown down.
Having worshipped the Sambuddha
they then stood off to one side [there]. (3) [1698]

Discerning what we were thinking,
the Compassionate, World-Knower,
uttered majestic words [just then,]
bringing many to nirvana. (4) [1699]

“One man with evil in [his] heart
might harm a single living being.
Because of that stain on [his] heart
he will be reborn in [some] hell. (5) [1700]

An elephant² on the battle front³
might harm so many living beings,
[but if] he cools off [his] own heart
he won’t be killed repeatedly.” (6) [1701]

[Both] of the armies of those two
spirit⁴-kings were [then] astonished.⁵
And they went to the World’s Best One,
the Neutral One, [to take] refuge. (7) [1702]

After [he’d] convinced the people,
the Eyeful One [then] rose upwards,
and being seen by [all] the gods,
he departed, facing the north. (8) [1703]

¹“Refuge-Goer,” cf. #23, #298, #356{359}

²the wonderfully-ambiguous term *nāga* could refer to an elephant, a cobra, a deity, the Buddha or a king, among many other things.

³lit., “at the head of a battle”

⁴*yakkha*

⁵reading *senāyo vimhitā* (BJTS) for *senā sāvimhitā* (PTS).

I was first to go for refuge
to the Biped-Lord, Neutral One.
For one hundred thousand aeons
I've come to know no bad rebirth. (9) [1704]

In the thirty thousandth aeon
there were sixteen chariot-bulls,⁶
kings who turned the wheel [of the Law],
[all were] named Mahā Dundubhi.⁷ (10) [1705]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [1706]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

⁶I read the term *rathesabhā* as *rathe* + *usabhā*, following the BJTS Sinhala gloss: *rājya-dhura-vahanayehi śreṣṭha vu* (“best among those on the vehicle which is the burden of kingship”)

⁷“Great Drum.” This reading follows BJTS for PTS *Mahāscunda*.