

Sammukhāthavika

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[125. Sammukhāthavika¹]

When Vipassi [Buddha] was born,
I interpreted the omens:
“A Buddha is born in the world;
he’ll make people reach nirvana.” (1) [1806]

And when that one was being born,
the ten-thousand world-system quaked.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (2) [1807]

And when that one was being born,
there was a vast effulgence [there].
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (3) [1808]

And when that one was being born,
[all] the rivers [then] stopped flowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (4) [1809]

And when that one was being born,
[all] the fires of hell stopped burning.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (5) [1810]

And when that one was being born,
[all] the flocks of birds stopped flying.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (6) [1811]

And when that one was being born,
[the powerful] winds stopped blowing.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (7) [1812]

And when that one was being born,
all the gemstones were glistening.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (8) [1813]

And when that one was being born,
[his first] seven steps were taken.
Now that Blessed One, the Teacher,
Eyeful One is preaching *Dhamma*. (9) [1814]

¹“Face-to-Face Then-er”

And when the Sambuddha was born,
 he surveyed all the directions.
 and [then he] spoke majestic words;
 that is the nature of Buddhas.” (10) [1815]

After he made people feel moved,
 [and] I had praised the World-Leader,
 having worshipped the Sambuddha,
 I departed facing the east. (11) [1816]

In the ninety-one aeons since
 I praised the Buddha in that way,
 I’ve come to know no bad rebirth:
 that is the fruit of praising [him]. (12) [1817]

In the ninetieth aeon hence
 [the king] Sammukhāthavika,²
 was a wheel-turner with great strength,
 possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence,
 [the king] Paṭhavidundubhi³
 was a wheel-turner with great strength,
 possessor of the seven gems. (14) [1819]

In the eighty-eighth aeon hence,
 the king⁴ named Obhāsamata⁵
 was a wheel-turner with great strength
 possessor of the seven gems. (15) [1820]

In the eighty-seventh aeon,
 [the king] Saritacchedana⁶
 was a wheel-turner with great strength
 possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,]
 [the king] Agginibbāpana⁷
 was a wheel-turner with great strength,
 possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,]

²“Face-to-Face Then”

³“Earth-Drum”

⁴lit., “the kṣatriyan”

⁵“Light-Radiating”

⁶“River-Covering”

⁷“Fire-Extinguisher”

[the king] Rājāvātasama⁸
was a wheel-turner with great strength,
possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,]
[the king] Gatipacchedana⁹
was a wheel-turner with great strength,
possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,]
[the king] Ratanappajjala¹⁰
was a wheel-turner with great strength,
possessor of the seven gems. (20) [1825]

In the eighty-second aeon,
[the king] Padavikkamaṇa¹¹
was a wheel-turner with great strength,
possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,]
[the king] Rājāvilokana¹²
was a wheel-turner with great strength,
possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]
the king¹³ known as Hirisāra¹⁴
was a wheel-turner with great strength,
possessor of the seven gems. (23) [1828]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [1829]

Thus indeed Venerable Sammukhāthavika Thera spoke these verses.

The legend of Sammukhāthavika Thera is finished.

⁸“Wind-like King”

⁹“Covering the Destiny”

¹⁰“Flaming Gem”

¹¹“Step-Taker”

¹²“King Looking Around”

¹³lit., “the kṣatriyan”

¹⁴“Shame-Essence”