

# Dverataniya

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**[223. Dverataniya<sup>1</sup>]**

I was a deer-hunter back then,  
within a grove in the forest.  
I saw the Buddha, Stainless One,  
Sacrificial Recipient. (1) [2384]

I [then] gave a piece of meat to  
Vipassi [Buddha], the Great Sage.  
I exercised overlordship  
in the world including its gods. (2) [2385]

Because of giving meat [back then,]  
gems<sup>2</sup> came into being for me.  
I had two jewels<sup>3</sup> in [this] world  
for attainment of worldly things. (3) [2386]

I am enjoying everything  
as the profit of a meat-gift.  
I have a body which is soft  
[and] wisdom, a sharp intellect.<sup>4</sup> (4) [2387]

In the ninety-one aeons since  
I gave [him] that meat at that time,  
I've come to know no bad rebirth:  
that is the fruit of [giving] meat. (5) [2388]

[And] in the fourth aeon ago  
there was one lord of the people.  
He was named Mahārohita,<sup>5</sup>  
a wheel-turning king with great strength. (6) [2389]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (7) [2390]

Thus indeed Venerable Dverataniya Thera spoke these verses.

The legend of Dverataniya Thera is finished.

<sup>1</sup>“Two-Gem-er.” BJTS reads *Dviratananiya*, which conveys the same meaning. The name is unusual in that it alludes to the reward rather than the original/“seed” karma.

<sup>2</sup>lit., “a gem”

<sup>3</sup>these are presumably meant to be taken as magical, wish-fulfilling gems

<sup>4</sup>lit., “skillful knowing” or “intelligent knowing”

<sup>5</sup>“Much Deer.” *Rohita* (“red”) is a type of deer.