

Saññasāmika

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[324. Saññasāmika¹]

I was [only] seven years old,²
 a learned master of mantras.
 Carrying on the family line,
 I encouraged sacrifice[s]. (1) [2841]

Eighty-four thousand [living] beasts,
 are slaughtered by me every day.
 Brought to a wooden hitching post,³
 they are kept for sacrificing. (2) [2842]

Like beaten⁴ [gold] atop a forge,⁵
 [burning bright] like cedar charcoal,⁶
 like the sun [when it] is rising,
 like the moon on the fifteenth day,⁷
 Siddhattha, Goal of All Success,
 Worshipped⁸ by the Triple World, Friend,⁹
 the Sambuddha, having approached
 [me] uttered this speech [then and there]: (3-4) [2843-2844]

“Non-violence to all that breathe,
 young man, is [what best] pleases me,
 and abstaining from stealing [things],
 transgressing and drinking liquor. (5) [2845]

I am pleased by good behavior,
 and gratitude for the learned;
 praiseworthy too are those things [done]
 for others in [this] world of things. (6) [2846]

Having cultivated those things,
 delighting in kindness to all,¹⁰

¹“Mastered through Perception”

²lit., “seven years from birth”

³reading *sārathambh-upanītāni* with BJTS for PTS *sārasmiṅ hi upatāni* (“brought on a post”)

⁴*pahaṭaṇ*, BJTS reads *pahaṭṭhaṇ* with the same meaning.

⁵*ukkāmukhaṇ*, the “mouth” (receiving or discharging end) of a furnace or forge, a goldsmith’s smelting pot.

⁶*khadiraṅgārasannibha*. *Khadira* is Sinh. *kihiri*, Acacia Sundra, English “red cutch” or “khayer.” The tree produces impressive spikes of yellow flowers but is known primarily for its timber and use in making charcoal.

⁷i.e., when it is full, *puṇṇamāse va candimā*

⁸*mahita*

⁹*hito*, lit., “Friendly One”

¹⁰reading *sabbasattahite* (lit., “in friendliness to all creatures”) with BJTS for PTS *sattāsattahite*, “kindness to creatures and non-creatures.”

pleasing [your] heart in the Buddha,
cultivate the ultimate Path.” (7) [2847]

Saying this, the Omniscient One,
the World’s Best, the Bull among Men,
having thus given me advice,
rose into the sky and flew off.¹¹ (8) [2848]

Beforehand having cleansed [my] heart,
I later brought [my] heart pleasure.
Because of that mental pleasure,
I was reborn in Tusitā. (9) [2849]

In the ninety-four aeons since
I brought [that] pleasure to [my] heart,
I’ve come to know no bad rebirth:
the fruit of perceiving Buddhas. (10) [2850]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [2851]

Thus indeed Venerable Saññasāmika Thera spoke these verses.

The legend of Saññasāmika Thera is finished.

¹¹*gato*, lit., “was gone”