

# Taraṇiya

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[485. {488.}]<sup>1</sup> **Taraṇiya**<sup>2</sup>

Atthadassi, the Blessed One,  
the Self-Become One, World-Leader,  
the Thus-Gone-One then came up to  
the banks of river Vinatā.<sup>3</sup> (1) [5177]

A water-dwelling<sup>4</sup> tortoise then,  
[I had] come out from the water.  
I went up to the World-Leader,  
the Buddha; he desired to cross. (2) [5178]

“Let the Buddha climb onto me,  
O Atthadassi, O Great Sage;  
I will carry you across; you  
are the Ender of Suffering.” (3) [5179]

Discerning what I was thinking,  
Atthadassi, the Greatly Famed,  
after climbing onto my back,  
stood [there], the Leader of the World. (4) [5180]

As far back as I remember,<sup>5</sup>  
ever since I reached discretion,<sup>6</sup>  
I have not had such happiness  
as when his soles [then] touched<sup>7</sup> [my back]. (5) [5181]

After crossing, the Sambuddha,  
Atthadassi, the Greatly Famed,  
remaining on the river bank,  
spoke these verses [about me then]: (6) [5182]

“Just as I ferry folks across  
the stream of doubt which is the mind,  
this turtle king, full of merit,  
ferries me across [the river]. (7) [5183]

<sup>1</sup>*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup>“Ferryman”. Cf. #204, #270, #280 for parallel *apadānas* of monks with this name.

<sup>3</sup>PTS reads *Cinatā*. BJTS reads *Vinaka*<sup>o</sup>, PTS alt. *Vinatā* is the spelling preferred by DPPN (see II:883), and used without divergence between PTS and BJTS in #380 {383}, v. 1 = [3292]; cf. also #511 {514} v. 1 = [5473], below.. Malalasekera says it was presumably in the Himalayas.

<sup>4</sup>*kacchapo vārigocaro*

<sup>5</sup>*yato sarāmi attānaṇ*, lit., “starting from when I remember myself”

<sup>6</sup>or “since I reached puberty,” *yato patto ‘smi viññuta*, lit., “starting from when I reached puberty;”

<sup>7</sup>reading *phuṭṭhe pādātale yathā* with BJTS for PTS *yathā pādātale muni*

Through this Buddha-ferrying and  
practice of loving-heartedness,  
for eighteen hundred aeons he  
will delight in the world of gods. (8) [5184]

Coming [back] here from the gods' world,  
incited by [his] wholesome roots,  
sitting down on a single seat,  
he'll cross over the stream of doubt. (9) [5185]

As with a seed which is planted,  
in a field which is bountiful:<sup>8</sup>  
when it rains,<sup>9</sup> with proper support,<sup>10</sup>  
fruit pleases the cultivator;  
so too [within] this Buddha-field,  
preached by the Sammāsambuddha:  
when it rains,<sup>11</sup> with proper support,  
the fruit will be pleasing to me." (10-11) [5186-5187]

I am one bent on exertion,  
calmed,<sup>12</sup> devoid of grounds for rebirth,<sup>13</sup>  
knowing well all the defilements,  
I am [now] living, undefiled. (12) [5188]

In the eighteen hundred aeons  
since I did that karma back then,  
I've come to know no bad rebirth:  
that is the fruit of ferrying. (13) [5189]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (14) [5190]

Being in Best Buddha's presence  
was a very good thing for me.

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<sup>8</sup>*bhaddake*, or "lucky" "fortunate" etc

<sup>9</sup>BJTS *pavacchante* (cf. *paveccchante*, the reading in [5004] below, note *pavacchante* as PTS alt. there [v, 5 of #499, Ekapattadāyaka]; RD = "give, bestow," PSI "[rainwater] falls down") for PTS *pavassante*, more straightforwardly "when raining"

<sup>10</sup>*sammādhāre* (loc. abs. construction)

<sup>11</sup>here PTS also reads *paveccchante*, which may exploit the more literal meaning of that term (acc. to RD), give, bestow; "when proper support is provided". However, in the parallel verses below (5-6 of #499, Ekapattadāyaka, PTS reads *pavassante*). "Raining" is a frequent metaphor for *Dhamma*-preaching, and it would be possible to construe the second *pāda* that way, "when it rains the preaching of the Sammāsambuddha, with proper support..."

<sup>12</sup>*upasanto*

<sup>13</sup>*nirūpadhi*

The three knowledges are attained;  
[I have] done what the Buddha taught! (15) [5191]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (16) [5192]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.