

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Tīṇisaraṇāgamaniya

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[23. Tīṇisaraṇāgamaniya¹]

In the city, CChandavati,²
I was waiting on my parents.
I constantly provided for
my blind mother and father [there]. (1) [920]

Gone off alone and sitting down
this thought occurred to me back then:
“while providing for my parents
I cannot [yet] renounce the world.”³ (2) [921]

Being shrouded⁴ in dark blindness
I’m being scorched by the three fires.⁵
Though in such straits, [and now] afraid,
there is no one [who can] guide [me]. (3) [922]

The Buddha’s been born in the world;
the Victor’s dispensation shines.
The Self can [now] be moved beyond
by people [who do] good⁶ karma. (4) [923]

Taking up the Three Refuges
I’ll [henceforth] guard them completely.
Through that karma which is done well
I will be released from ill-states.” (5) [924]

The Buddha’s foremost follower
was the monk known as Nisabha.
After going up to that [monk]
I took the three-fold refuge [then].⁷ (6) [925]

In those days the normal lifespan
[numbered] one hundred thousand years.⁸

¹“three-Refuge Goer,” cf. #113, #298, #356{359}

²some alt. PTS mss. as well as cty read Baṇḍumatī; BJTS like PTS reads CChañḍavati. See DPPN I:851; the city is only “known” to have existed during the time of previous Buddhas (and during the previous lives of Gotama Buddha).

³lit., “I do not receive the pabbajja (renunciation, going forth, in these texts meaning becoming a Buddhist monk or nun).”

⁴pihitā, cut off. Cty. glosses the participle with chāditā, covered, concealed

⁵the cty on [352] explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

⁶lit., “meritorious,” *puñña*°

⁷lit., “I went for the going for refuge.”

⁸lit., “At that time the lifespan that existed was one hundred thousand years”

For all that time I did protect
[my] taking refuge totally. (7) [926]

When [my] last [breath] was taking place,
I remembered that refuge [then].
Through that karma which was done well
I went on to Tāvatisa. (8) [927]

Departed, in the world of gods
well-placed due to [my] good karma,
in every region I was born
I received the eight good things [there].⁹ (9) [928]

Worshipped in [every] direction,
I developed piercing wisdom.
All the gods submitted [to me].
I received food beyond measure. (10) [929]

Everywhere, the color of gold,
I was beloved¹⁰ [by everyone].
Remaining steadfast for my friends,
my glory had achieved great heights. (11) [930]

Eighty times as the king of gods
I exercised divine rule [then].
Anointed by celestial nymphs
I enjoyed [much] divine pleasure. (12) [931]

[Full] five hundred times I ruled [then]
as a monarch who turns the wheel,
[and I did have] much local rule
innumerable by counting. (13) [932]

When [my] last rebirth was attained,
well-placed due to [my] good karma,
I was born in a rich family
with a big house in Śrāvastī.¹¹ (14) [933]

Setting out from that [great] city
placed in front by [other] children

⁹lit., “the eight causes [of happiness]

¹⁰reading *paṭikanto* (BJTS) for *paṭikkanto* (“gone,” “departed,” PTS).

¹¹lit., “in the city of Śāvastī (Sāvatthī)”

I approached a monastery
[hoping to find] sports and laughter.¹² (15) [934]

There I did see a [Buddhist] monk,
set free, and having no desires.
He explained the Teaching to me
and gave me the [three] refuges. (16) [935]

After I heard [the word] “refuge,”
recalling my [former] refuge,
I sat down on a single seat
[and then] attained arahantship. (17) [936]

Being [only] seven years old
I attained [my] arahantship.
Knowing virtue, the Eyeful One,
the Sambuddha ordained [me then]. (18) [937]

Immeasurable aeons hence
I went for the [three-fold] refuge.
The fruit [of] that karma well done
is afterward shown to me here. (19) [938]

Well-protected was my refuge
firmly established in my mind.
After enjoying all of that
I realized the steadfast state. (20) [939]

Let those of you with ears to hear,
all of you, listen to my words.
I’m declaring as fact to you
that I have seen this state myself. (21) [940]

“The Buddha’s been born in the world;
the Victor’s dispensation shines.
The drum of deathlessness [now] sounds,
removing the arrows of grief. (22) [941]

In the unsurpassed merit-field
if you all [now] take ownership
with all the strength that you possess,¹³
[then] you all will see nirvana. (23) [942]

¹² reading *hāsa-khiḍḍa-samaṅgīnaṃ* (BJTS) for *sahassa-khiḍḍa-samaṅgī ‘ham* (PTS).

¹³ lit., “with own strength as far as [you can]”

Taking up the three-fold refuge,
guarding the five moral precepts,
pleasing [your] heart in the Buddha
you'll make an end to suffering. (24) [943]

Acting with me as [your] model¹⁴
guarding [all] the moral precepts
in a short time, [then] all you too
will attain [your] arahantship. (25) [944]

Thrice-knowing,¹⁵ with superpowers,
I'm skilled at the reading of minds.¹⁶
A follower of yours, Wise One
worships the Teacher's refuges. (26) [945]

I went to Buddha for refuge
uncountable aeons ago.
I've come to know no bad rebirth:
that's the fruit of taking refuge. (27) [946]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (28) [947]

Thus indeed Venerable Tīṇisaraṇāgamaniya Thera spoke these verses.

The legend of Tīṇisaraṇāgamaniya Thera is finished.

¹⁴lit., "acting out of analogy with me": *mamopamaṃ karitvāna*

¹⁵*tevijja*: the threefold knowledge of an arahant, namely, recollection of former lives, insight into the deaths and births of beings, and recognition of the destruction of all passions.

¹⁶lit., "understanding the minds of others"