Tha Ap 542 — 537. {540.} Mogharāja

English translation by Jonathan S. Walters.

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Text

Therāpadāna

The Legends of the Theras

537. {540.} Mogharāja

Walt 5987 The Victor, Padumuttara,

the Sage, Knower of Every World,

the One who had Five Eyes, arose

a hundred thousand aeons hence. Verse 1

Walt 5988 The Admonisher, Instructor,

Crosser-Over of all that breathe,

Skilled at Preaching, he, the Buddha,

caused many folks to cross the flood. Verse 2

Walt 5989 Merciful, Compassionate One,

Well-Wisher of all that breathe, he

established in the five precepts

all the rivals who had arrived. Verse 3

Walt 5990 In this way he was Unconfused
and Very Well-Known by rivals,
Ornamented by arahants
who were masters and neutral ones. Verse 4

Walt 5991 The body of the Sage So Great
rose up fifty-eight cubits tall;
he was Valuable Like Gold,
Bearing the Thirty-Two Great Marks. Verse 5

Walt 5992 People’s lifespan at that time was
fully one hundred thousand years.
Remaining in the world so long,
he ferried many folks across. Verse 6

Walt 5993 I was then in Haṁsavatī;
I was born in a certain clan.
Bound to working for others, I
did not have any possessions. Verse 7

Walt 5994 Living on the unfinished floor
of a storeroom for special seats,
I lit a fire there on that floor;
the earth became hard and blackened. Verse 8

Walt 5995 Then the Lord, explaining the Four
Noble Truths to the retinue,
lavished praise on a follower
who wore inferior cloth robes. Verse 9

Walt 5996 Then thrilled at that virtue of his,
falling before the Thus-Gone-One,
I aspired to that supreme place,
foremost among those with rough robes. Verse 10

Walt 5997-5998 Then Buddha Padumuttara
said this to all his followers:
“All of you look at that person,
with bad clothes, a skinny body,
with joy and pleasure in his face,
possessing a great wealth of faith,
happy, body hair grown upward,
steadfast, eating food in a hall. Verse 11-12

Walt 5999 He’s wishing to attain the place
of this monk named Saccasena;
his hope’s for the appearance of
this monk wearing robes of rough cloth.” Verse 13

Walt 6000-6001 After hearing that, being thrilled,
bowing my head to the Victor,
doing good karma my whole life
in the Victor’s dispensation,
due to that karma done very well,
with intention and firm resolve,
discarding my human body,
I was gone to Tāvatiṁsa. Verse 14-15

Walt 6002 Through the deed of burning the floor
in the storeroom for special seats,
for all of a thousand years, I
burned in hell, remaining in pain. Verse 16

Walt 6003 Due to that karma’s remainder,
I had five hundred more rebirths,
being born in a human clan,
and marked with the marks of my caste. Verse 17

Walt 6004 For those same five hundred rebirths,
I’m afflicted with skin disease,
I underwent great suffering,
through the power of that karma. Verse 18

Walt 6005 In this present lucky aeon,
having a mind full of pleasure,
I entertained with begged alms food
Upariṭṭha, the Famous One. Verse 19

Walt 6006 Through the rest of the deed I did,
with intention and firm resolve,
discarding my human body,
I went to Tāvatiṁsa then. Verse 20

Walt 6007 When my last rebirth was attained,
I’m born in a warrior clan.
After the death of my father,
I possessed a large kingdom then. Verse 21

Walt 6009 Afflicted with a skin disease,
I get no comfort in the night.
Due to useless royal comfort,
I was then called “King of Useless.”
Seeing the flaws of the body,
I went forth into homelessness.
I entered in the studentship
of Bāvarī, the chief brahmin. Verse 23

Walt 6010 With an enormous retinue,
approaching the Leader of Men,
I asked a subtle question of
the Hero, Debater-Crusher. Verse 24

Walt 6011 “In this world or in the next world
or in Brahma’s world with its gods,
might he not know the sight of you,
of Gotama, the Famous One? Verse 25

Walt 6012 Thus one with excellent knowledge
comes to the point through the question,
while looking upon what world, then,
does the King of Death not see him?” Verse 26

Walt 6013-6014 The Physician for all Disease,
the Buddha answered this to me:
“Look upon the world as empty,
Mogharāja; always mindful,
and uprooting his own false views,
in this way he’d cross beyond death.
Thusly looking upon the world,
the King of Death does not see him.” Verse 27-28

Walt 6015 And the conclusion of that verse,
cutting off my hair and my beard,
putting on saffron-colored robes,
I became an arahant monk. Verse 29

Walt 6016 Oppressed by illness I don’t live
in Assembly monasteries.
“Don’t offend the monastery”—
by that word I’m extra-oppressed. Verse 30

Walt 6017 Taking cloth atop rubbish heaps,
from charnel field, on carriage roads,
having made my robe out of that,
I am wearing a rough-cloth robe. Verse 31

Walt 6018 Pleased about that virtue of mine,
the Great Physician, the Leader,
then placed me in the foremost place
of those who wear robes of rough cloth. Verse 32

Walt 6019 Merit and evil are all destroyed;
every illness is driven out.
Like fire, I have no attachments;
I will realize nirvana. Verse 33

Walt 6020 My defilements are now burnt up;
all new existence is destroyed.
Like elephants with broken chains,
I am living without constraint. Verse 34

Walt 6021 Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;
I have done what the Buddha taught! Verse 35

Walt 6022 The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
I have done what the Buddha taught! Verse 36

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

The Summary:

Kaccāna, Vakkalī Thera,
the one named Mahākappina,
Dabba, and he named Kumāra,
Bāhiya, Master Koṭṭhita,

Uruvelakassapa, Rādha,

and Mogharājā the pundit.

There are three hundred verses here,

piled on another sixty-two.

The Kaccāna Chapter, the Fifty-Fourth

Translated by Jonathan S. Walters.

Whitman College, 2017

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