

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Aññākondañña

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[7. Aññakoṇḍañña]

Sambuddha Padumuttara

was the Best in the World, the Guide.¹

I saw him first, when he had [just]
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots
spirits² were gathered together
surrounding the Sambuddha, they
worshipped, with hands pressed together. (2) [602]

All the gods had delighted minds;
as they flew around in the sky,
“This one has become a Buddha,
Dispelling the Darkness of Night.”³ (3) [603]

A huge din was being produced
by them overcome with laughter,⁴
“We'll destroy our defilements
in Sambuddha's dispensation.” (4) [604]

Having heard the words of the gods,
that majestic speech they uttered,
I gave [him] his very first food,
happy, [and] with a happy heart. (5) [605]

Discerning what I was thinking,
the Teacher, Peerless in the World,
seated in the gods' meeting hall
[then] spoke these verses [about me]: (6) [606]

“Leaving the world a week ago,
today I reached Awakening.
This one's [given] me my first rice,
a celibate monk's sustenance. (7) [607]

I shall relate details of him
who coming here from Tusitā
presented this almsfood to me;
[all of] you listen to my words: (8) [608]

¹*vināyakaṇ*

²*yakkhā*

³*andhakāra-tamo-nudo*, lit., “Dispeller of the Darkness of the Darkness-maker”

⁴*hāsa-paretānam*

For thirty thousand aeons he
will exercise divine rule.
Overpowering all the gods
he will reside in heaven [then].⁵ (9) [609]

Falling down from the world of gods
he'll go into a human state.
A thousand times a wheel-turner
he will reign there [for a long time]. (10) [610]

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (11) [611]

Falling down from heaven [again]
he'll go into a human state.
Going forth from the house [and world]
he will dwell [there] for twenty years. (12) [612]

In the seventh year after that
the Buddha will declare the truth.
He whose name [will be] Koṇḍañña
will be the first one to grasp [it].“ (13) [613]

When [he] set out I [too] renounced
and great effort was made by me.
So as to destroy defilements
I went forth into homelessness.⁶ (14) [614]

Approaching, the Omniscient One,
Buddha in the world with [its] gods
did beat the drum of deathlessness
in the deer-forest named “Isi”.⁷ (15) [615]

He has now achieved deathlessness,
the unsurpassed and peaceful state.
Knowing well all the defilements,
without defilements I [now] live. (16) [616]

⁵ *tidivan*

⁶ *cty* understands this seeming redundancy of “going forth” (*anupabbajan pabbajin*) to mean that at first he renounced as a non-Buddhist ascetic, and then he renounced as/became a Buddhist monk.

⁷ reading *Isināme Migāraññe* with BJTS. The Buddha first preached the *Dhamma* to Kondañña and the others at the Deer Park in the Isipattana, near Sarnath.

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [617]

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! [618]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (17) [619]

Thus indeed Venerable Aññākoṇḍañña Thera spoke these verses.
The legend of Aññākoṇḍañña Thera is finished.