

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Kuṇḍadhāna

Jonathan S. Walters

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Kuṇḍadhāna Chapter, the Fourth

[31. Kuṇḍadhāna¹]

With a pleased heart [and] happy mind
I went up to the Best Buddha,
the Self-Become One, Top Person,
who had spent a week secluded. (1) [1003]

Discerning the time when he'd rise,
I approached the Sage So Great [then,]
Padumuttara, carrying
a big sheaf of banana fruits. (2) [1004]

The Blessed One, World-Chief, Great Sage,
accepting that fruit [I gave him,]
brought [great] pleasure to my heart [then,]
[by] eating [it all at that time]. (3) [1005]

Having eaten, the Sambuddha,
Peerless One, Caravan-Leader,
[then] sitting down on his own seat
did speak these verses [about me]: (4) [1006]

“Let those spirits² who are living
in the forest on this mountain,
together with those from the past
and future, listen to my words. (5) [1007]

I shall relate the details of
this one who served the Buddha [well,]
like a lion, king of the beasts;
[all of] you listen to my words: (6) [1008]

This one will be a king of gods
[in the future] eleven times.
And thirty-four times he will be
a king who turns the wheel [of law]. (7) [1009]

In one hundred thousand aeons,
arising in Okkāka's clan,

¹as v. [1011] below makes clear, this was not a good name. As given in the texts it would mean “Iguana-container” or “Pot-container”. One PTS alternative is “Kuṇḍadāno,” “Iguana-Giver” or “Pot-Giver”. The cty explains that his slur was to call a Thera a “Kuṇḍa” (or “Koṇḍa”), hence the name was fitting.

²yakkhā

the one whose name is Gotama
will be the Teacher in the world. (8) [1010]

Having cursed some [Buddhist] monks,
arahants who are virtuous [then],
as the result of that bad deed
he will receive an [ugly] name. (9) [1011]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
he'll be [Gotama's] follower
known by the name Kuṇḍadhāna. (10) [1012]

Binding [myself] to solitude,³
meditator, trance-lover,
satisfying the Teacher, [now]
I'm living without defilements. (11) [1013]

Honored by the monks' Assembly,⁴
the top followers around him,
Buddha⁵ sat in that⁶ Assembly
[and] had me take the ticket⁷ [there]. (12) [1014]

Putting [my] robe on one shoulder
[and] worshipping the World-Leader,
in front of the Best Debater⁸
I took the first [such] ticket [then]. (13) [1015]

Due to that act, the Blessed One,
Who Makes the Ten-Thousand [Worlds] Quake
sitting in the monks' Assembly
did place me in that foremost place. (14) [1016]

³reading *pavivekaṃ* (BJTS) for *parivekhaṇ* (PTS)

⁴BJTS treats *purakkhata* as *parivaraṇa laddā*, surrounded by, and the term certainly carries that connotation to the extent that "honoring" in this way requires such giving of preference (best or highest seat, for example). But the term's meaning focuses on the honoring, not the surrounding, and so does my translation choice, to capitalize *bhikkhusaṅghapurakkhata* as an epithet rather than treat it as a description. The Buddha was virtually *always* surrounded by those who honored him, and the epithet calls that to mind, together with the connotations.

⁵lit. "the Victor"

⁶lit., "in the monks' Assembly"

⁷*salākaṃ gāhayī*, The *salāka* (Sinh. *laha*) is a stick used as a ticket in the distribution of monastic alms and in monastic voting procedures.

⁸*vadatan* *varassa*

My effort bearing the burden
brought me release from attachments.
[Now] I'm bearing my last body
in the Buddha's dispensation.⁹ (15) [1017]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1018]

Thus indeed Venerable Kuṇḍadhāna Thera spoke these verses.

The Legend of Venerable Kuṇḍadhāna Thera is finished.

⁹*sammāsambuddhasāsane*, lit., “in the Supreme (or Great Perfected) Buddha's dispensation”