

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Kāḷudāyi

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Printed September 2026

[34. Kāludāyi¹]

Picking a flowering lotus,
and water lily and jasmine,
and taking some rice cooked in milk,
I gave it to the Teacher [then],
to Buddha Padumuttara
the World's Best One, the Neutral One,
who had gone out upon the road,
wandering on journeys back then. (1-2) [1050-1051]

[At that time] the Great Hero ate
that milk-rice [that's so] good to eat,
and taking up that [lotus] flower
he gave it to the people [there]. (3) [1052]

“This superb lotus is pretty,
pleasant [and much] loved² in the world.
He who gave this flower to me
has done a [most] difficult deed. (4) [1053]

I shall relate details of him
who offered this flower [to me]
and gave me this rice cooked in milk;
[all of] you listen to my words: (5) [1054]

For ten and also eight more times
he will exercise divine rule.
As the result of his karma,³
[in the future] there will be borne
a canopy built in the sky
of lily and of lotuses,
which in addition will contain
[the white flowers known as] jasmine. (6-7) [1055-1056]

Five and twenty times he will be
a king who turns the wheel [of law].
He will reside upon the earth
[and] have five hundred earthly reigns. (8) [1057]

¹PTS reads Kāludāyi. See #543 {546}, below, for a second *apadāna* ascribed to this [same?] monk.

²reading *piyaṃ* (BJTS) for *cchiraṃ* (“a long time,” PTS)

³lit. “merit”

In one hundred thousand aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [1058]

Delighted by his own karma,
incited by [his] wholesome roots,
he will be [the Buddha's] kinsman,
conveying joy to the Śākyans. (10) [1059]

And he, having renounced the world,
incited by [his] wholesome roots,
knowing well all the defilements,
will reach nirvana, undefiled. (11) [1060]

[Then] Gotama, the World's Kinsman,
will place [him] in a foremost place
of achieving analysis,
[and] of doing what should be done. (12) [1061]

Being one bent on exertion,
calmed,⁴ devoid of grounds for rebirth,⁵
he'll be the Teacher's follower;
his name [will be] Udāyi [then].“ (13) [1062]

[Now] my heart is liberated;
ill-will has fallen from the mind.⁶
Knowing well all the defilements,
without defilements I [now] live. (14) [1063]

An ardent striver, intelligent,
I satisfied the Sambuddha.
And the Sambuddha, with delight,
did place me in that foremost place. (15) [1064]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1065]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

⁴*upasanto*

⁵*nirūpadhi*

⁶BJTS and some PTS alternatives read: “Lust and hatred and delusion and ill-will are fallen from the mind”

The legend of Kāḷudāyi Thera is finished.