

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Soṇakoṭivīsa

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Printed September 2026

[386. {389.}¹ Soṇakoṭivīsa²]

When Vipassī's dispensation³
[arose], I made a single cave⁴
in Bandhumā, royal city,
for the monks⁵ in four directions. (1) [3326]

Covering⁶ the floor of the cave
with rugs, I dedicated [it].
Happy, with rapture in [my] heart,
I then made this aspiration: (2) [3327]

"Were I to please⁷ a Sambuddha
and to get to renounce [the world],⁸
I should attain ultimate peace
and the unexcelled nirvana." (3) [3328]

Just because of those good roots,
transmigrating ninety aeons,
born as a god or else a man,
I shined, a doer of merit. (4) [3329]

As the remainder of that deed,
here in this final existence,
I was born as the only son
of CChampa's foremost millionaire. (5) [3330]

Having heard that I had been born,⁹
this was the wish of my father:
"I am giving to this [young] boy
an entire two hundred million."¹⁰ (6) [3331]

¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²"Golden One [Worth] Two Hundred Million." Apparently identical with Soṇa Koṭivīsa, "the Golden Koṭiyan," a.k.a. Koṭiyavessa, "the Koṭiyan vaiśya," see DPPN, II:1293-1294.

³*pāvaccane*, lit., "word"

⁴lit., "a single cave was made by me"

⁵*saṅgha*, lit., "Assembly [of monks]"

⁶*santharitvā*, lit., "having spread out on"

⁷*ārdhayeyyan*, please, propitiate

⁸lit., "and were I to receive going forth/renunciation"

⁹lit., "right when I had been born, having heard"

¹⁰lit., "twenty koṭis."

Hair four fingers wide was produced
on the soles of both of my feet.
It was fine and soft to the touch,
beautiful, just like cotton wool.¹¹ (7) [3332]

In the past for ninety aeons,
[and] this [aeon] one more than that,
I've not come to know my feet placed
on [any] ground that lacks a rug. (8) [3333]

The Sambuddha was pleased by me;
I went forth into homelessness.
I have attained arahantship;
cooled off, I am in nirvana.¹² (9) [3334]

Appointed by the All-Seer
“foremost among resolute [monks,]”¹³
[I'm] undefiled, an arahant,
six knowledge-holder, powerful.¹⁴ (10) [3335]

In the ninety-one aeons since
I gave [the Buddha] that gift then,
I've come to know no bad rebirth:
that's the fruit of giving a cave. (11) [3336]

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! (12) [3337]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (13) [3338]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3339]

¹¹reading *tūlapicchusamā subhā* with BJTS

¹²lit., “I am cooled off, nirvana-ed (or gone out, *nibbuto*)”

¹³*aggo āraddhaviriyānaṃ*

¹⁴*chaḷabhiññāmahiddhiko*, lit., possessors of the six special knowledges who have great (magical, *iddhi*) power.“

Soṇa Koṭivisa Thera
in front of the monks' Assembly,
being asked questions [then] answered
on the great Lake Anotatta. [3340]¹⁵

Thus indeed Venerable Soṇakoṭivīsa Thera spoke these verses.

The legend of Soṇakoṭivīsa Thera is finished.

¹⁵This verse does not appear in the PTS edition, hence only has a BJTS number in this translation. The Pāli is: *thero koṭiviso soṇo/bhikkhusaṅghassa aggato/pañham puṭṭho viyākāsi/anotatte mahāsare ti//*