

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Ekadussadāyaka

Jonathan S. Walters

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[419. {422.}¹ Ekadussadāyaka²]

In the City, Hamsavatī,
I was a grass-carrier [then].
I [earn my] living hauling grass,
[and] through it I feed [my] children. (1) [4476]

The Victor, Padumuttara,
was the Master of Everything.³
Doing away with the darkness,
the World-Leader arose back then. (2) [4477]

[While] sitting down in [my] own house,
this is what I thought at that time:
“The Buddha’s risen in the world,
[but] I lack anything to give. (3) [4478]

I [only] have this single cloak,
I do not have [my own] donor.
Suffering is a taste of hell;⁴
I will [now] plant a donation.” (4) [4479]

Contemplating [it] in this way,
I brought pleasure to [my] own heart.
Taking that single piece of cloth,
I gave [it] to the Best Buddha. (5) [4480]

Having given [that] single cloth,
I gave rise to [great] shouts of joy,
“If you are a Buddha, Wise One,
carry me across, O Great Sage.” (6) [4481]

Padumuttara, World-Knower,
Sacrificial Recipient,
singing the praises of my gift,
[the Buddha] then gave thanks to me: (7) [4482]

“Because of this single cloak[-gift],
[done] with intention and resolve,

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“One-Cloth-Donor” This same *apadāna* appears as #334, above (BJTS only), presumably (as I speculate in the notes there) in order to fill a gap in the mss. tradition.

³lit., “master of all things (*dhmma*)” (or “Master of All Teachings”)

⁴*niraya-samphassa*, lit., “contact with hell” “touching of hell” “experience of hell”

he will not go to a bad place
for one hundred thousand⁵ aeons. (8) [4483]

Thirty-six times a lord of gods,
he will exercise divine rule.
And thirty-three times he'll become
a king who turns the wheel [of law]. (9) [4484]

There will be much regional rule,
incalculable by counting.
In the world of gods or of men,
you'll transmigrate in existence. (10) [4485]

Good-looking and full of virtue,
with a body that's not surpassed,
you'll obtain, whenever you wish,
unwavering limitless cloth." (11) [4486]

When he had said this, the Buddha
known by the name Supreme Lotus,⁶
the Hero⁷ rose into the sky,
just like a swan-king in the air. (12) [4487]

In whichever womb I'm reborn,
[whether] it's human or divine,
I have no lack of possessions:
that's the fruit of a single cloth. (13) [4488]

With every footstep [that I take],⁸
[some] cloth is [then] produced for me.
I stand upon cloth underneath;
a canopy on top of me. (14) [4489]

[And] today I [still] am wishing
that I could cover with [some] cloth
even the [whole] universe
with [its] forests [and its] mountains. (15) [4490]

Just because of that single cloth,
transmigrating from birth to birth,

⁵amending *kappasatahassāni* to *kappasatasahassāni*, which keeps the meter.

⁶*jalajuttamanāma*

⁷BJTS (and PTS alt.) reads *dhīro* ("the wise one")

⁸lit., "footstep after footstep," or more literally still, "on footstep on footstep," reduced to suggest the whole series. This interpretation follows the BJTS Sinhala gloss.

I was⁹ one of golden color,
transmigrating from birth to birth.¹⁰ (16) [4491]

[One] result of that single cloth:
no ruination anywhere.¹¹
This one [will be my] final life;
[that] now is bearing fruit for me. (17) [4492]

In the hundred thousand aeons
since I gave that cloth at that time,
I've come to know no bad rebirth:
that's the fruit of a single cloth. (18) [4493]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (19) [4494]

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! (20) [4495]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (21) [4496]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

⁹lit., "having been"

¹⁰the repetition of the second foot as the fourth foot does not seem to be intentional, as it carries no poetic force and cries out for an indicative verb. I suspect it is a mistake, but an early one as it seems to be in all the manuscript traditions.

¹¹lit., "not going up into destruction anywhere"