

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Ekavihāriya

Jonathan S. Walters

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Ekavihāriya Chapter, the Forty-Fourth

[428. {431.}]¹ Ekavihāriya²

In this [present] lucky aeon
Brahmā's Kinsman, Greatly Famed One,
named Kassapa through [his] lineage,³
Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,⁴ Unsupported,⁵
Whose Mind is as Level as Space,⁶
Very Empty,⁷ Neutral,⁸ Not Fond
of Appearances,⁹ the Master,¹⁰ (2) [4631]

Heart Unattached,¹¹ Defilement-Free,¹²
Not Mixing in the clan [and] group,¹³
Greatly Compassionate, Hero,
Skilled in means of disciplining,¹⁴ (3) [4632]

Active in duties to others,¹⁵
Training [the whole world] with [its] gods,¹⁶
Drying Up the muddiness on
road that leads to nirvana —
undying, supreme enjoyment,¹⁷
obstacle to old age and death¹⁸ —

¹Apadāna 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 Condition-er”

³*gottena*

⁴*nippapañccha*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

⁵*nirālambo*

⁶*ākāsa-sama-mānaso*, following BJTS gloss (*no gāṭṭena*)

⁷lit., “possessing much emptiness,” reading *suññatā* with BJTS (and PTS alt.) for PTS *puññatā* (“much merit-ness,” sic)

⁸*tadī*

⁹*animittarato*

¹⁰*vasī*

¹¹*asaṅga-cchitto*

¹²*nikleso*

¹³*asaṅsaṭṭho kule gaṇe*

¹⁴*vinayopāyakovido* (cf. Skt. *upāya kauśālya*)

¹⁵*uyyutto parakicchchesu*

¹⁶*vinayanto sadevake*

¹⁷*param-assāda*, BJTS Sinhala gloss *paramāśvādaya*

¹⁸*jarāmacchchunivāraṇaṇ*

the One Who Helps the World Across¹⁹
was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,²⁰ with the Voice of a Cuckoo,²¹
the Sound of Brahmā,²² Thus-Gone-One,²³
Lifting [those on] very bad roads²⁴
who are lost²⁵ without a Leader,²⁶ (6) [4635]

preaching the stainless Teaching [then,]
the World-Leader was seen by me.
Having listened to his Teaching,
I went forth into homelessness. (7) [4636]

Going forth, I was then thinking
of the Victor's dispensation;
weighed down by associations,
I lived alone in lovely woods. (8) [4637]

Physical solitude became
the great condition²⁷ [then] for me,
possessed of mental solitude,
looking at meetings fearfully.²⁸ (9) [4638]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4639]

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! (11) [4640]

¹⁹*lokatārano*

²⁰*nātho*

²¹*karaviikarudo* (BJTS [and PTS alt.] corrects to *karaviika-ruto*). RD *Karaviika* = the Indian cuckoo

²²*brahmaghoso*

²³*tathāgato*

²⁴*uddharanto mahāduggā*; I follow BJTS gloss in supplying "people" as the object of the verbal noun.

²⁵*vipannaṭṭhe* (PTS), *vipannaddhe* (BJTS)

²⁶*anāyake*

²⁷*hetubhūto*, i.e., the condition suitable to his attaining arahantship

²⁸reading *sakāyavūpakasso* [corrected in BJTS alt. to *vūpakāso*] *me hetubhūto mahābhavi* with BJTS for PTS *svakāūpakatṭho me hetubhūto mam āgami* ("physical solitude came to me become the condition for me")

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4641]

Thus indeed Venerable Ekavihāriya Thera spoke these verses.

The legend of Ekavihāriya Thera is finished.