

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Kusaṭṭhakadāyaka

Jonathan S. Walters

Copyright © 2026 Jonathan S. Walters.

PUBLISHED BY JONATHAN S. WALTERS AND WHITMAN COLLEGE

<https://apadanatranslation.com>

Licensed under the Attribution, Non-Commercial, Share Alike (CC BY-NC-SA 4.0) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

Printed September 2026

[473. {476.}¹ Kusatṭhakadāyaka²]

Happy, with pleasure in my heart,
I gave eight tickets for alms food³
to Kassapa, the Blessed One,
the Brahmin, the Perfected One.⁴ (1) [4991]

Within the [present] aeon, since
I gave those eight meal-tickets [then],
I've come to know no bad rebirth:
that's the fruit of eight meal-tickets. (2) [4992]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (3) [4993]

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! (4) [4994]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [4995]

Thus indeed Venerable Kusatṭhakadāyaka Thera spoke these verses.

The legend of Kusatṭhakadāyaka Thera is finished.

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"Eight Meal Ticket-er"

³*kusa* [Skt. *kuśa*, i.e. a type of sharp grass] + *aṭṭhaka*, "an octave" "eight in number". Cone explains this very passage as "(food) for eight tickets," following Cty (p. 487: "the meaning is: 'I gave eight meals-by-ticket [aṭṭha-salākaka-bhattam] which are to be given on the basis of blades of *kusa* [grass, the actual "tickets" or "markers"] for [types of] meals-by-ticket [including] "meals within a fortnight" [pakkhika-bhatta°], "meals on lunar sabbaths" [uposathikabhatta], "regular meals" [dhura-bhatta], etc."'), as does BJTS Sinhala gloss (*lahabat aṭak*). However, unlike BJTS and Cty, Cone's translation could be read to mean that the gift was of food for eight tickets; I suggest, conversely, that the gift was of eight tickets for food. In other words, the presentation of the blades of *kusa* grass was an invitation to eight different meals.

⁴*vusīmato*<*vusīmant*, *vusitavant*, perfected or accomplished, especially with regard to *brahmacchariya* (celibacy)