

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Mahākaccāna

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Kaccchchāna Chapter, the Fifty-Fourth

[528. {531.}]¹ Mahākaccchchāna²

The Victor, Padumuttara,
Lust-less,³ Unconquered Vanquisher,⁴
the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,⁵
with a Mouth as Pure as the Moon,⁶
Shining like a Mountain of Gold,⁷
Bright as the Sun when it's Blazing,⁸ (2) [5664]

Transporting Beings' Eyes [and] Minds,⁹
Adorned with the Excellent Marks,¹⁰
Traveled the Roads of All Sayings,¹¹
Honored by People and the Gods,¹² (3) [5665]

Sambuddha, waking beings up,¹³
Eloquent One,¹⁴ Sweet-Sounding One,¹⁵
Compassion's Continuous Nest,¹⁶

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 "The Great Golden One" = Kaccchchāyana, a historical monk, one of the chief followers of the Buddha. See DPPN II: 468ff. Cf. also #33, above, another *apadāna* with varying details which is ascribed to this famous monk.

³ *anejo*

⁴ *ajitañjaya*

⁵ *kamalapattakkho*

⁶ *sasaṅkavimalānāno*

⁷ *kanakācchalaṣaṅkāso*, following BJTS Sinhala gloss *kanakaparvatayak men babal-annā*

⁸ reading *ravi-ditti-samappabho* with BJTS for PTS *ravidittihiruppabho* ("with Sun-light like the Sun when it's Blazing")

⁹ *sattanettamanohārī*

¹⁰ *varalakṣhaṇabhūṣito*

¹¹ *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

¹² *manujāmarasakkato*

¹³ *bodhayan satte*

¹⁴ *vāgīso*

¹⁵ *madhurassaro*

¹⁶ *karuṇāniḍḍhasantāno*. BJTS reads *karuṇānibaddhasantāno* ("Continuously Fixed on [stable, bound down to] Compassion"), and notes alt. reading °*nibandha* for *niḍḍha*, as does PTS; BJTS Sinh.gloss *karuṇāven bāndunu sit attā vū* ("being one whose mind/heart is bound to compassion"). However, the extra syllable in these readings breaks the meter, and PTS alts. also include other attempts at making sense of *niḍḍha* (or

Confident among Multitudes,
is preaching the sweet Teaching [there],
taking up the Four Noble Truths.¹⁷
He is lifting up those with breath,
when they're sunk in delusion's muck. (4-5) [5666-5667]

Being an ascetic, alone,
[my] home was Himalaya then.
I saw the Victor, traveling¹⁸
the world of humans through the sky. (6) [5668]

Having gone into his presence,
I [then] heard [him] preaching *Dhamma*
[and] praising the great virtue of
one of that Hero's followers: (7) [5669]

"Whereby¹⁹ this [monk] Kaccchchāyana²⁰
provides lengthy²¹ explanations
of what's been said by me²² in brief,
he gladdens multitudes, and me.
I see no other follower
[or] anyone [preaching] this way.
Thus he's top, in that foremost place;²³
so should you consider²⁴ [him], monks." (8-9) [5670-5671]

At that time, being astonished,
having heard that lovely speaking,
going to the Himalayas,
bringing back a heap of flowers,
having worshipped²⁵ the World's-Refuge,²⁶

niddha ?) in the received Pāli. *Niḍḍha* (nest, seat, abode, from *ni* + *sad*, "seat") not only works best in terms of meter, it also brings out a bird-related reading of the entire birth, likening the Buddha to a song-bird.

¹⁷*cchatusaccchchupasāhitaṇ*

¹⁸lit., "going"

¹⁹*yathā*, "just as" "to the extent that" "in the way that"

²⁰i.e., the Kaccchchāyana who was a chief follower of Padumuttara Buddha's, after whom the (present protagonist) Kaccchchāyana models himself during a previous life.

²¹lit., "spread out" "having length"

²²i.e., Padumuttara Buddha, the speaker of this verse

²³*tadagge es' aggo*, lit., "he's top in the top point [of the category, "explains the Teaching at length"]

²⁴*dhāretha*, lit., "carry" "recall" "remember" "regard"

²⁵lit., "done *pūjā*"

²⁶*lokasaraṇaṇ*

I aspired [to attain] that place.
 At that time, discerning my wish,
 the Refuge-less One²⁷ prophesied: (10-11) [5672-5673]

“All of you, look at this great sage,²⁸
 skin the color of polished gold,
 hair growing upward, broad-shouldered,²⁹
 standing steadfast,³⁰ hands together,³¹
 with eyes which are full of laughter,
 at home in praising the Buddha,³²
 grasping the Teaching superbly,³³
 resembling sprinkled ambrosia.³⁴ (12-13) [5673-5674]³⁵

Hearing [of] Kaccchchāna’s virtue,
 he stands [there] wishing for that place.
 When very far in the future,
 the Sage So Great is Gotama,
 Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
 [this one] will be that Teacher’s follower;
 his name will be Kaccchchāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge,
 clever at conclusions,³⁶ a sage,
 he will attain that [wished-for] place,
 as this has been foretold³⁷ by me.” (16) [5677]

In the hundred thousand aeons
 since I did that karma back then,

²⁷*saraṇaṇjaho*, he by whom refuge is abandoned, playing on the epithet “World-Refuge” in the first foot: the Buddha is the refuge for others, but has (relies on, needs) no refuge himself.

²⁸*isivaraṇ*, lit., “excellent sage”

²⁹lit., “fat-shoulders”. BJTS reads *pīṇ°* but understands the adjective in the same way: “having shoulders which are full (covered with meat)”

³⁰*acchalaṇ*

³¹that is, doing *añjali*, “hands pressed together”

³²*Buddhavaṇṇagatāsayaṇ*

³³*dhammapaṭiggahavaṇṇa*, “with an excellent grasp of the *Dhamma*”

³⁴*amatāsittasannibhaṇ*

³⁵here BJTS uses [5673] to number two verses

³⁶*adhippāyavidū*

³⁷or “prophesied,” *vyākato*

I've come to know no bad rebirth:
that's the fruit of Buddha-pūjā. (17) [5678]

I transmigrate in [just] two states:
that of a god, or of a man.
I don't go to other rebirths:
that's the fruit of Buddha-pūjā. (18) [5679]

[When human] I'm born in two clans:
the kṣatriyan or the brahmin.
I don't get born in lesser clans:
that's the fruit of Buddha-pūjā. (19) [5680]

Now, in [my] final existence,
I was born in Ujjain city,³⁸
sharp, a master of the Vedas,
the son of Tiriṭivacchcha,³⁹
who was the brahmin counsellor⁴⁰
of the [king], Pajjota CChaṇḍa;⁴¹ CCCC my mother's CChandapaduma;⁴²
[I'm] Kaccchchāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector⁴³
to [go and] invite the Buddha,
having seen the Heap of Virtue,
Leader, Door to Freedom City,⁴⁴
and having heard his flawless speech
which cleanses the muck of rebirth,
I attained deathless peacefulness,
with five hundred [associates]. (22-23) [5683-5684]

Clever at conclusions by birth,
very wealthy and good-looking,
I was placed in that foremost place
of the Well-Gone-One, the Wise One.⁴⁵ (24) [5685]

³⁸ujjeniye pure

³⁹BJTS reads tiriṭavacchchassa

⁴⁰purohitadijā°

⁴¹"Fierce Luster." BJTS Sinh. gloss Sanskritizes the name as "CChaṇḍapradhyota"

⁴²"Sandalwood [and] Pink Lotus"

⁴³bhūmipālena, "by the king"

⁴⁴mokkha-pura-dvāraṇ

⁴⁵mahāmate (fr. mahāmati)

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (25) [5686]

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! (26) [5687]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (27) [5688]

Thus indeed Venerable Mahākaccchchāna Thera spoke these verses.

The legend of Mahākaccchchāna Thera is finished.