

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Ekūposathikā

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Ekūposathikā Chapter, the Second

[11. Ekūposathikā¹]

In the city, Bandhumatī,
there was a king² named Bandhuma.³
On the day of the full moon, he
took on⁴ Full-Moon-Day observance.⁵ (1) [131]

At that time [I also lived] there;
I was a water-jug slave-girl.
Seeing the army, with the king,
I reflected in this way then: (2) [132]

The king himself, breaking his reign,
took on Full-Moon-Day observance.
Surely that karma's bearing fruit:
the populace is delighted. (3) [133]

Having considered thoroughly
my bad rebirth and poverty,
after gladdening [my] mind, I
took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day
in the Buddha's⁶ dispensation,
Due to that karma done very well,
I went to Tāvatiṃsa [then]. (5) [135]

¹"One Full-Moon-Day Observance-er". *Uposatha* is a technical term for the weekly "sabbath" rituals according to the lunar calendar. These rites — on the day of the new moon, the full moon, the waning moon and no moon — became ubiquitous in the early centuries of the Buddhist era (and these "sabbaths" were observed by non-Buddhist groups as well). Among Buddhists, monks and nuns would meet for chanting of the monastic discipline and other rites of the assembly (*sanghakamma*), and would preach to and perform rituals for laypeople, especially devout *upāsakas* (male) and *upāsikās* (female) who on that day would adopt three more stringent disciplinary precepts in addition to the usual five precepts, spending the day living as quasi-monastics. This is what King Bandhumā is here credited with establishing, and what the rebirth precursor of Ekūposathikā did as the foundation of her future arahantship.

²lit., "a kṣatriyan".

³the wife of this king also planted the seeds for arahantship (as *Ekapiṇḍadāyikā*) in the time of Gotama Buddha. See above, *Therī-apadāna* v. [46].

⁴lit., "set up," "arranged for" "produced" "was born in". The verb (*upapajjati*) is used throughout *Apadāna* to mean "rebirth," implying that taking on the Uposatha observance was considered a sort of new birth of the person who did it.

⁵lit., "he set up the [observance of] Uposatha."

⁶lit., "Supreme Buddha's"

There my well-made divine mansion
welled up an [entire] league in height,
appointed with fine gabled cells,
decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs
are always looking after me.
Having surpassed the other gods,
I outshine them all of the time. (7) [137]

I was fixed in the chief queen's place
of sixty-four kings of the gods.
I was fixed in the chief queen's place
of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,
I transmigrated through lifetimes.
Everywhere I am distinguished:
fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages,
and complete chariot riggings;
I obtain every one of those:
fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver,
also things made out of crystal,
and likewise made of ruby too;
I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones,
clothes made of *khoma* and cotton,
and [other] very costly clothes;
I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs,
and likewise clothing, beds and chairs;
I would obtain all those [items]:
fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands,
[facial] powders and ointments too;
I would obtain all that [make-up]:
fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces,
pavilions, storied mansions, caves;
I would obtain all those [dwellings]:
fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old,
I went forth into homelessness.
When the eighth month [thence] had arrived,
I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;
all [new] existence is destroyed.
All [my] defilements are destroyed;
now there will be no more rebirth. (17) [147]

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
fruit of Full-Moon-Day observance. (18) [148]

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! (19) [149]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.