

# Aññakoṇḍañña

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## [7. Aññakoṇḍañña]

Sambuddha Padumuttara  
was the Best in the World, the Guide.<sup>1</sup>  
I saw him first, when he had [just]  
achieved that state of Buddhahood. (1) [601]

All around the Bodhi tree's roots  
spirits<sup>2</sup> were gathered together  
surrounding the Sambuddha, they  
worshipped, with hands pressed together. (2) [602]

All the gods had delighted minds;  
as they flew around in the sky,  
“This one has become a Buddha,  
Dispelling the Darkness of Night.”<sup>3</sup> (3) [603]

A huge din was being produced  
by them overcome with laughter,<sup>4</sup>  
“We'll destroy our defilements  
in Sambuddha's dispensation.” (4) [604]

Having heard the words of the gods,  
that majestic speech they uttered,  
I gave [him] his very first food,  
happy, [and] with a happy heart. (5) [605]

Discerning what I was thinking,  
the Teacher, Peerless in the World,  
seated in the gods' meeting hall  
[then] spoke these verses [about me]: (6) [606]

“Leaving the world a week ago,  
today I reached Awakening.  
This one's [given] me my first rice,  
a celibate monk's sustenance. (7) [607]

I shall relate details of him  
who coming here from Tusitā  
presented this almsfood to me;  
[all of] you listen to my words: (8) [608]

For thirty thousand aeons he  
will exercise divine rule.

<sup>1</sup>*vināyakaṇ*

<sup>2</sup>*yakkhā*

<sup>3</sup>*andhakāra-tamo-nudo*, lit., “Dispeller of the Darkness of the Darkness-maker”

<sup>4</sup>*hāsa-paretānam*

Overpowering all the gods  
he will reside in heaven [then].<sup>5</sup> (9) [609]

Falling down from the world of gods  
he'll go into a human state.  
A thousand times a wheel-turner  
he will reign there [for a long time]. (10) [610]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (11) [611]

Falling down from heaven [again]  
he'll go into a human state.  
Going forth from the house [and world]  
he will dwell [there] for twenty years. (12) [612]

In the seventh year after that  
the Buddha will declare the truth.  
He whose name [will be] Koṇḍañña  
will be the first one to grasp [it]." (13) [613]

When [he] set out I [too] renounced  
and great effort was made by me.  
So as to destroy defilements  
I went forth into homelessness.<sup>6</sup> (14) [614]

Approaching, the Omniscient One,  
Buddha in the world with [its] gods  
did beat the drum of deathlessness  
in the deer-forest named "Isi".<sup>7</sup> (15) [615]

He has now achieved deathlessness,  
the unsurpassed and peaceful state.  
Knowing well all the defilements,  
without defilements I [now] live. (16) [616]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. [617]

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<sup>5</sup>*tidivan*

<sup>6</sup>cy understands this seeming redundancy of "going forth" (*anupabbajan pabbajin*) to mean that at first he renounced as a non-Buddhist ascetic, and then he renounced as/became a Buddhist monk.

<sup>7</sup>reading *Isināme Migāraññe* with BJTS. The Buddha first preached the *Dhamma* to Koṇḍañña and the others at the Deer Park in the Isipattana, near Sarnath.

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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! [618]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (17) [619]

Thus indeed Venerable Aññakoṇḍañña Thera spoke these verses.  
The legend of Aññakoṇḍañña Thera is finished.