

# Kāḷudāyi

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### [34. Kāludāyi<sup>1</sup>]

Picking a flowering lotus,  
and water lily and jasmine,  
and taking some rice cooked in milk,  
I gave it to the Teacher [then],  
to Buddha Padumuttara  
the World's Best One, the Neutral One,  
who had gone out upon the road,  
wandering on journeys back then. (1-2) [1050-1051]

[At that time] the Great Hero ate  
that milk-rice [that's so] good to eat,  
and taking up that [lotus] flower  
he gave it to the people [there]. (3) [1052]

“This superb lotus is pretty,  
pleasant [and much] loved<sup>2</sup> in the world.  
He who gave this flower to me  
has done a [most] difficult deed. (4) [1053]

I shall relate details of him  
who offered this flower [to me]  
and gave me this rice cooked in milk;  
[all of] you listen to my words: (5) [1054]

For ten and also eight more times  
he will exercise divine rule.  
As the result of his karma,<sup>3</sup>  
[in the future] there will be borne  
a canopy built in the sky  
of lily and of lotuses,  
which in addition will contain  
[the white flowers known as] jasmine. (6-7) [1055-1056]

Five and twenty times he will be  
a king who turns the wheel [of law].  
He will reside upon the earth  
[and] have five hundred earthly reigns. (8) [1057]

In one hundred thousand aeons,  
arising in Okkāka's clan,

<sup>1</sup>PTS reads Kāludāyi. See #543 {546}, below, for a second *apadāna* ascribed to this [same?] monk.

<sup>2</sup>reading *piyaṃ* (BJTS) for *ciraṇ* (“a long time,” PTS)

<sup>3</sup>lit. “merit”

the one whose name is Gotama  
will be the Teacher in the world. (9) [1058]

Delighted by his own karma,  
incited by [his] wholesome roots,  
he will be [the Buddha's] kinsman,  
conveying joy to the Śākyaans. (10) [1059]

And he, having renounced the world,  
incited by [his] wholesome roots,  
knowing well all the defilements,  
will reach nirvana, undefiled. (11) [1060]

[Then] Gotama, the World's Kinsman,  
will place [him] in a foremost place  
of achieving analysis,  
[and] of doing what should be done. (12) [1061]

Being one bent on exertion,  
calmed,<sup>4</sup> devoid of grounds for rebirth,<sup>5</sup>  
he'll be the Teacher's follower;  
his name [will be] Udāyi [then]." (13) [1062]

[Now] my heart is liberated;  
ill-will has fallen from the mind.<sup>6</sup>  
Knowing well all the defilements,  
without defilements I [now] live. (14) [1063]

An ardent striver, intelligent,  
I satisfied the Sambuddha.  
And the Sambuddha, with delight,  
did place me in that foremost place. (15) [1064]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (16) [1065]

Thus indeed Venerable Kāḷudāyi Thera spoke these verses.

The legend of Kāḷudāyi Thera is finished.

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<sup>4</sup>*upasanto*

<sup>5</sup>*nirūpadhi*

<sup>6</sup>BJTS and some PTS alternatives read: "Lust and hatred and delusion and ill-will are fallen from the mind"