

# Ekavihāriya

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## Ekavihāriya Chapter, the Forty-Fourth

### [428. {431.}<sup>1</sup> Ekavihāriya<sup>2</sup>]

In this [present] lucky aeon  
Brahmā's Kinsman, Greatly Famed One,  
named Kassapa through [his] lineage,<sup>3</sup>  
Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,<sup>4</sup> Unsupported,<sup>5</sup>  
Whose Mind is as Level as Space,<sup>6</sup>  
Very Empty,<sup>7</sup> Neutral,<sup>8</sup> Not Fond  
of Appearances,<sup>9</sup> the Master,<sup>10</sup> (2) [4631]

Heart Unattached,<sup>11</sup> Defilement-Free,<sup>12</sup>  
Not Mixing in the clan [and] group,<sup>13</sup>  
Greatly Compassionate, Hero,  
Skilled in means of disciplining,<sup>14</sup> (3) [4632]

Active in duties to others,<sup>15</sup>  
Training [the whole world] with [its] gods,<sup>16</sup>  
Drying Up the muddiness on  
road that leads to nirvana —  
undying, supreme enjoyment,<sup>17</sup>  
obstacle to old age and death<sup>18</sup> —  
the One Who Helps the World Across<sup>19</sup>

<sup>1</sup>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.

<sup>2</sup>“One Condition-er”

<sup>3</sup>*gottena*

<sup>4</sup>*nippapañca*, lit., “One who Lacks the Delays,” i.e., the three characteristics (craving, delusion, pride) which delay progress toward nirvana.

<sup>5</sup>*nirālambo*

<sup>6</sup>*ākāsa-sama-mānaso*, following BJTS gloss (*no gāṭṭena*)

<sup>7</sup>lit., “possessing much emptiness,” reading *suññatā* with BJTS (and PTS alt.) for PTS *puññatā* (“much merit-ness,” sic)

<sup>8</sup>*tadī*

<sup>9</sup>*animittarato*

<sup>10</sup>*vasī*

<sup>11</sup>*asaṅga-citto*

<sup>12</sup>*nikleso*

<sup>13</sup>*asaṅsaṭṭho kule gaṇe*

<sup>14</sup>*vinayopāyakovido* (cf. Skt. *upāya kauśālya*)

<sup>15</sup>*uyyutto parakiccesu*

<sup>16</sup>*vinayanto sadevake*

<sup>17</sup>*param-assāda*, BJTS Sinhala gloss *paramāśvādaya*

<sup>18</sup>*jarāmaccunivāraṇaṇ*

<sup>19</sup>*lokatārano*

was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,<sup>20</sup> with the Voice of a Cuckoo,<sup>21</sup>  
the Sound of Brahmā,<sup>22</sup> Thus-Gone-One,<sup>23</sup>  
Lifting [those on] very bad roads<sup>24</sup>  
who are lost<sup>25</sup> without a Leader,<sup>26</sup> (6) [4635]

preaching the stainless Teaching [then,]  
the World-Leader was seen by me.  
Having listened to his Teaching,  
I went forth into homelessness. (7) [4636]

Going forth, I was then thinking  
of the Victor's dispensation;  
weighed down by associations,  
I lived alone in lovely woods. (8) [4637]

Physical solitude became  
the great condition<sup>27</sup> [then] for me,  
possessed of mental solitude,  
looking at meetings fearfully.<sup>28</sup> (9) [4638]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (10) [4639]

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! (11) [4640]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (12) [4641]

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<sup>20</sup>*nātho*

<sup>21</sup>*karaviikarudo* (BJTS [and PTS alt.] corrects to *karaviika-ruto*). RD *Karaviika* = the Indian cuckoo

<sup>22</sup>*brahmaghoso*

<sup>23</sup>*tathāgato*

<sup>24</sup>*uddharanto mahāduggā*; I follow BJTS gloss in supplying "people" as the object of the verbal noun.

<sup>25</sup>*vipannaṭṭhe* (PTS), *vipannaddhe* (BJTS)

<sup>26</sup>*anāyake*

<sup>27</sup>*hetubhūto*, i.e., the condition suitable to his attaining arahantship

<sup>28</sup>reading *sakāyavūpakasso* [corrected in BJTS alt. to *vūpakāso*] *me hetubhūto mahābhavi* with BJTS for PTS *svakāūpakaṭṭho me hetubhūto mam āgami* ("physical solitude came to me become the condition for me")

Thus indeed Venerable Ekavihāriya Thera spoke these verses.

The legend of Ekavihāriya Thera is finished.