

# Mahākaccāna

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## Kaccāna Chapter, the Fifty-Fourth

### [528. {531.}]<sup>1</sup> Mahākaccāna<sup>2</sup>

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

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

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

Sambuddha, waking beings up,<sup>13</sup>  
Eloquent One,<sup>14</sup> Sweet-Sounding One,<sup>15</sup>  
Compassion's Continuous Nest,<sup>16</sup>  
Confident among Multitudes,

<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>"The Great Golden One" = Kaccāyana, 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.

<sup>3</sup>*anejo*

<sup>4</sup>*ajitañjayo*

<sup>5</sup>*kamalapattakkho*

<sup>6</sup>*sasaṅkavimalānāno*

<sup>7</sup>*kanakācalasaṅkāso*, following BJTS Sinhala gloss *kanakaparvatayak men babalannā*

<sup>8</sup>reading *ravi-ditti-samappabho* with BJTS for PTS *ravidittihiruppabho* ("with Sunlight like the Sun when it's Blazing")

<sup>9</sup>*sattanettamanohārī*

<sup>10</sup>*varalakkhaṇabhūsito*

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

<sup>12</sup>*manujāmarasakkato*

<sup>13</sup>*bodhayan satte*

<sup>14</sup>*vāgīso*

<sup>15</sup>*madhurassaro*

<sup>16</sup>*karuṇānidḍhasantāno*. BJTS reads *karuṇānibaddhasantāno* ("Continuously Fixed on [stable, bound down to] Compassion"), and notes alt. reading *ñibandha* 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 *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.

is preaching the sweet Teaching [there],  
 taking up the Four Noble Truths.<sup>17</sup>  
 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, traveling<sup>18</sup>  
 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]

"Whereby<sup>19</sup> this [monk] Kaccāyana<sup>20</sup>  
 provides lengthy<sup>21</sup> explanations  
 of what's been said by me<sup>22</sup> 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,<sup>23</sup>  
 so should you consider<sup>24</sup> [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 worshipped<sup>25</sup> the World's-Refuge,<sup>26</sup>  
 I aspired [to attain] that place.  
 At that time, discerning my wish,  
 the Refuge-less One<sup>27</sup> prophesied: (10-11) [5672-5673]

"All of you, look at this great sage,<sup>28</sup>

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<sup>17</sup>*catusaccupasañhitaṇ*

<sup>18</sup>lit., "going"

<sup>19</sup>*yathā*, "just as" "to the extent that" "in the way that"

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

<sup>21</sup>lit., "spread out" "having length"

<sup>22</sup>i.e., Padumuttara Buddha, the speaker of this verse

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

<sup>24</sup>*dhāretha*, lit., "carry" "recall" "remember" "regard"

<sup>25</sup>lit., "done *pūjā*"

<sup>26</sup>*lokaśaraṇaṇ*

<sup>27</sup>*saraṇañjaho*, 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.

<sup>28</sup>*isivaraṇ*, lit., "excellent sage"

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

Hearing [of] Kaccāna'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 Kaccāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge,  
 clever at conclusions,<sup>36</sup> a sage,  
 he will attain that [wished-for] place,  
 as this has been foretold<sup>37</sup> by me." (16) [5677]

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

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

<sup>30</sup>*acalaṅ*

<sup>31</sup>that is, doing *añjali*, "hands pressed together"

<sup>32</sup>*Buddhavaṇṇagatāsayaṅ*

<sup>33</sup>*dhammapaṭiggahavaṇṇaṅ*, "with an excellent grasp of the *Dhamma*"

<sup>34</sup>*amatāsittasannibhaṅ*

<sup>35</sup>here BJTS uses [5673] to number two verses

<sup>36</sup>*adhippāyavidū*

<sup>37</sup>or "prophesied," *vyākato*

I was born in Ujjain city,<sup>38</sup>  
 sharp, a master of the Vedas,  
 the son of Tiriṭivaccha,<sup>39</sup>  
 who was the brahmin counsellor<sup>40</sup>  
 of the [king], Pajjota Caṇḍa;<sup>41</sup>  
 my mother's Candapaduma;<sup>42</sup>  
 [I'm] Kaccāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector<sup>43</sup>  
 to [go and] invite the Buddha,  
 having seen the Heap of Virtue,  
 Leader, Door to Freedom City,<sup>44</sup>  
 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.<sup>45</sup> (24) [5685]

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 Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finished.

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<sup>38</sup>*ujjeniye pure*

<sup>39</sup>BJTS reads *tiriṭavacchassa*

<sup>40</sup>*purohitadijā*<sup>o</sup>

<sup>41</sup>"Fierce Luster." BJTS Sinh. gloss Sanskritizes the name as "Caṇḍapradhyota"

<sup>42</sup>"Sandalwood [and] Pink Lotus"

<sup>43</sup>*bhūmipālena*, "by the king"

<sup>44</sup>*mokkha-pura-dvāraṇ*

<sup>45</sup>*mahāmate* (fr. *mahāmati*)