

Rādha

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[536. {539.}<sup>1</sup> Rādha<sup>2</sup>]

The Victor, Padumuttara,  
the Sage, Knower of Every World,  
the One who had [Five] Eyes, arose  
a hundred thousand aeons hence. (1) [5956]<sup>3</sup>  
The Admonisher,<sup>4</sup> Instructor,<sup>5</sup>  
Crosser-Over<sup>6</sup> of all that breathe,  
Skilled at Preaching,<sup>7</sup> [he], the Buddha,  
caused many folks to cross [the flood]. (2) [5957]

Merciful,<sup>8</sup> Compassionate One,<sup>9</sup>  
Well-Wisher<sup>10</sup> of all that breathe, he  
established in the five precepts  
all the rivals who had arrived. (3) [5958]

In this way he was Unconfused<sup>11</sup>  
and Very Well-Known<sup>12</sup> by rivals,  
Ornamented<sup>13</sup> by arahants  
who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great  
rose up fifty-eight cubits<sup>14</sup> [tall];  
he was Valuable Like Gold,<sup>15</sup>  
Bearing the Thirty-Two Great Marks. (5) [5960]

[People's] lifespan at that time was

<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>a historical monk, see DPPN II: 730-731

<sup>3</sup>this and the following five verses also appear, verbatim, as the first six verses of Dabbamalla's *apadāna* (#531 {534}, above; [5769]-[5774]), and also of Mahākoṭṭhita's *apadāna* (#534 {537}, above; [5881]-[5886]), and also of Uruvela-Kassapa's *apadāna* (#535 {538}, above; [5911]-[5916])

<sup>4</sup>*ovādako*

<sup>5</sup>*viññāpako*

<sup>6</sup>*tārako*

<sup>7</sup>*desanākusalo*

<sup>8</sup>*anukampako*

<sup>9</sup>*kāruṇiko*

<sup>10</sup>*hitesi*

<sup>11</sup>*nirākulaṇ*

<sup>12</sup>*suññātaṇ*, or "empty [of ill-will]," which is BJTS Sinhala gloss reading; I construe the epithet as *su + ñāta*

<sup>13</sup>*vicittaṇ*

<sup>14</sup>*ratanāna-aṭṭha-paññāsaṇ uggato*. A *ratana* (Sinh. *riyan*) is figured as twelve-fingers (*aṅgula*), according to Sinh-Eng Dictionary about eighteen inches. The claim here then is that Padumuttara Buddha was 1044 inches (or 87 feet) tall.

<sup>15</sup>*kañcanagghiyasāṅkāso*, lit., "like a gold valuable thing" or "like a gold festoon work"

[fully] one hundred thousand years.  
Remaining [in the world] so long,  
he ferried many folks across. (6) [5961]

I then [lived] in Hamsavatī,  
brahmin master of the mantras.  
Approaching the Excellent Man,<sup>16</sup>  
I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader,  
Confident among Multitudes,<sup>17</sup>  
appointing<sup>18</sup> a monk with quick wit,<sup>19</sup>  
in that [quality's] foremost place. (8) [5963]

After doing deeds at that time  
for the Leader and Assembly,  
having bowed [my] head at [his] feet,  
I aspired [to attain] that place. (9) [5964]

With his lovely voice<sup>20</sup> conveying  
away [all] defilements [and] stains,  
he as Shiny as Gold Ingots,<sup>21</sup>  
the Blessed One then said to me,  
“May you be happy and long-lived;  
your intention is accomplished.  
Hugely<sup>22</sup> [fruitful] for you [will be]  
[this] deed done for the monks<sup>23</sup> and me. (10-11) [5965-5966]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (12) [5967]

Worthy heir to that one's *Dhamma*,  
*Dhamma's* legitimate offspring,  
the one given the name Rādha  
will be the Teacher's follower.” (13) [5968]

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<sup>16</sup>*naravarāṇ*

<sup>17</sup>*parisāsu visārado*

<sup>18</sup>*paññāpentāṇ*

<sup>19</sup>*paṭṭibhāneyyakaṇ bhikkhuṇ*

<sup>20</sup>or “sound”: *sarena*

<sup>21</sup>*siṅginikkhasamappabho*. °*Nikkha*° can mean gold coins, or a particular weight of gold, cf. *nekkha*. “Gold Ingots” similarly evokes both the weight of the gold and the [minted] coin or bar that contains that weight

<sup>22</sup>*atīva vipulaṇ*

<sup>23</sup>lit., “with the Assembly”

Glad by reason of your virtue,<sup>24</sup>  
 the Śākya's Son, the Bull of Men,  
 the Leader's going to appoint [you]  
 foremost of those who have quick wit." (14) [5969]

After hearing that I was thrilled,  
 [and] then for as long as [I] lived,  
 mindful, loving-hearted [and] wise,  
 I waited on<sup>25</sup> [him], the Victor. (15) [5970]

Due to that karma done very well,  
 with intention and [firm] resolve,  
 discarding [my] human body,  
 I went to Tāvatiṃsa [then]. (16) [5971]

Three hundred times [the lord of gods,]  
 I exercised divine rule [there],  
 and [then] five hundred times I was  
 a king who turns the wheel [of law]. (17) [5972]

[There was also] much local rule,  
 innumerable by counting.  
 Through the power of that karma,  
 I was happy in every place. (18) [5973]

When [my] last rebirth was attained,  
 I was born in a brahmin clan,  
 poor,<sup>26</sup> [and] wanting for clothes and food,  
 in Rajgir, ultimate city.<sup>27</sup> (19) [5974]

I gave a ladle's worth of food  
 to Sāriputta, neutral one,  
 when [I] was old and decrepit,  
 and I came to [his] hermitage. (20) [5975]

Nobody was ordaining<sup>28</sup> me,  
 being old [and] of failing strength;<sup>29</sup>  
 due to that, old and discolored,  
 I was sorrow[ful] at that time. (21) [5976]

<sup>24</sup>reading *sa te hetuguṇe tuṭṭho* with BJTS for PTS *sake hetuguṇe tuṭṭho* (which could be "happy by reason of [his] own virtue")

<sup>25</sup>*paricariṇ*, "waited on" "attended to"

<sup>26</sup>PTS reads *vippakule n'iddhe*; BJTS reads *vippakule 'niddhe*; both convey the same meaning.

<sup>27</sup>*giribbajapuruttame*. Giribbaja or Girivraja is another name for Rajgir (also for Vaṅkagiri; see DPPN I:770)

<sup>28</sup>*pabbajenti*, lit., "giving me the 'going forth'"

<sup>29</sup>*dubbalathāmaṇ*, lit., "of bad strength [and] vigor"

Having seen me, Great Compassion,<sup>30</sup>  
 the Sage So Great said [this] to me:  
 “What meaning has this sorrow, son?  
 Tell me of your mental anguish.” (22) [5977]

“I’m not getting ordained, Hero,  
 in your well-preached dispensation;  
 thus I’m miserable with grief;  
 be [my] refuge, O Leader.” (23) [5978]

Then calling the monks together,  
 the Seventh Sage questioned [them thus]:  
 “Let them speak, those who remember  
 the service of this one [for us].” (24) [5979]

Sāriputta spoke at that time:  
 “I remember his deed [for us].  
 He gave a ladleful of food  
 to me [then] wandering for alms.” (25) [5980]

Excellent, Excellent, grateful  
 Sāriputta! [Now] you ordain  
 this [man, an] elderly brahmin;  
 he’s going to be a thoroughbred.<sup>31</sup> (26) [5981]

Then [I] got to go forth [and got]  
 ordained with proper ritual.<sup>32</sup>  
 In a short time [I then] attained  
 destruction of the defilements.<sup>33</sup> (27) [5982]

Thrilled [and] mindful, I’m listening  
 carefully to the Sage’s words.  
 Then the Victor placed me in the  
 foremost place of those with quick wit. (28) [5983]

My defilements are [now] burnt up;  
 all [new] existence is destroyed.  
 Like elephants with broken chains,  
 I am living without constraint. (29) [5984]

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! (30) [5985]

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<sup>30</sup> *mahākāruṇiko*

<sup>31</sup> *hessat’ ājāniyo ayaṇ*

<sup>32</sup> *kammavācupsampadaṇ*, “higher ordination according to monastic rites”

<sup>33</sup> or of the outflows, *āsavakkhayaṇ*, i.e., “I attained my arahantship”

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (31) [5986]

Thus indeed Venerable Rādha Thera spoke these verses.

The legend of Rādha Thera is finished.