

# Lakuṅṭakabhaddiya

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## Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}]<sup>1</sup> Lakuṇṭakabhaddiya<sup>2</sup>]

The Victor, Padumuttara,  
the One with Eyes for everything,  
the One who had [Five] Eyes, arose  
a hundred thousand aeons hence. (1) [6023]

I then [lived] in Haṃsavatī,  
a millionaire's son, very rich.  
[While] wandering about on foot,  
I went to the monks' hermitage.<sup>3</sup> (2) [6024]

At that time, the Torch for the World,  
the Leader was preaching<sup>4</sup> *Dhamma*.  
He heaped praised on a follower,  
distinguished among the sweet-voiced. (3) [6025]

After hearing that, being thrilled,  
I did a deed for the Great Sage.  
Having worshipped the Teacher's feet,  
I aspired [to attain] that place. (4) [6026]

Then amidst the monks' Assembly,  
the Buddha, the Guide,<sup>5</sup> prophesied:  
"Very far into the future,  
he'll receive that delightful [place]. (5) [6027]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (6) [6028]

Worthy heir to that one's *Dhamma*,  
*Dhamma*'s legitimate offspring,  
the one whose name is Bhaddiya  
will be the Teacher's follower." (7) [6029]

Due to that karma done very well,

<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>"Bhaddiya the Dwarf," a historical monk. "Bhaddiya" means "Lucky One," so the full name could be translated "Lucky, the Dwarf". See DPPN II: 764-766

<sup>3</sup>lit., "the Assembly's hermitage"

<sup>4</sup>lit., "preached"

<sup>5</sup>*vināyako*

with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (8) [6030]

[Then] ninety-two aeons ago,  
the Leader [named] Phussa arose,  
Hard to Approach,<sup>6</sup> Hard to Subdue,<sup>7</sup>  
Supreme in All Worlds,<sup>8</sup> the Victor. (9) [6031]

He was Endowed with Good Conduct,<sup>9</sup>  
Lofty,<sup>10</sup> Upright [and] Majestic,<sup>11</sup>  
Wishing Well for every being,<sup>12</sup>  
he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,<sup>13</sup>  
in his fine hermitage, “Nanda.”<sup>14</sup>  
I’m living in a mango tree,  
near [Phussa Buddha’s] perfumed hut.<sup>15</sup> (11) [6033]

Having seen the Supreme Victor,<sup>16</sup>  
Worthy of Gifts,<sup>17</sup> going for alms,  
bringing pleasure to [my own] heart,  
I cried out with a sweet tone then. (12) [6034]

Then going to the royal park,  
taking a cluster of mangoes,  
very ripe, with gold[-colored] skin,  
I brought [them] to the Sambuddha. (13) [6035]

Then knowing my heart, the Victor,  
with Great Compassion, the Leader,  
took [his] bowl [for accepting alms]  
from the hand of [his] attendant.<sup>18</sup> (14) [6036]

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<sup>6</sup>*durāsado*

<sup>7</sup>*duppasaho*

<sup>8</sup>*sabbalokuttamo*

<sup>9</sup>*caraṇena sampanno*

<sup>10</sup>*brahā*

<sup>11</sup>*ujupatāpavā*

<sup>12</sup>*hitesi* [read *hitesī* with BJTS] *sabbasattānaṃ*

<sup>13</sup>*phussakokilo*. BJTS takes *phussa* (“speckled” “gaily colored”) as a proper name, “the cuckoo named Phussa”. While “Phussa” is indeed a proper name for the Buddha of the era in question, I follow RD in taking it here as a particular type of cuckoo. Be that as it may, there is a play on the name of the Buddha in that same age, Phussa

<sup>14</sup>“Joy”

<sup>15</sup>*gandhakuṭi-samāsanne*, lit., “in the same vicinity as the perfumed hut...”

<sup>16</sup>*junuttamaṃ*

<sup>17</sup>*dakkhineyyaṃ*

<sup>18</sup>reading *upaṭṭhākassa* with BJTS for PTS *uppaṭṭhākassa* (presumably a typographical error)

“Happy-hearted I’m giving the  
Great Sage<sup>19</sup> a mango-cluster placed  
in the bowl with [both] my wings pressed  
[in praise,]” I cried<sup>20</sup> with a sweet tone,  
a sound delightful [to the ears],  
worth hearing, [very] beautiful,  
for the sake of Buddha-*pūjā*,  
[then] going to [my] nest<sup>21</sup> laid down. (15-16) [6037-6038]

Then a hawk<sup>22</sup> with an evil mind,<sup>23</sup>  
after flying up<sup>24</sup> slaughtered me,  
loving-kindness in [my] heart, [my]  
wishes turned<sup>25</sup> to love of Buddha. (17) [6039]

Fallen from there, in Tusitā,  
having enjoyed great happiness,  
I came into a human womb ,  
through the power of that karma. (18) [6040]

In this [present] lucky aeon  
Brahmā’s Kinsman, Greatly Famed One,  
named Kassapa through [his] lineage,<sup>26</sup>  
Best Debater,<sup>27</sup> [Buddha,] arose. (19) [6041]

Lighting up the dispensation,  
overcoming evil rivals,  
instructing the instruct-able, he  
reached nirvana,<sup>28</sup> with followers.<sup>29</sup> (20) [6042]

When the World-Chief reached nirvana,  
a numerous multitude, pleased,  
are building the Teacher’s stupa,  
in order to worship<sup>30</sup> Buddha. (21) [6043]

<sup>19</sup>lit., “for the Great Sage” (voc)

<sup>20</sup>*vassanto*, lit., “uttering a bird-cry

<sup>21</sup>reading *niḷaṃ* with BJTS for PTS *nihhaṇ*

<sup>22</sup>*sakuṇagghi*, a particular kind of hawk (BJTS Sinh. gloss and PSI dict. give *ukussā*, Sinh-Eng Dict: kite, hawk, goshawk, harrier. The term lit., means “bird-killer”

<sup>23</sup>reading *duṭṭhamānaso* with BJTS (and PTS alt.) for PTS *duṭṭhamānasā* (instr. would translate the same, “with an evil mind” but would have to function adverbially in the Pāli

<sup>24</sup>*upagantvā*, lit., “having approached”

<sup>25</sup>*gata*°, lit., “gone”

<sup>26</sup>*gottena*

<sup>27</sup>*vadataṇ varo*

<sup>28</sup>*nibbuto*

<sup>29</sup>*sasāvako*

<sup>30</sup>lit., “do *pūjā*”

They counseled [one another] thus:  
 “Let’s build for [him], the Sage So Great,  
 a stupa that’s seven leagues [tall],  
 adorned with [all] the seven gems.” (22) [6044]

As<sup>31</sup> the leader of the army  
 of the king of Kāsi,<sup>32</sup> Kiki,  
 I spoke of a trifling measure,  
 as the measure of<sup>33</sup> the stupa. (23) [6045]

At that time, because of my word,  
 they built a stupa one league [tall]  
 for [him] the Hero among Men,<sup>34</sup>  
 [which was] adorned with varied gems. (24) [6046]

Due to that karma done very well,  
 with intention and [firm] resolve,  
 discarding [my] human body,  
 I went to Tāvatiṃsa [then]. (25) [6047]

And now, in [my] final rebirth,  
 I’m born in a millionaire’s clan,  
 rich, prosperous, very wealthy,  
 in the great city, Śrāvasti. (26) [6048]

At the city’s entrance seeing  
 the Buddha,<sup>35</sup> [my] mind astonished,  
 going forth, in not a long time,  
 I attained [my] arahantship. (27) [6049]

Due to the karma of making  
 the stupa’s measure [smaller],  
 I’m born with a dwarfish body,  
 which is worthy of disrespect. (28) [6050]

Having worshipped<sup>36</sup> the Seventh Sage  
 with a sound which was honey[-sweet],  
 I attained the top place among  
 the monks with voices that are sweet. (29) [6051]

Due to giving the Buddha fruit,  
 and [my] conforming with virtue,

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<sup>31</sup>*hutvā*, lit., “being”

<sup>32</sup>i.e., Benares

<sup>33</sup>lit., “in” “for”

<sup>34</sup>*naravīrassa*

<sup>35</sup>lit., “the Well-Gone-One”

<sup>36</sup>lit., “done *pūjā*”

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endowed with the fruit of monkhood,  
I am [now] living, undefiled. (30) [6052]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (31) [6053]

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! (32) [6054]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (33) [6055]

Thus indeed Venerable Lakuṇṭakabhaddiya Thera spoke these verses.

The legend of Lakuṇṭakabhaddiya Thera is finished.