

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Lakuṇṭakabhaddiya

Jonathan S. Walters

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Bhaddiya Chapter, the Fifty-Fifth

[538. {541.}]¹ Lakunṭakabhaddiya²

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 Hamsavatī,
a millionaire's son, very rich.
[While] wandering about on foot,
I went to the monks' hermitage.³ (2) [6024]

At that time, the Torch for the World,
the Leader was preaching⁴ *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,⁵ 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]

¹*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.

²"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

³lit., "the Assembly's hermitage"

⁴lit., "preached"

⁵*vināyako*

Due to that karma done very well,
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,⁶ Hard to Subdue,⁷
Supreme in All Worlds,⁸ the Victor. (9) [6031]

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

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

Having seen the Supreme Victor,¹⁶
Worthy of Gifts,¹⁷ 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]

⁶*durāsado*

⁷*duppasaho*

⁸*sabbalokuttamo*

⁹*ccharaṇena sampanno*

¹⁰*brahā*

¹¹*ujupatāpavā*

¹²*hitesī* [read *hitesī* with BJTS] *sabbasattānaṃ*

¹³*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

¹⁴“Joy”

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

¹⁶*junuttamaṃ*

¹⁷*dakkhineyyaṃ*

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

“Happy-hearted I’m giving the
Great Sage¹⁹ a mango-cluster placed
in the bowl with [both] my wings pressed
[in praise,]” I cried²⁰ with a sweet tone,
a sound delightful [to the ears],
worth hearing, [very] beautiful,
for the sake of Buddha-*pūjā*,
[then] going to [my] nest²¹ laid down. (15-16) [6037-6038]

Then a hawk²² with an evil mind,²³
after flying up²⁴ slaughtered me,
loving-kindness in [my] heart, [my]
wishes turned²⁵ 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,²⁶
Best Debater,²⁷ [Buddha,] arose. (19) [6041]

Lighting up the dispensation,
overcoming evil rivals,

¹⁸reading *upaṭṭhākassa* with BJTS for PTS *uppaṭṭhākassa* (presumably a typographical error)

¹⁹lit., “for the Great Sage” (voc)

²⁰*vassanto*, lit., “uttering a bird-cry

²¹reading *niḷaṇṇa* with BJTS for PTS *niḷhaṇṇa*

²²*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”

²³reading *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

²⁴*upagantvā*, lit., “having approached”

²⁵*gata*°, lit., “gone”

²⁶*gottena*

²⁷*vadataṇ varo*

instructing the instruct-able, he
reached nirvana,²⁸ with followers.²⁹ (20) [6042]

When the World-Chief reached nirvana,
a numerous multitude, pleased,
are building the Teacher's stupa,
in order to worship³⁰ Buddha. (21) [6043]

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]

As³¹ the leader of the army
of the king of Kāsi,³² Kiki,
I spoke of a trifling measure,
as the measure of³³ the stupa. (23) [6045]

At that time, because of my word,
they built a stupa one league [tall]
for [him] the Hero among Men,³⁴
[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, Śrāvastī. (26) [6048]

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

²⁸*nibbuto*

²⁹*sasāvako*

³⁰lit., “do *pūjā*”

³¹*hurvā*, lit., “being”

³²i.e., Benares

³³lit., “in” “for”

³⁴*naravīrassa*

³⁵lit., “the Well-Gone-One”

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 worshipped³⁶ 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,
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 Lakunṭakabhaddiya Thera spoke these verses.

The legend of Lakunṭakabhaddiya Thera is finished.

³⁶lit., "done *pūjā*"