

Ānanda

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[10. Ānanda]

Setting out from the ashram's door
the Great Sage Padumuttara
was raining the rain of deathlessness
[and] quenching the population. (1) [653]

One hundred thousand Hero [monks]
strong, with the special knowledges,¹
were surrounding the Sambuddha
like shadows that never depart. (2) [654]

I was on an elephant's back
with a superb white umbrella.
Having seen [his] beautiful form
great happiness arose in me. (3) [655]

Dismounting from the elephant
I approached [him], the Bull of Men,
and raised over the Best Buddha
my umbrella, made of gemstones. (4) [656]

Padumuttara, Sage So Great,
discerning what I was thinking,
halting the talk [he was giving,]
[then] spoke these verses [about me]: (5) [657]

“He who's hoisting [this] umbrella
adorned with ornaments of gold,
I shall relate details of him;
[all of] you listen to my words: (6) [658]

Having gone on from here this man
will dwell in Tusitā [heaven].
He'll experience happiness
being honored by divine nymphs.² (7) [659]

He will exercise divine rule
four and thirty [different] times.
One hundred eight [times] a strong king
he will reside upon the earth. (8) [660]

And he'll be a wheel-turning king
eight and fifty [different] times.

¹lit., “with the six special knowledges”.

²i.e., *apsaras*

He will exercise on the earth
uncountable regional reigns. (9) [661]

In one hundred thousand aeons
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (10) [662]

He will be a [close] relative
of that Flag of the Śākya Clan.
Ānanda will be his name [then],
attendant of the Sage So Great. (11) [663]

Ardent striver, intelligent,
and wise in terms of many truths,
humble in action, and yielding,
he'll recite all [the Buddha's words]. (12) [664]

Being one bent on exertion,
calmed,³ devoid of grounds for rebirth,⁴
knowing well all the defilements
he'll reach nirvana, undefiled." (13) [665]

There are elephants in the woods,
tuskers who are sixty years old,
*mātaṅgas*⁵ rutting in three ways,⁶
chariot-pole tusks, vehicles for kings.⁷ (14) [666]

[Like them] there are numerous lakhs
of wise men with vast superpowers
all of whom are not astonished
at the Buddha-elephant's [might]. (15) [667]⁸

I worship in the beginning,
in the middle and at the end.
With a pleased heart [and] happy mind
I attend on the Best Buddha. (16) [668]

Ardent striver, intelligent,
one who knows truly, mindful one,

³*upasanto*

⁴*nirūpadhi*

⁵see n. to #1, v. 25 [164]. Or glossary?

⁶i.e., showing their rut in their eyes, ears, and genitals. See *cty*, p. 288.

⁷following *cty* and BJTS in taking *urūLhavā* as *rājavāhanā*. Check RD. Cf below v [769]

⁸the analogy seems clear enough, but the final adjective varies from text to text, something is lost here. PTS reads *na honti parivimhitā*, BJTS and *cty* read *na hontu paNidimhi te*. Work on this one.

arrived at the stream-enterer-fruit,
skilled in the training-bases, [I] (17) [669]

brought forth the karma which [I did]
one hundred thousand aeons hence.
I have [now] achieved that station,
firm, unwavering in *Dhamma*.⁹ (18) [670]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. [671]¹⁰
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! (19) [672]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [673]

Thus indeed Venerable Ānanda Thera spoke these verses.

The legend of Ānanda Thera is finished.

The Summary:

The Buddha and the Lonely Buddha
Sāriputta and Kolita
Kassapa and Anuruddha
Puṇṇa Thera and Upāli.
Koṇḍañña and Piṇḍola
and Revata, Ānanda the Wise
Six hundred and fifty verses¹¹
adding them all together.

The Buddha Chapter of the *Apadāna*, the First.

⁹reading *saddhammam-acalo* (BJTS) for *sangaman-acalo* (PTS).

¹⁰this verse only appears in BJTS

¹¹the number is not exact, at least it does not precisely correspond to the existing editions. This is true of nearly all the summaries, indicating that many verses have been added or subtracted over time