

Aṅkolapupphiya

Copyright © 2022 Jonathan S. Walters.

PUBLISHED BY JONATHAN S. WALTERS AND WHITMAN COLLEGE

<http://www.apadanatranslation.com>

Licensed under the Attribution, Non-Commercial, Share Alike (CC BY-NC-SA 4.0) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

Printed August 2022

[226. Aṅkolapupphiya¹]

My name [back then] was Nārada
 [and] I was known as Kassapa.
 I saw the [Buddha] Vipassi,
 Chief of the Monks, Honored by Gods,
 the Buddha, Bearing Lesser Marks,²
 Sacrificial Recipient.
 Taking an alangium bloom,
 I offered [it] to the Buddha. (1-2) [2401-2402]

In the ninety-one aeons since
 I did *pūjā* [with] that flower,
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (3) [2403]

In the seventy-fourth aeon
 the *kṣatriyan* named Romasa,³
 strong with servants and vehicles⁴
 was dressed with garland-ornaments. (4) [2404]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [2405]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

¹“Alangium Flower-er”. PTS reads *Caṅkolapupphiya*

²*anubyañjana-dharaṇ*, lit., “bearing the secondary characteristics,” i.e., the additional minor marks of a great man.

³The meaning of this name is unclear to me, but it recurs in numerous places in our text, and only in our text. Cf. *roma*, body hair, *romaka*, feathered, *romantheṭi*, chews the cud. Cf. #265 which takes place (v. 1; [2557]) on a mountain in the Himalayas by this name; the mountain is named elsewhere (#517) and the name is used also of a previous Paccekabuddha (#279, #347, #433 {436}, below), and a rebirth-precursor of other arahants, too (#299, below, where he is a Titan); all the DPPN references to this name are *only* to *Apadāna* (one instance in ThagA i.399)

⁴following BJTS Sinhala gloss on the fourth foot of the verse: *sayoggabalavāhano*