

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Tivaṇṭipupphiya

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[190. Tivaṇṭipupphiya¹]

All of them, gathered together,
are looking at me, overwhelmed.²
Burning was produced [in the minds]³
of those [people] who are looking. (1) [2208]

At that time a follower of
Buddha Dhammadassi, the Sage,
known by the name of Sunanda⁴
came into my vicinity. (2) [2209]

Those who were my associates⁵
gave me a flower at that time.
Taking that flower [they'd given,]
I gave it to the follower. (3) [2210]

I passed away [right] on the spot
[and then] was reborn yet again.
In eighteen hundred aeons [hence]
I went into no place of grief. (4) [2211]

In the thirteen hundredth aeon,
there were eight Dhūmaketunas,⁶
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2212]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2213]

Thus indeed Venerable Tivaṇṭipupphiya Thera spoke these verses.

The legend of Tivaṇṭipupphiya Thera is finished.

The Summary:

¹“Three Flower Stalks [Donor]”

²the cty does not explain the reason he is overwhelmed (or overpowered: *abhibhuṇ*).

³this translation follows the BJTS gloss

⁴“Good Joy”

⁵*paddhaccharā*; BJTS reads *bhaddhaccharā*. Elsewhere (see below, #194, v. 1 [2230]) cty glosses the term as “servant” which is also possible; this reading follows BJTS which glosses it as *sahaccharayo*, associates or fellow-wanders.

⁶that is, he was reborn eight times as a [king] named Dhūmaketana. The name means “Having fire [or smoke] on [or as] [his] banner [or flag]”

Kuṭaja and Bandhujīvi,
Koṭumbarika, Hatthiya,
Isimugga and [then] Bodhī,
Ekacchinti, Tikaṇṇika,
Ekacchārī and Tivaṇṭī,
sixty two⁷ verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

⁷ reading *dvāsaṭṭhi* with BJTS for PTS *bāsaṭṭhi* (though *bā-* is a common alternative for *dvā-* in compounds)