

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Aṅkolapupphiya

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[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 *CCharṇkolapupphiya*

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, *romantheti*, 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 Paccchekabuddha (#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*