

# Kuṭajapupphiya

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## Kuṭajapupphiya Chapter, the Nineteenth

### [181. Kuṭajapupphiya<sup>1</sup>]

[I saw] the golden Sambuddha,  
like the risen hundred-rayed [sun],  
surveying [all] the directions,  
while he traveled [up] in the sky. (1) [2152]

Noticing some winter cherry,  
well spread out<sup>2</sup> and blossoming [there],  
plucking [a flower] from that tree,  
I [then] offered [it] to Phussa. (2) [2153]

In the ninety-two aeons since  
I offered [that] flower [to him,]  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (3) [2154]

In the seventeenth aeon hence  
there were three [men named] Pupphita,<sup>3</sup>  
wheel-turning kings with great power,  
possessors of the seven gems. (4) [2155]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (5) [2156]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

<sup>1</sup>“Arctic-Snow-Flower-er”. Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, *nerium antidysenterica*, as its name implies used for dysentery. See below, #514 {517} for a different *apadāna* ascribed to a monk of the same name.

<sup>2</sup>the compound *vitthatasamothaṭa* means “spread out and spread over;” I try to capture the reduplication with the qualifier “well”. The point is that it was a large, expansive vine

<sup>3</sup>“Flowering”.