

Kisalayapūjaka

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[196. Kisalayapūjaka¹]

In the city, Dvāravatī,
I had a small flowering tree.²
There was a well there [in that place,
[whose water] made the trees grow tall.³ (1) [2241]

Siddhattha, the Unconquered One,
made firm by [his] own [mental]⁴ strength,
showing [his] compassion for me,
traveled in the path of the wind.⁵ (2) [2242]

I am looking at nothing else,
fixed on worship of the Great Sage.
Seeing an ashoka tree sprout
I threw it up into the sky. (3) [2243]

Those shoots are going backwards
to the Buddha going [in the sky].
That I, seeing that miracle,
[thought], “O! The Buddha’s loftiness!”⁶ (4) [2244]

In the ninety-four aeons since
I offered [the Buddha] that sprout,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-pūjā. (5) [2245]

In the twenty-seventh aeon
ago lived one Ekassara,⁷
a wheel-turning king with great strength,
possessor of the seven gems. (6) [2246]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2247]

¹“Offerer of a Tender Sprout (or Shoot)”

²lit., “there was a small flowering tree (or shrub) of mine”

³lit., “making grow up of the trees,” apposite “well”

⁴see above, #189, v. 2 (BJTS 2203)

⁵BJTS gloss makes clear: out of compassion he demonstrated his Buddha powers by flying through the sky for a moment.

⁶reading *ulāratā* with BJTS for PTS *pūjaka* (“offerer”). The latter reading — which is also possible — would mean that his amazement was at the fact that his *pūjā* resulted in his seeing the miracle, rather than the miracle itself (the *iddhi* powers of a Buddha).

⁷the name means “One Mule,” which seems rather diminutive for a world-conquering monarch. Both PTS and BJTS give alternate reading *Ekissaro*, “One Lord,” which would seem more appropriate, but both accept *Ekassara* as the preferred reading based on the manuscript record.

Thus indeed Venerable Kisalayapūjaka Thera spoke these verses.

The legend of Kisalayapūjaka Thera is finished.