Yūthikāpupphiya

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[200. Yūthikāpupphiya[1]]

The Victor Padumuttara[2]
Sacrificial Recipient,
leaving the forest goes to the
monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up
an unsurpassed jasmine[3] flower.
I offered [it] to the Buddha,
Loving-Hearted, the Neutral One. (2) [2267]

Because of that mental pleasure,
having experienced success,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2268]

In the fiftieth aeon hence
there was one lord of the people
known as Samittanandana,[4]
a wheel-turning king with great strength. (4) [2269]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2270]

Thus indeed Venerable Yūthikāpupphiya Thera spoke these verses.

The legend of Yūthikāpupphiya Thera is finished.

The Summary:

Tamālī, Tiṇasanthāra,
Khaṇḍaphullī, Asokiya,
Aṅkoḷakī, Kisalaya,
Tinduka, Nelapupphiya,
Kiṅkaṇika[5] [and] Yūthika:
[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

Then there is the Summary of Chapters:

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[1] "Jasmine Flower-er". This spelling follows BJTS; PTS gives Yūthikapupphiya.

[2] lit., "The Victor named Padumuttara"

[3] *yūthikā* = Sinh. *sīnidda* = *jasminum auriculatum*

[4] "Joyful with Friends". This is the BJTS reading; PTS gives Samitaŋnandano, "Continuously Joyful"

[5] PTS reads Tikaṇḍa

Bhikkhada and Parivāra,
Chatta and Bandhujīvī and
also Supāricariya,
Kumuda, Kuṭaja as well,
Tamālika, the tenth is done.
There are six hundred verses here
and sixty six more than that too.

The Ten Chapters[6] called Bhikkha.

The Second Hundred[7] is finished.

[6] *vaggadasakaŋ*

[7] *sataka* is a common structure in Sanskrit and Pāli poetry, usually referring to one hundred verses, rather than (as here) one hundred legends (individual *apadānas*)