

# Citakapūjaka

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**[277. Citakapūjaka<sup>1</sup>]**

On Candabhāgā River’s bank  
I was going with the current.  
I placed seven *māluvā*<sup>2</sup> blooms  
[and performed] *pūjā* at a shrine.<sup>3</sup> (1) [2608]

In the ninety-four aeons since  
I did a *pūjā* at [that] shrine,  
I’ve come to know no bad rebirth:  
that is the fruit of shrine-*pūjā*. (2) [2609]

Seventy-seven aeons hence  
there were seven wheel-turning kings,  
[who all were] named Paṭijagga,<sup>4</sup>  
possessors of the seven gems. (3) [2610]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (4) [2611]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

<sup>1</sup>“Shrine-Worshipper”

<sup>2</sup>RD explains this as a “long creeper,” which is common enough in similes to be noticed in JPTS 1907, p. 123.

<sup>3</sup>cty stipulates that he first constructed the shrine of sand, then worshipped it using the flowers in his *pūjā*.

<sup>4</sup>“Cared For” “Fostered” (or perhaps “Carers For,” “Fosterers”)