

# Kekkhārupupphiya

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**[359. {362.}<sup>1</sup> Kekkhārupupphiya<sup>2</sup>]**

Coming from the world of the dead,<sup>3</sup>  
 [I saw] Gotama, Splendid One.<sup>4</sup>  
 Taking a *kekkhāra* flower  
 I offered [it] to the Buddha. (1) [3184]

In the ninety-two aeons since  
 I did *pūjā* to the Buddha,  
 I've come to know no bad rebirth:  
 that's the fruit of Buddha-*pūjā*. (2) [3185]

The four analytical modes,  
 and these eight deliverances,  
 six special knowledges mastered,  
 [I have] done what the Buddha taught! (3) [3186]

Thus indeed Venerable Kekkhārupupphiya Thera spoke these verses.

The legend of Kekkhārupupphiya Thera is finished.

<sup>1</sup>*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup>“*Kekkhāra* Flower-er.” Here the BJTS reading *Kakkāru*<sup>o</sup> is to be preferred. According to RD, *kakkāru* is the pumpkin gourd, *Beninkasa Cerifera*; BJTS glosses *kākiri mal*, “cucumber flowers.” *Kakkāru* is also the name of a heavenly flower, which given the context is probably the intention here. As a result I leave the term untranslated, and given that, have retained the PTS (mis)spelling of the term.

<sup>3</sup>*yāmā devā*, a class of deities, perhaps derived from God Yama (the Lord of the Dead).

<sup>4</sup>*siri-vacchasaṇ*. Taking *vacchasaṇ* as *vaccasaṇ* (“splendor”) the literal meaning would be a more emphatic, “He of Resplendent Splendor”