

Kuṭajapupphiya

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[514. {517.}¹ Kuṭajapupphiya²]

In the Himalayan region,
there's a mountain named Cāvala.³
The Buddha named Sudassana
was living on the mountainside. (1) [5493]

Taking Himalayan flowers,
I traveled through the sky [back then].
I saw the Buddha, Stainless One,
the Flood-Crosser,⁴ the Undefined.⁵ (2) [5494]

Taking a winter-cherry bloom,
I placed it on [his] head [just] then.
I offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [5495]

In the thirty-one aeons since
I offered⁶ [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5496]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (5) [5497]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (6) [5498]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5499]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

¹*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.

²"Arctic-Snow-Flower-er". Sinhala *keḷinda*, aka Arctic Snow, Winter Cherry, *nerium antidysenterica*, as its name implies used for dysentery. See above, #181, for a different *apadāna* ascribed to a monk of the same name. Cf. also #343 {346}, above, for a very similar *apadāna* ascribed to a monk of a different name.

³perhaps "Falling Away" or "Disappearing," from *cavati*. Also appears in v. 1 of #343 {346}, above.

⁴*oghatīṇṇa*

⁵*anāsava*

⁶lit., "did *pūjā*"

The legend of Kuṭajapupphiya Thera is finished.