

Padumapūjaka

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Printed August 2022

[130. Padumapūjaka¹]

In the Himalayan region,
there's a mountain named Gotama.
It's covered with various trees,
and the lair of a great group of ghosts. (1) [1862]

In the middle of that [mountain]
an ashram had been constructed.
Surrounded by [my own] students,
I lived in that ashram [back then]. (2) [1863]

“Let the student-group come to me;
let them bring me a pink lotus;
let us do a Buddha-*pūjā*
for the Biped-Lord, Neutral One.” (3) [1864]

Having assented, “yes, [sir, let's]”
they brought a pink lotus [flower].
Making an occasion for it,
I offered [it] to the Buddha. (4) [1865]

Then, assembling the students,
I [thus] advised them thoroughly:
“Don't you [ever] be neglectful;
[be] diligent, bring happiness.” (5) [1866]

Having thus advised those students
who were patient about my words,²
[and] bound to diligent virtue,
I passed away [there] at that time. (6) [1867]

In the ninety-one aeons since
I offered [that] flower [to him,]
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (7) [1868]

In the fifty-first aeon [hence]
there was a king, Jaluttama,
a wheel-turner with great power,
possessor of the seven gems. (8) [1869]

The four analytical modes,
and these eight deliverances,

¹“Pink Lotus-Offerer”

²the BJTS Snhala gloss reads this phrase to mean that they were obedient (*kī karu*, i.e., did what they were told).

six special knowledges mastered,
[I have] done what the Buddha taught! (9)

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

The Summary:

Sereyyaka, Pupphathūpī,
Pāyās-Odaki-Thomaka,
Āsanī-Phala [and] Saññī,
Gandha and Padumapupphiya.
Five more than a hundred verses
preached by knowers of the meaning.

The Sereyyaka Chapter, the Thirteenth.