

# Padapūjaka

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**[296. Padapūjaka<sup>1</sup>]**

On a Himalayan mountain,  
I was a *kinnara*<sup>2</sup> back then.  
I saw the Buddha, Stainless One,  
[bright but cool] like a rayless sun<sup>3</sup>  
who had approached me at that time,  
Vipassi Buddha, World-Leader.  
And then I rubbed upon [his] feet  
sandalwood and also incense.<sup>4</sup> (1-2) [2697-2698]

In the ninety-one aeons since  
I performed *pūjā* to those feet,  
I've come to know no bad rebirth:  
the fruit of doing foot-*pūjā*. (3) [2699]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (4) [2700]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

<sup>1</sup>“Foot-Worshipper”

<sup>2</sup>the *kinnara* (Sinh. *kandura*) has a human head and a horse's body; “centaur”.

<sup>3</sup>*vītaraṃsa*; see above, note to #215, v. 1 [2339]. xxx should this, and the two sun metaphors in #215, and again #305, be treated as epithets? The distinction is taken to be the presence (or not, in the case of epithets) of comparative enclitics like *va*, *iva*

<sup>4</sup>a specific type of it, Sinh. *tuvaralā*, frankincense