

# Ekapadumiya

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## Ekapadumiya Chapter, the Thirty-Fifth

### [338. {341.}<sup>1</sup> Ekapadumiya<sup>2</sup>]

The Victor Padumuttara  
was the Master of Everything.<sup>3</sup>  
Explaining<sup>4</sup> all existences,<sup>5</sup>  
he ferried many folks across. (1) [3074]

At that time I was a swan-king;  
I was distinguished among birds.  
Plunged into a natural lake,  
I am sporting the sports of swans. (2) [3075]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
the Victor would fly,<sup>6</sup> all the time,  
over that natural lake [there]. (3) [3076]

I having seen the God of Gods,  
the Self-Become One, World-Leader,  
gathered lotuses with my beak —  
lovely, with a hundred petals —  
[and] having broken off the stems,  
tossing them into the sky, I  
did *pūjā* to the Best Buddha,  
pleased by<sup>7</sup> the Leader of the World. (4-5) [3077-3078]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
the Teacher, standing in the sky,  
gave me this expression of thanks:<sup>8</sup> (6) [3079]

“Due to this single lotus [gift],  
with intention and [firm] resolve,  
for one hundred thousand aeons

<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>“One-Lotus-er”

<sup>3</sup>lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

<sup>4</sup>*vibhāvento*, could also be “understanding” or “annihilating”

<sup>5</sup>*bhavābhava*, lit., “all sorts of existence,” “this and that type of existence”

<sup>6</sup>lit., “came” or “approached”

<sup>7</sup>lit., “in”

<sup>8</sup>lit., “made this expression of thanks for me”

you won't fall into<sup>9</sup> suffering."<sup>10</sup> (7) [3080]

Having said this the Sambuddha  
whose name was Ultimate Lotus,<sup>11</sup>  
after detailing my karma,  
went according to his wishes. (8) [3081]

In the hundred thousand aeons  
since I did that [good] karma then,  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (9) [3082]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (10) [3083]

Thus indeed Venerable Ekapadumiya Thera spoke these verses.

The legend of Ekapadumiya Thera is finished.

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<sup>9</sup>lit., "go"

<sup>10</sup>*vinipātaṇ*, lit., "a state of suffering" or "ruination"

<sup>11</sup>*jalajuttama*, the literal meaning of Padumuttara