

Padumadhāriya

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[517. {520.}¹ Padumadhāriya²]

Close to the Himalayan range,
there's a mountain named Romasa.³
The Buddha known as Sambhava
then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,
I brought⁴ [him] a lotus [flower].
Having brought a single one,
I went forward into rebirth. (2) [5533]

In the thirty-one aeons since
I offered⁵ [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [5534]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (4) [5535]

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! (5) [5536]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5537]

Thus indeed Venerable Padumadhāriya Thera spoke these verses.

The legend of Padumadhāriya Thera is finished.

The Summary:

Kureñjiya and Kapittha,

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"Pink Lotus Bearer" Virtually the same *apadāna* ascribed to a monk with a similar name (*Padumapūjaka* = "Pink Lotus Offerer") and differing only in giving ninety-one rather than thirty-one as the number of aeons ago when the good karma was done, and providing only the third verse of the three-verse concluding refrain, is presented above as #344 {347}

³I am unclear about the meaning of this name, which is virtually unique to, and with different referents recurs in, *Apadāna*

⁴*dhārayim*, "carried," "brought," "had"

⁵lit., "did *pūjā*"

Kosumbha, also Ketaka,
Nāgapupph', also Ajjuna,
Kuṭajī, Ghosasañña,ka,
and Sabbaphalada Thera,
then Padumadhārika [tenth]:
there are eighty verses here, plus
three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second⁶

⁶BJTS places this line before, rather than after the summary.