

Upāli

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## [6. Upāli]

In the city, Haṃsavatī  
the brahmin known as Sujāta  
was very rich, with great vast wealth,  
having saved eight hundred million. (1) [446]

[I] was that learned mantra-knower  
who had mastered the three Vedas.  
I had excelled in Saddhamma,  
in reading signs and history. (2) [447]

A great many female renouncers,  
with single top-knots, ascetics,<sup>1</sup>  
who followed Rishi<sup>2</sup> Gautama,  
were wandering around back then. (3) [448]

They then came and surrounded me,  
thinking, “he’s a famous brahmin.”  
The common people worshipped me  
but I worshipped no one at all. (4) [449]

I saw no one worthy of *pūjā* ;  
I was fiercely proud at that time.  
The word “Buddha” did not exist [yet]  
as the Victor’d still not been born. (5) [450]

When [many] days and nights had passed  
the Leader, Padumuttara,  
Eyeful One, arose in the world,  
dispelling all of its darkness. (6) [451]

When [his] dispensation had been  
explained and spread to many folks,  
then [he], the Buddha, did approach  
the city called Haṃsa[vatī]. (7) [452]

In order to assist others  
the Eyeful Buddha preached *Dhamma*.

<sup>1</sup>lit., “ascetics who were wandering”

<sup>2</sup>all the manuscripts have “followers of Gotama [some spell it Gautama] Buddha,” but I follow the city (which says they were all Jains [*nigaṇṭhasāvaka*] spouting varied views) and BJTS, which offers “Rishi Gautama” as the Sinhala gloss. This reading makes sense, given that Gotama Buddha was a hundred thousand aeons off still, and even — at this point in the legend — his predecessor Padumuttara Buddha had yet to be born. Indeed, verse 5 points out that there was not even the idea of “Buddha” in the world at that time. It is possible to take the term as referring to their later status as followers of Gotama Buddha, but the former interpretation seems much more fitting to the context.

At that time his [large] retinue  
extended for an entire league. (8) [453]

An ascetic named Sunanda<sup>3</sup>  
with the favor of the people.  
then pleased with flowers everyone  
in that Buddha-retinue [there]. (9) [454]

On a superb flowered platform  
he explained the Four [Noble] Truths.  
*Dhamma*-comprehension was reached  
by a trillion [beings who heard him]. (10) [455]

For seven days and nights Buddha  
rained forth a shower of *Dhamma*,  
[and] when the eighth day then did dawn  
the Victor spoke of Sunanda: (11) [456]

“This one, transmigrating in lives<sup>4</sup>  
in the gods’ world or that of men,  
being most excellent of all  
will transmigrate through his lifetimes.<sup>5</sup> (12) [457]

In one hundred thousand aeons,  
arising in Okkāka’s clan,  
the one whose name is Gotama  
will be the Teacher in the world. (13) [458]

Worthy heir to that one’s *Dhamma*,  
*Dhamma*’s legitimate offspring,  
[he] will be that Teacher’s follower  
named Mantāṇiputta Puṇṇa.”<sup>6</sup> (14) [459]

The Sambuddha spoke in this way  
to Sunanda the ascetic,  
causing all the people to smile  
and displaying his own power. (15) [460]

With hands pressed they showed reverence  
to ascetic Sunanda then.  
Acting in accord with Buddha  
he purified his future state. (16) [461]

[And] this thought then occurred to me

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<sup>3</sup>“Good Joy”

<sup>4</sup>lit., “in being” or “in existence”.

<sup>5</sup>reading *bhavesu samsarissati* (BJTS) for *bhaveussaṅsarissati* (PTS, sic).

<sup>6</sup>#5 of *Therāpadāna*, above

on hearing the words of the Sage:  
 “I also shall act [in that way]  
 until I [too] see Gotama.” (17) [462]

Having thought in this fashion I  
 then considered the deed I’d do:  
 “what karma then should I perform  
 in this unrivaled merit-field? (18) [463]

This bhikkhu [known as]<sup>7</sup> Pāṭhika  
 is ranked first in the *Vinaya*  
 and all the recited teachings;  
 I will aspire to that status.” (19) [464]

I had immeasurable wealth  
 analogous to the ocean.<sup>8</sup>  
 With that wealth I caused to be made  
 an ashram for the [monks and] Buddha. (20) [465]

That ashram, known as Sobhana<sup>9</sup>  
 was built to the east of the city.  
 I spent a hundred thousand [coins]  
 [then] built that monastic ashram.<sup>10</sup> (21) [466]

Constructing gabled cells, mansions,  
 platform stages and [also] caves,  
 and making a well-made walkway  
 I built that monastic ashram. (22) [467]

I caused a bath-house to be made  
 with heated rooms and a fire-room  
 beneath the water-storage hall  
 and gave it to the Assembly.<sup>11</sup> (23) [468]

I gave everything [they would need]:  
 short chairs for sitting and recliners,  
 vessels for cooking and eating,

<sup>7</sup>I follow BJTS and cty in taking this a personal name, which makes especial sense given the further reference to him in v. (78) [523] below. But it could also mean “a person on the road,” taking it as der. from *patha*, road.

<sup>8</sup>lit., “analogous to the unperturbable ocean”.

<sup>9</sup>“beautiful”

<sup>10</sup>*sanghārāma*, a Buddhist monastic residence, lit., “grove of/for the Assembly.” The wider connotation of *ārāma* is “garden” or “park,” not precisely the same as ashram (Pāli *assama*) but closer than any alternative that occurs to me, so I adopt the Anglicized “ashram” to translate both *ārāma* and *assama*. I also sometimes translate these terms “hermitage,” as meter demands. I have tried to reserve the more technical “monastery” for *vihāra*.

<sup>11</sup>lit., “to the monks’ Assembly”.

and medicines for the ashram. (24) [469]

[Then] providing it protection  
I had a solid rampart built  
so none would do it any harm,  
[a place] for peaceful meditation. (25) [470]

I built that monastic ashram  
with lakhs of quarters for the monks  
and filling them abundantly  
I [then] approached the Sambuddha. (26) [471]

“I’ve completed the ashram [now];  
please may you [therefore] accept it.  
I’m gifting<sup>12</sup> it to you, Hero,  
and the residents, Eyeful One.” (27) [472]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
discerning what I was thinking  
[then] accepted it, the Leader. (28) [473]

Learning of the acquiescence  
of the Omniscient One, Great Sage,  
after the food had been prepared  
I announced the time [for giving]. (29) [474]

When the time had [thus] been announced,  
Padumuttara, the Leader,  
along with one thousand arahants  
[then] came to my [splendid] ashram. (30) [475]

Discerning the time to sit down  
I entertained with food and drink.  
Seeing that they’d finished eating  
I [then] spoke these words [to him]: (31) [476]

“[This] ashram known as Sobhana  
cost [me] one hundred thousand [coins]  
and building it cost so much more;<sup>13</sup>  
please may you [therefore] accept it. (32) [477]

Because of giving this ashram  
with intention and [firm] resolve  
being reborn in lifetimes I  
should receive what I’m wishing for.” (33) [478]

<sup>12</sup>reading *niyyādessāmi* with BJTS (and PTS alt.) for PTS *niyyātesāmi*

<sup>13</sup>lit., “and was built with such a large amount”

The Buddha, having accepted  
that well-made monastic ashram,  
seated in the monks' Assembly  
[then did] speak these words [about me]: (34) [479]

“This one who gave to the Buddha  
a well-made monastic ashram,  
I shall relate details of him;  
[all of] you listen to my words: (35) [480]

[He said], “The army, with four parts —  
tusker, soldier, chariot, horse —  
will ceaselessly wait on this one:  
fruit of a monastic ashram. (36) [481]

Sixty thousand instruments<sup>14</sup> [and]  
well-decorated kettle-drums<sup>15</sup>  
will ceaselessly attend this one:  
fruit of a monastic ashram. (37) [482]

Women numbering sixteen thousand,  
decked out in all the ornaments,  
with varied clothes and jewelry  
and wearing earrings made of gems, (38) [483]

with long eyelashes, lovely smiles<sup>16</sup>  
and slim waists, pleasant to look at,<sup>17</sup>  
will ceaselessly wait on this one:  
the fruit of a monastic ashram. (39) [484]

He'll delight in the world of gods  
for thirty thousand aeons [hence].  
A thousand times the king of gods,  
he will exercise divine rule. (40) [485]

Whatever a god-king obtains  
he [too] will receive all of that.  
Not lacking anything at all  
he will exercise divine rule. (41) [486]

A thousand times he's going to be

<sup>14</sup>*turiya*, musical instruments

<sup>15</sup>*bheri*

<sup>16</sup>*hasulā* = ? Cf. RD *hasula*, s.v., which following Kern treats this as a corrupted reading of *bhamuka*, “eyebrows” or “thick eyebrows”, often found in combination with the term for “long eyelashes” (*alārapamha*).

<sup>17</sup>RD gives “good hips,” referring to this text. I don't see the warrant, and take the term *susaññā* from *saññā*, sense, perception, as does BJTS

the wheel-turning king of a country.  
His reigns on earth will be many,  
innumerable by counting. (42) [487]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (43) [488]

Worthy heir to that one's *Dhamma*,  
*Dhamma's* legitimate offspring,  
[this one] will be that Teacher's follower;  
his name will be Upāli [then]. (44) [489]

Excelling in the Vinaya,  
skilled in right and wrong conclusions,<sup>18</sup>  
furthering the Victor's teaching  
he will live without defilements. (45) [490]

Having recognized all of that,  
Gotama, Bull of the Śākya,  
seated in the monks' Assembly  
will place him in the foremost place." (46) [491]

Doing service beyond measure  
longing for your dispensation,  
I have [now fully] reached the goal,  
in which all fetters are destroyed. (47) [492]

Just as a man tied to a stake,  
fearing punishment by the king,  
finding no pleasure in that stake,  
would wish only to be set free, (48) [493]

so too am I, O Great Hero,  
afraid of rebirth-punishment.  
Being bound to the karma-stake  
I'm scared of desirous feelings. (49) [494]

I find no pleasure in existence  
being burned up by the three fires.<sup>19</sup>  
I am seeking liberation  
like one punished by the king [does]. (50) [495]

Just as a person who's been poisoned,  
who's wracked with pain because of that,

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<sup>18</sup>*thānāṭhāne ca kovido*. This is one of the ten powers of a Buddha.

<sup>19</sup>cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

would seek after an antidote,  
a way<sup>20</sup> to destroy that poison; (51) [496]

and seeking, should he find a cure  
that's able to destroy poison,  
drinking it he would be happy  
[to be] set free from that poison. (52) [497]

Just so am I, O Great Hero,  
like him struck down by the poison.  
Pained because of [my] ignorance  
I came for the *Saddhamma*-cure. (53) [498]

Searching for that curing *Dhamma*  
I saw the Śākya dispensation,  
the best among all medicines,  
by which all arrows are removed. (54) [499]

Drinking that *Dhamma*-medicine  
I have destroyed every poison.  
I have seen tranquil nirvana,  
which does not age and does not die. (55) [500]

Just as one frightened by a ghost,  
wracked with pain because of that [fear]  
would seek after an exorcist<sup>21</sup>  
to free him from that ghost's [attacks], (56) [501]

and seeking, should he find a man  
with skill in exorcising<sup>22</sup> ghosts,  
that one would slay the ghost for him,  
and wipe it out right to the root. (57) [502]

Just so am I, O Great Hero,  
pained because I'm sunk in darkness.  
I searched for the world of knowledge  
that could free me from this darkness. (58) [503]

And then I saw the Śākya Sage,  
cure for darkness and defilement.  
He drove out my mental darkness  
like the exorcist does the ghost. (59) [504]

<sup>20</sup>reading *upāyanam* with BJTS, cty

<sup>21</sup>*bhūtavejjaṅ*

<sup>22</sup>*bhūtavijjāsu kovidaṅ*, lit., “skilled in exorcisms of ghosts,” “skilled in the knowledges about ghosts”

Diverting the stream of being;<sup>23</sup>  
he held back the craving-waters;  
obliterating all rebirth  
like the exorcist, to the root. (60) [505]

Just as a harpy who swoops down  
on snakes to serve as his own food  
will launch attacks from a great lake  
a hundred leagues in each direction, (61) [506]

[and] that one, picking up a snake  
would hurt it right beneath the head  
[then] carrying it, take off [again],  
flying about the sky at will, (62) [507]

just so am I, O Great Hero,  
just as strong as is that harpy.  
Searching for the unconditioned  
I washed away [all of] my stains. (63) [508]

I have seen the superb Teaching,  
the peaceful state, [so] unsurpassed.  
Carrying it, I'm [now] dwelling  
like the harpy with the serpent. (64) [509]

There is a vine, *āsāvatī*,  
which grows up in Indra's garden.<sup>24</sup>  
A single fruit is borne by it  
after a thousand years [have passed]. (65) [510]

The gods are looking after that  
as long as the fruit may last [there].  
Thus indeed the gods do savor  
that superb vine, *āsāvatī*. (66) [511]

For one hundred thousand [years then]  
I did attend upon that Sage,  
worshipping him morning and night  
just like the gods *āsāvatī*. (67) [512]

Service which was never-ending,  
[and] worship which was not empty;  
for all the time that I had come  
not one moment did he fail me. (68) [513]

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<sup>23</sup>*saṃsāra-sotaṇ*

<sup>24</sup>lit, in the forest of the Cittalatā, the name of one of Indra's gardens

I witness no re-becoming;<sup>25</sup>  
 I've investigated being;  
 free of desires [and] fully free,  
 calmed, I'm wandering about [now]. (69) [514]

And just as a lotus flower  
 blooms due to the rays of the sun,  
 so too do I, O Great Hero,  
 bloom because of the Buddha-rays. (70) [515]

Just as male birds are not always  
 found mating with the female cranes<sup>26</sup>  
 [but only] when the clouds do rumble  
 do they take them to their wombs, (71) [516]

and for much time they stay pregnant<sup>27</sup> —  
 as long as the clouds don't thunder —  
 then they are freed from that burden  
 when the clouds are raining [again], (72) [517]

[so] when the *Dhamma*-cloud thundered  
 of Padumuttara Buddha,  
 due to that *Dhamma*-cloud's loud sound  
 I [then] conceived a *Dhamma*-womb. (73) [518]

Serving for a hundred thousand  
 [aeons] I bore that merit-fetus.  
 I was not freed from that burden;  
 the *Dhamma*-cloud did not thunder. (74) [519]

But when you, Sage of the Śākyas  
 did thunder from your *Dhamma*-cloud  
 in lovely Kapilavastu,  
 I was set free from that burden. (75) [520]

[Then] I explained the whole Teaching  
 and also its four fruits, which are:  
 emptiness, the absence of marks,  
 suchness, intentionality. (76) [521]

The Second Recitation Portion.  
 Giving service beyond measure,  
 longing for your dispensation,

<sup>25</sup>*paṭisandhi* = conception, reunion, following cty in connecting this with future existence

<sup>26</sup>*balāka*, a kind of small crane or *kōkā*. lit., “just as the males are not always found in the vaginas of female *balākas*...”

<sup>27</sup>lit., “for a long time they carry the fetus”

I have [now fully] reached the goal,  
the state of peace without rival. (77) [522]

I have excelled in *Vinaya*  
just as had the sage Pāṭhika.  
There is no one to rival me;  
I further your dispensation. (78) [523]

I'm without any doubts about  
the letter as well as the spirit  
of both *Vibhaṅgas*,<sup>28</sup> *Khandakas*,<sup>29</sup>  
and the [*Parivāra*], the fifth.<sup>30</sup> (79) [524]

Skilled in rebuking,<sup>31</sup> redressing,<sup>32</sup>  
in correct and flawed conclusions,  
restoration<sup>33</sup> and expungement<sup>34</sup> —  
I have excelled in all regards.<sup>35</sup> (80) [525]

Citing the relevant sentence  
in the *Vibhaṅgas* and *Khandhakas*,  
[and] disentangling both of them  
I make suitable restorations.<sup>36</sup> (81) [526]

Well-skilled in the Pāli language,<sup>37</sup>  
wise in what's meaningful and not,  
there's nothing that's not known by me,  
foremost in the Teacher's teaching. (82) [527]

I am now skilled in [all] matters<sup>38</sup>  
in the Śākyan<sup>39</sup> dispensation.  
I resolve all perplexities  
and cut off every [single] doubt. (83) [528]

<sup>28</sup>lit “of the *Vinaya*,” BJTS and cty understand this to mean the two *Vibhaṅgas* of the *Vinayaṭṭakā*: *Bhikkhu-vibhaṅga* and *Bhikkhunī-vibhaṅga*.

<sup>29</sup>that is, the *Mahāvagga* and the *Cūlavagga* of the *Vinayaṭṭakā*.

<sup>30</sup>*tikacchede* ‘va pañcake; BJTS: *sanghādisesa tika pācittiyādiyehi da, pasvaeni vu parivarayehi da*

<sup>31</sup>*niggahe*: rebuking evil monks

<sup>32</sup>*paṭikamma*: cty: of monks who are unattained; a formal act of the *Saṅgha* against guilty *bhikkhus*.

<sup>33</sup>*osāraṇe*

<sup>34</sup>*vuṭṭhāpane*: cty: *āpattito vuṭṭhāpane nir-āpatti-kāraṇe*

<sup>35</sup>lit everywhere, *sabbaṭṭha*

<sup>36</sup>*rasato osāreyy'aham*. *Rasa* = *kriya*, function, what should be done — in the abl? [This section contains a lot of technical material that needs checking in the *Vinaya* texts]

<sup>37</sup>*niruttiyā*, in knowledge of the original dialect of the holy scriptures, which the BJTS Sinhala gloss explains as knowing the original meaning of words and understanding grammar.

<sup>38</sup>*rūpadakkho*

<sup>39</sup>lit., “in the dispensation of the Son of the Śākyas.”

I am skilled in all the subjects:  
 prior clauses, subsequent ones,  
 in the letter and the spirit,  
 opening frames, concluding ones. (84) [529]

Just as a king with great power  
 who having rebuked enemies<sup>40</sup>  
 and triumphing in [his] battles  
 might build a city in that place, (85) [530]

and he'd construct in that city  
 many ramparts, and trenches too,  
 gateways with strongholds and pillars,  
 and high watch-towers of various sorts, (86) [531]

and well-planned bazaars at crossroads  
 and places where four roads do meet,  
 and there he'd build a court of law  
 to settle meanings and lacks thereof. (87) [532]

To censure [all] unfriendly [kings],  
 to make known faults and faultlessness  
 and for protection he'd appoint  
 a general of the army [there]. (88) [533]

In order to protect his goods  
 he would appoint a treasurer,  
 one with skill in [guarding] treasure,  
 [commanding], "do not waste my goods." (89) [534]

So that procedures are followed  
 he'd give the administration  
 to a friend, the king's devotee,  
 desiring his prosperity. (90) [535]

He'd appoint as his adviser  
 one with [much] skill in reading signs  
 as well as omens which arise,  
 a learned master of mantras. (91) [536]

[Thereby] endowed with [all] these limbs  
 he would be called "a Kṣatriyan".  
 Always they would protect the king  
 like a goose [protects] the injured.<sup>41</sup> (92) [537]

<sup>40</sup>neither I, nor the mss tradition, knows what to do with "tāpe" here. The BJTS takes it to mean "army," cty reads *tappeyya* ("would feel remorse")

<sup>41</sup>*dukkhitam*. Cty understands this to mean "its own relatives," the other birds.

Thus indeed are you, Great Hero,  
a Kṣatriyan with slain enemies.  
You are called the King of Teaching  
in this world including the gods. (93) [538]

Having destroyed the heretics  
and Māra with his army [too],  
driving out that cause of darkness  
you built a city of *Dhamma*. (94) [539]

Morality's the ramparts there;  
your knowledge, the gates and strongholds;  
faith in you, the pillar, Wise One;  
restraint, the sentry at the door. (95) [540]

Mindfulness<sup>42</sup> is the high watch-tower;  
you wisdom is the crossroads, Sage;  
the superpowers, where four roads meet;  
the *Dhamma*-road's well-constructed. (96) [541]

Your court of law consists of the  
nine-fold teaching of the Buddha,  
the *Suttas* and *Abhidhamma*  
and the whole of the *Vinaya*. (97) [542]

Emptiness, the absence of marks,  
dwelling wanting very little,  
desirelessness and cessation:  
[all of] these form your *Dhamma*-hut. (98) [543]

At the top of those with wisdom  
and skilled in understanding too,  
the one known as Sāriputta's  
general of your *Dhamma*-army. (99) [544]

Wise in the four sudden events,<sup>43</sup>  
excelling in the super powers,  
the one who's known as Kolita  
is your top adviser, O Sage. (100) [545]

Bearer of the ancient lineage,  
hard to approach, of mighty power,  
foremost in ascetic virtue,  
[Kassapa]'s Prime Minister, Sage. (101) [546]

The learned bearer of *Dhamma*,

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<sup>42</sup>*satipaṭṭhāna*

<sup>43</sup>*catūpapātakovidō*. What are these?

reciter of all the teachings,<sup>44</sup>  
 the one who's known as Ananda  
 [serves as] your *Dhamma*-guard, O Sage. (102) [547]

Passing over all of those [monks]  
 the Blessed One did reckon<sup>45</sup> me  
 best<sup>46</sup> explainer of *Vinaya*  
 and gave my judgments [authority]. (103) [548]

Whatever Buddha-follower  
 raises some *Vinaya* question,  
 there without my even thinking  
 I relate the answer to that. (104) [549]

Throughout the entire Buddha-field  
 except [of course] for you, Great Sage,  
 in *Vinaya* there's no rival;  
 where would someone better come from? (105) [550]

Seated in the monks' Assembly  
 Gotama thus thundered forth [then]:  
 "There's no rival for Upāli  
 in *Vibhanga*<sup>47</sup> and *Khandhakas*." (106) [551]

Teacher's nine-fold dispensation  
 as far as the Buddha's preached it  
 is all found in the *Vinaya*  
 for one who knows it to the root.<sup>48</sup> (107) [552]

Remembering my [past] karma  
 Gotama, Bull of the Śākya,  
 seated in the monks' Assembly  
 did place me in the foremost place. (108) [553]

Having served one hundred thousand  
 [aeons] while longing for this place,  
 I have [now fully] reached the goal,  
 excelling in the *Vinaya*. (109) [554]

I was formerly a barber  
 bringing the Śākya happiness.  
 The son of the Great Sage was born  
 after I'd abandoned that clan. (110) [555]

<sup>44</sup>lit., "of everything in the dispensation".

<sup>45</sup>reading *pamesi* ("measured," BJTS, cty, PTS alt) for *pihesi* ("loved," PTS).

<sup>46</sup>lit., "[most] learned".

<sup>47</sup>see notes to [524] above.

<sup>48</sup>lit., "for one who knows *Vinaya* to [or through, or with] the root",

In the second aeon ago  
there lived Kṣatriyan Añjasa<sup>49</sup>  
of boundless might and measureless fame,  
king of the earth, and very rich. (111) [556]

I was [then] the son of that king,  
the Kṣatriyan named Candana.  
I was puffed up with pride of clan  
and pride about my fame and wealth. (112) [557]

One hundred thousand elephants  
decked out in all the ornaments,  
in rut in three ways,<sup>50</sup> *mātaṅgas*,<sup>51</sup>  
waited on me all of the time. (113) [558]

Wishing to go to the garden  
surrounded by my army, I  
mounted the elephant Sirika  
then headed out from the city. (114) [559]

The [Lonely] Buddha Devala  
abundant in perfect conduct,  
self-controlled with doors well-guarded<sup>52</sup>  
approached my city [at that time]. (115) [560]

Driving Sirika the tusker  
I insulted that Buddha then.  
Due to that, with ire arisen,  
he would never lift his foot.<sup>53</sup> (116) [561]

Having seen [my] tusker's bad mood  
I got angry at the Buddha.  
Having harassed the Sambuddha  
I [then] went into the garden. (117) [562]

I felt no pleasure in that moment  
as though my head were set ablaze.  
I was burning up with anguish  
just like a fish caught on the hook. (118) [563]

I felt the whole earth was burning  
all the way to the ocean's edge.

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<sup>49</sup>“path”. This spelling follows BJTS, cty and PTS alt; PTS reads Ajasa.

<sup>50</sup>i.e., showing their rut in their eyes, ears, and genitals. See cty, p. 288.

<sup>51</sup>see #1, v. 25 [164]. Or glossary?

<sup>52</sup>this refers to the “doors” of the body's sense-organs: eyes, ears, etc.

<sup>53</sup>lit., “the elephant did not lift his foot”.

Going to my father's presence  
I spoke these words [to him just then]: (119) [564]

“My insult to that Self-Become One  
is like a very angry snake,  
it's like a mass of fire that's come,  
it's like a drunk tusked elephant. (120) [565]

It's awful that I've insulted  
that Buddha, Victor, Fiercely Strong.  
We'll bring our cities all to ruin;  
let's seek the pardon of that sage.” (121) [566]

“If we don't make him understand,  
that Self-Tamed One, Self-Controlled One,  
then on the seventh day from now  
my country will [all] be destroyed. (122) [567]

Sumekhala the Kosiyan  
and Siggava, so Sattuka,  
after they'd insulted sages  
came to grief, as did their armies. (123) [568]

Whenever sages get enraged,  
well-trained ones who are celibate,  
they cause [the world] to be destroyed  
with its gods, oceans and mountains.” (124) [569]

I assembled [all] the people  
throughout three hundred thousand leagues.  
In order to discuss that crime,  
I approached the Self-Become One. (125) [570]

Wearing wet clothes, bearing wet heads,  
everyone pressed hands together.  
Falling down at the Buddha's feet  
I spoke these words [to him just then]: (126) [571]

“Please show forgiveness, Great Hero;  
the populace is begging you.  
Please extinguish this awful fire;  
and don't destroy the [whole] country. (127) [572]

All the gods and also the men  
and titans<sup>54</sup> and spirits<sup>55</sup> as well,

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<sup>54</sup>asurā

<sup>55</sup>yakkhā

would constantly break my head open  
with a hammer made of iron.” (128) [573]

“Fire does not survive in water  
[and] seeds don’t germinate in rock;  
worms don’t survive in medicine;  
there’s no anger in a Buddha. (129) [574]

Like the earth, which is unshaken  
and the ocean, beyond measure,  
and the sky, which has no limit,  
so the Buddha can’t be perturbed. (130) [575]

Great Heroes who are ascetics<sup>56</sup>  
are patient and forgiving [folks].  
Such patient, forgiving people  
do not consider your [wrong] course.” (131) [576]

The Sambuddha, having said this,  
[then] extinguished that awful fire.  
Then in front of everyone [there]  
he flew right up into the sky. (132) [577]

Wise One, due to that [bad] action  
I attained inferior birth;<sup>57</sup>  
[now] passing beyond that station,  
I’ve come to the fearless city. (133) [578]

Then, Great Hero, [having seen] me,  
well-settled [but] being burnt up,  
that Self-Become [Lonely Buddha]  
drove off the fire [and] forgave [me].<sup>58</sup> (134) [579]

Even so today, Great Hero,  
you have extinguished the three fires,<sup>59</sup>  
relieving me who was being

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<sup>56</sup>lit., “practicing austerities”.

<sup>57</sup>cty stipulates that this refers to his former occupation as the barber of the Śākya.

<sup>58</sup>my translation here follows the BJTS Sinhala gloss on this grammatically-ambiguous verse, and the BJTS (and PTS alt.) reading of the final verb as *khamāpayi* (third person) for PTS *khamāpayiṅ* (first person); the ambiguity revolves around the term translated here as “Self-Become,” *sayambhuñ* (*sayambhuṃ*), which as a nominative (as in the BJTS gloss, and corresponding to the third person verb), should be *sayambhū* (would -ū ever become -uñ in *sandhi* with *ca?*), rather than this form which appears to be an accusative (*sayambhuṃ*, which would accord with the first person verb of PTS, but leaves the text asserting that the protagonist forgave the Buddha rather than the other way around); the -uṃ could also be read as a vocative form, but then the verse lacks a subject, since the first reference to the (present) Buddha is clearly in the vocative.

<sup>59</sup>cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

burnt up by those [self-same] three fires.<sup>60</sup> (135) [580]

Let those of you with ears to hear,  
[all of] you, listen to my words:  
I'm declaring the facts for you  
of how I came to see this state. (136) [581]

Sneering at the Self-Become One,  
peaceful-hearted [and] attentive,  
today, due to that [bad] karma,  
I am born in this low-caste womb. (137) [582]

Don't transgress even one moment;  
you will grieve for the moment missed.  
The moment is prepared for you:  
endeavor [now] for your own good. (138) [583]

The poison [called] *haḷāhaḷa*  
in some [is cured] by vomiting.  
For some [the antidote] is purging,  
for others medicinal herbs. (139) [584]

With reference to merit-field-seekers,  
for those on the path [the cure] is vomit;<sup>61</sup>  
for those after path-fruits it's a purge;<sup>62</sup>  
for the fruit-attainers, medicinal herbs.<sup>63</sup> (140) [585]

Those who would oppose the teaching  
are poisoned as with *haḷāhaḷa*.<sup>64</sup>  
a snake's venom, poison eaten,  
surely is going to harm<sup>65</sup> that man. (141) [586]

Only once does *haḷāhaḷa*  
bring about the end of [one's] life.  
After opposing the teaching  
he burns for ten million aeons. (142) [587]

Patiently and non-violently,  
with loving-kindness in his heart,  
[Buddha] helps<sup>66</sup> [this world] with its gods.

<sup>60</sup>cty here explains these as the fires of *rāga* (lust), *dosa* (anger) and *moha* (ignorance, folly)

<sup>61</sup>cty: expelling *samsāra*, getting freed from *samsāra*

<sup>62</sup>cty: dripping, oozing out of *samsāra*

<sup>63</sup>cty: the medicine is nirvana

<sup>64</sup>lit., "it's poison just like *haḷāhaḷa* for those in conflict with the dispensation"

<sup>65</sup>this interpretation of *jhāpeti* follows the cty.

<sup>66</sup>reading *tāreti* (BJTS, cty) for *tarati* (PTS).

Therefore you shouldn't oppose<sup>67</sup> him. (143) [588]

Unattached to getting or not,  
whether honored or insulted,  
Buddhas are [steady] like the earth;  
therefore they shouldn't be opposed.<sup>68</sup> (144) [589]

The Sage is just the same toward all,  
Devadatta the murderer,  
the thief Angulimālaka,  
Dhanapāla and Rāhula.<sup>69</sup> (145) [590]

They don't experience anger;  
passion is never found in them.  
The Buddha's just the same toward all,  
a murderer [or] his own son. (146) [591]

Seeing a robe atop a tree<sup>70</sup> —  
discarded, smeared with excrement —  
one should press the hands, head bowed;  
that sages' flag should be worshipped. (147) [592]

[All of] the Buddhas of the past  
and the present and future [too,]  
purify themselves with that flag;  
therefore they ought to be worshipped. (148) [593]

With my heart I bear *Vinaya*,  
almost the same as<sup>71</sup> the Teacher.  
I will always live my life [by]  
paying homage to *Vinaya*. (149) [594]

*Vinaya's* my inclination;  
it's<sup>72</sup> my walking meditation.  
I make my home in *Vinaya*;  
the *Vinaya* is my pasture. (150) [595]

I have excelled in *Vinaya*,  
skilled in mental tranquility.

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<sup>67</sup>the term *avirodhiyā* (alt *avirādhiyā*) here and in the next verse is problematic — to be taken as the optative of *virujjhati*>*virodhati*?

<sup>68</sup>reading *na virādhiyā* (cty) or *na virodhiya* (BJTS) for *n' avirodhiyā* (PTS).

<sup>69</sup>the Buddha's son, *Therāpadāna* #16, below.

<sup>70</sup>I follow the cty and BJTS Sinhala gloss in taking *dumagge* as *duma* + *agge*. It would also be possible to take it as *du* + *magge*, "on a bad road". Here the former reading makes sense of the allusion to "flag" in the fourth foot.

<sup>71</sup>*kappa*, could also translate: "which is the practice of"

<sup>72</sup>lit., "the *Vinaya* is".

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Great Hero, Teacher, Upāli  
is now venerating your feet. (151) [596]

I'll wander village to village  
and [also] city to city  
paying homage to Sambuddha  
and to the practice of *Dhamma*. (152) [597]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (153) [598]

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! (154) [599]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (155) [600]

Thus indeed Venerable Upāli Thera spoke these verses.  
The legend of Upāli Thera is finished.