

Upāli

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## Upāli Chapter, the Fifth

### [41. Upāli (2)<sup>1</sup>]

The World's Great Lord, surrounded by  
a thousand [arahants] undefiled,  
being one bound to solitude  
went off into seclusion [then]. (1) [1116]

I was dressed in deer-leather [clothes],  
carrying<sup>2</sup> a triple rod<sup>3</sup> [there].  
[Then] I saw the Chief of the World  
encompassed by the Assembly.<sup>4</sup> (2) [1117]

Placing deer-hide on one shoulder,  
hands pressed together on my head,  
having worshipped the Sambuddha,  
I praised the World-Leader kindly: (3) [1118]

“Just as all birds, crows and so on,  
hatched from eggs or [born out of] sweat,  
born in wombs or viviparous,  
always travel<sup>5</sup> across the sky; (4) [1119]

Whatever creatures may exist,  
those with and without consciousness,<sup>6</sup>  
are all of them included in  
the [great] knowledge that you possess. (5) [1120]

Whatever mountain scents there are  
in the supreme Himalaya  
they all can't match even a bit  
[the scent] of your morality.<sup>7</sup> (6) [1121]

This world together with its gods  
is grasped by the darkness-makers.<sup>8</sup>

<sup>1</sup>BJTS, Hew, and cty style him Bhāgineyya-Upāli, “Upāli the Nephew”. He is not to be confused with Upāli the top reciter of Vinaya, *Therāpadāna* #6

<sup>2</sup>reading *paridhārako* (BJTS, cty) or *paridhāraNo* (PTS alt) for PTS *paricāraṇo*.

<sup>3</sup>*tidaṇḍam* = three stick, three rod. Cty glosses it as “for the sake of keeping pots” (*kuṇḍika-ṭṭhāpanatthāya*), apparently understanding it as a pingo or else some sort of tripod. But the more likely allusion is to the *trīśula* or trident of Shiva and his devotees, given the deer-leather clothes.

<sup>4</sup>lit., “the monks' Assembly”.

<sup>5</sup>reading *sabbe antallikkacarā sadā* (BJTS) for *sabbe antallikkhe padesaḡā* (PTS).

<sup>6</sup>lit., “having consciousness or not having consciousness”

<sup>7</sup>lit., “...on the ultimate mountain, Himalaya, they all are not fit to [be] even a bit of [the good scent] in your morality.”

<sup>8</sup>lit., “is in the party of what causes the darkness of delusion”. Cf above vv. [1072] and [1073] for

When your knowledge is shining forth  
the darkness-makers are destroyed. (7) [1122]

Just as creatures are in the dark  
when the sun has set [for the day],  
this world's enshrouded in darkness  
when a Buddha has not appeared. (8) [1123]

Just as the sun when it rises  
drives away darkness every day,  
so too do you, O Best Buddha,  
destroy the darkness every day. (9) [1124]

You are one bent on exertion,  
Buddha in the world with [its] gods.  
Through their delight in your karma  
you satisfy many people.” (10) [1125]

[Then] giving thanks for all of that,  
the Great Sage Padumuttara,  
the Hero,<sup>9</sup> flew into the sky  
just like a swan-king in the air. (11) [1126]

Having flown off, the Sambuddha,  
the Great Sage Padumuttara,  
the Teacher, standing in the sky,  
spoke these verses [about me then]: (12) [1127]

“I shall relate details of him  
who has made this praise of knowledge,  
combined<sup>10</sup> with [good] analogies;  
[all of] you listen to my words: (13) [1128]

Eighteen [different] times he will be  
the king over [all of] the gods.  
He will reside upon the earth  
[and] have three hundred earthly reigns. (14) [1129]

[Full] five hundred times he will reign,  
a king who turns the wheel [of law],  
[and he will have] much local rule  
innumerable by counting. (15) [1130]

In one hundred thousand aeons,

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similar usage in a similar context. The BJTS reading *mohandhakārapakkhanto* allows for the plural, which is clear in the subsequent line of verse.

<sup>9</sup>BJTS (and PTS alt.) reads *dhīro* (“the wise one”)

<sup>10</sup>reading *samāyutaṃ* (BJTS, PTS alt) for *samāyanaṃ* (PTS)

arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (16) [1131]

Having fallen from Tusitā,  
incited by [his] wholesome roots,  
a low ascetic with dreadlocks,  
he will be known as Upāli. (17) [1132]

And afterwards, having gone forth,  
driving away<sup>11</sup> [every] evil,  
knowing well all the defilements,  
he'll reach nirvana, undefiled. (18) [1133]

And the Śākya's Son, Greatly Famed,  
the Buddha known as Gotama,  
pleased by his *Vinaya* knowledge  
will place him in that foremost place."<sup>12</sup> (19) [1134]

I, after going forth with faith,  
did [my duty], am undefiled.  
Knowing well all the defilements,  
without defilements I [now] live. (20) [1135]

The Blessed One did pity me;  
I am skilled in the *Vinaya*.  
Delighted by my own karma  
I'm living without defilements. (21) [1136]

Self-controlled in monastic rules<sup>13</sup>  
and in the five organs of sense,  
I carry all the *Vinaya*  
entirely, that gemstone-mine. (22) [1137]

And then, discerning my virtue,  
the Teacher, the Best in the World,<sup>14</sup>  
seated in the monks' Assembly,  
did place me in that foremost place. (23) [1138]

The four analytical modes,  
and these eight deliverances,

<sup>11</sup>the texts all read *virājetvāna* or *virajjitvāna*, "to shine;" I follow BJTS Sinhala gloss in understanding this — as context warrants — as "drive away" (Sinhala *duru koṭa*)

<sup>12</sup>it seems that here the text *does* confuse this Upāli with Upāli the chief reciter of *Vinaya*.

<sup>13</sup>lit., "in the Pāṭimokkha," the 227 main rules which Theravāda Buddhist monks and nuns are required to chant fortnightly.

<sup>14</sup>lit., "Unsurpassed/Unrivalled/Without Better in the World"

six special knowledges mastered,  
[I have] done what the Buddha taught! (24) [1139]

Thus indeed Venerable Upāli Thera spoke these verses.

The legend of Upāli Thera is finished.