

# Opavuyha

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## [55. Opavuyha<sup>1</sup>]

To Padumuttara Buddha  
I gave a [fine] thoroughbred [horse].  
Assigning it to the Buddha,<sup>2</sup>  
I [then] went [back] to my own house. (1) [1290]

The Teacher's top follower was  
[the monk] whose name was Devala.<sup>3</sup>  
Worthy heir to the best Teaching  
he came into my presence [then]. (2) [1291]

“The Blessed One bears his own bowl;  
he will not use a thoroughbred.  
The Eyeful One accepted it  
[because] he had discerned your thoughts.” (3) [1292]

I got the price for that wind-quick  
speed vehicle [that came] from Sindh.  
[Then] I gave a suitable<sup>4</sup> [gift]  
to Padumuttara Buddha. (4) [1293]

In whichever womb I'm reborn,  
[whether] it's human or divine,<sup>5</sup>  
suitable, and variegated<sup>6</sup>  
Sindh-horses<sup>7</sup> [then] arise for me. (5) [1294]

The gain for them is well-received  
who undergo ordination.<sup>8</sup>  
If a Buddha's born in the world  
[then] they should serve him constantly. (6) [1295]

I was a king with great power  
twenty-eight [different] times [back then],

<sup>1</sup>“Fit For Riding”

<sup>2</sup>lit., “to the Sambuddha”

<sup>3</sup>cf. below, #252, v. 2 [2504]

<sup>4</sup>reading *khamaṇiyam* (BJTS, cty, PTS alternative) for *ājāṇīyaṇ* (“thoroughbred,” PTS)

<sup>5</sup>reading *devattam atha mānusaṃ* (BJTS) for *bhavane sabbadā mama* (“in my residence all the time,” PTS). PTS alt (also noticed by BJTS) is *deve ca mānuse bhava* (in a divine and human existences,” paralleling the (BJTS) reading I accept and intimating how the (PTS) one I reject might have evolved through corruption.

<sup>6</sup>reading *cittā* (BJTS) for *citte* (“in [my] heart,” PTS)

<sup>7</sup>here I follow BJTS in understanding *vātajavā* (“[creatures] quick as the wind”) as horses of the type originally (mis)gifted to Padumuttara Buddha. The same term is used as an adjective (there *vātajavaṃ*) in the previous verse.

<sup>8</sup>lit., “higher ordination,” *upasampadā*.

lord of the grove of rose-apples,<sup>9</sup>  
victorious on [all] four sides.<sup>10</sup> (7) [1296]

This is the final time for me;  
[my] last rebirth is proceeding.<sup>11</sup>  
I've attained the unshaking state  
beyond<sup>12</sup> [all] conquest and defeat. (8) [1297]

Thirty-four thousand [aeons thence]  
there was a king<sup>13</sup> of great power,  
a wheel-turner who had great strength,  
possessor of the seven gems. (9) [1298]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (10) [1299]

Thus indeed Venerable Opavuyha Thera spoke these verses.

The legend of Opavuyha Thera is finished.

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<sup>9</sup>*jambusaṇḍa* = *jambudīpa* = India, the South Asian Subcontinent

<sup>10</sup>*caturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

<sup>11</sup>*carimo vattate bhavo*

<sup>12</sup>lit., “having abandoned”

<sup>13</sup>lit., “a kṣatriyan”