

# Uttareyyadāyaka

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**[335. {338.}<sup>1</sup> Uttareyyadāyaka<sup>2</sup>]**

In the city, Haṃsavatī,  
I was a brahmin at that time,  
a scholar [who] knew the mantras,  
a master of the three Vedas. (1) [3021]

I was honored by [my] students,  
of good birth, well-educated,  
I went out from the city then  
for a water-consecration.<sup>3</sup> (2) [3022]

The Victor, Padumuttara,  
was the Master of Everything.<sup>4</sup>  
The Victor entered the city  
with one thousand undefiled ones.<sup>5</sup> (3) [3023]

Seeing [him] surrounded by saints,<sup>6</sup>  
I brought [great] pleasure to my heart,  
as though made free of lust by [just]  
seeing [him], the Good-Looking One.<sup>7</sup> (4) [3024]

Hands pressed together on [my] head  
I worshipped<sup>8</sup> the Compliant One.<sup>9</sup>  
Happy, with pleasure in [my] heart,  
I donated an upper cloak.<sup>10</sup> (5) [3025]

Taking it with both of my hands,  
I threw [that] cloak [into the sky].  
[That] cloak became a canopy<sup>11</sup>  
as big as Buddha's retinue. (6) [3026]

It remained [there] covering [that]  
massive group of monks and others

<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>“Upper Cloak Donor” or “Outer Garment Donor.” *Uttareyya* = *uttariya*

<sup>3</sup>*toya-abhisecana-atthāya*, lit., “for the sake of a ritual water-bath by sprinkling”

<sup>4</sup>lit., “master of all things (*dhamma*)” (or “Master of All Teachings”)

<sup>5</sup>lit., “with one thousand who had destroyed the outflows” (*khīnāsavasahassehī*), i.e., with one thousand arahants.

<sup>6</sup>lit., “by arahants”

<sup>7</sup>*sucārurūpa*, “He whose form is very beautiful”

<sup>8</sup>*namassitvāna*, lit., “having paid homage to” “having venerated”

<sup>9</sup>*subbataṇ*

<sup>10</sup>*uttariya* = the upper or outer of the three robes worn by a Buddhist monk.

<sup>11</sup>lit., “[that] cloak covered”

going about in search of alms;<sup>12</sup>  
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,<sup>13</sup>  
the Self-Become One, Chief Person,  
the Teacher, standing in the road,<sup>14</sup>  
gave me this expression of thanks.<sup>15</sup> (8) [3028]

“I shall relate details of him  
who, happy, heart [filled with] pleasure,  
made a gift of this cloak to me;  
[all of] you listen to my words: (9) [3029]

For thirty thousand aeons he  
will delight in the world of gods.  
Fifty times the lord of the gods,  
he will exercise divine rule. (10) [3030]

While he, endowed with good karma,<sup>16</sup>  
is dwelling in the world of gods,  
there will be a cloth canopy  
a hundred leagues on every side. (11) [3031]

And thirty-six times he will be  
a king who turns the wheel [of law],  
[and he will have] much local rule,  
innumerable by counting. (12) [3032]

While he, endowed with good karma,<sup>17</sup>  
is transmigrating in the world,<sup>18</sup>  
everything wished for with [his] mind  
will be realized,<sup>19</sup> all the time. (13) [3033]

This man is going to receive  
cloth which is very expensive:  
silk cloth<sup>20</sup> and woolen blankets<sup>21</sup> too,

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<sup>12</sup>*piṇḍacāraṇ carantassa*, lit., “wandering on its alms-rounds”

<sup>13</sup>I am uncertain what house this refers to, as the protagonist had met Padumuttara Buddha in the city, but the Pāli is unambiguous (*gharato nikkhamantassa*, genitive absolute construction)

<sup>14</sup>lit., “standing right there on the road”

<sup>15</sup>lit., “made this expression of thanks for me”

<sup>16</sup>lit., “meritorious karma”

<sup>17</sup>lit., “meritorious karma”

<sup>18</sup>lit., “in existence”

<sup>19</sup>lit., “will come into existence”

<sup>20</sup>*koseyya*

<sup>21</sup>*kambala*

*khoma* and also cotton cloth.<sup>22</sup> (14) [3034]

Everything wished for with [his] mind,  
this man is going to receive.

He's always going to enjoy  
the result of one piece of cloth. (15) [3035]

And afterwards, having gone forth,  
incited by [his] wholesome roots,  
he will realize for himself  
the Blessed Gotama's Teaching.<sup>23</sup> (16) [3036]

O! That karma well done by me  
for the Omniscient One, Great Sage!  
Having given a single cloak,  
I have attained the deathless state. (17) [3037]

When I am in a pavilion,<sup>24</sup>  
a tree-root or an empty house,  
a cloth canopy is carried  
for me, a fathom on each side. (18) [3038]

And because of [that] robe [I gave,]  
I'm dressed [in clothes] without asking.<sup>25</sup>  
I receive<sup>26</sup> food [and also] drink:  
that's the fruit of an upper cloak. (19) [3039]

In the hundred thousand aeons  
since I did that [good] karma then,  
I've come to know no bad rebirth:  
that is the fruit of giving cloth. (20) [3040]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (21) [3041]

Thus indeed Venerable Uttareyyadāyaka Thera spoke these verses.

The legend of Uttareyyadāyaka Thera is finished.

<sup>22</sup>*kappāsika*

<sup>23</sup>*dhamma*

<sup>24</sup>*maṇḍape*. A *maṇḍapa* is an ornamental temporary wall or fence or curtain closing off and marking a space in which ritual activity occurs. In modern Sri Lanka these are commonly frames of wood, something like a room divider, which are then decorated with tissue-paper cut-outs, flowers, streamers, cloth, go kola (palm fronds prepared ornamentally), etc., and will often be accompanied by a covering canopy (*viyana*, *chadana*).

<sup>25</sup>reading *aviññataṃ nivāsemi* with BJTS for PTS *aviññatti nisevāmi* ("I indulge in not asking")

<sup>26</sup>lit., "I am a receiver of"