

Upasīva

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[402. {405.}¹ Upasīva²]

In the Himalayan region,
there's a mountain named Anoma.
My well-made hermitage [is there],
[with] halls well-constructed of leaves. (1) [3990]

And a river is flowing there,
beautiful, with excellent banks,
[and] along [those] banks³ are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then,
covered with fish and tortoises,
sheatfish,⁴ *pāvusa*,⁵ *valaja*,⁶
reed-fish,⁷ red-fish⁸ [and] *maggura*.⁹ (3) [3992]

Timira [trees] are blooming there,
ashoka,¹⁰ *khuddamālaka*,¹¹
laurel,¹² and mountain laurel¹³ trees
are perfuming my hermitage. (4) [3993]

Winter cherry¹⁴ is blooming there,

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.

²BJTS reads *Upasiva*, “Extremely Blessed” or “Very Fortunate One,” but *Upasīva* is a historical monk and PTS follows the spelling of the earlier record of him, the *Upasīvamāṇavapucchā* of SN (v. 1069-1076; sixth *sutta* of the *Parāyanavagga*). There, but not in *Apadāna*, he is said to have been a follower of Bāvarī prior to joining the Buddhists.

³PTS reads *anūpa-titthe* (“on a watery bank”), BJTS reads *anupatitthe* (and glosses accordingly *kuḍā toṭuvala*, “on the small bank”)

⁴read *pāṭhina*, Silurus Boalis, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

⁵*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

⁶reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

⁷*muñja*, more common as a kind of reed, also the name of a fish (BJTS glosses *moddu*), always in *dvandva* compound with *rohita*, “red-fish”

⁸*rohita*, BJTS glosses *reheru*

⁹reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

¹⁰Jonesia Asoka, *Saraca asoca*; a large, flowering tree

¹¹“little-flowers,” BJTS implies it could be the name of a specific tree or a generic description, “trees with small flowers”

¹²*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

¹³*giripunnāga*

¹⁴*kuṭaja*, *Nerium antidysenterica* (used for diarrhea, as its name implies), aka Arctic Snow, winter cherry, *Wrightia antidysenterica*, *Wrightia zeylanica*, *nerium zeylanica*, Sinhala *kelinda*

and forests of Arab jasmine;¹⁵
*sal*¹⁶ and *salalā*¹⁷ [trees] are there,
 and lots of blooming *campaka*.¹⁸ (5) [3994]

Arjuna [trees]¹⁹ and hiptage vines,²⁰
 and sugarcane²¹ are blossoming;
 silver greywood,²² *madhugandhi*,²³
 blossoming in my hermitage. (6) [3995]

Half a league on every side is
 covered with *bimbijālīka*,²⁴
 golden shower,²⁵ trumpet-flower,²⁶
 jasmine,²⁷ also *piyaṅguka*.²⁸ (7) [3996]

Mātaṅgava and *sattali*²⁹

¹⁵*tiṅasūlavanāni* = “Arabian jasmine,” Sinhala *bōlidda*

¹⁶*shorea robusta*

¹⁷PTS *salalā*, BJTS *salalā*, BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

¹⁸The *campaka* (Sinh. *sapu*) tree is *Magnolia champaca*, formerly classified as *michelia champaca*. English names for the tree include Champak, Joy Perfume Tree, Yellow Jade Orchid Tree and Fragrant Himalayan Champaca. It was the Bodhi tree of the seventeenth Buddha of the *Buddhavaṃsa*, Atthadassi. It has highly fragrant cream to yellowish-colored blossoms.

¹⁹*kakudha* (a.k.a. *ajjuna*, Sinhala *kumbuk gasa*, *kubuk*, *Terminalia arjuna*) is an impressively large, shade-giving tree that thrives on the edges of tanks and lakes.

²⁰*atimutta* = *atimuttaka*? RD: a plant, Gaertnera Racemosa = Hiptage, hiptage benghalensis, stout, high-climbing vine, now invasive species in Florida, scented pink-white flowers, medicinal uses. BJTS glosses Sinh. *yohombu* (Bot. Dict. = *yohombu vāla* = *yon tumba*, an annual creeper, *Trichodesma zeylanicum*).

²¹*mahānāmā*. Following BJTS Sinhala gloss as *uk*, sugarcane, *Saccharum officinarum* (*Gram.*)

²²*asana*, *Pentaptera tomentosa*, = a.k.a. crocodile-bark tree, Indian laurel, silver grey wood, white chuglam. The Bodhi tree of Tissa Buddha. BJTS glosses as *piyā gasa* = *bakmī* = *Sarcocephalus cordatus* (*Rubi.*)

²³“honey-scented”

²⁴or *Bimbajāla*, a flowering tree, Sinh. *rat karavū*, *Phyllanthus indicus* (*Euphorb.*), the Bodhi tree of Dhammadassi Buddha

²⁵*uddālaka* = *Cassia fistula*, Sinh. *āsala*

²⁶*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

²⁷*yūthikā* = Sinh. *sinidda* = *jasminum auriculatum*

²⁸*piyaṅgukā*. RD: “[cp. Vedic *priyangu*] 1. panic seed, *Panicum Italicum* Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (*piyaṅgūdaka*) it is used as an emetic J i.419. See also *kangu*. — 2. a medicinal plant, *Priyangu* J v.420. BJTS glosses it *puvaṅgu*, Botanical dictionary = *priyaṅgu* = *ruk gasa*, *Myristica Hersfieldia* (*Myris.*), “a lofty tree...It produces fragrant flowers and seeds from its trunk.”

²⁹BJTS glosses as *satpeti dāsaman* = “hundred-petaled” *saman picca mal*, a fragrant species of jasmine, *Jasminum sambac*. Note that at [3432] BJTS says *vassika* is (regular) *dāsaman*.

trumpet-flower,³⁰ Chinese chaste tree,³¹
 much sage-leaf alangium³² there,
 [and] *tālakūṭa*³³ blossoming. (8) [3997]

There is much *sāleyyaka*³⁴ there,
 blossoming in my hermitage.
 Many trees are beautiful when
 they are bursting into flower.
 On every side the scents of that
 are wafting through my hermitage. (9-10a-b) [3998]³⁵

Myrobalan³⁶ [and] gooseberry,³⁷
 mango,³⁸ rose-apple,³⁹ bahera,⁴⁰
 jujube,⁴¹ markingnut,⁴² [and] bel,⁴³
 as well as *phārusaka*⁴⁴ fruits, (10c-d, 11a-b) [3999]

wild mangosteen,⁴⁵ chirauli-nut,⁴⁶

³⁰*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha. Cf. #71, #78, #96, #248, #369{372}.

³¹*sindhuvārīta*, *Vitex negunda*, a.k.a. Horshoe vitex, Five-leaved chaste tree, Sinh. *nika*

³²*aṅkolaka*, *aṅkola*, *Alangium hexapetalum*, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

³³this is the BJTS spelling (no Sinhala gloss on the species). PTS (and BJTS alt.) reads *tālakuttā*

³⁴BJTS glosses *galma*, “flowers growing on the rocks”

³⁵BJTS treats this as a six-footed verse, and doing so makes for much more coherent individual verses in the long list of plants which follows (this is true of the present verse, too; feet e-f refer back to a-d. I therefore follow the BJTS reading, and indicate the corresponding PTS verse numbers accordingly.

³⁶Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*. The list of fruits in this verse closely parallels that in TherAp #1, v. 33 [BJTS 168] above, but there the focus is on their flowers, not their fruits.

³⁷Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

³⁸*amba*, *Magnifera indica*

³⁹Sinh. *damba*, *jambu*, *Syzygium samarangense*

⁴⁰*vibhīṭaka*, Sinh. *buḷu*, *Terminalia bellirica* (sic *bellerica*), beleric myrobalan or bastard myrobalan. Together with myroblan proper (*araḷu*) and Indian gooseberry (*nelli*), bahera is one of the three myroblans upon which many Ayurvedic and Sinhala medicines are based; the dried nuts are typically pounded into powder which is then used in oils and other decoctions. Here, on the contrary, the reference is likely to the fresh fruit of these trees, which is also used in medicines and eaten (especially gooseberry).

⁴¹*kola*, Sinh. *debara phala*, *Zizyphus Mauritania*, *Zizyphus Jujuba* (*Rham.*), Indian jujube or Chinese apple.

⁴²*bhallātākā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

⁴³*billā* = fruit of *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; bilva or vilva tree, = *beluvā*

⁴⁴a fruit from which a drink is made, Sinh. *borāḷu-damunu*. BJTS equates it with *ugurāssa*, *Flacourtia Ramontchi*, sweet lovi lovi, but RD says it is a bitter fruit. Bot. Dictionary says that *borāḷu-damunu* is a species of *Eugenia*.

⁴⁵*tinduka* = *timbiri*, *diospyros embryopteris*, a.k.a. Indian persimmon

⁴⁶*piyal* = *buchanania latifolia*

mahuwa⁴⁷ and *kāsumārī*,⁴⁸
breadfruit⁴⁹ [and] jak⁵⁰ [are growing] there,
bananas⁵¹ [and] jujube fruits,⁵² (11c-d, 12a-b) [4000]

large quantities of hog-plum⁵³ there,
as well as *vallikāra*⁵⁴ fruits,
citron⁵⁵ and *sapāriya*⁵⁶ [trees]
are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,⁵⁷
after that lots of *moda*-fruit;⁵⁸
all around,⁵⁹ heavy with ripe fruit,⁶⁰
are wave-leaved⁶¹ and glomerous⁶² figs. (13c-d, 14a-b) [4002]

Pepper,⁶³ and black peppercorns⁶⁴ there,
banyan,⁶⁵ also wood-apple trees,⁶⁶
a lot of glomerous fig trees,⁶⁷
kaṇḍapakka and *pārī* [trees]. (14c-d, 15a-b) [4003]

⁴⁷*madhuka* reading *madhuk' ekā*; *madhuka* = *mī gasa*, *bassia latifolia*

⁴⁸BJTS glosses as Sinh. *āt demaṭa*, Bot. Dict: "a small timber tree that bears yellow flowers, *Gmelina arborea* (*Verb.*)

⁴⁹*labuja* = *Artocarpus lacucha* or *incisa*; Sinh. *del*. The fruit of the tree is cooked and eaten as a starchy vegetable.

⁵⁰*panasa* (Sinh. *panā*, *kos*) is the jak-fruit tree, *Artocarpus integrifolia* (*Urti.*)

⁵¹*kaḍali*, Sinh. *kesel*

⁵²reading *badarī* with BJTS, Sinh. gloss is *ḍebara* (= *kola?*). PTS reads *candarī* (?), alt. *mandari* (?)

⁵³*ambāṭakā*, RD: "the hog-plum, *Spondias Mangifera* (a kind of mango), Vin ii.17 (°vāna), DA i.271 (°rukka)." BJTS gloss *āmbārālla*, *āmbārālla*, a small, sour, mango-like fruit cooked as a curry.

⁵⁴= *vallikā* (?), Sinh. *hirāssa*, *sivrās*, *sivrāssa*, Bot. Dict.: "a climbing plant edible when tender, having four winged stems and bearing red berries, *Vitis quadrangularis* (*Ampel.*)" Cf. RD *vallī*, s.v., "a climbing plant, a creeper, Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?)."

⁵⁵reading *bijapura*° (Sinh. gloss *lapnāraṅga* [= *lapnāram*], Bot. Dict. citron, *Citrus medica*) with BJTS for PTS *viṭapā*, "having branches," a generic word for "tree"

⁵⁶this is the BJTS reading; PTS reads *sapākā* (RD: "dog-cooker, an outcaste")

⁵⁷BJTS glosses *vanamuṇ* (jungle/wild mung)

⁵⁸this is the BJTS reading, for PTS *cora*°. I don't find either term in the dictionaries.

⁵⁹following BJTS reading of *avaṭā* (*hātpasa*, all around)

⁶⁰*pakkabharitā*

⁶¹*pilakkhā*, the wave-leaved or wave-leaved fig tree, *Ficus infectoria*; (Bot. Dict. gives *Ficus Arnottiana* (*Urti.*)), Sinh. *pulila*

⁶²*udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

⁶³*pippalī*, Sinh. *pippali mūl*, the root of the long pepper, *Piper longum*, used in medicines.

⁶⁴*maricā*, black pepper, allowed as medicine for the monks,

⁶⁵*nigrodhā* = Sinh. *nuga*, RD: the banyan or Indian fig-tree, *Ficus Indica*; Bot. dict.: milky fig tree, *Ficus altissima* (*Urti.*)

⁶⁶*kapitthanā* = *kapittha*, *kapitṭha* (already mentioned in v. 2 [3759] above), *Feronia elephantum*, Sinh. *divul*

⁶⁷*udumbara*, the glomerous fig tree, *Ficus Glomerata*, Sinh. *dimbul*

These and many other trees too
are fruiting in my hermitage.
Also many flowering trees,
flowering in my hermitage. (15c-d, 16a-b) [4004]

Titan arum,⁶⁸ also bindweed,⁶⁹
bilāni, *takkaḷāni* [bulbs],
ālaka and *tālaka* [too]
are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to⁷⁰ that hermitage of mine,
there was a large natural lake.
[It was] beautiful, with good banks,
cool water, [crystal-]clear water. (17c-d, 18a-b) [4006]

Many pink and blue lotuses
are mixed with white lotuses there;
covered with *mandālaka*⁷¹ blooms,
it's full of various [good] scents. (18c-d, 19a-b) [4007]

Pink lotuses germinate there;
others, flowering, make pollen.
Many pink lotus buds [and] leaves
[and] pericarps⁷² float⁷³ [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems⁷⁴
[and] milk [and] ghee⁷⁵ from lotus roots.⁷⁶
On all sides, with the scent of that,
it's full of various [good] scents. (20c-d, 21a-b) [4009]

⁶⁸RD equates *āluva* with *ālupa* or *āluka*, “edible root of *Amorphophallus Campanulatus*,” fr. Skt. *ālu*, *āluka*: a bulbous plant, *Radix Globosa Esculenta* or *Amorphophallus* (Kern), *Arum Campanulatum* (Hardy), cognate with *alium*, good possibility is *amorphophallus titanum*, “titan arum”

⁶⁹*kālamba*, RD draws attention to Skt. *kālambika*, *kālambuka* = *convulvulus repens*, bindweed, but there are other possibilities including a tree *menispermum calumba* (but its fruits are poisonous/only used in controlled medical usages, unlikely?) and (following BJTS Sinh. gloss here) *Anthocephalus Cadamba* (*Rub.*), Sinh. *kālamba*

⁷⁰*avidūre*, lit., “not far from”

⁷¹RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. Elsewhere BJTS gives different glosses: BJTS gloss at [324] is “a water-born plant named *Mandālā*”. At [171] BJTS Sinh. gloss is *taḍāgayangen*, “from the moss,” following its reading of [170] “well fixed [in the mosses]”. Bot. Dict. *taḍāga* = *sevela*. At [4231], [4233], [4313], [6332] the (or a) BJTS gloss is *helmällen*, *heḷmāli* = edible white water-lily, *Nymphaea Lotus*.

⁷²*paduma-kiṇṇikā*

⁷³*tiṭṭhanti*, lit., “stand,” “remain”

⁷⁴*bhisamhā*

⁷⁵*sappi*

⁷⁶*muḷālibhi*

White lotuses,⁷⁷ *ambagandhī*,
and many *nayita* are seen;
as befits a natural lake,
there's a lot of screw-pine⁷⁸ in bloom. (21c-d, 22a-b) [4010]

*Bandhujīva*⁷⁹ in full flower,
sweetly-scented⁸⁰ *setavārī*,⁸¹
crocodiles⁸² and alligators⁸³
[and other] fierce beasts⁸⁴ are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*⁸⁵ [and] pythons⁸⁶
[live] there in [that] natural lake;
sheatfish,⁸⁷ *pāvusa*,⁸⁸ *valaja*,⁸⁹
reed-fish,⁹⁰ red-fish⁹¹ [and] *maggura*.⁹² (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,⁹³
also with small, tailless monkeys;⁹⁴
pigeons⁹⁵ and *ravi*-swans⁹⁶ [as well],

⁷⁷*kumudā*

⁷⁸*ketakā*, Pandanus odoratissima, Sinhala *vātakē* or *vātakeyiyā*.

⁷⁹Sinhala *banduvada*, Latin *pentapetes phoenicea*

⁸⁰*sugandhikā*, lit., “good-scented”

⁸¹“white-water,” RD = name of a plant or tree. BJTS gives no Sinhala equivalent.

⁸²*kumbhīlā*

⁸³*suṃsumārā*, lit., “child-killing,” is actually a different sort of crocodile, but to avoid the inevitable redundancy in English I have chosen to translate the term “alligator,” a species not actually found in this region.

⁸⁴*gahakā*, lit., “seizers.” BJTS glosses this as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

⁸⁵*uggāhaka*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes? PTS spells the term *ogaha* (BJTS *oguha*) above, *Sariputta-apadāna* v. 19 = BJTS [158]

⁸⁶*ajagarā*. RD says “a large snake...a Boa Constrictor”

⁸⁷read *pāṭhina*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

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⁹²reading *maggurā* with BJTS, which glosses the term as *magurō*, for PTS *vaggula* (= *vagguli*, bat? Or fr. *vaggu*, beautiful, hence “pretty fish”?)

⁹³or tortoises, *maccha-kacchapa-sañchannā*

⁹⁴reading *pampaṭakehi* with BJTS for PTS gives *pappaṭakehi*. BJTS Sinhala gloss *huṇapupuḷangen* (Sorata = *uṇahapuḷu*, “a small creature belonging to the *vānara* [monkey, ape] group”); a tailless monkey. Its high-pitched cry famously (and frighteningly) resembles that of a cobra. These monkeys presumably “cover” the lake in the trees that overhang it.

⁹⁵*parevatā*

⁹⁶*ravihaṃsā*

wild jungle fowl,⁹⁷ *nadīcaras*, (24c-d, 25a-b) [4013]

wattled lapwings⁹⁸ and ruddy geese,⁹⁹
*campakas*¹⁰⁰ as well as pheasants,¹⁰¹
 squirrels,¹⁰² [also] osprey¹⁰³ [and] hawks,¹⁰⁴
 [and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,¹⁰⁵ Ceylon lorikeets,¹⁰⁶
 crabs¹⁰⁷ and many yak-oxen¹⁰⁸ [too],
*kāreṇīyas*¹⁰⁹ and *tilakas*
 are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,
 bears¹¹⁰ [and] wolves,¹¹¹ *kara bānā* bears,¹¹²
 monkeys,¹¹³ also even centaurs¹¹⁴
 are seen inside my hermitage. (27c-d, 28a-b) [4016]

Smelling those [sweetly-perfumed] scents,
 feeding myself upon [those] fruits,
 drinking perfumed water, I am
 living [there] in my hermitage. (28c-d, 29a-b) [4017]

⁹⁷reading *kukutthā* with BJTS, which here glosses “that type of bird” but in gloss on [160] gives Sinh. *valikukulō*; PTS read *kutthakā*

⁹⁸reading *dindibhā* with BJTS (PTS: *tiṭibhā*), Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay” (doubtful)

⁹⁹*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btah-many kite, haliastur indus

¹⁰⁰BJTS reads *campakā*, without an explanation. I follow PTS here, though I understand the term on the basis of the BJTS gloss

¹⁰¹*jīvajīva*, Sinh-Eng dict: *āṭikukula*

¹⁰²*kalandakā*, Sinh. gloss *lehenu*, pl. of *lēnā*

¹⁰³*ukkusa*, RD. gives “osprey,” Sinh. gloss “the type of *kabarāssa* [osprey] named “Ukkusa””.

¹⁰⁴*senakā* = *senā*, RD. “hawk”. Sinh. gloss “the type of *ukussa* [hawk] named “Senaka””

¹⁰⁵*koṭṭhakā*, identification from RD, s.v.

¹⁰⁶reading *sukapotā* with BJTS for PTS *sukkapotā* (alt. *suggapotā*). BJTS takes *sukapotā* as *suvapota*, Sinh. gloss (on v. [160], above) = *girāmalittō* (= *girāmalicciyā*), Ceylon lorikeet, loriculus indicus

¹⁰⁷*kuḷīrā*, Sinh. gloss *kakuḷuvō*

¹⁰⁸*camarā*

¹⁰⁹this is the BJTS reading for PTS *kāreṇīyo*

¹¹⁰*accha*°, Sinh. gloss *valassu*

¹¹¹*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

¹¹²*taracchā*, Sinh. gloss *kara bānā* (‘submissive’ ‘bent over’) *valassu*, Note BJTS omits the second mention of “wolves” so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara bāna valasā*, s.v.)

¹¹³*vānarā*

¹¹⁴*kinnarā*

Eṇi-deer¹¹⁵ as well as wild boar,¹¹⁶
spotted deer,¹¹⁷ [also] smaller breeds,¹¹⁸
and *aggikas* [and] *jotikas*¹¹⁹
are living in my hermitage. (29c-d, 30a-b) [4018]

Swans¹²⁰ [and] curlews¹²¹ and peacocks¹²² too,
mynah birds¹²³ and also cuckoos,¹²⁴
there are many *mañjarikas*,¹²⁵
owls¹²⁶ and *poṭṭhasīsas*¹²⁷ there. (30c-d, 31a-b) [4019]

There are goblins,¹²⁸ also titans,¹²⁹
many fairies,¹³⁰ [also] demons,¹³¹
garuḷas, also snake-demons,¹³²
living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,¹³³
peaceful-hearted [and] attentive,
holding long-spouted waterpots,¹³⁴
all wearing robes of deer-leather,
wearing braids and [carrying] weights,¹³⁵

¹¹⁵reading *enimigā* with BJTS for PTS *enī migā* (“those deer/beasts”). PSI dict. defines *eṇi* as “a type of antelope” (Sinh. *muva vargayak*, “a type of deer”); RD, *eṇi*, s.v.: “a kind of antelope,” “oṃiga, the eṇi deer”

¹¹⁶*varāhā*, Sinh. gloss *hūrō = ūrō*

¹¹⁷*pasada*, Sinh. gloss *titmuvō*, pl. of *titmuvā*, spotted deer, axis maculatus

¹¹⁸*khuddarūpakā*, lit., “those that have small bodies” (in comparison with the three beasts already named, according to BJTS Sinh. gloss)

¹¹⁹BJTS treats these as types of animals (*sattvayō*) without identifying them. *Aggika* means “one who worships the fire,” and *jotika* could be taken as people concerned with “illuminating” (workers who light lamps? some other sort of worshippers, say of the sun?); thus it is possible that these should be read as referring to two types of people living in the hermitage, rather than additional wild animals.

¹²⁰*haṇṣā*

¹²¹*koñcā*, Sinh. *kosvā lihiṇiyō*

¹²²*mayurā*

¹²³reading °*sālikā* with BJTS for PTS °*sahitā*. *Sāḷlka* (Skt. *śārika*) = Sinh. *sāḷalihīṇiyō*, Indian mynah birds

¹²⁴*kokilā*

¹²⁵the term means “flower-stalk,” but I follow BJTS in treating it as the name of another type of creature.

¹²⁶*kosikā* = *kosiya*, owl, Sinh. gloss *bakmunuṇō*

¹²⁷BJTS treats this as a type of bird

¹²⁸*pisācā*

¹²⁹*dānavā*

¹³⁰*kumbhaṇḍā*

¹³¹*rakkhasā* = *rākṣasā*

¹³²*pannagā*

¹³³*mahānubhāvā isayo*

¹³⁴*kamaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

¹³⁵*jaṭā-bhāra-bharita*, lit., “filled with braided top-knots and weights/heavy loads”.

are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,¹³⁶
clever [and] living peacefully,
happy if receiving or not,
they're living in my hermitage. (34) [4022]

Throwing off [their] clothes made of bark,
rattling [their] deer-leather [robes],
supported by [just their] own strength,
they are then flying¹³⁷ through the sky. (35) [4023]

They are not carrying water,
nor branches nor wood for the fire;
[those things] are supplied by themselves:¹³⁸
that's the fruit of a miracle.¹³⁹ (36) [4024]

Taking a tub made of iron,¹⁴⁰
they're living inside the forest;¹⁴¹
even elephants, great cobras
and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna,
others to Pabbavideha,
and some to Utturukuru,
depending on¹⁴² [just their] own strength;
carrying [their] alms food from there,
they are eating [it] together. (38, 39a-b) [4026]

When all of [those] fierce ascetics,¹⁴³
[those] neutral ones, were taking off,
the forest is then noisy with
the flapping¹⁴⁴ of deer-leather robes. (39c-d, 40a-b) [4027]

Of that sort were those great heroes,
[those] fierce ascetics, my students;
[always] surrounded by them, I
am living in my hermitage. (40c-d, 41a-b) [4028]

¹³⁶*yugamattañ ca pekkhantā*, lit., “looking ahead the extent of a plough,” i.e., just a little, keeping their eyes on the ground in front of them

¹³⁷*gacchanti*, lit., “going”

¹³⁸reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* (“and this is supplied”

¹³⁹*pāṭihirass' idaṇ phalaṇ*

¹⁴⁰*lohadoṇiṇ gahetvāna*

¹⁴¹*vanamajjhe*, lit., “in the middle of the forest”

¹⁴²PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

¹⁴³reading *uggatejāna* with BJTS for PTS *uggatejana*

¹⁴⁴*saddena*, lit., “with the sound”

Satisfied through [their] own karma,
 educated,¹⁴⁵ come together,
 morally-upright [and] clever,
 skillful in the [four] boundless states,¹⁴⁶
 wishing¹⁴⁷ [to boost their] own karma,
 they are propitiating me. (41c-d, 42) [4029]

Padumuttara, World-Knower,
 Sacrificial Recipient,
 recognizing the proper time,¹⁴⁸
 the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha,
 the Zealous One,¹⁴⁹ Clever, the Sage,
 the Sambuddha, taking [his] bowl,
 approached me [begging] for alms food. (44) [4031]

Spreading out a mat made of grass
 [for] the Great Hero who'd approached,
 the one whose name was "Best Lotus,"
 I showered [him] with *sal* flowers. (45) [4032]

Having the Sambuddha sit down,
 my mind [stirred up] with emotion,¹⁵⁰
 quickly ascending a mountain,
 I brought [some fragrant] aloe wood.¹⁵¹ (46) [4033]

Taking a divinely-scented
 jak fruit¹⁵² big as a water-jug,¹⁵³
 hoisting it up on [my] shoulder,
 I went up to [him], the Leader. (47) [4034]

Giving the fruit to the Buddha,
 I anointed [him] with aloe.
 Happy, with pleasure in my heart,
 I worshipped [him], the Best Buddha. (48) [4035]

¹⁴⁵or "trained:" *vinitā*

¹⁴⁶*appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

¹⁴⁷reading *abhilāsino* with BJTS (and PTS alt.) for PTS *abhilābhino*, "obtaining"

¹⁴⁸*samayaṇ saṇṇeditvāna*

¹⁴⁹*ātāpī*, lit., "burning"

¹⁵⁰*saṇṇiggamānaso*

¹⁵¹*agalum*, Sinh. *agil*, *agaru*, *aguru*

¹⁵²reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* ("scented in the forest grove")

¹⁵³or "as large as an elephant's frontal lobe:" *kumbhamattaṇ*

Padumuttara, World-Knower,
Sacrificial Recipient,
seated amidst [those great] sages,
[then] spoke these verses [about me]: (49) [4036]

“He who gave me fruit and aloe,
and [also a place] to sit down,
I shall relate details of him;
[all of] you listen to my words: (50) [4037]

In a village or a forest,
atop mountains or inside caves,
recognizing this man’s wishes,¹⁵⁴
food will come into existence. (51) [4038]

[Whether] born in the world of gods
or in that of men, this person
will satisfy his retinue
with food and [also] with clothing. (52) [4039]

In whatever womb [he’s] reborn,
[whether] it’s human or divine,
having¹⁵⁵ inexhaustible¹⁵⁶ food,
this person’s going to transmigrate. (53) [4040]

For thirty thousand aeons he’ll
delight in the world of the gods.
A thousand times he’ll be a king,
a king who turns the wheel [of law]. (54) [4041]

Seventy-one [different] times
he will exercise divine rule,
[and he will have] much local rule,
innumerable by counting. (55) [4042]

In one hundred thousand aeons,
arising in Okkāka’s clan,
the one whose name is Gotama
will be the Teacher in the world. (56) [4043]

Worthy heir to that one’s *Dhamma*,
Dhamma’s legitimate offspring,
knowing well all the defilements,
he’ll reach nirvana, undefiled.” (57) [4044]

¹⁵⁴*cittaṃ*, lit., “thoughts” or “mind”

¹⁵⁵lit., “having become one who has”

¹⁵⁶lit., “unshaken” “imperturbable”

The gain for me was well-received,
which is that I saw the Leader.
Obtaining the three knowledges,
[I have] done what the Buddha taught! (58) [4045]

In a village or a forest,
atop mountains or inside caves,
recognizing what I'm wishing,
food is always coming to¹⁵⁷ me. (59) [4046]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (60) [4047]

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! (61) [4048]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (62) [4049]

Thus indeed Venerable Upasīva Thera spoke these verses.

The legend of Upasīva Thera is finished.

¹⁵⁷lit., "coming into existence for"