

Udena

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[407. {410.}<sup>1</sup> Udena<sup>2</sup>]

In the Himalayan region,  
there's a mountain named Paduma.<sup>3</sup>  
My well-built hermitage [is there,]  
with well-fashioned halls made of leaves. (1) [4219]

The rivers that are flowing there  
have good banks and are beautiful,  
with clear water, water that's cool;  
[those] rivers are always lovely. (2) [4220]

There are sheatfish,<sup>4</sup> *pāvusa*<sup>5</sup> fish,  
*valaja*,<sup>6</sup> reed-fish<sup>7</sup> [and] red-fish.<sup>8</sup>  
They are shining<sup>9</sup> in the river;  
the rivers always transport [them].<sup>10</sup>(3) [4221]

They're veiled<sup>11</sup> in mango,<sup>12</sup> rose-apple,<sup>13</sup>  
*kareri*<sup>14</sup> [and] coral-bean tree,<sup>15</sup>  
golden shower,<sup>16</sup> trumpet-flower,<sup>17</sup>  
beautifying my hermitage. (4) [4222]

<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>"Coming Up" (?)

<sup>3</sup>"Pink Lotus"

<sup>4</sup>read *pāṭhīna*, Silurus Boalis, "a kind of shad" (RD); wikipedia gives "sheatfish," related to catfish, includes all the siluridae. BJTS glosses *peṭiyō*

<sup>5</sup>*pāvusa*, glossed as "large-mouth fish", cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

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

<sup>7</sup>*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"

<sup>8</sup>*rohita*, BJTS glosses *reheru*

<sup>9</sup>reading *sobhentā* with BJTS for PTS *sobhanti* ("they are beautifying")

<sup>10</sup>*vahanti* ("proceeding," "carrying [them in the current]," PTS alt. is *savanti* ("flowing")

<sup>11</sup>*sañchannā*, lit., "covered;" the f. pl. presumably fixes these as modifiers of "the rivers," the unspecified "they" which is the subject of the first foot.

<sup>12</sup>*amba*

<sup>13</sup>*jambu*

<sup>14</sup>a small tree, *Crataeva Roxburghii* (*Cappar.*), Sinh. *luṇuvaraṇa*

<sup>15</sup>*tilaka*, BJTS glosses as *madaṭa* cf. botanical dictionary = *madaṭiya*, a tree which yields false yellow sandalwood, and seeds that are used as beads and a jeweler's weight of about 1.25 troy ounce, *adenanthera pavonina*, coral bean tree a.k.a. Saga, Sagaseed tree, Red-bead tree, kolkriki

<sup>16</sup>*uddālaka* = *Cassia fistula*, Sinh. *āsaḷa*

<sup>17</sup>*pāṭali* is Sinh. *paḷol*, *Bignonia suaveolens*, *strospermum suaveolens* (*Bignon.*), trumpet-flower tree, the Bodhi Tree of Vipassi Buddha.

Alangium,<sup>18</sup> red *bimbijāl*,<sup>19</sup>  
and *māyākārī*<sup>20</sup> [trees] in bloom  
are diffusing perfumes [there],  
beautifying my hermitage. (5) [4223]

Hiptage vines<sup>21</sup> and *sattalika*,<sup>22</sup>  
ironwood<sup>23</sup> [and] *sal*<sup>24</sup> in flower  
are wafting divine fragrances,  
beautifying my hermitage. (6) [4224]

Neem,<sup>25</sup> *salalā*,<sup>26</sup> yellow cheesewood<sup>27</sup>  
and *aṭṭhaṅga*<sup>28</sup> [trees] in full bloom,  
are wafting divine fragrances,  
beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit:  
myrobalan<sup>29</sup> [and] gooseberry,<sup>30</sup>  
mango,<sup>31</sup> rose-apple,<sup>32</sup> bahera,<sup>33</sup>

<sup>18</sup>reading *aṅkolaka* with BJTS (and PTS alt.) for PTS *Ākolakā*. The plant in question is alangium hexapetalum, a.k.a. sage-leaved alangium, Sinh. *rukaṅguna*

<sup>19</sup>*bimbijāla*, the Bodhi tree of the previous Buddha, Dhammadassi Buddha, Sinh. *rat karavū*, *mordica monadelpha*

<sup>20</sup>this is the BJTS spelling, PTS reads *māyācārā*. Cf. *māyākāra*, “magician, conjuror”?

<sup>21</sup>*atimuttaka*. RD: a plant, Gaertnera Racemosa = 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*).

<sup>22</sup>BJTS 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*.

<sup>23</sup>*nāgā*

<sup>24</sup>*sāla*, *shorea robusta*

<sup>25</sup>PTS *kosumbhā*, BJTS *kosambā*, also spelt *kosambhā*, - Sinh. *kohomba*, neem or margosa tree, *Azadirachta indica*

<sup>26</sup>PTS *salalā*, BJTS *salalā*, BJTS Sinh. gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.)

<sup>27</sup>*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

<sup>28</sup>“eight-limbed,” BJTS takes this as the name of another type of tree, rather than an adjective

<sup>29</sup>*harītakā*, Sinh. *araḷu*, myrobalan, black- or chebulic myrobalan; *Terminalia chebula*.

<sup>30</sup>*āmalāka*, Sinh. *nelli*, emblic myrobalan, Indian gooseberry, a.k.a. Malacca tree, or amla; *Phyllanthus emblica*

<sup>31</sup>*ambā*, *Magnifera indica*

<sup>32</sup>*jambū*, Sinh. *damba*, *jambu*, *Syzygium samarangense*

<sup>33</sup>*vibhīṭakā*, 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).

jujube,<sup>34</sup> markingnut,<sup>35</sup> bel.<sup>36</sup> (8) [4226]

There kadam<sup>37</sup> and banana [trees]  
are flowering in my hermitage.  
Wafting divine fragrances, they're  
beautifying my hermitage. (9) [4227]

Asokapiṇḍī,<sup>38</sup> cavarī,<sup>39</sup>  
and yellow cheesewood<sup>40</sup> [trees] in bloom,  
are wafting divine fragrances,  
beautifying my hermitage. (10) [4228]

Laurel<sup>41</sup> [and] mountain laurel<sup>42</sup> [trees]  
[and] *timira* [trees] in bloom there,  
are wafting divine fragrances,  
beautifying my hermitage. (11) [4229]

Nigguṇḍi,<sup>43</sup> siriniguṇḍi<sup>44</sup>  
and champak trees<sup>45</sup> which are in bloom,  
are wafting divine fragrances,  
beautifying my hermitage. (12) [4230]

Near [the hermitage] there's a pond,  
[full of] the songs of ruddy geese,<sup>46</sup>  
covered with *mandālaka* blooms<sup>47</sup>

<sup>34</sup>*kola*, Sinh. *debara phala*, *Ziziphus Mauritania*, *Zyzyphus Jujuba*, Indian jujube or Chinese apple.

<sup>35</sup>*bhallātakā*, *bhallī*, *badulla* = *semecarpus anacardium*, Sinh. *badulu*

<sup>36</sup>*bellā*, *billāṅ* = *Aegle marmelos*, Sinh. *beli geḍiya*, bael, bel, Bengal quince; *bilva* or *vilva* tree; also *billā*, *beluvā*

<sup>37</sup>*kadamba* (Sinh. *koḷom*) is *Nauclea cordifolia* = *Neolamarckia cadamba*, with orange-colored, fragrant blossoms

<sup>38</sup>“round-mass Asoka” (?)

<sup>39</sup>this reading follows BJTS for PTS *ca vārī* (alt. °*bari*) but cf. *setavārī* at v. [4011], above.

<sup>40</sup>*nīpa* = Sinhala *kolom*, *nauclea orientalis*; also called Leichhardt tree

<sup>41</sup>*punnāga* = Sinhala *domba*, Alexandrian laurel, *Calophyllum inophyllum*

<sup>42</sup>*giripunnāga*

<sup>43</sup>a kind of medicinal tree or shrub, *Vitex nigunda*. Sinh: *nika*

<sup>44</sup>= “resplendent *nigguṇḍi*,” Sinh. gloss *sirinika*

<sup>45</sup>*camparukkh' ettha*. The *campa* (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.

<sup>46</sup>*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, brahmany kite, *haliastur indus*

<sup>47</sup>RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here (and at [4233], [4313]) BJTS glosses *helmāllen nohot diyakandarayen*, “if not *helmālla* then *diyakandara*.” *Helṃāli* = edible white water-lily, *Nymphaea Lotus*. I don't find *diyakandara* in the dictionaries. 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*

and with pink and blue lotuses.<sup>48</sup> (13) [4231]

It has clear water, cool water,  
good bathing-fords<sup>49</sup> which are lovely.  
It is clear, the same as crystal,  
beautifying my hermitage. (14) [4232]

Pink lotuses are blooming there,  
and white and blue lotuses [too].  
It's covered in *mandālaka*,<sup>50</sup>  
beautifying my hermitage. (15) [4233]

Sheatfish<sup>51</sup> [also] *pāvusa*<sup>52</sup> fish,  
*valaja*,<sup>53</sup> reed-fish<sup>54</sup> [and] red-fish<sup>55</sup>  
are swimming around<sup>56</sup> in that [pond],<sup>57</sup>  
beautifying my hermitage. (16) [4234]

Crocodiles<sup>58</sup> and alligators,<sup>59</sup>  
tortoises and [other] fierce beasts,<sup>60</sup>

= *sevela*. At [4313], [6332] BJTS gloss is likewise *helmällen* (= *helmäli*)

<sup>48</sup>reading *padumuppalakehi ca* with BJTS for PTS *padumapphalakehi ca* (“and with pink lotuses and fruit” or “and with pink lotus fruits”).

<sup>49</sup>*supatitthā*, following BJTS gloss here (elsewhere “good banks”). Should I do the same elsewhere?

<sup>50</sup>RD says this is a water-plant, a kind of lotus, referencing J iv.539; vi.47, 279, 564. Here BJTS Sinh. gloss suggests *helmāliyen* = *helmäli*, also the (or a) gloss at [4231], [4313], [6332] = edible white water-lily, *Nymphaea Lotus*. But elsewhere BJTS gives different glosses: at [4007] BJTS glosses it as *madāra* tree [mountain-ebony, *Bauhinia purpurea* (*Legum.*)] and says the blossoms fell into the water from overhanging trees. 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*.

<sup>51</sup>read *pāḥīna*, *Silurus Boalis*, “a kind of shad” (RD); wikipedia gives “sheatfish,” related to catfish, includes all the *siluridae*. BJTS glosses *peṭiyō*

<sup>52</sup>*pāvusa*, glossed as “large-mouth fish”, cf. *pāgusa*, *patusa*, BJTS glosses *lūllu*

<sup>53</sup>reading *valajā* with BJTS, which treats it as a type of fish (Sinh. *valayō*), for PTS *jalajā*, lit., “water-born”, a generic word for “fish”.

<sup>54</sup>*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”

<sup>55</sup>*rohita*, BJTS glosses *reheru*

<sup>56</sup>*vicarantā*, moving around, traveling about

<sup>57</sup>*tattha*, lit., “there”

<sup>58</sup>*kumbhīlā*

<sup>59</sup>*sumsumārā*, 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.

<sup>60</sup>*gahā*, lit., “seizers.” BJTS glosses this above (at [4011]) as a third type of crocodile (*gāṭa-kimbulō*), underlining (as does my translation here) the main point that fierce water-beasts are born there.

ogāhas,<sup>61</sup> [and] pythons<sup>62</sup> [too are]  
beautifying my hermitage. (17) [4235]

Pigeons<sup>63</sup> and ravi-swans<sup>64</sup> as well,  
ruddy geese<sup>65</sup> and *nadīcaras*,  
lapwings,<sup>66</sup> [also] mynah birds<sup>67</sup> are  
beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,  
and screw-pine<sup>68</sup> are blossoming there,  
wafting [their] divine fragrances,  
beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,  
bears<sup>69</sup> [and] wolves,<sup>70</sup> *kara bānā* bears<sup>71</sup>  
are roaming about in the woods,  
beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,<sup>72</sup>  
who wear deer-leather outer robes,  
are roaming about in the woods,  
beautifying my hermitage. (21) [4239]

Those [hermits] wearing deer-leather  
are clever, living peacefully,  
and they're all eating little food,  
beautifying my hermitage. (22) [4240]

Carrying their<sup>73</sup> shoulder yokes,<sup>74</sup>

<sup>61</sup>*oguhā*, fr. *ogāhati*, *ogāhana*, plunging? = watersnakes?

<sup>62</sup>*ajagarā*. RD says “a large snake...a Boa Constrictor”

<sup>63</sup>*parevatā*

<sup>64</sup>*ravihaṅsā*

<sup>65</sup>*cakkavākā*, BJTS Sinh. gloss *sakvālihiṇiyō* = *cakravākayā*, an aquatic bird, brahminy goose, btah-many kite, *haliastur indus*

<sup>66</sup>*dindibhā*, Sinh. gloss *kirallu*, *kiraḷā* = red-wattled or yellow-wattled lapwing. PSI dictionary gives “bluejay”

<sup>67</sup>reading °*sālikā* with BJTS for PTS °*sāḷi ca*. *Sāḷka* (Skt. *śārika*) = Sinh. *sāḷalihiṇiyō*, Indian mynah birds (Hindi *maina*, Skt. *madana*)

<sup>68</sup>*ketaka*, *Pandanus odoratissima*, Sinhala *vāṭakē* or *vāṭakeyiyā*.

<sup>69</sup>*accha*°, Sinh. gloss *valassu*

<sup>70</sup>*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

<sup>71</sup>*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.)

<sup>72</sup>*jaṭābhārabharitā* (PTS), *jaṭābhārena bharitā* (BJTS)

<sup>73</sup>that is, ascetics, who carry around all their possessions, limited to the basic necessities they require. Cty: *khāribhāran ti : udañcanakamaṇḍalu-ādikam tāpasaparikkharabhāram*.

<sup>74</sup>*khāribhāriṇ* (BJTS reads *khāribhāraṇ*) *gahetvāna*. These are specified as ascetics who carry all

plunging into the forest then,  
eating [only] roots and [wild] fruits,  
[they] live in the hermitage then.<sup>75</sup> (23) [4241]

They do not carry wood for fires  
nor water for washing [their] feet;  
through their collective majesty,<sup>76</sup>  
[that all] gets carried by itself. (24) [4242]

Those eighty-four thousand sages  
gathered together in that place;  
all practice meditation<sup>77</sup> and  
are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,  
reproving,<sup>78</sup> with vows for fixed minds<sup>79</sup>  
and able to fly through the sky;<sup>80</sup>  
[they] live in the hermitage then. (26) [4244]

For five days they would congregate,  
tranquil [and] living peacefully,  
[then] worshipping one another,  
they're departing the way they face.<sup>81</sup> (27) [4245]

The Victor, Padumuttara,  
was the Master of Everything.<sup>82</sup>  
Doing away with the darkness,  
the Victor arose at that time. (28) [4246]

There was a powerful spirit<sup>83</sup>  
[then,] living near my hermitage.

their requisites, which are few, on their persons.

<sup>75</sup>in this verse BJTS reads *sadā* (“always” “all the time”) for PTS *tadā*, “then,” but agrees with the latter in subsequent repetitions of this foot.

<sup>76</sup>*sabbesam anubhāvena*, lit., “through the majestic (or even magical) powers of all of them.” The point here is that their power is so great that they do not need to perform mundane chores; those chores perform themselves, as it were.

<sup>77</sup>*jhāyino*

<sup>78</sup>or “exhorting,” “questioning,” “criticizing,” “reprimanding,” “accusing,” reading *codentā* with BJTS for PTS *codito*, “reproved” (etc.)

<sup>79</sup>*appanā* [BJTS reads *appaṇā*] *vate*, Sinh. gloss *arpaṇāvratayehi yodunā vu*. *Appanā* is fixing the mind on its object (the *samādhis* or the Path), that conception itself, ecstasy. In Sinhala this implies “giving up,” “renunciation,” of other objects of thought

<sup>80</sup>*ambarā + avacarā*, lit., “[people who are] possessed of wandering in the sky”

<sup>81</sup>*pakkamanti disāmukhā*, lit., “they are going out with faces toward a direction,” i.e., they went according to their inclinations

<sup>82</sup>lit., “Master of All Things (*dhamma*)” (or “Master of All Teachings”)

<sup>83</sup>*yakkho āsi mahiddhiko*, lit., “a spirit with great *iddhi*”



He praised<sup>84</sup> the Sambuddha to me,  
the one named “Ultimate Lotus.”<sup>85</sup> (29) [4247]

“It is a Buddha who arose,  
the Great Sage, Padumuttara;  
having gone quickly, Sir,<sup>86</sup> you now  
should visit [him], the Sambuddha.”<sup>87</sup> (30) [4248]

After hearing the spirit’s words,  
with a mind that was very clear,  
having shored up<sup>88</sup> the hermitage;  
I then set out from the forest. (31) [4249]

As though [my] clothes were now in flames,<sup>89</sup>  
quickly leaving the hermitage,  
staying over a single night,<sup>90</sup>  
I came up to [Buddha], the Guide. (32) [4250]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
explaining the Four Noble Truths,  
was declaring the deathless path. (33) [4251]

Taking a pink lotus in bloom,<sup>91</sup>  
I went up to the Sage So Great.  
Happy, with pleasure in [my] heart,  
I offered it to the Buddha. (34) [4252]

Having worshipped<sup>92</sup> the Sambuddha  
whose name was “Ultimate Lotus,”  
placing deer-hide on one shoulder,  
I praised the Leader of the World: (35) [2453]

“That knowledge by which the Buddha  
[now] dwells here without defilements,

<sup>84</sup>PTS *paṇṇasi*, BJTS *saṃsittha*, both past tense, 3rd singl. forms of verbs from the same root, with a similar range of meanings: praise, announce, commend

<sup>85</sup>i.e., Padumuttara

<sup>86</sup>*mārisa*, BJTS glosses *nidukānēni* (“O one without suffering”)

<sup>87</sup>though the meaning of both is about the same, there is considerable variation between the readings of the final foot in BJTS (*payirupāsaya mārisa*), which I follow, and PTS (*payirupāsassu tam muni*), which I find garbled.

<sup>88</sup>*saṃsāmetvāna*, “smooth out,” “roll up [one’s bed mat]” “leave”

<sup>89</sup>*cele* (BJTS *ceḷe*) *va ḍayhamānamhi*, BJTS gloss, “like at the time when [one’s] clothes were burning.” This seems to be idiomatic, and to express haste, cf. “pants on fire”

<sup>90</sup>*ekarattiṇ vasitvā*, lit., “having dwelt [out somewhere on the road] for one night [only]”

<sup>91</sup>lit., “in full bloom”

<sup>92</sup>lit., “done *pūjā*”

I shall eulogize that knowledge;  
[all of] you listen to my words. (36) [2454]

Blocking the stream of existence,<sup>93</sup>  
you ferry all creatures across.  
Having listened to your Teaching,  
they're crossing the stream of craving.<sup>94</sup> (37) [2455]

You're the Teacher for those who breathe,  
the Banner, the Flag and the Pole;  
you are the Goal, the Solid Ground,  
the Island,<sup>95</sup> the Best of Bipeds. (38) [2456]

The heads of groups<sup>96</sup> throughout the world  
are said to be leading teachers.<sup>97</sup>  
You are the Chief, Omniscient One;  
they [have all] come into your fold.<sup>98</sup> (39) [4257]

Through your knowledge, Omniscient One,<sup>99</sup>  
you ferry many folks across.  
Coming to take a look at you,  
they make an end to suffering. (40) [4258]

Whatever perfumes are produced,  
waft through this world, O Eyeful One.  
None is equal to your [sweet] scent,  
O Field of Merit, O Great Sage. (41) [4259]

O Eyeful One, you liberate  
from woeful states,<sup>100</sup> [and] wombs of beasts.<sup>101</sup>  
O Great Sage, you are explaining  
the unconditioned path of peace." (42) [4260]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
seated in the monks' Assembly,  
spoke these verses [about me then]: (43) [4261]

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<sup>93</sup>*saṅsārasotaṃ chinditvā*

<sup>94</sup>or "the stream of clinging," *tanhāsotaṃ*

<sup>95</sup>or "lamp," *dīpo*

<sup>96</sup>*gaṇīno*, leaders or teachers who have large followings

<sup>97</sup>*sattavāhā*, more typically translated as "caravan leaders" or even "merchants," but here the "teacher" aspect seems especially significant, as these are heads or teachers of groups of followers.

<sup>98</sup>*tava antogadhā va te*, or perhaps "they are all now under you" or "they're all encompassed by you"

<sup>99</sup>reading *sabbaññū* with BJTS for PTS *sapañño* ("the one who has wisdom")

<sup>100</sup>*nirayaṃ*

<sup>101</sup>*tiracchayoṇiṃ*, i.e., rebirth as an animal

“He who [thus] worshipped<sup>102</sup> my knowledge,  
[feeling well-] pleased by [his] own hands,  
I shall relate details of him;  
[all of] you listen to my words: (44) [4262]

For thirty thousand aeons he  
will delight in the world of gods.  
A thousand time’s he’ll be a king,  
a king who turns the wheel [of law].” (45) [4263]

The gain for me was well-received,  
having pleased [him], the Sambuddha.  
Knowing well all the defilements,  
I am [now] living, undefiled. (46) [4264]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (47) [4265]

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! (48) [4266]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (49) [4267]

Thus indeed Venerable Udena Thera spoke these verses.

The legend of Udena Thera is finished.

The Summary:

Metteyya, Puṇṇaka Thera,  
Mettaḡu, and Dhovaka too,<sup>103</sup>  
Upasīva, also Nanda,  
and Hemaka seventh from there.  
Todeyya and Jatukaṇṇi,  
and Udena, greatly famed one.  
There are three hundred verses here,  
plus eighty-three beyond that [count].

The Metteyya Chapter, the Forty-First

<sup>102</sup>lit., “did *pūjā*”

<sup>103</sup>BJTS (and PTS alt.) read *Dhotaka*