

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Upāli

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Printed September 2026

Upāli Chapter, the Fifth

[41. Upāli (2)¹]

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],
carrying² a triple rod³ [there].
[Then] I saw the Chief of the World
encompassed by the Assembly.⁴ (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 travel⁵ across the sky; (4) [1119]

Whatever creatures may exist,
those with and without consciousness,⁶
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.⁷ (6) [1121]

¹BJTS, 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

²reading *paridhārako* (BJTS, cty) or *paridhāraNo* (PTS alt) for PTS *paricchāraṇo*.

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

⁴lit., “the monks’ Assembly”.

⁵reading *sabbe antallikkaccharā sadā* (BJTS) for *sabbe antallikkhe padesagā* (PTS).

⁶lit., “having consciousness or not having consciousness”

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

This world together with its gods
is grasped by the darkness-makers.⁸
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,⁹ 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,
combined¹⁰ 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]

⁸lit., “is in the party of what causes the darkness of delusion”. Cf above vv. [1072] and [1073] for similar usage in a similar context. The BJTS reading *mohandhakārapakkhanto* allows for the plural, which is clear in the subsequent line of verse.

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

¹⁰reading *samāyutaṃ* (BJTS, PTS alt) for *samāyanaṃ* (PTS)

[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,
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 away¹¹ [every] evil,
knowing well all the defilements,
he'll reach nirvana, undefiled. (18) [1133]

And the Śākyas' Son, Greatly Famed,
the Buddha known as Gotama,
pleased by his *Vinaya* knowledge
will place him in that foremost place.¹² (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 rules¹³
and in the five organs of sense,
I carry all the *Vinaya*
entirely, that gemstone-mine. (22) [1137]

¹¹the 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*)

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

¹³lit., "in the Paṭimokkha," the 227 main rules which Theravāda Buddhist monks and nuns are required to chant fortnightly.

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

The four analytical modes,
and these eight deliverances,
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.

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