

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Uttareyyadāyaka

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[335. {338.}]¹ Uttareyyadāyaka²

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.³ (2) [3022]

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

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

Hands pressed together on [my] head
I worshipped⁸ the Compliant One.⁹
Happy, with pleasure in [my] heart,
I donated an upper cloak.¹⁰ (5) [3025]

Taking it with both of my hands,
I threw [that] cloak [into the sky].
[That] cloak became a canopy¹¹
as big as Buddha's retinue. (6) [3026]

¹Apadāna 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.

²"Upper Cloak Donor" or "Outer Garment Donor." *Uttareyya* = *uttarīya*

³*toya-abhisecchana-atthāya*, lit., "for the sake of a ritual water-bath by sprinkling"

⁴lit., "master of all things (*dhamma*)" (or "Master of All Teachings")

⁵lit., "with one thousand who had destroyed the outflows" (*khīnāsavasahasseehi*), i.e., with one thousand arahants.

⁶lit., "by arahants"

⁷*succhārurūpa*, "He whose form is very beautiful"

⁸*namassitvāna*, lit., "having paid homage to" "having venerated"

⁹*subbatara*

¹⁰*uttarīya* = the upper or outer of the three robes worn by a Buddhist monk.

¹¹lit., "[that] cloak covered"

It remained [there] covering [that]
massive group of monks and others
going about in search of alms;¹²
then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,¹³
the Self-Become One, Chief Person,
the Teacher, standing in the road,¹⁴
gave me this expression of thanks:¹⁵ (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,¹⁶
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,¹⁷
is transmigrating in the world,¹⁸
everything wished for with [his] mind
will be realized,¹⁹ all the time. (13) [3033]

¹²*piṇḍacchāraṇ ccharantassa*, lit., “wandering on its alms-rounds”

¹³I 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)

¹⁴lit., “standing right there on the road”

¹⁵lit., “made this expression of thanks for me”

¹⁶lit., “meritorious karma”

¹⁷lit., “meritorious karma”

¹⁸lit., “in existence”

¹⁹lit., “will come into existence”

This man is going to receive
cloth which is very expensive:
silk cloth²⁰ and woolen blankets²¹ too,
khoma and also cotton cloth.²² (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.²³ (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,²⁴
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.²⁵
I receive²⁶ 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,

²⁰*koseyya*

²¹*kambala*

²²*kappāsika*

²³*dhmma*

²⁴*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*).

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

²⁶lit., "I am a receiver of"

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.