

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
JONATHAN S. WALTERS,
WHITMAN COLLEGE, 2017

Ukkāsatika

Jonathan S. Walters

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[470. {473.}¹ Ukkāsatika²]

The Blessed One named Kosika,
Meditator, Trance-Loving One,
Buddha, Seclusion-Lover, Sage,
lived on CChittakūṭa³ back then. (1) [4965]

Plunged⁴ into the Himalayas,
attended by troops of women,
I saw [him], Kosika Buddha,
like the moon on the fifteenth day.⁵ (2) [4966]

With⁶ a hundred flaming[-torches,]⁷
I waited on [him] at that time.
Remaining seven nights and days,
on the eighth [day] I departed.⁸ (3) [4967]

With a pleased heart, having worshipped
the Self-Become, Unconquered One,
Kosika Buddha, [when] he rose,
I [also] gave one meal [to him]. (4) [4968]

Through that karma for the World's Best,
the Biped-Lord, the Bull of Men,
I was reborn in Tusitā:⁹
that is the fruit of [that] one meal. (5) [4969]

During the day and also at
night, there is always light for me;
on all sides for a hundred leagues,
I am permeated by light. (6) [4970]

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"Hundred-Flame-er"

³= CChitrakūṭa, a mountain in the Himalayas, one of five said to surround Lake Anottata (Anavatapta), composed of all precious metals and famed for golden swans living in a golden cave. DPPN I:869: "It is generally identified with Kāmpānāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River"

⁴lit., "plunging"

⁵i.e., when it is full, *puṇṇamāse va cchandimā*

⁶*gahetvā*, lit., "taking"

⁷following BJTS in understanding these "flames" as "torches with flames"

⁸*agamas'*, lit., "I left" "I went [away]"

⁹*tusite kāye*, lit., "in a Tusitā body" or "in the Tusitā group"

In the fifty-fifth aeon hence
I was a king who turns the wheel,
lord of the grove of rose-apples,¹⁰
victorious on [all] four sides.¹¹ (7) [4971]

My city at that time was rich,
prosperous and well-constructed.
[It measured] thirty leagues in length,
and [it was] twenty leagues in width. (8) [4972]

[My] city was named Sobhana;¹²
[it] was built by Vissakamma.
[It] did not lack for the ten sounds,¹³
well-accompanied by cymbals.¹⁴ (9) [4973]

No[thing] in that city was [made
of]¹⁵ sticks [or of] vines [or of] clay.
Everything was made out of gold,
[and] it was shining all the time. (10) [4974]

Four rampart walls surrounded [it];
they were constructed out of gems.
In the middle, a palmyra
pond¹⁶ was made by Vissakamma. (11) [4975]

[There were] ten thousand ponds [as well],
covered with pink and blue lotus,
covered with white lotuses [too],
[all] exuding varied perfumes. (12) [4976]

In the ninety-four aeons since
I carried those torches¹⁷ [for him],

¹⁰*jambusaṇḍa* = *jambudīpa* = India, the South Asian continent

¹¹*cchaturanto vijitāvi*, “possessed of conquest of the four quarters,” a supreme imperial overlord

¹²“beautiful”

¹³reading *dasasadda* + *a* + *vivittantaṃ* with BJTS for PTS *dasasaddāvivittan taṃ*.

¹⁴reading *sammataḷa*° (BJTS) for *samataḷa*° (PTS).

¹⁵I follow BJTS Sinhala gloss in interpolating “thing” as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*n’atthi*, “do not exist”) in that city.

¹⁶*tālapattī*, BJTS gloss *tālapaṅkhatīhu*

¹⁷lit., “that,” but given that the torches numbered one hundred, I translate it as the plural pronoun

I've come to know no bad rebirth:
the fruit of carrying torches. (13) [4977]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (14) [4978]

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! (15) [4979]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [4980]

Thus indeed Venerable Ukkāsatika Thera spoke these verses.

The legend of Ukkāsatika Thera is finished.