

# Tipupphiya

Copyright © 2022 Jonathan S. Walters.

PUBLISHED BY JONATHAN S. WALTERS AND WHITMAN COLLEGE

<http://www.apadanatranslation.com>

Licensed under the Attribution, Non-Commercial, Share Alike (CC BY-NC-SA 4.0) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

*Printed August 2022*

## [96. Tipupphiya<sup>1</sup>]

In the past, in a forest grove,  
I was a man who hunted deer.  
Seeing [Buddha's] green *pāṭali*<sup>2</sup>  
I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen<sup>3</sup> leaves  
I threw them [all] away outside.  
Worshipping the *pāṭali* [tree],  
pure inside and pure outside [too],  
as though facing the Sambuddha,  
Vipassi, Leader of the World,  
well-liberated, undefiled,  
I passed away [right] on the spot.<sup>4</sup> (2-3) [1583-1584]

In the ninety-one aeons since  
I performed that Bodhi-*pūjā*,  
I've come to know no bad rebirth:  
that's the fruit of Bodhi-*pūjā*. (4) [1585]

In the thirtieth aeons hence  
there were thirteen kings who were [all]  
named Samantapāsādika,<sup>5</sup>  
wheel-turning monarchs with great strength. (5) [1586]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (6) [1587]

Thus indeed Venerable Tipupphiya Thera spoke these verses.

The legend of Tipupphiya Thera is finished.

<sup>1</sup>“Three-Flower-er”

<sup>2</sup>the *pāṭali* or trumpet-flower tree (Sinh. *paḷol gasa*) was the tree under which Vipassi Buddha attained Bodhi or Awakening, hence it is his “Bodhi Tree” even though it is a species different from the “Bodhi Tree” of Gotama Buddha, the *ficus religiosa* (Skt. *Aśvattha*).

<sup>3</sup>reading *patita* (BJTS alt) for *satta* (“seven,” PTS, BJTS, though BJTS Sinhala gloss takes it as meaning “fallen” [Sinhala *vāṭunu*]).

<sup>4</sup>“Sambuddha, Vipassi, World Lord, well-liberated, undefiled” are all accusatives which, in addition to explicating the phrase “facing the Sambuddha”, therefore stand in grammatical apposition with *pāṭali*. He worships the tree “as though facing the Sambuddha” because, in this reading, the tree is the Buddha.

<sup>5</sup>“Pleased on all Sides.” This (coincidentally, I presume) is the name of Buddhaghosa's commentary on the *Vinaya-piṭaka* (5th c., A.D.).