

Tīṇuppalamāliya

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[339. {342.}¹ Tīṇuppalamāliya²]

On Candabhāgā River's bank,
I was a monkey³ at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3084]

I was enraptured seeing [him],
Shining Forth in All Directions,
like a regal *sal* tree in bloom,
Bearing the Great and Lesser Marks.⁴ (2) [3085]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3086]

After offering [those] flowers
to Vipassi, the Greatest Sage,
approaching him respectfully
I [then] departed facing north. (4) [3087]

Crouched over⁵ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3088]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,⁶
I went to Tāvatiṃsa [then]. (6) [3089]

And [afterwards,] three hundred times,
I ruled over the [world of] gods.

¹*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.

²“Three Blue Lotus-er” or “Three Waterlily-er”. BJTS reads *Tiuppalamāliya*

³*vānara*. This is the elegant grey langur (Sinh. *vandurā*) as opposed to the cruder rhesus monkey (Sinh. *rilavā*)

⁴*lakkhaṇavyañjanūpetāṇ*, i.e., the thirty-two primary marks and eighty lesser or minor marks that adorn the body of a great man (*mahāpurusa*) who is destined to be either a wheel-turning monarch or a Buddha.

⁵taking *paṭikuṭiko* (BJTS reads *pati*^o) as fr. *paṭikuṭati* “to crouch,” “to bend over” (as does apparently BJTS, glossing the term *hākiḷi* = *vakuṭu vu*). This may mean that he went off still bowing in reverence, or else that he went off on all fours.

⁶note that this oft-repeated foot has not been modified to indicate that he discarded a simian body, not a human one.

And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3090]

In the ninety-one aeons since
I did that flower-*pūjā* [then],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3091]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3092]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.