

Tīṇuppalamāliya

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[370. {373.}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) [3232]

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) [3233]

Happy, with [my] heart exultant,
[and my] mind bristling with joy,
I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3234]

After offering⁵ [those] flowers
to Phussa [Buddha], the Great Sage,
cultivating great reverence,
I went off [from there] facing north. (4) [3235]

Crouched over⁶ going off [from there,]
with a mind that was very clear,
I alighted on a mountain
[and] attained the end of [my] life. (5) [3236]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,⁷
I went to Tāvatiṃsa [then]. (6) [3237]

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 Flower-er.” BJTS reads *Tiuppala*°. Cf. #339{342}.

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

⁴*lakkhaṇavyañjanūpetañ*, 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.

⁵lit., “after doing *pūjā* with”

⁶taking *paṭikuṭiko* (BJTS reads *pati*°) 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.

⁷here as above, the recurrent verse has not been modified to reflect that the protagonist discards a simian rather than human body as he moves to heaven.

And [furthermore] five hundred times
I was a king who turned the wheel. (7) [3238]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (8) [3239]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [3240]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.