

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Tipupphiya

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[96. Tipupphiya¹]

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

Then picking up the fallen³ 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.⁴ (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 Samantapāsādikā,⁵
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.

¹“Three-Flower-er”

²the *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. *Áśvattha*).

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

⁴“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.

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