

# **Legends of the Buddhist Saints**

*Apadānapāli*

TRANSLATED BY  
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# Tīṇuppalamāliya

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**[339. {342.}<sup>1</sup> Tīṇuppalamāliya<sup>2</sup>]**

On CChandabhāgā River's bank,  
I was a monkey<sup>3</sup> 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.<sup>4</sup> (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 over<sup>5</sup> 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,<sup>6</sup>  
I went to Tāvatiṃsa [then]. (6) [3089]

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<sup>1</sup>*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.

<sup>2</sup>“Three Blue Lotus-er” or “Three Waterlily-er”. BJTS reads *Tiuppalamāliya*

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

<sup>4</sup>*lakṣhaṇavyañjanūpetāṇ*, 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.

<sup>5</sup>taking *paṭikuṭiko* (BJTS reads *pati*<sup>o</sup>) 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.

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

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