

Tiṇasantharadāyaka

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[192. Tiṇasantharadāyaka¹]

What grass a forest-dwelling sage
is reaping for the [Great] Teacher,
all those [blades] turning to the right²
fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass
and bringing [blades of] grass and leaves
of palmyra³ [did make] a mat,
[spread out] on the excellent ground. (2) [2220]

Fashioning that grass [and those] leaves,
I gave [that mat] to Siddhattha;
for seven days I bore it there
for the Teacher of Gods and Men. (3) [2221]

In the ninety-four aeons since
I gave [the Buddha] grass back then
I've come to know no bad rebirth:
that's the fruit of a gift of grass. (4) [2222]

In the sixty-fifth aeon hence
there were four [named] Mahādhana,⁴
wheel-turning monarchs with great strength,
possessors of the seven gems. (5) [2223]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2224]

Thus indeed Venerable Tiṇasantharadāyaka Thera spoke these verses.

The legend of Tiṇasantharadāyaka Thera is finished.

¹“Grass Mat Donor”

²*padakkhiṇāvattā* (BJTS Sinhala gloss *dakṣiṇāvarta vā*) contains a *double entendre* in Pāli (and Sinhala) which I have tried to preserve in English: the (physical) turning to the right of the leaves (itself auspicious, in the proper “circumambulation” to show respect, “keeping the right” to the object of veneration) is simultaneously a (metaphorical) turning toward what is right, good, skillful (or even, “turning into religious gifts,” *dakkhiṇā*)

³the palmyra (*tāla*, Sinh. *tal*) tree or fan palm is *Borassus flabelliformis*

⁴“Great Wealth”