

Tiṅakuṭidāyaka

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Printed August 2022

[334. {337.}¹ Tiṇakuṭidāyaka²]

In the city, Bandumatī,
I was one who worked for others.
[Though] bound in service to others,
I looked not for another's rice.³ (1) [3005]

Gone off alone and sitting down,
I thought [it out] in this way:
“The Buddha's risen in the world
and I've provided no service. (2) [3006]

It is time to clean up my life;⁴
the moment is prepared for me.
Suffering is a taste of hell
for creatures devoid of merit. (3) [3007]

Having thought [it out] in this way,
I approached the labor foreman.⁵
After begging [him] for [some] work,⁶
I entered into the forest.⁷ (4) [3008]

Having gathered at that time [some]
grass and sticks and [also some] vines,
[and] having put three poles⁸ in place,
I constructed a grass hut [there]. (5) [3009]

After I dedicated that
hut for⁹ the Assembly of monks,
I came back on that very day
and approached the labor foreman. (6) [3010]

Due to that karma done very well,
I then went to Tāvatiṃsa.
My mansion there, very well made,
was created by a grass hut. (7) [3011]

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“Grass Hut Donor”

³i.e., I was self-sufficient, I earned my own keep. This follows the reading of BJTS Sinhala gloss.

⁴*gatiṃ me*, following BJTS Sinhala gloss

⁵*kammasāmi*, lord of work, superintendent

⁶*kamma*

⁷BJTS reads *vipinaṃ* for PTS *pavanaṃ*; the meaning is not different (but cf RD on *pavana*, which he defines as “mountainside” rather than “woodland”).

⁸*tidaṇḍake*

⁹lit., “for the sake of”

The mansion [that] appeared for me,
a mil-*kaṇḍa*¹⁰ cent-*bheṇḍu*¹¹ [large],
made of gold, covered in flags,
contained a hundred thousand doors. (8) [3012]

In whichever womb I'm reborn,
[whether] it's human or divine,
recognizing what I'm thinking,
a palace comes to be [for me]. (9) [3013]

I do not experience fear,
get stupefied, horripilate;
I do not know those things in me:¹²
that's the fruit of grass-hut[-giving]. (10) [3014]

Lions and tigers and leopards,
bears¹³ [and] wolves,¹⁴ *kara bānā* bears¹⁵ —
all of them stay away from me:
that's the fruit of grass-hut[-giving]. (11) [3015]

Vipers¹⁶ and ghosts,¹⁷ cobras [as well],
kumbhaṇḍa, *rakkhasa*-[demons];
they too are [all] avoiding me:
that's the fruit of grass-hut[-giving]. (12) [3016]

I do not remember seeing
my dreams [when they] are of evil.
Mindfulness arises for me:
that's the fruit of grass-hut[-giving]. (13) [3017]

Just because of that grass-hut[-gift],
I have experienced success.
I have witnessed the Teaching of
Gotama [Buddha], Blessed One. (14) [3018]

¹⁰here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]...sacrificial post”.

¹¹following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than they are today, even if they are clues to the historical situation in which the original was composed.

¹²lit., of me, genitive.

¹³*accha*°, Sinh. gloss *valassu*

¹⁴*koka*, etymological cousin of *vāka*, *vṛka*, above, see RD

¹⁵*taracchā*, Sinh. gloss *kara bānā* (“submissive” “bent over”) *valassu*, Note BJTS omits the second mention of “wolves” so may be taking *koka* in compound with *taracchā* (i.e., *kokataracchā*), in specifying this particular type of bear (cf. Sorata, *kara bāna valasā*, s.v.)

¹⁶*sarpaya*

¹⁷*bhūta*

In the ninety-one aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of grass-hut[-giving]. (15) [3019]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (16) [3020]

Thus indeed Venerable Tiṇakuṭidāyaka Thera spoke these verses.
The legend of Tiṇakuṭidāyaka Thera is finished.