

Salaḥamāliya

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[207. Salaḷamāliya¹]

[I saw] Siddhattha, the Trainer,²
seated on a mountainside [then,]
shining like a dinner-plate tree,³
surveying every direction. (1) [2299]

Gathering both ends of a bow,⁴
then I joined it with an arrow.
Cutting a flower with its stalk,
I offered [it] to the Buddha. (2) [2300]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2301]

In the fifty-first aeon hence
there was one [named] Jutindhara,⁵
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2302]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2303]

Thus indeed Venerable Salaḷamāliya Thera spoke these verses.

The legend of Salaḷamāliya Thera is finished.

¹“Salaḷa-Garland-er.” BJTS reads *salala*°. BJTS Sinh.gloss = *hora* = “large timber tree yielding resin and oil, *Dipterocarpus zeylanicus* (*Dipterocarp.*)” (Bot. dict.).

²lit., “Trainer of Men” or “Charioteer of Men,” *narasārathi*ṅ. I adopt the shorter form here *metri causa*.

³*kaṇṇikāra*, *kaṇikāra* = Sinhala *kinihiriya*, *Pterospermum acerifolium*, produces a brilliant mass of yellow flowers; Engl. a.k.a. karnikar, bayur tree, maple-leaf bayur, caniyar (now archaic?), dinner-plate tree; Bodhi tree of Siddhattha Buddha.

⁴lit., “Having made a bow not two-fold.” The meaning seems to be, “having strung a bow”.

⁵“Effulgent One”