

Sālamaṇḍapiya

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[487. {490.}]¹ *Sālamaṇḍapiya*²]

Plunged into a *sal* [tree] forest,
I had a well-made hermitage,
which was covered with *sal* flowers;
I live in the woods at that time. (1) [5219]

The Blessed One, Piyadassi,
Self-Become One, the Chief Person,
Seclusion-Lover, Sambuddha,
came into the *sal*-forest then. (2) [5220]

Departing from the hermitage,
I went into the forest [then].
Searching for roots and fruit [to eat],
I'm roaming in the forest then. (3) [5221]

There I saw [him], the Sambuddha,
Piyadassi, Greatly Famed One,
well-seated, attaining [the goal],
shining [light] in the great forest. (4) [5222]

Having placed four sticks of wood [there],
building a well-made pavilion
above the Buddha [at that time,]
I covered [it] with *sal* flowers. (5) [5223]

For seven days I held up [that]
sal-flower-covered pavilion.
Bringing pleasure to [my] heart there,
I worshipped [him], the Best Buddha. (6) [5224]

At that time the Blessed One [then]
rose up from [his] meditation.³
Looking but a plough's length ahead,⁴
the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower
of Piyadassi, the Teacher,
with one hundred thousand masters,⁵
then approached the Guide, [the Buddha]. (8) [5226]

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"*Sal*-Pavilion-er"

³lit., "from *samādhi*"

⁴*yugamattañ pekkhamāno*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping his eyes on the ground in front of him

⁵i.e., arahants

Piyadassi, the Blessed One,
the World's Best One, the Bull of Men,
seated in the monks' Assembly,
the Victor then displayed a smile.⁶ (9) [5227]

Anuruddha, the attendant,
of Piyadassi, the Teacher,
placed his robe on one shoulder,
[then] asked [this] of [him], the Great Sage: (10) [5228]

“What is the cause, O Blessed One,
of the smiling of the Teacher?
When what reason was being known
did you display that, O Teacher?” (11) [5229]

“This young man who held for me a
floral canopy for a week:
having remembered his karma,
I displayed [that] smile [at that time]. (12) [5230]

“I do not see [sufficient] space
for that good karma⁷ to ripen.
In the world of gods or men
there is not [found] sufficient space. (13) [5231]

When [this] good-karma⁸ possessor
is living in the world of gods,
as far as his [whole] retinue,
there will be a *sal* canopy. (14) [5232]

As befits [this one's] good karma,⁹
being [there] he'll be delighted
by dances which are [all] divine,
and by songs [and] speeches [as well]. (15) [5233]

As far as his [whole] retinue,
there will be many¹⁰ [fine] perfumes,
and a rain [made of] *sal* flowers
will be raining all the time [there]. (16) [5234]

When this man has fallen from there,
he will go to the human state.

⁶*sitaṅ pātukarī jino*

⁷*puñña*, lit., “merit”

⁸*puññakamma*^o, lit., “meritorious-karma”

⁹*puññakamma*^o, lit., “meritorious karma”

¹⁰*gandhagandhī*, taking the repetition as intensifying, but this could also be translated “per-
fumes and incense” or “scents and incense”

Here too a floral canopy
will be carried all of the time. (17) [5235]

And here [too] dance as well as song,
well-accompanied by cymbals,¹¹
will attend on him constantly:
that's the fruit of Buddha-*pūjā*. (18) [5236]

Also, when the sun is rising,
a downpour of *sal* will rain forth.
Connected with [his] good karma,¹²
[that rain] will rain all of the time. (19) [5237]

[After] eighteen hundred aeons,
arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (20) [5238]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring,
knowing well all the defilements,
he'll reach nirvana, undefiled. (21) [5239]

There will be a *sal* canopy
for this one who grasps the Teaching,
[and] that [*sal*] canopy will be there
for him being burnt on a pyre." (22) [5240]

Detailing the result [for me],
Piyadassi [Buddha], Great Sage,
preached Dharma to [my] retinue,
refreshing [them] with Dharma-rain. (23) [5241]

For thirty aeons among the
gods, I exercised divine rule,
and sixty plus four times I was
a king who turns the wheel [of law]. (24) [5242]

Coming here from the world of gods,
I'm receiving huge happiness.
Here too [there's] a *sal* canopy:
that's the fruit of a canopy.¹³ (25) [5243]

This is the final time for me;

¹¹reading *sammataḷa*° (BJTS) for *samataḷa*° (PTS).

¹²lit., "his meritorious karma"

¹³BJTS reads *hessati sabbakālikaṇ* ("it will be all the time" "exists [for me] all the time"), a foot which PTS includes in the following verse, absent from BJTS

[my] last rebirth is proceeding.¹⁴
 Even here a *sal* canopy
 exists [for me] all of the time. (26)¹⁵

Having pleased [him], the Sage So Great,
 Gotama, Bull of the Śākya,
 I've attained the unshaking state,
 beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons
 since I worshipped¹⁶ the Buddha [then],
 I've come to know no bad rebirth:
 that's the fruit of Buddha-*pūjā*. (28) [5245]

My defilements are [now] burnt up;
 all [new] existence is destroyed.
 Like elephants with broken chains,
 I am living without constraint. (29) [5246]

Being in Best Buddha's presence
 was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (30) [5247]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (31) [5248]

Thus indeed Venerable Sālamaṇḍapiya Thera spoke these verses.

The legend of Sālamaṇḍapiya Thera is finished.

The Summary:

Naḷamālī, Maṇidada,
 Ukkāsatika, Vijanī,
 Kummāsa and Kusaṭṭha [too],
 also Giripunnāgiya,
 Vallikāra,¹⁷ Pānadhida
 [and] then Pulīnacaṅkama:
 five and ninety are the verses
 that are counted by those who know.

The Paṅsukūla Chapter, the Forty-Ninth

¹⁴*carimo vattate bhavo*

¹⁵This verse does not appear in BJTS

¹⁶lit., "did *pūjā*"

¹⁷PTS reads *vallīṅkara*, I follow BJTS here