

# Vedikāraka

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[446. {449.}]<sup>1</sup> Vedikāraka<sup>2</sup>]

Making a well-made railing for  
the foot of the superb Bodhi<sup>3</sup>  
of Padumuttara Buddha,  
I brought pleasure to [my] own heart. (1) [4777]

Really excellent<sup>4</sup> merchandise,<sup>5</sup>  
[things] man-made and [things] not man-made,<sup>6</sup>  
are raining [on me] from the sky:  
that is the fruit of a railing. (2) [4778]

Being jumped on from both [sides] when  
threatening armies are massing,<sup>7</sup>  
I am not seeing frights or fears:  
that is the fruit of a railing. (3) [4779]

Discerning what I am thinking,  
a good mansion gets made<sup>8</sup> [for me]  
[with] many very costly beds:  
that is the fruit of a railing. (4) [4780]

In the hundred thousand aeons  
since I had that railing made [then],  
I've come to know no bad rebirth:  
that is the fruit of a railing. (5) [4781]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (6) [4782]

Being in Best Buddha's presence

<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>"Railing-Maker." Cf. #143, above, for another monk with the same name/seed karma.

<sup>3</sup>i.e., at the base of his Bodhi tree, which was a *salala* tree.

<sup>4</sup>reading *atolārṇi* (PTS) or *atholārāṇni* (BJTS) as *ati-uḷārāṇi*, "excessively lofty" "very superior"

<sup>5</sup>*bhaṇḍāni*, "things," "articles," "stock in trade," "goods," "property;" BJTS Sinh. gloss *bhāṇḍayō*

<sup>6</sup>*katāni akatāni ca*, or "manufactured and natural"

<sup>7</sup>*ubhato byūḷhasaṅgame* (BJTS *vyūḷhasaṅgame*)/*pakkhadanto bhayānake*, following the first suggestion for interpreting this difficult half-verse in BJTS Sinhala gloss, which takes the first compound as *v[i]yūḷha + saṅgame*, lit., "the meeting of a mass of troops" (Sinhala gloss: "being sprung upon from two sides by a frightful army"). The other suggestion, also possible, takes *vyūḷhasaṅgame* in the sense of "meeting that has arisen" (but also "intention," "plan," "design:" *aramuṇak*) to produce "[when] springing forward into dangerous situations" (or "an intention to spring forward into imminent danger")

<sup>8</sup>lit., "is produced" "is born" "comes into existence"

was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (7) [4783]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (8) [4784]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.