

Bodhighariya

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[447. {450.}¹ Bodhighariya²]

Happy, with pleasure in [my] heart,
I had a Bodhi-tree shrine³ made
for Siddhattha, the Blessed One,
the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,⁴
I live in a house [made of] gems.
There's neither cold nor hot for me;
the wind does not touch my body. (2) [4786]

In the fifty-sixth aeon hence
I was a wheel-turning monarch;
my city known as Kāsika,⁵
constructed by Vissakamma,⁶
was spread out for ten leagues [in length,
[and it measured] eight leagues in width.
No[thing] in that city was [made
of]⁷ sticks [or of] vines [or of] clay. (3-4) [4787-4788]

[My] palace known as Maṅgala,⁸
constructed by Vissakamma,
[measured] a league across [in length,
and it was a half a league wide. (5) [4789]

[Its] eighty-four thousand pillars
were [all made out of solid] gold;
the pinnacles were made of gems,
and the roofs were [made of] silver. (6) [4790]

That house all made of [solid] gold,
constructed by Vissakamma,
was occupied by me [back then]:

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"Bodhi Tree Shrine-er"

³*bodhigharam*, lit., "bodhi [tree] house," an enclosure surrounding a Bodhi tree which functions both as shrine and as protection for the tree. Siddhattha Buddha's Bodhi tree was a *kaṇṭhikāra*, "dinner-plate tree"

⁴the heaven of happiness

⁵"in the Benares Country," cf. Kāsi, Benares, where many of the *Jātaka* stories are set.

⁶Vishwakarma, "the divine architect"

⁷I follow BJTS Sinhala gloss in interpolating "thing" as the subject of the half-verse, which otherwise would mean that sticks, vines and clay were themselves absent from (*natthi*, "do not exist") in that city.

⁸"Auspicious" "Festival"

that's the fruit of giving a shrine.⁹ (7) [4791]

After enjoying all of that,
in the world¹⁰ of gods [and of] men,
today I have reached nirvana,
the peaceful state that's unexcelled. (8) [4792]

In the ninety-four aeons since
I had that Bodhi[-tree-]shrine made,
I've come to know no bad rebirth:
that's the fruit of giving a shrine. (9) [4793]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (10) [4794]

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! (11) [4795]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (12) [4796]

Thus indeed Venerable Bodhighariya Thera spoke these verses.

The legend of Bodhighariya Thera is finished.

The Summary:

Vibhīṭakī,¹¹ Kolaphalī,
Billa-Bhallāṭakappada,
Nigrodha¹² and Ambāṭakī,
Āsanī, Pādapīṭhaka,
Vedika, Bodhigharika:
the verses that are counted here,
which are declared in this chapter,
all[-told] are one less than eighty.

The Vibhīṭaki Chapter, the Forty-Fifth

⁹lit., "of giving a [Bodhi tree] house"

¹⁰or "state" "existence": *bhave* rather than *loke*

¹¹BJTS *Viṭabhīkī* is an obvious typographical error here

¹²BJTS reads Uttal'