FIVE JÁTAKAS,

CONTAINING

A FAIRY TALE, A COMICAL STORY, AND THREE FABLES.

IN THE ORIGINAL PÁLI TEXT,

ACCOMPANIED

WITH

A TRANSLATION

AND

NOTES.

BY

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COPENHAGEN.

LEIPSIC.

ALPHONS DÜRR.

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MDCCCLXI
TO

MY DEAR FRIEND

IN THE FAR EAST,

ARTHUR BURNEL, ESQ.,

OF THE CIVIL SERVICE, MADRAS,

THESE LEAVES

ARE AFFECTIONATELY INSCRIBED.
We know from the Rev. Spence Hardy's Manual of Buddhism (see p. 100) that not a few of the tales which pass under the name of Aesop's Fables are to be found in the Buddhistic book Jātaka, forming a part of the amusing stories, to which the Sinhalese "will listen the night through without any apparent weariness".

The Original of this work is the voluminous Pāli Book yet in manuscript, called Jātakassā Atthavāṇṇanā or Jātakaṭṭhakathā, of which the Royal Library of Copenhagen possesses a complete copy, written in Sinhalese characters on 806 large palm leaves.

Having transcribed the greater part of that MS. in Copenhagen, I left for London, expecting to find another complete copy of the same book there; but having met with fragments only, and therefore foreseeing that a long time will elapse before I shall, if ever, have it all ready for publication, I intend, from time to time, to publish some of the more interesting parts of it, in as perfect a form as my present resources will admit. Three years ago I sent to Professor A. Weber in Berlin a transcript of one of the Aesopian Fables found in the Jātaka (see Ind. Studien vol. IV, 387), and I now produce a few more of the same kind.
Besides these Fables, which may justly be named Europe's Elementary Lessons, because we all of us have heard them orally related and find them in our Reading-books, we furthermore, in the Játaka, meet with some of the Comical stories that are well known all over Europe under different names, for instance Stories about the wise men of Gotham in England, Molbohistorier in Denmark, Geschichte der Schildbürger in Germany, etc. And still further we find even there Fairy tales of nearly the same style as those in Grimm and others. I likewise produce specimens of each of the two last species.

Being eager to promote a more general knowledge of the Páli language than at present exists, I have made my translation of the first tales as strictly literal as possible, only in one case it has not been practicable, as otherwise the language would have been too uncouth, I mean where we in one sentence have sometimes from 3 to 15 gerundives accumulated. For the better understanding of the text I have here and there inserted some few words which I have put between brackets.


Copenhagen, July 15th, 1861.
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II, 4, 6. THE DADHIVĀHANA-JĀTAKA.


VARIOUS READINGS. To constitute the Text I have only had two MSS. The one which I have signed C, is the Copenhagen MS. in the Singhalese character, described in Westergaard's Codd. Orient. p. 36; this is, on the whole, a neat and correctly written MS. The other signed B, is a MS. in the Burmese character, in the East-India House Library, containing from Nipāta 2-4 incl.; this is, like most of the Pāli MSS. in Burmese writing, a very bad one, and as for the text contained therein, it appears to be a later, revised or rather would-be emended edition, as one may directly see on looking over the readings and attending to the real discrepancies. As far as I am aware, all the Burmese copies of the Sacred Pāli Writings represent such a revised edition. I have by no means noted all the readings of the MSS., many being very trifling and mere mistakes, mostly arising from the ignorance of the copyist, but when
asătena\(^a\) amadhurenana nimbarukkena saddhim\(^b\) sannivāsam āgamma madhurasam\(^c\) dibbarasapaṭṭibhāgo\(^d\) acetano ambarukkho pi amadhuro tittako\(^e\) játo' ti vatvā atītam āhari:

Attē Bāraṇāsīyām Brahmadatte rajam kārente Kaśiratthe\(^f\) cattāro bhātaro brāhmanā isipabbajjam pabbajjivā Himavantappadesa\(^g\) patīpiṭiyā pannasālā\(^h\) katvā vāsam kappesum. Nesām\(^i\) jetṭhabhātā kālam katvā Sakkattām pāpunī. So tam kāraṇam nātvā antarantarak\(^k\) sattāṭhadosavacceyaṇa tesām upatthatām gacchanto ekadivasam jetṭhakatāpaśam vandītvā ekamantam nisīditvā 'bhante kena te attho' ti pucchi. Pāṇḍurogatapas'o agginā me attho' ti āha. So tassa vāsi-pharaskuṇa\(^l\) adāsi. (Vāsi-pharaskuṇam nāma dande pavasanasavasena\(^m\) vāsi pi hoti pharasu pi.) Tāpaso 'ko me imaṁ adāyā dārūni\(^o\) āhariṣatitī' āha. Atha naṁ Sakko evam āha: 'yadā te bhante dārūhi\(^q\) attho imaṁ pharaskum ḫaththena' pahāṁsitvā 'dārūni me āhariṁtvā aggiṁ kareyyasiti'\(^t\) vadeyyāsi, dārūni\(^o\) āhariṁtvā aggiṁ kattvā dassatitī'. Tassa vāsi-pharaskuṇaṁ datvā dutiyam\(^u\) pi upasamikamitvā 'bhante kena te attho' ti pucchi. Tassa pannasālāya ḫaththinaggo hoti. So ḫaththi

of any consequence, however little, in some respect or other.
I have deemed it expedient to quote them, and I am rather afraid of being blamed for having mentioned too many than too few.

\(^a\) B ahaṭena. \(^b\) B omits sadhdhīm. \(^c\) B madhurasāmo. \(^d\) B nimbarasapaṭṭibhāgo. \(^e\) B kiiṭhako. \(^f\) B kāsikaratthe. \(^g\) B himavantappadesh. \(^h\) B pallasālam. \(^i\) B tesām. \(^k\) B antara antā. \(^l\) B vāsi-pharasum. \(^m\) B vāsi-parasiko. \(^n\) C pave-sanāvasena, B omits vasena. \(^o\) B dārūni. \(^q\) B yadi. \(^t\) B dārūhi. \(^u\) B hattena, C ḫatthe. \(^v\) B pahārītvā. \(^w\) B kārūhi. \(^x\) B dutiyam.
upadduto: ‘हाथठिनाम्रे वसेणा दुक्कमाहमुप्पाज्जतित’ ते पालपेठित ा. सक्को तस्सा इका म बहिरिम उपानामेध्याभ्राणिय म बहानम्रे तुम्हाकर वहासिमती पालयाससती, इससिम्रे पालहे तित्तिती हुतवा कतुरागिकिया सेनाय वरिवरेसससिती’ वत्वा ताम बहिरिम दत्वा काल्हःहासा सतिकार त्ब हानेकृते ते अथ्हो’ तिजुच्छी. तो पिन्दुरोगाहारुतःकु था, तसमा ददहिनाम अथ्हो तिजा. सक्को तस्सा इकाम दधिखाताम दत्वा: ‘सावे तम्हे उििमाना माई अविजेसाथा माहनादी हुतवा मल्होगम पवातेटवा तुम्हाकर राजित गारे दातित सामत्थो पी भविस्सिती’ वत्वा पाक्ताम्य। तत्तो पाठःया वसिस्हारसुको तेह्बहारातिको अग्ग इकारो, तारेना बहिरे पालहे हाथिल पालयासि, तित्तो दधिखाम प्रिबिहुण्डती। तसूमी काले एस्काकी इस्सिम पुरावाणगापाठिहाने भारन्दानुहासामपनन्त साम दणिक्ज्ञानहाम ददसदा। सो ताम दणिक्ज्ञानहाम मुख्नेन ददस्त्वा तस्सानुहासना एकासे उपपादित्वा समुददमाज्जीे एसकी दिपकार गाड़्वा ‘तथा दानी मयाव वसित्म वाताति’ तित्तिसु ददस्त्वा पासु-काठिहानेदुम्बारारुक्कहासा जल्टहाम दसाम हक्याकी। तो एकादिवासन तसूमी रुक्कहामेले दणिक्ज्ञानहाम पुराटो य obstructionवा निद्दाम तिकाम। अथ’ एस कासिराण्ड्ध-वस्सि-मुनससो ‘निरुपकाज’ एसा अम्हाकेन ति मातिआपिठु हि गेर्जा दिक्ज्ञाठिदिटो एसकी पाद्यानागामाम गाड़्वा नाभिकाम दक्कमारो हुतवा

v B हाथठिनाम्रे वसेणा दुक्कमाहमुप्पाज्जतित.  छ B कतुरागिकिया सेनाय.  ब B परिवरिसससिती.  आस B आसियेरयाथा. a B वसिस्हारसुम.  b B इतारो.  c B हाथिल पालयासित.  d B विसारान्तो.  आस B अनुहासामपनःमानिक्ज्ञानहाम.  ज B दामसित्वा.  ब B वाततिती.  ह B दसदा इकासी.  एस B कासिराण्ड्ध-कासिराण्ड्ध- .  ज सो बोथ मस.  k B मातिआपिठु.  ह दिक्ज्ञाठिदिटो.  एस C मार्हानागामाम.  छ B दक्कमारो.
ਨਵਾਮ ਸੂਰੀਹਾ ਸਮੁੱਦਾਮਾਜ਼ਹੇ ਭੀਨਵਾ ਨਵਾਵਾ ਪਹਾਲੀ ਨਿਪਾਣਾ ਤਾਮ ਦਿਪ ਪਾਤਵਾ ਪਹਾਲਪਾਲੀ ਪਰੀਤਵਾਂ ਤਾਮ ਸੂਰਾਮ ਨੀਦਾਇਅਤੀ ਬੀਜਵਾ ਸੰਨਧਾਮ ਗੰਤਵਾ ਤਾਸਾ ਇਨਵਾਰਾ ਆਕੇ ਪੁਰਾਤਵਾ ਉਦਮਬਰਾਰੁਕ੍ਖੀ ਇਸਦਿਵਾ ਕੀਤੀ:" ਤੇਜਾ ਸੂਰਕ ਇਮਾਸਾ ਮਾਸਿਕਵਾਲੀਸਾ ਇਨਵਾਰਾ ਆਕਾਸਾਰੀਕੋ ਹੁਤਵੀ ਇਧਾ ਵਾਸਤੀ ਮਾਨਨੇ, ਮਾਤਾ ਪੰਤਸਾ ਪਾਹਨਮ ਇਤੇ ਇਮਾ ਮੈਰਟਵਾ ਮਾਸਾਮ ਕੇਦਾਰਤਵਾ ਪੁਲੀ ਗਾਤੀਆਂ ਵਾਤਾਤਵਾਂਤ ਸੌ ਇਤੇ ਮਤੀ। ਸੋ ਕਾਮ ਦੰਦਕਾਮ ਭਾਣਜਿਤਵਾ ਤਾਸਾ ਸੀਜੇ ਪਾਤੇਸੀ। ਸੂਰਕ ਪਾਬੁਖਜਿਤਵਾ ਮਨੀਮ ਆਪਸੂੱਤੋ ਇਤੇ ਇਸ ਕਾ ਕੰਪ੍ਯਾਨੋ ਵਿਠਾਵੀ। ਰੁੱਕਰੇ ਨਿਸਞਾਪਰੁੱਸੀ ਹਸੀ। ਸੂਰਕੋ ਅੰਵਰ ਤਾਮ ਦਿਪ ਸੋ ਰੁੱਕਾਮ ਸੀਜੇ ਪਾਹਰਿਟਵਾ ਤਾਤਹ ਇਤੇ ਮਤੀ। ਸੋ ਪੁਰੁਸੀ ਸਟਾਰਟਵਾ ਅੱਗੀਤੇ ਕਤਵਾ ਤਾਸਸ ਸਾਮਸਾ ਮਾਸਿਕਵਾ ਕੇਦਾਰਤਵਾ ਆਕੇ ਪੁਰਾਤਵਾ ਆਕਾਸ਼ਮਾਤਮਾਲਖਾਨੇ ਗਾਚਾਂਟੋ ਅਸਸਮਾਪਾਤਾਮ ਦਿਬਾ ਜੇਹਤਾਪਸਾਸ ਸੀ ਅਸੰਸੀ ਪੁਰਾਤਵਾ ਦ੍ਰਿਤਾਤਿਹਾਮ ਸੋ ਵਾਸੀਪਰਾਸਤਰਮ ਸੂਰੀਆ ਪਦਿਲੀ ਕਰੀਤਕਾਈ ਠਾਚ ਇਤੇ ਮਾਜ਼ਮਿਤਾਪਸਾਸਿ।

੦ ਬ ਅਭਿਰੁੱਖਾ। ਪ ਬ ਨਿਪਾਣਾ। ਸ ਬ ਸੀ। ਕਸਾਸਵਾਰ। ਡ ਬ ਅਮੀ ਅਮ। 

ਭਾਵਾ ਸੀ ਆਕੇ ਪਾਹਰੀ ਇਤੇ ਮਤੀ। ਸੋ ਕਾਮ ਦੰਦਕਾਮ ਭਾਣਜਿਤਵਾ ਤਾਸਾ ਸੀਜੇ ਪਾਤੇਸੀ। ਸੂਰਕੋ ਅੰਵਰ ਤਾਮ ਦਿਪ ਸੋ ਰੁੱਕਾਮ ਸੀਜੇ ਪਾਹਰਿਟਵਾ ਤਾਤਹ ਇਤੇ ਮਤੀ। ਸੋ ਪੁਰੁਸੀ ਸਟਾਰਟਵਾ ਅੱਗੀਤੇ ਕਤਵਾ ਤਾਸਸ ਸਾਮਸਾ ਮਾਸਿਕਵਾ ਕੇਦਾਰਤਵਾ ਆਕਾਸ਼ਮਾਤਮਾਲਖਾਨੇ ਗਾਚਾਂਟੋ ਅਸਸਮਾਪਾਤਾਮ ਦਿਬਾ ਜੇਹਤਾਪਸਾਸ ਸੀ ਅਸੰਸੀ ਪੁਰਾਤਵਾ ਦ੍ਰਿਤਾਤਿਹਾਮ ਸੋ ਵਾਸੀਪਰਾਸਤਰਮ ਸੂਰੀਆ ਪਦਿਲੀ ਕਰੀਤਕਾਈ ਠਾਚ ਇਤੇ ਮਾਜ਼ਮਿਤਾਪਸਾਸਿ।
সন্তিকাম গাঁত্ব কাতিপাইম বাসিত্ব বহির্যাদ্বার অনুভাবায় দিস্য মানিক্কহাঁধ দাত্ব বহির্যাদ্বার গাউযাইম পুরীমনায়ঃ এবং তাসা পি সিরাম চিহ্নিপত্ব কানিত্নহাঁধ উপসামকামিত্ব দদ্ধিগোতাসেবাবাদ দিশ্য মানিক্কহাঁধ দাত্ব দদ্ধিগোতাদ গাউযাইম পুরীমনায়ঃ এবং তাসা সিরাম চিহ্নিপত্ব মানিক্কহাঁধ বা বাসিপহারাদকাম মানিক্কহাঁধ দাত্ব গাউযাইম এরপুরীমনায়ঃ এবং তাসা সিরাম চিহ্নিপত্ব মানিক্কহাঁধ বা বাসিপহারাদকাম মানিক্কহাঁধ।

রাজা সিসামেট্ট বা 'সরাম গাউষাসামার কি নিক্কহামি। সে একাম বেরিলাম পাহরী, চতুরাঙিনি নি সেন পারিকার দিয়ুজ। রাজনো বা অর্থনামাব্যাখ্যাবাবু নিত্বা দদ্ধিগোতাদ অভিভাষীয়, মাহানামাদ পাবাদী, মাহাজানো বহিমণ্ডু অসিদ্যুত্ত্ব নিক্কমিত্ব নাসাক্কি। বাসিপহারাদকাম পাহরীমেট্ট রাজো সিরাম অহরাদী তি বা অহা, বাসিপহারাদক গাউযাই সিরাম অহরীত্ব পাদমুল নিক্কিপী, এক পি বর্দ্ধমান অহমিত্ব নাসাক্কি। সো মাহান্তনা বালেনা পারিপ্তুগ পাথিপত্ব বাহীসেকা কার্ত্তীচাদ দা হিয়ানো নামনা রাজো হুং বলিচ হামনা রাজ্জাম কারেসী। তাসী যরঙাদী মাহানাদিয়াম জালকারাদকাম ক্লান্তাসা কান্নামুন্ডা দাউদী তাৎক্র্যপ্ত্তীবস্তল একাম অমসাক্কাম অগণ্ত্ব জালে লাগ্গি। জালাম অক্ষিপ্ততাত তাম দিশ্য রাজো অামমূল। তাম মাহাংতনা গুহাপমানাম পরিমান্দালাম স্নানভাবানাম আহসী। রাজা কিসা পহামাম নাম এতান তি বানাকার্কী পুচ্ছিত্ব অম্বাপলাম তি সিস্য পরি— হুংরিজিত্ব তাসা আটিমী আটানো উ য়ানো রোপার্ষ্ট্র কৃষ্ণকাদো}

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B pakāro. d B paṭṭasāniya, C padhassāniya. c C arṇesam. f C atṭhino. g B rukkhanippattina-. h B manḍukanṭakena. i C sampajjatī. j C sakkhisatī, B sakkhisasati. k B gacchaḥiti. l B gantvā. m C rāṇo. n both MSS. ṛhūti. o B puppapento. p B rammanīyam, C ramaniyam. q B aggavallīyo. w C sākhāhi ca sakhaḥi, B sākhehi sākhāni. r B adds, gandhapalānām rukkhanām.
saṁsaggena tāva madhuraphalo ambo tittako jāto nimbapanḍa-
sadisaraso. Ambaphalānaṁ tittakabhāvaṁ ūtavā uyānapālo
palāyi. Dadhivāhano v uyyānaṁ gantvā ambaphalam khaḍanto
mukhe pavipītham ambayūsam nimbakasataṁ "viya" ajjhoḷari-
tuṁ asakkonto kakkāretvā ṇuṭṭhubhi. Tadā Bodhisatto
tassa atthadhammānaṁsako aḥosi. Rājā Bodhisattaṁ āman-
tetvā ‘paṇḍita imassa rukkhassa porāṇakaparihārato’ parihīnaṁ
n’atthi, evam sante pi ‘ssa phalam tittakaṁ jātaṁ, kin a
nu kāraṇan’ ti pucchanto paṭhamanām gātham āha:

1. Vannagandharasopeto
   amb’ āyam aḥuvā pure,
   tam eva pūjam labhamāno
   ken’ ambo kaṭukappalo ti.
Aḥ’ assa kāraṇaṁ ācikkhanto Bodhisatto dutiyaṁ gātham āha:

2. Pucimandaparivāro
   ambo-te Dadhivāhana,
   mūlam mūlena saṁsaṭṭham,
   sākhā sākhā nisavare,
   asataṁ sannivāsena
   ten’ ambo kaṭukappalo ti.
(Tattha pucimandaparivāro ti nimbarukkhamaṇparivāro.
Sākhā sākhā nisavare ti pucimandassa sākhā ambarukkhassa sākhāyo nisevanti. Asataṁ sannivāsenā ti
amadhurehi pucimandehi saddhiṁ sannivāsena. Tenā ti

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* B adds, palāyantaṁ uyyānasālaṁ (read -pālaṁ) sutvā.  † B
ampaphale.  " B nimbakarasam.  " B adds aḥosi.  " B tak-
b C -rasūpeto.  " B sākhā sākham nisvane.  " B kaṭuka-
palo.  " so both MSS.  " B nivesane.  " B pucimantehi, C
pucimanda.
tena kārāṇena ayaṁ ambo kaṭukaphalo asātaphaloḥ tittakaphalo jāto ti.) Rājā tassa vacanāṁ sutvā sabbe pi pucimande ca paggave ca i chindāpetvā mūlāni uddharāpetvā samantā amadhuraṁ j paṁsūṁ ārāpetvā madhuraṁ k paṁsūṁ pakkhipāpetvā khirōdakasakhrodakagandhodakehi ambam paṭijag-gāpesi. So madhurarasasaṁsaggena l puna madhuro va aḥosi. Rājā pakatiuyānapālakass' eva uyyānaṁ niyyādetvā yāvatāyakaṁ 'thatvā yathākammaṁ m gato.


II, 7, 1. THE SOMADATTA-JĀTAKA.

Akāsi yoggan ti. Idam Satthā Jetavane viharanto Lāḷudāyitheram a śrābbha kathesi. So hi dvinnāṁ b tinnaṁ janānaṁ antare ekavacanan c pi sampādetvā kathetum na sak-koti, sārajabahulu 'aṁnaṁ d kathessāmiti' aṁnaṁ e eva kathesi. Tassa tami j pavattim bhikkhū dhammadabhyāyaṁ kathentā nis-dīmsu. Satthā āgantvā 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā' ti pucchitvā 'imāya nāmā' ti vutte 'na bhikkhave Lāḷudāyi g idān' eva sārajabahulu pubbe pi sārajja-bahulu yevā ti vatvā attaṁ aḥari:

|h B aḥataphalo. | i B pucimandena ca aggivalliyo ceva. |
| j B amadhūra. | k B madhūra. | l B madhurasasaṁsaggena. |
| m B yathākkamaṁ. |
| a C lālu-. | b C dinnaṁ. | c B ekavacanaṁ. | d C aṁnaṁ. |
| e C aṁnaṁ. | f C naṁ. | g so both MSS.

h C arūna-.  B takkasilāyaṁ gamtvā sāppam.  j C raṇño.
k B pituno.  l B jīvaṁ.  m B na pavattati.  n B gōnaṁ.
o B sārajjabahulabhāvaṁ.  p B mukhe.  q B sakkomiti.
r B imam.  s C omits ca.  t B sādhukaṁ.  u B karohiti.
w B -ttambhakam, C -stambhakam.  v B gamtvā.  x C omits ti.  y B omits vatvā.  z C yaceyyathā.
Dve me gona maharaja
yahi khettaam kasamase;
tesu eko mato deva,
dutiyam dehi khattiyah ti.

Brāhmaṇo ekena samvaccharena a imam gātham pagunam
katvā Bodhisattam āha: ‘tāta Somadatta gāthā me pagunā
ejatā b, idāni tam āham yassa kassaci santike vattum sakkomi,
rañño c maṁ d santikam nehitī. So ‘sādhu tātā’ ti tathā-
rūpaṁ paṇnakaram g gahāpetvā e pitaram rañño f santikam
nesi g. Brāhmaṇo ‘jayatu mahārājā’ ti vattva paṇnakaram g
adāsi. Rājā ‘ayan h te Somadatta brāhmaṇo kim hotiti’
āha. ‘Pitā me mahārājā’ ti. ‘Ken atthenāgato’ ti. Tasmini
khave brāhmaṇo gonaṁ i yacanatthāya gātham vadanto:

Dve me gona mahārajā
yahi khettaam kasamase;
tesu eko mato deva,
dutiyam gaṁha khattiyah ti
āha. Rājā brāhmaṇena virajjhitvā kathitabhāvam ātāva sitam j
katvā ‘Somadatta tumhākam gehe bahū maṁñe k gona’ ti
āha. ‘Tumhehi dinā bhavissanti mahārājā’ ti. Rājā Bodhi-
sattassa tusitvā brāhmaṇasā sasasā j gono alamkārabhandake
nivāsanagāmam c’assā brahmadeyyam m datvā mahantena yasena
brāhmaṇam uyyoriesi. Brāhmaṇo sahbasetasindhavayuttam ra-
tham āruyha n mahantena parivāreṇa gāmam agamāsi. Bodhi-
satto pitarā saddhim rathe nisiditvā gacchanto ‘tāta āham
tumhe sakalasamvaccaram yoggaṁ kāresi, sannithānakāle

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a C samvaccharena. b B omits jatā. c C rañño. d B omits maṁ. e B gahāpetvā. f B neti. g C panaṅkāram. h C ayaṁ. i B gona. j B pitam. k C maṁneti. l B solasa. m B brahmaṇadeyyam. n B abhiruyha
pana tumhākām goṇam raño⁵ adattā⁵ ti vatvā pāthamaṁ gātham āha:

1. Akāsi yoggam dhuvaṁ⁷ appamatto
   saṁvaccharam bhranatthambhakasmin,  
   vyākāsi saññām⁶ parisaṁ vigayha,  
   na niyamo⁵ tāyaṁ appapaññan ti.  

(Tattha akāsi yoggam dhuvaṁ⁷ appamatto saṁvac-
   ccharam bhranatthambhakasmin ti⁶ tvam niccaṁ appa-
   matto bhranatthambhake susāne yoggam akāsi,  
   vyākāsi⁶ saññām⁶ parisaṁ vigayhā ti atha ca⁹ pana parisaṁ  
   vigāhitvā tām saññām⁶ viśakāsi⁷ vikāraṁ akāsi⁷ parivattayitī⁷  
   attho, na niyamo⁹ tāyaṁ appapaññan ti appapaññam⁷  
   nāma puggalam niyamo⁷ yogga⁸ cinnacaranām⁹ na tāyaṁ  
   na rakkhatiti.)  

   Ath' assa vacanaṁ sutvā brāhmaṁ dutiyaṁ  
   gātham āha:

2. Dvayaṁ yācanako tāta
   Somadatta nigacchati:
   alābham dhanalābhaṁ ca⁹
   evaindhammā hi yācanā ti.  

(Tattha evaindhammā hi yācanā ti yācanā hi⁹ evamsabhāvā ti.)

Satthā 'na bhikkhave Lāludāyi idān eva sārajjhahulo  
pubbe pi sārajjhahulo' ti imaṁ dhammadesanaṁ āhāritvā  
jātakaṁ samodhānesi: 'Tadā Somadattassa pitā Lāludāyi āhosi,  
Somadatto pana aham evā ti. Somadatta jātakām.

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⁰ C yākāsi saññām, B byākāsi aṁañ. ⁷ B niyāmo, C niss-
   samo. ⁸ B dhuvaṁ. ⁹ B adds tāta. ¹ B byākāsi. ¹ B  
   omits ca. ¹ C saññām. ¹ C byākāsi. ¹ C aparādesi. ¹ B  
   parivattesiti. ¹ B niyāmo, C nissamo. ¹ C appapaññā,  
   C appapaññā. ¹ B niyāmo, C nissāya. ¹ B yogo. ¹ C  
   cinnacaranām. ¹ B dhanalābhaṁ vá. ¹ B omits yācanā hi.
IV, 1, 8. THE JAVAŞAKUŃA-JATAKA.

Akaramhase te kiccan ti. Idam Sattha Jetavaneª viharanto Devadatta sa akataññutam ārabba katthesi-pē. ‘Na bhikkhave Devadatto idān’ eva pubbe pi akataññū yevā’ ti vatvā atiam āhare:

Atite Bārapasiyam Brahma Datte rajjam kārente Bodhisatto Himavantapadesa b rukhakoṭṭhakasakuno ārutva niibatti. Ath’ ekassa sīhasa mamsam khādantassa atthi gale laggi, galo uddhumāyi, gocaraṃ ganhitum na sakkoti, kharā vedanā vattanti. Atha nam so sakuno gocara-pasuto disvā sākhāya nilūno ‘kin te samma dukkhan’ ti tam° pucchi. So tam attham ācikkhi. ‘Āhan te samma etam atthiḥiṃ apaneyyaṃ, bhayena te mukhaṃ pavisitum na visa-ılmāmi, khādeyyāsi pi man’d ti. ‘Mā bhāyī samma, nāhan tam khādāmi, jīvitam me dehiṭī’. So sādhū ti tam passena e nippajjāpetvā ‘ko jānāti kim p’esa karissatīti’ f cintetvā yathā mukhaṃ pidhitum na sakkoti tathā tassa adharotithe ca uttarotithe ca daṇḍakaṃ ṭhapetvā mukhaṃ pavisitvā atthikotiṃ tuṇḍena paḥari, atthi patitvā gataṃ. So atthiṃ pātetvā sīhasa mukhato nikkhamanto daṇḍakaṃ tuṇḍena paḥaritvā pātento g nikkhamitvā sākhagge nilūyi h. Sīho nikrogo i ārutva ekadivasam vanamahisam vadhitvā khādati. Sakuno e ‘vimamśissāmi nan’ ti tassa uparibhāge sākhāya nilūyitvā tena saddhiṃ sallapanto paṭhamām gātham āha:

ª B veluvane.  b Himavantappadesa.  c Dukkhatiti pucchi.
 d B bhayena pa (pana?) te -- -- khādeyyāsi man.  e B vama-passena.  f B ke jānāti ko passiti ki me bhavissatīti.  g B adds ca.  h B nilayi, C niliyi.  i both B and C have nirogo.
1. Akaramha\textsuperscript{1} te kiccam
    yam balam a\textsuperscript{2}huvamhase;
    migara\text{\textsuperscript{a}}ja namo ty-\textsuperscript{3}atthu,
    api ki\textsuperscript{4}nici labhamase\textsuperscript{5} ti.

(Tattha akaramhase te kiccan ti bho sīha mayam pi
tava ekam kiccam akarimha\textsuperscript{1}, yam balam a\textsuperscript{2}huvamhase ti
yam amhāka\textsuperscript{4}m balam ahosi tena balena tato ki\textsuperscript{3}nici a\textsuperscript{5}hāpetvā
akarimha yeva.)

Tam sutvā sīho dutiya\textsuperscript{a}m gātham āha:

- 2. Mama lohitabhakkhassa
    niccam luddāni\textsuperscript{6} kubbato
dantantaragato santo,
    tam balum yam pi jīvasīti.

Tam sutvā sakuno itarā dve gāthā abhāsi:

3. Akatañnum akattāram
    katassa appatikārakam\textsuperscript{7}
yasmiṁ katañnutā n'atthi
    niratthā tassa sevanā.

4. Yassa sammukhaçinna\textsuperscript{p}
    mittadhammo na labbhati
    anusuyyam\textsuperscript{q} anakkosaṁ
    sanikaṁ\textsuperscript{r} tamhā apakkame ti.

\textsuperscript{1} B akarimha, C akaramha, so also Dhp. p. 147. \textsuperscript{2} B labhemase. \textsuperscript{3} B akirima. \textsuperscript{4} B balena ki\textsuperscript{n}ci a\textsuperscript{h}āpetvā, C balena tato ki\textsuperscript{n}ci a\textsuperscript{h}āpetvā. \textsuperscript{5} B luddhāni. \textsuperscript{6} B aparikā-
rañña. \textsuperscript{7} B samukhaçinna, B samukhaçinna. \textsuperscript{8} B
anussuyyam, C anasuyyam. \textsuperscript{9} B anussuyyam, C anasuyyam. \textsuperscript{10} C sanika.
(Tattha akataññun ti katagunam ajánantam, akattāran ti sayam kiñci akarontam, sammukha cinnena¹ ti sammukhe katena gunena, anusuyyam anakkosan ti tam puggalam na usuyanto² na akkosanto³ sanikam tamhā pāpapuggalā⁴ apagaccheyyā ti.)

Evaṃ vatva so sakuno pakkāmi.


II, 4. 9. THE SĪHACAMMA-JĀTAKA.

N'taṃ sīhassa naditan ti. Idam pi Satttha Jetavāne viharanto Kokālikām ārabbha kathesi. So imasmīṃ kāle sarabhaññam⁶ bhanitukāmo⁷ ahotsi. Satttha taṃ pavattim⁸ sutvā āṭitaṃ āhari:

Aṭīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto kassakakule⁹ nibbattitvā vaya pattā to kasikammena jīvikam⁰ kappesi. Tasmiṃ kāle eko vānijo gradrabhārakena¹¹ voḷhāram karonto vicarati. So gatagataṭhāne gradrabhassa piṭṭhito bhandikam otāretvā gradrabham sīhacammena pārupitvā¹²

¹ B saṁmukha cinnena, C sammukha cinnena. ¹² B ussuyanto, C sāyanto. ¹ C na asakkosanto, cfr. Dhp. p. 102. ² C omits pāpa. ³ B omits java and adds aṭṭhamāni.

⁴ C sarabhaññam, B sarasaññam. ⁵ B bhanitum-. ⁶ B omits this. ⁷ B kasika-. ⁸ B jīvittam. ⁹ B gradrabhāratena.
sāliyavakhettesuḥ vissajjeti. Khettarakkhakāj nam k divā
dhō ti saṅnāya upasamkamitum na sakkonti. Ath’ ekadivasām
so vāṇijō ekasmin gāmadvāre nivāsaṃ gāhetaṃ pātarasām
pacāpento tato gadrabhām sīhacammam pārupitvā yavakhettam m vissajjesi. Khettarakkhakā dhō ti saṅnāya tam upa-
gantuṃ w asakkontā gēmām gantvā ārocesum. Sakalagāma-
vāsino āvudhāni gāhetvā saṁkhe dhamentā o bheriyō vādentā
khettasamipaṃ gantvā unnadiṃsu. Gadrabho maranabhaya-
bhīto gadrabharavam ravi. Ath’ assa gadrabhabhāvam nātvā
Bodhisatto pathamāṃ gātham ālha:

1. N’ etaṃ sīhassa naditam
na vyagghassa p na dīpino,
pāruto sīhacammena
jammo nadati gadrabho ti.

(Tattha janno ti lāmako.) Gāmavāsino pi tassa gadrabha-
bhāvam nātvā aṭṭhīni q bhānjantā pothetvā sīhacammam ādāya
agamaṃsu. Atha so r vāṇijō āgantvā tam vyasanappattam s
gadrabhām divā dutiyām gātham ālha:

2. Cīram pi kho nam f khādeyya
gadrabho ṇaritam yavaṃ
pāruto sīhacammena,
ravamāno ca u dūsayiti.

(Tattha nān” ti nipātamattam. Ayaṃ gadrabho attano gadra-
bhabhāvam ajānāpetvā sīhacammena pāruto z cīram y pi kālam

———

q B pārupitvā.  h C -khette.  i B vissajjesi.  j C -rakkhanakā.
B -rakkhikā.  k B tam.  l B katvā.  m B yavakhette.  n C
saṁnāya.  o B saṁkhāṃ pantā.  w B upasamkamitum.  p B
byagghassa.  q B tam anīthīni.  r B atheso.  s B ta byasana-.
t B tam.  u C va.  v B san.  z C pārupo.  y B cīram.
II, 7, 5. THE KACCHAPA-JĀTAKA.


Atite Bārānasīyam Brahmādatte rajjam kārente Bodhisatto amaccakule nibbattitvā vayappatto tassa atthādhammānusāsako āhosi. So pana rājā bahubhāṇī bhāhosi, tasmām kathente aññesam vacanassa okāso nāma n'atthi. Bodhisatto tassa tam bahubhāniṁ hāretukāmo ekam upāyam upadhārento vicarati. Tasmām ca kāle Himavantapadesa ekasmīṁ sare kacchapo vasati. Dve ḍhamsapotakā
atha iminā kassaci vacanāṁ sutvā arakkhitamukhatāyaśa kīnchi
vattukāmena daṇḍako vissaṭṭho bhavissati, evam ākāsato pa-
tivā jīvitakkhayam patten'j etenaś bhavitabban' ti cintetvāh
'āma mahārāja atimukharā nāma apariyantavacanā evarūpaṁ
dukkham pāpuṇanti' yeva ti vatvā ima gāthā avoca:

1. Avadhī vata attanāṁ
   kacchapo vyāharaṁj giram,k,
   suggahītasmiṁ kaṭṭhasmiṁi
   vācāya sakiyā vadhdi.m

2. Etamn pi disvā naraviriyaseṭṭha
   vācaṁ pamañcė kusalāṁ nātīvelaṁ,
   passasi bahubhānena
   kacchapaṁ vyasanāṁo gatanp ti.

(Tattha avadhī vatā ti ghātesi vata', vyāharaṁ ti vyā-
haranto i, suggahītasmiṁu kaṭṭhasminu ti mukhena
suṣṭhu u daśitvāgaḥite daṇḍake, vācāya sakiyā vadhiti
mukharatāya a akāle vācaṁ nicchārento daṭṭhaṭhānam o vis-
sajjetvā tāya sakāya vācāya attānaṁ vadhāa ghātesi q, evam
esa jīvitakkhayam patto na aññathā b; etamc pi disvā ti
etam pi d kāraṇāṁ disvā, naraviriyaseṭṭha ti naresu viri-

a C-mukathāya. j B pāpena. q B omits etena. h C cint-
etvā. i C pāpuṇimti. j B kacchapo yo pabyāharaṁ. k B
omits giram. l B sugatitasmi kaṭṭhasmi. m C vadhiti. n B
etam. o B byasanāṁ. p B gataṁ. q B ghātesi. r B tā.
s C pavyāharaṁ, B sabyāharaṁ. t B sabyāharaṁ. u B
sugatitasmin, C suggahītasmin. v B omits kaṭṭhasmin. x B
suṭhum. y B daṁsītvā. z B atimukharatāya. a B daṭṭham
ṭhānaṁ. b B sakavācāya. a B vaci. b C aññathā, B adds
ti. c B etam. d B etam, and omits pi.
yena settha uttamavirya rajavara, vacam pamuncakusalam nativelan tisaccadipatisannutta kusalam eva pandito puriso munceyya nicchareyya, tam pi hitam kalayutta nataivalam atikkantakale aparivantavacam na bhaneyya, passasiti nanupaccakkhato passasi, bahubhanena, kacchapaṁ vyasanam gatan ti etam kacchapaṁ jivitakkhayaṁ pattan ti). Raja maṁ sandhaya bhassatiti natva 'amhe sandhaya kathesi pandita' ti āha. Bodhisatto 'maharaja tvam vā hohi añño vā yo koci pamahātikkantam bhāsanto evarupam vyasanam papunatiti' pakoṭam katva kathesi. Raja tato paṭṭhaya viramitvā manda-bhānti ahoṣi.

Sattha imam desanam aharitva jātakaṁ samodhānesi: 'Tadā kacchapo Kokāliko ahoṣi, dve ḍamaspotakā dve mahātherā, rajā Āmando, amaccapandito pana aham eva ti.

Kacchapaṁjātakaṁ.

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B raṇapavara. j C pamuncaka. g C-patisamnuttam, B-patisamyutta. h B sitan. i C bhaneyya. k In my transcript of B one line (from na ativalam to sandhaya) is wanting. l C hoti, B hotu. m C añño. n B bhāsento. o B vyasanam. p B viramitvā. q B dhammadesanam. r The subscription is wanting in B; in Dhp. p. 419 the title is Bahubhāṇijātakaṁ.
THE DADHIVĀHANA-BIRTH.

"Endowed with color, smell and flavor". This the Master related while living at Veluvana, concerning a traitor. The matter is like that told above. The Master furthermore (said): "O bhikkhus! association with the wicked is certainly bad and pernicious; but what avails is it to speak about the perniciousness to human beings of reprobate association? formerly, even the sweet-flavored senseless ambatree, whose flavor is equal to the divine flavor, having come

Notes. Veluvana = Sanscrit Venuvana, a monastery near Rājagaha; see Dhammapadam and Sp. Hardy's Manual. The transition of n into l we likewise meet with in mulāla = S. mṛṇāla; on the other hand, in the Pāli word naṅgala 'a plough' we find a Sanscrit l-sound changed into an n-sound Vipakkbāsevi = S. vipaxasevin, compare Williams' English-Sanskrit Dict. under 'traitor'. Ārabbha = S. ārabhya, is in Pāli used prepositionally = 'respecting, about'; compare the note on nissāya Dhp. p. 332. Hetṭhā means properly 'under, beneath', see Clough's Pāli Grammar p. 72 and Vocabulary p. 154, 19, but then, referring to a passage of a book, it has the sense of 'previously, above'. I am at a loss to trace the word back to Sanscrit. I suppose that the Jātaka alluded to is the 26th, which treats of the same subject.
into contact with the disagreeable, sour nimba-tree, became sour and bitter; having said so, he related a tale:

In (times) past, while Brahmaadatta reigned in Bara
nasi, four brahma-na-brothers in the kingdom of Kasi, having devoted themselves to the life of isis and having built huts at regular distances in the region of Himavanta, took up their dwelling there.

Asata. I have taken for an adjective, compounded of a privative and sata 'pleasure'. I do not see that the readings of B ahta and ahta can afford any meaning. Patibhaga 'resembling, like', Pali Voc. p. 140, 9; the corresponding Sanscrit word pratibhaga is not found in this sense in Wilson's Dictionary. Acetana, the meaning of the whole passage seems to be this: if a senseless thing can change its nature in such a degree as told in the story about the ambatree, how much more will a similar change take place in a sensible being. Amba S. amra, the mango tree. Tittaka S. tiktaka. Afta, what is past, an event, a story; aite adverbially: once upon a time. The following story approaches very near to the series of occidental Fairy tales which we meet with under the titles 'Der Raenze, das Hultein und Hörnlein' in Grimm's Kindermärchen, 'Van Servetjen, Stok, Viool en Mantelken' in Wolf's Wodana, and 'Lykkens Flyvende Fane Eller en Historie om Tre fattige Skræddere, Som Ved en Piilegrims Rejse kom omsider til Værdighed og stoer Velstand, Hvis Udgang særdeelis lystig er at læse. Prentet i dette Aar'; a fly leaf from the beginning of the 18th century. To the same kind of tales belongs also an oriental story in Ssidl kur, see Bergmann's Nomad.
Their eldest brother having died obtained Sakkaship. When he knew this event then in succession after the lapse of seven or eight days going to assist them, one day having saluted the eldest ascetic and sat down apart, he asked: „Lord, what art thou in need of?“

The ascetic, who was suffering from the jaundice, said: „I am in need of fire“. He gave him a small hatchet.

Streib. I, p. 307. Paṭipāti Pāli Voc. p. 55, sī, = S. paripāṭi. Sakkatta S. ḍakratva. Kāraṇa Pāli Voc. p. 145, s; Boehtl. & Roth's Wörterbuch has not got the word in the sense of 'event'. Antarantarā means, I suppose, 'at intervals'; I do not find it in B. & R.'s Wörterb. Bhante is, according to Burnouf, = S. bhadanta; but how the termination e is to be accounted for, I cannot see. Ekamanta = S. ekānta, m being inserted between the two meeting vowels of the compound; compare pupphamāsane Dhp. p. 133 and the note on Dhp. v. 34. Pāṇḍuroga, Clough's Singh. Dict. pāṇḍuroga 'the jaundice'. Vāsipharasuka compounded of vāsi, Pāli Voc. p. 51, as, and pharasuka (compare the note on Dhp. v. 133), either of which means 'a hatchet'; the first part of the compound seems to have nothing to do with vāci 'fire', because the whole compound in other Jātakas is simply used as synonymous with kūṭhāri, without any allusion to its producing fire as in the present Jātaka. The passage vāsipharasukā—pharasu pi I have not tried to translate; I can only see in it a nonsensical interpolation. Paḥamsītvā, so C throughout. I have not ventured to reject this reading, although I am at a loss to explain the form of the word. The reading of B can only be considered as an arbitrary correction.
The ascetic said: "who shall take this and bring me fuel?" Then Sakka thus said to him: "whenever, Lord, thou art in need of fuel, then striking this hatchet with (thy) hand, thou shalt say: bring me fuel and make a fire, (and) it will bring fuel and make a fire for thee."

Having given him the hatchet, he went to the second (ascetic) and asked: "Lord, what art thou in need of?" Near his hut there is an elephant-path. He being molested by the elephants said: "on account of the elephants annoyance arises to me, drive them away!" Sakka, having handed him a drum, (said): "Lord, when this end is beaten your enemies will flee away, (and) when that (end) is beaten they will be friendly-minded (to you) and surround (you) with a four-fold army;" (and) so having said and having given (him) the drum, —

He went to the presence of the youngest and asked: "Lord, what art thou in need of?" He was also afflicted with the jaundice, therefore he said: "I am in need of milk." Sakka, having given him a milk-bowl, (said): "if you, wishing (for anything), overthrow this (bowl), then having become a great river and pouring out a torrent, it will be able to take a kingdom and give it to you;" so having said he went away.

Hatthimagga 'a haunt of elephants'. Paccāmitta, Pāli Voc. p. 44, 14, compounded of paṭi and amitta (compare paṭisattu), the a being prolonged in the composition, compare Westergaard's Sanskrit Formlære p. 106 § 408. Āvajjeśa-satha future of vṛj + ā in the causative. Ānubhāva is commonly written so in Pāli, very seldom anubhāva; compare āroga Monatsberichte der Königl. Acad. der Wiss. zu
Thenceforward the hatchet makes a fire for the eldest brother; when the (one) end of the drum is beaten by the second (brother), the elephants flee away; (and) the youngest enjoys (his) milk.

At this time a boar straying in a place where once a town had stood, saw a set of jewels endowed with supernatural power. He seized those jewels in (his) mouth and by virtue of them having risen into the air, went to an islet in the middle of the sea, and thinking: here it is expedient for me now to live, descended and took up (his) abode in a convenient spot under an udumbara-tree. One day having placed the jewels before (him), he fell asleep at the foot of the tree.

Meanwhile an inhabitant of the Kási-kingdom, expelled from home by his parents, who said: "this (fellow) is of no service to us", went to a seaport and embarked in a ship as

Berlin 1859 p. 333. Professor Dr. Goldstücker has informed me that in Sanscrit there are many words beginning indifferently with a or á, as axóda, akháta, agára, alavála, alábú, alinda, etc. Vaṭṭati means unquestionably 'it behoves', but to which root it is to be referred I do not know. It is sometimes, although rarely, written vaddhati which, I suppose, originates in the compound consonants ṭ and ddh having been in the old character nearly alike. Pháśuka is by Turnour (Maháwanso p. 85, a) translated 'convenient'. Clough in his Singh. Dict. has a word pásu which he renders 'facile, easy, convalescent'. I cannot trace the word in Sanscrit. Nikkhaḍḍhita must be referred to the root kárd, see the notes on Dhp. v. 133 and v. 311. One would expect nikkhaḍḍhita, but the last aspiration seems to have counter-
a servant to the sailors; when the ship was wrecked, and he had reached that island (by) lying on a plank, then, while seeking for different fruits, he observed the boar asleep, went softly up and took the jewels, and having by virtue of them risen into the air and sat down on the udumbara-tree he thought: this boar being an air-walker by virtue of the jewels lives here, I think it is expedient for me first to kill him and eat (his) flesh and then to go away. Having broken off a small stick (of the tree), he let it fall down on his head. The boar when aroused, not seeing the jewels, runs about hither and thither. The man seated on the tree laughed. The boar having observed him when looking round, striking (his) head against the tree, there met with (his) death.

The man having descended, made a fire, cooked his flesh and ate it, (afterwards) having ascended in the air, going along the summit of Himavanta he observed a collection of hermitages, and having descended into the hermitage of the eldest ascetic, living (there) two or three days he acted the preceding. Paṭṭaṇa is by Wilson given in the general sense of ‘town’, but it must particularly mean ‘a town near the sea, a port’. In Mahā-Ummagga-Játaka the words kākapāṭṭanakāṃ yathā are by the Scholiast explained: macchānaṃ gandhehi ágatehi kāκehi samākīñño samuddatāre chaḍḍitagāmako viya; compare Mahāwanso p. 55, 7. Saṇi-kām = S. ḍhāna; it is in the MSS. very rarely written with a dental n. Maṇim is here to be understood collectively = maṇikkhandham; likewise assamapadāṃ. Dvīha, ṭha, S. dvīha, tryaḥa; compare thīna, avīvadāta, vītināmeti, etc., and in Sanscrit dvīpa; with a short i we find majhima, asabbhirūpa, anupubbikathā, dakkhisī, kujhiśi, kāhiśi, etc.,
waited on him and (so) saw the power of the hatchet. Thinking, I must get possession of this, he showed the ascetic the power of the jewels and said: Lord, take these (jewels) of mine and give (me) the hatchet (for them). The ascetic, desirous of walking in the air, took them and gave the hatchet. When he got it, after going a little (distance), he striking the hatchet said: „hatchet, strike off the head of the ascetic and bring me the jewels“. The hatchet having gone and struck off the head of the ascetic, brought (back) the jewels.

(Afterwards) having put the hatchet in a secret place, he went to the middle ascetic's presence, and after living (there) a short time and seeing the power of the drum, giving the jewels he got possession of the drum, and having (afterwards), in the same way as before, caused also his head to be cut off, —

He went to the youngest (ascetic), where having seen the power of the milk-bowl he got possession of it by giving the jewels and (then), in the same way as before, caused his head to be cut off.

(Now) taking the Jewels, the Hatchet, the Drum and the Milk-bowl he ascended into the air, and staying not far from Bārāṇasī he sent by the hand of a man a letter to the king of Bārāṇasī to this effect: either do me battle or give up the kingdom. The king having heard (his) bid-

and in Sanscrit vidh for vyadh. Vattapati-vatta different kinds of tasks; according to the Pāli Voc. p. 102, vatta means 'approved occupation', compare S. vartana. Katipāha is composed of katipaya and aha, compare sacāham etc. instead of sacē ahaṃ. Pāḥesi = S. prāhaisīt.
ding, went out saying: "we will seize the robber". He beat the one end of the drum (and immediately) a four-fold army surrounded (him). Having discovered that the king had unfolded (his troops) he poured out (his) milk-bowl. There arose a great river. The multitude sinking down in the milk could not escape. Striking the hatchet he said: bring (me) the king's head, (and) the hatchet went, brought the (king's) head and threw (it) down at (his) feet. (So quickly was it done that) not a single one was able to wield (his) weapon. Having entered the city surrounded by a great force, he caused himself to be crowned, and reigned (afterwards) with justice as the king called Dadhivāhana.

One day while casting nets and weels in the river for sport, a celestial amba-fruit coming from the Kannamunda-lake, stuck in the net. Those who cast the net, when they saw it, gave (it) to the king. It was a large golden ball, of the size of a bowl. The king asked the foresters: of what (tree) is this the fruit? Having learned that it was an amba-fruit, he enjoyed (it), planted (its) stone in his garden and caused it to be watered with milk-water. The tree having sprung up bore fruit in the third year. Great honor

Avattharāṇa S. avastaraṇa, I know not if I am right in taking this in the sense of 'deploying the army'. Asaṅkki, aorist of sak S. cak; one would expect sakki, the aspiration however is, I think, an influence of the latent y. Dadhivāhana, see B. & R's Wörterb. Kannamunda is the name of a mythic lake, see Sp. Hardy's Manual p. 17. Daha implies, according to Clough's Singh. Dict., 'a lake or pond in which the lotus grows, a bud, a young sprout, a day'; the word seems not to be found in Sanscrit. Pakka =
was paid to the amba-tree. They sprinkle (it) with milk-water, they give (it) five fingers full of perfume, they surround (it) with garlands, they light a lamp with perfumed oil. Its covering, furthermore, was of silk and coarse cloth. (Its) fruits were sweet (and) golden.

King Dadhiváhana, sending the amba-fruit to other kings, from fear that a tree might grow up from the stone, sent (them) after having (first) pierced with a mándu-thorn the place where the sprout should spring forth. (And therefore) when, after eating the amba, they planted the stone, it would not thrive. They asking: what is the reason of it, learned the cause. Then one of the kings called (his) gardener and asked (him): "wilt thou be able to destroy the sweetness of (king) Dadhiváhana's amba-fruits and make them bitter, and when he answered: yes Sire! he sent him away, after giving (him) a thousand (pieces of silver), saying: go then. He went to Báránasa and caused it to be reported to the king: 'a gardener has come', and being summoned by him and having entered and saluted the king, he was asked: art thou a gardener, and having said: yes Sire!

phala, Páli Voc. p. 131, 39. Khírodaka water from the mythic sea khíroda = xíroda, see Amarasimha and Hemacandra. Sáṣí S. čášá; paṭṭasāpiyá must, I think, be the instrumental case. Māṇḍukañṭaka, Turnour has in Maháwanso p. 122, 5 translated this 'the poisoned fang of a toad'. I do not see how this translation can be justified. As to the words gándhapaṅcaṅgulika, parikkhepa and paṭṭa, I am not sure that I have understood them rightly. Rájúnam with an inserted u which is usually prolonged as if the base were ráju. Aṭṭhī is the nominative and aṭṭhim the accusative
he enlarged upon his ability. The king said: go and stay with our gardener. These two persons henceforth tend the garden. The newly arrived gardener, causing flowers to bloom, and fruits to be gathered, out of season, made the garden charming. The king being pleased with him, having discharged the old gardener, gave him (the charge of) the garden.

He finding the garden in his hands, sowed nimbas and paggavallis round the amba-tree. Gradually the nimbas grew up. Their roots and branches were united and variously connected together. By this union with what was disagreeable and sour the sweet-fruited amba at last became bitter, with a taste like (that of) the nimba-leaf. Having discovered that the amba-fruits had become bitter the gardener ran away. Dālhbivāhana having gone into the garden, (on) eating an amba-fruit but not being able to get

case, see Clough's Pāli Gram. p. 49. Paṭijagganti S. pratijāgranti, from the root jāgar, Clough's Pāli Verbs p. 17, 17; Paggava is written phaggava in the Pāli Voc. p. 81, 7; I cannot find any corresponding word in Sanscrit. Kasaṭa I suppose to be equal to S. kaṣṭa, an extension having taken place in the same way as in makasa, raḥada etc. = maxa, ḍrada. Kakkāretvā I have translated conjecturally, supposing it to be cognate with the Sanscrit words krka, kṛkāta, karkaṭa, kṛkara, k rakara, karkari, gargara, all of which appear to be onomatopoeic; but I see now by B. & R.'s Wörterb. that the Sanscrit form should be kāṭkṛtya, which must be identical with kāṭkṛtya. The whole phrase as given there, kāṭkṛtya nirasṭhīvat, likewise explains the following word nuṭṭhubhi, which stands, as it seems, by harmony of
down the juice of the amba, which had entered (his) mouth, (because it was) like that of the disgusting nimba, hawked and spit.

At that time Bodhisatta was his amonitor. The king having invited Bodhisatta, (on) asking him: "O learned (man)! of the usual care bestowed upon this tree nothing has been omitted, still its fruit has become bitter, what is the cause (of this)?" he recited the first stanza:

1. "This amba-tree was formerly
   endowed with color, smell and flavor,
   obtaining such a culture
   why has this amba bitter fruit?"

Then telling (him) the cause of it Bodhisatta recited the second stanza:

2. "Thy amba, O Dadhivahana,
   is surrounded by nimbas,
   the root (of the one) is united with the root (of the other),
   the branches (of the one) embrace the branches (of the other):
   by reason of (its) connection with the bad (nimbas),
   therefore the amba has bitter fruit."

The king having heard his words, caused all the nimbas and paggavallis to be cut off and (their) roots to be era-

dicated, the sour earth entirely to be carried away and
sweet earth to be brought to (it), and the amba to be
tended with milk-water, sugar-water and fragrant water.
By the union with sweet juices it again became sweet.

The king having handed over the garden to the original
gardener, (at last) having lived to a full age, he passed
away (and was rewarded) according to his deeds.

The Master having given this moral instruction, sum-
med up the Jātaka thus: „At that time I was the wise
counsellor“. The Dadhivāhana-Birth.

THE SOMADATTA-BIRTH.

„Thou didst (what was) right“. This the Master
related, while living at Jetavana, concerning the priest
Lāludāyi. He, forsooth, was not able, among two or
three persons, to succeed in uttering a single word. Being of
a very timid mind, when thinking: I will say one thing,
he said another. Talking about this disposition of his.

NOTES. Jetavana, see Burnouf’s Introduction p. 22.
Lāludāyi = Udāyin the simpleton, from lála = S. láta,
lāta; compare the root lad or lal. Sārajja presupposes
a Sanscrit word carádyā from caráda which, according to
Wilson, means ‘modest, diffident’. — The following story
is substantially the same with that which we have in the
commentary on Dhp. v. 152, although differing from it in
the words.
the monks sat down in the Hall of Dhamma. The Master having arrived, asked: what do you now sit here talking about? and when they answered: truly about this, he (said): not (only) now, o monks, Lāludāyi is of a very timid mind, (but) also formerly (he was) of a very timid mind, (and) thus having said he related a tale:

In (times) past, while Brahmadatta reigned in Bārānasī, Bodhisatta, having been born in a brāhmaṇa-family in the kingdom of Kāsī, (and) after reaching the age of maturity, having acquired (all sorts of) accomplishments in Takkasilā, returned to (his) home, and (here) learning his parents’ poverty, in order to relieve (his) distressed family, having asked leave of (his) parents, he went to Bārānasī and served the king. He became dear (and) pleasing to the king.

Takkasilā = S. Taxaçilā B. & R.'s Wörterb.; one would expect Takkhasilā in Pāli according to the usual change of letters, but so it is never written. This city is very often mentioned in the Pāli Legends as a place where all such as were to be well educated, went in order to place themselves at the feet of a far-famed Master (disāpamokkhācariya) who would teach them the Three Vedas and all liberal ārts (tayo vede sabbasippāni ca). Gōṇa Pāli Voc. p. 65, 49; not in Sanscrit. Thambhaka S. stambhaka 'stopping', Wilson. Yāceyyātha, mark the 2 pers. plur. of the potential, although the subject is tvam 'thou'. Kasāmase imperativus mediī, from kas S. kṛṣ. Khattiyā S. xatriya. Pagaṇa, Pāli Voc. p. 95, 18; S. praguna, which Clough in his Singh. Dict. renders 'honest, upright; straight; accustomed, habituated, trained or used to'. Tathārūpa
Then (it happened that) while his father got (his) living by ploughing with two oxen, one of them died. He went to Bodhisatta and said: "(my) dear (son), one ox (of mine) is dead, the work of ploughing does not proceed, ask the king for an ox". "(My) dear (father), not long ago the king (was) seen by me, now to ask for oxen (would) not (be) proper, do you ask" "(My) dear (son), you know not my timidity, forsooth I in the presence of two or three am not able to succeed (in my) speech, if I go into the presence of the king to ask for an (other) ox, I shall return after having given (him) the one (remaining)". "(My) dear (father), be it as it may, I cannot ask the king, but on the other hand, I will make you fit (for it)". "Well then, make me fit".

means 'such'; then, I suppose, 'such (as required), suitable'. Pannakāra 'a present'; it is rarely written pannakāra, Pāli Voc. p. 46, 24; Spiegel's Anecdota Pālica p. 74. The etymology thereof is unknown to me. Virajjhitvā I suppose to be the gerundive of rādh + vi, taken in the sense of aparādā. Sita S. smita. Tumhehi dinnā bhavis-santi, I am not sure of the meaning of these words. I think they must be understood, either: 'they are to be given by you', that is, 'you must give the present, it is not fit for me', or: 'they must have been given by you', that is, 'I do not know I have any, if I have, you must have presented me with them'. Bhāndaka S. bhāndaka. Nivāsana 'an inner or under garment', Clough's Singh. Dict. Sannīs-thāna, my translation of this word is conjectural. Saññā S. sañjñá; Pāli Voc. p. 13, 10 and 116, 96. Yogga S. yogyā. Cīna, this is rather an interesting form, because it presupposes a weakening of the root car into cī.
Bodhisatta took (his) father, went to a cemetery choked
with birana-grass, and having bound here and there (some)
bundles of grass, gave them names, saying: this is the
king, this the vice-king, (and) this the general, (whereupon)
he showed them to (his) father successively, saying: "(my)
dear (father), when thou hast gone to the presence of the
king and said: (may) the great king be victorious, you shall
ask for an ox by reciting this stanza," (and) so he taught
him the (following) stanza:

"I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
give (me) another, O khattiya!"

The brāhmaṇa having for a year made this stanza familiar
to himself, he said to Bodhisatta: "(My) dear Somadatta, the
stanza is familiar to me, now I am able to recite it in the
presence of any one, lead me to the presence of the king."

He saying: well, (my) dear (father), and having caused
(him) to take (with him) a suitable present, led (his) father
to the presence of the king. The brāhmaṇa having said:
(may) the great king be victorious, offered the present.
The king said: "Somadatta, what is this brāhmaṇa to thee?"
"(He is) my father, O great king." "For what purpose has
he come?" At this moment the brāhmaṇa, in order to ask
for the ox, reciting the stanza said:

"I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
take the other, O khattiya!"

The king understanding that the brāhmaṇa had repeated (it)
wrongly, smiled and said: "Somadatta, in your house I sup-
pose (there are) many oxen." "Great king, they must have been given by you (then)." The king being pleased with Bodhisattva (s answer gave the brāhmaṇa sixteen oxen, (several) ornamental articles and a village for his clothing, as a brāhmaṇa-present, and sent him away with great honor. The brāhmaṇa having mounted a carriage drawn by entirely-white Sindhu-horses, went with a great retinue to the village.

Bodhisattva sitting down together with his father in the carriage (said) on the way: "(my) dear (father), for a whole year I made you apt, but at the moment of your being accomplished, you gave the ox to the king," (and) having said so he recited the first stanza:

"Steadily attentive, thou didst (what was) right,
for a year in (the cemetery) full of bīrāna-grass,
(but) alteredst the chief word, when thou enteredst the assemblage;
no training protects the (man) with little brains."

Whereupon the brāhmaṇa, having heard his words, recited the second stanza:

"He who asks (for anything), dear Somadatta,
runs a double (risk):
(viz.) loss and the acquirement of wealth,
for such is the nature of asking."

The Master having given this moral instruction, summed up the Jātaka thus: "At that time Somadatta's father was Lāludāyi, and Somadatta I. The Somadatta-Birth.

THE JAVASAKUNA-BIRTH.

"We have done thee a service". This the Master related, while living at Jetavana, concerning Devadatta's
ingratitude, etc. "Not only now, O bhikkhus, (but) also in former existences Devadatta was ungrateful", so having said he related a tale:

In (times) past, when Brahmadatta reigned in Baranasi, Bodhisatta was born in the region of Himavanta as a Rukhakotchhaka-bird. Now (it happened that) while a Lion was eating flesh, a bone stuck in (his) throat. The throat swelled, he is unable to take food, vehement are the pains (which afflict him). Then the bird, (as he was) looking out for food, perched upon a branch, seeing him, asked: "friend, what ails thee?" He told the cause: "I might, friend, free thee of that bone, but by (reason of my) fear I dare not enter thy mouth, (for) thou mightst eat me". "Don't be afraid, friend, I will not eat thee, (pray) save my life". He, (having answered) "well then!" (and) having caused him to

NOTES. Pe occurs often in the Pali books as a sign of omission, and evidently means 'etc.' It must be an abbreviation of some word, but of what I do not know. In B pe has unjustly been left out, for, in accordance with the opening of most of the other Jatakas, we must supply nearly as follows: Eka Vikings hii bhikkhu dhammasabhaya katham samuṭṭhapesumi, Sattha ṣaṅganta 'kaya nu 'ttha bhikkhave etarahi kathaya sannisinnā' ti pucchitvā 'imaya nāma' ti vutte; then comes: na bhikkhave Devadatto, etc. - The following fable is found abbreviated in La Loubère's Description du Siam, Tome 2nd, p. 19; in the occidental versions we find it with the Greeks in Babrius (see Lewis' edition p. 96 λύκος και ἑβριτος) and with the Romans in Phaedrus (1, s: Lupus et Gruis). Kotthaka must be S. koyaśīka, see B. & R.'s Wörterb., 'a small white crane'; rukха-kotṭhaka is per-
lie down on (his) left side, (but) thinking: who knows what this (fellow) will do, (and therefore) having placed a small stick between his under- and upper-jaw, so that he could not close (his) mouth, entered (his) mouth and struck one end of the bone with (his) beak. The bone dropped and fell out. He, after having caused the bone to fall, going out of the lion's mouth, and causing also the small stick to fall by striking it with (his) beak, having gone out, sat down upon a branch. The lion, having got well, one day, having killed a forest-buffalo, eats (it). The bird, thinking: I will sound him, sat down on a branch above him and conversing with him pronounced the first stanza:

1. "We have done thee a service
   (according to) what power we had:
   King of animals! homage to thee!
   Shall we get anything (from thee)?"

Having heard this, the lion pronounced the second stanza:

haps a species of it nestling in trees or near woods. Laggi aorist of the verb lag, conjugated according to the 4th class. So also in Prakrit, compare Cowell's Prākṛta-Prakāṣa p. 171. Uddhumāyi aorist of the verb dhām S. dhmā, Pāli Verbs p. 9, 12. Gocara can in Pāli mean 'food'; compare the passage: Kāki 'putto me' ti saññāya mukhatuṇḍakena gocaramāharītvā tam pañījaggī, in Jātaka 326, which I give below. Pasuta S. prasita, see the note on Dhp. v. 166. Samma I have translated conjecturally; it seems to be the same as S. čārman, which, according to Wilson's Sanscrit and Carey's Bengalee Dict., is 'an appellation or title given to brahmuns'. Vīmāṁsissāmi S. vimārśisyāmi, is commonly written with a long ā, for what reason I do not know. Akaramhāse
2. "As I feed on blood
(and) always hunt for prey,
it (is) much that thou still livest,
having got in between (my) teeth!"

Having heard this, the bird pronounced the two other stanzas:

3. "An ingrate, who does no (good),
(and) does not return what has been done (to him),
in whom there is no gratitude, —
to serve him is useless.

4. Whose friendship is not acquired
by a manifest (good) deed,
from him softly (one) should draw back
not envying (him and) not abusing (him)"

Thus having spoken that bird flew away.

The Master having given this moral instruction, he summed up the Játaka thus: At that time the Lion was Devadatta and the Bird I. The Jāvasakūṇa-Birth.

and aḥuvaṃhasa aorists. Labhāmaśa imperative in the sense of future, compare yamāmāse Dhp. v. 6. In a corrupted form we find this and the following verse in Dhp. p. 147. Ludda and luddaka are usually written thus in Pāli, compare Clough's Pāli Gram. p. 84 and 139, Pāli Voc. p. 68, 16; 133, 61; 146, 99. Ludda must be identical with S. lupta, loptra, lotra, 'booty, plunder', see Wilson's Dict. Anussuyyāṁ the present participle of a root ussuyy or usuy, probably S. ḫṛṣy; compare Clough's Pāli Gram. p. 135: dujjana gunavánta (read: gunavántañāṁ) usuyanti, 'the wicked detest (to) the virtuous'; likewise in Çakuntalā the reading Anusūyā.
II, 4, 9. THE SIHACAMMA-BIRTH.

"That is not the roar of a lion." This the Master related, while living at Jetavana, concerning Kokálka. The latter was, namely, at that time desirous of reciting the sara-bhañña. The Master having heard this incident, related a tale:

In times past, while Brahmadatta reigned in Bārāṇasī, Bodhisattva having been born in an agriculturist’s family, when grown up gained his livelihood by tilling the ground.

At this time a merchant wanders about trafficking by the help of an ass. In every place he comes to, having taken his merchandise from the back of the ass, he clothes him in a lion’s skin and lets him loose into the rice and barley fields. The watchers of the field, on seeing him and believing him to be a lion, dare not approach.

NOTES. Kokálka an accomplice of Devadatta, Buddha’s cousin and his adversary; compare Sp. Hardy’s Manual p. 326 and 454. Sarabhañña, in elucidation of this word I subjoin the Daddara-játaka. Pavatti, Páli Voc. p. 13, 10 and 136, 76 ‘topic’. The following fable is substantially the same with those we find in Pañcatantra p. 224, Babrius (ed. Lewis) 24 part p. 43; compare Pantschatantra übersetzt von Th. Benfey, Theil I, p. 462. Kasi S. kṛṣi. Gadrabhahárákena with as much as an ass could be loaded with? Vohára S. vyavahára. Párup or párúp, that is: pra + rup, occurs often in Páli, evidently in the sense of ‘to clothe, to dress’; the participle of it is páruto, by elision, I suppose, instead of párupito.
One day, then, this merchant having taken his stand at the entrance of a town, while causing his breakfast to be prepared, lets loose the ass into a barley field, having previously clothed him in the lion's skin. The watchers of the field believing him to be a lion and not daring to approach him, went home and told the matter. The inhabitants of the whole town, after seizing their weapons, while blowing the conchs and sounding the drums, drew near to the field, and shouted aloud. Terrified with the fear of death, the ass brayed like an ass. Knowing him then to be an ass, Bodhisatta pronounced the first stanza:

1. "That is not the roar of a lion,
nor a tiger, nor a panther;
clothed in a lion's skin
a wretched ass roars".

The inhabitants of the town, also knowing him to be an ass, killed him by breaking his bones, and went away, carrying with them the lion's skin. The merchant then, having come and seen the unfortunate ass, pronounced the second stanza:

2. "For a long time, indeed, the ass did eat
that green barley,
clothed in a lion's skin;
but when roaring he committed himself."

While he said this, the ass died there.

The Master having given this moral instruction, he summed up the Jātaka thus: "At that time the ass was Koka-lika, but the wise agricultor I."

The Sīhacāmman Birth.

Jamma, see Dhp.
II, 7, 5. THE KACCHAPA-BIRTH.

"He killed himself, verily." This the Master related, while living at Jetavana, in reference to Kokálika. The matter will appear in the Great Takkári-Játaka. At that time the Master, furthermore, said: "O bhikkhus, not only now has Kokálika been killed by his talk, but he was also formerly killed," and having said this he related a tale:

In times past, while Brahmadatta reigned in Baranasi, Bodhisatta having been born in the family of a minister, when grown up became the king's mentor. Now this king was very talkative; when he spoke there was no occasion for others to say anything. Bodhisatta who wishes to do away with this talkativeness of his, walks about reflecting on an expedient.

And at this time there lives a tortoise in a lake in the Himavanta-region. Two young hañsas seeking for food, made acquaintance with him. Having become intimate with the tortoise they said to him: "friend tortoise, our dwelling-place is in Himavanta, on the mountain Cittakúta, in the cave Kañcana, the region is charming, wilt thou go

NOTES. Mahátakkárijátaka must be the same with Mahátakkáriyajátaka (XIII, 8) which relates to Kokálika. — The following fable is found in Dhp. p. 418 and Pañcatantra p. 76; cognate ones we meet with among the Greeks and Romans, see Babrius (ed. Lewis) I. p. 122, and Phædrus (ed. Orellius) p. 55 and 128; compare Benfey's Pantschatantra I. p. 239. I give below the Kokálikajátaka, which is akin to this. Bahubhánin, compare Dhp. v. 227.
there with us\textsuperscript{4}? "What am I to do, to go there?" \textquotedblleft We will take thee and carry thee, if thou art able to hold thy tongue and not say anything to any one\textquotedblright. \textquotedblleft I will hold my tongue, take me and carry me along with you\textquotedblright. Well! said they, let the tortoise take hold of a stick with his teeth, and having themselves each seized one end of it, they rose in the air. The children of the town on seeing him thus borne along by the ḫaṁsas, said: \textquotedblleft two ḫaṁsas are carrying a tortoise by means of a stick\textquotedblright. The tortoise, being desirous to say: \textquotedblleft if my companions carry me along with them, what is that to you, O wicked slaves!\textquotedblright and thus letting go the stick from his mouth at the very time he, on account of the great rapidity of the ḫaṁsas, had arrived above the king's dwelling in the city of Bārānasi, fell down into the open court and was cut in twain. \textquotedblleft A tortoise has fallen down into the open court and is cut in two\textquotedblright, was the general cry.

The king taking Bodhisattva with him went to the place surrounded by his ministers, and seeing the tortoise asked Bodhisattva: \textquotedblleft O wise man! how has it come to pass that he

\begin{footnotesize}
\textsuperscript{4}Amabhākaṁ saddhim, it is surprising to find saddhim governing a word in the genitive case, one would expect: amhehi saddhim. Daṁs S. damč, in Clough's Pāli Verbs p. 16, \# it is written damś. Uparibhāga means properly 'the space above', but then it is turned into a preposition implying 'above'. Daṁtha 'bitten', d has not been changed into d, it being counteracted by the linguals at the end of the word. Dvebhāga must be an adjective, 'parted in two'. Ākāsaṁgana I have translated conjecturally. It seems that it ought to have been ākasato patitva as below. Patikaṁkha would
\end{footnotesize}
has fallen down here." Bodhisatta said to himself: "long wishing for an opportunity, and wanting to advise the king, I walk about reflecting on a means, (now I have found it), this tortoise must have become intimate with the bāmas; in order to carry him away to Himavanta they have let him take hold of a stick with his teeth, and have risen in the air; he then, having heard some one speak, not being able to hold his tongue, but desirous of saying something, must have let go the stick, and has thus fallen down from the air and met with his death;" thinking thus he said: "truly, O great king, too talkative and infinitely prating people will suffer such pain," and pronounced these stanzas:

1. "The tortoise, verily, killed himself,
   while raising his voice;
   when holding the stick fast
   he killed himself by his speaking.

2. Having seen this, O thou strongest of men!
   speak appropriate, not unseasonable language;
   thou seest that the tortoise met with an accident
   on account of his talkativeness."

The king knowing him to speak in reference to himself, said: "O wise man, thou speakest about us." Bodhisatta said: "O great king, be it thou or any one else, every one speaking immoderately will meet with such an accident; to

make this evident I have spoken." The king henceforward desisting (from his bad habit) became a man of few words.

The Master having given this moral instruction, summed up the Jātaka thus: "At that time the tortoise was Kokálka, the two young hamsas the two great theras, the king Ánanda, but the wise minister I". The Tortoise-Birth.
II, 3, 2. THE DADDARA-JĀTAKA.

Ko nu saddena mahatā ti. Idam Satthā Jeta vane viharanto Kakālikām ārabba kathesi. Tasmim hi kāle bahu a balaussutā bhikkhu Manosiłatale b nadamanā c taraṇasīhā d viya Ākāsagāmam e otārentā f viya ca samghamajjhe padabhānam g bhānanti. Kakāliko tesu padabhānam h bhānantesu i attano tucchabhāvam j ajānītvā k ‘alaham pi l padabhānam m bhānissāmiti n bhikkhunām antaram n pavisitvā ‘āmihākam padabhānam o na pāpenti, sa ce aṃhiākam pi pāpeyyum p mayam q pi bhaṇeyyāmā r ti s bhikkhusaṅghassa nāmaṁ agaḷetvā va tattha tattha kathento āhiṇḍati. Tassa sā kathā bhikkhusaṅghhe pākatā jātā. Bhikkhu ‘vimāṃsissāma s tāva nan’ ti saṅñāya t evam āhaṁsu: ‘avuso Kakālika t ajja samghassa padabhānam u bhājā v ti. So attano balaṁ ajānītvā x va saddhu ti sampatic-

a B omits bahu.  b B adds nisinnā.  c B sīhanādām nandantā.  d B taraṇasīho.  e B ākāsagām.  f B otaranto, C otārento.  g C padabhānam, B sarabhānam.  h B sarabhānam.  i C bhānantesu.  j C tucchakucchibhāvam.  k B ajānetvā and adds va.  l B ahi.  m B anantaram.  n B aṃhiākam pāpeyya.  o B mayam.  p C bhāneyyāmā.  q B vā.  r B vimām-.  s C saṅñāya, B pāññāya.  t C kokāliya.  u B sarabhānam.  v B bhānālī.  x C jānītvā, B ajānetvā.

Atite Bārāṣaṁyaṁ Brahmadatte rajjam kārente

\[ v C khīpi. z C sampāneva. a B sūriye. b B athaṁgamite a B kondikaranṇam. b B pārumipetvā. c B -majhe d B theram. e C paṁṇattā. B paṁṇattha-. f B cittabājani. g C padabhānām, B sarabhānām. h B muṇcisu. i B udāharitvā. j B antaram. k C -majhām. l C aṁno, B aṁne. m C bahussutabhikkhū, B bāhussutā bhikkhu. n B sarabhānām. o B bhanīsūri. p B janīsu. q B dhammasabhāyam bhikkhu r B samuṭṭhāpesuṁ. s B diṣvā. t B pākato. u B Kokāliko idāneva. v B nadīsāvā.\]
Bodhisatto Himavantapadesa

Bahunnam

Sīhānaṃ rajā aho.s. So anekasīharaparivārī
devatā kappesi. Tassa avidūre ekissā

guhāya eko sigalo pi vasati. Ath' ekadivasam deve vas-
sītvā vigate sabbe sīhā sīharājassa eva
devatā sīhanādam nadantā sīhākīlam kliitūsu. Tesam' evam

nadin̄vā kliitūsāle so pi sigalo vāsī'. Sīhā tassa saddhām,
sutvā 'aya.m pi' sigalo aṃhehi saddhind nadattī' lajjita tunhī
ahe.sam. Tesam tunhībhūtakāle Bodhisattassa putto sīhāpo-
tako 'tāta ime sīhā nadintvā{ h pole sīhākīlam kliitū etassa

saddhām sutvā lajjīyā tunhī jātā, ko nām' eso attano saddena
attānam jānapetīti' pitaram puchhanto pathamaṃ gātham āha:

1. Ko nu saddena mahātā

abhinādeti daddaram,

kim'i sīhā na-ppatīnandanti,

ko nām' eso migādhībhubhū ti.

(Tattha abhinādeti daddaram ti daddaram pabbatān

ekanādam karoti, migādhībhubhū ti p itaram ālapati, aya.m

l'ethā atho: migādhībhubhū migājethhaka sīharāja puchhāmi

tam 'ko nām' eso' ti.) Ath' assa vacanām sutvā pita dutiyām

gāthāṃ āha:

2 B Himavantappadesa. 8 C nibbatttvā. 7 B bahunnam.

7 C anekhehi sīhēhi sīharaparivāro. 6 B tassā. 5 B sīṅgālo.

6 C devo. 5 B omits sīhā. 4 B sīhājassa. 3 C tesu.

4 B so sīṅgālo pi nadati. 3 B ayam and omits pi. 2 B omits

the last naditvā, C has added this. i B tam. j B sīhā

nappatinandanti. k B magābhībhu. l C daddaram. m C dad-
dara. n B rajatappatam. o B migābhībhu. p B adds tam.

q B ayam etta. r B migābhībhu ti.
2. Adhamo migajātānam
   sigālo tāta vassati,
   jātim assa jīgucchantā
   tūṇhi sīhā samačchare ti.

(Tattha samačchare ti, san ti upasaggamattam, acchantiti
attho, tūṇhi acchanti, tūṇhi hūtvā nisīdantiti vuttaṃ hoti,
potthakesu pana samačchare ti likhanti.)

Satthā 'na bhikkhave Kokāliko idān' eva attano nādena' attānaṁ pākaṭam" karoti pubbe pi akāsi yevā' ti" desanāṃ
āharitvā jātakāni samodhānesi: 'Tadā sigālo" Kokāliko aḥosi,
sīhapotako Rāhulo, sīharājā pana aham eva' ti. Daddara-
-jātakām".

IV, 4, 1. THE KOKĀLIKA-JĀTAKA.

Yo ve kāle asampatte ti. Idam Satthā Jetave
vane vijaranto Kokālikām ārabbbha kathesi. Vatthum
Takkāriyajātakā" vitthāritaṁ".

Atite pana" Bārāṇasiyam Brahmādette rajjam kā-
rente Bodhisatto tassa amaccaratanaṁ" ahiṣi. Rājā bahu-
bhāṅgi" ahiṣi. Bodhisatto 'tassa tam bahuḥbhāṅtitam" nis-e
shessāmi' ekam upamaṁ upadhārento vicarati. Ath' ekadi-
vasam rājā uyyānam gantvā" manigalasilappāte nisidi. 'Tass'

1. Yo ve kāle asampatte
atvelam pabhāsati
 evan so nihato/ seti
kokilāyevā atra jo.
2. Na hi satthāṁ sunisitāṁ\(^i\) visāṁ \(\text{hallāhalām}\)\(^w\) iva evaṁ nikaṭṭhe\(^j\) pāteti vācā dubbhasitā yathā.

3. Tasmā kāle akāle vā\(^k\) vācaṁ rakkheyya pādīto, nātvelaṁ pabhāseyya api attasamam pi ca\(^l\).

Yo ca\(^m\) kāle mitam bhāse\(^n\) matipubbo vicakkhāno\(^o\)
sabbe amitte adeti supaṇṇo\(^p\) uragāṁ\(^q\) iva ti.

(Tattha kāle asampatte ti attano vacanakāle appatte\(^r\), ativelan ti velātikkantam\(^s\) katvā atirekappamāṇam\(^t\) bhāsati, \(\text{hallāhalām}\) iva ti \(\text{hallāhalām}\) iva, nikaṭṭhe\(^u\) ti tasmām khane appamattake kāle, tasmā ti yasmā sunisitāṁ satthāṁ\(^v\) hallāhalavisato pi\(^x\) khippataram dubbhasitavacanam eva pāteti tasmā, kāle akāle vā\(^y\) ti vattum\(^z\) yuttakāle ca akāle ca\(^a\) vācaṁ rakkhetha\(^b\) ativelan na bhāseyya api attanā same ti nānakaraṇe pi puggale ti attho \(^a\), matipubbo ti matipure\(^b\) cārikaṁ katvā kathanena matipubbo, vicakkhāno\(^c\) ti

\(^i\) B satthāṁ sunisitāṁ. \(^w\) both MSS. \(\text{-halām}\). \(^j\) B nikaledha. \(^k\) B kāle vā akāle. \(^l\) B attasamamhi vā. \(^m\) B va. \(^n\) B mitabhāsase. \(^o\) C vicakkhano. \(^p\) both MSS. supaṇno \(\text{B uragam} \). \(^q\) B asampatte. \(^r\) B velāṁ atikkantam. \(^s\) C atirekapamāṇam. \(^t\) B nikaṭṭhe. \(^u\) B sunissitasattā. \(^v\) B ti. \(^x\) B tasmā kāle vā. \(^y\) B vattum. \(^z\) B omitts ca akāle ca. \(^a\) C rakkhateva, B adds ativelam rakkhetha. \(^b\) C anto B matipure. \(^c\) C vicakkhano.
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In conclusion I now give a Jātaka both in the Pāli version of the southern Buddhism, and in the Sanscrit version of the northern Buddhism.

IV, 2. 6. THE SASA-JĀTAKA.

Satta me rohitā macchā ti. Idam Sattthā Jeta-vane viharanto sabbaparikkhāradānam ārabbha kathesi. Sā-

\[ ^d \text{B attacintana.} \quad ^e \text{so both MSS.} \quad ^f \text{B uragam idha.} \quad ^g \text{B omits uragam.} \quad ^h \text{C ganhifti, B kanhati.} \quad ^i \text{B va.} \quad ^j \text{B na.} \quad ^k \text{C evamevam.} \quad ^l \text{C atipubbagamo, B omits yo.} \quad ^m \text{B vattum.} \quad ^n \text{B omits amitte.} \quad ^o \text{C ganhifti.} \quad ^p \text{C mitabhāni.} \quad ^q \text{C yasaṁ cassa, B yasaṅcasa.} \quad ^r \text{B vadhītvā.} \quad ^s \text{B dhammadesanam.} \quad ^t \text{B panjītaamacco.} \quad ^u \text{B adds pathamaṁ.} \quad ^v \text{4} \]
vatthiyam kira\(^a\) eko kutumbiko buddhapamukhassa bhikkhusaṁghassa\(^b\) sabbaparikkhāradanāṁ sajjetvā\(^c\) gharadvāre maṇḍapāṁ kāretvā buddhapamukhāṁ bhikkhusaṁghāṁ nimantetvā sajitamanḍape paññattavārasanesu\(^d\) nisīdāpetvā nānaggarasapaṅṭadānāṁ\(^e\) datvā puna svātanaẏa puna svātanaẏā\(^f\) ti sattāham nimantetvā sattame divase buddhapamukhāṁ pañcannam bhikkhusatānaṁ sabbaparikkhāre adāsi. Satthā bhattakiccávasāne anumodanāṁ karonto ‘upāsaka tayā piti-somanassam kātum vaṭṭati’\(^i\), idāṁ hi dānāṁ nāma porānaka-paṇḍitānaṁ vaṁso (?), porānaka-paṇḍitā hi sampattayacākānaṁ jīvīaṁ pariceajitvā attano maṁsaṁ pi\(^g\) adaṁsū ti vatvā tena yačito attaṁ āhari:

Atite Bārāṇaṁsiyām Brāhmaṇadatte rajjam kārente Bodhisatto sasayoniyaṁ nibbattitvā\(^h\) araññe vasati. Tassa\(^i\) pana arañṇassa ekato pabbatapādō\(^j\) ekato\(^k\) nadī\(^l\) ekato\(^m\) paccantagāmako añhi. Apare pi ‘ssa tayo sahāya añhesum: makkaṭo\(^n\) sigālo\(^o\) uddo\(^p\) ti. Te cattāro pi\(^q\) paṇḍitā ekato vatstāva attano attano gocaraṭṭhāye gocaraṁ gaṁetvā sāyaṁ-ḥasamaye\(^r\) ekato sannipatanti. Sasapaṇḍito ‘dānāṁ databbam sīlaṁ rakhitabbaṁ uposathakammam kātabbaṁ’ ti tiṇṇam janānaṁ ovādavasena dhammaṁ deseti\(^t\). Te tassa ovādaṁ sampatticchitvā attano attano nivāsagumbam\(^u\) pavisitvā vasanti. Evam kāle gacchante\(^v\) ekadīvasaṁ Bodhisatto ākāsaṁ oloketvā

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\(^a\) B kira. \(^b\) C omits bhikkhu. \(^c\) B visajjetvā. \(^d\) B pāṅña-varabuddhāsane. \(^e\) B -paṇītabhojanam. \(^f\) C svāyaṇaṇāya puna svāyaṇaṇāya. \(^g\) both MSS. vaṭṭatīti. \(^h\) B maṁsaṁ, and omits pi. \(^i\) B nippattitvā. \(^j\) B tadā. \(^k\) C -pāde. \(^l\) C eko. \(^m\) B omits ekato nadī. \(^n\) C eko. \(^o\) B adds ca. \(^p\) B adds ca. \(^q\) B omits pi. \(^r\) B omits the one attano. \(^t\) C sāyaṁ-ḥa-. \(^u\) B desesi. \(^v\) B vāsagumpam.
candaṁ divā 'sve' uposathadivasa' ti nātvā itare tayo ṛha: 'sve uposatho', tumhe tayo pi janā śīlam samādiyitvā uposathikā hoṭha, sile patiṭhāya dinndanāṁ mahāpphalaṁ hoṭi, tasmā yācake sampatte tūṃhehi khaḍitabhāhāto datvā khādeyyāthā' ti. Te sādhā ti sampatiṣcchitvā attano attano 'vasanat-thānesu vasitvā (vasimśu?) punadivase tesu uddo pāto va 'gocaraṁ pariyesissāmīti' nikkhamitvā Gaṅgāṭṭhāram ā gato. Ath' eko bāliso satā' rohitamačche uddharitvā valliyā āvunitvā netvā Gaṅgāṭṭhāram vālikāya paticcbādetvā macche ganhanto ādho-Gaṅgāṅgaṁ bhassī. Uddo macchagandhaṁ ghāyitvā vālikamā viyuḥhitvā macche divā niḥaritvā 'atthi nu kho imesāṁ sāmiko' ti tikkhattum ghoseṭvā sāmikam apassanto valliyāṁ dasitvā netvā athano vasanagumbe ṭhapetvā 'velāyaṁ eva khādiśsamīti' attano śīlam āvajjanto niṭapijī. Sigālo pi ni-khamitvā gcocaraṁ pariyesanto ekasa khettagapakasa kuṭiyāṁ dve maṁsasulāni ekam godham ekaṁ ca dadhivārakam divā 'atthi nu kho etassa' sāmiko ti tikkhattum ghoseṭvā sāmikam adisvā dadhivārakasa uggāhanarajjukamā givāya

v B omits evaṁ kāle gacchante. x B omits sve. y B adds ti. z B pī tayo. a B samādayi. b B adds ca. c B dinnaṁ dānaṁ. b B omits mahāpphalaṁ --- hārato. c B omits the one attano. d B gaṅgāṭṭhāra, C gaṅgāṭṭhāram. e B gāmavāsīyatthe. f B omits satta. g B vallihā āvunitvā, and omits netvā. h C gaṅgā-. i B vālukaṁ viyuḥhitvā. k B ganhattaya. l B atthogaṅgā, Cadhogaṅgām. m B gacchati. n B vālukaṁ. o B niḥaritvā. p B etesāṁ. q B adds no vá. r B vallikam. s B omits netvā. t B singālo, omits pi, and adds vasanathānato. "B maṁsasulā ca gomano ca ekaṁ dadhivāraṁ ca. u B etesāṁ. x C uggāhanarajjukam, B uggāhakara.-
pavesetvā māmsasulāv ca godhañ ā ca mukhena dasitvā netvā attano sayanagumbe thapetvā 'velayam eva khādissāmiti' attano sīlaṁ ávajjanto nipajji. Makkaṭo pi nikkhambivā vanasāṇāṁ pavissitvā ambapinḍīṁ ājjātivā attano vasanagumbe thapetvā 'velayam eva khādissāmiti' attano sīlaṁ ávajjanto nipajji. Bodhisatto pana 'velayam eva nikkhambivā dabbatiināṁ khādissāmiti' attano vasanagumbe yeva nipanno attano sīlaṁ ávajjanto cintesi: 'mama santikaṁ āgatānaṁ yaçaṅkānaṁ tiṇāni dātum na sakkoti (sakkomi?)', tilantudulādayo mayāham n'atthi, sa ce me santikaṁ yaçaṅko āgacchissati attano sarīraminam dassāmiti'. Tassa sīlatejena Sakkassa Pandukambalasilāsanaṁ unākāram dassesi. So ávajjamāno imāṁ karaṇāṁ dīva 'sasarañjāṁ vimānissāmiti' pathamāṁ uddassa vasaṅāthānanāṁ gantvā brāhmaṇavesena attāha. 'Brāhmaṇa kimattham tihi siti ca vute 'pandita sa ce kidā āhāram labheyyam uposathiko Ṽutvā samanadhamaṁ kareyyan' ti. So 'sādhu dassāmi te āhāran' ti tena saddhim sallapanto pathamaṁ gātham āha:

1. Satta me rohiita maechā
   udkā thalam ubbhatā,
   idaṁ brāhmaṇa me atthi,
   etam bhutvā vane vasā ti.

(Tattha thalam ubbhatā ti udkato thale ṭhapita thale

y B dve māmsasulā. z B gocaṅ. a B omits sayana. w B omits nipajji. o B omits pi. c C omits nikkhambivā. b C omits attano. e B adds vasanāthānatā. d C omits vasana. e B nisinnī. ' C omits attano sīlaṁ ávajjanto. o B āgata yaçaṅkā nina khaḍitum na sakkuneyya. h B idaṁ karaṇāṁ. i B sasajāni. j B uddassu vasaṅāthānam. k B omits ca. l B Ṽutvā bhaveyyan. m B sallapento. n C etam.
patiṣṭhitā kenāpi vā uddhatā, etām bhūtvā ti etām mama santakam macchāḥāraṃ pacitvā bhunājītvā samanādhhamman karonto ramanīye rukkhamūle nisinno imasmīni vane vasā ti). Brāhmaṇo 'pāto va' tāva ṣatu pacchā jānissāmiti' sigālassa santikaṃ gato tenāpi 'kimathām ṣhito sīti' vutte tath evāha. Sigalo 'sādhu' dassāmiti' tena sadhīṁīr sallapanto dutiyaṁ gātham āha:

2. Dussam me khettapālassa rattibhattaṁ apābhataṁ maṁsaśūlā ca dve godhā ekān ca dadhivārakam, idam brāhmaṇa me atthi, etām bhūtvā vane vasā ti.

(Tattha dussam me ti yo esa mamāvidūre khettapālo vasati dussa asammussā ti attho, apābhataṁ ti ābhataṁ āṁśataṁ, maṁsaśūlā ca dve godhā ti aṁgārāpakkānī dve maṁsaśūlāni ekā ca godhā, dadhiphālakam ti dadhivārako, idam ti idam mama ettakaṁ a atthi, etām sabbam pi tavābhirucikena pākena pacitvā paribhuṇjītvā āposathiko ṣutvā ramanīye rukkhamūle nisidītvā samanādhhamman karonto etasmīni vanasande vasā ti attho). Brāhmaṇo 'pāto va' tāva ṣatu pacchā jānissāmiti' makkatassa santikaṃ gato tenāpi

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a B ṣhapita te vattena vā uddhatā.  
b B marī.  
c B adds yathāsukham.  
d B ramanīye, B ramanīye.  
e B pag eva.  
f both MSS. sīṅgālassa.  
g C vutto.  
h C te sādhu.  
i both MSS. add ti.  
j in B is wanting ekaṁ ca dadhi -- godhā ti.  
k B agāre pakkānī.  
l B ekāṁ godhāṁ ca.  
m B has: kaṁca māvāraṇam, instead of dadhiphāl -- vārako.  
n C omits mama and has ettakantī.  
o B sabbāṁ pi yathābhirucikena.  
p B omits pākena and paribhuṇjītvā.  
q B pag eva.  
r C omits ṣotu.
‘kimattham þhito siti’ vutte$ tath’ eváha. Makkaþo ‘sádhu
dassámiti’$ tena saddhim sallapanto$ tatiyam gátham áha:

3. Ambapakk$ odakaþ sitaþ
sitaccháyaþ manoramam,
idam bráhmaþa me atthi,
etam bhutvá vane vasá ti.

(Tattha ambapakkana ti madhuram$ ambaphalam, udakaþ
sitaþ ti Gañgáya$ udakaþ sitalam, etam bhutvá vane,
vasá$ ti bráhmaþa etam ambaphalam” paribhuñjítvá” sitalam
udakaþ pivítvá yathábhírúcite’$ ramañyé rukkhámule nisinnó
samanadhammaþ karonto imasmiþ vanasané vasá ti). Bráh-
maþo ‘páto va’a táva þotu pacché jánissámítii’ sasapanítitassá
santikaþ gato tenápi ‘kimattham þhito siti’ vutte$ tath’ eváha.
Tam sutvá Bodhisatto somanassapatto ‘bráhmaþa sutthu te
kataþ áþaraththáya’ mamma santikaþ á迦cchantena, ajjáham
mayá$ na dinnapubbañ$ dánaham dassámi, tvam pana sítavá
pañátipátam na karissasi, gaccha” táta” dáruñi” samkaddhitvá$’
añgáre$ katvá mayháþ árocesi (árocehi?)’, alm últñam
pariccejítvá añgáragabbhe” patissámi, mamma sarfre pakke
tvam manñama kháditvá samanadhammaþ kareyyásiti$ tena
saddhim sallapanto$ catuttháni gátham áha:

dáruñí.  $ B samkaddhitvá.  $ C añgáre.  $ C añgáraþupe,
C añgáragabbhe.  $ B sallapento.
4. Na sasassa tilā atthi
na muggā nāpi tandulā,
iminā agginā pakkaṁ{a}
mamaṁ{b} bhūtvā vane vasā ti.

(Tattha mamaṁ bhūtvā ti yan tvāṁ aham{c} aggim karo-
hiti{d} vadāmi iminā agginā pakkaṁ mamaṁ bhuṁtvā imas-
miṁ vane vasa, ekassa sasassa sarīram nāma ekassa purisassa
yāpanamattāṁ hotūti.) Sakko tassa kathāṁ{e} sutvā attano
ānubhāvena{f} ekaṁ aṅgārarāsim{g} māpetvā Bodhisattassa ārocesi.
So dabbatīnasayanato uṭṭhāya tattha gantvā{h} 'sa ce me loman-
taresu pānakā atthi te mā marimsū' ti vatvā{i} tikkhattum
sarīram vidhūnītvā{j} sakalasarīram{k} dānamukhe ṭhapetvā{l}
lamghītvā padumapuṇjē{m} rājāhamsa{n} viya āmudicitatto aṅgā-
rāsimlāṁ{o} pati. So pana aggi Bodhisattassa sarīre lomakūpa-
mattam{p} pi unhaṁ kātuṁ nāsakkhi{q}, himagabbhām pavīttho
viya aḥosi. Atha Sakkaṁ āmantaṁ tvāṁ kato aggi atisālalo,
mama sarīre lomakūpamattam{p} pi unhaṁ kātuṁ
na sakkoti, kim nām' etan' ti aha. 'Sasapāṇḍita' nāham brāhi-
mano Sakko aham{r} asmi{s} tava vīmarṁsanatthāya āgato{t} tu
'tvā.' Sakka{u} tvāṁ tāva tittha{w} sakalo pi ce lokasannivuo mama
dānena{v} vīmarṁseyya n'eva me adātukāmatam passeyyo{y} ti
Bodhisatto sīhanādaṁ nadi. Atha naṁ Sakko aha{z}:
'sasapāṇḍita tava guṇo sakalakappam pākato{a} hotū' ti

{a} B pattam.  {b} B mam naṁ.  {c} B yenaḥaṁ.  {d} B aggi
ārohi.  {e} B vacanam.  {f} B anubhāvena.  {g} B rāsim, C
aṅgāra-.  {h} B gaṇitvā.  {i} B omits vatvā.  {j} B vadhūnītvā.
C vidhūnītvā.  {k} C sakasarīram.  {l} C datvā.  {m} B padum-
sare.  {n} B rājahamsa.  {o} C aṅgāra-.  {p} B -mattam.  {q} B na
sakkhi.  {r} C omits sasa.  {s} B āham.  {t} B adds pi.  {u} B adds mūi.
{v} B sakko.  {w} B tithatu.  {y} B cărena.  {z} C omits aha.  {a} B pākato.
pabbatam piṭetvā pabbatarasam ādāya candamanḍale sasa-lakkhanam ālikhitvā. Bodhisattam āmantetvā tasmiṁ vanasaṅde tasmiṁ yeva vanagumbe taruṇadabbatiṇapiṭhe nipajjā-petvā attano devāṭhānām eva gato. Te pi cattāro paṇḍita samaggā sammodamānā sīlaṁ piṭetvā uposathākammany katvā yathākammany gatā.

Satthā imaṁ desanāṁ āḥaritvā saccāni pakāsetvā jāta-kam samodhanesi (saccapariyosāne sabbaparikkhadānādāyako gaḥapati sotāpattipahale patiṭhahāḥ): Tadā uddo ānando ahosi, sigālo Moggallāno, makkaṁ Sariputto, Sakko Anuruddho, sasapaṇḍito panaṁ aham eva ti. Sasajātakaṁ.

THE CAÇA-JĀTAKA.

The following Jātaka is taken from a MS. in the Imperial Library at Paris, called Jātaka-mālā, of which there are two copies, the one in Sanscrit characters, and the other in the Sanscrit-Nepalese writing. My transcript is made after the last-mentioned, before I was aware that the former existed, and has afterwards been collated with this. But the Sanscrit-Nepalese characters being very clumsy and indistinct, I do not rely upon the correctness of my transcript. I therefore consulted Professor Westergaard, to whom I am

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a B likkhitvā.  a B ānetvā.  b B vasanaṭhānam.  c B adds dānam datvā.  d C gato, B kato.  e B dhāmmadesanāṁ.  f B sinālo pu.  g C omits sakko anuruddho.  h C omits pana.  i B adds chaṭhamāṁ.

Tiryaggatānām api satāṁ maḥātmaṇāṁ cākyanurūpā
dānapravṛttār drṣṭvā kena nāma manusyaḥbhūtena na dātavyāṁ syāt. Tad yathānuçcṛtyate: Kaśmīṃçcid aranyāyatanapradeçe
manojñāvīruttṛṇatarugañananicite puspaphalavati vaiḍūrya-
nilaçucisalilavāhinyā sarita vibhūṣitaparyante mṛduççvalaśta-
ranasukhasainsparçadarçanasyadharanītale tapasvijanavicarite
Bodhisatvah caço babhūva.

1. Sa satvayogād vapuṣaça ca sampaddā
   balaparakarśād vipulena caṭjasā
   atarkitah xudramṛgair açāmkitaça
   caeāra tasmiṃ mṛgarajalīlayā.
2. Svacarmájinasamvítah
svatanúrhavalkalah
munivat tatra çuçubhe
tuštacittas trñánikuraib.

3. Tasya maitryavadátana
manovákkáyakarmáná
áçujrbhitadaurátmyáh
práyah ċisyasukhá mrgáh.

Tasya guñátiçayasambhrítena snehagauravena viçeșavattaram
avabaddhahrdayás trayah sañáyá babhúvur, udrah çrgálo
vánaráç ca. Te parasparasambandhanibaddhasneñá iva
bándhavá anonyaprañayasañamánánvarúdhhasauhárdá iva ca
suñródá sammodamánás tatra viñaprantiirma. Tiryaksabhá-
vavimukhaç ca práñisu dayánuvrttyá laulyapraçamád vismrtas-
steyapravrttyá dharmávirodhinyá ca yacónuvrttyá patuvijnánas-
tvád vinayaniyamadhírayá ca cestrayá devatánám api vismayá-
níyá babhúvuh.

4. Sukháñulome gunabádhini krame
guñánukúle ca sukhoparodhini
naro pi távad guñapaxasamçrayád
virájate, kim vata tiryagákrtil.

5. Abhút sa teñám tu ççákkrtil krtí
parásñukampápratipadgürur guruhib
svabhávasampae ca guñakramánugá,
yaco yad esám suralokam apy agát.

Athá kadácit sa mahátma sáyáñhasamaye dharmacrávanáratham
abhigataih sañáhumánanam upásyanánas tathi sañáyaih paripúr-
ñapráyamandalam ádityavisprakarsád vyavadáyamánacóhámi
rápyadarpañam iva vatsaruvirahitam (?/ísatpárgvävárvrrtátabimbám
čuklapaxacaturdāṇćandramasam utitam abhisamāyasya sahāyān
uvāca:

6. Asāv āprūṇāçobhena
   maṇḍalena āhasam iva
   nivedayati sādhunām
   candramāh poṣadhotsavāṁ.

7. Tad vyaktam ca pañcadaśi
   yato bhavadbhiḥ poṣadhah
   niyamam abhisampāda-
   yadbhir nyāyōpaladbhah (?).

Tenāḥāraviçeṣena kālopanatam atithijanam pratipūya prāṇa-
sandhāraṇam anusṭheyaṁ, paçyantu bhavantah:

8. Yat sampiayogā virahāvasānāh
    samucchrayāḥ pūtavirūpaṇiṣṭhāḥ
    vidyullatābhaṅguralolam āyus
    tenaśva kāryo dṛdham apramādah.

9. Dānena cilābharaṇena tasmāt
    puṇyāṇi samvardhayitum yatadhvaṁ,
    vivartamānasya ċi janmadurge
    lokasya puṇyāni para pratiṣṭhā.

10. Tārāgaṇāṇām abhibhūya laxmīṁ
    vibhāti yat kāntiguṇena somah
    Jyotisīśi cākramya sahasrāraṃcir
    yad dīpyate puṇyagunocchrayah sah.

11. Dṛptasvabhāvāh sacivā nīpāc ca
    puṇyaprabhāvāt prthivīçvarāṇāṁ
    sadaçavaṛttyā āḥtasarvagarvāḥ
    prītā ivājñādhuram udvāhanti.
12. Punyair vihnān anyāty alaxmīr
visyandamānān api nītimārge
punyādhikaih āhy avabhartsyamānā
paryety amarśād āvy tadvipanā.

13. Dukkharapatiśhād ayaçonubaddhād
apunyamārgād uparamya tasmāt
çrīmatsu sauhyodayasādhanesu
punyaprasaṅgesu matim kurudhvaṁ.

Te tathēty asyānuçāsānim pratigrhyābhivādyā pradaiñikṛtya
cāṇām svān svān ālayān abhijagmuḥ. Aciragatesu ca teṣu
saḥāyesu sa mahātmā cintām āpede:

14. Atithē abhyupetasya
sammānaṁ yena tena vā
viśhātuṁ caktir asty esāṁ;
atra çocyo 'ham eva tu.

15. Asmaddantāgravicchinnāḥ
paritiktas trāṇākurāḥ
cakyā nātithaye dātuṁ,
sarvathā dhig acaκṭiṭāṁ.

16. Ity aśamathyayādīnena
ko na artho jīvitena me,
ānandah çokatāṁ yāyād
yasyaivam atithir mama.

Tat kutṛēdānim idam atithiparicaryāvaiguṇyanihsārāṁ çaritra-
kāṁ utarjayānaṁ kasyacīd upakārāya syād iti veṁçan sa
mahātmā smṛtīṁ pratiṭebehe: Aye, svādhīnasulabham etan
niravadyām vidyte maṁāva khalu atithijana pratipōjanasa-
martharūpaṁ çarīradhanam, tat kim aṁāṁ visīḍāṁ.
17. Samadhitam idam mayātithyam,
ḥṛdaya vimūca yato viśādadvayam
samupanatam anena satkariṣyāmy
aḥum atithipraṇayam caraṅkena.

Iti viṇīcītya sa maḥāsatvah paramam iva lābbham adhigamyā paramapratīmanās tatātavatasthe.

18. Vitarkātiṣayās tasya
ḥṛdayapraṇiśrmbhitah
āviṣcakre prasādaṁ ca
prabhāvaṁ ca divaukasāṁ.

19. Tataḥ praḥarṣād iva sācāla maḥī
babhūva *) nibhṛtānavaṁcukā
vastaruh khe suradundubhisvanā
diṣah prasādābharaṇāc cakācire.

20. Prasaktamandastanitopalāsīnas
taṭipinaddhaḥ ca ghanāḥ samantatah
prasparācālesavikṛnareṇubhiḥ
praṣaktam (?) enam kusumair avākiran.

21. Samudvalaṁ dhīragatih samāraṇaḥ
sugandhinādramaspajam rajah
mudā praṇīḍhain avibhaktabhaktibhiḥ
tam arcayāmaṁ kṛṣaṁcukair iva.

Tad upalabhyā pramuditavismanobhir devatābhīḥ samantataḥ parikṛtyamānaṁ tasya vitarkādbhutaṁ (add: āruttvā)
Çakro devendraḥ samāpūryamāṇavismayakautūhalena manasaṁ

*) Two syllables wanting.
tasya maha\'satvasya bhavajijn\'asay\' dvitiye \'hani gaganatala-
madhyam abhila\'nghamane patutarakiranaprabh\'ave savitari,
prashphullitamarci\'j\'alavasan\'su bh\'asvaratapavisar\'avagu\'\'thit\'asv
analo\'kanaxam\'asu dixu, sa\'nxipyam\'anacch\'ayesv api v\'yddhac\'ri-
viravonn\'aditesv vanantare\'su vecchidya\'m\'anapaxisamp\'atesv,
gharmaklam\'ptots\'hesv adhvages\'u, \'\'akro devan\'am adhipatir
brahmanarupi bhutva marga\'prana\'st\'a iva xuttar\'a\'cramavis\'ada-
d\'naka\'ntah sas\'varam pr\'radan n\'tidadure tes\'am vi\'c\'ukro\'ca:

22. Eka\'m sar\'\'that paribhra\'st\'am
bhramanta\'m ga\'hane vane
xuchramakl\'\'antade\'ham m\'am
tr\'\'atum ar\'\'hanti sa\'d\'havah.

23. Margamarga\'janan\'i\'cetanam m\'am
diksammonh\'at kv\'api gacchanta\'m eka\'m
kant\'\'are \'smi\'m gharmat\'\'asaklam\'artam
m\'a bhaih \'abdaih ko \'tra nu m\'am \'l\'\'adayet.

Atha te mah\'\'asatv\'as tasya tena karonenakrandita\'cabdena
samakampitala\'rdays\'ah sasambhram\'a drutataragatya\'s tam de\'cam
abhijagmuh. Margaprana\'st\'adhvagad\'inadara\'canam ca\'\'nam abhi-
samfxya samabhigamyopaca\'rapura\'sharam\'i sam\'c\'\'v\'asayanta
\'ucuh:

24. Kant\'\'are viprana\'sto \'ham
ity ala\'m sambhrama\'na te
svasya ci\'\'yaganasye\'va
sam\'pe vartase hi nah.

25. Tad adya ta\'\'ad asma\'ka\'m
paricaryaparigrah\'\'ad
vidh\'\'\'yanugraham saumya
\'\'c\'yo gant\'\'asi yath\'\'epsita\'m.
26. Mínáribhir vismaranojjhitá vá
trásotplutá vá sthalam abhyupetáh
khedaprasuptá iva sapta matsyá
labdhá mayaitán nivaséha bhuktvá.

Atha çrgálo 'py enán yathopalabdhám annajátam upasamhrtya
pranámapurahsaram sádaram ity uváca:

27. Ekám ca godhám dadhibhájanam ca
kenápi santyaktam iñádhvagená
tan me hitávexitayópayuyá
vane 'stu te 'smiirm guñaván sa vásah.

Ity uktvá paramapritmanás tad asmai samupajahára. Atha
vánarah paripákagunád upajátamárdaváni manahçilácúra-
rañjítántvátipinjalány (-piñgalány ?) atiraktabandhanamúlání
pindígatány ámrâphalány ádáya sáñjâlipragrañhânam enâm
avocat:

28. Ámrâni pakvány udakaî namoînâm
cháyáç ca satsaṅgamasaûkhyâcítáh
ity astì me brahma diyâm varîśtha,
bhuktvaitad atraîva tavāstu vásah.

Atha çâcaî samabhisrtyalnam upacârákriyánantaram sabañu-
mánam udfaxámânah svéna çâriñépanîmantrantrayámásä:

29. Na santi mudgá na tilá na tañḍulá
vane vivîddhasya çâçasya kecana,
çâriñam etat tv analábhisâmskrítam
mamópayuyádyàya tapovane vasa.
30. Yad asti yasyēpsitasādhanaṁ dhanam
    sa tan niyuṅkte 'rthisamāgāmotsave;
    na cāsti, dehād adhikaṁ ca me dhanam,
    pratīccha, sarvasvam idām yato mama.

Çākra uvāca:

31. Anyasyāpi badhaṁ tāvat
    kuryād asmādvidhah kathaṁ,
    iti darśitasauhārde
    kathā kaiva bhavadvīdhe.

Çaça uvāca: Upapannarūpam idam āsammānukroche brahmāne,
    tad īhaṁ tāvad bhavān āstām asmadanugrahamānaya yāvat
    kutautcid ātmānugrahamāyam āsādayāmīti. Atha Çakro devānām
    indras tasya bhāvam avetya taptatapanīyavarsphurat-
    pratanujevālaṁ vikṛyamānavaśphulins-prakaram nirdhūmāṁ-
    gārārācit abhinirmimite. Atha çaçah samantato 'nuvilo-
    kayaṁs tam agniskandhaṁ dadaṛca, dṛṣṭvā ca prītanāṁ Çak-
    kram uvāca: Samadhipigato 'yaṁ mayātmānugrahamāyah, tad
    asmacchariropayogāt saphalam anugrahamācām me kartum arhāsi.
    Paçya mahābrāhmaṇa:

32. Deyāṁ ca ditsāpravanāṁ ca cittaṁ
    bhavadvidhenātithinā ca yogah
    nāmāstu me, tad dhi sukhetença caṇaṁ,
    tat syād amogham bhavadācayād me.

Ity anunīya sa mahātmā sammānanādarād atithipriyataya
    cānāṁ abhivādyā:

33. Tataḥ sa tāṁ vālnim abhijvalantuṁ,
    nīdhiṁ dhanārthi sahasēva dṛṣṭvā,
    pareṇa harsena samārūopa, 
    toyaṁ hasatpadmam ivatkaḥanisah.
34. Tyaktaṁ tathānena yathā caraṁ
   niḥsaṅgam adhyāṭitihivatsalaṁ
eṁ nirmāyam apy evam akampamānā
tālāṁ parityaktum adhirasaṁvāṁ.

35. Jātiṁ kvēyaṁ tadvirodhi kva cēdaṁ
tyāgaudāryaṁ cetasah pātavaṁ ca,
   vishaśto 'yaṁ puṇyaṁandādarānāṁ
   pratyādeco devatānāṁ nṛnāṁ ca.

36. Aṁo vata guṇābhyaṁ
    vāsitaṁ yathāmatiṁ (?)
    aṁo sadvṛttavātsalyaṁ
    kriyauḍāryena darśitaṁ.

Athā Ĉakras tatkarmātiçayavikhyāpanārthāṁ lokāhitāvexī çaca-
bimbabalanānena Vaijayantasya prāśādavaraśya Sudharmāyaç ca
devasabhyāḥ kūṭāgarakarṇike candramandalam çabhylaṁ-
cakāra.

37. Sampūrṇe 'dyāpi tad idāṁ
    çacabimbām niçākare
    chāyāmayaṁ ivādarce
    rājate 'bhivirājate.
38. Tataḥ prabhṛtī lokena
kumudākaraḥ āsanaḥ
xaṇḍātilakaḥ candraḥ
caçāṅka iti kīrtyate.

Te py uḍraçṛgālavanaras tataḥ cyutvā devaloke upapannāḥ
kalyāṇamitraṁ smāsādyā.

Tad evam tiryaggatānām api mahuḥsatvānāṁ çaktyanurūpā
dānapravṛttār drśtvā kena nāma manuṣyabhūtena na dātvyaṁ
syāt. Tad yathāpi tiryaggatā api guṇavātsalyāṁ sampūjyante
sadbhir iti guṇeṣv ādaraḥ kārya ity evam api unneyaṁ.
Iti Çaçajatakam sāṣṭhamahṁ.
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ART. I.—Two Jātakas. The original Pāli Text, with an English Translation. By V. Fausbøll.

[Read February 17, 1870.]

The two Jātakas I here lay before the public contain, as will be seen, two fables which, in the tale that forms the framework of the second book of the Pancatantra, were combined into one. Only the main features, however, are the same, the details differing greatly; and the same is the case in all the other tales which the Jātakas have in common with the Panchatantra and the Hitopadeśa. But, as the MSS. of these two works disagree so much that there are almost as many texts as there are MSS. ("ut pœne quot codices, tot textus esse dicere possis," Kosegarten, p. vi), new editions of both of them, based on the oldest MSS. that can be found in India, would be of great value; and if once the oldest MS. in existence had been discovered, I should particularly recommend its publication without any alloy from other MSS., that we might be sure we have one clear, self-consistent text. I think that if this had been done, the similarity between the Singhalese (Pāli) and the continental (Sanskrit) fables would appear greater; the Panchatantra being originally, as Prof. Benfey has clearly shown, a Buddhistic work. If we look at the first of the two following fables, it will be seen that the truth to be expounded is the old one, couched by Sallust
(Jugurtha 10), in the words, *concordia parvæ res crescunt, discordia maxumæ dilabuntur*, or in modern form: union is strength, disunion weakness. Only the first half of this truth, however, comes clear out in the Pancatantra and the Hitopadeça; the other half seems, by the combination of our two distinct fables into one, to have been gradually obscured, so as to disappear entirely in the Hitopadeça in the cardinal verse. In order to make this clearer, I here give the different forms of this verse from our Játaka, the Mahábhárata, the Pancatantra and the Hitopadeça in juxtaposition:

**Ját. 33.**

Sammodamdá gacchanti
jálam ádáya pakkhino,
yadá te vivadissantí
tadá ehinti me vasam.

**Mahábh. 5, 2461.**

Pácam ekam ubháv-etau
sakitaun harato mama,
yatra vai vivadishyeta
tatra me vaçam eshyatah.

**Pancatantra, Kosegarten. p. 106.**

Jálam ádáya gacchanti
sahasá paxino 'py-amí,
yávac ca vivadishyante
patishyanti, na samçayah.

**Hitopadeça, Johnson, p. 10.**

Samhatá tu haranty-ete
mama jálam vihaṅgamáh,
yadá tu nipatishyanti
vaçam eshyanti me tadá.

By this it is easily seen how the original idea has by degrees been mutilated. As Kosegarten has unhappily chosen the reading *sahasá* for *samhatá*, and consequently the former part of the main idea is lost, so, on the other hand, in the Hitopadeça, the latter part has disappeared, *nipatishyanti* having been put in the text instead of *vivadishyante*, mistakes that arose from the authors' combining the two fables into one, without regard for the latter part of the former fable, according to which the quails by quarrelling fall into the fowler's hands. In conclusion, I may remark that a third more formal expression (*vaçam eshyanti me tadá*) has been dropped in the Pancatantra, but kept in the three others.

For constituting the text of Játaka 33 I have only had one MS., the Singhalese one at Copenhagen; I have, therefore, in this Játaka followed the orthography commonly used in Singhalese MSS. For the Kuruṅgajátaka, I have had one more, namely, the Burmese MS, at the India Office Library,
which has been mentioned in my “Five Jātakas;” and I have therefore, in the latter Jātaka, followed the common orthography as regards the use of the nasals.

33. Sammodamānajātakam.

Sammodamānā ti. Idam Satthā Kapilavatthum upanissāya nigrodhārāme viharanto cumbatākalahaṁ ārabbha katthei. So Kunālajātaka āvibhavissati. Tadā pana Satthā nātaka āmantetvā “mahārājāno nātakānaṁ amñamanmānaṁ viggahā nāma na yutto, tirachānagatāpi pubbe samaggakāle pacacāmitte abhibhavītvā yadā vivādam āpannā tadā mahāvināsaṁ pattā” ti vatvā nātirajakulehi āyācito atītaṁ āhari:

bahi positabbaṭṭhānaṃ atthi mamāhe” ti āha. Sākuṇiko “bhadde, mama anāsaṃ positabbaṭṭhānaṃ n’ atthi, api ca kho pana te vaṭṭakā samaggā hutvā caranti mayā khittamat-tām jālam ādāya kaṅṭakagumbe khipitvā gacchanti, na kho pana te sabbakālam eva sammodamānā viharissanti, tvam mā cintayi, yadā te vivādam āpajjissanti tadā te sabbe vādāya tava mukhaṃ hāsayamāno āgacchissāmiti” vatvā bhariyāya imaṃ gātham āha:

“Sammodamānā gacchanti jālam ādāya pakkhino, yadā te vivādissantī tadā chinti me vasan” ti.


Satthā “evam mahārája nāṭakānām kalaha nāma na yutto, kalaha vināsamūlām eva hotiti” imaṃ dhammadesanām āha-rītvā anusandhim ghaṭetvā jātakaṃ samodhānesi: Tadā
apanchitavatthako Devadatto ahosi panchitavatthako pana aham eva ti. Sammodamananajatakan.

"Agreeing." This the Master related, while living in the grove of banyan-trees, near Kapilavatthu, in reference to a dispute about wreaths. This (dispute) will appear in the Kunala-Jataka. At that time, namely, the Master admonishing (his) relations (said): Emperors! dispute between relatives mutually is, surely not becoming; even (some) animals which had conquered (their) enemies at the time of concord, when quarrelling, suffered great destruction, (and) so having said, (when) called upon by (his) royal relatives, he told a story:

In (times) past, when Brahmadatta reigned in Baranasi, Bodhisatta, having been born a quail, lived in the wood with an attendance of many thousands of quails. Then a quail-hunter, after going to their dwelling-place, (and) having counterfeited the cry of quails, and seen that they had assembled, threw (his) net over them, (and) after drawing it together at the sides (and) uniting all in one (heap), he filled his basket, went to (his) house, sold them, and (thus) had his livelihood with that money. But one day Bodhisatta said to those quails, "This Fowler destroys our kin; I know a means by (employing) which he will not be able to catch us. Henceforth as soon as the net is thrown over us by him, you, having each of you put (his) head into one mesh of the net (and) lifted the net (and) carried (it) to whatever place you choose, cast (it) on a thorn-bush. This being (done) we shall escape each from under his place." (Saying) Very good! they all promised (to do so). The next day when the net had been thrown over (them), then having lifted the net in the way mentioned by Bodhisatta (and) having cast it on a thorn-bush, they themselves fled away from underneath. While the Fowler was extricating the net from the bush, it had become dark. He went away empty-handed. From the following day the quails act in the same way. And he until sunset (being busy) extricating the net, without having got anything, goes to (his) house empty-handed. Then his wife,
being angry, said, "You come empty-handed every day; I think that outside (this place) there must be (another) for thy sustenance." The fowler (said), "Dear! there is no other place for my sustenance; those quails indeed live in harmony, (and) taking (away with them) the net (as soon as it is) thrown by me, they cast (it) on a thorn-bush and go (away). But surely they will not always live in harmony. Thou must not grieve. When they fall into disunion, then, having taken them all, I shall come and make your face smile;" (and) thus saying he repeated this stanza to (his) wife:

"(While) agreeing the birds go (away)
carrying off the net,
but when they quarrel
they will then fall into my power."

When a short time had passed, one quail, descending on the pasture-ground, unawares trod on the head of another. The other was angry (and said), "Who trod on my head?" and although the first said, "Be not angry, I trod (on it) unawares," yet he was angry. They, again and again talking (together), quarrelled with each other, saying, "(It is) thou, I suppose, (that) liftest the net." While they were quarrelling, Bodhisatta thought, "For those who quarrel there is no safety, now they will not lift the net, then they will incur great destruction, the fowler will have a (good) chance. I cannot stay in this place (any longer)." So he took his retinue and went elsewhere. But the fowler, after a little while, came and counterfeited the cry of the quails, and when they had assembled he threw the net over (them). Then one quail said, "While lifting the net, the feathers on thy head fell off, now lift (it again)." Another said, "While lifting the net, thy wings on both sides dropped, now lift (it again)." Thus while they were saying, "Lift (the net again)," the fowler threw (his) net, and after uniting all in one (heap), and filling (his) bag, he went home and made (his) wife smile.

The Master (said), "Thus, O Emperor! the dispute of relatives is not becoming, dispute is the root of destruction; (and) so (saying and) having given this moral instruction, he wound up the Játaka by saying: "At that time the unwise
quail was Devadatta, but the wise quail I.”—The Sammoda-
mána—Birth.

NOTES ON JÁTAKA 33.

_Nígrodha_, Abhidhán. by Subhúti, vv. 551, 1042; in Sanscrit nyagrodha, fícus religiosa. In J. Lindley’s “A Natural System of Botany,” 2 Edit. p. 177, we read the following passage: “The cele-
brated banyan-tree of India is Fícus religiosa. Prince Maximilian,
of Wied Neuwied, says that the colossal wild fig-trees are one of
the most grateful presents of nature to hot countries; the shade of
such a magnificent tree refreshes the traveller when he reposes
under its incredibly wide-spreading branches, with their dark green
shining foliage. The fig-trees of all hot countries have generally
very thick trunks, with extremely strong boughs, and a prodigious
crown.” That _cumbāta_ means a wraith may be seen from J. 471,
where we find the following passage: “sá tesām gatakále náná-
puppháni gahétvá puppbacumbaratakám katvá,” etc. The word is
still preserved in the Mahráthí, where _cumbala_ or _cumhala_ means
a circlet or ring of cloth, to be put on the head under a load to be
- carried; see Molesworth. _Tiracchána_ (from _tiracca_ + _ana_), an ani-
_ Vaṭṭaka_, S. vartaka, a sort of quail, Wilson. _Vassita_, S. vácita,
Abhidhán. v. 130. _Madd_, S. mard (mýd); see Böhlil. and Roth’s
S. W. _Pacchi_ means, according to Abhidhán. v. 524. a _baskit_. I
am at a loss to find a corresponding Sanscrit word. In elucidation
thereof, I quote the following passages, Játaka 78: mahájano pachih-
pasibbakádini gahétvá gehadváre sannipati. J. 368: atité Bárána-
siyam Brahmatte rajjam kárente Bodhisatto párápatayoniyaṁ nibbat-
titvá Báránasi-seṭṭháni mahánase nlapacchiyaṁ vasati. J. 381:
kappásakhetato pachipúraṁ kappásam ádáya. J. 5: handa dání
tvam eva saláké dehati salákápacchim adampi. _Vikkñítvá_, one
would expect vikkñítvá, but it is almost always written with a
short i, so I dare not alter it. _Múla_, Abhidhán. vv. 471, 851.
_Jivikám_, the MS. reads _jivitam_. _Kappeti_, from kapp, S. kalp
(kírp), Clough, Páli Verba, p. 4. _Sakkhissati_, the future tense of _sak_,
S. çak; see “Five Ját.” p. 27. _Gumba_, Abhidhán. vv. 550, 861,
21. Upári jále khitte, so I have corrected in accordance with the
above phrase: upári jále khittamatto; the MS. has jálamkhitte,
perhaps it would also do to alter this only to jáłakhitte. _Punadiva-
sato pattádyas_, etc., there must here be some corruption of the text.
I suppose, as Prof. Westerg has suggested to me, that the words I
have put between brackets have been repeated by a mistake of the transcribers. Sammodamānd, rejoicing together, agreeing, living in harmony; compare Burnouf’s Lotus, p. 316, where sammodamāno is explained by avivadāmāno, not disputing, not quarrelling. In elucidation of these two verbs, I quote the following verses from J. 467:

Icē-eva phandano īsam
iso ca pana phandanam
aṃnāmamāṃnam vivādena
aṃnāmamāṃnam aghātayum.
Evaṃ eva manussesu
vivādo yattha jáyati
mayūranaccaṃ naccanti
yatthā ne isaphandanā.
Tāṃ vo vadāmi bhaddam vo,
yāvant’ ettha samāgata
sammodatha maṃ vivadīthha
maṃ hotha isaphandanā.

Sabbovādāya, I suppose, must be dissolved into sabbe eva ādāya, and therefore written sabbe vādāya, as the commentary has te gahetvā. Ehinti, see Dhammapadam, p. 369. Katipāha, see “Five Jāt.” p. 26. Vivddake, I think the transcriber must here have made a mistake, and that we are to read: vivādkesu. Setthi, see Dhp. p. 363. Bhariyaṃ hāsayaṃāno, the MS. has hāsamāno. Mahādyā I suppose to be a mistake of the transcriber, instead of mahārājāno, as at the beginning of the Jātaka. Anusādāim ghāṭetvā occurs often at the end of a story in the same connexion as here, but as yet I have not been able to make out the meaning of this phrase. I suppose, however, it means something like making application, bringing the story told to bear upon the then existing circumstances. Samodhānesi, see “Five Jāt.” p. 30.

201. Kurungamigajātakam.

Ingaha vaddhamayam pāsan ti. Idam Satthā Velucane viharanto Devadattām ārabbha kathesī. Tadā hi Satthā “Devadatto vadhāya parisakkatiti” sutvā “na bhikkhave idān’ eva Devadatto mayham vadhāya parisakkati, pubbe pi parisakkati yevā” ti vatvā atitam āhari:
TWO JATAKAS.

Atite Baranasiyam Brahmadatte rajjam kārente Bodhisatto kurungamigo hutvā araññe ekassa sarassa avidūre ekasmim gumbe vāsaṃ kappesi. Tasse' eva sarassa avidūre ekasmim rukkhagge satapatto nisidi. Sarasimṃ pana kacchapo vāsaṃ kappesi. Evaṃ te tayo pi sahāyā aññamaññām piyasamvāsāṃ vasīṃsu. Ath' eko migaluddako araññe vicaranto pāniya-tiththe Bodhisattassa padavalāñjam disvā lohanigalāsadisam vaddhamayam pāsāṃ oḍetvā agamāsi. Bodhisatto pāniyaṃ pātuṃ āgato paṭhamayāme yeva pāse bajjhivāv buddharāvāṃ ravi. Tassa tena saddena rukkhaggato satapatto udakato ca kacchapo āgantvā "kin nu kho kātabban" ti mantayiṃsu. Atha satapatto kacchapam āmantetvā "samma tava dantā atthi, tvāṃ imam pāsāṃ chinda, aham gantvā yathā so nā-gacchati tathā karissāmi, evam amhehi dvīhi pi kataparakka-mena sahāyo no jīvitaṃ labhissatiti" imam attham pakāsento paṭhamaṃ gātham āha:

1. "Iṅgha vaddhamayam pāsāṃ chinda dantehi kacchapa.
Aham tathā karissāmi
yathā n' ehi ti luddako" ti.

2. Kacchapo pávisi vārim, kuruṅgo pávisi vanam, satapatto dumaggamhā dúre putte apānyiti.

Tattha apānyiti apānyi, gaheti agamasi. Luddo taṁ thānam ágantvā kañci apassitvā chinnapasibbakaṁ gahetvā domanassappatto attano geham agamasi. Te pi tayo sahāyā yāvajivam vissasam acohinditvā yathākammam gatā.


“Therefore the leathern trap.” This the Master related, while living at Veluvana, in reference to Devadatta. For at that time the Master, having heard that Devadatta endeavoured to kill (him, said,) bhikkhus, not only now Devadatta endeavours to kill me, (but) also formerly he endeavoured (to do so, and) so having said he told a story:

In (times) past, while Brahmadatta reigned in Bārānasī,
Bodhisatta, having become a Kurunga-deer, took up (his) abode in the wood, in a thicket not far from a lake. At the top of a tree not far from that lake sat a Woodpecker, and in the lake there lived a Tortoise. Thus those three companions lived pleasantly together. Then a Deer-hunter, roaming in the wood, having seen Bodhisatta's footmarks near a water-pool, (and) having placed a trap made of leather (thongs, and as strong) as an iron-chain, went (his way). Bodhisatta, having come to drink water, (and being) caught in the trap during the first watch (of the night), shrieked (frantically) as a prisoner. At his shriek the Woodpecker, coming down from the top of the tree, and the Tortoise out of the water, consulted (together, saying) what is to be done? Then the Woodpecker, addressing the Tortoise (said), "Friend, you have teeth, cut this trap; I will go and manage (it so) that he shall not come; thus by the efforts made by us two our companion will obtain life;" (and) explaining this matter (he) pronounced the first stanza:

1. "Therefore the leathern trap
   Cut with thy teeth, O Tortoise!
   I will manage (it) so
   That the Hunter shall not come."

The Tortoise began to gnaw at the leather-thongs. The Woodpecker went to the village where the Hunter dwelt. The Hunter at dawn, having taken (his) hunting-knife, went out. The Bird, perceiving that he was about to go out, shrieked aloud, shaking (his) wings, and struck him in the face when he was going out at the front-door. The Hunter (said to himself), "I have been struck by a bird of bad omen," (and) so (saying) he returned, lay down a little (while), and then got up again and took (his) knife. The Bird (thought), "this (man) went out the first (time) by the front-door, now he will go out by the back-door," (and) seeing this he went and sat down at the back-door. But the Hunter thought, "when I went out by the front-door, I saw a bird of bad omen, now I will go out at the back-door," (and) so (thinking) he went out by the back-door. The Bird again shrieking aloud went and struck (him) in the face. The
Hunter, again struck by the bird of bad omen, (thought), "this (bird) will not allow me to go out," (and) so returning he lay down until daybreak, and (then) at the dawn of morning took (his) knife and went out. The Bird went away hastily, and told Bodhisatta that the Hunter was coming. At this moment, with the exception of one thong, the other thongs had been cut by the Tortoise. But his teeth looked as if they were going to fall out, (and his) mouth was soiled with blood. Bodhisatta, seeing that the Hunter had taken (his) knife, and was coming on with the speed of lightning, burst that thong and entered the wood. The Bird (now) set himself on the top of a tree. But the Tortoise from weakness lay down there. The Hunter, after throwing the Tortoise into (his) bag, fastened (it) to a post. Bodhisatta, on (his) return, seeing (what had taken place) and knowing that the Tortoise had been caught (thought), "I will preserve (my) companion's life," (and) so, feigning to be weak, he appeared before the Hunter. He (thought), "this (deer) must be weak, I will kill him," (and) so, taking (his) knife, he followed (him). Bodhisatta, neither going very far (away) nor very near, entered the wood, taking him (with him). (But) when he knew that he had gone a great distance he changed his pace and went (back) with the rapidity of the wind another way, (and) when he had thrown up the bag into the air, with (his) horn, and let it fall and be torn on the ground, he drew out the Tortoise. The Woodpecker descended from the tree. (Then) Bodhisatta said admonishingly to the two (others), "I got life through you; by you has been done unto me what ought to be done to a companion; now when the Hunter comes he will seize you, therefore, friend Woodpecker! take your children and go to another (place), and you, friend Tortoise! go into the water." They did so. The Master having become enlightened, pronounced the second stanza:

2. "The Tortoise went into the water,
The Deer entered the wood,
The Woodpecker from the top of the tree
Carried (his) children far away."
TWO JÁTAKAS.

The Hunter coming (back) to that place, (and) not seeing any one, took (his) torn sack and went to his house, seized with distress. The three companions, on the other hand, without breaking off (their mutual) confidence during life, (at last) passed (away) according to (their) deeda.

The Master having given this moral instruction, wound up the Játaka thus: "At that time the Hunter was Devadatta, the Woodpecker Sáriputta, the Tortoise Moggallána, but the Kurunga-deer (was) myself." The Kurungadeer-Birth.

NOTES ON JÁTAKA 201.

Iágha, see Abhidhán. v. 1157 (codane) and Clough's Pali Gram. p. 72. Vadhá, S. vardhra. Pariśakkati, compare Dhammapadádam p. 331. Kurúñga, S. kurañña. Gumba, see note on Ját. 33. Satapatta, S. çatapatra. Luddaka, see Five Ját. p. 38. Padavaloña I think to be the correctest form of this word, but it is sometimes written padavaloña, compare Preface to Dhpd. p. viii.; in this place B has valaṇca, and C valaṇca. I consider valaṇca identical with S. vyañja-na. Nígaḷa, S. nigada, Abhidhán. v. 364. Odgetvá, I am not sure to which Sanscrit root this verb is to be referred, but I suppose it is connected with yauḍ; it seems to mean: to construct or to place. Baddha, bound, or can it mean: strong, vehement? Samma, see Five Ját. p. 37. Atthi, see Dhpd. p. 259. Ehiti, see Dhpd. p. 369. Pucchësa, S. pratyùṣa. Satti, Abhidhán. vv. 392, 394, 1050 S. çakti. Vassivá, Gerund of vás, S. vác. Pappothetvá, Gerund of puṭh, S. sphut; B reads pappoṭevá. Khándita, Pañcatantra (Kosegarten p. 144, 14), has khaṇḍita. Baddha, S. badhra; B reads bandhanam. Pasibbaka, see Dhpd. p. 268, and Böhtl. and Roth's S. W. Khánu means, according to Clough's Singh. Dict., the trunk of a lopped tree; a pillar, a post; compare khánumá, having pillars, Clough's Pali Gram. p. 24. Khánuka is sometimes written khaṇuka; I cannot trace the word in Sanscrit. Laggesi, see Five Ját. p. 37. Anubandh, see Böhtl. and Roth's S. W. Padam vañcetvá is a strange expression, which I don't quite understand. Oudda, Abhidhán. v. 354; S. avaváda or apaváda. Tvañ hi, so both MSS., but I suppose hi is a corruption for pi.
THE

DASARATHA-JĀTAKA,

BEING THE BUDDHIST STORY OF

KING RĀMA.

THE ORIGINAL PĀLĪ TEXT

WITH

A TRANSLATION

AND

NOTES

BY

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Errata.

Page 27, line 17, dele: But the Commentator . . . sense as lapatam.
— 27, line 25, for mahājana read mahājano.
— 30, line 12, for Sūjāto read Sujāto.
PREFACE.

Already in 1860 I was preparing the following Jātaka for the press, but finding that I could give only a very imperfect text, as I had but one MS. to publish it from, I laid it aside, being dissatisfied with my task.

Since that time, however, a translation of it has been published by Alwis in his "Attanagalu-Vansa", Colombo 1866, and from its contents, or rather from what it does not contain, Prof. Weber has last year, in his treatise on the Rāmāyana ("Über das Rāmāyana", Berlin 1870, aus den Abhandlungen der königl. Akademie der Wissenschaften), drawn such important inferences as to the redaction of the Rāmāyana that some scholars who take a lively interest in Indian literature, and among them Prof. Weber himself, have deemed it necessary that the "real original of the Dasaratha-Jātaka should itself be laid before the public. This I have now been able to do through the kindness of Mr. Robert C. Childers who procured me a paper transcript of the Jātaka from Ceylon, and I venture to think that my text is now as correct as the present state of MSS. and Pali scholarship will allow; but for future researches, a few difficulties are still left, such as laddhassäsesu, pāletum etc., riddles which can scarcely be solved until more texts are published, so as to give us further materials for comparison.

There are several tales in the Jātaka-Book which treat of allaying sorrow. As a specimen of these, I have, in the Appendix, given a short one, viz. the Sujātā-Jātaka, the introduction of which is analogous to that of the Dasaratha-Jātaka; verses 5-7 thereof are also to be found in Dhp. p. 96, and occur again in the Jātaka's 365, 403, 441 and 446. From the Sutta-Nipāta I have also given, in the Appendix, the Salla-Sutta which has 5 verses in common with the Dasaratha-Jātaka, and I have further added the
Devadhamma-Jātaka which, as regards its subject, has some resemblance to the Dasaratha-Jātaka, and of which the text now given is better, I believe, than that which is to be found in Dhp. p. 302. The Mahājanaka-Jātaka is rather long, and too corrupt in our MS. to be printed from that alone, nor do I think its immediate publication absolutely necessary, as the Right Rev. Bishop P. Bigandet has already given a faithful abstract of it in his "Life, or Legend of Gaudama", Rangoon 1866, p. 412.

With regard to the transliteration I have followed my former system except in two points: first, I have not considered it necessary to distinguish the letter h from ñ used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected h as ill-looking; secondly, I have adopted the horizontal line — to denote a long vowel, that I might have the advantage of reserving ' for the accentuation, and ^ for contractions. On this point I follow in the track of Baudry, Bollensen, Muir, Rosen, Subhūti, Trumpp and others. I retain m, and reject n, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain s, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ı, u ū, r ř, lır.
Diphthongs: e ai, o au. Semi-consonants: m, h.
Gutturals: k, kr, y, gh, ın.
Palatals: c, ch, j, ḫ, ṇ, (y).
Dentals: t, th, d, dh, p, (s), (l).
Linguals: t, ṭ, ḱ, ṭh, r, (s), (l).
Labials: p, ph, b, ḫh, m.
Sibilants: ṣ, ḍ, ḍh, ṭh.
Semivowels: y, r, l, ř, v.

Dhammapadā. Ex tribus codicibus hauniensibus paliche edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

Five Jātakas, containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.
XI, 7. THE DASARATHA-JĀTAKA.

Etha Lakkhaṇa Sitā cā ti. Idam Satthā Jetavane viharanto ekāṁ matapīṭkāṁ kuṭumbikāṁ ārabbha kathesi. So hi pitari kālakate b sokābhībhūto sabbakiccāni pahāya sokānuvattako ahosi. Satthā paccūsasamaye lokāṁ olokento tassa sotāpattiphalūpanissayam divā punadivase Sāvatthiyam āndāya caritvā katabhattakicco bhikkhu uyyojetvā ekāṁ pacchāsamanāṁ gahetvā tassa geham gantvā vanditvā nisinnam madhuravacanena ālapanto "so carसः upāsakā?" ti vatvā "āma, bhante, pitusoko mām bādhati" vutte "upāsaka, porāṇaka-paṇḍitā atīthā lokadhamme tavitovā jānantā pitari kālakate b appamattakam pī sokāṁ na kariṁsu ti vatvā tena yācito atītām āhari:


a Cā kuṭumbikāṁ. b Cā kālakate. c Cā omits Sāvatthiyam. d Cā kīṁ socasi. e Cā āṭṭhavidhe. f Cā tathato. g Cā appamattakam. h C omits atīte. i C jetthakā. j Cā ekaṁ. k Cā -devi. l C nassā. m Cā kālakatāyā. n C cirām. Cā cirataram. o C saṁñaṁpi. p C aṁnam.

² C raṁño. ⁶ C haratha-. ⁷ C aṁsu ⁸ C a varan. ⁹ C a ganhāhi. ⁴ C adds vatvā. ⁵ C a jalantā. ⁶ C aṁnesu. ⁷ C a punappunam. ⁸ C akataṁṇu. ⁹ both MSS. mittadubhi. ⁴ C kūṭapakkham. ⁵ C ghāṭapēyyāsl, C a ghāteyyā. ⁶ both MSS tāta. ⁷ C aṁmantaram. ⁸ C a aramāṁ. ⁹ C niṁmittake brāhmaṇe. ⁴ C aṁṇāṁ. ⁶ both MSS. pavattissatī. ⁴ C a tāta. ⁸ C -devi. ⁶ C aham. ⁶ C omits pi. ⁶ both MSS. rodanti.

oretical notes:

1 C omits te. 2 C adds janā. 3 C mahā-parivāra. 4 C yāpento. 5 C paṭiṇām. 6 C adds dve. 7 C phalāphalaṃ. 8 C devi. 9 C araṃṇe. 10 C nādaṃsu. 11 C araṁṇā, C araṇātato. 12 C katvā tatthā nivāsetvā. 13 C araṁṇām, 14 C ṭhapitakāṇcanaṇārāpikām. 15 C raṇṇo. 16 C rodati. 17 C paridevi. 18 C ālapimsu. 19 C -paṇṇā.
etesam n’atthi, sahasā ‘pitā te* mato’ ti vutte sokam dhāre-
tum’ asakkontānam hadayam pi tesam phāleyya, upāyena te
udakam otāretvā etam pavattim sāvessāmiti⁹. Atha nesan
purato ekam udakaṭṭhānam dassetvā „tumbhā aticireṇa āgata,
idam vo dandakammam hotu, imam udakam otaritvā tiṭṭha-
thā”⁴ ti upaḍḍhagātham tava āha:

1ᵃ „Etha Lakkhaṇa Sītā ca,
ubho otarathōdakān”⁴ ti.

Tass’ attho: „etha Lakkhaṇa Sītā ca”, āgaccantu, „ubho pi otha-
ratha imam⁵ udakan”⁴ ti. Te ekavacanena⁶ otaritvā at-
thāmsu. Atha nesan tam’ pavattim ārocento sesam upaḍḍha-
gātham āha:

1ᵇ „Evāyaṁ Bharato āha:
rājā Dasaratho mato”⁴⁴ ti.

Te pitu matasāsanam sutvā va visaṅṇaṁ ahesum. Puna pi
nesam kathesi, puna⁷ visaṅṇaṁ ahesan ti. Evaṁ yāvatatiyam
visaṅṇitam⁸ patte te amaccā ukkipitvā udakā niharitvā lad-
dhassāsesu(?). Sabbe⁹ aṅnamaṅṇam⁹ roditvā paridevitvā nis-
dimsu. Tadā Bharata-kumāro cintesi: „mayham bhātā Lak-
khana-kumāro” bhagini⁵ ca Sītā-devi⁵ pitu matasāsanam sutvā
va sokam sandhāretum na sakkonti⁵, Rāma-paṇḍito pana na
socati⁵ na paridevati, kin nu kho c’assa⁶ asocanakāraṇam,
pucchissāmi nan”⁴ ti so tam pucchanto dutiyaṁ gātham āha:

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* C⁵ vo. ⁴ C⁵ sandhāretum. ⁹ C⁵ ārocessāmiti. ¹⁹ C⁵ adds va. ²⁴ C⁵ tīṭṭhatā. ³⁴ C⁵ omits imam. ⁴⁴ C⁵ ekavacaneneva.
⁵ C⁵ pitu. ⁶ C⁵ visaṅṇi, C visamāṇa. ⁷ C⁵ adds pi te. ⁸ C⁵ omits this word C visamāṇitam. ⁹ C⁵ te sabbe. ¹⁰ C aṅnā-
maṅṇam. ¹¹ C⁵ adds ca. ¹² C⁵ bhagini. ¹³ C⁵ -devi. ¹⁴ C⁵ asakkonti. ¹⁵ C⁵ neva soci. ¹⁶ C⁵ kho tassa.
2. „Kena Rāma ppabhāvena\(^y\)
socitabbaṃ na socasi,
pitaram kālakataṃ\(^z\) sutvā
taṃ pasahate\(^a\) dukhan\(^m\) ti.

Tattha pabhāvenā\(^a\) ti ānubhāvena; na taṃ pasahate\(^b\) ti
evarūpam dukham kena kāraṇena taṃ na piḷeti, kim te aso-
canakāraṇaṃ, kathehi tāva naṃ\(^c\) ti. Ath' assa Rāma-pañḍito
attano asocanakāraṇaṃ kathento\(^d\):

3. „Yāṃ na sakka paḷetum\(^e\)
posenālapitaṁ\(^f\) bahum,
sa kissa\(^g\) viṇṇu\(^h\) medhāvi\(^i\)
attānam upatāpaye.

4. Dahara ca hi vuddhā\(^j\) ca
ye bālā ye ca pañḍita
addhā\(^k\) c'eva daliddā\(^l\) ca,
sabbe maccuparāyanā.

5. Phalānam iva pakkānaṃ
niccāṃ pappatanām bhayām,
evāṃ jātānam\(^n\) maccānam
niccāṃ maraṇato bhayām.

\(^y\) Ca saḥbhāvena. \(^a\) Ca kālamkataṃ. \(^z\) Ca saḥassate. \(^m\) both
MSS. dukkhan. \(^b\) Ca saḥbhāvena. \(^c\) Ca saḥassate dukkhan.
\(^d\) Ca no. \(^e\) Ca adds aha. \(^f\) Ca nipāletum. \(^f\) Ca sattānam
lapataṃ. \(^g\) Ca takissa. \(^h\) C viṃṇu. \(^i\) both MSS. medhāvi.
\(^j\) C uddhā. \(^k\) C addhi. \(^l\) C daliddā. \(^m\) C pappata, Ca pa-
tanato. \(^n\) Ca jātāna.
6. Sāyam eke na dissipati
pāto dīṭṭhā bahujjanā,
pāto eke na dissipati
sāyam dīṭṭhā bahujjanā.

7. Paridevayamāno ce
kañcid atthaṁ udabhahe
sammūlho° himsam" attānamaṁ,
kayira° c'enaṁ° vicakkhano.

8. Kiso vivaṇṇo bhavati
himsam attānama attanaṁ,
na tena petā pālenti,
niratthā pariṇeva°.

9. Yathā saranam aditāmar
vārinā pariṇibbayaś,
evam pi ḍhīro sutavā
medhāvi° pāṇḍito naro
khippaṁ uppattitam sokam,
vāto tūlam" va, dhamsaye.

10. Eko va macco° acceti
ekō va jāyate kule,
saṅñogaparamā tv-eva" sambhoga° sabbapāṇinaṁ.

° C paridevata.  ° C° vārinā va nibbāpaye.  ° both MSS. me-
dhāvi.  ° C tūlam.  ° C° macco eko va.  ° C saṃñogapara-
mattheva, C° saṃyogaparamātvevaṁ.  ° C° sambhoga.
11. Tasmā hi dhīrassa bahussutassa, sampassato lokam imāṁ paraṁ ca, aṁnāya" dhammaṁ, hadayaṁ manaṁ ca sokā mahantāpi na tāpayanti.

12. So 'ham" dassaṁ" ca bhokkhaṁ" ca, bharissāṁ" ca ñātāke, sesam sampālayissāmi", kiccaṁ evam" vijānato" ti imāṁ gāthāṁ aniccatam pakāsati. Tattha pāletun" ti" rakkhītim, lapītan' ti" lapantānam', idam vuttam hoti: "tāta Bharata, yam" sattānam jivitaṁ bahum pi vippalapantānam" purissānam ekenāpi' "mā upacchijjiti" na sakka rakkhītim so" dāni madiso atta lokadharmme tatvato" jānanto viṁnū" me- dhāvp pandito marañnapariyosānaṁjīvitesu" sattesu matesu kissa attānam upatāpaye, kimāraṁā anupakāreṇa' sokadukkhena attānam santāpeyyati" ti; dhāraṁ ca ti gāthāya" "maceu nāṁ" esa, tāta Bharata, n'eva suvaṇṇarūpakaśadisānam dahārānam" khattiyakumāraseḷānam, na vuddhippattānam mahāyodhānam, na bālaṇam" puthujanasattānam" na buddhādīnam" panditānam, na" cakkavattīdīnam" issarānam, na nirasanavasanaṇānam" da-

liddānaṁ lajjati, sabbe p' ime sattā maccuparyānā, maraṇamukhe sambhaggā bhavanti yeva ti dassanattham vuttaṁ; paṇatanā ti patanato, idam vuttaṁ hoti: "yathā", tāta Bharata, pakkānam phalānam pakkakalato pattāhāya 'idāni vaṃṭā chijjitvā patissanti, idāni patissantītī patanato bhayaṁ' niccām dhuvām ekāṃsikam eva bhavati, evam āsāṅkaniya-bhāvato evamjātānam maccānam pi ekāṃsikam yeva maraṇato bhayaṁ, na h'atthi so khano vālayo vā yattha tesām maraṇām na āsāṅkitabbaṁ bhaveyyā "ti; sāyaṇ ti vikāle iminā rattibhāge diṭṭhānām divisabhāge divisabhāge ca diṭṭhānām rattibhāge adassananā dīpeti; kaṅcid p' attan ti 'pīta me putto me' ti ādhi paridevayamāno ce poso sammulho attanām hīṁsanto kilamanto appamattakam pi attanām āhareyyā; kaiyā c'enām vicakkhāno ti attha pāndito puriso paridevām kareyya, yasmā pana paridevanto mataṁ vā ānetum aṁṇam vā tassa vaḍḍhīm kātuṁ na sakkotī tasmā niraṭṭhakattā paridevitassā pānditā na paridevanti; attānām attano ti attano attabhāvam sokaparidevadukkhena hīṁsanto; na tēna ti tēna paridevena paralokam gata sattā na pālenti na yāpenti; niraṭṭhā ti tasmā tesām matasattānam ayaṁ paridevanā niraṭṭhakā; saraṇān ti nivāsageham,

idāṁ vuttam hoti: yathā paññito puriso attano vasanāgāre aditib
dajjivā? (?) ghaṭasahassena vārīnād namā nibbāpayat' eva,
evam dhīro uppatitam' sokaṁ khippaṁ nibbāpaye, tuḷam
viya ca vāto yathā thātumh naι sakkoti evam dhamsaye vid-
dhamsayeyyād ti attho; eko va maceko k ti „ettha, tāta Bha-
rata, ime sattā kammassakā nāma, tathā hi paralokam gacchanto
satto eko va acceti atikamati, khattiyādikule jāyamāno pi
eko va gantvā jāyatī; tattha tattha panaṁ nātimittasamyo-
gavasena” ‘ayam me pīṭa ayam mātā ayam mitto’ ti samyoga-
gaparamā tv-eva sambhogā sabbapatīnaṁ, paramatthena pana tīsū bhavesu kammassakā v’ete sattāti ti;
tasmā ti” yasām tesanā sattanāṁ nātimittasanyogaṁ nāti-
mittaparībhogam” ṭhapetvā ito param aññam” n’aththi tasmā
sampassato imaṁ ca paraṁ caṁ lokam nāṁbhāvaviniṁbāvam
eva sammā passato, aññeya a dhamman ti aththavidhalo-
kadhammaṁ jānītvā, hadayaṁ mānaṁ cāpi idam ubha-
yam pi ācittass’ eva nāmaṁ, idam vuttam hoti:
„Lābhō alabho ayaso yaso ca
nindā ā pasāṁsa’ ca sukhaṁ ca dukkhaṁ ca
ete anicca manujesa dhammā,
ma soca kiṁ socasi Poṭṭhapādā” ti

b C aditib.  c Cā mahantam pi vosānam anāpaṭṭivā.  d Cā
vāripāṇinā.  e Cā omits nam.  f both MSS. uppatitam.  g Cā
khippaṁ eva.  h Cā saṁthātum.  i C omits na.  j Cā vid-
dhamseyyā.  k Cā adds acceti.  l C accayeti.  m Cā puna.
 n Cā -samyojena.  o Cā adds pi.  p Cā kammassä.  q Cā
adds aththo.  r Cā omits tasmā ti.  s Cā etesam.  t C -sam-
vegam.  u Cā nātimittaparībhogamittam.  v C aṁñam.  w Cā
adds pi.  y Cā imaṁ.  z Cā param, C para.  ā C omits ca.
ś C passanto.  a C aṁñeya.  b Cā ca.  c Cā omits pi.  d Cā
yaso ayaso.  e Cā nindam.  f Cā pasāṁsañ.  g Cā sukham dukkhaṁca.
imesaṁ aṭṭhannam lokadhāmmānaṁ yena tenaḥ cittena naṁ
yanti tassas ca(-?) aniccatam naṁvā ṃhitassa dhirassā pitiputta-
maraññadīvattthukāpi mahantaḥ soṁ hadayam na tāpayantīti,
etan vá aṭṭhavidham lokadhāmmam naṁvā ṃhitassa hadaya-
vatthuṁ ca manaṁ ca mahantāpi soṁ na tāpayantīti, evam
ettha attho daṭṭhabbo; so haṁ dassāṁ ca bhokkhaṁ ca
iti gāthayaḥ "tāta Bharata, andhabālasattānam viya mama ro-
danam paridevanāṁ nāma nānuechavikam, āham pana pitu
accayena tassa ṃheṇe ṃhatvā kapanādifināṁ dānam ṃhanantara-
rāhanāṁ ṃhanantaram yasārāhanāṁ yasāṁ dassāṁi, pitarāṁ
me paribhuttaṇayena issariyam bhūnīssāmi, nātakaṁ poises-
sāmi, avasesaṁ ca attano pariṣeṇākam janaṁ pālayissāmi,
dhammikasamaṇabrāhmaṇānaṁ dhammikarakkhaṇāraṇaguttaṁ
carissāmīti; evam hi vījāna to pāṇḍitapurusasaṁ anurūpa-
kiṭcanaṁ ti attho. Parisā imaṁ. Rāma-pāṇḍitassa aniccatā-
pakāsanim dhammadesanāṁ suṭvā nissokā ahosi. Tato Bhara-
rate-kumāro d Rāma-pāṇḍitam vanditvā "Bārāṇasi-rajjam pa-
tīcchathā" ti āha. "Tāta, Lakkhaṇaṁ ca Sītā-deviṁ ca gahetvā
gantvā rajjāṁ anusāsathā ti. "Tumhe pana devā ti. "Tāta,
mama pitā 'dvādasavassaccaṁyagantvā rajjāṁ kareyyāsita"

Dasavassasahasani
saññhivassasatani ca

j Ca vacanakaro nahosi. k C aham. l C pana, Ca pi.
m Ca kareth. n C omits na mayam, Ca na mayham. o Ca
mamagamanam. p C pivijana. q C omits Rama. r Ca adds
hi. s C omits sace. t C ahammahamam. u C patihammi.
v Ca naya, C samaññaya. x Ca tinam. y C ahamam. z both
MSS. -si-. a Ca gantvam. b Ca tassa agamanabhavam. c Ca
akam. d Ca abhiruhi. e Ca kirtvam aynpariyosane. f Ca
saggapuraam.
kambugīvo° mahābāhu
Rāmo rajjam akārayi

ayāṁ abhisambuddhagāthā/ tam attham dipeti.° Tattha kambugīvo° ti suvānalihasagīvo(?)^ suvañaṁ hi kambunti vuccati.


THE DASARATHA-BIRTH.

"Come Lakkhaṇa and Śītā." This the Master related, (while) living at Jetavāna, concerning a householder whose father had died. For he, when (his) father was dead, overcome with grief, abandoned all work and became a slave to grief. The Master, at the time of dawn, surveying the world and seeing his (the householder's) happiness in (the possession of) the fruits of the state of a sotapanna, after walking about in Sāvatthi on the following day, and after holding (his) repast, sent away the bhikkhus, and taking (with him only) one samāna as an attendant, went to his (the householder's) house. Accosting in a mild voice him who had sat down after bowing (to the Master), he said: "dost thou grieve, O upāsaka?" and having been answered: "yes, Lord, grief for (my) father oppresses me," he rejoined: "O upāsaka, the sages of old knowing thoroughly the eight realities (of life), when the father (of any of them) had died, did not in the least grieve," and (when) called on by him he told a story:

In (times) past (there lived) in Bārāṇasī a great king. Dāsaratha by name, (who) after abandoning a reckless life reigned with justice. His queen (who was) the head-wife of 16000 women bore (unto him) two sons and one daughter. The elder son was the sage Rāma by name, the second the prince Lakkhaṇa, the daughter the princess Śītā by name. Afterwards the queen died. The king, when she was dead,
after having for a long time given way to the sway of sorrow (was at length) brought to reason by (his) ministers, (and) when he had performed the necessary funeral ceremonies he set another in the place of queen. She became dear (and) pleasing to the king. She afterwards having conceived and having gone through the ceremonies (on occasion) of her conception, bore a son. They named him prince Bharata. From love to (this) son the king said: "(my) dear, I grant thee a boon, accept it." She having accepted (it, but) leaving it in abeyance (for a while), at the time, when the prince was (about) seven (or) eight years (old) went to the king and said: "Lord, a boon was conferred by you upon my son, now grant it him." "Take (it, my) dear." "Lord, give the kingdom to my son." The king snapping his fingers (angrily at her) reprimanded (her saying): "Wretched outcast, my two sons shine like masses of fire, thou askest (me to give) the kingdom to thy son after having put them both to death." She (was at first) terrified (and) entered the inner apartment, (but) on subsequent days she again and again asked the king for the kingdom. The king, however, not granting her that boon, thought: "Women, as (well) known, are ungrateful (and) treacherous, this one either by writing false letters or by resorting to mean bribery will have my sons killed," (and) so having summoned (his) sons (and) told them the matter (he said): "(my) dears, if you (continue to) live here, there may be obstacles (in your way), go (therefore) to a neighbouring kingdom or to the forest, come back at time of my funeral pyre and seize upon the paternal kingdom," (and) so having said, after again calling the astrologers and asking (them) the limit of his life, and hearing that another twelve years would pass (before his death) he said: "(my) dears, after the lapse of twelve years (hence) return and raise the (royal) um-
brella." They said "well," bowed to (their) father and descended from the palace weeping. The princess Sītā (saying): "I too will go away with my dear brothers," bowed to her father and went out weeping. These three having gone out surrounded by a multitude (of people), and having, after sending back the multitude, gradually entered the Himavanta, built a hermitage in a region abounding with water (and) where various kinds of fruits were easily to be had, and resided (there) subsisting on fruits. The sage Lakkhana, however, and Sītā, demanding of the sage Rāma (said): "you stand in our father's place, therefore do you stay at the hermitage, we will bring fruits and nourish you," and so they took (his) promise. From that (moment) the sage Rāma remains there. The others brought fruits and watched over him. (While) they were residing (there), living on fruits, the great king Dasaratha ended his days from sorrow for his sons in the ninth year (after their departure). Having finished the funeral rites over him the queen said: "Raise the umbrella for my son, prince Bharata." But the ministers (said): "the masters of the umbrella live in the forest, (and) so (they) did not allow it. The prince Bharata (saying to himself): "I will bring my brother the sage Rāma from the forest and raise the umbrella (for him)," took the five royal insignia, reached with a four-fold army his dwelling-place, and after halting the army at a short distance entered the hermitage with a few attendants at a time, when the sage Lakkhana and Sītā had gone to the forest. Having approached the sage Rāma, who was sitting at ease and without desires at the door of the hermitage like a fixed golden statue, and having bowed (to him) and, while standing apart, told the tidings of the king's death, he fell down at (his) feet together with the attendants and wept. The sage
Rāma neither grieved nor wept, there was not even the slightest commotion of his senses. While Bharata was thus sitting weeping, the other two at the evening-time came back bringing (with them) various kinds of fruits. (Then) the sage Rāma thought: „These are young, they have no discriminative understanding, as I have; if on a sudden they are told: ‘your father is dead,’ they will not be able to bear the sorrow, (but) their hearts will break; by some means I will get them to go down into the water and (then) I will tell (them) these tidings.“ Then showing them a pool in front of them (he said): „At length you have come, this be your punishment, go down into this water and stay (there,“ and) so (having said) he at the same time pronounced the (first) half-stanza:

1 a. „Come Lakkhaṇa and Sītā,
both go down into the water.“

They, at (his) mere call, went down and stayed (there). Then telling them those tidings, he pronounced the (other) half-stanza:

1 b. „Thus says this Bharata:
‘The king Dasaratha is dead’.“

Hearing the tidings of (their) father’s death, they became insensible. He again told them, (and) they again became insensible. Thus for the third time having become insensible, the attendants raised them up, took (them) out of the water and comforted (them). They all sat mutually crying and lamenting. Then prince Bharata thought: „my brother prince Lakkhaṇa and (my) sister princess Sītā, having heard the tidings of (their) father’s death, are not able to restrain their sorrow, but the sage Rāma mourns not (and) laments not, what can be the reason of his not mourning, I will ask him,“ (and) so asking him he pronounced the second stanza:
2. "By what strength (of mind), o Rāma, 
dost thou not mourn what is to be mourned; 
having heard (that thy) father (is) dead 
pain does not overwhelm thee."

Then the sage Rāma, telling him the reason of his not mourning, (said):

3. "What cannot be preserved
by man, even if much bewailed,
for such a thing's sake why should the intelligent (and) 
distress himself. [wise (man)]

4. For both the young and the old, 
(those) who (are) foolish and (those) who (are) wise, 
both the rich and the poor, 
all (are) tending to death.

5. As ripe fruits
always are in danger of falling, 
so born mortals 
always are in danger of death.

6. In the evening some are not seen (any more) 
(although) in the morning many were seen; 
(and) in the morning some are not seen, 
(although) in the evening many were seen.

7. If by lamenting 
the fool who (only) injures himself, 
gains anything, — 
let the wise (man) do the same, too.
8. (But) he (only) becomes lean (and) sallow,
(while) injuring his own self,
(and) the dead are not saved,
lamentation (therefore) is of no avail.

9. As a house on fire
  is extinguished by water,
  so also the pensive, well informed,
  intelligent, wise man
  rapidly drives away arisen sorrow
  as the wind a tuft of cotton.

10. Alone a mortal passes away,
    alone he is born in a family;
    but the enjoyment of all beings
    has association for its highest (aim).

11. Therefore sorrows, even if they be great, do not rack
    the heart and mind of the wise (and) learned (man),
    of him, who sees through this world and the next
    after having known the law.

12. I however will give and enjoy,
    and I will maintain (my) relations,
    the rest I will protect;
    such is a wise (man’s) vocation;“

(and) thus by these stanzas he elucidated the uncertainty (of all things). The assembly having heard this religious discourse of the sage Rāma, elucidating the uncertainty (of all things), became free from sorrow. Then prince Bharata bowing to the sage Rāma, said: „accept the kingdom of Bārāṇasī.“ „(My) dear, take Lakkhaṇa and the princess Sītā
and go and rule the kingdom." "But you, Lord?" (My) dear, my father said to me, 'after the lapse of twelve years then come and rule', if I go now I shall not fulfil his words, but having passed three years more (here) I will come." "Who shall reign during that time?" "Do you reign." "We shall not." "Well then, until my return these shoes shall reign," so (saying) he took off his straw-shoes and gave (them to Bharata). Those three persons, having taken the shoes and bowed to the sage Rāma, went to Bārānasi, surrounded by a multitude (of people). For three years the shoes reigned. The ministers, after placing the straw-shoes on the royal couch, consider the case. If it be badly considered, the shoes strike against each other. (Taking warning) by this sign they again consider (the case). At the time when the case is duly considered the shoes sit together noiselessly. The sage Rāma at the end of three years went out of the forest, and on reaching the city of Bārānasi entered the Park. Having learned his arrival the princes, surrounded by the ministers, went to the Park, and after making Śītā queen they anointed them both. Thus having received the (royal)unction, Mahā-sattā standing on an adorned chariot, entered the city with a large retinue, and after a reverential salutation having ascended the upper story of the magnificent palace Sucandaka, he from that time reigned with justice during 16000 years, and (then) went to heaven.

"During ten thousand years
and sixty centuries
the fine-necked and great-armed
Rāma reigned."

This stanza by him who possessed universal knowledge illustrates the matter.
The Master having given this instruction, summed up the jātaka thus: — at the end of the (exposition of the four) truths the householder remained in (possession of) the fruits of a sotāpanna — At that time the great king Dasarattha was the great king Suddhodana, the mother (of Rāma) Mahā-māyā, Sītā the mother of Rāhula, Bharata Ānanda, Lakkhaṇa Sāriputta, the assembly the assembly of Buddha, (and) the sage Rāma myself. The Dasarattha-Birth.

NOTES.

To constitute the text of this Jātaka I have had two Singhalese MSS., viz. that of Copenhagen described in Westergaard's Codd. Orient. p. 36 (C), and a Paper Transcript which Mr. Childers has kindly procured for me from Ceylon (C'). The text of the former being evidently the older, I have founded my edition on that, and I have not ventured to introduce the ameliorations of the latter into the text, excepting only double-nasals instead of anusvāra and a nasal.

Matapītika, so both MSS.; it ought, I suppose, to be written with a short i, but as the Burmese MS. of Jātaka 346 which I give below, reads matapitika I have not dared to alter it. Kutumbika (S. kuṭumbin) is in Pāli sometimes written kuṭimbika. Kālakāta is sometimes written kālāṅkata which I suppose to be an innovation. Upānissaya, in my translation of this word I have followed Clough who in his Singhalese Dictionary (see upaniçraya) renders it by „happiness, fortune.“ By Turnour (Mahāwanso p. 36,4) it is translated „perfection in piety“, otherwise pp. 24. 34. Alwis (Attanagalu-Vansa p. 175) renders the passage: „perceived that this person was predestined to attain the paths.“ But should not the word
comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparīhāraṁ katvā Karanḍakaṁ assamapadām nāma gato. Jāt. 530: sa gabbhassa paṭṭhitabhāvam āvatvā ramño ārocesi. Rāja (MS. rāja) gabbhāparīhāraṁ dāpesi; comp. Dhp. p. 78,6; p. 120,13. According to Abhidhāna (Subhūti's Edition v. 1002) parīhāra is = vajjana, sakkāra and rakkhaṇa, it must therefore, I think, be understood concerning any act, by which one seeks to honour another person, in the present case concerning certain ceremonies that have taken place at the funeral and at the conception of the queen. Alwis renders: „he performed what was necessary to be done“ and „she who received the (necessary) protection to the foetus.“ Gaḥitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sa gaḥitakam katvā ṭhapetvā Candā-devi (MS. -devi) taṁ pavattim sutvā rāja-nāṁ upasaṁkamitvā „deva, tumhehi mayaṁ varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṁ me ’dāni dethā“ ti. „Gaṅha deviti“ (MS. deviti). „Puttassa me rajaṁ detha“ ti. Alwis: „behaving as if (she had) accepted.“Yes Acchara is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at acchurita. Jāt. 355: „imaṁ niharitum vaṭṭatiti“ „Sadhi’ avuso, niharā“ ti. Thero „mā idha vasiti“ accharaṁ paharitva nihari. Jāt. 524: „Nanda, tvam anovadako pantiṇānaṁ vacanaṁ na karosi (MS. karoti), ahaṁ jethho, mātapitara mamam eva bhāra, aham eva te paṭṭijaggis-am, tvam idha vasitum na lacchasi, aṇṇattha yāhiti“ tassa accharaṁ pahari. Nassa Mr. Childers thinks to be the imperative of naṁ sa = S. naç, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naṣyat. Alwis has passed over the word in silence. Jāt. 451: taṁ sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukhāṁ nāma kuto, viparināmadukkhā hi ete“ ti garahanto
sesagathā abhāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. Vasali instead of vasali? = S. vṛṣali. Abhidhāna v. 503 Clough (Singh. Dict.) at vasala, "a man of the lowest caste, an out-caste"; comp. Clough's Pāli Gram. p. 143. Sīrīgabbha, Jāt. 450: rājadhitā tam divasam rattibhāge supihitesu dvāresu ṭhapi te ārakkhe sattabhūmakapāsādavaratale alamkatasīrīgabbhe ekikā niccalā atta no silāṁ āvajjamānā nisīdi. Jāt. 451: ath' assa aggamahesi "ayam rāja Paccekabuddhānaṁ dhammakathāṁ (MS. dhammaṁkathāṁ) sutvā ukkaṇṭhitarūpo, ambehi saddhim akathetvā sīrīgabbhaṁ pavīṭho, parīgāhissāmi tāva nan" ti. Jāt. 451: atha rāja Sumedham āha: "bhaddhe puttaṁ patthehiti." "Sādhū" ti pāṇīṇarasuposathe atthaṅgasamannagataṁ uposathaṁ samadāya sīrīgabbhe silāṁ āvajjamānā kappiyamaṅcake nisīdi. This word seems to mean the same as gabbha (see S. garbha, garbhagṛha), an inner apartment, Abhidhāna by Clough p. 26 (by Subhūti v. 214). Mātugāma, Abhidhāna v. 231, S. matgrāma, see Burnouf's Lotus p. 393. Akataññu = S. akṛtañña. In Dhp. at v. 97 and v. 383 it is used in a different meaning. Mittaṁdūbhī, this word occurs in the following different forms: mittaddu, mittadu; mittadubha, mittadūbha; mittadubbha, mittadūbhaka; mittadubhi, mittadubbhi, all of which correspond with the Sanscritic mitadrubh, see B. & R. and Wilson. I know not whether it is to be written with a short or long u, the doubling of the b in one instance seems to point to a preceding long syllable. Alwis: "envious". Paṇṇa, a letter, S. parṇa. To show, that writing and books were in full use at the time when the legends of the Jātaka-Book originated I make the following extracts: Jāt. 424: amaccā "Hārita-tāpaso evam akāsiti" rañño pāṇīṁ pahiṁṁsu; comp. Five Jāt. p. 59. Jāt. 209: "ekam pana gāthāṁ bandhitvā pāṇīṁ likhitvā kākamamsam pacāpetvā pāṇīṁ ca maṁsaṁ ca setavatthena
dentī, so dvīhi mukhehi khaḍati. Ayām me pañcamo (MS.-me) supino, imassa ko vipāko" ti. "Imassāpi anāgate adham-mikarājakāle yeva vipāko bhavissati. Anāgatasmiṁ hi adham-mikabālarājāno adhammike lokamanusse vinicchaye ṭhapessanti. Te pāpā punītesu anādarā bāla sabhāyām nisidtva vinicchayām dentā ubhinnam pi atthapaccatthikānam hatthato laṅcaṁ gahetvā khādissanti, asso viya dvīhi mukhehi yavasam." This word is evidently the same as the Mahrattic lāmca meaning "bribe" (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: "na mayham gharavāsenā attho, aham tumhe upaṭṭahitvā tumhākām dhūma-kāle pabbajissāmi." Sāntakā, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: "ammā, tvam kassa sāntakaṁ?" Jāt. 54: sabban teśam sāntakaṁ gahetvā. Nemīttaka, see Clough's Sing. Dict. at naimittika: a necromancer, a fortune teller, an astrologer; comp. B. & R. at naimittaka. Ussāpeyyātha potential of the causative of S. ut-ā; comp. Burnouf's Lotus p. 323. Phalāphala we might think should be resolved into phala-aphala, if we look to the following verses in Jāt. 524:

Aham Sono, mahāraja,
tāpaso sahitamvato,
bharāmi mātāpitaro
rattingvam atandito.
Etam phalaṁ ca mūlaṁ ca
āharitvā, disampati,
posemi mātāpitaro
pubbe katam anussaran ti;

and
Kacci nu bhoto kusalam, kacci bhoto anāmayam,
kacci uṇchena (MS. uṇjena) yāpetha, kacci mūlaphalā bahū;
further to the following passage from Jāt. 532: te assumē thapētvā vana mūlapāṅāni āharati; but against it speaks a passage in Jāt. 409: ekaṁ rukkhāṁ āruhya phala phalam gaṅghāti, and we must therefore consider it as a compound of phala-phala with the elongation of the combining vowel, comp. Westergaard's Sanskrit Formlære § 408, and Childers' Pāli-English Dict., Article A. Alwis: „herbs and fruits.“ Yāpeti = S. yāpayati, causative of yā, to pass the time, see Benfey and B. & R.; in Pāli used in the derived sense of „living upon“ when construed with an instrumental. Paṭijaggīmsu, aorist of patijāgarā (S. jāgr), see Clough's Pāli Verbs p. 17, 17, g being doubled on account of the latent r, and a being shortened before the double consonant. Other forms of the verb will be found at Dhp. vv. 39, 60, 157. Sarīrakīcchāṁ kāretvā, having performed the body-act, i.e. the funeral ceremonies. This phrase is often used in this sense in Pāli, although not, I think, in Sanscrit. Kakudhā, Abhīdhāna v. 879 and v. 358, is always written so in Pāli, in S. kakuda. Bhānda = S. bhānda. Rūpikā, B. & R.: „Figur, Bildniss.“ Nirāsaka is derived from āsā (S. ācā), desire, Abhīdhāna v. 162; comp. Dhp. vv. 97, 410. In Suttanipāta I find a similar adjective nirāsa in the following verse:

yamhi na māyā vasati na māno,
yo vitalobho amamo nīrāso
panunnakodho abhinibbutatto,
so brāhmaṇo sokamalam ahāsi,
tathāgato arahati pūralāsām.

Alwis: „in the enjoyment of health.“ Ekamanta, see Five Jāt. p. 22. Sāyānha, so both MSS. Mahāwansa p. 2,2 from the b. sāyanha, S. sāyahna. Parīgāhanapāpañā, comprehensive or discriminative intellect. Alwis: „The wisdom
of taking things easy, of accepting all things with complaisance, of submitting to every condition of life. “Sāvessāmi, causative of su (S. ċru), Clough’s Pali Verbs p. 15, 21. 16, 28. Upaddha = addha (S. ardha), a part, a half, Abhidhāna v. 53. Āgacchantu, one would here expect the second person, not the third. Evāyam = evam ayam. Sāsana (S. ċāsana), a message, Abhidhāna by Subhūti v. 992, by Clough, p. 128, 15. Laddhassāsesu, so both MSS. The text seems to have been corrupted. I suppose we are to read laddhassāsesum, and consider this, as Prof. Westergaard has suggested to me, as a denominative of the compound adjective laddhassāsa (S. labdhāvāsa), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them.‟ Posa, Abhidhāna v. 227. Posenālapitam bahuṃ, I have, as usual, adopted the reading of C, and resolve posenālapitam into posena ālapitam, taking the latter in the same sense as ālapitam. But the Commentator, taking the latter in the same sense as lapataṃ. But the Commentator seems to have read lapataṃ which C also has, and this then must be understood as a genitive absolute. Sa is, according to the Commentary, to be referred to viṇṇū. Kiśsa I suppose we must resolve into kiṃ assa, m having dropped from kiṃ (comp. Dhp. p. 268) and ki assa having become ki ’ssa in a similar manner as we read in Jāt. 460: Janasandhava-kumāro ti ’ssa nāmam kariṃsu . . . mahājana pi ’ssa ovāde thatvā tāni dasa thānāni pūretvā saggaparāyano ahosi. If the Commentator is right in taking kīsa as the genitive of kiṃ = kiṃkāraṇā, then we must supply „for such a thing’s sake‟ in order to make the construction correct. Dāhara, this verse and vv. 5, 7, 8. 9 are also found in the Salla-sutta of Suttanipāta which I give below. Vuddha, Dhp. p. 289. Dalidda is also written dalidda, Abhidhāna
v. 739, S. daridra. Aḍḍha, if we may believe Moggallāna, answers to S. āḍhya (Abhidhāna v. 725: ibbha, aḍḍha, dhanin = Amarakoṣa: ibhya, āḍhya, dhanin), but it might also, I think, be considered = S. rddha. Parāyana is in Pali written with a dental n, see Abhidh. vv. 858. 962. Phalānam etc., this verse is found in Rāmāyana (per Gorresio vol. 2 p. 421 v. 4) in the following shape:

Yathā phalānam pakvānaṁ
nānyatra pataṇaṁ bhayam
evaṁ narānām jatānām
nānyatra maraṇād bhayam.

Carey & Marshman (vol.3 p.411) and Schlegel (vol.2 pars 1 p.321) read: narasya jātasya. Pāto = S. prātar. Bahujjana written with two j’s, either for the sake of the metre (comp. Dhp. v. 320, Mahāw. p. 79), or, as I rather suppose, by false analogy from puthujjana. Udabhahe, potential of ud +ā + bah (bah⁹, brah⁹, bruh⁹ = vuddhiyaṁ; Dhātupātha) of which verb I have met with the following forms: abbahe, abbahe, abbahi, abbulha (Dhp. p. 96), abbahitvā, nibbahanti, paribbūlha. Kayira, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written kayirā which C⁹ has also adopted. Peta = S. preta. Pālenti the Commentator renders by „yapenti,” but I am unable to catch the meaning of this rendering. According to the context the verb must be understood, it seems, passively, I have however not met with any other instances of this kind. Parinibbāye instead of parinibbahe on account of the metre. Sutavā, nominative of sutavant = S. ārutavant, Clough (Singh. Dict.) at „srutavanta“: skilled in religious science, well versed in religious instructions. Tūla, see B. & R.; compare the following verse from Jāt. 129:
Daddallamāṇā (MS. -manā) āgañčum
Taṅhāya (MS. adds: ca) Arati Ragā.
Tā tattha panudī (MS. panūdī) Sattha
tūlam bhaṭṭham va māluto (MS. māluko) ti.

Daddallamāṇa = S. jājvalyamāna; bhaṭṭha = S. bhraṣṭa;
māluta = S. māruta. Eko etc., a fragment of this verse is
still to be found in Rāmāyana per C. Gorresio vol. 2 p. 429
v. 12; Carey & M. vol. 3 p. 431; Schlegel vol. 2 pars 1
p. 331), where we read:

 yat eko jāyate jantur
 eka eva vinacayati.

Tveva i.e. iti eva, see Dhp. p.279. Dassam and bhoṅkhāṃ
are the first persons singular of the future tense in the attano-
pada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350.
Pādūka, Abhidh. v. 358. Pallaṁka, Abhidh. v. 308, S.
paryaṅka. Saggapadāṁ pūresi, he filled, completed i.e.
finished the way to heaven; instead of saggapadām is also
used saggapatham. Abhisambuddhagāṭha, this compound
word often recurs at the conclusion of a story, but I am yet
in a great doubt as to how it is to be understood. First the
meaning of abhisambuddha seems doubtful, and secondly the
compound may be understood as a karmadhāraya or as a
V. 1, 2. THE SUJATA-JATAKA.

Kinnu santaramāno vā ti. Idam' Satthā Jetavane viharanto matapitikam a kutumbikam ārabbha kathesi. So kira pitari mate paridevacāno carati, sokaṁ vinodetum na sakkoṭi. Satthā tassa sotāpattiphalupanissayam disvā Sāvatthiyam pindāya caritvā pacchāsamaṇam ādāya tassa gehaṁ gantvā paññāttāsane sannisinnam, "kim upāsaka socasiti" vatsa "āma bhante" ti vutte "āvuso, porānakapandita panditānaṁ kathāṁ sutvā pitari kālakete na socimśū" ti vatsa tena yācito attaṁ āhari:

Atte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatто kutumbikagehe nibbatti. Sūjatō kumāro ti 'ssa nāmaṁ kariṁsu. Tassa vayappattassa pitāmaho kālamakāsi. Ath' assa pitā pūtā kālakiriyato paṭṭhāya socasamappito alāhanato aṭṭhīni āharitvā attano ārāme mattikathūpaṁ kattvā tāni tattha nidahitvā gatagatavelāya thūpaṁ pupphehi pūjētvā āvajjanto paridevati, n'eva naḥāyatāna na vilimpatiṁ na bhunjavati na kamante vicāreti. Tam disvā Bodhisatto "pitā me ayyakassa

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matakālato paṭṭhāya sokābhībhūto carati, ṭhapetvā kho⁸ pana maṁ aṁno⁹ etam saṁñāpetum⁸ na sakkoti, ekena naṁ upāyena nissokāṁ karissāmītib bibhīnāgare ekāṁ matagonāṁ disvā tiṇāṁ ca pāṇīyāṁ ca āharītvā tassa purato katvā⁹ "khāda khāda, piva pivā"⁹ ti vadratiu. Āgatāgata tam disvā "samma Sujata, kim ummattako si, matagonassa tiṇodakam desiti" vadranti. So kiṁci na patividati. Ath' assa pitu santikāṁ gantvā" "putto te ummattako jāto, matagonassa tiṇodakam detiti"āhamu. Tam sutvā kuśumbikassa pitusoko apagato puttasoko paṭṭhito. So vegena gantvā" "nanu tvāṁ tāta Sujata pāndito", kīṁkaraṇā matagonassas⁹ tiṇodakam desiti" vatvā dve gāthā abhāsi:

1. "Kin nu santaramāno va
lāyitvā haritāṁ tiṇāṁ
'khāda khāda' ti lapasi
gatasattāṁ" jāraggavāṁ.

2. Na hi annena pānena
mato goṇo samuttīhahe,
tan⁹ ca tucchāṁ vilapasi
yathā tam dummati tathā" ti.

Tattha santaramāno vā ti turito viya" hutvā; lāyitvā ti
lunītvā⁹; lapasiti vilapasi"; gatasattāṁ" jāraggavanti
gatajīvitam jinnaṁ⁸ goṇām; yathā tan ti ettha tan ti⁹ ni-

⁰ B omits kho. ⁹ C aṁno. ¹ C saṁñā-. ⁷ B pahigāme.
² both MSS. -gonām. ⁸ B thapetvā. ¹ B khādāhi pivāhi. ⁹ B ārabhā. ² C -gonassa. ³ B vegenāgamtvā. ⁷ B adds ti.
⁲ B harikam. ⁴ B gatasantāṁ. ⁵ B tvāni. ⁶ B omits viya.
⁸ B luṅcitvā. ⁹ C vipalapi. ¹ C jinnaṁ, B jinno. ⁰ C omits ettha tan ti.
pātamattāṁ, yathā dummati appaṇño⁴ vippalapeyya⁵ tathā
tvam tuccham abhūtam⁶ vippalapasīti⁷. Tato Bodhisatto dve
gāthā abhāsi:

3. „Tath’ eva tiṭṭhati sīsaṁ
   hatthapādā ca vāladhi⁸,
   sotā tath’ eva tiṭṭhanti⁹,
   maññe¹, goṇo samuṭṭhahe.

4. N’ ev’ ayyakassa sīsaṁ ca²
   hatthapādā ca¹ dissare,
   rudam³ mattikathūpasmiṁ⁴
   nanu tvāṁ ūeva⁵ dummatṭi.⁶
tattha tathēvā ti yathā pubbe ṭhitaṁ tath’ eva tiṭṭhati; maññe
ti etesam sīsādinām tath’ eva ṭhitattā ayaṁ goṇo samuṭṭha-heyyā ti maññāmi; nevayaḥ aśā ti ayyakassa pana sīsaṁ
dhatthapādā va² na dissanti, pitthipādā va na dissare ti pi pātho; nanu tvāṁ ūeva dummatṭi āham tāva sīsādīni
passanto evam karomi, tvam pana na² kīṇci passasi, jhāpi-
tatṭhānato atṭhīni āharitvā thūpaṁ⁷ katvā paridevasi, iti maṁ
paṭicca satagunena⁸ tvam eva⁹ dummatāi⁴, bhujjanadhammā tāta
saṁkhārā bhijjanti⁹ tathā kā paridevana⁷ ti. Tam sutvā
Bodhisattassa pitaḥ, ”mama putto paṇḍito, idhalokaparalokakiccam
jānati, mama saṁñāpanatthāya⁴ etam kammam akāsiti⁸ cin-
tetvā, tāta Sūjāta paṇḍita, ‘sabbe saṁkhārā anicca’ ti me

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⁴ B appamaṇño. ⁵ B vilapeyya. ⁶ B omits abhūtam.
⁷ B vilapasīti. ⁸ B vaḷadhi. ⁹ B tiṭṭhati. ¹ C maṁñe.
¹² B sīsaṁ va. ¹¹ B na. ¹³ B rudam. ¹⁵ B mattikatūpasmi.
² B tvamīneva. ²² B ca. ²³ B omits na. ²⁷ B mittakathū-
² B adds saḥassagunena nu. ²¹ B tvamīneva. ² B both MSS.
dummatṭi. ²² B bhijjantītī. ²³ B parivedanā. ² C saṁñā.
ųtams, įto paṭṭhāya na socāsāmi, pītasokaharanakaputtena
nāma tādēsa bhavātabban "ti vatvā puttassa thutim ka-
ronto āha":

5. „Adittam vata mamsan tam
ghatasittam va pāvakaṁ
vārīṇā viya6 osīncam5
sabbam nibbāpaye6 daram. (Comp. Dhp. p. 96)

6. Abbahīd vata me sallām
yam māsi7 hadayanissitam
yo me sokaparetassa
pītasokam apānudi.

7. So 'ham' abbūlhasallo 'smi
vītaso ko anāvilo,
na socāmi na rodāmi
tava sutvāna māṇava8.

8. Evaṁ karonti sappāmna
ye honti anukampakā,
vinnvattayanti sokamhā
Sujāto pitaram yathā" ti.

Tattha nibbāpaye ti nibbāpayi; daran ti sokadarathari9;
Sujāto pitaram yathā ti yathā mama putto Sujāto mām
pitaram samānam attano sappānātāya sokamhā vinivattayi
evaṁ j aññe k pi sappāmna sokamhā vinivattayantii.


SALLA-SUTTA.

1. Ānimittam anaṁñātam
   Maccānaṃ idha jīvitaṃ, kasirān ca parittan ca tañ ca dukkhena samñutaṃ. 573.

2. Na hi so uppakkamo atthi yena jātā na miyyare jaram/pi patvā maraṇam, evamdhammā hi pānino. 574.

3. Phalānam iva pakkānaṃ pāto papatana bhayaṃ, evam jātānaṃ maccānaṃ nippam maraṇato bhayaṃ. 575.


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* B dhammadesanam.  a B addas dutiyam.  a ānaṁñātam.  b B jīvitaṃ.  c C kaśiraṁ.  d C samñutaṃ, B saṁyuttaṃ.  e C na.  f B jaram.  g B māraṇaṃ.  h C bhi.  i C palānaṃ.  j B patanato.  k B bhedaṃ pariyantā.  l B evam.  m B maccānaṃ jīvitaṃ.
5. Daharā ca mahantā ca
   ye bālā ye ca paṇḍitā,
   sabbe maccuvasam yanti,
   sabbe maccuparāyanā".  577.

6. Tesam maccuparetānam
   gacchatām'o paralokato'
   na pītā tāyate puttam
   nāti" vā pana nātakē'.  578.

7. Pekkhataṃ yeva nātinaṃ',
   passa, lālapataṃ' puthu"
   ekameko va maccānam
   go vajjho" viya niyati".  579.

8. Evam abbhāhato loko
   maccunā ca jarāya ca,
   tasmā dhīrā na socanti
   viditvā lokapariyāyam.  580.

9. Yassa maggam na jānāsi
   āgatassa gatassa vā
   ubho ante asampassam'y
   nirattham paridevasi.  581.

10. Paridevayamāno ce'
     kañcid attham udabbahe'
     sammūlhō' himsam'a attānam,
     kayira c' enam'b vicakkhaṇo.  582.

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" C maccuparāyenā.  o' C gacchetaṃ.  p' C paralokito.  q B
nāti.  r' B nātakām.  s' B nātinaṃ.  t' B lālampatām.  u' C
putthū.  v' B vaccho.  x C niyyati, B niyyati.  y B asam-
passayaṃ.  z C ve, B ca.  a' B kicci attham udappaha.  b B
samulo.  c' B hisam.  d B kayira cenaṃ, C kayira cetaṃ.
11. Na hi rūṇṇena⁴ sokena⁵ santim⁶ pappoti cetaso, bhiyya⁷ asa⁸ uppajjate⁹ dukkham, sarfrasah⁹ upahaññati⁹. 588.

12. Kiso vivañño bhavati⁸ himsama⁵ attañam attano⁴, na tena petā pālenti, niratthā paridevanā. 589.


15. Yena yena hi maññanti⁷ tato tam hoti aṁnathā, etādiso vinābhavo, passa lokassa pariyāyam. 592.

16. Api ce vassasatam jīve⁴ bhiyyo⁴ vā pana mañavo, nātisamghā⁵ vinā hoti, jahati idha jīvitam. 593.
17. Tasmā arahato sutvā
vineyya paridevitam,
petaṁ kālakatāṁ disvā
‘na so* labbā mayā’ iti.

18. Yathā saraṇam ādittam (Comp. Dhp. p. 96)
vārinā parinibbaye*,
evaṁ* pi dhīro* sappānño*
pandito kusalo naro
khippam uppatitam* sokam,
vāto* tulam* va, dhamśayē.

19. Paridevam pajappān ca4
domanassān ca attano
attano sukham esāno
abbahe* sallam attano.

20. Abbūḷhasallo* asito
santiṁ* pappuyya cetaso
sabbasokam*h atikkanto
asoko hoti nibbuto ti.

Salla-suttāṁ niṭṭhitam.

* B neso.  y B parinibbuto.  * B evaṁ.  a* B dhīro.  a* B sappānño.  a C uppatita.  b C pāto.  c C B tulam.  d C pajjapān ca.  e B appuhe.  f B ampulla sallo.  g B santi.  h B sabbasokam.
I, 1, 6. THE DEVADHAMMA-JĀTAKA.

Hiriottappasampanna ti. Idam Bhagavā Jetavane viharanto amañataram bahubhandam bhikkhum ārabba kathesi. Savatthivāsā kīr' eko kuñumbiko bhariyāya kālakatāya pabbaji. So pabbajanto attano parivenaṁ ca aggīsālaṁ ca bhandagabbaṁ ca kāretvā bhandagabbaṁ sappitaṇḍulādhī purētvā pabbaji, pabbajitvā pana attano dāse pakkosāpetvā yathāructam āhāram pacāpetvā bhunijati, bahuparikkhāro ca ahosi, rattum amañām nivāsanapārpanāṁ hoti diवa amañām, vihārapaccante vasati. Tass' ekadīvasam cīvarapaccatthagāndhī niharivā pariveno pattharivā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikam āhīṇdantā pariṇeṁ gantvā cīvarāndiṁ disvā 'kass' imāṁti' pucchimisu. So 'mayham āvuso' ti āha. 'Āvuso, idam pi cīvaram idam pi cīvaram idam pi nivāsanam pi idam pi nivāsanam' paccatthagāndhī sabbam tuyenham evā' ti. 'Āma, mayham evā' ti. 'Āvuso, Bhagavatā tiṁ cīvarāni anumāṇitāni, tvāṁ evāṁ appicchassa Buddhassa sāsane pabbajitvā evāṁ bahuparikkhāro jāto, ehi tam Dasa-balassa santikam nessāmā' ti tam ādāya Satthu santikam agamamsu. Satthā disvā va 'kin nu kho, bhikkhave, anicchamañakam yeva bhikkhum ganhitvā āgat' atthā' ti āha. 'Bhante, ayam bhikkhu bahubhando bahuparikkhāro' ti. 'Saccam kira tvāṁ, bhikkhu, bahubhando' ti. 'Saccam, Bhagavā' ti. 'Kasmā pana tvāṁ, bhikkhu, bahubhando jāto, nanu aham appicchhatāya santuṭṭhiyā - pe - pavivekassa viriyārambhassa vanṇam' vadāmīti.' So Satthu vacanam sutvā kupito 'imāni dāni nihārena carissāmīti' pārpanāṁ chaṭṭetvā parisamajjhe

\[a\] MS. -vāsi. \[b\] MS. kuṭumbiyo. \[c\] MS. parivenaṁ. \[d\] MS. puretvā. \[e\] MS. ahāram. \[f\] MS. -vene. \[g\] MS. -nam. \[h\] MS. nivāsanampi. \[i\] MS. vannam.
ekactvaro athāsi. Atha nam Satthā upatthambhayamāno „nanu tvam, bhikkhu, pubbe hirottappagavesako“ dakerakkhasakāle pi hirottappam gavesamāno dvādasa samvacccharāni vihāsi, atha kasma idāni evamgaruke Buddha-sāsane pabbajitvā catuparismajjhe pārupanaṃ chaddetvā hirottappam pahāya thito sīti.“ So Satthu vacanāṃ sutvā hirottappam pacceputṭhāpetvā tam etvām pārupitvā Satthāram vanditvā ekamantaṃ nisidi. Bhikkhū tass’ atthassa āvibhāvattham” Bhagavantaṃ yāciṁsu. Bhavāva bhavantarena paṭicchannam kāraṇam pākaṭam akāsi:


⁰ MS. kulasattake
ⁱ MS. kareyyathā
⁲ MS. uyyojesi
⁳ MS. -nipannehi
⁴ MS. vessavanassa
⁵ MS. vessavano
⁶ MS. aṁfe
⁷ MS. parigahitena
⁸ MS. sannayhitvā
⁹ MS. vatakamamikapuroso
butvā Bodhisattam āha: „bhoh purisa, tvam maggañilanto, kasmā imam saram otaritvā nahāytva pivitvā bhismulālam khāditvā pupphāni pilandhitvā yathāsukham na gacchasiti.‖ Bodhisatto tam disvā „eso yakkho bhavissattī‖ natvā „tayā me bhātikā gahitā‖ ti āha. „Āma mayā‖ ti. „Kimkāraṇā‖ ti. Aham imam saram otiṇake labhāmiti.“ „Kim pana sabbe va labhāsiti‖. „Ye devadhamme jānanti te ṣhapetvā avasese labhāmiti.“ „Atthi pana te devadhammehi attho‖ ti. „Āma attthitā‖. „Yadi evaṁ ahan te devadhamme kathessāmiti.“ „Tena hi kathehi, aham devadhamme sunissāmiti.“ Bodhisatto „aham devadhamme katheyyam, kiliṭṭhatatto pan’ amhiti“ āha. Yakkho Bodhisattam nahāpetvā bhojanaṁ bhojetvā pāṇiṁ pāyetvā pupphāni pilandhāpetvā gandhehi vilimpāpetvā alamkatamaṇḍapamajjhe pallaṁkaṁ attharitvā adāsi. Bodhisatto āsane nisidvitvā yakkhaṁ pādamule niśādpetvā „tena hi ohitasoto sakkaccam devadhamme suṇāhitā‖ imam gātham āha:

„Hiriottappasampannā
sukkadhhammasamāhitā
santo sappurisā loke
devadhammā ti vuccare“ ti.

Tattha hiriottappasampannā ti hiriya ca ottappena ca samannāgata, tesu kāyaduccaritādihi hiriyaṭṭhi hiri, lajjāy’ etam adhivacanaṁ, tehi yeva ottapatītī ottappam, pāpato ubbegass’ etam adhivacanaṁ, tattha ajjhattasamuṭṭhānā hiri babiddhāsamuṭṭhānam ottappam, attādhipeṭṭhyā hiri lokādhipateyyam ottappam, lajjāsabbhāvasaṇṭhitā hiri bhayasabbhāvasaṇṭhitam ottappam, sappatissavalakkhaṇā hiri vajjabhīrūkabhayadassavilakkhaṇāma ottappam; tattha ajjhattasamuṭṭhānam hirim

* MS. labbhasiti.  a MS. attthi.  c MS. sunāhiti.  a MS. satto.  b MS. attādipateyyam.  e MS. vajjabhīrūkabhayadassavilakkhaṇāma.
catūhi⁴ kāraṇehī samuṭṭhāpeti, jātiṁ paccavekkhitvā vayaṁ paccavekkhitvā sūrabhāvam paccavekkhitvā bāhusaccam paccavekkhitvā, „kathāṁ pāpakaraṇam nām’ etāṁ, na jātisampannānaṁ kammaṁ, hīnajaccānaṁ kevaṭṭādinaṁ idāṁ kammaṁ, tādisassa jātisampannassassā idāṁ kammaṁ kātum na yuttan’’ ti evam tāva jātiṁ paccavekkhitvā pāṇātipāṭādipāpam akaaronto hirinī samuṭṭhāpeti, tathaṁ „pāpakaraṇam nām’ etāṁ, daharehi kattabbakammaṁ, tādisassa vayeṭhitassā idāṁ kātum na yuttan’’ ti evam vayaṁ paccavekkhitvā pāṇātipāṭādipāpam⁵ akaaronto hirinī samuṭṭhāpeti, tathaṁ „pāpam nām’ etāṁ, dubbalajātikānaṁ kammaṁ, tādisassa sūrabhāvasampannassassā idāṁ kammaṁ kātum na yuttan’’ ti evam sūrabhāvam paccavekkhitvā pāṇātipāṭādipāpam akaronto hirinī samuṭṭhāpeti, tathaṁ „pāpakammaṁ nām’ etāṁ, andhabālānaṁ kammaṁ na paṇḍitānaṁ, tādisassa paṇḍitassā bahuṣsuttassā idāṁ kammaṁ kātum na yuttan’’ ti evam bāhusaccam paccavekkhitvā pāṇātipāṭādipāpam akaronto hirinī samuṭṭhāpeti, evam ajhhattasamuṭṭhānaṁ hirinī catūhī⁶ kāraṇehī samuṭṭhāpeti samuṭṭhāpetvā ca pada attano ciṭte hirinī pavesetvā pāpakammaṁ na karoti, evam hiri ajhhattasamuṭṭhānaṁ nāma hoti; kathāṁ ottappam bahiddhāsamuṭṭhānaṁ nāma, sace tvaṁ pāpakammaṁ karissasi catūsu⁷ parisāsu garahapattato bhavissasai,

Garabissanti tam viṇṇu
asucium nāgariko yathā,
vivajjito silavantehi
kathāṁ bhikkhu karissaṭṭī
paccavekkhanto hi bahiddhāsamuṭṭhītena ottappena pāpakammāṁ na karoti, evam ottappam bahiddhāsamuṭṭhānaṁ nāma

⁴ MS. ajhhattasamuṭṭhāna hiri catuhi.
⁵ MS. pāṇātipāṭādī-
⁶ MS. catuhi.
⁷ MS. catusu.
hōti; kathāṁ hiri⁵ attādhipateyyā nāma, idh’ ekacco kulaputto attānāṁ adhipatīṁ jetṭhakāṁ katvā „tādisassa saddhāpabbajittassa bahussutassā dhutavādissā na yuttam pāpakammaṁ kātun“ ti pāpam na karoti, evam hiri attādhipateyyā nāma hōti, tenāha Bhagavā: „yo attānāṁ yeva adhipatīṁ katvā akusalāṁ pajaḥati kusalāṁ bhāveti sāvajjāṁ pajaḥati anavajjāṁ bhāveti suddham attānāṁ parijaratīti;“ kathāṁ ottappāṁ lokādhipateyyāṁ nāma, idh’ ekacco kulaputto lokāṁ adhipatīṁ jetṭhakāṁ katvā pāpakammaṁ na karoti, yathāha: „mahā kho paṇāyaṁ lokasannivāso, tasmiṁ kho pana lokasannivāse santi samanabrāhmanā iddhimantā dibbacakkhuṁ paracittaviddūne (-no?), te dūrato pi passanti āsanne pi dissanti, cetasāpi cittām pajaṁanti, te pi maṁ evāṁ jānissanti, ‘passatha bho imaṁ kulaputtaṁ, saddhāya agārasmaṁ anagāriyāṁ pabbajito samāno vokīṇo⁶ viharati pāpakehi akusalehi dhammehiti’, santi devatā iddhimantā⁷ dibbacakkhuṁ paracittavidūniyo, tā dūrato pi passanti āsanne pi dissanti, cetasāpi cittām pajaṁanti, tāpi maṁ jānissanti, ‘passatha bho imaṁ kulaputtaṁ, saddhāya agārasmaṁ anagāriyāṁ pabbajito samāno vokīṇo⁶ viharati pāpakehi akusalehi dhammehiti’,‘ so lokāṁ yeva adhipatīṁ karitvā akusalāṁ pajaḥati kusalāṁ bhāveti sāvajjāṁ pajaḥati anavajjāṁ bhāveti suddham attānāṁ parijaratīti, evāṁ ottappāṁ lokādhipateyyāṁ nāma hōti; lajjāsabhāvasaṁhitā hiri bhayasabhāvasaṁhitām⁸ ottappan ti, ettha pana lajjā ti lajjānākāro tena sabbhāvena saṁhitā hiri, bhayan ti apāyabhayaṁ tena sabbhāvena saṁhitāṁ ottappāṁ, tadubhayam pi pāpaparivajjane pākātam hōti, ekacco⁹ hi yathā nām’ eko kulaputto uccārapassāvādīṁ karonto lajjitabbakayuttam ekāṁ disvā
lajjanākāṟṟappatto bhaveyya hiltō — evam eva ajjhattam lajjidhammaṁ okkametvā pāpakammam na karoti, ekacco apāya-bhayabhito hutvā pāpakammam na karoti, tatr' idam opam-mam: yathā hi dvīsu ayogulesu eko sitalo bhaveyyaṛ ġuthamakkhito eko unho aditto tattha paṇḍito sitalam ġuthamakkhi-tattā jigucchanto na ganhāti itaram dāhabhayena tattha (tathā?) sitalassa ġuthamakkhitassa jigucchāya aganhanamṛ viya ajjhattam lajjidhammaṁ okkamitvā pāpasa akaranam unhassa dāhabhayena aganhanam viya apāyabhayena pāpasa akaranam vettabbam; sappattissavallakkhanā hiri vajjabhṛrukabhayadassāvilakkhanāṃ ottappan ti, idam pi dvayaṁ pāpaparivajjane yeva pākaṭam hoti, ekacco hi jātimahantapaccavekkhanāṛ satthumahanta paccavekkhanā dāyajjamahantapaccavekkhanā sabrahmacarimahantapaccavekkhanāṛ ti catūhi kāraṇehi sappattissavallakkhanam hirim samuṭṭhāpetvā pāpam na karoti, ekacco attānuvādabhayam parānuvādabhayam daṇḍabhayam duggati-bhayan ti catūhi kāraṇehi vajjabhṛrukabhayadassāvilakkhanāṃ ottappam samuṭṭhāpetvā pāpam na karoti, tattha jātimahanta paccavekkhanādīni c'eva attānuvādabhayadīni ca vittāretvā kathetabāni, tesam vittāro Aṅguttaraṅkatathāyā vutto. Sukka-daṃmasaṃāhi ā ti idha-m-eva hirottappam ādīnkatvā kattabbā kusalā dhammad, sukkadhammā nāma te sabbasam-gāhikanayena catubbhumakalokeyalokuttaradhammad, tehi sama-hīta samannāgatā ti attho. Sānto sappurisā loke ti kāya-kammādināṃ santatāya santo katarṁūn kavaṛedī kāyasobhana-purisā ti sappurisā, lokō ti pana samkhāraloko sattaloko okāsaloko khandhaloko ayatanaloko dhātuloko ti anekavidho, tattha eko lokō sabbe sattā āhāraṇṭhitikā - pe āṭṭhārasaloko

aṭṭhārasa dhātuyo ti ettha samkhāraloko vutto, khandhalokā-dayo tadantaragāhā yeva, ayam loko paraloko devaloko manus-saloko ti ādi supannasattaloko vutto,

yāvatā candimasuriyā pariharanti virocanā
tāva sahasadhā loko ettha te vattatti vaso
ti ettha okāsaloko vutto, tesu idha sattaloko adhippeto, satta-lokasmīm hi yeva evarūpā sappurisā. Te devadhammā ti vuccare ti tattha devā ti sammutidevā uppattidevā visuddhidevā ti tividhā, tesu Mahāsammata-kāla te paṭṭhāya lokena devā ti sammattā rājarājakumārādayo sammutidevā nāma, devaloke uppannā uppattidevā nāma, khīnāsavā visuddhidevā nāma, vuttam pi c' etam: sammutidevā nāma rājāno deviyo kumāra, uppattidevā nāma bhummadeve upādāya tatuttariṁdevā, visuddhidevā nāma buddhaccecebuddhakhiṃsasavā ti, imesaṁ devānam dhamma ti devadhammā ti vuccare ti vuccanti, hirottappamūlakahā hi kusalā dhammā, kusalasampadāya c'eva devaloke nibbatthiyā ca visuddhibhāvass' eva kāraṇattā kāraṇatthanā tividhānam tesam devānam dhamma ti devadhammā, tehi devadhammehi samannāgata puggalāpi devadhammā, tasma puggalādhiṭṭhānaya desanāya te dhamme dassentā santo sappurisā loke devadhammā ti vuccare ti āha. Yakkho imam dhamman-desanam sutvā pasanno "ekām bhātaram demi, kataram anemiti." "Kaniṭṭham ānehiti." "Paṇḍita, tvam kevalam devadhammme jānasi yeva, na pana tesu vattasi." "Kimkāraṇā" ti. "Yamkāraṇā jeṭṭham ṭhapetvā kaniṭṭham ānāpento jeṭṭhapaṭacayikakammaṁ nāma na karosīti." "Devadhammme cāham, yakkha, jānami tesu ca vattami, mayām hi imam arāmṇam etam nissāya paviṭṭhā, etassa hi atthāya ambhākam pitaram

etassa mātā rajjam yāci, amhākam pana pitā tam varām adatvā
amhākam anurakkhānattthāya aramṇāvasām anujāni, so kumāro
anivattitvā amhehi saddhīm āgato, 'tam aramṇe eko yakko
khāditi' vutte pī na koci saddhāssati, tenāham garahābhāyabhīto
b tam eva ānāpemiti." "Sādhu sādhu, paṇḍita, tvām devadhamme
cā jānāsi tesa ca vattasiti" pasannacitto yakko Bodhisattassa
sādhukāram datvā dve pi bhātaro ānetvā adāsi. Atha nam Bodhi-
satto āha: "samma, tvām pubbe attanā katena päpakammēna
quaresam mamsalohitakhādako c yakko hutvā nibbatto, idāni
puna pī päpam eva karosi, idāni te päpakammaṁ nirayādhi
muceituṁ na dassati, tasmā ito paṭṭhāya päpam phāya ku-
salam karohiti" asakkhi ca pana nam dametum. So tam
yakkaṁ dametvā tena d samvihitārakkho e tatth eva vasanto
ekadivasānā nakkhattāṃ oloketvā pitu kālaṅkatabhāvāṁ nattvā
yakkaṁ ādāya Bārānasiṁ gantvā rajjam gahetvā Canda-kumā-
rasaṁ parajjam Sūriya-kumārassa senāpatīṭhānam datvā
yakkaṁsa ramanīye ṭhāne āyatanaṁ kāreṭvā yathā so agga-
mālaṃ aggapupphām aggabhattacha ca labhati tatthā akāsi. So
dhammena rajjam kāreṭvā yathākhammaṁ gato.

Satthā imām dhammadesaṁānāṁ āharitvā dassetvā saccāni
pakāse. Saccapariyāsāne so bhikkhu sotāpattipahaṁ patiṭṭhahi.
Sammāsambuddho pī dve vatthūni kathetvā anusandhitim gha-
tetvā jātakaṁ samodhānesi: "Tādā dakaṅkhaso bahubhān-
dikabhikkhu ahosi, Sūriya-kumāro Ānando, Canda-kumāro
Saṅgutto, jetṭhaṅkabhātā Mahāmāsa-kumāro aham eva ahosin-
ti. De v a d h a m m a - j ā t a k a m .

b MS. garahābhāyabhīto. c MS. mamsalohitakhādako. d MS.
te. e MS. samvihitārakkho.
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TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES.

BY

(Michael) VIGGO V. FAUSBØLL.

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1872.
To

Robert C. Childers Esq.,

whose kind exhortations
caused me to renew my Pāli studies,
this book is inscribed
as a token of esteem and affection

by

V. Fausbøll.
Errata.

Page 2, line 6, for kucchismim read kucchismiṁ.

— 7, line 19, for vinīcchayaṭṭhāya read vinīcchayatthāya.

— 8, line 1 from the bottom, for ṣutvā read ṣB sutvā.

— 6, line 3 fr. the b., for rājumāṁ read rājunāṁ.

— 10, line 13, for dahati read dahati.

— 11, line 6 fr. the b., for ṣ omits read ṣC omits.

— 7, line 5 fr. the b., after kālaṣiho add, B kālaṣiho.

— 22, line 10, for pisāca read pisācā.

— 7, line 11, for khāditun read khāditun.

— 23, line 4 and 5 from the bottom, read C bārānasi, B bārānasi.

— 26, line 7, after sīncāpesum add Sarīrāni sugandhāni ahesum. Tasmiṁ kāle te nadim otaritvā nahayimsu.

— 28, line 15, for maṅgalahaththi read maṅgalahatthi.

— 30, line 14, for sena read sena.

— 31, line 7, for dasannāṁ read dasannam.

— 32, line 5, for Mahāsārajātaka read Mahāsārajātaka.

— 38, line 9 fr. the b., for sīṇgāli read sīṇgāli.

— 39, line 11, for unnadantī read unnadantī.

— 54, line 21, for daṇḍakotiyāṁ read daṇḍakotiyāṁ.

— 60, line 9, for this read thus.

— 100, line 4 fr. the b., for 1 person. Attanop. read 1 person attanop.

— 111, line 10, for sacaṁ read saccaṁ.

— 112, line 14, for ṭhanam read ṭhānam.
PREFACE.

"The more I think of Buddha, the more I love him," said the professed Christian Government Schoolmaster (Ceylon Friend 1837). I think many will agree with the Schoolmaster: Buddha may be wrong in his teleology, but in his morals he is certainly on a level with Christ, and even Barthélemy Saint-Hilaire cannot but admit "que, sauf le Christ tout seul, il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha. Sa vie n'a point de tache". (Le Bouddha et sa Religion, nouvelle édition, Introduction p. V). Look only at the beautiful tale that opens our Ten Jātakas and wherein a man's superiority is judged by his way of retaliating. When Confucius was asked: "What do you say concerning the principle that injury should be recompensed with kindness?" the Master said: "With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness". (Legge, Chinese Classics Vol. 1 p. 152). But Christ said unto us: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (St. Matthew, 5, 44). And now what does Buddha teach? Exactly the same as Christ: Of two kings one
VIII

The Mallika-king overthrows the strong by strength,
the soft by softness,
the good he conquers by goodness,
the wicked by wickedness;

but the other, the Barānasi-king,

By calmness he conquers anger,
the wicked he conquers by goodness,
he conquers the avaricious by charity,
by truth the false-speaker;

and the latter is by Buddha deemed the greater. So I too say, the more I learn to know Buddha, the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines the better it will be, for he is certainly one of the heroes of humanity.

The different connections which our ten tales have with several other stories in that large material of folk-lore spread all over the world as a remainder of an age prior to the introduction of writing, the age of man's childhood, I leave to others to make out more fully, I shall myself here only point to a few similarities that I have happened to observe: With the 2d story can be compared "La Caille et le Faucon" in "Les Avadānas par Stan. Julien" 2, 88; the 3d story is substantially identical with "Le Lion et le Sanglier" in "Les Avadānas" 1, 97; in the 5th story is told how a yakkha had got permission from Vessavāna to eat all those who, on one sneezing, forgot to say "mayst thou live!" compare with this Somadeva's K. S. S. 6, 28 v. 129—130; from the 6th story we learn that an elephant who has been cured by some carpenters, afterwards, of his own free will, serves them; this reminds us of the lion that follows Ivan
after being saved by him from the serpent; of the 7th story you will find an extract in Sp. Hardy's Manual p. 113; the 9th story must, I suppose, be referred to that cycle of Fairy Legends which, from one common stem, has, it seems, branched out into many differently named tales that have sometimes only a few traits in common, comp. "the golden town" in Somadeva, "der goldene Vogel" in Grimm, "Guldfuglen" in Asbjørnsen, "Talande Fageln" in Bäckström, "Ungdoms-Landet" in Hyltén Cavallius and Stephens etc.

As to the difference between the Sinhalese (C) and the Burmese (B) Redaction of the Jātaka-Book, I still hold the same opinion that I expressed in my "Five Jātakas", and to show the correctness of this view I shall now give a survey of the principal different readings of both redactions in our ten Jātakas:

1. Sometimes, although not very often, the two redactions differ totally in the words:

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2. They sometimes differ in the choice of tenses and moods:

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3. On the whole it seems that C retains older forms and expressions, whereas B replaces them by more modern, more common, or more regular ones:

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<td>catuppada</td>
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<td>5, 6</td>
<td>Malliya</td>
<td>Mallika</td>
</tr>
</tbody>
</table>
4. B sometimes adds and sometimes omits a few words. The additions seem on the whole to have the character of minor ameliorations of the style; of the omissions
some may have arisen from the carelessness of the copyist, but some also seem to be intentional. **Additions:** pp. 4 vā, 8 katham, 10 idam, 12, 16 pi, 14 sammata, 17 iti dve, 20 dhareyya va, 20 hi, vatati, tattha, 22 so, 24 ekam, makkhitvā, 27 ca, 30 paccekabuddham vā, 32 āham su āham su, va, nu, 33 tā, 35 pappatamuddhāni thatvā, 36 pi, 37 vatvā, dve putte vijāyi, 42 te, dve, 43 asse, 46 hi, 49 tadā, 50 sutvā, 51 vegena, 52 ahosi, 54 [pa]ṭṛūpak, 55 va. **Omissions:** 14 sariram, 34 nāma, 36 tīnāni, 38 pi 'ssā, evam, 49 imām, 50 me, 51 āha, pana. 52 vatvā.

5. In a few cases B seems to have preserved the true reading, or at any rate to have made a necessary correction where in the course of time, by the carelessness or stupidity of transcribers, an error had crept into the text; thus p. 3 itaro instead of itarasmīm which, as far as I can see, can give no meaning, but seems to have been occasioned by the foregoing imasmim, likewise 4 te instead of tesam occasioned, as it seems, by the following sayam, 5 alikavadināṃ instead of alikavadinim occasioned by the following musāvālim, 15 pāpessati instead of pāpessasi, 18 imasmim vakkale instead of imasmim vakkalam, paviṭṭham instead of paviṭṭho, 37 gaṇhāhi instead of gaṇhāsi, 52 nibbatittvā instead of nibbatettvā, tvām instead of tam, 56 añāpesi instead of añāpesi(?), 8 āgacchantu instead of āgacchanti(?), 38 paṇāmeti instead of paṇāmati(?).

From all this I think it will appear that C is an older edition which in a few instances has been corrupted, and that B represents a later, corrected edition. I have therefore mainly followed the Singhalic Redaction and taken care not to adopt the readings of B except in cases where the
readings of C could give no meaning, or at most a very bad one.

With regard to the use of long and short vowels I have not yet been able to make up my mind; it is much to be desired that some one should take up this question and give it a thorough sifting.

I have this time not translated the frame-work, but only what I consider the oldest part of the Jātaka, that is to say: the tales that Buddha has chosen out of the old Indian folk-lore and adapted to his instructional purposes. As the book now exists it is evidently a Commentary on the original Jātaka-Book, for at the beginning and at the end it is called Jātakass' Atthavanṇana, and in the book itself often occurs a discrepancy between the Text and Commentary (Pāliyaṁ pana „na man taṁ āgamissatī“ likhitam, taṁ Aṭṭhakathaya n'atthi), but it is now very difficult to see what belongs to the commentary and what to the Jātaka-Book itself, the latter no longer existing separately, as far as I know.

To constitute the Text I have had, besides C and B mentioned in my Five Jātakas p. 1, two more MSS. procured for me from Ceylon through the kindness of Mr. Childers, one (C') from the Buddhist priest Subhūti, the learned editor of Moggallāna's Abhidhānappadipikā, the other (C') from the late Buddhist priest Yātrāmullē Dhammārama. I have also had an additional copy (C'9) of the Rājovāda-Jātaka in the handwriting of the latter.

Copenhagen May 3, 1872.
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II, 16, 1. RĀJOVĀDA-JĀTAKA.

"Dālham dālhassa khipatītī." Idam Satthā Jetavane viharanto rājovādam ārabha kathesi. So Tesakūṇajāte avibhavissati. Ekasmīṁ pana divase Kosalarājā ekam gatigatam b dubbinicchayam c aṭṭam vinicchinitvā d bhutta-pātarāso allahaththo va alamkataraththam abhiruyha e Satthu santikam gantvā phullapadumasassirikesu pādesu Satthāram vanditvā ekamantam nisīdi. Atha nam Satthā etad avoca:

"handa, kuto nu tvām, mahāraja, āgacchasi divādivassā " ti. "Bhante, ajja ekam gatigatam f dubbinicchayam g aṭṭam vinicchinanto okāsam labhitvā h idāni tam tiretvā i bhunijitvā allahaththo va tumhakam upatīthānam āgato 'mhiiti." Satthā:

"mahāraja, dhammena samena aṭṭamvinicchayam nāma kussalam, saggamaggo esa, anacchariyam kho pan' etam yaṁ āmhe mādisassa sabbaññussa j santikā ovādam labhamānā dhammena samena j aṭṭam vinicchineryātha, etad eva acchariyam: pubbe rājano asabbaññūnanam k pi paṇḍitānam sutvā

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a C khipatītī, B khippatītī. b B agatigatam. c B dubbinicchayam. d B suvinicchitvā. e B abhiruyha, C C' abhiruyha. f B āgatiagatam. g C C' dubbinicchiyam. h B alabhittvā. i B virodetvā. ii C C' aṭṭavini-. j B sappaññussa buddhassa, C sabbaññūtassa. ji B omits samena. k C C' asabbaññūnam.
dhammena samena aṭṭam vinicchinanta cattāri agatigamanāni vajjetvā dasaradhājamme akopetvā dhammena rajjam käretvā saggapadam pūrayamānā agamaṁsū "'ti vatvā tena yācito atitaṁ āhari:


1 B kucchimi. 2 BC -gahana-. 3 B -kumāro ti tveva. 4 B takkasilāyaṁ, C takkasilaṁ. 5 B gantvā. 6 C C'sāgantvā, C'p anāgantvā. 7 C B ku- 8 B ahesum, C hesum. 9 B upaddavo. 9 B kiṇci. 10 C'p C's āgacchantām. 11 B chaṭṭetabbā-, C'p C's chaḍḍhetabbā-. 12 B adds na. 13 B chaṭṭetabba-, C's chaḍḍetabba-. 14 B vaṭṭatitti. 15 C'p C's add ca. 16 sutvā.
„ete mayham bhayenâpi agunâm avatâ guṇam eva vadey-
yun“ ti bahlavañjanake pariganhanto tatrâpi adîsvâ antona-
garam parigañgh, bahinagare catusu dâresu dvâragâmake pari-
gañghî. Tatrâpi kañci agunâvâdim adîsvâ attano guṇakatham
eva sutvâ „janapadam parigañhhisâmîti“ amacee rajjam pa-
ticeâpetvâ ratham áruyha sàrathim eva gahetvâ anñatakave-
sera nagarâ nikkhamitvâ janapadam parigañhamâno yáva
paccantabhûmiâ gantvâ kañci agunâvâdim adîsvâ attano
guṇakatham eva sutvâ paccantasimato mahâmaggena nagar-
râbhimuñko yeva nivatî. Tasmîm pana kâle Malliko nàma
Kosalarâjâpi dhammena rajjam kârento agunâgavesako
dutvâ antovalañjakâdisu agunâvâdim adîsvâ attano guṇakatham
eva sutvâ janapadam parigañhanto tain padesam agamâsi. Te
ubho pi ekasmiñm ninne sakañtamagge abhimukhâ ahesûm. Ra-
thassa ukkamanañthanam n’atthi. Atha’ Mallikarañño sàrathi
Bärañhasirañño sàrathim „tava ratham ukkamâpehi” aha. So
pi „ambho‘ sàrathi, tava ratham ukkamâpehi, imasmiñm rathe
Bärañhasirajjasâmiko Brahmadattamahârâjá nisinnô” ti aha.
Itaro pi „ambho‘ sàrathi, imasmiñm rathe Kosalarajjasâmiko
Mallikamahârâjá nisinnô, tava ratham ukkamâpetvâ amha-
kañm rañño ratthassa okasam dehitî” aha. Bärañhasirañño
sàrathi „ayam pi kira râjâ yeva, kin nu kho kàttabban” ti
cintento „atth’ esa upâyo”: vayam puchitvâ daharatarañ
ratham ukkamapetvâ mahallakassa okasam dâpessâmîti san-
niṭṭhānam katvā tam sārathīm Kosalaraṁño vayaṁ pucchitvā parigāhanto ubhinnam pi samānavaṃbhāvam ṅatvā rajja-parimāṇam balaṁ dhanāṁ yasam jātigotakulapadesanō ti sabbam pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmīno, samānabaladhanayasa jātigotakulapadesā“ ti ṅatvā „silavanta-tarassāp okāsam dassāmīti“ cintetvā so sārathi „tumbhākam raṇñoś silācāro kidiso“ ti pucchi. So „ayaṁ ca ayaṁ ca amhākam raṇñoś silācāro“ ti attano raṇñoagunam eva gunato pākāserfo pathamam gātham āha:

1. „Dalham dalhassa khipatī“
Malliko mudunā mudum,
sādhum pi sādhunā jeti
asādhum pi asādhunā.
Etādiso ayaṁ rājā,
maggā uyyāhi sārathiti.“

Tattha dalham dalhassa khipatī ti yo dalho hoti balavadalhena pahārenaś vā vacanena vā jinitabbo tassa dalham eva pahāram vā vacanam vā khipatī evac dalho va hutvā tam jinātiti dasseti, Malliko ti tassa raṇñoś nāmaṁ, mudunā mudun ti mudupuggalam sayam pi mudu hutvā mudunā va upāyena jināti, sādhum pi sādunā jeti asādhum pi asādhunā ti ye sādhūś sappurisā teś sayam pi sādhu hutvā sādhunā va upāyena, ye pana asādhuś teś sayam pi asādhu hutvā asādhunā va upāyena jinātiti dasseti; etādiso ayaṁ rājā ti ayaṁ amhākam Kosalarājā silācārenā evarūpo,

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C kosalaramño, C° kosalaramño. *° B jātigottam-. ⁵ B silavantassa, C° silavanantarassa. ⁷ C C° C° raṁño. ⁸ C C° raṁño. ⁹ B khipatī. ¹ C° C° pahāreṇa. ¹¹ C C° C° omit vā. ¹² C C° C° raṁño. ¹³ all the MSS. sādhu. ¹⁴ C C° C° tesam. ¹⁵ C° -cāreṇa.
maggā uyyāhi sārathīti attano ratham maggā ukkāpetvā uyyāhi uppathena yāhīti⊙ amhākaṁ raṇño⊙ maggam dehi̊ vadi̊. Atha tam Bārānasiraṇño sārathi „ambho, kim pana tavā attano raṇñounga kathīti“ ti vatvā „āmāti“ ti vutte „yadi ete gunā, agunā pana kidisāti“ ti vatvā „ete tāva agunā hontu, tumbhakam pana raṇño d kidisā gunāti“ ti vutte „tena hi sunāhīti“ dutiyaṁ gātham āha:

2. „Akkodhena jine kodham,
asādhum sādhunā jine,
jine kadariyaṁ dānena
saccena alikavādinam.
Etādiso ayam rājā,
maggā uyyāhi sārathīti.“

Tattha etādiso ti etehi akkodhena jine kodhan-ti-ādi-
vasena vuttehi gunehi samannāgato ayam hi kuddham pugg-
galam sayam akkodho hutvā akkodhena jināti, asādhum
pana sayam sādhbu hutvā sādhunā, kadariyaṁ thadha-
maccharim sayamś dayako hutvā dānena, alikavādinam
musāvādīm sayam saccavādī hutvā saccena jināti; maggā
uyyāhīti samma sārathi maggato apagaccha evamvidhasila-
cāragunayuttassa amhākaṁ raṇño maggam dehibi amhākaṁ
rājā maggassa anucchaviko ti. Evam vutte Mallikarajā ca
sārathi ca ubho pi rathā otarītvā asse mocetvā rathāṁ apa-

⊙ all the MSS. except C² ukkāpetvā. ⊙ B yāhi. ⊙ C² raṁño.
⊙ C bārānasiraṁño. ⊙ C C² C raṁño. ⊙ d C C² raṁño.
⊙ B alikavānam, C² C alikavādinnim. ⊙ C janaṁ. ⊙ g C² C
omit sayam. ⊙ C C² C alikavādinnim. ⊙ C -vādīm, C² C -vādi.
⊙ C evamvidham-, B evam vividatvam-. ⊙ k C² C raṁño.
⊙ B dehi. ⊙ C C² C malliya-.
netvā Bārānasirañño⁶ māggaṁ adamsu. Bārānasīrājā⁷ Mallikarañño⁸ nāma "idañ c' idañ ca kātuṁ vaṭṭatiti⁹ ovādam datvā Bārānasīṁ gantvā dānādīṁ puññānī⁰ katvā jīvita paraphyosāne saggadām pūresi. Mallikarājāpi⁰ tassa ovādam gahetvā jana-padam pariggaheṭvā¹ attano agunavādīṁ² adisvā va sakanagaram gantvā³ dānādīṁ puññānī⁴ katvā⁴ jīvita paraphyosāne saggadām eva pūresi.


II, 16, 2. SIGĀLA-JĀTAKA.

"Asamekkhitakamman"⁹ 'ti. Idam Satthā Kūṭā-gāraśālayam viharanto Vesāli-vāsikam nāhipitaputtaṁ¹⁰ ārabhā kathesi. Tassa kira pitā rājūnam¹¹ rājorodhanam rāja-kumārānam¹² rājakumārīnaṁ ca masukaraṇakesasathāpana- ṣaṭṭhopadāṭṭhapanādīṁ¹³ sabbakiccani karoti saddho pasanno tīsaraṇagato samādinnapaṁcasilo, antarantareṇa¹⁴ Satthu dham-

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⁶ C bārānasirañño, C⁷ bārānasirañño. ⁷ C C⁸ bārānasi-. ⁸ C malliyaramño, C⁹ malliyaramñoramñā, C⁺ malliyaraññoramñā, ⁹ C C⁵ puññāni. ¹⁰ C C⁹ C⁶ malliya-. ¹¹ B pariggaheṭvā. ¹² B C agunavādī. ¹³ B gamtvā. ¹⁴ C C⁶ C⁵ puññāni. ¹⁵ B datvā. ¹⁶ B dhammadesananam. ¹⁷ C C⁴ C⁵ malliyaramño. ¹⁸ C bārānasirañño, C⁹ bārānasirañño, C⁸ bārānasirañño. ¹⁹ B omits ahosi. ²⁰ B adds pathamaṁ. ²¹ B rājukam. ²² C-kumā-rānam. ²³ B masukaraṇakesayaṁhapanasatṭtarapiṭhānādana. ²⁴ B antaraantareṇa, C⁵ antarantareṇa.
mam suṣanto d kālam vīṭināmeti. So ekadīvasanā rājanivesane kammam kātum gacchanto attano puttaṁ gahetvā gato. So tattha ekaṁ devaccharapatiḥbhāgam alamkatapatiḥyattam Licchavikumārikā disvā kilesavasena paṭibaddhacitto āhuma pitaraḥ saddhim rājanivesanā nikkhamitvā „etam kumārikām labhamāno jivissāmi, alabhamānassa me etth’ eva maraṇanāhi ti āhāru-pacchedam i katvā maṅcakam parissajitvā nipajji. Atha nam pitā upaśamkamitvā „tāta, avatthumhi chandarāgam mā kari, hīnajacco tvam nāhāpitaputto, Licchavikumārikā khattiyadhītā jātisampannā, na sā tuyham anucchavikā, aṅnān te jātigottehi sadisakumārikām ānessaṃhitā ahā. So pitu kathaṁ na gaṅhātī. Atha nam mātā bhātā bhaginīn cullamaṭān cullapitā tisabbapi ni nātakā c’ eva mittasahajā ca saṃnipatītvā saṅnāpentāpi saṅnā-petum aṇasaṅkhīmsu. So tatth’ eva sussītvā parisussītvā jivītakkhayaṁ pāpuṇi. Ath’ assa pitā sarirakiceapetakiccāni katvā tanuttam gate soke „Satthāram vandissaṃhitā bahum gandhamalavilepanam gahetvā Mahāvanam gantvā Satthāram pūjetvā vandītvā ekamantām nissinno. „Kin nu kho, upāsaka, imani divasāni na dissasitvā vutte tam aththa ārocesi. Satthā „na kho, upāsaka, idān’ eva tava putto avatthusmiṁ chanda-rāgam uppadetvā vināsām pāpuṇi, pubbe pi patto yevā tisvatvā tena yācito atitaṁ āhari:

Atite Bārāṇasiyam Brahmadatte rajaṁ kārente Bodhisatто Himavantapadesaṁ sahayoniyaṁ nibbatti. Tassa

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d B C sunanto. e B lichevikumāri. f B paṭibandha-. g B etteva. h C maranān. i B āhārupacchedakām, C āhāru-pacchedam, Cp āhārupacchedam. j C Cp kari. k B hnāpita-. l B aṅnām, C aṁnān. m B bhaginī, Cp C bhagini. n B dhūla-. o B cūla-. p B saṅnāpentovi, C Cp C samānāpentāpi. q C Cp C samānāpetum. r C pāpuṇi. s C gandhavilepanam. t B gamtvā. u B C dissatitī. v B avattumhi. w B -ppadese.
kaniṭṭhā cha bhātaro⁸ ekā ca bhagini⁹ ahosi. Sabbe pi Kān-
canaguhāyaṁ vasanti. Tassā pana gubāya avidāre Rajata-
pabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati.
Aparabhāge sthānam mātāpitaro kālam akāmsu. Te bhaginiṁ
siḥapotikāṁ Kāncañaguhāyaṁ ṭhapetvā gocarāya nikκhamitvā⁹
maṁsaṁ āharītvā tassā denti. So sigālo tam siḥapotikāṁ
dīsva paṭibaddhacitto⁶ ahosi. Tassā⁸ pana mātāpitunnāṁ dhara-
mānakāle okāsaṁ na lattha⁵. So sattannam pi tesam gocarāya
pakkantakāle Phalikaguhāya⁶ otarītvā Kāncañaguhāḍvāraṁ
gantvā⁹ siḥapotikāya purato lokāmisapaṭiśaṁyuttām ēvarūpaṁ
rahassakathāṁ⁶ kathesi: „siḥapotike, aham pi catuppado⁷
tvam⁹ pi catuppada⁸, tvam me pajāpatī⁹ hohe⁸ aham⁵ te paṭi
bhavissāmi, te mayaṁ samaggā sammodamāna vasissāma, tvam
ito paṭṭhāya maṁ kilesavasena saṁgaṁhāhitī." Sā tassa va-
canāṁ sutvā cintesi: „ayaṁ sigālo catuppadaṁ⁴ antare
hino patikuṭṭho caṇḍālasadiso, mayāṁ uttaṁaraṇājukasammattā,
esa kho mayā ca saddhiṁ asabbhaṁ ananucchavikāṁ⁷a ka-
theti, aham ēvarūpaṁ⁸ kathāṁ sutvā jivitaṁ kim karissāmi,
nāsaṁvātam sannirumhitvā⁶ marissāmitī⁴. Ath' assā etad ahosi:
„mayahīṁ evam eva maraññam ayuttam, bhātikā tāva me
āgacchanti⁹, tesam kathēva marissāmiti." Sigālo pi tassā
santikā paṭivacanāṁ alahītvā „na idāṁ" esā mayi sambajjhā-
ṛṭī⁷" domanassapatto Phalikaguhāṁ pavītṛva nipajjī⁶. Ath'
eko sīhapotako mahisavāraṇādisu\textsuperscript{1} aṇñataram\textsuperscript{2} vadhitvā maṁsaṁ khāditvā bhaginiyā bhāgaṁ āharitvā „amma, maṁsaṁ khā-
dassū“ \textsuperscript{3} ti āha. „Bhātiya, nāhaṁ maṁsaṁ khādissāmi“, maris-
sāmīti.“ „Kimkāraṇā“ ti. Sā tam pavattīṁ ācikkhi „idāni
kaham so sigalō“ ti ca vutte Phalikaguhāyām nipannasigalām\textsuperscript{4},
„ākāse nipanno“ ti maṁnamānā\textsuperscript{5} „bhātiya, kim na passasi“, eso
Rajatapabbate ākāse nipanno\textsuperscript{6} ti. Sīhapotako tassa Phalika-
guhāyām\textsuperscript{7} nipannabhāvam ajānanto „ākāse nipanno“ ti saṅñi\textsuperscript{8}
hutvā „māressāmi\textsuperscript{9} nan“ ti sīhavegana pakkhanditvā Phalikaguhām
hadayen eva pahari. So hadayena phalitena\textsuperscript{10} tatth eva jīvi-
takkhaṃ patvā pabbatapāde pati. Athāparo āgaṇchi\textsuperscript{11}. Sā
tassa pi tatth eva kathesi. So pi tatth eva katvā jīvitakk-
khayaṁ patvā pabbatapāde pati. Evam chasu pi bhātikesu
matesu sabbapacehā Bodhisatto āgaṇchi\textsuperscript{12}. Sā tassa pi\textsuperscript{13} tam
kāraṇam ārocetvā „idāni so kubin“ ti vutte „eso Rajata-
pabbatamathake\textsuperscript{14} ākāse nipanno\textsuperscript{15} ti āha. Bodhisatth\textsuperscript{16} cintesi:
„sigalanaṁ ākāse patitiṁ nāma n’atthi, Phalikaguhāya\textsuperscript{17} nipan-
nako\textsuperscript{18} bhavissatiti\textsuperscript{19} so pabbatapādaṁ otaritvā cha bhātike mate
disvā „ime attano bālatāya parigambhabapānāya\textsuperscript{20} abbāvena
Phalikaguhābhāvam ajānítvā hadayena paharitvā maṁ bhaviss-
santi, asamekkhitaatituritam karontānam kammāṁ nāma eva-
rūpam hotiti“ ānātva\textsuperscript{21} paṁhamān gātham āha:

\textsuperscript{1} B -ṇādisu. \textsuperscript{2} C C\textsuperscript{p} C\textsuperscript{e} aṁña-. \textsuperscript{3} B khādāmi. \textsuperscript{4} B nip-
pannam sigalām. \textsuperscript{5} C C\textsuperscript{p} C\textsuperscript{e} maṁnāmānā. \textsuperscript{6} B kim pana
na passasi, C kim panassisi. \textsuperscript{7} C omits ti. \textsuperscript{8} C\textsuperscript{p} C\textsuperscript{e} -guhāya.
\textsuperscript{9} C C\textsuperscript{p} C\textsuperscript{e} saṁñī, B saṁñi. \textsuperscript{10} B māṛissāmi. \textsuperscript{11} C\textsuperscript{p} phalitena
\textsuperscript{12} B āgačchi, C and C\textsuperscript{p} have corrected āgačchi to āgaṇchi.
\textsuperscript{13} B āgačchi, C has corrected āgačchi to āgaṇchi. \textsuperscript{14} C\textsuperscript{p} omit pl. \textsuperscript{15} C\textsuperscript{p} C\textsuperscript{e} -matthate. \textsuperscript{16} C\textsuperscript{p} C\textsuperscript{e} add evam. \textsuperscript{17} B -gu-
hāyaṁ. \textsuperscript{18} B adds ca. \textsuperscript{19} C C\textsuperscript{p} C\textsuperscript{e} -paṁñāya, B -saṁñāya.
\textsuperscript{20} B vatvā.
1. „Asamékkhita-kammamaṁ turitābhinnipātinaṁ
sāniṁ kammāni tappentiṁ
unham v' ajjhohitam mukheṁ ti.

Tattha asamékkhita-kammamaṁ turitābhinnipātinaṁ
ti yo puggalo yaṁ kammāṁ kātukāmo hoti tattha dosāṁ
asamékkhītvā anupadhāre tvā turito hutsa vegen' eva tvam
kammāṁ kātum abhinipatati paṭikhandati paṭipajjati tām
asamékkhita-kammamaṁ turitābhinnipātinaṁ tāni evam katāni sāni
kammāṁ tappentiṁ socentiṁ kilamenti, yathā kīṁ? unham
v' ajjhohitam mukheṁ yathā bhunjaṁtenaṁ „idam sita-
lamṁ unhan“ ti anupadhāre tvā unham ajjhoharanīyaṁ mukhe
ajjhohitam āhapitaṁ mukham pi kāṁhaṁ pi kucchim pi da-
hatiṁ soceti kilameti evam tathārūpam puggalam tāni kammāṁ
kammamaṁ tappentiṁ. Iti so sīho imam gātham vatvā „mama bhātiṁkā
anupāya kusalāṁ‘ sīgālam māresāmāṁ‘ ti ativegena paṭkhanditvā
sayaṁ matā, aham pana evam akatvā sīgālassa Phaliṅkugahāyaṁ
nipannass’ eva hadayaṁ phālessāmīti so sīgālassa arohanā-
orohanamaggam sallakkhetvā tadabhimukho hutsa tikkhatvām
sihanādam nadiṁ. Pathaviyāuddham akāsam ekaninnādam ahosi.
Sīgālassa Phalikuguḥāyaṁ nipannakass’ evaṁ bhitiṭasitassa hada-
yaṁ phaliṁ. So tatthē eva jīvitakkhayam pāpuni. Satthē
„evam so sīgalo sīhanādam sutvā jīvitakkhayam pattoṁ ti
vatvā abhisambuddho hutsa dutiyaṁ gātham āba:

m B tāni. ‘ B kappenti.  o C omits yaṁ. p B kappenti.
q B socatani, C socaneti. r B adds ti. ‘ B bhunjante. ‘ B
adds idam. ‘ B ajjhoharanaṁ, C ajjhoharaniyaṁ.  v B adds
tappeti. x B kappenti. y B kusalatāya. z B mārissāmi.
a B sayam pi. s B sallakkhitvā. a B nadati. b B pathaviyā.
‘ B balikaguhāyaṁ, C phalikaguhā. d C phalikaguhā. c C
nipannasseva, B nippannasseva. ‘ C phali.
2. "Siho ca sīhanādena
daddaram abhinādayi,\nsvā sīhassa nīghosam
sigālo daddare vasam
bhito santāsam āpādi,
hadayaṃ c' assa apphalīti."

Tattha siho ti cattāro sīhā: tinasiho paṇḍusīho kālasīho su-
rattahathapādo kesarasīho ti, tesu kesarasīho idha adhippetto,
daddaram abhinādayi ti tena asanisatasaddheravatarena
sīhanādena tam Rajatapabbatam abhinādayi ekānādam akāsi,
daddare vasam ti phalikamissake Rajatapabbate vasanto,
bhito santāsam āpādi ti marāṇabhayena bhito cittutrāsam āpādi,
hadayaṃ cassa apphalīti tena c' assa bhayena hadayaṃ phalitaṃ. Evam siho sigālam jīvitakkhayaṃ pā-
petvā bhātare ekasmin tāhe paticchedtvā tesam matabhāvam bhaginiyā acikkhitvā tam samassāsetvā yāvajīvaṃ Kāñcana-
guhāya vasitvā yathākammam gato.

Satthā imam desanam āharitvā saccāni pakāsetvā jātakam
samodhānesei: (Saccapariyosane upāsako sotāpattiphale patti-
thahi) "Tadā sigālo nahapitaputo ahosi, sīhapatikā Licchaviku-
mārika, cha kaniṭṭhabhātaro aṇnataratthera abesun, āṭṭha-
bhātikasihā sangamvan pana aham eva" 'ti. Sigāla-jātakam.

B abhinidayi. o omits kālasīho, Cp C' have corrected kā-
lasīho to kālasīho. h Cp C' -tarena. i B ekaninnādam. j C
apādi, B apādi. k B sigalassa. l B -guhāyam, Cp has cor-
rected -guhāyam to -guhāya. m B dhammadesanam.
Cp C' omit cha. o Cp C' kaniṭṭhabhātaro. p Cp C' Cp
aṇnatar-. q B āṭṭhakabhā-. 
II, 16, 3. SŪKARA-JĀTAKA.


r B catuppado. C C C aññatarām. t B rattī. u B -kuṭī-. v C mani-, B manisopāna-. z B -kuṭī, C -kuṭīm. y C C C C parivenanā. s B āgammā. a B adds pl. d B visametvā saśametvā. a B gantvā. b B gaganā-. c B pūñ-saṇcanta. d B upaṭṭhapento. e C visajjatvā. f B sannaṁpāṇā, C C C sunamāṇā. g B imissa. h B ālulento, C ālulento. i B ṭhapetvā. j B ambakam. k B avēthikāya, C āvēthikāye. l B nippethikāya, C nibbethikāye. m B omits tam.
āsanā otaritvā parivenāṁ agamāsi. Moggallānathero pi attano parivenāṁ eva agamāsi. Manussā uṭṭhāya „gaṇhath’ etām duṭṭhamahallakaṁ, madhuradhammasavanam no sotum na adāsiti” anubandhitamsu. So palāyanto vibhārapaccante bhinnapadarāya vakkakutiya pattivā gūthamakkhito uṭṭhāsi. Manussā tam disvā vippaṭisārino huttā Satthu santikam agamaṁsu. Satthā te disvā „kim, upāsakā, avelāya agata atthā” ’ti pucchi. Manussā tam attam ārocesum. Satthā „na kho, upāsakā, idān ev’ esa mahallako ubbillāpito” huttā attano balam ajānītvā mahābalehi saddhiṁ payojetvā gūthamakkhito jāto, pubbe p’ esa ubbillāpito” huttā attano balam ajānītvā mahābalehi saddhiṁ payojetvā gūthamakkhito aboṣṭi” vatvā tehi yacito attam āhari:

Atte Bārāṇasiyāṁ Brahmadatte rajjam kārente Bodhisatto siho huttā Himavantapadesa pabbataguhāya vāsam kappesi. Tassāvidūre ekam saram nissāya bahnūkarā nivāsam kappesum. Tam eva saraṁ nissāya tāpasāpi paṇṇa-salaṁ vāsam kappesum. Ath’ ekadivasam siho mahisāvāraṇādisu aṇṇataram vadhītvā yāvadattham maṁsaṁ khāditvā tam saraṁ otaritvā pāṇīyamś pīvitvā uttarī. Tasmiṁ khaṇe eko thullasūkaro tam saraṁ nissāya gocaram gaṇhāti. Siho tam disvā „aṇṇam Ekadivasam imaṁ khādisāmi, maṁ kho pana disvā puna nāgaccheyyā” ’ti tassa anāgamanabhayena sarato uttaritvā ekena passena gantuṁ ārabhi. Śūkaro olo-

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1 C C"C parivenāṁ. 2 B pāvīṣi. 3 C C"C parivenāṁ. 4 B nādāsiti. 5 B anubandhisum. 6 C bhinnapadarā. 7 B āgatattā. 8 C nam. 9 B uppilāpito. 10 B pappataguhāyam. 11 B -sālesu. 12 B mahisāvāraṇādisu. 13 C C"C aṇṇataram. 14 B pāṇīyam, C pāṇīyam. 15 B pāvīṣtvā. 16 B gaṇhati. 17 C C"C aṁnam. 18 B khādisāmi. 19 B na āgaccheyyā. 20 B anāga-tabhayena.
ketvā "esa marīṁ disvā mama bhayena upagentum asakkonto bhayena palāyati, ajja mayā imina sūhena saddhim payojetum vaṭṭatiti." sīsam ukkhipitvā tam yuddhatthāya avhayanto pathamamabhā gātham āha:

1. "Catuppado aham, samma,
   tvamī pi, samma, catuppado;
   ehi, siha, nivattassu;
   kin nu bhīto palāyasiti." 

Siho tassa katham sutvā "samma sūkara, ajja amhākaṁ tayā saddhim saṁgāmo n'atithi, ito pana sattame divase imasmiṁ yeva thāne saṁgāmo hotu" "ti vatvā pakāmi. Sūkaro "sīhenā saddhim saṁgāmesamiti" tuṭṭhapahaṭho tamā pavattimā nātakamanā ārocesi. Te tassa katham sutvā bhītatasita "idāni tvam sabbe pi amhe nāsessasi, attano balam ajānitvā sīhenā saddhim saṁgāmaṁ kātukāmo" si, siho āgantvā sabbe pi amhe jīvitakkhaṁyā pāpessati, sāhasikeyamāmā mā karīti āhamu. So bhītatasito "idāni kim karomiti" pucchi. Sūkara "etemas tāpasānanā ukkārabhumāṁ āgantvā pūtigūthe sattadiva-sānā sarīram vattetvā sarīramā sukkhāpetvā" sattame divase sarīramussāvānūdi temetvā sihassa āgamaṁsī purimatamām āgantvā vātayogamā nātvā uparivāte tittha, suciyātiko siho

f C Cp Cq vaddhatthi. g B avhayanto. h B pathamaṁ. i B tvam. j B samma. k B nittassu, C nivattissu. l B palāyattti. m B Cp Cq hotu. n B pitena. o B saṁgāmisamiti, Cp Cs saṁgāmesamiti. p B C omit tam. q B sarikamāmākātukāme, C saṁgāmo kātukāmo, Cp Cs saṁgāmetukāmo. r B adds samma tvam. s B uccārabhumiyam. t B gamitvā. u C Cp Cs vaddhetvā, B vattetvā. w B omits sarīram. v C sukkāpetvā. w B agamato. y B gamitvā. z C Cp Cq vaddhetvā, B vattetvā. a B tam.
tava sarīragandham ghāyitvā tuyham jayam datvā gamicsattiti āham. So tathā katvā sattame divase tatha atīhāsi. Sīho tassa sarīragandham ghāyitvā gūthamakkhita bhavamānātā vā "samam sūkara, sundare te leso cintito, sace tvamā gūthamakkhito nābhavissa idh' eva tamā jīvitakkhayaṁ apāpessaṁ, idāni pana te sarīram n'eva mukhena dasitum na pādena paḥaritum sakka'y, jayan te dammītī vatvā dutiyan gātham āha:

2. "Asuci pūtilomo" si,
duggandho vāsi, sūkara;
sace yujjhitukāmo si
jayam,amma, dadāmi te' ti.

Tattha pūtilomo siti mīlamakkhittā duggandhalomo,
duggandho vāsiti anīṭhajegucchapaṭikulagandho huvā vāyasi, jayam sama dadāmi te ti "tuyham jayam demi, aham parājito, gaccha tvamā ti vatvā siho nivattītvā goca-ram gahetvā sare pāṇiyan' pivitvā pabbataguham eva gato. Sūkaro pi "siho me jito ti naṭakānam aroceti. Te bhifat-sītāpuna ekadivasam āgaechanto siho sabbe va amhe jīvitakkhayaṁ pāpessaṭiti vatvā aṁņatthā agamasu.

Satthā imam desanāpaharitvā jātakaṁ samodbanesi:
"Tādo sūkaro mahallako ahosi, siho pana aham evā' 'ti. Sūkara jātakaṁ.

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8 B sarīram gandham.  a B bhavissati.  b B omits tvam.
9 B nabhavissati.  d B omits tam.  c B pāpeyyum.  i Baddā sūkara.  
9 B Cṭ Cṭ asuci pūtilomo.  g C yajjhitu-, B kujhitu-.  
q B omits tādā.
II, 16, 4. URAGA-JĀTAKA.


va ekato bhūjīṁsu. Satṭhā bhattakiccāṁ niṭṭhapetva vihā- raṁ agamāsi. Te pi bahūni mālāgandhavilepanādinā c' eva sappimadhuphāṇītadinā ca ādāya Satṭhāra saddhīṁ yeva p nik- khamiṁsu. Satṭhā bhikkhusamghena vatte ñ dassite Sugato- vādaṁ datvā gandhakuttiṁ pāvīsi. Bhikkhū sayaṁhasamaye dhammasabhāyaṁ kathāṁ samuṭṭhapesuṁ: „avuso, Satṭhā adantadamako, yeñā nāma dve mahāmacevā ciraṁ vāyamāno pi n' eva rājā samagge kātum asakkhiu na nātimmītīdayo te ekadiyasen' eva Tathāgatena damita ti. Satṭhā āgantuva „kāya nu'ttha bhikkhave etarahi kathāya sannisinna ti pue- chitvā „imāya nāma' ti vutte „na, bhikkhave, idān' evāhām ime dve jane samagge akāsiṁ, pubbe p' ete mayā samaggā kātā yeva ti vatvā attām abhāri:

paṭipassambhanattham\(^f\) udakasātikām nivāsetvā vakkalam bahi śhapetvā\(^g\) nadiṁ otaritvā nahāyati\(^h\). Nāgo „imam pabbajitaṁ nissaya jīvitaṁ labhisāmītī\(^i\) pakatīvannam vijahitvā manikkhandhavanām\(^j\) māpetvā vakkalantaram pāvīsi. Supāṇṇo anubandhamāno tam tattha paviṭṭhoṁ divvā vakkale garubhāvena agahetvā Bodhisattvam āmantetvā „bhante, aham chāto, tumhākaṁ vakkalam gaṅbatha, imam nāgam khādissāmītī” imam atham pakāsetuṁ\(^j\) paṭhamaṁ gātham āha:

1. „Idh’ uragānam pavaro paviṭṭho
   selassa vaṇṇena pamokkham icchāṁ,
   brahmaṁ ca vaṇṇam apacāyamāno
   buhhukkhibo no visahāmi bhottun\(^i\) ti.

Tattha idhūragānam pavaro paviṭṭho ti imasmiṁ vak-
kalē\(^k\) uragānam pavaro nāgarajā paviṭṭho, selassa vaṇṇena
’ti manivannena\(^l\), manikkhandho hutvā paviṭṭho ti āttho,
pamokkham icchaṁ ti mama santikā mokkham icchamāno,
brahmaṁ ca vaṇṇam apacāyamāno ti aham pana
manipahākam brahmavaṇṇam seṭṭhavaṇṇam pūjento\(^m\) garukaronto,
buhukkhibo no visahāmi bhottun ti etam\(^n\) nāgam
vakkalantarām\(^o\) paviṭṭham\(^p\) chāto pi samāno bhakkhitum na
sakkomīti. Bodhisatto udake thito yeva supannarajassa thutim
katvā dutiyaṁ gātham āha:

\(^f\) B paṭipass-. \(^g\) B thapatvā. \(^h\) B ṇhāyati. \(^i\) B mani-
khandavaṇṇa, C manikkhandhavanām. \(^j\) B pakāsento.
\(^k\) C C\(^p\) C\(^s\) vakkalam. \(^l\) C omits manivannena. \(^m\) B pūja-
yanto. \(^n\) B ekaṁ. \(^o\) C\(^s\) vakkalamāntaram. \(^p\) C C\(^p\) C\(^s\) pa-
viiṭṭho, B paviṭṭham.
19

2. "So Brahma-gutto ciram eva jīva,
dibba ca te pātubhavantu bhakkhā,
so brahmavanāna apacāyamāno
bubhukkhito no vitarāsi bhottuṇ ti.

Sattha so brahma-gutto ti so tvam Brahma-gopito Brahma-
rakkhito butvā, dibba ca te pātubhavantu bhakkhā ti devatanaṁ paribhogārahā bhakkhā ca tava pātubhavantu, mā pāṇātipatām katvā nāgamaṁsakhādako ahosi. Iti Bodhisatto udake thito va anumodanaṁ katvā uttaritvā vakkalam nivāsetvā te ubho pi gahetvā assamapadam gantvā mettābhava-
nāya vanāna kathetvā dve pi jane samagge akāsi. Te tato pāṭhāya samaggā sammodamānā sukhāṁ vasiṁsu.

Sattha imām dhammadesananā āharitvā jātakāṁ samodhā-
nesi: „Tāda nāgo ca supaṇṇo ca ime dve mahāmattā ahesum,
tāpaso pana aham eva ti. Uraga-jātakāṁ."
cayā jīveyya vāī mareyyaī vāī ti. „No h' etām, bhante.‘
„Na, bhikkhave, khipite jīva 'ti vattabbo, yo vadeyya āpatti dukkātassā‘ ti. Tena kho pana samayena manussā bhikkhu-
nām khipite jivatha bhante‘ ti vadanti. Bhikkhū kukkuc-
cayantā nālapanti. Manussā ujjhāyanti: „katham hi nāma sama
Sakyaputtiyā jivatha bhante‘ ti vuccamānā nālapis-
santī“
Bhagavato etam attamā ārocesum. „Ghī, bhikkhave.
ittamaṅgalikā; anujānāmi, bhikkhave, gihinām jivatha bhante‘
ti vuccamānena ciram jīva ‘ti vattum vaṭṭatī ti. Bhikkhū
Bhagavantām pucchi: „bhante, jivapaṭṭijivām nāma kā
tannāpana ti. Satthā „bhikkhave, jivapaṭṭijivām nāma pora-
nakale uppanna‘ ti vatvā attām āhari:

Atthe Bārāṇasīyām Brahmadatte rajjām kārente
Bodhisatto Kāsiṟaṭṭhe ekasmiṃ brāhmaṇakule nibbatti.
Tassa pita vohāram katvā jivikam j kappeti. So solasavassa-
padesikam Bodhisattam manikabhaṇḍam ukkhipāpetvā gāma-
gamādisu caranto Bārāṇasīm patvā dovarikassa ghare bhattam
pacāpetvā bhunjītva nivāsanaṭṭhānam alabbhanto „avelāya āgata
āgantukā kattha vasantī‘ pucchi. Atha nām manussā „bahina-
gare ekā sālā atti, sā pana amanussapariggahitaṃ, sace ichatha
tattha vasathā‘ ti āhamsu. Bodhisatto „etha, tāta, gac-
chāma, mā yakkhassa bhāyittha, ahaṃ tam āmetvā tumbhākam
paḍesu paṭessāmīti‘ pitaram gahetvā tattha gato. Ath’ asa
pita phalake nipājji, sayam pitu pāde sambāhamāno nisidi.

1. "Jīva vassasatam, Gagga,
aparāni ca visatim",
mā maṁ pisācā khādantuα,
jīva tvam saradoβ satan" ti.

Tattha Gagga ti pitaram nāmena ālapati, aparāni ca vi-satiti aparāni ca visati vassāni jīva, mā maṁ pisācā khā-dantu 'ti maṁ pisācā mā khādantu, jīva tvam saradoβ satan ti tvam pana visuttaram vassasatam jīvā 'tiα, sarada-satam hiβ ganhiyamāṇam vassasatam eva hoti, tam purimehi visāyaε saddhini visuttaram idha adhippetam. Yakkho Bodhisattassa vacanam sutvā, "imām tāva mānavam 'jīva' 'ti vuttattā

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khāditum na sakkā², pitaram pan' assa khadissāmiti" pitu santikam agamasi. So tam āgacchantām disva cintesi: "ayam so 'paṭijitvā' 'ti abhanantānam khādanayakkho bhavissati, paṭijīvam karissāmiti" so puttam ārabba dutiyām gatham āha:

2. "Tvam’ pi vassasatam jiva aparāni ca visatim⁹,
visam⁸ pisācā khādantu,
jiva tvam sarado⁴ satan ti.


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² C adds ti. ³ CP C⁷ abhanantānam. ⁴ B tvām. ⁵ B visati.
⁶ C CP vis-. ⁷ B parato. ⁸ B visam. ⁹ B adds khādantu.
¹ B khāditum. ²⁰ C omits imam. ² B adds so. ² CP C⁷ -bhānino. ² B CP C⁷ kakkhalo. ²² B bhavissati, C bhavissatīti.
²³ C CP pāṇāti-. ²⁴ B tam yakkham. ²⁵ B -bhāvañ. ²⁶ C CP C⁷ rañño. ²⁷ B māṇavo. ²⁸ CP pesaṇa-.
Rāja Bodhisattam pakkosāpetvā senāpatiḥhāneṭhapesi pitu c' assess mahantam yasan adāsi. So yakkham balipaṭṭigāhakam katvā Bodhisattassa ovāde ṭhatvā dānādini puññāniṃ katva saggapadam puṇesī.


II, 16, 6. ALINACITTA-JĀTAKA.

"Alinacittam nissayā 'ti. Idam Satthā Jetavane viharanto ekam ossatihaviriyam bhikkhum ārabba kathesi. Vatthum Ekādasanipate Samvarajātaka avibhavissati. So pana bhikkhu Satthāra "saccam kira tvam, bhikkhu, viriyam osajjiti" vutte "saccam, Bhagava" ti āha. Atha nam Satthā "nanu tvam, bhikkhu, pubbe viriyam katvā mamsapesisadassasa daharakumārassa dvādasayojanike Bārāṇasīnagare rajjam gahetvā adāsi, idāni kasma evarūpe sāsane pabbajitvā viriyam osajjasi "vatvā attāma āhari:

Atite Bārāṇasiyam Brahmadatte rajjam kārentē Bārāṇasito avidūre vaddhakigāmo ahosi. Tattha pañcasata vaddhakī vasanti. Te nāvāyā upari sotāṃ gantvā araṁne.
gehasambhāradārūṇī koṭṭetvā tatth' eva ekabhūmikadvibhūmikā-dibhede geheṃ sajjetvā thambhato paṭṭhāya sabbadārūsu w saññāṃ" katvā naditārām netvā nāvām āropetvā anusotena nagaram āgantvā o ye yādisānī gehāni ākāmkkanti tesam tādi- sānī katvā kahāpane p gahetvā puna tatth' eva g gantvā r geha- sambhāre āharanti. Evam tesam jivikam e kappentānam ekas- mimm kale khandhāvāraṃ b bandhitvā u dārunī koṭṭentānam avidūre eko hatthi x khadirakhanukam y akkami. Tassa so khānuko z pādam vijhi. Balavavedanā vattanti. Pādo uddhumāyitvā pubbam ganhi. So vedanāmatto z tesam dārukoṭṭanasaddaṃ g sutvā ,"ime vaḍḍhaki nissāya mayham sothi bhavissatiti cit maññamāno tih pādehi tesam santikam gantvā avidūre nipajji b. Vaḍḍhaki taṃ uddhumātapādam disvā upasamka- mitvā pāde khānukam e disvā tikhiṇavāsiya d khānukassa e sam- antato odhiṃ katvā rajjuyā bandhitvā ākaḍḍhanta f khānukam g niħaritvā pubbam mocetvā h uṇhodakena dhovitvā tadanurū- pehi bhesajjehī nacirasss eva vaṇam phāsukam karinhu. Hatthi x arogo j hutvā cintesi:,"maya ime vaḍḍhaki nissāya jivitaṃ laddham, idāni tesam mayā upakāram kātum vataṭiti i so tato paṭṭhāya vaḍḍhakiki saddhāni rukkhe nihari te tacechen-

1 B gehasambhāradidārūṇi, Cp C gehasambhāradārūṇi. m B gehasambhāre. w all MSS. -dārūsu. n C Cp Cs saññāṃ. o B āgantvā. p C B kahāpane. q Cp Cs tatheva. r B gantvā. s B jivitām. t B khandhāvāram. u B bandhitvā. v B Cp Cs dāruni. x so all MSS. y B ekam khadirakhanukam. z B khānuko. a B vedanāpatto. B dārukoṭṭanasaddaṃ. a C Cp Cs maññamāno. b B nippajji. c B khānukam. d B tamkhiṇiṇasavāsiyā, C tikhiṇavāsiyā, Cp tikhiṇivāsiyā. e B Cp Cs khānukassa. f B ākāṭḍhanta, Cp Cs akāḍḍhanta. g B Cp khānukam. h B pucchitvā. i B adds makkhitvā. j B arogo.
tānam\(^k\) parivattetvā\(^{1}\) detī vāsiādīnī upasaṁharati soṇḍāya vēṭhetvā kālasuttaṅkotiyan\(^m\) gaṅhāti. Vaḍḍhaki pi 'ssa bhojanavelāya ekekaṁ piṇḍam dentā paṇca piṇḍasatāni denti. Tassa pana hatthissa putto sabbaseto hatthājāniyapēkto\(^a\) atti. Ten' assa etad ahosi: „ahām etaraḥi mahallako, idāni mayā imeṣam kammakaraṅnattāṭhāya puttaṁ datvā gantum vaṭṭatiti\(^{4}\) so vaḍḍhakīnāṁ anācikkhitvā va araṅnāṁ\(^{5}\) pavisitvā puttaṁ anētvā „ayaṁ hatthipatuko mama putto, tumhehi mayham jīvitam dinnam, ahaṁ vo vejjaṅveṭanatthāya imaṁ dammi, ayaṁ tumhākaṁ ito paṭṭhāya kammāṁ karissatiti\(^{6}\) yatvā „ito paṭṭhāya yaṁ pana maya kattabbaṁ kammāṁ tvāṁ karohiti\(^{7}\) puttaṁ ovaditvā vaḍḍhakīnāṁ datvā sayāṁ araṅnāṁ pāvīsī. Tato paṭṭhāya hatthipatuko vaḍḍhakīnāṁ vacanakaro\(^p\) ovādakkhaṁ huvā sabbakiccāni karoti. Te pi tāṁ paṇcahi piṇḍasatehi posenti. So kammāṁ katvā nadim otāritvā\(^{8}\) kilittvā āgacchati. Vaḍḍhakīdarākāpi\(^{9}\) tam soṇḍādisu\(^{10}\) gahetvā udake pi thale pi tena saddhiṁ kilanti\(^{11}\). Ājaniyā\(^{12}\) pana hatthino pi assāpi purisāpi udake uccāraṁ vā passāvaṁ vā na karonti. Tasmā so pi udake uccārapassavām akatvā bahi nadititre eva\(^{13}\) karoti. Ath'ekasimīṁ divase upari nadiya devo vassī. Addhasukkham\(^x\) hatthilāndam\(^y\) udakena nadim otāritvā gacchantam Bārānas nagaratitthe\(^{z}\) ekasimīṁ gumbe laggitvā aṭṭhāsi. Atha raṅno\(^{15}\) hatthigopakā „hatthim\(^{16}\) nahāpessāma" 'ti paṇca hatthisatāni

\(^{k}\) B tacchantānah.  
\(^{1}\) B paramvaṭṭetvā.  
\(^{m}\) C\(^p\) kāla-.  
\(^{n}\) B hatthājāniya-.  
\(^{o}\) C C\(^p\) C\(^s\) araṁnāṁ.  
\(^{p}\) B vacanam karoti.  
\(^{q}\) B adds nhāyitvā or nhāyitvā.  
\(^{r}\) B kilittvā, C\(^s\) kilittvā.  
\(^{s}\) C C\(^p\) C\(^s\) vaḍḍhakti-, B vaḍḍhakīmida-.  
\(^{t}\) C soṇḍādisu.  
\(^{u}\) C C\(^p\) C\(^s\) kilanti, B kilanti.  
\(^{v}\) C\(^s\) ājaniyā, C ājaniyā, B ājaniyā.  
\(^{w}\) B yeva.  
\(^{x}\) B atha sukkham.  
\(^{y}\) B hatthilenum, C\(^s\) hatthiladdham.  
\(^{z}\) C bārānasī-, C\(^p\) bārānasī-.  
\(^{a}\) C C\(^p\) C\(^s\) raṁno.  
\(^{b}\) B C hatthi.

\[\text{\textsuperscript{a}}\text{ B nhāyisu or hnāyisu.}\]
\[\text{\textsuperscript{b}}\text{ B ājāniya, C C\textsuperscript{p} ājāniya-.}\]
\[\text{\textsuperscript{c}}\text{ C\textsuperscript{p} C\textsuperscript{s} naṅguṭṭham.}\]
\[\text{\textsuperscript{d}}\text{ B makābhandhena, C paripatthena.}\]
\[\text{\textsuperscript{e}}\text{ B ājāniyalaṅḍamā, C ājāniyalaṅḍam, C\textsuperscript{p} ājāniyalaṅḍamā, C\textsuperscript{s} ājāniyalaṅḍham.}\]
\[\text{\textsuperscript{f}}\text{ B hatthinām sari-resu.}\]
\[\text{\textsuperscript{g}}\text{ B makkhāpesu.}\]
\[\text{\textsuperscript{h}}\text{ B nhāyisu.}\]
\[\text{\textsuperscript{i}}\text{ C C\textsuperscript{p} C\textsuperscript{s} raṁno.}\]
\[\text{\textsuperscript{j}}\text{ C hatthājāniyaṁ, B tatthājāniuyaṁ.}\]
\[\text{\textsuperscript{k}}\text{ B vattati.}\]
\[\text{\textsuperscript{l}}\text{ B C ahaṁsu.}\]
\[\text{\textsuperscript{m}}\text{ B nāvāsaṅghāṭehe.}\]
\[\text{\textsuperscript{n}}\text{ B uddham gāmināvāsaṅghatehi.}\]
\[\text{\textsuperscript{o}}\text{ B pavaṭṭīpotako.}\]
\[\text{\textsuperscript{p}}\text{ B kilanto, C\textsuperscript{s} kilanto.}\]
\[\text{\textsuperscript{q}}\text{ B gāmṛṭvā.}\]
\[\text{\textsuperscript{r}}\text{ C C\textsuperscript{p} C\textsuperscript{s} dāruhi.}\]
\[\text{\textsuperscript{s}}\text{ B vattattī.}\]
\[\text{\textsuperscript{t}}\text{ B dāruṇāṁ, C C\textsuperscript{p} C\textsuperscript{s} dārunaṁ.}\]
\[\text{\textsuperscript{u}}\text{ C āṭṭhāya.}\]
\[\text{\textsuperscript{v}}\text{ B gaccha.}\]
\[\text{\textsuperscript{w}}\text{ C -poto.}\]
\[\text{\textsuperscript{x}}\text{ B karomi.}\]
\[\text{\textsuperscript{y}}\text{ B posāvanīyaṁ.}\]
\[\text{\textsuperscript{z}}\text{ B āhārāpehi, C āhārāpeti.}\]
naṁ⁴ stūdaya naṅguṭṭhassa⁵ santike satasahassasatasahassam⁶ kahapanē⁷ ṭhapāpesi. Ḥathṭhi⁵ ettaṅkapi āgantvā⁸ sabba-vaddhakinaṁ dussayugesu⁹ vaḍḍhakibhariyāṇam nivāsanaṣatakesu¹ dinnesu saddhimkilitadāraṅkānaṁ kate¹ nivatītva vaḍḍhaki ca² itthiyo ca dārake ca oloketvā rāṇa³ saddhim agamāsi⁴. Ṛjā tāṁ ādaya nagaraṁ gantvā⁵ nagaraṁ⁶ ca hatthisālaṁ ca alaṅkārapetvā⁷ Ḥathṭhiṁ nagaraṁ padakkhiṇaṁ⁸ kāretvā hatthisālam pavesetvā sabbālakārehi alaṅkāritvā⁹ abhisēkaṁ datvā opavyaham¹⁰ katvā attano sahaṭṭhāneⁱ¹ ṭhapetva upaddharajjam hatthissa datva attano samanaparihāram akāsi. Hatthissa agatakālato paṭṭhāya rāṇo¹² sakala- Jambudīpe rajjam hatthagatam eva ahosi. Evaṁ kāle gacchante Bodhisattva tassa rāṇo¹² aggamahesiya kucchhimhi² paṭiṣandhim gaṇhi³. Tassā⁴ gabbhaparipākakāle⁵ rāja kālam akāsi. Ḥathṭhi⁶ pana sace rāṇo⁷ kālakatabhāvam⁸ jāneyya tatthi¹ ev¹ assa hadayam phāleyya¹, tasmā hatthini¹² rāṇo¹³ kālakatabhāvam¹⁴ ajanāpetvā va upaṭṭhahimsu⁴. Rāṇo¹² pana kālakatabhāvam¹⁵ sutvā "tucchaṁ kira rajjan¹⁶ ti anantarasaṁanto Kosalarāja mahatiyā senāya āgantvā⁷ nagaraṁ parivāri¹⁷. Te¹⁸ nagara-

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¹² C² C³ padānam. ¹ C B adds ca. ² M B omits satasahassas.
³ B gahāpane, ⁴ C kahapanē. ⁵ B omits hatthi. ⁶ C gantva,
⁷ B āgantvā, ⁸ C has corrected āgantva to āgantvā. ⁹ B -yuggesu.
¹₀ B nidhāsanasātikesu. ¹¹ B kilitadāraṇanaṁ, ¹² C kilitadaraṅkānaṁ.
¹³ C C² C³ add vaḍḍhakim. ¹⁴ M C² C³ omit vaḍḍhaki ca.
¹⁵ C C² C³ rāṁña. ¹⁶ B agamāsi. ¹⁷ B gantvā.
¹⁸ C naṅgaraṇi. ¹ B alaṅkārapetvā. ² C padakkhinam. ³ B
sabbalaṅkārehi alaṅkāretvā. ⁴ C² C³ opavuyhāṁ. ⁵ B
sahāyakaṭhāne. ⁶ C C² C³ rāṁño. ⁷ C kucchismiṁ. ⁸ C
ganhi. ⁹ a B tassa. ¹⁰ C omits gabbha. ¹ B so all MSS.
¹² B kalaṅkata-. ¹³ C² C³ phāleyya. ¹ B C² hatthi. ¹ B
upathahisum. ¹⁷ B parivāresi. ¹ B omits te.

ि C kosalaramṇo, ARED, kosalarāmṇo. ज B pahiṇīsmu, C.P pahiṇīṃsu, C. pahiṇīṃsu. द so all MSS. इ C.P C. amga-. m B āhāṃsm. भ B ethaṃ. o B nāmagahanadivase pa-nassa. p B omits līnaṃ cittam. q C pagganbanto. r B tvevass. s B jātadivasato paṭṭhāya pana. t B nagarā. u C -ramṇā. v C yuddhiṃsu. w B ninaya-. x B mahantam. y B thokar thokarः z B parājasa āvassā (parājayaabhāvassā?) a C C.P C. raṇño. b B kālaṅkāta-. c C kosaloramṇo, C.P kosalarāṇo, C. kosalarāmṇo. d B āgaṃtvā. e B yujjhanakāranāṇ, d C.P C. maṅgala-. f B nakulacumpite. फ B nipp-. g C C.P C. -gana-, B -ganaparivuto. h B gaṃtvā. इ so all MSS.

Satthā imaṁ atttam āharitvā abhisambuddho hutvā imaṁ gāthadvayam āhā:

j B kālānkato ti. k B tumhākam hadayaphalitabhayena. l C ayan. m Cū Cū kosala-. n B āgantvā. o B vā tassa. p so all MSS. q B ṭhapetvā. r Cū B kosalarājām, Cū kosalarājam. s C balam koṭṭakam. t Cū Cū cūlāya. u B nipp-. v Cū maraṇatthāyassa, B maraṇattāya. x C Cū Cū saṁṇam, B añā. y B Cū kariti. z B ovāditvā, Cū has corrected ovāditvā to ovaditvā. a C Cū añño. b B patisatthu. c B samatto, C adds nāma. d Cū Cū sattavassikāle. e B saggapūram. d B imaṁ gāthāṁ abhāsi.
1. "Alinacittam nissaya
pahāṭṭhā mahāti camū, Kosalam senāsantuṭṭham jivagāham agāhayi".

2. Evam nissayasampanno bhikkhu araddhaviṇīyo bhāvayam kusalam dhammaṁ yogakkhemassa pattiya papūne anupubbena sabbasamyojanakkhayantā ti.

Tattha alinacittam nissaya 'ti Alinacittarajakumāram nissaya, pahāṭṭha mahāti camū ti pavenirajjam no ditthan ti hattatutthā hutva mahāti senā, kosalam senāsantuṭṭham ti Kosalarājanaṁ sena rajjena asantuṭṭham para-rajjalobhena agatam, jivagāham agāhayī ti amāretvā va sa camū taṁ rājanaṁ hatthina jivagāham gaṇhāpesi, evam nissayasampanno ti yathā" sā camū evam añño pi kula-putto nissayasampanno kalyāṇamittam Buddhaṁ vā Buddhaśavakam vā nissayaṁ labhitvā, bhikkhu 'ti parisuddhādhivacanam etam, āraddhaviṇīyo ti paggahitaviṇīyo catudosāpagatena viryena samannāgato, bhāvayam kusalam dhamman ti kusalam nirāmisam saṅkhiyasaṅkhārani

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dhammam bhāvento, yogakkhemassa pattiyā ti catuhī
yogehi khemassa nibbānassa pāpunanatthāya⁵ tam dhammam
bhāvento, pāpunē⁶ anupubbenā sabbasamyojanak-
khayan ti evām vipassanato paṭṭhāya imaṁ kusaladhammaṁ⁷
bhāvento so kalyāṇamittupanissayasampanno bhikkhu⁸ anu-
pubbenā vipassanānānāni⁹ ca hetṭhimamaggaphalani ca pā-
punanto¹⁰ pariyosesā dasannaṁ¹¹ pi samyojanānāṁ khaye te
uppattattā sabbasamyojanakkhayasamkhātamaṁ¹² arahattam pā-
punāti¹, yasmā vā nibbānam āgamma samyojanā e khyanti
tasmā tam pi sabbasamyojanakkhayam'eva, evaṁ anupubbenā
nibbānasamkhātamaṁ sabbasamyojanakkhayam pāpunātatti¹³ attho.

Iti Bhagavā amatamahānibbānena¹ dhammadesanayā kūtami¹⁴
gahetva uttarim pi saccāni pakāsetvā jātakāṁ samodhānesi:
(Saccapariyosāne ossaṭṭhaviriyoko bhikkhu n arahatte¹ patiṭṭhahi)
„Tadā mātā Mahāmāyā, pitā Suṭhodanamahārājā ahosi, rājjan gahetva dinnabhatthe¹ ayaṁ ossaṭṭhaviriyoko bhikkhu", haṭhissā pitā Sāriputto, Alīnacittakumāro pana aham eva“¹⁵ ti. A līna c i t t a-jātakāṁ.

all MSS. catuhi?  a B pāpunattaya, C Cp C⁰ pāpu-
natthaya.  y C pāpune.  z B Cp kusalami.  ñ B C bhikkhu.  
 C -nānāni.  a C pāpunanto.  b B dasannaṁ.  c B -khaya-
saṅkhātamo.  d C pāpunāti.  e B sabbasamyojanā.  f Cp C⁰  
sabbesamyoj.  g B -saṅkhātamo.  h B pāpunīti, C pāpu-
naṭṭīti, C Cp C⁰ pāpunātītī pi.  i B amataniibbānena.  j B C⁰ kuṭam.  
k B osaṭṭha.  l B arahatthaphale.  m so all MSS.  n B C  
bhikkhu.
II, 16, 7. GUNA-JĀTAKA.


"Deva, te amhehi therassa dinnā tiṁ. "Ānandaththerena sabbe gahita m" ti. "Āma devā tiṁ. "Sammāsambuddhena ticivaram anuṇātaṁ, Ānandaththero dussavanijjam, maṁñe, karissatī w atibahu tena sātakā gahita m" ti k therassa kujjhitvā bhuttapātarāso vihāram gantvā therassa parivenāṁ pavisitvā theram vanditvā nisinno pucchi: "Aptā, bhante, anihākaṁ ghare

\[\text{C panāmati, C² C³ panāmati, B panametti. } \text{B imam.} \]
\[\text{B -sahassalābhāṁ. } \text{C -ramīno.} \]
\[\text{B -vatthu. } \text{B vācanto.} \]
\[\text{C sahasagghanakānāṁ, B sahasaithikānāṁ. } \text{B āharīyitha, C āharīyitha.} \]
\[\text{C² C³ devi.} \]
\[\text{B C² C³ ānandatherassa.} \]
\[\text{B pārumpetvā. } \text{B āgamaṁsuṁ.} \]
\[\text{B sahasanikā, C sahasagghanaka.} \]
\[\text{B dāmpita.} \]
\[\text{B apārumpitvā.} \]
\[\text{B āhamsu āhamsu.} \]
\[\text{B C² C³ anuṇātaṁ, B anuṇāta anuṇaṭāta.} \]
\[\text{C² -vanijjam, B -vani̊jam.} \]
\[\text{C² C³ maṁñe.} \]
\[\text{B karissati.} \]
\[\text{B atibahuṁ, C² atibahu, C₂ atibahu.} \]
\[\text{K C has corrected ti to ni.} \]
\[\text{B gantvā.} \]
\[\text{B adds va.} \]
\[\text{B adds nu.} \]
itthiyō tumhākām santike dhamaṁ ugganḥanti và suṇantiya
vā" ti. "Āma, mahārāja, gahetabbayuttakām ganḥanti so-
tabbayuttakām suṇantiti". "Kin tā suṇantiya yeva udāhu
tumhākām nivāsanaṁ và pārupanaṁ và dadantiti. "Ajja, 
mahārāja, sahassagghanakānī pañca sātakasatāni adamsū" ti.
"Tumbehi gahitāni tāni, bhante" ti. "Āma, mahārāja" "ti.
"Nanu, bhante, Satthārā ticvaram eva anunātanaṁ" ti. "Āma, 
mahārāja, Bhagavatā ekassa bhikkhuno ticvaram eva pa-
ribhogaśasena anunātaṁ, paṭiggahanāṁ pana avāritam,
tasma mayāpi aññesaṁ jīṇṇacīvarakānāṁ dātum te sātaka 
pariggahitaṁ" ti. "Te pana bhikkhū tumhākām santikā sā-
take labhitvā purāṇacīvarāni kim karissanti". "Porānaka-
cticvaram uttarasaṅgama kim karissanti". "Porānakuttarasaṅ-
gama kim karissanti". "Antaravāsakam karissanti". "Por-
ānakaantaravāsakaṁ kim karissanti". "Paceccatharānaṁ 
karissanti". "Porānakapaceccatharanāṁ kim karissanti". "Bh-
hummattharānaṁ karissanti". "Porānakabhummattarā-
naṁ kim karissanti". "Pāda puñčhanayānām karissanti". "Po-

\[\text{o} \text{ C sunanti.} \text{ p} \text{ C nivāsanapārupanaṁ,} \text{ B pārupanaṁ.} \text{ q} \text{ B dentiti.} \text{ r} \text{ B omits ajja.} \text{ s} \text{ B adds tā.} \text{ t C C} \text{ C} \text{-gghanakāni,} \text{ B -gghanikā.} \text{ u B omits tāni.} \text{ v C} \text{ C} \text{ anumāṇātan.} \text{ w B bhagavato.} \text{ x C} \text{ C} \text{ anumāṇātam.} \text{ y B paṭiggahanāṁ,} \text{ C C} \text{ paṭiggahanam.} \text{ z C amññesaṁ,} \text{ C C amññesaṁ.} \text{ a B jinna-,} \text{ C jīnnaćcīvarakahānāṁ.} \text{ b B paṭiggahitā,} \text{ C C pa-
rigghahitā.} \text{ b all the MSS. bhikkhu.} \text{ c B porāna-,} \text{ C purāna-.} \text{ d B porānasamghati,} \text{ C porānakacīvarāṁ.} \text{ e B -saṅgam.} \text{ f C porānaka-}, \text{ B porānauttarasanaṅgāṁ.} \text{ g all the MSS. kariss-
anti.} \text{ h B porānapaceccattranāṁ-.} \text{ i B porānabha-,} \text{ C po-
rānakabh-.} \text{ j B puñčanāṁ,} \text{ C C -puñjaṁ?} \text{ C has corrected }
-puñčanāṁ to puñčhanāṁ.
raṇakapāḍapuṇčhanām kim karissantiti\textsuperscript{k}. ,,Mahārāja, saddhā-
deyyam nāma\textsuperscript{l} vinipātetum na labhati, tasmā poraṇakapāḍa-
puṇčhanām\textsuperscript{m} vāsiyā\textsuperscript{n} koṭṭetvā mattikāya pakkhipitvā\textsuperscript{o} senasā-
nesu mattikālepam\textsuperscript{p} dassentiti\textsuperscript{q}. ,,Bhante, tumhākaṁ dinnam 
yāva pādapuṇčhanāpi\textsuperscript{r} nassitum na labhatiti\textsuperscript{t}. ,,Āma, mahā-
raja, ambhākaṁ dinnam nassitum na labhati\textsuperscript{s} paribhegam eva 
hotiti\textsuperscript{t}. Rāja tuṭṭho somanassapatto hutvā itarāni pi geha'
thapitāni paṇca sātakasatāni āharāpetvā therassa datvā anu-
modanaṁ sutvā therāṁ vanditvā padakkhiṇāṁ katvā pakkāmi\textsuperscript{u}. Therō paṭhamaladdhāni paṇca sātakasatanā jinṇacīvarakānaṁ\textsuperscript{v} 
adāsi. Therassa pana paṇcamattāni saddhīvihārikasatāni. Tesu 
cko daharabhikkhu therassa bahūpakāro\textsuperscript{x} parivenāṁ sammaj-
jeti\textsuperscript{y} pāṇiyaparibhujaniyam\textsuperscript{z} upaṭṭhapeti\textsuperscript{aa} dantakaṭṭhamukhoda-
kaṁ\textsuperscript{ab} deti\textsuperscript{ac} vacca kuṭijantāgharasenaśanāni\textsuperscript{ad} paṭijaggati battha-
parikammapādaparikammapiṭṭhiparikammādīni karoti. Therō 
pacchāladdhāni paṇca sātakasatāni ,,ayam mebahūpakāro\textsuperscript{ae} 
ti yuttavasena sabbāni\textsuperscript{af} tass' eva adāsi. So pi sabbe te sā-
take bhājetvā attano samāṇupajjhayānaṁ\textsuperscript{ag} adāsi. Evaṁ sabbe 
pi te laddhasātakā bhikkhu\textsuperscript{ah} sātake chinditvā rañjītavā\textsuperscript{ai} kaṇi-

\textsuperscript{k} B omits poraṇaka - - karissantiti. \textsuperscript{l} B omits nāma. 
\textsuperscript{m} B -puṇčcanāṁ, Ċp Ċa -puṇjanām? C has corrected -puṇ-
canāṁ to -puṇčhanāṁ. \textsuperscript{n} B vāsiyāyo. \textsuperscript{o} B pakkhipitvā. 
\textsuperscript{p} B -lepanāṁ. \textsuperscript{q} B karissanti. \textsuperscript{r} B yāva puṇčcanāṁ, Ċp 
-puṇjanāpi, C yāva pādapuṇčcanāni pi corrected to -puṇ-
chānāni pi. \textsuperscript{s} B labhatiti. \textsuperscript{t} B geha. \textsuperscript{u} B C Ċa pakkhami. \textsuperscript{v} C 
jinna-, B adds bhikkhumām. \textsuperscript{x} B Ċp Ċa bahupakāro. \textsuperscript{y} B samaj-
jeti. \textsuperscript{z} B pāṇiyaparibhujana. \textsuperscript{aa} B upaṭṭhapesi. \textsuperscript{ab} B nbānhodakām. 
\textsuperscript{ac} C omits deti. \textsuperscript{ad} B -senāsanām. \textsuperscript{ae} B ayameva, Ċ ayameva 
corrected to ayame. \textsuperscript{af} B bahumpakāro, Ċp Ċa bahupa-
kaāro. \textsuperscript{ag} B sappāni pi. \textsuperscript{ah} so all the MSS. \textsuperscript{ai} all the MSS. 
bhikkhu. \textsuperscript{aj} B Ċp Ċa rajítvā.
kārapupphavaññāni kāsāyāni nivāsetvā ca pārupītvā ca Satthāram upasaṅkamitvā vanditvā ekamantam niṣīditvā evam āhamsu: „Bhante, sotāpannassa ariyasāvakassā mukholokana-dānanāt nāma atthiti.“ „Na, bhikkhave, ariyasāvakānaṁ mukholokana-dānanāt nāma atthiti.“ „Bhante, ambākaṁm upajjhāyena dhammadhandāgārikattherena sahasaggāñjakānamāt sātakānam pañca satāni ekassēva dharabhiṣkhuṇa dinnāni, so pana attana laddhe bhājetvā ambākaṁ adāsiti²⁴. „Na, bhikkhave, Ānando mukholokana-bhikkhāṁ deti, so pan' assa bhikkhu bahūpakāro, tasmā attano upakārassā upakāravasena guṇavasena yuttavasena 'upakārassā nāma paccupakāro' kātuṁ vaṭṭatthi kataññukatavedhihāvena adāsī, porañkapanditātipi hi attano upakārakānam yeva paccupakāram kariṁsu adi 'ti vatvā tehi yācito attām āhari:

Attē² Bārānasīyām Brahmadatte rajjam kārente Bodhisatto siho hutvā pabbataghāyāṁ vasati. So ekadīvasam guhaṁa nikkhamitvā pabbatapādāṁ olokesi. Tam pana pabbatapādām parikkhipitvā mahāsaro ahosi. Tassa ekasmiṁ unnatathāne upari thadadhakadammabhipṭhe mudūṁ haratatīnāni jāyīmus, sasakā c'eva hariṇādayo ca sallahuka-

¹ B nivāsetvā pārupītvā va. ² B upasaṅkamitvā. ³ B āhamsu. ⁴ B -dānanām. ⁵ B omiss ambākaṁ. ⁶ B -ggahanikāni. ⁷ B sātakāni. ⁸ B adāsī. ⁹ B mukholokano bhikkhu na deti. ¹⁰ B bhikkhu. ¹¹ B C² C³ bahu-. ¹² B upakāravasena ca yuttavasena ca. ¹³ so all the MSS. ¹⁴ B kataññu-, C⁴ kataññu-. ¹⁵ C upakārānam, B upakārakānaṁ. ¹⁶ B ēva. ¹⁷ B karīsu, C² C³ karīmsu. ¹⁸ B adds bhikkhave. ¹⁹ A B kūharam. ²⁰ B adds pappatamuddhanti thatvā. ²¹ B patikkhipitvā. ²² B -kaddhimapīthe. ²³ B C⁴ mudūṁ, C mudūṁ. ²⁴ B adds sasakādayo ceva bilārasiṅgālādayo ca.
miga\(^h\) kaddamamatthake vicaratā tāni khādanti. Tam divasam\(^i\) pi eko migo tāni tināti\(^j\) khādanto vicarati. Sīho pi 'tam migam ganhissāmītī' pabbatamatthakā uppatitvā sīhavegena pakkhandit\(^k\). Migo maranabhayatajjito viravanto palāyi. Sīho vegam sandhāretum asakkonto kalalapiṭhte nipatitvā osiditvā uggantum\(^l\) asakkonto cattāro pāde thanbhe viya otāretvā sattāham nirāhāro atṭhāsi. Atha eko\(^m\) sigālo\(^n\) gocarapasuto tam dīsvā bhayena palāyi. Sīho tam pakkositvā „bho sigāla\(^o\), mā palāyi, aham kalale laggo, jivitām me dehitī‘āha. Sigālo\(^n\) tassa santikam gantvā" „aham tam uddhareyyam, 'uddhato\(^q\) pana mām khādeyyāsīti bhāyāmiti." „Mā" bhāyi, nāhan tam khādissāmi\(^m\), mahantam pana te‘ gunam karissāmi\(^m\), eken upāyena mām uddharāhiti." Sigālo\(^n\) patimām\(^p\) gahetvā\(^z\) catunnām\(^y\) pādanaṁ samantā kalale apanetvā catunnām\(^y\) pi pādanaṁ catasso mātikā\(^a\) khanitvā udakabhimukham akāsi, udakam pavisitvā kalalam mudum akāsi. Tasmāṁ khane sigālo\(^o\) sīhassa udarantaram pavisitvā „vāyāmaṁ karohi, sāmīti\(^za\) uccāsaddāṁ karonto sīsena udaram pahari. Sīho vegam janetvā kalalā uggantvā\(^b\) pakkhanditvā thale atṭhāsi. So mūhuttam vissamitvā sāram oruyha kaddamāṁ dhovitvā nahāyitvā\(^e\) atha ekam\(^d\) mahisam vadhitvā dāṭhāhi\(^e\) oviṣhitvā\(^f\) mamsam ubbattetvā „khāda samma‘‘ ti‘ sigālassa\(^h\) purato
thane tena khādite pacchā attanā khādi. Pūna sigālo ekām mamsapesīṃ āsītvā gānhi "idam kimathāya\text{\textsuperscript{1}} \text{samma} \text{\textsuperscript{2}} 'ti ca\text{\textsuperscript{3}} vutte "tumhākām dāsī\text{\textsuperscript{4}} atthi, tassā\text{\textsuperscript{5}} bhavissattī\text{\textsuperscript{6}} āha. Sīho "gānḥāhītī\text{\textsuperscript{7}} vatvā sayam\text{\textsuperscript{8}} pi sīhiyā atthāya\text{\textsuperscript{9}} mamsām gānḥitvā "ehi, samma, ambākām pabbatamuddhāni ṭhatvā\text{\textsuperscript{10}} sakhiyā vasanaṭhānām gamissāmā \text{\textsuperscript{11}} 'ti vatvā tattha gantvā\text{\textsuperscript{12}} mamsām khādāpītvā sigālaṃ ca sīgāliñ ca\text{\textsuperscript{13}} asāsetvā\text{\textsuperscript{14}} tato paṭṭhāya "dāni\text{\textsuperscript{15}} aham tumbe paṭṭhāggissāmītī\text{\textsuperscript{16}} attano vasanaṭhānāṃ netvā guhādvāre\text{\textsuperscript{17}} ānīssā guhāya vasāpesī\text{\textsuperscript{18}}. Tato\text{\textsuperscript{19}} paṭṭhāya gocarāya gacchanto sīhiñ ca sīgāliñ ca\text{\textsuperscript{20}} ṭhapedvā sīgālenā\text{\textsuperscript{21}} saṇḍhīṃ gantvā\text{\textsuperscript{22}} nānāmīrī vadhitvā ubho pi tatth' eva mamsām khādītvā itarāsāṃ\text{\textsuperscript{23}} plā dvinnām āharītvā denti. Evarā kāle gacchante sīhi\text{\textsuperscript{24}} pi dve putte vijāyī sīgāllī pi\text{\textsuperscript{25}}. Te sabbe pi samaggāvasām vasīmsu. Ath' ekādiVASAM sīhiyā\text{\textsuperscript{26}} etad ahosi: "aṇām sīho sīgālaṃ ca sīgāliñ ca sīgālapotake\text{\textsuperscript{27}} ca ativiya piyāyati\text{\textsuperscript{28}}, nūnām assa sīgālliya saṇḍhīṃ santhavo\text{\textsuperscript{29}} atthi, tasā evam sineham karoti, yan nūṇāhaṃ\text{\textsuperscript{30}} imām pletvā tajjetvā ito palāpeyyan\text{\textsuperscript{31}} 'ti sā sīhassā sīgālam\text{\textsuperscript{32}} gahetvā\text{\textsuperscript{33}} gocarāya gata-

\textsuperscript{1} B siṅgālo. \textsuperscript{2} B kīm māttāya. \textsuperscript{3} B omits ca. \textsuperscript{4} B C\textsuperscript{p} C\textsuperscript{q} dāsi. \textsuperscript{5} B tāyāvabhāvām. \textsuperscript{6} C C\textsuperscript{p} C\textsuperscript{q} gānḥāsītī, B gānḥāhītī. \textsuperscript{7} B sayam. \textsuperscript{8} C sīhiyātthāya, B sīhiyā attāya. \textsuperscript{9} B pappamuddhī gantvā, C C\textsuperscript{p} C\textsuperscript{q} pabbatamuddhāne ṭhatvā. \textsuperscript{10} B gantvā. \textsuperscript{11} B siṅgālaṃ ca siṅgāliñ ca. \textsuperscript{12} B asāsetvā, C ssāsetvā. \textsuperscript{13} B ito pathāya idāni. \textsuperscript{14} B adds vatvā. \textsuperscript{15} B guhāya dvāre. \textsuperscript{16} B vassapeti. \textsuperscript{17} B so tato. \textsuperscript{18} B siṅgālaṃ ca, \textsuperscript{19} B siṅgālenā. \textsuperscript{20} B itarāsām. \textsuperscript{21} B omits pi. \textsuperscript{22} B C sīhi. \textsuperscript{23} B siṅgāli. \textsuperscript{24} B adds dve putte vijāyī. \textsuperscript{25} B sīhissā. \textsuperscript{26} B sīṅgālaṃ ca siṅgāli ca siṅgāla-. \textsuperscript{27} B piyāyati, C piyāyatī. \textsuperscript{28} B kīm nunimassa sīṅgālassa sīṅgāliyā saṇḍhi sanṭhavo, C C\textsuperscript{p} C\textsuperscript{q} nunam, C\textsuperscript{q} sanṭavā. \textsuperscript{29} B yam nunā. \textsuperscript{30} B siṅgālam. \textsuperscript{31} B omits gahetvā.
kāle sigālimī pīlesi tajjesi: „kimārāna imasmīm ūhane vasasi na palāyasiti“
. Puttāpi 'ssā sigāliputte o tath' eva tajja-yimsu. Sigāli tam atham sigalassa kathetva „sihassa vacanena etāya katabhāvam pana jānāma, cirām vasimhā, nāsāpeyyāpi no", ambākam vasanaṭhānam eva gacchāmā "ti aha. Sigālo tassā vacanam sutvā sihām upasaṁkamitvā aha: „Sāmi, cirām amhehi tumhākam santike vutthām, aticirām vasantā nāma appiāhonti, ambākam go-
carāya pakkantakāle sīhī sigālimi viheṭheti 'imasmīm ūhane kasmā vasathā palāyathā 'ti tajjeti, sihapatakāpi sigalapotake
tajjenti, yo nāma yassa attano santike vāsam na roceti tena 'yahiṭi' niharabbo va, evam viheṭhanam kimattbhyān" ti vatvā paṭhamam gātham aha:

1. „Yenakāmam paṇāmeti, dhammo balavatanī, migā
unnadanti, vijānāhi,
jātaṃ sarānato bhayan ti.

Tattha yenakāmam paṇāmeti dhammo balavatanī ti balavā nāma issaro attano sevakaṃ yena disābhāgena icchatī tena disābhāgena so paṇāmeti niharati, esa dhammo

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1 B singāli. 2 B palāyasiti, C Cp Cq palāyasi. 3 B omits pissā. 4 C sigāli-, B singāla-, p B tajjīlyīṣu. 5 C sigāli, B singāli, r B tamattaṃ singālassa. 6 B -bhāvanā. 7 B pīna. 8 B nāpāpeyyāsi no. 9 B Cp tassa. 10 B upasaṅkamitvā. 11 B vuttam. 12 B C sīhi. 13 B singāli. 14 B tajjesi. 15 B singalapotake pi. 16 B na rocasi, C nakaroceti. 17 C omits va. 18 B omits evam. 19 C paṇāmati, Cp Cq paṇamati. 20 B balavatam. 21 so all the MSS. 22 B vijānāti. 23 C paṇāmati, Cp Cq paṇamati. 24 B palavatā. 25 B Cp Cq paṇāmeti.
balavatāṁ, ayam issarāṇam sabbhāvo pavenidhammo va, tasma ā sace amhākam vāsaṁ na rocetha ujukam eva no nihamtha, viheṭhanena ko attho ti dipento evam āha, migiti p sihamā ālapati, so hi migarājatāya migā assa attthiti migi, unnadantī ti pi tam eva ālapati, so hi unnatānām dantānam attthitā unnatā dantā assa attthiti unnadanti, unnadantitī pi pātho yeva, vijānāhi ti esa issarāṇam dhmmo ti evam jānāhi, jātaṁ saraṇato bhayan ti amhākam tumhe pattiḥaṭṭhena sarāṇam, tumhākam yeva santikā bhayan jātaṁ, tasma ā attano vasanaṭṭhānam eva gamissāma 'ti dipeti; aparo nayo: tava migi sihi unnadantī mama puttaḍāram tajjeti d yena kāmaṁ paṇāmeti ti yena yenākārena icchati tena paṇāmeti pavatteti viheṭheti, evam tvam vijānāhi, tatra kim sakkā amhehi kātum, dhmmo balavatānam esa, balavatānam sabbhāvo, idāni mayam gamissāma 'ti yasma jātaṁ saraṇato bhayan ti. Tassa vacanaṁ sutvā siho sihim āha: bhadde, asukasmim nāma kāle mama gocarattāya gantvā dattame divase sigālena ca imāya ca sigāliyā saddhim āgata bhāvam sarasiti. "Āma sarāmi". "Jānāsi pana mayham sattāhām

k B palavatāṁ. l C omits ayam. m Cp Cs issarāṇam. n Cp Cs paveni-. o B āhameva. p B gthiti. q C sihim. r B pigarājatāya. s C Cs migi. t C omits pi, B unnadanti siham eva ālapati. u Cp Cs unṇatānām. v Cp Cs unṇatā, B unna. x B unnadatha, C unnadanti, Cp Cs unṇadanti. y Cp Cs unṇadantitī, B danti. z Cp Cs issarāṇam. a B pattiḥaṭṭhena. b B tamhākaṁ ēva. c B tāva. d B āhi. e C Cp B unnadanti. d C Cp Cs ajjenti. e C paṇāmati, Cp Cs paṇāmati. f B yena kāraṇena, Cp Cs yenākārena. g C paṇāmati, Cp Cs paṇāmati. h C Cp Cs pavattati. i B adds palāpeti pi. j B gamtvā. k B iminā ca singālena. l B singāliyā.
anāgamanassa kāraṇanī ti. „Na jānāmi, sāmīti.“ „Bhadde, ahām ‘ekam migam gaṇhissāmītī virajjhātva kalale laggo tato nikkkhamittu asakkonto sattāham nirāhāro aṭṭhāsim, sv-āham imam sigālamnā nissāya jivitaṁ labhim, ayam me jivitadāyako, sahāyo mittadhamme ṭhātum samattho hi mitto dubbalo nāma m’atthi, ito paṭṭhāya mayham sahāyassa ca sahāyikāya ca puttakānaṁ ca evarūpam avamanam mā akāsītīvatvā silo dutiyam gāthamā aha:

2. „Api ce piṁ dubbalo mitto mittadhammesu tiṭṭhati
so nātako ca bandhu ca
so mitto so ca me sakhā;
dāṭhiniṁ, mātimanānītthop,
sigalo mama pāṇadoṁ ti.

Tattha api ce piti eko pi-saddoṁ anuggahattoṁ eko sambhāvanatthoṁ, tatrāyam yojanā: dubbalo ce pi mitto mittadhammesu api tiṭṭhatiṁ sace ṭhātum sakkotiṁ so nātako ca bandhu ca soṁ mittacittatāyaṁ mittoṁ so ca me sahāyatthenaṁ sakhiṁ, dāṭhiniṁ mātimanānītthoṁ bhadd dāṭhāsampanneṁ sīhiṁ mā mayham sahāyam vā sahāyim vā atimaniṁ ayamiṁ hi


a B singālam.  " B omits pi.  o B dāṇiṭhi, C dāṭhini.
Sigālo mama pānado ti. Sā sīhassa vacanāṁ suttvā sigālīṁ "khamāpetvā tato paṭṭhāya saputtāya tāya Saddhiṁ samagga-
vāsaṁ vasi, sīhapaṭṭakāpi sigālapotakehi Saddhiṁ kīlamāṇā
mātāpitumāṁ atikkantakāle pi mittabhāvaṁ abhinditvā sam-
modamāṇāpi vasiṁsu. Tesamā kira sattakulaparivatte abhij-
jamāṇā metti agamāsi.

Satthā īmaṁ dhammadesanāṁ āharitvā saccāni pakā-
setvā jātakāṁ samodhānesi: (Saccapariyosāne keci sotāpannā,
keci sakadāgāmino, keci anāgāmino, keci arahantā abhesum.)
"Tādā sigālo ānando ahośi, sīho pana aham evā 'ti. Gu-
na-jātakaṁ."
bhikkhum Jetavana-vasikassa parivenam nuances pahinimisa. Ubho candā aanamaanam disva va samsandimisa samesum hatthapadapi thisambahanadini akamisu. Dhammasabbayaam bhikkhu katham samutthapesum: Avuso, candā bhikkhu aannesam upari candā pharusā sahasika, aanamaanam pana ubho pi samaggā sammodamāna piyasamvāsa jāta"ti. Sattha āgantvā "kāya nu 'ttaha, bhikkhave, etarahi kathāya sannissinā" ti pucchitvā "imāya nāmā" 'ti vutte "na, bhikkhave, idān eva, pubbe p' ete aanesam candā pharusā sahasika aanamaanam pana samaggā sammodamāna piyasamvāsa va ahesun" ti vatvā atītam āhari:


5 C parivenam. 6 B bahiṇisu, C C pahiṇimisu. 7 B te ubho pi. 8 B C C aññamaanam. 9 B yasaṃvāsāvasāsāsmodisu. 10 C C C aññesam. 11 B addes te. 12 B āgarātvā. 13 C omits va, B ca. 14 B pappatasādhako. 15 B sāsako amacco. 16 C C C mahāsono. 17 B C C kuṭa-. 18 B adds dve. 19 C C C -vāniyā. 20 C rañño. 21 B pari-hāyamāno. 22 C C C aññām, B aññamaanānām. 23 B pakkosāpetvā. 24 B agghāpento. 25 B mahāseṇam, C C C mahāsonam. 26 B đamsāpetvā. 27 B vanite, C C C vanite.

B adds mūle. * B adds asse. y B agghāpessaṇiti. z C anattamanā. a B kūṭaṇṇo, Cp kūṭasso. b B atiti. a B suhaṇu. b B kūṭaṇṇo, C Cp kūṭasso. c C omiss ti. d B omiss puna. e B tam. j C paṭisunītvā. g Cp C nām, B ta. h B kūṭassaṃ. i B āgacchisu. j Cp C assavāṇija. k B sīhapaṇcaram uggahāpetvā. l C mahāsonām. m Cp C assavāṇijāpi. n C Cp C mahāsonām. o C vissajjāpesuṃ. p Cp Cp C aṇṇamaṇñam. q C sarirāni. r B lepanto samodamāṇā. s B kūṭasata. t C Cp C aṇṇesam. u C aṇṇe, B omiss aṇṇe. v B dāmsetvā. w C Cp C gelamāṇam. y B idāni pana aṇṇamaṇñam sariram. z B Cp C lehantā. a B visamasila visamadhātukā, C visamasila samadhātukā.
1. "Na-y-idam visamasthena
Soñena Suhanus sahā
g, Suhanu pi' tādiso yeva
yo Sonassa sagogaro.

2. Pakkhandinā pagabbhena
niccamā sandānakhādinā
sameti pāpaṁ pāpena
sameti asatā asandā ti.

Tattha na y idam visamasthena Soñena Suhanus sahā ti yaṁ idam Suhanu' kūtassosv Soñenāv saddhiṁ pemāṁ karoti idam na attano visamasthena, atha kho attano samamāna eva' saddhiṁ karoti, ubho pi h' ete attano anācāratāya dus-sīlatāya samasthā samadhātuka, Suhanu pi' tādiso yeva
yo Soñassa sagogaro ti yādiso hi Soño Suhanu v pi tā-
diso yeva, yo Sonassa t sagogaro, yaṁgocaro Soño tām-
gocaro yeva, yath' eva hi Soño assagocaro asse ḍasanto ca-
ratī tathā Suhanu pi, iminā nesaṁ samānagocaratam dasseti;
te pana ācāragocare ekato katvā dassetum pakkhandinā
ti ādi vuttam, tatthe pakkhandinā ti assānaṁ upari pak-
khandanagocarena, pagabbhena ti kāyapāgabhiyādisamana-
nāgatena dussīlena, nicaṁā sandānakhādinā ti sadā
tattano bandhanayottam khādanasthena khādanagocarena ca.
sameti pāpam pāpena ti etesus āniñatarena\(^{x}\) pāpam dusṣilīyam sameti, aṣata asan ti etesus āniñatarena\(^{x}\) asata anācāragocarasampannena saha\(^{v}\) itarassa asan\(^{w}\) asadhiyammany sameti gūthādīni viya\(^{e}\) gūthādīhi ekato samāsandaṭi\(^{d}\) sadisas nibbisesam eva hotti. Evam vatvā ca pana Bodhisatto ,,mahaṇāja, raṇṇā\(^{a}\) nāma na atilud-dhena bhavitaβban’ ti parassa santakam\(^{b}\) nāma nāsetum na vattatiti\(^{c}\) rājanaṁ ovadītvt\(^{d}\) asse agghāpetvā bhūtama eva mūle\(^{e}\) dāpesi. Assavānīja\(^{f}\) yathāsabhāvam eva mūlam labhitvā haṭṭhiatuṭṭha agamaṁsu\(^{g}\). Rājāpi Bodhisattassa ovāde ṭhatvā yathākammaṁ gato.

Sattā imām dhammadesanām āharitvā jātakaṁ samo-dhānesi : „Tādā dve assā ime duṭṭhabhikkuhū ahesūm, rājā Ānando, paṇḍitaamacco\(^{h}\) pana aham evā‘‘ ti. Suhaṇu-jātakaṁ‘‘

II, 16, 9. MORA-JĀTAKA.

„U det’ ayam cakkhumā‘‘ ti. Idam Satthā Je-tavane viharanto ekam ukkaṇṭhitabhikkhun’ ārabbha kathesi.

\(^{x}\) C CP C\(^{r}\) -āniñatarena. \(^{y}\) C CP C\(^{r}\) -āniñatarassa. \(^{z}\) C\(^{r}\) saха. \(^{w}\) C CP C\(^{r}\) ayam. \(^{a}\) C omits gūthādīni viya, CP has added gūthādīni viya. \(^{b}\) B ekako sandati. \(^{c}\) C\(^{r}\) C\(^{r}\) ramṇā, C ramṇā. \(^{d}\) C santikam. \(^{e}\) B vattati. \(^{d}\) B ovāditvā, CP has corrected ovāditvā to ovāditvā. \(^{e}\) B bhūtamūlam. \(^{f}\) CP CP assavānīja. \(^{g}\) B āgamisu. \(^{h}\) B paṇḍitaamacco. \(^{i}\) B suhaṇujātakaṁ aṭhamam. \(^{j}\) B ukkaṇṭhitam.
So bhikkhu bhikkhuhi Satthu santikam nito saccam kira tvam, bhikkhu, ukkaṇṭhito ti vutte, "saccam", bhante ti vatvā "kām disvā" ti vutte, "ekām alaṁkatapatiyattasaratīm" mātugāmām oloketvā "ti āhaa. Atha nam Satthā, "bhikkhu, mātugāmā" nāma tumhādisanām yeva kasmā" cittam nālulessanti, porāṇakapanḍitānām pi hi mātugāmāsat saṭṭam suttvā satte vassasatāni asamudāciṇṇakilesa okāsām labhitvā khaṇen' eva samudācariṁsu, visuddhāpi satte samilissanti, uttamayasa-samaṅgino "pi āyasakyaṁ" pāpuṇanti pag eva aparipuddhā "ti vatvā attam āhāri:

Attte Bāraṇasīyaṁ Brahmadatte rajjām kārente Bodhisatto morayoniyaṁ paṭisandhiṁ gahetvā anḍakāle pi kanikāramakulavāṇaṁ anḍakāso huttvā anḍam bhindītvā nikkhanto suvānnavanño ahosi dassanīyo pāsādiko pakkhanāṁ antare surattāraṁvirājito. So attano jivitaṁ rakkhanto tisso pabbatarājīyo atikkamma catutthāya pabbatarājīya ekasmiṁ Daṇḍakahiraṁṇa-pabbatatah vāsam kappesi. So pabhātyā rattiyā pabbatamaththake nisinno suriyam uggacchantam oloketvā attano gocarabhūmiyaṁ rakkhāvaranaṁṭhāya Brahmayantam bandhanto "udet' ayan" ti ādim āha:

1. „Udet’ ayam cakkhumā ekarāja
harissavaṇṇo paṭhavipppabbhāsoa;
tam tam namassāmi harissavaṇṇam paṭhavipppabbhāsam,6
tay ajja guttā viharemu6 divasan1 ti.

Tattha udetiti paccīnakadabatuto uggacchati, cakkhumā ti
sakalacakkaṃvālāvāsinam2 andhakāraṃ vidhamitvā cakkhumati-
lābhakaraṇena3 yam tena6 tesam dinnam cakkhum tena7 cak-
khunā cakkhumā, ekarāja ti8 sakalacakkaṃvā8 alokaharānam9
antare sethavisetthathena10 ekarāja, harissavaṇṇo ti hari-
samanaṇṇo suvanṇavaṇṇo ti attho, paṭhavīm pabhāsetti11
paṭhavipppabbhāso12; tam tam namassāmi tasma tam13
evarūpam bhavantam namassāmi, tay ajja guttā viharemu
divasan ti tay ajja rakkhitagopita9 hutvā imaṃ divasam
caturiyāpathvihārena14 sukham vihreyyāma. Evaṃ Bodhis
satto imayā gathaya suriyam15 namassitvā dutiyagāthaya attte
parinibbutte buddhe c′ eva buddhagune ca namassati:

2a. „Ye brāhmaṇāa vedagū9 sabbadhamme
    te me namo te ca maṃ pālayantu;
    nam atthu buddhānam, nam atthu bodhiyā,
    namo vimuttānam, namo vimuttīyā.“

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a B pathavi.  b B pathavipppabbhāsam.  c B ratta viharemu.
d B -cakkavālāsinaṃ, Cp C have corrected -cakkavāla-
to -cakkavāla-.  e C -karaṇena.  f B yantena, C yam yena.
g B dvinnam cakkhumatiilābhakaraṇena.  h B adds sakaraajīti.
i C C sakala-, B sakalacakkaṃvā, Cp sakalacakkaṃvāle.  j Cp
C -karānaṃ.  k B sethavisethathena.  l Cp pathavipppabbha-
setti.  m B attho pathavipppabhāso ti pathaviobhāso.  n B tam
tasma.  o B rakkhit-.  p B catuhi iviyapathehi, C vihareṇa.
q B Cp suriyam.  r B Cp brahmaṇā.  s B Cp Cp vedagu.
2b. Imam so parittam katvā
moro carati' esanā" ti.

Tattha ye brāhmaṇā" ti ye bāhitapāpā visuddhi brāhmaṇā, vedagū ti vedānam pāram gata ti pi vedagū, vedehi pāram gata ti pi vedagū, idha pana sabbe' saṃkhata-saṃkhata dhamme vidite pākate katvā gata ti vedagū, ten' evāha saṃbaddhāme ti, sabbe khandhāyanadhatudhamme sałakkaṇha-sāmaññalakkhaṇhasena" attano ṇaṇassa" vidite pākate b katvā gata, tiṇṇam Mārānāmc matthakam madditvā dasasaḥassflo-kadhātum unnaṭdetvā bodhitale sammāsambodhīm patvā saṁsāram vā atikkantā ti attho, te me namo ti te mama imam namakkāram paṭicchantu, te ca ma'm pālayantu 'ti evam mayā namassita ca d te bhagavanto mama pālentut rakkhantu gountu, nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā nammāthu buddhānam nammāthu bodhīyā.

° B bhavanto. f B pālayantu. g B namakka, C tamakkāram. h B teṣāṃ ṇevas. i C ṇaṇasaṃkhaṇhātā, B ṇaṇasaṃkhaṇhātā, C C' ṇaṇasaṃkhaṇhātā. j Cp C' sambodhiyā. k B teṣāṃ ṇevas. l B omits vimuttīyā. m C omits ya. n B tadagi- -patipassaddhi-, C tadaṅgi- -vikkhamhana- -patipassaddhi-.
dhā vimuttī tassā ūdhamo vimuttīyāpi ayaṁ mayham namakkāro atthūti; imām so parittam kattā moro caratī esanā ti idam pana padadvayam Satthā abhisambuddho hutvā āha, tass' attho: bhikkhave, so moro imām parittam imām rakkham kattā attano gocarabhūmiyam pupphaphalādīnam atthāya nānappakārāya esanāya caratī. Evam divā samcaritvā sayaṁ pabbatamatthake nissiditvā attham gacchantam suriyam olokento buddhagunē avajjetvā nivāsanaṭṭhāne rakkhāvaraṇatthāya puna Brahmamantām bandhanto „apetayan“ ti ādim āha:

3. „Apet‘ ayaṁ cakkhumā ekarājā harissavanṇo paṭhavippaṭhāsas’; tam tam namassāmi harissavanṇaṁ paṭhavippaṭhāsaṁ, tay’ ajja guttā viharemu rattim.

4a. Ye brāhmaṇā vedagū sabbadhamme te me namo te ca maṁ pālayantu; nam’ atthu buddhānam, nam’ atthu bodhiyā, namo vimuttānam, namo vimuttīyā."  

4b. Imam so parittam kattā moro vāsam akappayiti.

Tattha apeti ti apayati athham gachchati; imām so parittam kattā moro vāsam akappayiti idam pi abhisambuddho hutvā āha, tass' attho: bhikkhave, so moro imām parittam imām rakham kattā attano nivāsanaṭṭhāne vāsam akappayittha, tassa rattim vā divā vā imassa parittassānubhā-

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vena\(^a\) n'eva bhayaṁ\(^b\) na lomahāṁso\(^b\) ahosi. Ath' eko Bā-
raṇasiyā\(^c\) avidūre nesādagāmavāsi\(^d\) nesādo Himavantapadese\(^e\) vicaranto tasmām Daṇḍakahiraṇān̄apabbatamattahake\(^f\) nissinnam\(^g\) Bodhisattam disvā āgantvā\(^h\) puttassa ārocesi. Ath' ekādvivasaṁ Khema\(^i\) nāma Bāraṇasiṇaño\(^j\) devī supinena\(^k\) suvanṇa-
vannāni moraṁ dhammam desentām disvā raṇo\(^l\) ārocesi:
„Ahaṁ deva suvanṇavannassā morassa dhammaṁ sotukāmo\(^m\) ti.
Rājā amace pupci. Amaccā „brāhmaṇā jānissantiti\(^n\) āhamsu.
Brāhmaṇām „suvannavannā morā nāma hontiti\(^o\) vatvā „kattha hontiti\(^p\) vutte „nesāda jānissantiti\(^q\) āhamsu. Rājā nesañede sannipātettvā pupci. Atha so nesañaduppto „āma, mahārāja,
Daṇḍakahiraṇānpabbbato\(^r\) nāma atthi, tattha suvanṇavannam-
moro\(^s\) vasatiti\(^t\). „Tena hi tam moram na māreťvā bandhitvā va\(^u\) ānehitti\(^v\). Nesādo gantvā\(^w\) tassa gocarabhūmiyiyanu\(^x\) päse oddesi\(^y\). Morena akkantaṭṭhāne pi pāso na sañcarati. Nesādo gañhitum asakkonto satta vassāni vicaritvā tatth' eva kālam akāsī. Khemāpi devi\(^z\) pathhitam alabhamānā kālam akāsī.
Rājā „moraṁ me\(^{y}\) nissāya devī kalakatā\(^{z}\) ti kujjhitvā\(^{aa}\) „Himavantapadesa\(^ab\) Daṇḍakahiraṇaṇapabbbato\(^ac\) nāma atthi, tattha suvanṇavannaṃmorā, vasati, ye\(^ad\) tassa\(^ae\) mamsām khādanti

\(^a\) B parittānubhāve.  \(^b\) B adds vā.  \(^c\) C bāraṇasiyā.  \(^d\) B nesādagāmavāsi, C nesādagāmavāsi.  \(^e\) B -ppadesē.  \(^f\) C C\(^g\) C\(^h\) -hiramīna-.  \(^i\) B nissinnam.  \(^j\) B āgaṃtvā.  \(^k\) B khepa.  
\(^l\) B bāraṇasiraṇṇo, C C\(^m\) C\(^n\) bāraṇasiraṇṇo.  \(^o\) C supiśena.  
\(^p\) C C\(^q\) raṇño.  \(^r\) B adds sūtvā.  \(^s\) C C\(^t\) suvanṇavannā.  
\(^u\) C nāma nāhontiti.  \(^v\) C omits vatvā kattha hontiti.  \(^w\) B suvanṇavannō moro.  \(^x\) B omits na māreťvā and adds āharitvā ca.  
\(^y\) B ca.  \(^z\) B gaṃtvā.  \(^{aa}\) B -bhummīyam.  \(^{ab}\) B oṭṭesi.  

B omits devī.  \(^{ac}\) B omits me.  \(^{ad}\) B kālaṅka.  \(^{ae}\) B kucchitvā.  
\(^{af}\) B -ppadesē.  \(^{ag}\) C C\(^ah\) C\(^ai\) -hiramīna-.  \(^{ah}\) B suvanṇavannō moro.  \(^{ai}\) C omits ye.  \(^{aj}\) C nassa.
te ajārāmaraṅa hontiti suvaṇṇapaṭṭe likhāpetva pattaṁ mañ-
janūṣayaṅa nikkhipāpesi. Tasmāṁ kālakate añño rāja rajjam
patvaṅ suvaṇṇapaṭṭam vacetva ,"ajārāmaro bhavissāmīti añ-
ñamā nesadāma pesesi. So pi gantvā Bodhisattāṁ gahetum
asakkonto tatth eva kālam akāsi. Eten evaṅ niyāmena cha
rājaparivattā gata. Atha sattamo rāja rajjam patva ekām
nesadāma pahiniṅ. So gantvāṅ Bodhisattāna akkantaṭṭhandsi pi
pāsassa asaṅcaraṅabhāvaṁ attano parittam katvā gocarabhūmi-
gamanabhāvaṅ c' asaṅtva paccantuṁ otaritva ekām morim
gahetvā yathā hatthatālanasaddena naccati accharāsaddena ca
vassati evam sikkhāpetvā tām adāya gantvāṅ moreṇā paritte
akate pāto yeva pāsayaṭṭhiyo ropetvā pase oddetvā morim
vassāpesi. Moro visabhāgāṁ mātugānasaddam sutva kilesa-
turo hutvā parittam kātum asakkunitvāṅ gantvāṅ pase bajihi.
Atha nam nesādo gahetvā gantvāṅ Bārānasīraṅṅo adāsi.
Rājā tassa rūpasampattim disvā tutṭhamānaso āsananāṅ dāpesi.
Bodhisatto paṅnantasaṅā niṣidiṁ ,"mahārāja, kasmā maṅgān
ghāpesiti" pucchi. ,"Ye kira tava maṁsaṁ khādanti te
ajārāmarā honti, sv-āhāṁ tava maṁsaṁ khāditya ajārāmaro
hotukāmo tam gāhāpesi ," ti āhaṅ. ,"Mahārāja, mama tava
maṁsaṁ khādantā ajārāmarā hontuṅ, aham pana maṁsāṁtiṅ .
āma maṁssasitā ,"Mayi marante panaṅ mama maṁsaṁ

* B ajāra. / B -patte. 9 B pattaṁ. 1 B maṁjaṅṅaya. 1 B kālaṅkate. 7 C Čp amṅṅo.  k C katvā.  l C Čp Čp amṅṅam. 
m B pāhesi. 1 B gantvā. 1 B etena. 1 B parivattā. 1 Cp pahini. 1 B -tālasaddena, Čp -tālanasaddena, Čp -tālatasaddena 
B naccanti. 1 Čp Čp sikkhāpepetvā. 1 Čp morena. 1 B. visabhāga. 1 B adds vegena. 1 B omits gantvā. 5 C bā-
raṅsirāmṅo, Čp Čp bāraṇasirāmṅo.  a C āsanan. 1 Čp paṁ-
ṇattasaṅ. 1 Čp Čp mā. b C ajārāmarā. 5 C gāhāpesen, B 
gāhāpesin. 1 B omits āha. 1 B honti. 1 B omits pana.
eva\textsuperscript{9} khāditvā kinti\textsuperscript{h} katvā na marissantītī\textsuperscript{t}. "Tvām suvanaṇṇavaṇṇo\textsuperscript{4}, tasma kira tava maṁśam khādakā\textsuperscript{j} ajarāmarā bhavissantītī\textsuperscript{t}. "Mahārāja, aham na akāraṇā\textsuperscript{k} suvanaṇṇavānno jāto, pubbe panāham imasmim yeva nagare cakkavattirājā huttā sayam\textsuperscript{i} pi paṁca silāni rakkhim, sakalacakakkavālavāsino\textsuperscript{m} pi rakkhāpesim, sv-āham kālam katvā Tāvatīṁsabhavane nibbatto, tattha yāvatāyukam tathvā\textsuperscript{n} tato cuto añnass\textsuperscript{o} ekassa\textsuperscript{p} akusalass\textsuperscript{q} nissandena\textsuperscript{r} morayoniyaṁ nibbatittvā\textsuperscript{s} porāṇasilānubhāvena\textsuperscript{t} suvanaṇṇavaṇṇo jāto\textsuperscript{u} ti. "Tvāṁ\textsuperscript{v} cakkavatti\textsuperscript{w} huttvā\textsuperscript{x} silām rak-khitvā silaphalena suvanaṇṇavaṇṇo jāto\textsuperscript{y} ti katham idam ambehi saddhātabbam, atthi no koci\textsuperscript{z} sakkhītī\textsuperscript{t}. "Atthi, mahārājā\textsuperscript{t} ti. "Ko nāmā\textsuperscript{a} ti. "Mahārāja, aham cakkavattikāle ratanamaye rathe nisīdītvā ākāse vicarim, so me ratho maṅgalapokkharanipyā\textsuperscript{z} antobhūmiyaṁ nidahāpito, tam maṅgalapokkharanito\textsuperscript{v} ukkhīpāpehi, so me sakkhi\textsuperscript{w} bhavissatītī." Rājā \textsuperscript{u} saṁdhū\textsuperscript{u} ti paṭissāṅitvā pokkharanito\textsuperscript{s} udakam harāpetvā ratham\textsuperscript{v} nihaṁ-petvā\textsuperscript{y} Bodhisattassa saddahi. Bodhisatto, mahārāja, ṭhapetvā amatamahānibbānam avasesa sabbe saṁkhatahadhammā\textsuperscript{x} huttvā abhāvino\textsuperscript{y} anicca khayavyadhammā yevā\textsuperscript{z} 'ti vatvā\textsuperscript{a} raṁno\textsuperscript{d}

\textsuperscript{9} B omits eva. \textsuperscript{h} C nanti. \textsuperscript{i} B adds ahosī. \textsuperscript{j} B khādukā. \textsuperscript{k} B aham pana sakāraṇāni. \textsuperscript{l} B sayam. \textsuperscript{m} B sakalacakkavāla-, C\textsuperscript{p} C\textsuperscript{q} sakalacakkkavāla-, C sakalacakkkavālavāsino. \textsuperscript{n} B ṭhapetvā. \textsuperscript{o} C\textsuperscript{p} C\textsuperscript{r} -añnassekassa, B tato ca añnassa. \textsuperscript{p} B akusalakammassā. \textsuperscript{q} B nissinna. \textsuperscript{r} C C\textsuperscript{p} C\textsuperscript{q} nibbattetvā, B nippattītvā. \textsuperscript{s} C porāṇasilānubhāvena, C\textsuperscript{p} porānaka-, C\textsuperscript{q} porāṇaka-. \textsuperscript{t} C C\textsuperscript{p} C\textsuperscript{q} tam. \textsuperscript{u} B cakkavattirājā. \textsuperscript{v} B omits butvā. \textsuperscript{w} C keci. \textsuperscript{x} C\textsuperscript{p} C\textsuperscript{r} maṅgala-, all the Mss. -pokkharanipyā. \textsuperscript{y} C\textsuperscript{p} C\textsuperscript{q} maṅgala-, C\textsuperscript{p} C\textsuperscript{q} -pokkharanito. \textsuperscript{z} C C\textsuperscript{p} C\textsuperscript{q} sakkhim, B sakkhi. \textsuperscript{a} C C\textsuperscript{p} C\textsuperscript{q} pokkharanito. \textsuperscript{b} B omits ratham. \textsuperscript{c} B nihaṁ-petvā. \textsuperscript{d} B saṁkhata-. \textsuperscript{e} C abhāvita. \textsuperscript{f} B omits vatvā. \textsuperscript{g} C C\textsuperscript{p} C\textsuperscript{q} raṁno.
dhammāṁ desetvā rājāṇāṁ pañcasu slesu patīṭhāpesi. Rājā pasanno Bodhisattvaṁ rajjena pūjeytva mahantaṁ sakkāram akāsi. So rajjaṁ tass' eva datvā katipāham' vasitvā va' „ap-pamatto bohi', mahārāja"' 'ti ovaditvā akāse uppatitvā Daṇ-dakahāraṁnapabbatam' eva agamāsi. Rājāpi' Bodhisattvāsa ovāde Ŗbito dānādini puññāni' katvā yathākammaccha gato.

Satthā imaṁ dhammadesanam āharitvā saccāni pakāsetvād jātakaṁ samodhānesi: (Saccaparīyośāna' ukkaṇṭhitabbikku' arahatte patiṭhahi) „Tadā rājā Ānando ahosi, suvaṇṇamoro pana aham eva"' 'ti. Mora-jātakaṁ".

II, 16, 10. VINĪLAKA-JĀTAKA.

„Evam eva nūna' rājānan' ti. Idam Satthā Velu-vane viharanto Devadhātassa Sugata layam ārabbha kathesi. Devadatte Gayāsīsam āgatānam dvinnam aggasāvakānam Sugata layam dassetvā nipanne' ubho pi therā dhammaṁ desetvā attano nissitake ādāya Veluvanaṁ agamiṁsu". Te Satthārā „Sāriputta, Devadatto tumbe disvā kiṁ akāśīti" pūṭhā „bhante, Sugata layam dassetvā mahāvināsāṁ pāpuṇḍiti" ārocesum. Satthā „na kho, Sāriputta, Devadatto idān' eva mama anukiriyam

Karonto vinśaṃ pāpuṇi, pubbe pi patto yeva" "ti vatvä the-
ren" yācito atittam āhari:

Aṭte Videharaṭhe Mithilāyam Videhe rajjam kā-
rente Bodhisatatto tassa aggamahesiyā kucchismiṃ nibbat-
titvā vayappatto Takkasilāyamś sabbasippāniś ugganhitvā pitu
accayena rajje patiṭhāsi. Tadda ekassa suvaṇnarajahamsassa
gocarabhūmiyam kākiyā saddhīm saṃvāso ahosi. Sa puttam
vijāyi. So n' eva mātu patirūpako ə ahosi na pituə. Ath' assa
vinilakadhātukatta ə 'Vinilako' tv-eva nāmām akāmsu ə. Ham-
sarājā abhiṇham gantvā puttam passati. Apare pan' assa
dve hamsapokā putta ahesum. Te pitaram abhiṇham ma-
nussapatham gacchantam ə disvā pucchimsu: "tāta, tumhe kasmā
abhiṇham manussapatham gacchathā" "ti. "Tatā, ekāya ə me
kākiyā saddhīm saṃvāsam anvāya eko putto jāto, 'Vinilako'
ti 'ssa nāmām, tam aham daṭṭhum gacchāmīti." "Kahām
pana te ə vastanti." "Videharaṭhe Mithilāyam ə avidūre asu-
kasmim nāma thānē ə ekasmim tālagge vastantīti." "Tāta, manus-
sapatho nāma sāsāṅko ə sappatībhayo, tumhe mā gacchatha, ma-
yain gantvā ə tam ānēssāmākī ə ti dve hamsapokā pitara ə ācik-
khitaṣaṅnāya ə tattha gantvā ə tam Vinilakaṃ ekasmim daṇḍake
nīsidāpetva mukhatuṇḍakena daṇḍakoṭiyam ə dāsītvā ə Mithilana-
garamatthakena pāyimṣu ə. Tasmim khaṇe Videhājā sabba-
setacatusindhavayuttaraṭhavare nīsidītvā nagaram padakkhi-

v C therena. z B gucchimi, C ə kucchimi. y B C ə
takkasilāyam. x C -sippāni. a C ugganhi, B ugganhetvā.
$ B paṭirūpako. ə B adds tīrūpako. B viṅil-. c B karisu.
d B apare na dve ca. e C gacchantaṃ. F B tāta etāya.
B panete. sə so all the MSS. h B omits nāmaṭhane. i B nāma
saṅko. J B gamtvā. k B ānēssāmi. l C pitaram. m C C ə-
saṅnāya. n B mukhatuṇḍakoṭiyam. o B daṁsāpetvā. p B pāyisū.
nama karoti. Vinilako tam diva cintesi: „mayham Videharanā“ saddhim kim nanakaranam, eso catusindhavayuttarate nis-ditva nagaram anusañcarati aham pana haṁsayuttarate nis-ditva gacchāmiti“ so akasena gacchanto paṭhamam gātham āha:

1. „Evam eva nūna“ rājānaṁ
Vedehaṁ Mithilaggaṁ
assā vahanti ājaṁṇā”
yathā haṁsā Vinilakan“ ti.

Tātha evaṁ evā ti evam eva, nūnā ti parivitakke nipāto ekamṣe yevā vaṭatati yeva, Vedehaṁ ti Videhaṁṭhissaram, Mithilaggaṁ ti Mithile gehaṁ Mithilāyaṁ gharam pariggaḥetvā vasamānan ti atttho, ājaṁṇā ti karaṇakaraṇajānanaka, yathā haṁsā Vinilakan ti yathā ime haṁsā mam Vinilakam vahanti evam eva vahantīti. Haṁsapotakā tassa vacanam sutva kuṭjitvā „idh’ eva nam pāṭetvā gamisaṁsaṁ “ ti cittam uppaṭetvāpi „evam kate bhūtī no kim vakkhatitā“ garahabhayena pitu santikaṁ netvā tena katakiyaṁ pitu ācikkhiṁsu. Atha namāḥ pitā kuṭjhitvā „kim tvām mama puttehi adhikataro yo mama putte abhīhaṁvā rathe yutta-sindhavē viya karosi, attano pamanāṁ na jānasi, imaṁ thānaṁ tava agocaro, attano mātu vaṁsaṭthaṇam eva gacchā “ ti tajjetvā dutiyaṁ gātham āha:

9 C C padakkharo. 7 C -raṁno, C C -raṁṇā. 3 C -karanam. 4 B esa. 5 B adds va. 6 B nanujo. 2 C C ājaṁṇā. ñ C ekam dese. ñ B vattati, C C C vaddhati.
3 B mithilaggeham. 5 B C C mithilāya. 4 C C ājaṁṇā.
6 B C kathe. 5 B adhikataro ti so tvāṁ. 2 C pamanāṁ.
7 B gacchāhi.
2. "Vinila, duggam bhajasi,
abhûmitm, tata, sevasi,
gâmantakâni sevassu,
etam mâtalayan' tavan' ti.

Tattha Vinilâ 'ti tam nâmâlapati, duggam bhajastî imesam vasena giriduggam bhajasi, abhûmitm tâta sevasî tata girivisaman' náma tava abhûmitm tam sevasi upagac-
chasi, etam mâtalayan' tavan' ti etam gâmantam' uk-
kâraçkânam Âmakausânaçkânam ca tava mâtu álâyam geham
vasanaçkânam tattha gacchâ' 'ti. Evan tam tajjévâ "gac-
chatha, nam Mithilanagarassa ukkârabhûmiyam yeva' otâretvâ
ethân" 'ti putte änâpesi'm. Te tathâ aksamu.

Sattha imam dhammadesanan' áharitvâ játakam samo-
dhânesi: "Tadâ Vinilako Devadatto ahosi, dve hamsapotakâpi'
dve aggasâvakâ, pitâ Ánando, Videharâjâ pana aham evâ'

\[\text{\textsuperscript{f}} \ C^p \ C' \ \text{mâtalayan.} \ \text{\textsuperscript{g}} \ B \ \text{tavâ.} \ \text{\textsuperscript{h}} \ B \ \text{girisamaam.} \ \text{\textsuperscript{i}} \ B \ \text{mâ-
talayan.} \ \text{\textsuperscript{j}} \ C \ \text{gâmanta.} \ \text{\textsuperscript{k}} \ B \ \text{bhûmiyân} \ \text{ñeva.} \ \text{\textsuperscript{l}} \ B \ \text{C}^p \ \text{etā.} \ \text{\textsuperscript{m}} \ C \ \text{C}^p \ \text{C'} \ \text{ânâpesi.} \ \text{\textsuperscript{n}} \ \text{C}^p \ \text{C'} \ \text{omit dhamma.} \ \text{\textsuperscript{o}} \ B \ \text{omits pi.} \ \text{\textsuperscript{p}} \ B \ \text{adds dasamam.} \]
II, 16, 1. THE RĀJOVĀDA.-BIRTH.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhisattva having been conceived in the womb of his First Queen, after receiving the gift of conception came safely out of (his) mother's womb. On the day he was named they called him Prince Brahmadatta. He having gradually grown up went to Takkasilā at the age of sixteen years, and having (there) acquired accomplishments in all arts, and being, by the death of (his) father, established in the kingdom, he reigned with justice (and) impartiality. Not being prejudiced by inclination and the like he gave (his) decision. While he thus reigned with justice, (his) ministers also settled litigations with justice. Litigations being settled with justice, there were none who brought about false lawsuits. In consequence of the non-existence of these (suits, all) noise on account of lawsuits ceased in the king's court. The ministers sitting by day in the law-court (but) seeing no one coming for the purpose of (getting) a decision, go away. The court attained the state of being superseded. Bodhisattva thought: as I reign with justice none come for the purpose of (getting) a decision, the noise has ceased, the court has attained the state of being superseded, now it behoves me to examine my own faults; on learning that I have this (or that) fault I will discard it and live virtuously. From that time seeking for some one
who would tell him his faults, (but) seeing no one among
(his) indoor-servants who would do so, (and) having heard
(only) his own praise, (he said to himself:) "through fear these
(people) do not tell me (my) faults, they (only) praise me", (and)
so (saying) questioning the outdoor-servants, (but) there too
seeing no one (who would tell him his faults), he questioned
(the inhabitants of) the inner city, (and afterwards) in the
outer city the inhabitants of the villages at the four gates;
there too seeing no one who would tell (him his) faults (but
only) hearing (his) own praise, (he thought:) "I will question
the country people", (and then) after making over the kingdom
to the ministers, mounting (his) chariot (and) taking (with
him his) charioteer, he went out of the town in the dress of
an unknown person, (and) questioning country people he
proceeded as far as the frontier, (but) not seeing any one
who would tell (him his) faults, (and only) hearing (his) own
praise, he returned from the landmarks by the high-road to-
wards the city.

At this time also, on the other hand, the Kosala-king
by name Mallika who reigned with justice, examining (his)
faults (but) seeing no one among (his) indoor-servants and
the others who would tell (him his) faults (and only) hearing
(his) own praise, went to that (same) region questioning
country people. They both met face to face on a low car-
rriage-road. There is no room for the chariot getting out of
the way. Then the charioteer of the Mallika-king said to
the charioteer of the king of Bārāṇasī: "drive your chariot
out of the way." He (the latter) also said: "hollo! chario-
teer! drive your chariot out of the way, in this chariot is
seated the ruler of the Bārāṇasī-kingdom, the great king
Brahmadatta." The other again said: "hollo! charioteer! in
this chariot is seated the ruler of the Kosala-kingdom, the great
king Mallika, drive your chariot out of the way, and make room for the chariot of our king." The charioteer of the Bārāṇasī-king, reflecting: "this too is certainly a king, what then is to be done?" (and thinking to himself:) "well, there is this means, after asking the king's age I will cause the charioteer to drive the chariot of the younger out of the way and make room for the old(er)" (and) so having made this reflection he asked the charioteer the age of the Kosala-king, and when, by inquiring, he had learned that they both were of the same age, he asked the extent of (his) kingdom, (his) army, (his) wealth, (his) renown, the region of (his) birth, of (his) tribe, and of (his) family, (this) all (he asked), (but) learning that they both were rulers of a kingdom 300 yojana's in extent, and were on a par with regard to army, wealth, renown, and the region of (their) birth, tribe, and family, and (therefore) thinking "I will give the more virtuous a chance," the charioteer asked: "what is your king's virtue. He (replying:) "this and this is our king's virtue", (and) so construing his king's faults into virtues he pronounced the first stanza:

1. "The Mallika-king overthrows the strong by strength,
the soft by softness,
the good he conquers by goodness,
the wicked by wickedness.
Such (is) this king.
Move out of the way, O charioteer!"

Then the charioteer of the Barāṇasī-king (said:) "to him: "well, have now your king's virtues been told by you?" (and) so having said and having been answered: "indeed (they have), he said (again:) "if these (are his) virtues of what kind then (must be his) faults," (and) so having said and being answered: "suppose these are faults, of what kind then are the virtues
of your king\textsuperscript{\textdegree}, he said: "listen then!" and pronounced the second stanza:

2. "By calmness he conquers anger,
the wicked he conquers by goodness,
he conquers avarice by charity,
by truth the false-speaker.
Such (is) this king.
Move out of the way, O charioteer!"

This having said, the Mallika-king and (his) charioteer, both having alighted from the chariot, taken out the horses and removed the chariot, made way for the Bārānāsi-king. The Bārānāsi-king having admonished the Mallika-king thus: "it behoves (thee) to do this and this", went to Bārānāsi, and after having dealt gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven. The Mallika-king too, having taken (to heart) his admonition, questioned country people, (but) seeing no one who would tell (him his) faults he went back to his own city, and having given gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven.

II, 16, 2. THE SIGĀLA-BIRTH.

In (times) past, while Brahmādatta reigned in Bārānāsi, Bodhisatta was born in the womb of a lion in the region of Himavanta. He had six very young brothers and one sister. They all dwell in the Golden Cave. Not far from that cave, in the Silver-mountain there is one (other cave called) the Crystal Cave. There dwells a jackal. Afterwards the parents
of the lions died. They (her brothers) after leaving their
sister, the young lioness, in the Golden Cave (and) going
out for prey, bring back meat and give (it to) her. The
jackal having seen the young lioness, fell in love with her.
But as long as her parents were alive he got no oppor-
tunity. (Afterwards) at a time when those seven brothers
had gone out for prey, he descending from the Crystal Cave
and going to the opening of the Golden Cave, spoke
such mysterious (and) tempting words before the young
lioness (as follows): "young lioness! I am a quadruped and
thou art a quadruped, be thou my wife, and I will be thy
husband, we shall then live together in unity and joy, re-
ceive me henceforth with love". She having heard his talk,
thought: "this jackal is among quadrupeds mean, despised,
(and) like a cāṇḍāla, (but) I am honoured (as belonging to)
the most excellent royal race, and he certainly speaks vulgar
and unseemly (words) to me; having heard such talk what
have I to do with life, I will repress my breath and die." (But)
then this (thought) occurred to her: "no, in this manner
death does not befit me, but my brothers (will) come, when
I have told (it) to them I will die." The jackal getting no
reply from her (thought:) "as yet she does not fall in love
with me", (and) so (he became) sad, and having entered the
Crystal Cave lay down. Then one of the young lions having
killed one among the buffaloes, elephants and others, after
having himself eaten (some) flesh, brought a portion to (his)
sister and said: "dear, eat (some) flesh." "Dear brother, I
will not eat flesh, I will die." "Why?" She (then) told (him)
what had occurred, and when (her brother had) said: "where
is that jackal now," she, believing the jackal who was lying
in the Crystal Cave to be lying in the air, replied: "dear
brother, do you not see, he lies in the air on the Silver-
mountain." The young lion, not knowing that he was lying in the Crystal Cave, (but) thinking that he lay in the air, (said to himself:) "I will kill him," (and) so springing forward with the vehemence of a lion struck (his) heart against the Crystal Cave. Having there, with (his) heart crushed, lost his life he fell down at the foot of the mountain. Then came another (of her brothers). To him, too, she spoke in the same manner. He having likewise acted so (and) lost (his) life, fell down at the foot of the mountain. When thus (her) six brothers were dead, last of all came Bodhisatta. Having told him, too, that affair, (and) having been asked: "where is he now," she said: "he lies in the air above the Silver-mountain." Bodhisatta thought: "jackals cannot dwell in the air, he must lie in the Crystal Cave, (and) so having gone down to the foot of the mountain (and) having seen (there his) six young brothers (lying) dead, (and) understanding: "these by their own folly (and) for want of discrimination not knowing the existence of the Crystal Cave, must have struck the heart (against the rock) and have died, for this is a work of such as act inconsiderately and too hurriedly," he pronounced the first stanza:

1. "The man who has not reflected on his actions, him who acts hurriedly his own actions (will) burn like (something) hot that has got into the mouth."

So that lion, after pronouncing this stanza, (thought:) "my brothers, choosing unfortunate means, having sprung forward with too great vehemence thinking to kill the jackal, have themselves come by their death, I on the other hand will not do so but split the heart of the jackal that is lying in the Crystal Cave," (and) so after examining the jackal's road
up (to) and down (from the cave), turning in that direction he roared a lion's roar thrice. The air together with the earth became one roar, (and then) burst the heart of the terrified and trembling jackal who lay in the Crystal Cave. (Thus) he there met (his) death. The Master having said: "thus that jackal, on hearing the lion's roar, came by (his) death," becoming inspired pronounced the second stanza:

2. "And the lion with the roar of a lion made the Daddara (-mountain) resound. Hearing the lion's roar the jackal, dwelling on the Daddara, (was) terrified (and) fell a-trembling, and his heart burst.

The lion having thus destroyed the jackal, and having covered up (his) brothers in a (certain) place, told (his) sister that they were dead and comforted her, and after living his whole life in the Golden Cave he (at last) passed away according to (his) deeds.

II, 16, 3. THE SŪKARA-JĀTAKA.

In (times) past, while Brāmadatta reigned in Bārāṇasī, Bodhisattā being a lion dwelt in a mountain-cave in the region of Himavanta. Not far from him (close) by a lake (there) dwelt many wild hogs. Near that lake (there) lived also (some) ascetics in arbours. Then one day the lion having killed one of the buffaloes, elephants etc. and eaten as much flesh as he possibly could, went down into that lake, and after drinking water got out again. At that moment a fat hog is taking his food near the lake. The lion,
on seeing him, thought: "another day I will eat that (fellow),
but if he sees me he will not come here again", so for fear
he would not return he began to go aside after ascending
from the lake. The hog, on seeing (this, thought:) "this
(fellow) observing me and not being able to approach
for fear of me, runs away for fear, to-day it behoves
me to engage this lion, " (and) so, after raising (his)
head, (while) challenging him to fight, he pronounced the
first stanza:

1. "I (am) a quadruped, O friend,
    thou also, O friend, (art) a quadruped;
    come, O lion, return,
    why dost thou flee in a fright.

The lion having heard his tale (said:) "friend hog, to-day
there is no (possibility of) our fighting with thee, but on the
seventh day hence on this very spot let the fighting take
place," (and) so having said he went off. Glad and delighted
the hog told that occurrence to (his) relations, saying: "I
am going to fight with the lion." They having heard his
tale, said frightened and trembling: "now thou wilt destroy
us all, not knowing thy own strength thou wishest to do
battle with the lion, (but) the lion when coming will cause
the death of us all, (so) do not commit (such) a rash
deed." He, frightened and trembling, asked: "what (am) I
now (to) do?" The hogs said: "after going to the dunghill
of these ascetics (and) rolling (thy) body for seven days in
the stinking dung thou must dry up (thy) body, (but) on the
seventh day having drenched (thy) body with dew-drops thou
must come (to the spot) before the arrival of the lion (and)
after observing the direction of the wind place thyself above
the wind, (then) the cleanly lion, having smelled the scent
of (thy) body will concede to thee the victory and go away. Having done so he stood there on the seventh day. The lion, scenting the smell of his body, and perceiving that he was soiled with filth (said:) "friend hog, a nice trick has been devised by thee, if thou wert not soiled with filth I should here destroy thee, but now thy body can neither be bitten by (my) mouth nor struck with (my) foot, I leave to thee the victory," (and) so saying he pronounced the second stanza:

2. "Dirty, with stinking bristles art thou,
illestkest thou, O hog;
if thou wantest to fight
the victory, O friend, I leave to thee.

The hog told his relations that he had conquered the lion. They, frightened and trembling, (said among themselves:) "one day the lion will come again and destroy us all, (and) so they fled and went elsewhere.

II, 16, 4. THE URAGA JĀTAKA.

In (times) past, while Brahmādatta reigned in Bārāṇasī, when a festival had been proclaimed, there was a large assembly. Many, both men and gods, and Nāgas (serpents) and Supāṇṇas (birds), came together to see the assembly. There, in one place, a nāga and a supāṇṇa stood together looking at the assembly. The nāga, not knowing that the supāṇṇa was a supāṇṇa, laid (his) hand on the (supāṇṇa's) shoulder. The supāṇṇa, turning round (said:) "who has laid (his) hand on my shoulder," and looking (at him)
he recognised the nāga. The nāga, too, looking at the su-
panṇa, after recognising (him) trembling with fear of death,
went out of the town and fled along the surface of the
river. The supaṇṇa (said to himself:) „I will catch him“,
(and) so he pursued (him). At this time Bodhisatta, living
as an ascetic in a hut on the bank of this river, in order to
drive away the fatigue of the day having put on (his) bathing-
dress and left his bark-garment outside (on the shore), steps
down into the river and bathes. The nāga (thinking:) „by this
pabbajita I will save (my) life“, after leaving (his) natural
shape and having formed (himself into) that of a magic gem,
entered the bark-garment. The pursuing supaṇṇa, seeing that
he had entered it, but not laying hold of the bark-garment
because of (its) venerability, called unto Bodhisatta, and
(while saying:) „Lord, I am hungry, take thy bark-garment,
I want to eat this nāga,“ in order to explain this matter he
pronounced the first stanza:

1. „The chief of the nāgas has entered here
   in the shape of a gem, wishing to escape;
   and I, revering the sacred dress,
   (though) hungry am not able to eat (him).

Bodhisatta, standing in the water, after praising the su-
panṇa-king, pronounced the second stanza:

2. „Mayst thou, who art protected by Brahman, live long,
   and may divine food appear to thee;
   thou, who reverest the dress of the religious,
   (though) hungry, must not presume to eat (him).

Thus Bodhisatta, after pronouncing the benediction while
standing in the water, having stepped out and attired himself
in his bark-garment, went to (his) hermitage taking them
both (along with him), and made them agree, after he had praised the cultivation of friendship. Henceforth they lived happily (together) agreeing and joyful.

II, 16, 5. THE GAGGA-JÅTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasi, Bodhisattva was born in the family of a brāhmaṇa in the kingdom of Kāśi. His father gets his living by trading. He, after letting Bodhisatta when about sixteen years old put up pitcher-wares (into a waggon), wandering about in villages and towns arrived at Bārāṇasi, and having had (his) meal dressed in the gate-warder's house and eaten (it), as he could get no lodging (there) he asked: "belated strangers, where do they dwell?" Then people said to him: "in the outer part of the town there is a hall, but that is haunted by demons, if you like you may dwell (there)". Bodhisatta (said:) "come father, let us go, do no be afraid of the yakkha, I will tame him and lay him at your feet", (and) so he took (his) father (with him) and went there". Then his father lay down on the threshold, (and) he himself sat down rubbing (his) father's feet. But the yakkha dwelling there, on receiving this hall after serving Vessavana for twelve years, had got (the permission) that among the persons entering this hall, he who when one sneezes says: "mayst thou live!" and he who when one says: "mayst thou live!" replies: "mayst thou also live!", with the exception of such saying: "mayst thou live!" and: "mayst thou also live!", he might eat all others. He lives on a piṭhavamsa-piller. (Thinking:) "I will make Bodhisatta's father sneeze", he by his
own power sent forth small dust. The dust came and en-
tered his nostrils. He (who was) lying on the threshold
sneezed. Bodhisatta did not say: „mayst thou live!“ The
yakkha descends from the pillar to eat him. Bodhisatta
seeing him descending (thinks:) „this (fellow) must have
made my father sneeze, this must be the yakkha that
eats (everybody) not saying: „mayst thou live!“ when one
sneezes, (and) so he addressed the first stanza to (his) father:

1. „Mayst thou live a hundred years, O Gagga!
   and twenty more!
   Let not the pisācas eat me!
   Mayst thou live a hundred years!

The yakkha having heard Bodhisatta’s word, (said to him-
self:) „I cannot eat this man because he has said: ‘mayst thou
live!’ but his father I will eat,“ (and) so (saying) he went
to the father’s presence. He seeing him approaching, thought:
„this must be the yakkha that eats (all) those who do
not say: ‘mayst thou also live!’ I will say so“, (and) so
he addressed the second stanza to (his) son:

2. „Mayst thou also live a hundred years!
   and twenty more!
   Let the pisācas eat poison!
   Mayst thou live a hundred years!“

The yakkha having heard his words, returned (saying to him-
self:) „these two cannot be eaten (by me).“ Then Bodhi-
satta asked him: „O thou yakkha, why dost thou eat the
men who have entered this hall?“ „Because I have got
(the permission) after serving Vessavana for twelve years“.
„Has thou got (permission) to eat all?“ „With the excep-
tion of those who say: ‘mayst thou live!’ and ‘mayst thou
also live!' I eat the rest." "O yakkha, after having in a former existence acted badly thou hast been born as a hard, harsh, others-destroying (being), now, after doing such a deed, thou wilt go to the darkest (hell), therefore henceforth desist from outrages against living beings and other (sins);" having thus tamed the yakkha, threatened him with the terrors of hell and established him in the five virtues, he made him, as it were, a subservient yakkha. On the following day people assembling, on seeing the yakkha and understanding him to be tamed by Bodhisatta, said to the king: "Lord, there is a boy who has tamed the yakkha and made him, as it were, subservient." The king having called Bodhisatta, appointed him to the post of commander of the army, and bestowed great honours on his father. Having made the yakkha a tax-gatherer and having bestowed gifts and done other good deeds after establishing himself in Bodhisatta's admonitions, he fulfilled (his career and went) the way to heaven.

II, 16, 6. THE ALINACITA-JATAKA.

In (times) past, while Brahmadatta reigned in Baranasi, there was a carpenters' village not far from Baranasi. There live 500 carpenters. They go up the river in a vessel, fashion timber in the forest as materials for houses, construct (different) sorts of one-floored, two-floored, and other houses, put a mark on all the timber from the post (and so on), convey (it) to the bank of the river, bring (it) on board the vessel, go by the river to the town, get (their) money, go there again and bring more materials for houses. While they were gaining their living in this way, and at one
time, after constructing a camp, were fashioning timber, an elephant not far off trod on a khadira-stump. The stump pierced his foot. It gives (him) great pain. The foot, having swollen, inflamed. He mad with pain, hearing the noise of (the carpenters) fashioning timber, and thinking: "by these carpenters I shall be saved, went on three feet to their presence and lay down not far off. The carpenters, seeing the swollen foot, approached, and after seeing the stump in the foot, they made with a sharp hatchet a furrow on the stump all round, bound (it) with a rope, (and) pulling (at it, and) having drawn out the stump, removed the matter, (and) washed (the wound) with hot water, they in a short time made the wound easy by (applying) appropriate medicaments. The elephant having become cured, thought: "by these carpenters I have recovered my life, now it behoves me to serve them," and thus henceforth together with the carpenters he uproots trees, drags them away and delivers them to the carpenters, collects the hatchets etc., binds them together with (his) trunk and lays hold of the end of the knot. The carpenters, each of them allotting him a portion of food at the meal-time, give him 500 portions of food. But the son of that elephant, (being) white all over, is the young of an elephant of a noble race. Therefore this (thought) occurred to him: "I (am) now old, it behoves me now to go away after having given (my) son to these (carpenters) to work for them," (and) so (thinking) he, without telling the carpenters, entered the wood, brought hither (his) son, and said: "this young elephant (is) my son, you have restored me to life, I give you this one for a surgeon's pay, he shall henceforth do your work," and having admonished (his) son, saying: "henceforth what is to be done by me thou must do," the gave (him) to the carpenters, and he himself entered the wood. From that time forth
the young elephant, doing the carpenters' bidding (and) being submissive, does all the work. And they feed him with 500 portions of food. When he has done (his) work, he descends into the river, plays and comes back. The children of the carpenters, seizing him by the tusk etc., play with him both in the water and on land. Now (all) noble (creatures) both elephants, horses and men do not drop (their) faeces or urine in the water. He therefore also, without dropping (his) faeces and urine in the water, does (it) outside on the bank of the river. But one day the cloud rained upon the river. A lump of half-dried, elephant's dung, passing along on the water after falling into the river, remained sticking fast in a shrub in the bathing-place of the city of Bārānāsi. Then the king's elephant-keepers, (saying:) „we will bathe the elephants,“ led 500 elephants (down to the river). Smelling the smell of the elephant's dung, not a single elephant dared to descend into the river, (on the contrary) they all raised (their) tails and began to run away. The elephant-keepers told the elephant-masters. These (thinking:) „there must be some nuisance in the water,“ caused the water to be cleaned, and when they had seen the elephant's dung in that shrub and conceived that this was the cause of it, they cause a bowl to be brought, filled it with water, and when they had ground it (the dung) in it they sprinkled it on the body of the elephants. (Their) bodies (then) became sweet-smelling. Now they entered the river and bathed. The elephant-masters, having told the king this occurrence, said: „Lord, that noble elephant should be sought for and brought hither.“ The king went up the river on rafts, and by these upward-going rafts he reached the dwelling-place of the carpenters. The young elephant, playing in the river, on hearing the sound of the drum, came and stood near the carpenters. The carpenters went to meet the king and said: „Lord, if
you want timber why have you come yourself, ought you not to have sent (word) and made (us) bring it?" „I have not come for timber, friends! but I have come for the sake of this elephant." „Take it and go, Lord!" The young elephant did not choose to go. „What did the elephant do (for you), friends!" He procures the carpenters their livelihood, O Lord!“ Well, friends!“ so (saying) the king made 100,000 kāhāpanā’s to be placed near the elephant’s four feet, near (his) trunk, (and) near (his) tail. By this (means) the elephant came (willingly), and when pairs of clothes had been given to all the carpenters, and petticoats and gowns to the wives of the carpenters, and gifts to the boys with whom he had played, he, after turning round and looking upon the carpenters and (their) wives and the boys, went (away) with the king. The king took him and went to the city, and having caused the city and the elephant-stable to be adorned and having made the elephant respectfully walk round the city, he let him enter the elephant-stable, and after adorning (him) with all ornaments and initiating (him), he made (him his own) conveyance, put him in the place of his own companion, gave the elephant half of the kingdom and bestowed (on him) honours similar to his own. From the time that the elephant had come, the sway over all Jambudīpa fell to the king. Thus as time passed on, Bodhisattva was begotten in the womb of the first queen of that king. At the time that her foetus was full-grown, the king died. If, however, the elephant had learned that the king was dead, his heart would at once break; therefore they served the elephant without apprising him of the king’s death. On hearing that the king was dead, the nearest neighbour the king of Kosala, thinking: (now) the kingdom is vacant," came with a large army and surrounded the city. They, having closed the gates of the city, sent
(the following) message to the king of Kosala: „our king’s queen whose foetus is full-grown, will on the seventh day hence bear a son, so said the astrologers; if she bear a son, we shall on the seventh day do battle (and) not give up the kingdom, by that time come ye.“ The king (saying) well! consented. On the seventh day the queen bore a son. On the day when he was to receive a name, they gave him the name of prince Alinacitta, (saying:) „he is born commanding the undivided attention of the people“. Now from the day on which he was born, the citizens (of Baranasi) fought with the king of Kosala. (But) on account of the battle (being fought) without a leader, the fighting army although large was gradually enfeebled. The ministers having told the queen the matter, (said:) „we fear, while the army is thus becoming enfeebled, that it will be defeated, but the fortunate elephant, the king’s companion, knows not that our king is dead, that a son has been born, that the king of Kosala has come and that we are fighting, shall we not tell him?“ so they asked. She (saying) well! gave her consent, (and) after adorning (her) son (and) laying (him) on a coil of fine cloth she descended from the palace surrounded by a host of attendants, went to the elephant-stable, laid down Bodhisatta at the feet of the elephant and said: „Lord, thy companion is dead; we fearing to break thy heart did not tell (thee); this is the son of thy companion; the king of Kosala has come, and after surrounding the city is fighting with thy son, the army flags, kill thou thy son or take the kingdom and give it him.“ At that moment the elephant, after stroking Bodhisatta with (his) trunk, lifting (him) up (and) placing (him) on (one of his) frontal globes, after weeping (and) moaning, after taking Bodhisatta down (again, and) laying (him) in the queen’s hands, went out of the
elephant-stable (saying to himself: „I will catch the Kosala-king.“ Then his attendants, having clad (him) in mail and decked (him), and unlocked the gate of the city, went out surrounding him (on all sides). The elephant having gone out of the city, roared like (the demon) Koñca, terrified the multitude and put (them) to flight, scattered the camp of the army, seized the Kosala-king by the hair, carried (him) off and laid (him) at the feet of Bodhisatta, and having kept away those who had risen to kill him, he admonished (the king, saying:) „henceforth be careful, do not think: the prince is young,“ and sent (him) away. Thenceforth the supremacy over all Jambudīpā passed into the hands of Bodhisatta, for no other foe was able to rise (against him). Bodhisatta, having been anointed at the time that he was seven years old and become king Alinacittā by name, reigned with justice, and at the end of (his) life fulfilled (his career and went) the way to heaven. Having told this story the Master became inspired and pronounced (the following) two verses:

1. „By Alinacittā
the great army was gladdened,
the Kosala-king (who was) not contented with his own
he took prisoner alive.

2. Thus he who has got a refuge,
the ascetic (who is) strong,
cultivating what is good
in order to attain to Nibbāna,
obtains gradually
the destruction of all ties.“
II, 16, 7. THE GUNA-JĀTAKA.

In (times) past, while Brāhmañcāta reigned in Bārāṇaśī, Bodhisattva having become a lion dwells in a mountain-cave. He one day having gone out of the cave looked down to the foot of the mountain. But surrounding the foot of the mountain there was a great lake. In one of the elevated places of (this) lake, on the surface of the solid mud there rose sweet green grass; and hares and nimble deer (such as) antelopes and others, roaming about on the top of the mud, eat that (grass). On that day a deer walks about eating the grass. The lion (said to himself:) „I will catch that deer“, (and) so starting from the top of the mountain he rushed on with the vehemence of a lion. The deer stricken with fear of death, fled shrieking. The lion being unable to check (his own) speed, fell down on the mud, sank in, and not being able to get out he remained standing (there) without food for seven days, having put (his) four legs like posts (in the ground). Then a jackal seeking for prey, having seen him, fled. The lion calling him said: „Master jackal, do not flee! I have stuck fast in the mud, restore me to life!“ The jackal going to his presence said: „I can draw thee out, (but) I fear that (when thou hast been) drawn out, thou wilt eat me.“ „Do not be afraid, I shall not eat thee, on the contrary I shall extol thy virtue, (so do) by some means extricate me. The jackal, after taking (the lion’s) promise (not to do him any harm), removed the mud from around (his) four legs, and made by digging the four holes of the four legs (further) towards the water. The water pouring in made the mud soft. At this moment the jackal, entering under the lion’s stomach, (said: „now) O Lord! make an effort,“ (and) so shrieking aloud he beat with (his) head
(the lion's) stomach. The lion, after exerting himself, came out of the mud, sprang forward and stood on the solid (ground). After resting a little while, he descended into the lake, washed off the mud and bathed, whereupon having killed a buffalo, fixed (his) teeth (in him) and torn out (some) flesh, he placed it before the jackal (saying:) "eat friend!" and (only) when he (the jackal) had eaten, he himself afterwards ate. After that the jackal took a piece of flesh between his teeth, and when he was spoken to (by the lion) thus: "why (do you do) this, friend!" he said: "there is a female slave of yours, for her it shall be." The lion said: "take!" and having himself chosen a piece of flesh for the lioness (he said:) "come friend! after staying (a little while) at the top of our mountain we will go to the dwelling-place of (our) female friend," (and) so saying, after going there and making (his female friend) eat the flesh, and having consoled both the jackal and the jackal's mate, (he said:) "now I will watch over you," and so he conducted (them) to his own dwelling-place and made (them) thenceforth reside in another cave at the entrance of (his own) cave. Henceforth going (out) for prey, after leaving the lioness and the jackal's mate (at home), going with the jackal (only), they kill several deer, eat both the flesh thereof, and carry also (some of it) to the two others and give (it them). While time thus passed, the lioness bore two sons, (and so did) the jackal's mate also. They all lived in unanimity together. But one day this (thought) occurred to the lioness: "this lion is very fond of the jackal, the jackal's mate and the young ones of the jackal, surely he has intercourse with the jackal's mate, therefore he shows such affection (for them); surely I will vex this (jackal's mate), terrify (her) and drive (her) away from this (place)"; and so at the time when the lion, taking the
jackal (with him), had gone (out) for prey, she vexed the jackal's mate, (and) terrified (her, saying:) "why dost thou live in this place, (why) dost thou not run away? Her sons also terrified in the same manner the sons of the jackal. The jackal's mate having told the jackal that occurrence, said: "at the lion's bidding, we know, she has done so, we have lived (here) long (enough), he will destroy us, let us go to our (own) dwelling-place. The jackal having heard her tale, went to the lion and said: "Lord, we have lived long in your presence, and those who stay too long become disliked; during the time we go out for prey the lioness vexes my mate (and) terrifies (her, saying:) "why do you dwell in this place, flee!" also the young lions terrify the young jackals; but he who does not like the stay of any other in his proximity (should say to him:) go! (and) so turn him out, of what use is such vexation, (and) so having said he pronounced the first stanza:

1. Whither (the strong lord) likes (thither) he bends (his servant),
(such is) the nature of the strong (lords); lord of animals!
(thou) who hast threatening teeth! know (this)!
fear of (thee who art our) refuge has arisen.

Having heard his tale the lion said to the lioness: "my dear, thou rememberest that I, after going out for prey at such and such a time, came back on the seventh day together with the jackal and the jackal's mate." "Yes, I remember." "But dost thou know the cause of my not coming back during seven days?" "I know not, Lord." "My dear, I purposing to catch a deer made a mistake and and stuck fast in the mud; not being able to extricate myself I stayed seven days without food;
(but) I regained life by this jackal, he has given me life, and a companion (who is) able to stand (firm) in friendship is no weak friend, henceforth do not show such contempt towards my companion and (my) female companion and (their) sons**, so having said the lion pronounced the second stanza:

2. If a friend, even if he be weak,
stands (firm) in friendship, —
such a one (is) a relative and a kinsman,
such a one (is) a friend, such a one (is) my companion.
O (lioness) with (strong) jaw-teeth! do not despise (them)!
the jackal has restored me to life.

She having heard the lion's tale appeased the jackal's mate and thenceforth lived in concord with her and her sons; the young lions also, playing with the young jackals, did not even break (their) friendship at the time when (their) parents passed away, but lived joyfully together (with them). Indeed their friendship continued unbroken during seven generations.

II, 16, 8. THE SUHANU-JĀTAKA.

In (times) past, while Brahmādatta reigned at Bārāṇasī, Bodhisattva was his all-powerful minister who taught what was true and right. But the king was by nature a little covetous. He has a wicked horse, Mahāsona by name. Then horse-dealers coming from the northern country brought (with them) five hundred horses. They told the king that the horses had arrived. Previously Bodhisattva had valued
the horses and given the money without reduction. The king being displeased with this, called another minister and said: "dear (Sir), (do them) value the horses, and after valuing (them) preliminarily, (and) having let Mahāśaṇa loose so that he enters amidst the horses, (and) having let (him) bite the horses and wound (them), do thou, reducing the money, value (them again) at the time of (their) weakness. He consented (saying) well! and did so. The horse-dealers becoming low-spirited told Bodhisatta what the horse had done. Bodhisatta asked: "Is there in your town no wicked horse?" "(Yes,) there is, Lord, a wicked, mischievous (and) vicious horse by name Suhana." Then (when) coming again, bring that horse. They (saying) well! promised (to do so), and when returning, they came, after having taken the wicked horse (with them). The king having heard that the horse-dealers had arrived, opened the window, looked at the horses and let Mahāśaṇa loose. The horses dealers too, seeing Mahāśaṇa coming, let Suhana loose. They having reached each other stood licking (each other's) bodies. The king asked Bodhisatta: "friend, these two wicked horses (which are) against others mischievous (and) vicious, after biting the horses, grow tired, (and) stood rejoicing together, licking (each other's) bodies mutually, what is this?" Bodhisatta (answered:) "these (horses), O great king, (are) not of a different character, they (are) of a like character, of a like disposition, (and) so having said he pronounced this couple of stanzas:

1. This (is) not on account of a different character
   (that) Suhana (associates) with Sona,
   Suhana (is) just such a one
   as has the same aim with Sona.
2. With the assaulting one, with the vicious one
with the one that always bites (his) tether
he associates, (what is) sinful associates
with (what is) sinful, (what is) wicked with (what is) wicked".

And having said so Bodhisatta again admonished the king
thus: "O great king, (it is said:) 'a king must not be too
covetous', so it behoves him not to spoil another's property",
(and afterwards) having valued the horses he gave the money
justly. The horse-dealers having obtained the money pro-
perly, went (away) glad and contented. The king, after
standing (firm) in the admonition of Bodhisatta, passed away
according to (his) deeds.

II, 16, 9. THE MORA-JĀTAKA.

In (times) past, while Brahmadatta reigned in Bā-
rañāsī, Bodhisatta having been conceived in the womb
of a peacock (and) at the time of (his lying in the) egg
being inclosed in an egg of a colour like that of a kañikāra-
bud, after breaking the egg (and) having gone out, became
of a golden hue, beautiful, engaging, (and) shining with ni-
cely-coloured lines among the birds. He in order to protect
(his) life having stepped over three rows of mountains, took
up (his) abode on one of the mountain-planes of Daṇḍa-
kaḥiraṇṇa in the fourth mountain-row. Sitting on the
top of the mountain while night faded away, he seeing
the sun rising, in order to protect and shield himself in his
own feeding-ground, composed a Brahma-hymn and said:
"arises (now) this" etc.
1. "Arises (now) this surveying, only king; 
the golden-coloured, who illumes the earth; 
therefore I worship thee, the golden-coloured; 
may we now protected by thee pass the day!"

Having thus by this stanza worshiped the sun, Bodhisatta in a second stanza worships both the previous deceased wise, and the virtues of (these) wise (men):

2a. "The brāhmaṇas who are skilful in every thing 
those I worship, may they protect me; 
worship be to the wise, worship be to wisdom, 
worship to the liberated, worship to liberation!"

2b. Having uttered this (charm of) protection 
the peacock wanders in search (of food).

Having thus wandered in the day (and) sitting at night on the top of the mountain (and) seeing the setting sun, he, after reflecting on the virtues of the wise, for the sake of protection and warding off (evil) in (his) dwelling-place, composed (again) a Brahma-hymn and said: "Departs (now) this etc.

3. "Departs (now) this surveying, only king, 
the golden-coloured, who illumes the earth; 
therefore I worship thee, the golden-coloured; 
may we now protected by thee pass the night!"

4a. The brāhmaṇas who are skilful in every thing 
those I worship, may they protect me; 
worship be to the wise, worship be to wisdom, 
worship to the liberated, worship to liberation!"

4b. Having uttered this (charm of) protection 
the peacock took up (his) abode.
Then a hunter who lived in a village of hunters not far from Bārāṇasī, roaming about in the region of Himavanta, after seeing Bodhisatta sitting on the top of the mountain Dāṇḍakahiraṇṇa, came and told (his) son. Now one day Khemā, the queen of the Bārāṇasī-king, having in a dream seen the golden-coloured peacock teaching dhamma, told the king (saying:) „O lord, I am desirous of hearing the golden-coloured peacock’s dhamma“. The king asked (his) ministers. The ministers said: „the brāhmaṇas will know.“ The brāhmaṇas having said: „(certainly) there are golden-coloured peacocks,“ and having been asked: „where are they?“ they answered: „the hunters will know.“ The king having assembled the hunters, asked (them). Then that hunter’s son (answered:) „certainly, O great king, there is a mountain by name Dāṇḍakahiraṇṇa, there dwells a golden-coloured peacock.„ „Well, bind that peacock without killing (him) and bring (him) hither.“ The hunter went and laid snares in his (the peacock’s) feeding-ground. (But) the snare does not unite. The hunter after roaming about for seven years without being able to catch (him), died there. Khemā too, the queen, died without obtaining (her) wish. The king growing angry (and saying to himself:) „on account of my peacock the queen is dead“, wrote on a golden plate: „in the region of Himavanta is the mountain Dāṇḍakahiraṇṇa, there dwells a golden-coloured peacock, those who eat his flesh become ever-young and immortal“, and deposited the plate in a basket. When he was dead another king, after obtaining the kingdom and reading (what was written on) the golden plate, (said to himself:) „I will be ever-young and immortal,“ (and) so he sent another hunter off. He too having gone (but) not being able to catch Bodhisatta, died there. In this manner six successive kings passed away.
Then the seventh king having obtained the kingdom, sent off a hunter. He having gone, (but) seeing that the snare did not unite in the place trodden by Bodhisatta and (knowing) that he (Bodhisatta) had gone to (his) feeding-ground after uttering his (charm of) protection, went down to the boundary, caught a female peacock, taught her to dance to the sound of clapping of hands and sing to the sound of castanets, took her, went off, placed, in the morning before the peacock had uttered his (charm of) protection, the sticks of the snare, tied the snare, and made the female peacock sing. The peacock having heard the different female voice, became love-sick, went off without being able to utter his (charm of) protection, and was bound in the snare. The hunter took him, went away and gave him to the Bārāṇasī-king. The king seeing the perfection of his body, greatly delighted gave him a seat. Bodhisatta sitting down on the prepared seat, asked: „O great king, why did you let (him) catch me?“ He said: „those who eat thy flesh become ever-young and immortal, (therefore) I being desirous to become ever-young and immortal after eating thy flesh, let (him) catch thee.„ „O great king, suppose that those who eat my flesh become ever-young and immortal, yet I am to die.„ „Certainly, thou must die.„ „When I die what are they to do, after eating my flesh, in order not to die?“ „Thou art golden-coloured, therefore indeed those who eat thy flesh will become ever-young and immortal. „O great king, I have not without reason become golden-coloured, for having formerly become a universal king in this city I preserved the five virtues and made the inhabitants of all quarters of the world preserve (them); I therefore when I died, was born in the Tāvatiṃsa-world; having stayed there my term of life, on departing thence and being born in the womb of a peacock in consequence of another bad
deed, I became golden-coloured by the power of (my) old virtues." "Thou having become a universal king and preserved (thy) virtue becamest golden-coloured in consequence of (thy) virtues', how are we to believe this, is there any witness before us?" "There is, O great king." "Who then?" "O great king, I at the time of (my being) a universal king roamed about in the air sitting in a chariot made of gems; that chariot of mine was buried in the ground (in the midst) of the fortunate pond, let it be taken out of the fortunate pond, that will be my witness." The king (saying) well! promised (to do so), got the water drained out of the pond, took out the chariot and believed Bodhisatta. Bodhisatta having said: "O great king, with the exception of the great nibbāna (called) Amata all other things (on account of their) being created are unsubstantial, transient, of a perishable and decaying nature", and having taught the king dhamma, established him in the five virtues. The king (was) pleased (and) after honouring Bodhisatta with the kingdom he bestowed great honours (on him). He having given him the kingdom (back), after dwelling (there) a little while and admonishing (him saying:) "be attentive, O great king", rose into the air and went to the Dāṇḍakahāraṇīya-mountain. The king standing (firm) in Bodhisatta's admonition, after giving gifts and doing other good deeds passed away according to his deeds!
II, 16, 10. THE VINILAKA-JĀTAKA.

Once upon a time while Videha reigned in Mithilā in the kingdom of Videha, Bodhisatta was conceived in the womb of his first queen, and when he had grown up and learned all arts in Takkasilā he was established in the kingdom on the death of his father. At that time a golden-coloured rājāḥamsa in the place where he took his food paired with a female crow. She bore a son. He was neither like the mother, nor the father. On account of his speckled appearance they called him Vinilaka. The hamsa-king went continually to see his son. He had, however, other sons, viz. two young hamsas. They seeing their father continually going away to the world of men asked: "dear father, why do you continually go to the world of men?" "Dear sons, on account of my having paired with a female crow I have a son, his name is Vinilaka, him I go to see." "Where do they live?" "They live not far off in Mithilā in the kingdom of Videha in such and such a place in the top of a fan palm." "Dear father, the world of men is full of danger and terror, do you not go, we will go and bring him hither. So the two young hamsas according to the advice given them by their father went there and made Vinilaka seat himself on a stick, whereupon after seizing with their beaks each end of the stick, they went away above the city of Mithila. At the same moment the Videha-king, sitting in his splendid chariot with four entirely-white sindhu-horses drove round the city. On seeing him Vinilaka thought: "what difference is there between me and the Videha-king, he is driving round the city sitting in a chariot with four sindhu-horses, I go on the other hand sitting in a chariot
with hamsas. While saying so and going in the air he pronounced the first stanza:

1. „Just in the same way, indeed, do the noble horses draw the Videha-king who lives in Mithila, as the hamsas carry Vinilaka.‟

On hearing his words the young hamsas became angry, and they thought: „we will let him fall, and go our way,‟ but then again saying to themselves: „if we do so what will our father say,‟ and therefore fearing to be blamed they brought him to the presence of their father and told him what he (Vinilaka) had done. Then his father was angry with him and said: „art thou superior to my sons since thou, elevating thyself over my sons, makest them, as it were, horses before a chariot, thou knowest not thy own power, this place is not fit for thee, go to thy mother’s dwelling-place,‟ and so having censured him he pronounced the second stanza:

2. „Vinila, thou treadest on dangerous ground, a place not fit for thee thou resortest to, my dear, go to the places near the village, that is the dwelling-place of thy mother.‟

Having censured him thus, he commanded his sons saying: „go and put him down on the dunghill of the city of Mithila.‟ They did so.
NOTES.

1. RAJOVADA-J. Another Jātaka akin to this and bearing the same name (IV, 4, 4) I give in the Appendix. Aggamaheśī S. agramahiṣī; maheśī is different from maheśī = mahā-isi S. maharsi, see Dhp. p. 434; however, these two words have been confounded not only in Abhidhāna*), but, as it seems, also in the language itself, otherwise I do not see how to account for the e in maheśī. Kucchi, Abhidhāna v. 271, S. kuṣi, comp. Dhp. p. 100. Paṭisandhi = sandhi according to Abhidhāna v. 941, regeneration. Clough, Singh. Dict.: reunion of the soul with a body, birth, transmigration; comp. Journal of the Ceylon Branch of the R. A. S. 1870 p. 154: (Spiegel, Kv. p. 10) seyyathāpi puthusilā dvedhābhinnā appaṭisandhikā hoti, as a large broken rock cannot be re-united. S. prati + sām + dhā means to return, see Benfey’s Dict. Parihāra is a difficult word, comp. Dasaratha-Jātaka p. 21; laddhagabbhaparīhāra is an adjective to Bodhisatta, it is a bahuvrīhi composed either of laddha-gabbhaparīhāra = having received the conception-gift, or of laddhagabbha-parīhāra = having (received) the gift (on account) of his being conceived. Mr. Childers translates: after receiving the honours paid to the child in the womb. Sotthi comp. Dhp. p. 363. Nipphatti not in Abhidhāna, but comp. nippanna, Abhidhāna ed. Clough p. 101, 57, (Subhūti v. 748 reads: nippanna) = accomplished, S. nippanna. Samena

* Subhūti reads: (pume) maheśī (sugate deviyāṁ nāriyāṁ maṭā). 1086.

Clough p. 132, 255: (pume) maheśī (sugate deviyāṁ nāriyāṁ maṭā).
is perhaps, = S. калена, with tranquillity, without passion; comp. Dhp. p. 378 where samena is explained by aparādhanurūpen' eva pare nayati jayam vā parājayam vā, i. e. he awards to others victory or defeat according to their offence. Or is it to be referred to sama, equal, impartial? Chandādivasena agantvā, here the transcribers have confounded the text so that it is difficult to see what is the true reading. I have resolved chandādivasena into chanda + ādi + vasena, and consequently chosen the reading agantvā = not going by (desire), not following (his desire); the reading āgantvā I suppose has crept into the text, the transcriber having resolved chandādivasena into chandā-divasena not understanding the meaning of chanda, but as chanda according to Abhidhāna is never used as a feminine this analysis cannot be admitted; comp. the commentary on Dhp. vv. 256—257. Vohāra, Abhidhāna by Subhūti vv. 105. 117. 849; S. vyāvahāra. Kūṭa = fraud, Abhidhāna v. 177; it is also used as an adjective in the sense of fraudulent, false, wicked (comp. below p. 42 kūṭassa), although not given as such in Abhidhāna; comp. B & R 10. Aṭṭa = cause, Abhidhāna v. 1126; Childers refers in his Dict. this word to S. artha, which commonly in Pāli becomes attha; why has the aspiration been dropped? It is the more strange that artha has become aṭṭa as there is already such a word with a quite different meaning; at Dhp. p. 220 read: kūṭatta. Uparava is not given in this sense in B. & R. Āṅgana seems in Pāli as in Sanskrit to be written indifferently with a dental n or a lingual n; Abhidhāna (by Clough p. 26, 31. 114, 31. by Subhūti v. 889) has both n and (by Subhūti v. 218) n. Pacchijji the passive aorist of pa-chid, was split, destroyed. Chāḍḍ or chāḍḍh (Clough, Pāli Verbs p. 13, 19) S. chord or chrdd. Vaṭṭati no doubt = S. vartati, although not used in Sanskrit
in the sense of „it behoves“, comp. Five Jāt. p. 24. Pa-
ri + gah seems in Pāli to mean: to search, to inquire,
to scrutinize; in proof of this I quote Jāt. 458: sace ayam
dipo rakkhasapariggahito bhavissati sabbe vināsam pāpuñis-
sāma, parigañhissāma tāva nan ti (MS. tāvan ti)“; attha
satta purisā sūrā balavanto sannaddhapañcāyudhā huttvā ota-
ritvā dipakam parigañhīṁsu; comp. Dhp. p. 121 bottom.
Jāt. 511: tam evam paridevamānaṁ disvā Sothiseno cintesi:
„ayam ativiya paridevati, na kho pan’ assā bhāvaṁ jānāmi,
sace mayi sinehena ekam (etam?) karoti hadayam pi ’ssā
phaleyya, parigañhissāmi tāva nan“ ti. Jāt. 447: attte
Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto Himavanta-
padese hatthiyonyiyan nibbattītvā (MS. nibbattetvā) sabbaseto aho-
si abhirūpo astithatthisahassaparivāro, mātā pan’ assa andhā; so
dhuramadhirāni phalāphalāni hatthinaṁ (hatthinaṁ?) datvā
mātu peseti, hatthi (MS. hatthi) tassā adatvā attanā va khā-
danti, so parigañhanto tam pavatīṁ ānatvā yūthāṁ (MS.
yūtāṁ) chaḍgheṭvā „mātaram me possesamīti“ rattiḥhage añ-
ñesaṁ hatthinaṁ ajānāntanāṁ mātaraṁ gahetvā Caṇḍorāṇa-
pabbatapādam gantvā ekam nalinīṁ upaniṣāya ṭhītāya pabba-
taguhāya mātaraṁ ṭhateṭvā possesi (MS. pesesi). Jāt. 465:
idam Satthā Jetavane viharanto Kosalaramño atthacaram amac-
cam ārabba kathesi; so kira ramño bahupakāro ahosi, ath’
assa rājā atirekasammānaṁ kāresi, avasesa nam asahamānā
„deva, asuko amacco tumhākaṁ anatthakārako“ ti paribhind-
imu; rājā tam parigañhanto kiñci dosam adīsvā „ahaṁ
imassa kiñci dosam na passāmi, katham nu kho sakka (MS.
sakkhā) mayā imassa mīttabhāvam vā (add: amittabhāvam
vā) jānitum“ ti cintetvā „imam pañham ṭhapetvā Tathāgataṁ
amño jānitum na sakkhisati, gantvā pucchissamīti“. An-
to valaṅjaka and bahivalaṅjanaka I have translated
conjecturally; I suppose these words are derived from va-
Edit. of Mahābh. (5, 1518) this verse is found in its Sanscrit shape as follows:

Akrodhena jayet krodham,
asādhum sādhunā jayet,
jayet kadaryyaṁ dānenā,
jayet satyena cânṛtaṁ.

Ovāda, Abhidh. v. 354, = S. avavāda, comp. Burnouf's Lotus p. 304. Pariyosāna, Abhidh. v. 771, = S. parya-vasāna. Saggapada is a parallel to saggapatha, so I find in Jāt. 416: rājā tatha katvā saggapatham pūresi, Jāt. 445: tato paṭṭhāya loke maṁgalaṁ pākātaṁ ahosi, maṁga-lesu (MS. mamlesu) vattitvā matamataḥ saggapatham pū- resūṁ; for this reason I took pada in the sense of „way, road“, but I am afraid I have been wrong in this view, and am now inclined to think that patha in this combination is to be understood in the same way as in uttarāpatha (comp. utta-rāpathaka p. 42, l. 15), manussapatha etc. about the place; saggapada would then mean the place of heaven, and s. pū-resi he filled his place or took his seat in heaven; as to the use of pūreti in this sense I quote Jāt. 461: Kassapa-sammāsambuddhe catusaccadesanāya mahājanam bandhanā mocetvā Nibbāanagaram pūretvā parinibbute, Jāt. 524: te sabbe pi dhammad rajjam kāretvā āyupariyosāne devanaga- ram pūrayīmsu, and Vessantara-Jātaka:

pūretvā bodhisambhāre
Buddho hessaṁ anāgate,
desetvā jantunam dhammaṁ
pūrayissam sivam padam.

2. SIGĀLA-J. Kaniṭṭha, Abhidh. v. 929 very small, very young, infra they are called bhātikā. Phalika I suppose
to be identical with S. sphaṭika, comp. Singhalese palīṅgu, crystal, the common rock crystal (Clough’s Dict.). Mātāpi-tunnam, this genitive is not noticed in Kaccāyana who has got the doubling of n only in the numerals etc., see Senart pp. 39, 50. Lokāmisa (comp. Dhp. v. 278): I suppose to be the same with „the lust of the flesh“ in the N. T. (1 Joh. 2, 16), lakāmisapaṭisamjīutta, connected with carnel lust, worldly. Evārupa = S. evamrūpa. Pajāpati orti as a feminine means in Pāli „wife“, see Abhidh. vv. 287, 1000; not used in S. in this sense. Kilesa, klesa, means in Pāli not only „pain, distress“, but also „love, passion,“ and as this is looked upon as a contamination, lastly „dirt“; Jāt. 61: ath’ assa tasmih mānave punappuna vaṇṇayamāne „ayam mayā saddhiṃ abhiramitukāmo bhavissati“ andhāya jaraññāya (MS. -jiññāya) abbhantare kīlo uppajji. Jāt. 401: Tadā pana Sāvatthiyam pañcaatasahāyakā pabbajitvā antokoṭisātthāre vasamānā adhārattasamaye kāmavitakkam vitakkyāmsu; Satthā attano sāvake rattiyā tayo vāre divasassa tayo vāre rattimīdivām cha vāre olokento kiki va andaṁ viya camāri va vāladhi viya mātā piyaputtaṁ viya ekacakkhuko puriso cakkhum viya rakkhati, tasmām yeva (MS. khayeva) khane uppannakile-sam niggaṇhati; so tam divisam adhārattasamaye Jetavanām parigāñhanto tesam bhikkhūnam vitakkasamudācāram ūnatvā „imesaṁ bhikkhūnam abbhantare ayam kīlo vaṭ- ḍhanto arahattassa hetum chindissati, idān’ eva nesam kilesan niggaṇhitvā arahattam dassāmiti“ gandhakutito nikkaṃhitvā Ānandaṭtheraṁ pakkositvā „Ānanda, antokoṭisāthāre vasa-nabhikkhū sabbe va sannipātethi“ sannipātavā paññattabudhāsanē nisid; „bhikkhave, antopavattakilesānaṁ vase vatti-tum na vaṭṭtati, kīloso hi vaḍḍhamāno paccāmitto viya ma-hāvināṣam pāpeti, bhikkhunā nāma appakam pi kilesāṁ niggaṇhitum vaṭṭtati, porānakapāṇḍita appamattakam ārammaṇam
see Dasaratha-Jät. p. 26. Samekkhita participle of sam-ikkh = S. sam-ix. Kammanta = S. karmanta. Turita, Abhidh. vv. 40, 379, = S. tvarita. Tappenti is a strange form of the causative, I do not know whether it is to be considered as formed from the passive voice or whether only the long vowel in the regular causative tāpenti has been compensated by the reduplication of the following consonant, in the same way as thūla (S. sthūla) may become thulla, comp. Dhp. p. 313. Uṇha, Abhidh. v. 80, comp. Dhp. p. 101. Tikkhattum, S. tri-kr̥tvas. Ninnāda you would suppose to be a mistake instead of nināda Abhidh. v. 128, but all my MSS. write it with two n’s; a corresponding ninnāda is not found in Sanskrit. Abhisambuddha means according to Vyutp. (see B. & R.) „zur Bodhi erlangt“; comp. Dasaratha-Jät. p. 29. Daddāra I ought perhaps to have written with a capital, for from the commentary on our verse (compared with Five Jāt. p. 47) it seems to be another name for Rajatapabbata. Nigghosa, Abhidh. v. 128, = S. nirghoṣa. Āpādi, comp. Dhp. v. 272. Apphali, aorist of phal, with the reduplication of the consonant either for the sake of the metre or on account of a latent s (see Benfey’s Dict.).

upari vāte? Lesa is in Abhidh. v. 1108 rendered by the Singhalese (Sanskritic) vyāja, fraud, deceit, and in Mahāvamsa p. 150, s by stratagem; it must be derived from las (laṣ, laṣ). In Sanskrit it seems not to be used in this sense. Vāsi, lowest thou, i.e. smellest thou.

peating by rote the forms of the words as given by the native grammarians (see Alwis' Attanagalu-Vansa p. 12) can of course give no explanation of such a difficult form as bhante as they do not even know what the question is; the most plausible explanation is that given by Storch (De declinatione nominum in lingua palica 1858 p. 10, comp. Weber in Kuhn & Schls Beiträge 1863 Bd. 3 p. 395 follow.). Chāta, Abhidh. v. ṭse, hungry, Mr. Childers refers to S. psāta, eaten, but may it not rather be referred to a Sanscrit form ṭata from ṭai, tabescere. Bollensen (Z. d. d. morg. Ges. 18, 834) takes S. ṭāyati to be identical with P. jhāyati, and has in this opinion been followed by Garrez (Z. d. d. morg. Ges. 19, 802) and Benfey (Gött. gel. Anz. 1866 p. 167); but it is a well-known fact that ṭ in Sanscrit becomes in Pāli either kkh, kh, or cch, ch: cakkhu, rakkhaṇa, rukkha, bhikkhu; ṭipra, ṭudra, ṭema, sūkma = khippa, khudda, khema, sukhuma; ṭañaka, kuṣṭi, ṭamā, ṭudra, ṭurikā = tacchaka, kucchi, chamā, chuddha, churikā. That Prakrit jhīna is S. ṭiṇa is by no means sure, for it is also rendered by jirṇa and hina; I should rather take it to be jirṇa as jhar (jhar) is given as a form of jar (jṛ). Starting from the above rule and knowing no instance of S. ṭ becoming in Pāli jh, I now venture upon the following explanation of the Pāli verb jhāyati. Garrez has justly pointed out that the meaning of jhāyati clearly is "to burn," this seems to show that jhāyati must be referred to dah. Now causative in Pāli may be formed from the present tense by adding aya or āpaya (vijhāpeti = vedhayati), in this manner we get dahiayati and dahāpayati, and when these forms have been contracted, the vowel a being elided and the aspiration thrown back upon d, as bhūyams from bahu, we have dhyayati i.e. jhāyati. The only thing for which I cannot account is the
long ā, but may we not assume that this has originated in the verb being confounded with jhāyati (S. dhyāyati), to think? The causative is in Pāli very often used in the sense of verb. simpl. Sela, Abhidh. v. 605, S. cāila, a mountain, here according to the commentary = mañi. Brahma is according to the commentary = setṭha, in the same sense it is understood in the following verses of Suttanipāta:

v. 151. Tīṭham caram nisinno vā
sayāno vā yāvat’ assa vigatamiddho
etām satim adhiṭṭheyya,
brahmaṃ etām vihāram idha-m-āhu.

v. 285. Na pasū brahmaṇāṇāḥ aśūm
na hirāmāṃ na dhāniyāṃ,
sajbhāyadhanadhamānāśūm,
brahmaṃ nidadhim apalayām.

It is clearly here an adjective, but it is not always easily to be seen whether it is an adjective or a substantive; what does it mean in the following passages: aṭṭhaṅgasamanna-gatena savanīyena kamantyena brahma-saśārena nānānaya-vicitattā madhuradhammakatham kathesi Jāt. 1, madhurena brahma-saśārena bhikkhum āmantetvā Jāt. 4, sumadhuram brahma-saśāram nicchāretvā Jāt. 525. Alwis translates (see Pāli Translations p. 14) brahmaghoṣa by „the highest voice“, and Gorresio (Ram. 3, e, 7) the same word by „canto dei Vedi“, but in a passage like this yāvajīvam brahmavihāre bāvetvā Brahma-loka-parāyano ahosi Jāt. 427, 435, it seems to have some connection with Brahman. Vitarāsi for vitarasi, the vowel a having been lengthened on account of the metre.

5. GAGGA-J. Padesika is, I suppose, to convey the meaning of the approximative. Bhaṅda, Abhidh. v. 921, 7

Dānam silām pariccāgām
ajjāvām maddavaṁ tapaṁ
akkodhaṁ avihimsā ca
khanti ca avirodhanam.

Icc' ete kusale dhamme
ṭhite passāmi attani,
tato me jāyate piti
somanassañ c' anappakām.

6. ALINACITTA-J. Vadhhaki or vadhhaki, S. vardhaki or vardhakin, Abhidh. v. 506. Uparisotam, it is very difficult to decide whether this and other similar words are to be considered one or two words. Kotettva from kut, is always written with two t in Pali; comp. infra p. 34, s. Sajjeti caus. of saj = S. srij. Khandhavara, S. skandhavara, it is not clear what the meaning of this word is here. Khadira, Abhidh. v. 502 Khayar, Mimosa Catchu, a sort of thorn. Khunuka, see J. R. A. Soc. 1870 p. 13, Abhidh. v. 549. Uddhumaitytv, comp. Five Jat. 37. Pubba, Abhidh. vv. 325, 350 = puya. Phasuka, Five Jat. p. 24: Aroga, Five Jat. 23. Sonda, Abhidh. vv. 325, 328, S. gunda. Veeth, S. vest. Kulasutta I take to mean a black (tarred?) rope; in the sense of black kala is commonly written kala. Vejja, Abhidh. v. 502, S. vaidyya. Passava, Abhidh. v. 275, S. prasrava. Naingutha, Abhidh. v. 371, seems to correspond to S. langula, comp. naigala = S. langala. Paripantha is not found in Sanscrit; as the derived words paripanthin and paripanthaka mean “opposer, enemy” I presume it means “obstacle, bindrance”; Jat. 373: asa manusse sihadayo vala ganhanti, dighajatikaparipanthe hoti, mak-khikaparipanthe va hoti, sitena kilamitvah bahu (MS. bahu) maranti; Jat. 524: Nandapandito pi “ma bhayi, maharaja” ‘ti assasetva Kosalassa santikam gantvah “maharaja, ma bhayi,
n' atthi te paripancho, tava rajjam tav' eva bhavissati, ke-
valam Manojaramño vasavattí (MS. -tti) hohiti" áha; Ját. 
535: ath' assá etad ahosi: ,,maya kakkhilo papasupino diítho,
catuññam và me puttánam Dhataraññharamño và mama và 
paripanthena bhavitabban" ti; Ját. 513: rájá nesáde pakko-
sápetvä pucchi; nesáda ,,maháräja, ekam ulúkandam ekam 
sàlikáya anändam ekam sukaññan" ti kathayimsu; ,,Kim pana 
ekasmiim kulávake tinñam sakuñikánam anändi hontiti"; ,,áma, 
deva, paripanthe (MS. paripante) asati sunikkhittáni na nas-
santiti"; rájá tussítvä ,,ime mama puttá bhavissantiti" tání 
tíni anändi tayo amace patícchápetvä ,,ime mayham puttá 
bhavissanti, tumhe sàdhukam patíjaggítvá anákkosato níkkant-
takále mama ároceyyáthá" 'ti áha. Cátí, "a chatty or 
earthenware vessel, a jar, waterpot", see Childers’ Dict. After 
síncápesum add: Saríráni sugandháni ahesum. Tasmím kále 
 te nádi im otrítvá naháyímsu which I had not noticed that 
the compositor had over looked. As for the meaning of the 
text, it is quite unaccountable that the same thing that is 
looked upon as a nuisance from which the elephants run 
away can make them sweet-smelling afterwards and cause 
them again to go down into the water. Nává sàmgháta 
I have translated conjecturally; according to Abhidh. vv. 393, 
1184 sàmgháta means "a pair; the principal upright timber of 
a house" which will not suit here; it must be derived from saím 
+ ghat in the caus. to join, and therefore I think it means 
"a raft"; Ját. 400: bahú návásamghâte bandhápetvá vaná-
carakehi desitamaggena uddhasotam agamási. Bhañe is used 
as an interjection of about the same sense as bhante; in 
Mr. Childers’ opinion it is the 1 person. Attanop. from bhañ 
and means "I say". Kárápesi, I do not know whether 
I am right in taking this in the meaning of verb. simpl., 
but causative, even in its extended form, seems much of-
tener in Pāli than in Sanscrit to be used in this manner. Posāvanika I have translated conjecturally, I can find no corresponding word in Sanscrit, and have only two more quotations for it, in Jāt. 411 it occurs as an adjective written three times posāvanika, three times posāvaniyaka, and once posāvaniya as also in Jāt. 338 (tasmiṁ ca kāle rājakule posāvaniyabyaggho atthi), but its meaning does not appear from the context; comp. posāvana at Dhp. p. 162, 2a and p. 163, 2e. Dussa, Abhidh. v. 290, S. duṣya. Abhisekam datvā I ought to have translated „inaugurated“ and not initiated, the elephant is put on a level with the king, and made his comrade (sahāya). Opa vayha, Abhidh. v. 306, S. aupavāhya. Upaḍīha means in Pāli the same as addha or aḍḍha, Abhidh. v. 52, comp. Dasaratha-Jāt. 4, 11. Ninnāyakattā, S. nirnāyakatvā. Osakkati, am I wrong in referring this to S. ava + čak? comp. parisakkati J. R. A. S. 1870 p. 8. Parajihana seems according to the context to mean defeat, but I am quite at a loss to guess the derivation of this word, unless it should be referred to pra + rādh or apa + rādh. Cumbata, Abhidh. v. 459 cumbatāka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvaṁ nēva = tvāṁ yeva, comp. Kaccāyana par Senart pp. 23—24. Avāpuritvā is, Mr. Childers tells me, to be referred to S. ava + ā + vṛ, he compares avāpurana a key, Abhibh. v. 222, and pāpurana. Koñcanāda, has this word anything to do with the demon Krauśca (Benfey's Dict.)? in Abhidh. v. 119 it is written kuñcanāda „the roaring of elephants;“ Abhidh. v. 183 koñcā (herons) are said to produce the tone called „majjhima“. Koṭṭaka, so all the MSS., comp. koṭṭa in B. & R.s and Benfey's Dict.; at Mahāvaṁśa p. 154, 1 you will find balakot- thaka. Sāñā, see note on sañin supra. Paṭisattu, S' pratiçatu, comp. Five Jat. p. 23.
7. GUNA-J. Akin to this Jātaka is J. 254. With the introduction comp. Dhp. p. 174. Thaddha, S. stabdhā. Sallakhu, Abhidh. v. 110. Kalala, Abhidh. v. 663. Pasuta, Dhp. vv. 166, 191. Mātikā, Abhidh. v. 1097 „a text; a stream“; comp. Burnouf’s Introd. pp. 48, 317. Antara, vide supra. Ovijjhitvā from ava + vyadh. Ubbattetvā from ud + vṛt. Gaṃhāhi B, if gaṃhāsi should be right it must be a conjunctive or contraction of gaṃheyyāsi. Pabbatamuddhāni tvā must be referred to sakhiyā „who has remained at the top of the mountain“, since it has been placed between amhākam and sakhiyā, and not, as I have done in my translation, to gamissāma. Aṇissā has been inflected in accordance with imissā, comp. Kaccāyana par Senart p. 90. Gacchanto–ubho- denti, the construction is here, as will be seen, not quite correct, the subject changing from singular to plural; but perhaps the gerund in Pāli may be used with a nominative as subject, I owe this observation to Mr. Trenchner who adduces a similar passage in Five Jāt. p. 53, e. Samaggā, S. samagra, in Pāli commonly used in the sense of „unanimous“, comp. Spiegel’s Kw. p. 35, 5 from the bottom, Mahāwamsa pp. 3, 7, 42, 7, Dhp. v. 194. Yan = yad, as in Sanscrit used as introduction to a direct sentence. Yenakāmam, comp. yenicchakam Dhp. v. 326. In translating the verse I have followed the former interpretation of the commentator who seems ta take unnā as if derived from ud+na and meaning the same as unnata raised, high; but the latter interpretation seems more plausible, although we must then against all the MSS. read unnadantī: the lioness (mīt) roaring aloud (unnadantī) bends (pañāmeti) us according to her caprices (yenakāmam), for such is the nature of the strong. Āma yes, Abhidh. v. 1144. Virajjhitvā from vi+rādḥ, comp. Five Jāt. p. 10, 18; B. & R. translate virādhana „Mislingen“.  

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Dāṭhini fem. of dāṭhin from dāṭha Abhidhāna v. 261 = dantabhedasmin i.e. a particular kind of teeth. Dāṭhā or dāṭha must be identical with the Sanscritic dāṭha which in Hemac. by Boehl. & Rieu p. 106 is rendered by "Augenzahn" (B. & R. "Fangzahn") and by Wilson "a large tooth, a tusk", but by Molesworth (Mahr. Dict.) "a jaw-tooth, a grinder"; this latter translation, however, must be wrong, and I ought to have translated it: "with (large) fangs". Sammodamāna, see J. R. A. S. 1870 p. 8. Parivaṭṭa, S. parivarta.

8. SUHANU-J. Sabbatthaka I have understood as being derived from sarva-arthaka, but the commentators seem to derive it from the adv. sabbattha = sarvatra, comp. Dhp. p. 254, 17, and the following passage from Papaṇca-sūdanī: sati hi cittam uddhaccapakkhiṇānaṁ saddhāviriyapameṇānaṁ vasena uddhaccapātato kosajjapakkhikena samādhinā kosajjapātato rakkhati, tasmā sā lonadhūpanāṁ viya savyaṁjanesu sabbakammikaamaecce viya sabbarājakecesu sabbattha icchitabbā, tenāha: sati ca pana sabbatthikā vuttā. Mūla, "price; money", Abhidh. v. 471. Paṭhamāṁ I have combined with agghāpetvā, but it might also be referred to the following sentence. The construction of the whole passage seems not the best. Sīhapaṇjara, Abhidh. v. 216. Gelaṇṇa derived from gilāna = S. glāna. Suhanus, the old nominative has in this instance been retained; it is a well known fact that the poetical style of any language always keeps up the old forms. The second verse I have not punctuated because I am not sure I have understood it rightly. Sahā must be an older form of saha. Pakkhandinā pagabbhena, comp. Dhp. v. 944. Asaṁ = asat. Bhūtaṁ and yathā-sabhāvam seem to be used adverbially in the sense of "duly, justly."
9. MORA-J. Comp. p. 110. Kaṇikāra, Abhidh. v. 890, is sometimes written kaṇīkāra = S. karṇīkāra. Kaṇikāramakulavāṇaṇḍakosā = having an egg-shell of the colour of a Caniyar-bud; that anḍakosa means egg-shell may be seen from the passage quoted above at paripantha. Pāsādika, comp. Jāt. 354: bhaddā ti dassanīyā pāsādikā. Brahma-mānta, Mr. Childers is of opinion that brahma here simply means excellent or beautiful; comp. the note above. Hāri = gold, Abhidh. v. 487; but what is ssavāṇṇa? is it = savāṇṇa (comment. harisamānovāṇṇa) with reduplication of s for the sake of the metre, or how is the double s to be accounted for? Paṭhavippabhasā in the second-half-verse although found in all the MSS. has of course crept into the text by the stupidity of a transcriber. Divasaṁ must be read divasāṁ as the metre requires a long syllable. Ajja, Abhidh. v. 1155, S. adya, seems here and in v. s. to be used in a more general sense. Viha remu, an old optative form for later vihareyyāma. Imāṁ etc., sometimes the story itself is as here carried on in a verse, this seems to evidence that the whole tale was originally in a metrical form, and that Gotama in applying old tales for his particular purposes sometimes made alterations in them, comp. Dhp. VII. Parītta, Abhidh. v. 1096 avoiding any danger (Clough: warding off a blow or any danger); Jāt. 436: bhante, pabbajitā nāma osadham vā parīttam vā jānanti, puttakam no nirogam karothā ti; Jāt. 535:

Ath’ osadhehi dibbahi
japam mantapaḍāni ca
evan tām asakkhi satṭhum
katvā parīttaṁ attano.

According to Burnouf (Introd. p. 611) this word in the sense of small is a contraction of pari+ā+datta, but in the sense
of protection is it not rather to be referred to pra + ric? Eṣaṅā for esanāya, quite as in the Vedas. Divā sam- caritvā, B has divasam caritvā which may be the true reading as car in the sense of spending the time is, I think, generally used as simplex, see Dhp. Āvajjetvā, comp. Jāt. 533: tasmām khaṇe Sakko-bhavanām uṇhākāram dassesi, Sakko tassa kāraṇām āvajjento tam tathā vitakkentām dīśvā „kāmkham asa chiniddāmītī“ etc.; Jāt. 538: tasmām khaṇe Sakko āvajjanto (āvajjento?) paṇditām dīśvā „Mahosadha-buddhānkarassa paṁnāṇubhāvaṁ pākaṭam karissāmītī“ cintetvā etc.; this verb seems to mean „to reflect, to see by intuition,“ but whether it is to be referred to vad or to vr̥j I do not know, I suppose to the former. Lomahamsa, S. lomaharṣa; comp. Dhp. p. 287. Supina, Abhidh. vv. 176, 956, S. svapna. Odādesi, see J. R. A. S. 1870 p. 13; comp. Bengal yoṭ. Me nis-sāya, have not these words been transposed by a mistake of the copyist instead of nissāya me? Likhāpetvā, comp. Dasaratha-Jāt. p. 24. Accharā, see Dasaratha-Jāt. p. 22. Vassati from vāc. Visabhāga means, as Mr. Trenckner has informed me, dissimilar, differing from, the opposite of sabbhāga. Svāham = so aham. The passage mayi ma- rante - - na marissantitī could seem to be an unnecessary interrogation as it has been said previously that it is by eating his flesh that they will become immortal, but perhaps the meaning is only to indicate that the real reason why they become immortal is that they eat the flesh of a golden-coloured peacock. I ought to have written kinti in two words, for I see now from B. & R. that iti in Sanscrit is in the same manner used superfluously in combination with kiṁ; Jāt. 126: „atha kasmā āgato siti“, „tumhākam rakṣhṇaṭṭhāyā“ ‘ti, „kin ti katvā amhe rakkhisasati“’. Nissaṅda, S. nisyanda. Sakkhin, S. sāxin. There are no
grounds for interpreting the single words of this tale buddhistically, nearly all the tales of the Jātaka-book are old folklore in common for all India without regard to religion, and many of them treat evidently of pre-buddhistic brahmanical affairs and have been made buddhistic in their application only.

10. VINĪLAKA-J. In the commentary on Suttanipāta I find: vaṇṇaparibhedena vinīlako. Abhiṃhaṃ, Abhidh. v. 1137, S. abhiṃnām. Anvāya, gerund of anu—i used as a preposition. Sāsāṃkha i. e. sa—ācāṅkha. Sappatibhaya, patibhaya horror, Abhidh. v. 117, S. pratibhaya. Saṅnā, S. samjñā, cfr. supra; Clough's Pāli Gr. p. 37. Daṇḍaka, comp. Dhp. p. 419, 4 and Five Jāt. 17, 4. Pāyiṃsu, the aorist of pra—yā. Sīndhava is given in Abhibh. v. sas as a general name for a horse, but must, I think, also in Pāli be understood about horses originating from Sindh, S. saṃdharma. Tavam et mamāṃ are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pāli Gr. p. 61 mamāṃ is found but not tavam. Ānāpesi, causative of ā—nā (S. jnā), comp. ānā, an order or command, Abidh. v. sas; I ought perhaps to have kept the Singhalese reading ānāpesi, causative of ā—ni.
IV, 4, 4. RĀJOVĀDA-JĀTAKA.

"Gavañ cetaramānānan" ti. Idam Sattha Je-tavane viharanto rājovādam ārabbha kathesi. Vatthum Te-sakuṇajātaka vitthāratoa āvibhavissati. Idha pana Sattha „mahārāja, porāṇakarājāno“ pi paṇḍitānam katham sutvā dhammena rajjam kāretpādaggapadam pūrayamanā gamim-sū filePath "ti" vatvā raṅnoḥ yācito atttam āhari:

Atte Bārāṇasiyam Brahmadatte rajjama kārente Bodhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasab-basippo isipabbañjantam pabbajitvā abhiññā cā samāppattiyo ca nibbattetvā ramaṇiyē Himavantapadesē vanamūlaphalāhāro vyahāsi. Tadā rājā agunapariyesako hutvā „atthi nu kho me koci agunām kathento“ ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañce attano avanānavādīm adisvā „janapade kathana“ ti aṭṭhaṇaṭhavesena janapadam ca ki.
bhante ti attano rājabhāvanā ajānāpetvā va Bodhisattam vanditvā Bārāṇasirī gantvā d tāpaśassa vacanaṁ vimamsaṁ sissamiti adhammaṁ rajjam kāretvā idāni jānissamiti kiñci kālam vittināmetvā puna tattha gantvā vanditvā ekamantam nistī. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattam adāsi. Tam tassa jittarasam ahosi. Atha namī nirasan w ti saha khele na chaḍḍetvā tittikam, bhante ti āha. Bodhisatto mahāpuñña, nūna rāja adhammiko bhavissattī, rājūnam hi adhammikakāle araṇī phalāphale ādim katvā sabbaṁ nirasanā nirojam hotitī vatvā imā gathā abhāsi:

1. "Gavan ce taramānanām
jimham gacchati puṅgavo
sabbā tā jimham gacchanti
nette ājimhagata sati.

2. Evam eva manus sesu
yo hoti sethasammato
so ce adhammaṁ carati
pag eva itarā pajā,
sabbaṁ raṭṭham dukham seti
rāja ce hoti adhammiko.

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*B bārāṇasī, C bārāṇasirī.  d B gantvā.  e B tāpaśassa.
 f B vimamsussaṁ.  g B dhammaṁ.  h B omits vanditvā.
i B pakkām.  j B vasa.  k B tittikarasam.  l B so ama-
dhūram.  m B nirasan.  n B chaṭṭetvā.  o B titthikam.  p C
puñña.  q B bhavissattī.  r C rājūnam.  s C araṇī.  t B
phalāphalam.  u B ādikatvā.  v B adhamhūram.  w B niroma-
javānti.  y B omits vatvā.  z B jamhi.  a B gacchanti.
 b C puṅgavo.  c C gacchati.  d B netthe.  e B adhammaṁ.
d B raṭṭha.  e C dukam, B dūkham.
3. Gavañ ce taramānānaṁ (Comp. Kaceāyana ujam'-gacchati puṅgavop sabbā tā ujam gacchanti' nette ujugates sati.

4. Evam eva manussesu yo hoti sethasammato so ce va dhammaṁ carati pag eva itarā paja, sabbaṁ raṭṭham' sukham seti raja ce hoti dhammiko' ti.

Tattha gavan ti gunṇam", taramānano ti naḍina" uttaran-tinam", jīmhanp ti jīmham₂ kutilam', nete ti nayake gahetvā gacchante gavajethake' usabhe', pag eva itara paja ti itare sattā" puretaram eva adhammaṁ carantīti attho, du-kham" seti ti jivaṁ eva catusu' pi' iriyāpathesu dukkham eva vindati, dharmiko ti yadi raja chandadiagatigamanavasena adhammiko hoti, sukham seti sace raja agatigamanam pahāya dhammiko hoti sabbaṁ raṭṭham catusu' iriyāpathesu sukhappattam" eva hotīti. Raja Bodhisattvassa dhammaṁ sutvā attano rājabhāvam jānāpetvā "bhante, pubbe nigrodhapattam² aham eva madhuram kartvā tittakam§

J B uju. ṇ C puṅgavo. ḍ C tā, B gāvi. ḍ B yanti. ḍ B ujamgathe. k C omits va. ḍ B sapparatha. n C gunam. ḍ B naḍi, C naḍinaṁ. o B otarantānam. ḍ B jamhan. q B omits jimham. ḍ B tutilam. s B gavajethako. ḍ B usabho puṅgavo. ḍ C satta. ṇ B dukkham. s C kevalam seti. ḍ C catusu. ḍ B omits pi. a C -agativasena. ḍ so both MSS. ḍ B sukham. ḍ B -pak-kam. ḍ B tittikam.
akāsāṁ, idāni pana\(^d\) madhurāṁ karissāmīti\(^f\) Bodhisattāṁ
vantītvā gantvā\(^e\) dhammena rajjāṁ kārento sabbaṁ\(^f\) paṭipā-
katikāṁ\(^g\) akāsī.

Satthā imaṁ desanāṁ\(^h\) āharītvā jātakāṁ samodhāniesi:
„Tadā rājā Ānando ahosi, tāpaso pana aham evā“ \(^i\) ti. Rājov-
wódā-jātakāṁ\(^j\).

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XIV, 49, 8. MAḤĀMORA-JĀTAKA.

„Sa ce hi ty-āham dhanahetu gahito“ \(^j\) ti. Idam
Satthā Jeta vane viharanto ekam ukkaṇṭhitabhikkhum ārabbha
kathesi. Tam\(^a\) hi bhikkhum Satthā „saccaṁ kira tvam uk-
kaṇṭhiito“ \(^a\) ti pucchitvā „saccaṁ, bhante“ \(^i\) ti vutte „bhikkhu,
ayaṁ nandirago tādisāṁ kim nāma nālojissati, na hi Sineru-
uppātanakavāto sāmante purāṇapannassā lajjati, pubbe satta-
vassasatāni antokilesasamudācāram vāretvā viharante visuddha-
satte p’esa ālolesi yeva“ \(^i\) ti vatvā atītām āhari:

Atite Bāraṇasiyaṁ Brahmadatte rajjāṁ kārent e Bodhisat	to paccantapades morasakuniya kucchismim pati-
sandhim agghahes. Gabbhe paripākagate mātā gocarabhūmiyam
andaṁ pätetvā pakkāmi, andaṁ ca nāma mātu ārogabhāve sati
amāsamīm dighajātiķadi paripānthe avijjamā na nassati. Tass-
mā tam andaṁ kanikāramakulam viya suvāṇṇavaṇṇam huvā
parinatakāle attano dharmatāya bhijji. Suvāṇṇavaṇṇo mo-
racchāyo nikkhāmi. Tassa dve akkhīni jīnjukaphaladasīsāni,
tūṇḍam\(^b\) pavālavaṇṇam, tisso rattarājiyo\(^c\) givam pari
khipitvā

\(^d\) B omits pana. \(^e\) B omits gantvā. \(^f\) B omits sabbaṁ.
\(^g\) B -pakatikāṁ. \(^h\) B dhammadesanāṁ. \(^i\) B adds catutthamā.
\(^a\) MS. taṇā. \(^b\) MS. tūṇḍā. \(^c\) MS. -rājiyā.
Evarūpo supino ahosi: suvaṇṇavaṇṇo moro atthadhammam\(^j\) desesi, sä sādhukāram datvā dhammam suṇāti, moro dhammam desetvā uṭṭhāya pakkāmi. Sā „morarājā gacchati, gaṇhatha nan“ \(^{i}\) ti vadanti\(^k\) pabujjhi, pabujjhitvā pana supinabhāvam ŋatvā „supino‘ ti vutte rāja na‘ ādaram karissati, ‘dohalo me‘ ti vutte karissatiti‘ cintetvā dohalinim\(^m\) hutvā nipajji. Atha nam rāja upasamkanitvā pucchi: „bhadde, kin te aphāsukan“ \(^t\) ti. „Dohalo me uppanno“ \(^t\) ti. „Kim icchasi, bhadda\(^t\) ti. „Suvaṇṇavaṇṇassa morassa dhammam sotum, deva“ \(^t\) ti. „Bhadde, kuto tādisam moraṁ laechāmā“ \(^t\) ti. „Deva, sace na labhāmi jīvitaṁ me n'atthiti.\(^{t}\) „Bhadde, mā cintayi, sace katthaci atthi labhissasiti\(^{t}\) rāja nam assāsetvā gantvā rājāsane nisinno amace pucchi: „ambho, devi suvaṇṇavaṇṇassa morassa dhammam sotukāmā, morā nāma suvaṇṇavaṇṇā hontiti.\(^{t}\) „Brāhmāna jānissanti, deva“ \(^{t}\) ti. Rāja brāhmāne pucchi. Brāhmāna evam āhamsu: „mahārāja, jalajesu maccha\(^o\) kacchapā kakkaṭakā thalajesu migā haṁsā morā tittira, ete tiracchānagata manusā ca suvaṇṇavaṇṇā hontiti’ amhākan lakkhaṇamantesu āgatan\(^t\) ti. Rāja attano vijite luddapatte sannipatāpetvā „suvaṇṇavaṇṇo moro vo diṭṭhapubbo“ \(^t\) ti pucchi. Sesā „na diṭṭhapubbo“ \(^t\) ti āhamsu, yassa pana pitarā ācikkhitam so āha: „mayāpi na diṭṭhapubbo, pitā ca pana me ‘asuḷaṭṭhāne nāma suvaṇṇavaṇṇo moro atthiti’ kathesiti\(^t\). Atha nam rāja „samma, mayhaṁ ca deviyā ca jīvitaṁ dinnam bhavissati, gantvā taṁ bandhitvā ānehitīraham dhanam datvā uyyojesi. So puttadārassa dhanam datvā tattha gantvā mahāsattam disvā pāse oddetvā „ajja\(^p\) bajihiṣsati, ajja bajihiṣsattiti’ abandhitvā va mato. Devi „patthanam\(^q\) alabhin“ \(^t\) ti matā. Rāja „tam me moram nissāya

\(^{j}\) MS. atthisadhammam? \(^{k}\) MS. vadanti. \(^{l}\) MS. nam. \(^{m}\) MS. dohalinī. \(^{n}\) MS. labhissatiti. \(^{o}\) MS. maccha. \(^{p}\) MS. a. \(^{q}\) MS. pattanam.
piyabharīyā matā" ti kujjhitvā veravasiko hutvā "Himavante
catutthaṭyā pabbatarājīyā suvanṇavaṇṇo moro carati, tassa mara-
śām khāditvā ajarāmarā hontūti" suvanṇapaṭṭe likhāpetvā paṭṭam
sāramaṇjūṣayām ṭhapetvā kālam akāsi. Ath’ amño rājā abosi.
So paṭṭe akkharāni disvā "ajarāmaro bhavissāmīti" tassa gaha-
ṇatthaṭyā ekam luddam pesesi. So pi "tattth’ eva mato. Evam
cha rājaparivaṭṭā gatā (add: cha) ca luddaputtā Himavante
eva matā. Sattamena pana ramāṇa pesito sattamo luddo
"ajja ajj’ eva" ti sattasamvacakcharāni bandhitum asakkonto
cintesi: "kin nu koh imassa morarājassa pāde pāsassa asam-
caranakāranan" ti. Atha nam pariganhanto sāyaṃ pāṇam-
parittam karontaṃ disvā "imasmīṃ thāne amnā moโร n’atthi,
iminā brahmačarinā bhavitaṃkā, brahmačarīyaṃnubhāvena ḍeva
parittānubhāvena c’ asa pādo pāse na bajjhatūti" nayato pa-
riggahetvā paccantajanapadāni gantvā ekam morim bandhitvā
yathā sa accharāya pahāṭaya vassati pāṇimhi pahate naccati
evam sikkhāpetvā adāya gantvā Bodhisattassa parittakarāṇato
puretaram eva pāsam odṛṭtvā accharam paharītvā morimī vas-
sāpesi. Moro tassā saddam suṇi. Tāvad’ ev’ asa sattavassa-
satāni sannisnakileso phañān kathvā pahāṭasiṃvā viya utṭhahi.
So kilesāturo hutvā parittam kātum asakkuniṭvā vegena tassā
santikam gantvā pāde pāsam pavesento yeva ākāsā otari. Satt-
avassasatāni asāmicaranaṇapāso tam khaṇām yeva saṁcarītvā
pādām bandhi. Atha nam luddaputto laṭṭhāgge olambantaṃ
disvā cintesi: "imam morarajānam cha luddā bandhitum na
sakkhimśa, aham pi sattavassāni nāsakkhim, ajja pan’ esa
imam morim nissāya kilesāturo hutvā parittam kātum asak-
kuṇītvā āgama pāse baddho heṭṭhasīsako° olambati, evarūpo°
me silvā kilamito, evarūpam amūṇaṃ pāṇnakāraththāya netum

° MS. gahana-. ° MS. pānīmi. ° MS. mori. ° MS. -siviso.
° MS. kilesoturo. ° MS. -sisako. ° MS. -varūpe.
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ayuttaṁ, kim me raṁṇā dinnena sakkārena, vissajjessāmi nan" ti. Puna cintesi: „ayaṁ nāgabalo thāmasampanno mayi upasamkamante" 'esa maṁ māretvām āgacchatī’ maraṇabhayatājīto butvā phandamānoa pādaṁ vā pakkhaṁ vā bhindeyya, anupagantvā va nam paticchanno ṭhatvā khurappë’ assa pāsaṁ chindissāmi, tato sayam eva yathāruciṇā gamissatī" so paticchanno ṭhatvā dhanum āropetvā khuramppam sandahitvā kacci (acchi?). Moro pi „ayaṁ luddo maṁ kilesāturam katvā baddhāhavaṁ me ṭatvā na nirussukko acchissati, kahaṁ nu kho so" ti cintetvā ito c’ ito ca oloketvā dhanum āropetvā ṭhitam disvā „maṁ māretvā ādāya gantuṅkāmo bhavissatī” maṁṇamāno maraṇabhayatājīto butvā jivitam yācanto patha-
maṁ gātham āha:

1. „Sace hi ty-āham dhanahetu gahito mā maṁ vadhi, jīvagāham gahetvā raṁño ca (va?) maṁ, samma, upanti nehi, maṁñe: dhanam lacchasi napparūpan” ti. Tattha sace hi tyāhan ti sace hi te aham, upanti nehi- ti upantikaṁ" nehi, lacchasi napparūpan ti lacchasi anapparūpaṁ. Tam sutvā luddaputto cintesi: „morarājā ‘ayaṁ maṁ vijjhitukāya (–kāmatāya?)’ khurappam sandahitī’ maṁneti, as-sāssessāmi nan“ ti so assasento dutiyam gātham āha:

2. „Na me ayaṁ tuyha vadhāya ajja samāhito cāpavare khurappa, pāsaṁ ca ty-āham adhipātayissam, yathāsukham gacchatu morarāja" ‘ti. Tattha adhipātayissam ti chindayissam. Tato moro dve gāthā abhāsiα:

* MS. upasamkamanto. a MS. phandāmāno. b MS. upanti-
kim. c MS. has corrected abhāsi to bhāsi.
3. "Yañā sattavassāni mamānubandhīṁ ratṭimāṇīvam khupplāpāsaṁ sahanto, atha kissa maṁ pāsavaśūpanītam pamuttam me icchāsi bandhanasmā.

4. Paṇātipātā virato nu s' ajja, abhayān nu te sabbabhūtesu dinnam, yañ maṁ tuvaṁ pāsavaśūpanītam pamuttam va icchāsi bandhanasmā" ti.

Tattha yañ ti yasmaṁ maṁ ettakām kālam tvāṁ anubandhitān tasmā tvāṁ pucchaṁ: atha kissa maṁ pāsavasaṁ upaṇītam bandhanasmā pamphocetām icchaśti attho, virato nu sajja t'ī virato nu si ajja, sabbabhūtesu sabbasattānām; itoparam:

5. "Paṇātipātā viratassā brūhi abhayān ca yo sabbabhūtesu deti, pucchaṁ taṁ, morarāj', etam attham, ito c' ito kim labhate sukham so".

6. "Paṇātipātā viratassā brūmi abhayān ca yo sabbabhūtesu deti, diṭṭhe va dhamme labhate pasarīsam saggaṁ ca so yāti sarīrabhedā."

7. "'Na santi devā', icc-āhu eke, 'idh' eva jīvo vibhavaṁ upeti, tathā phalaṁ sukaṭadukkataṇām', dattupaṁñattaṁ ca vadanti daṇṇam; tesmaṁ vaco arahatam saddhāno tasmā aham sakuṇe bādhyaṁiti."

* MS. sakuṇo.
Imā uttānasambandhā gāthā pālīnayen’ eva veditabbā. Tattha iccāhu eke ti ekacce samanabrāhmaṇā evam kathenti, tesam vaco arahatām sādhāno ti tassa kira kulūpakā ucchedavādino naggasamanakā te tam pacceka bodhiṇāṇassa' upanissayasampannam pi santām ucchedavādām ganhāpesum, so tesam samsaggena „kusalākusalam n’ atthīti“ gahetvā sakūne māreti, evam mahāsāvajjā esa asappurissass’ eva'd nāma's, te yeva cāyam ‘arahanto’ti mamāmāno evam āha’. Tam sutvā mahāsatto „tayāva (tam yāva?) paralokassa atthibhāvam kathāpessaṁiti” pāsalaṭṭhiyam adhosiro olambamano va

8. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
imassā lokassa parassa vā te?
kathām’ nu te āhu manussaloke“ ti
gātham āha. Tattha’ imassā ‘ti kin nu te imassa lokassa santakā udāhu paralokassā’ti bhummatthevāsami (?) vacanaṁ, kathān nu te ti tesu vimānesu Canda—Suriya—devapatte kathān nu kathenti, kim atthiti udāhu n’ atthiti kim vā devā
ti udāhu manussā ti vā. Luddaputto gātham āha:

9. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
parassa lokassa na te imassa,
‘devā’ ti te āhu manussaloke“ (add: ti).

Atha namā mahāsatto āha:

10. „Etth’ eva te niḥatah hinavādā
ahetukā yena vadanti kammapā,
tathā phalam sukatadukkhatānam,
dattupamāṇattām yena ca vadanti dānan“ ti.

+ MS. evāmāha.  9 MS. katam.  h MS. tassa.
Tattha etheva' te nihatā ti sace candusuriyā devaloke
thitā na manussaloke sace va te devā na manussā etth' eva
etthake vyākaraṇe te tava kulūpakā hīnavādā nihatā honti,
ahaṭkā ti visuddhiyā vā samkilesassa vā hetubhūtakammam
n' atthiti evamvādā, dattu paṁñattan ti ye ca dānām la-
lakehi paṁñattan ti vadamī. So mahāsatte kathente kathente
sallakkhetvā gāthadvayam āha:

11. „Addhā hi saccaṁ vacanaṁ tav' etam,
katham' hi dānām aphalam vadeyya,
tathā phalam sukatađukkatānam,
dattu paṁñattan ti ca kathām bhaveyya.

12. Kathāṁkarō kintikaro kim ācaram
kim sevamāno kena tapogunena,
akhāhi me, morarāj', etam attham,
yathā aham no nirayam pateyyan" ti.

Tattha dattu paṁñattam ca' ti dānām ca' dattu paṁñatt-
tam nāma katham bhave katham bhaveyyā ti attho, ka-
thaṁkarō ti kataram kammam karontu aham nirayam na
gaccheyyam, itarāni' tass evame (evam eva?) vacanaṁ.
Tam sutvā mahāsatto „svāham (sac' āham?) imam pañham
kathessāmi manussaloko tuccho viya kato bhavissati, tatth' eva
assa dharmikānām samāñabrahmaṇānam atthishāvam kathes-
sāmīti" cintetvā dve gāthā abhasī:

13. Ye keci atthi samanā pathavyā
kāsāvvavatthā anagāriyā te,
pāto va piṇḍāya caranti kāle,
vikālacariyāviratā hi santo.

i MS. etteva.  j MS. katan.  k MS. tiṅca.  l MS. dattu-paṁñattam vā.  m MS. śa.  n MS. itarati.
14. Te tattha kälen' upasamkamitvā
pucchesi sante manaso pi yam siyā,
te te pavakkhanti yathā pajānam
imassa lokassā parassā c' atthan' ti.

Tattha santo ti santapāpā paṇḍitā pacceka-buddhā, yathā
pajānan ti te tuyham attano jānaniyāmena (?) vakkhanti
kaṃkhām te chinditvā kathessanti, parassa catthan' ti iminā
nāma kammena manussaloke nibbattanti iminā devaloke iminā
nirayādisū 'ti, evam imassa ca parassa ca lokassā attham
ācikkhissanti, te puccha 'ti. Evañ ca pana vatvā nirayabhayena
tajjesi. So pana pūrītapāramī pacceka-bodhisatto suriyaras-
minsamphassam olokettā thitam parinatapadumam viya pari-
pākagatañāno vicarati. So tassa dhammakathām suñanto
thitapaden' eva thito samkhāre pariganhitvā tilakkhānam sam-
masanto pacceka-bodhiñānam paṭivijjhi, tassa paṭivedho ca
mahāsattassa pāsato mokkho ca ekakkhañche yeva ahosi. Pac-
cceka-buddho sabbakilese padāletvā bhavapariyante thito udānam
udānento:

15. „Tacām va jiññām“ urago purāṇām
paṇḍupalāsām harito dumo va
esa-ppahīno mama luddabhāvo,
pajahām' aham luddakabhāvam ajjā" 'ti
gāthām āha. Tass' attho yathā jiññām purāṇām' tacām urago
jahāti yathā ca harito sampajjamāno nilapanto (-patto?) dumo
kattacī katthacī thitam paṇḍupalāsām jahāti evam aham pi
ajja luddabhāvam dārunabhāvam pajahitvā thito, so dāni esa
pahīno mama luddabhāvo, sādhu vata pajahāma haṃ ludd-
dakabhāvam ajjā 'ti, pajahāma han ti pajahām ahan

* MS. -buddha.  ‡ MS. vatthan.  † MS. sunanto.  ‡ MS. jinnaṃ.  † MS. purāṇa.  ‡ MS. jahati.
ti attho. So imam udānam udānetvā „ahām tāva sabbakilesa-bandhanahi mutto, nivesane" pana bandhitvā me ṭhapitā bahu-sakunā atthi, te kathāṁ moceśāmiṁ ti cintetvā mahāsattām pucchi: „morarāja, nivesane me bahusakunā buddhā atthi, te kathāṁ moceśāmā” ti. Paccekabuddhato pi sabbaṁñūbodhi-sattānaṁ neva upāyapariggahāṇānaṁ mahantataram hoti, tena tam āha: „yam vo maggana kilese khanḍetvä paccekabodhi-ṇānaṁ paṭividdham tam ārabbha saccakirīyaṁ karotha, sakala-Jambūdıpe bandhanagatasatto nāma na bhavissati” ti. So Bodhi-sattena dinnanayadvāre ṭhatvā saccakirīyaṁ karonto:

16. „Ye cāpi me sakunā atthi” buddhā satāni nekāni nivesanasmiṁ
tesam p’ ahām jīvitaṁ ajja damnī
mokkhāṅ ca ne patto∗ sakāṁ niketan” ti
gātham āha. Tattha mokkhaṅ ca ne patto ti sv-ahāṁ

attano vasanaṭṭhānam eva gato. Idāni luddassa sattavassāni pāsahatthassa caritvāpi morarājānam nissāya dukkhā muttabhāvam pakāsento Satthā osānagātham āha:

17. Luddo carī pāsahattho aramūne bādhetum morādhipatiṁ yasassim, bandhitva morādhipatiṁ yasassim dukkhā pamuṇci yathā aham pamutto ti.

Tattha bādhetum ti bādhetum, ayam eva vā pātho, (?) bandhitva ti tassa dhammakathāṁ sutvā paṭiladdhasamvego hutvā ti attho, yathā ahaṁ ti yathā aham sayambhuṇāṇena mutto evam eva so pi mutto ti.

Satthā imāṁ desanāṁ āharitvā saccāni pakāsetvā jātakāṁ samodhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattām pāpuṇi): Tadā morarājā aham eva abosin ti. Mahāmorājātakāṁ.
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