

FIVE JĀTAKAS,

CONTAINING

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

IN THE ORIGINAL PĀLI TEXT,

ACCOMPANIED

WITH

A TRANSLATION

AND

NOTES.

BY

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TO
MY DEAR FRIEND
IN THE FAR EAST,
ARTHUR BURNEL, ESQ.,
OF THE CIVIL SERVICE, MADRAS,
THESE LEAVES
ARE AFFECTIONATELY INSCRIBED.

PREFACE.

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 Æsop's **Fables** are to be found in the buddhistical book *Játaka*, forming a part of the amusing stories, to which the Singhalese „will listen the night through without any apparent weariness“.

The Original of this work is the voluminous Páli Book yet in manuscript, called *Játakassa Atthavaṇṇanā* or *Játakaṭṭhakathá*, of which the Royal Library of Copenhagen possesses a complete copy, written in Singhalese 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 Æsopian Fables found in the *Játaka* (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.

As regards the work Játaka generally I refer inquirers to p. 98—101 of the Rev. Sp. Hardy's Manual.

Copenhagen, July 15th, 1861.

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II, 4, 6. THE DADHIVÁHANA-JÁTAKA.

Vaññagandharasopeto ti. Idam Satthá Veluvane viharanto vipakkhasevim árabha katesi. Vatthum hetthá-kathitasadisam eva. Satthá pana: 'bhikkhave asádhussanniváso náma pápo anattakaro, tattha manussabhútanam táva pápa-sannivásassa anattakaraṇáya kim vattabham, pubbe pana

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 Nipáta 2-4 incl.; this is, like most of the Páli 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 Páli 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

asátena^a amadhurena nimbarukkhera saddhim^b sannivásam ágamma madhuraraso^c dibbarasapaṭibhāgo^d acetano ambarukho pi amadhuro tittako^e játo' ti vatvá atítam áhari:

Atíte Bārāṇasiyam Brahmádatte rajjam kárente Kásiratthe^f cattáro bhátaro bráhmaṇá isipabbajjam pabbajitvá Himavantapadese^g paṭipátiyá paṇṇasálá^h katvá vásam kappesum. Nesamⁱ jetthabhátá kálam katvá Sakkattam pápuṇi. So tam káraṇam ñatvá antarantará^k sattatthadivasaccayena tesam upatthánam gacchanto ekadivasam jetthakatápasam vanditvá ekamantam nisídítvá 'bhante kena te attho' ti pucchi. Paṇḍurogatápaso 'agginá me attho' ti áha. So tassa vási-pharasukam^l adási. (Vási-pharasuko^m náma dande pavesana-vasenaⁿ vási pi hoti pharasu pi.) Tápaso 'ko me imam ádāya dárúni^o áharissatíti' áha. Atha nam Sakko evam áha: 'yadá^p te bhante dárúhi^q attho imam pharasum hatthena^r pahamsitvá^s 'dárúni me áharitvá aggin kareyyásíti'^t vadeyyási, dárúni^o áharitvá aggin katvá dassatíti'. Tassa vási-pharasukam datvá dutiyam^u pi upasamkamitvá 'bhante kena te attho' ti pucchi. Tassa paṇṇasálāya hatthimaggo hoti. So hatthíhi

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 ahatena. ^b B omits saddhim. ^c B madhuraso. ^d B nimparasapaṭibhāgo. ^e B kitthako. ^f B kásikaratthe. ^g B himavantappadese. ^h B pallasálam. ⁱ B tesam. ^k B antara antá. ^l B vási-parasum. ^m B vási-parasiko. ⁿ C pavesanávasena, B omits vasena. ^o B dárúni. ^p B yadi. ^q B dárúhi. ^r B hattena, C hatthe. ^s B paharitvá. ^t B káráhi. ^u B dutiyam.

upadduto: 'hatthīnam me vasena dukkham uppajjati' te palā-pehīti' āha. Sakko tassa ekam bherim upanāmetvā: 'bhante imasmim tale pahāte tumhākam paccāmittā palāyissanti, imasmim pahāte mettacittā hutvā caturāṅginiyā senāya^x parivā-ressantīti'^y vatvā tam bherim datvā kanīṭṭhassa santikam gantvā 'bhante kena te attho' ti pucchi. So pi paṇḍuroga-dhātuko va, tasmā 'dadhina me attho' ti āha. Sakko tassa ekam dadhighaṭam datvā: 'sace tumhe icchamānā imam āvajjessatha'^z mahānadī hutvā mahogham pavattetvā tumhā-kam rajjam gahetvā dātum samattho pi bhavissatīti' vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko^a jettabhātikassa aggim karoti, itarena^b bheritale pahāte hatthī palāyanti^c, kanīṭṭho dadhim paribhuñjati. Tasmim kāle eko sūkaro ekasmim purā-ṇagāmaṭṭhāne caranto^d ānubhāvasampannam ekam maṇik-khandham^e addasa. So tam maṇikkhandham mukhena dasitvā^f tassānubhāvena ākāse uppattivā samuddamajjhe ekam dīpakam gantvā 'ettha dāni mayā vasitum vattatīti'^g otaritvā phāsu-kaṭṭhāne^h udumbararukkhaṣṣa heṭṭhā vāsam kappesi. So ekadivasam tasmim rukkhamaṭṭhe maṇikkhandham purato tha-petvā niddam okkami. Ath' eko Kāsirattha-vāsi-manussoⁱ 'nirūpakāro'^j esa amhākan' ti mātāpituhi^k gehā nikkaddhito^l ekam paṭṭanagāmam^m gantvā nāvikanam kammakaroⁿ hutvā

^v B hatthinam ayyena me dukkham uppajjiti. ^x B caturāṅgini senā. ^y B parivāriasantīti. ^z B āsiñceyyātha. ^a B vāsipharasum. ^b B itaro. ^c B hatthi palāyati. ^d B vicaranto. ^e B anubhāvasampannamanikkhandham. ^f B dasitvā. ^g B vattatīti. ^h B adds ekassa. ⁱ B kāsikarathā-, C kāsiratthe-. ^j so both MSS. ^k B mātāpituhi. ^l B nikkaddhito. ^m C paddhanagāmam. ⁿ B kammakāro.

návam áruyha^o samuddamajjhe bhinnáya náváya phalake nipanno^p tam dípam patvá phaláphaláni pariyesanto tam súkaram niddáyantam disvá sanikam^q gantvá mañikkhandham ganhitvá tassa ánubhávaena ákáse uppatitvá udumbararukkhe nisíditvá cintesi: 'ayam súkaro imassa mañikkhandhassa ánubhávaena ákásacáriko^r hutvá idha vasati maññe, mayá pana^s pathamam eva imam máretvá mañsam kháditvá pacchá gantum vattatíti'^t. So ekam daṇḍakam bhañjitvá tassa síse pátesi. Súkaro pabujhitvá mañim apassanto ito c' ito ca kampamáno vidhávatí. Rukkhe nisinnapuriso^u hasi. Súkaro olokento tam disvá tam rukkham sísena paharítvá tath' eva mato. So puriso otarítvá aggim katvá tassa mañsam pacítvá kháditvá ákáse uppatitvá Himavantamatthakena gacchanto assamapadam disvá jethatápasassa^v assame^x otarítvá dvíhatíham^y vasítvá tápasassa vattapaṭivattam akási vásipharasukassa ánubhávañ ca passi. So 'imam mayá gahetum vattatíti' mañikkhandhassa ánubhavam^z tápasassa dassetvá 'bhante imam me gahetvá vásipharasukam^a dethá' ti áha. Tápasso ákásena caritukámo^b tam gahetvá vásipharasukam adási. So tam gahetvá thokam gantvá vásipharasukam pahamsítvá^c 'vásipharasuka^d tápasassa sísam chindítvá^e mañikkhandham me áhará' ti áha. So gantvá tápasassa^f sísam chindítvá mañikkhandham áhari^g. So vásipharasukam^h paṭicchannaṭṭháne thapetvá majjhimatápasassaⁱ

^o B abhiruyha. ^p B nippanno. ^q B sanikam. ^r B sá-kassaváro. ^s B omits pana. ^t B vaddhatíti. ^u B nisinn-.
^v B jethabhátikassa tápassa. ^x B asamam. ^y B dibatíham.
^z B anubhavam. ^a C vásipharasum. ^b B caritum-. ^c B vásipharasum pharahítvá. ^d B omits this word. ^e B síse bhindítvá. ^f B tápassa. ^g B áharítvá. ^h C vásipharasum. ⁱ B majjhimatápassa.

santikam gantvá katipáham vasitvá bheriyá ánu bhávam disvá mañikkhandham datvá bherim gañhitvá^j purimanayen' eva tassa pi sísam^k chindápetvá kanittham upasamkamitvá dadhigghatassánu bhávam disvá mañikkhandham datvá dadhigghatam gañhetvá purimanayen' eva tassa sísam chindápetvá^l mañikkhandhañ ca vásipharasukañ ca bheriñ ca dadhigghatañ ca gañhetvá ákase uppatitvá Bárañasiyá avidúre thatvá Bárañasirañño^m 'yuddham vá meⁿ detu rajjam vá' ti ekassa purisassa hatthe pañnam páhesi. Rájá sásanam sutvá va 'coram gañhissámá'^o ti nikkhami. So ekam bheritalam pañari, caturañgini^o sená pariváresi. Rañño^p avattharañabhávam^q ñatvá dadhigghatam vissajjesi^r, mahánadí pavatti^s, mahájano dadhimhi osídítvá nikkhamitum^t násakkhi. Vásipharasukam pañamsitvá^u 'rañño sísam áhará'^v ti^v áha, vásipharasuko gantvá sísam áharitvá pádamúle nikkhipi, eko pi ávudham ukkhipitum násakkhi^x. So mahantena balena parivuto nagaram pavisitvá^y abhisekam káretvá D a d h i v á h a n o náma rájá hutvá dhammena rajjam káresi. Tass' ekadivasam mahánadiyam jálakarandake^{*} kílantassa K a n n a m u n d a dahato devatáparibhogam ekam ambapakkam ágantvá jáleaggi. Jálam ukkhipantá tam disvá rañño adamsu. Tam mahantam^a ghañappamañam parimañdalam^b suvaññavaññam aho si. Rájá 'kissa phalam nám' etan' ti vanacá rake pucchitvá 'ambaphalan' ti sutvá paribhuñjitvá tassa atthim attano uyyáne ropápetvá khírodakena

^j B gañhetvá. ^k B tissa sísam. ^l B chinditvá. ^m C -rañño. ⁿ B omits me. ^o B caturañgini. ^p C rañño. ^q B ávattharañ-. ^r B visajjesi. ^s B pavattati. ^t B nisítum. ^u B pañaritvá. ^v B áharáñhíti. ^x B na sakkhi. ^y B pavisitvá. ^{*} B jálakadandake, C jálakarandake. ^a B mahamantam. ^b C parimañdalam.

siñcāpesi. Rukkho nibbattitvá tatiye samvacchare phalam adāsi. Ambassa sakkāro^o mahā aḥosi: khīrodakena siñcanti, gandhapāñcaṅgulikaṃ denti, mālādāmāni parikkhipanti, gandhatelena dīpaṃ jālenti, parikkhepo paṇ' assa paṭṭasāṇiyā^d aḥosi. Phalāni madhurāni suvaṇṇavaṇṇāni aḥesum. Dadhivāhanarājā aññesaṃ^e rājūnaṃ ambaphalaṃ pesento atthito^f rukkhanibbattanabhayena amkuranibbattanatthānaṃ^g maṇḍukaṇḍakena^h vijjhivá pesesi. Tesāṃ ambāṃ khāditvá atthi ropitaṃ na sampajjatiⁱ. Te 'kin nu kho ettha kāraṇaṃ' ti pucchantā taṃ kāraṇaṃ jānimsu. Ath' eko rājā uyyānapālaṃ pakkositvá 'Dadhivāhanassa ambaphalānaṃ rasaṃ nāsetvá tittakabhāvaṃ kātum sakkhissasīti'^j pucchitvá 'āma devā' ti vutte 'tena hi gacchá' ti^k saḥassaṃ datvá pesesi. So Bārāṇasīṃ gantvá^l 'eko uyyānapālo āgato' ti rañño^m ārocāpetvá tena pakkosāpito pavisitvá rājānaṃ vanditvá 'tvaṃ uyyānapālo' ti puṭṭho 'āma devā' ti vatvá attano ānubhāvaṃ vaṇṇesi. Rājā 'gaccha amhākaṃ uyyānapālassa santike hoḥīti'ⁿ āha. Te tato paṭṭhāya dve janā uyyānaṃ patijagganti. Adhunāgato uyyānapālo akālapupphāni pupphāpento^o akālaphalāni gaṇhāpento uyyānaṃ ramaṇiyāṃ^p akāsi. Rājā tassa pasīditvá porāṇaka uyyānapālaṃ nīharitvá tass' eva uyyānaṃ adāsi. So uyyānassa attano haṭṭhagatabhāvaṃ ṇatvá ambarukkhaṃ parivāretvá nimbe ca paggavāvalliyo^q ca ropesi. Anupubbena nimbā vaddhimsu. Mūlehi mūlāni sákhāhi ca sákhā^w samsatthā onaddhá vinaddhá aḥesum. Tena^r asātaamadhura-

^o B pakāro. ^d B paṭasāṇiyā, C paddhasāṇiya. ^e C aññesaṃ.
^f C atthino. ^g B rukkhanippattina-. ^h B maṇḍukaṇḍakena.
ⁱ C sampajjatīti. ^j C sakkhissatīti, B sakkhissasati. ^k B gacchahīti.
^l B gantvá. ^m C rañño. ⁿ both MSS. hoṭīti.
^o B puppapento. ^p B rammaṇiyāṃ, C ramaṇiyāṃ. ^q B aggavalliyo.
^w C sákhāhi ca sakhāhi, B sákhehi sákhāni.
^r B adds, gandhaphalānaṃ rukkhanānaṃ.

samsaggena táva madhuraphalo ambo tittako játo nimbapaṇṇa-
sadisaraso. Ambaphalānam tittakabhāvam ṇātvā uyyānapālo
palāyi. Dadhivāḥano^a uyyānam gantvā ambaphalam^t khādanto
mukhe pavitṭham ambayúsam nimbakasaṭam^u viya^v ajjhoḥari-
tum asakkonto kakkāretvā^x nuṭṭhubhi^y. Tadá Bodhisatto
tassa atthadhammānusāsako aḥosi. Rájá Bodhisattam āman-
tetrá 'paṇḍita imassa rukkhassa porāṇakaparihārato^z pariḥīnam
n'atthi, evam sante pi 'ssa phalam tittakam játam, kin^a nu
kāraṇan' ti pucchanto paṭhamam gātham āha:

1. Vaṇṇagandharasopeto^b
amb' áyam ahuvá pure,
tam eva pújam labhamāno
ken' ambo kaṭukapphalo ti.

Ath' assa kāraṇam ācikkhanto Bodhisatto dutiyam gātham āha:

2. Pucimandaparivāro
ambo te Dadhivāḥana,
múlam múlena samsatṭham,
sákhá sákhá nisevare^c,
asatam sannivāsena
ten' ambo kaṭukapphalo^d ti.

(Tattha pucimandaparivāro ti nimbarukkhamparivāro^e.
Sákhá sákhá nisevare^f ti pucimandassa sákhá amba-
rukkhassa sákhāyo nisevanti. Asatam sannivāsená ti
amadhureḥi pucimandehi^g saddhim sannivāsena. Tená ti

^a B adds, palāyantam uyyānasālam (read -pālam) sutvā. ^t B
ampaphale. ^u B nimbakarasam. ^v B adds aḥosi. ^x B tak-
khādetvā. ^y B nuṭṭhaka. ^z B porāṇaparihārato. ^a B kim.
^b C -rasúpeto. ^c B sákhá sákhān nisevane. ^d B kaṭukam-
palo. ^e so both MSS. ^f B nivesane. ^g B pucimantehi, C
pucimandena.

tena káranena ayam ambo kaṭukaphalo asátaphalo^h tittaka-
phalo játo ti.) Rájá tassa vacanam sutvá sabbe pi pucimande
ca paggave caⁱ chindápetvá múláni uddharápetvá samantá
amadhuram^j paṁsum harápetvá madhuram^k paṁsum pakkhi-
pápetvá khírodakasakkharodakagandhodaye^{hi} ambaṁ patijag-
gápesi. So madhurarasasamsaggena^l puna madhuro va
aḥosi. Rájá pakatiuyyánapálakass' eva uyyánam niyyádetvá
yávatáyukam thatvá yathákkammaṁ^m gato.

Satthá imaṁ dhammadesanam áharitvá játakam samo-
dhánesi: 'Tadá aham eva paṇḍitaamacco aḥosin' ti. Dadhi-
váhanajátakam.

II, 7, 1. THE SOMADATTA-JÁTAKA.

Akási yoggan ti. Idam Satthá Jetavane viharanto
Láludáyitheram^a árabhha kathesi. So hi dvinnam^b tiṇṇam
janánam antare ekavacanam^c pi sampádetvá kathetuṁ na sak-
koti, sárajjabahulo 'aññam^d kathessámíti' aññam^e eva kathesi.
Tassa tam^f pavattim bhikkhú dhammasabháyam kathentá nisí-
dimsu. Satthá ágantvá 'káya nu 'ttha bhikkhave etarahi
katháya sannisinná' ti pucchitvá 'imáya námá' ti vutte 'na
bhikkhave Láludáyí^g idán' eva sárajjabahulo pubbe pi sárajja-
bahulo yevá' ti vatvá atítam áhari:

^h B ahaṭaphalo. ⁱ B pucimandena ca aggivalliyo ceva.

^j B amadhúra. ^k B madhura. ^l B madhurasamsaggena.

^m B yathákkammaṁ.

^a C lálu-. ^b C dinnam. ^c B ekavacanam. ^d C aññam.

^e C aññam. ^f C nam. ^g so both MSS.

Atíte Bārāṇasiyam Brahmādatte rajjam kārente Bodhisatto Kāsiraṭṭhe aññatarasmim^h brāhmaṇakule nibbattivā vayappatto hutvā Takkaśilāyam sippamⁱ uggaṇhitvā puna geham āgantvā mātāpitunnam duggatabhāvam ṇatvā 'parihīnam kulam patitṭhapessāmīti' mātāpitaro āpucchitvā Bārāṇasim gantvā rājānam upaṭṭhāsi. So rañño piyo aḥosi manāpo. Ath' assa pitu^k dvīhi yeva gonehi kasim katvā jīvikam^l kapentassa eko gono mato. So Bodhisattam upasamkamitvā 'tāta eko gono mato kasikammam na-ppavattati^m rājānam ekam gonam yācāhīti' āha. 'Tāta nacirass' eva me rājā ditṭho, idān' eva goneⁿ yācituṃ na yuttam, tumhe yācathā' ti. 'Tāta tvam mayham sārājjabahulataṃ^o na jānāsi, aham hi dvinnam tiṇṇam sammukhe^p katham sampādetuṃ na sakkomi^q, sa ce aham rañño santikam gonam yācituṃ gamissāmi imam^r pi datvā āgamissāmīti'. 'Tāta yam hoti tam hotu, na sakkā mayā rājānam yācituṃ, api ca^s kho panāham tumhe yoggam kāressāmīti'. 'Tena hi sādhu^t mam yoggam kāreḥīti'^u. Bodhisatto pitaram ādāya bīraṇatthambhakam^w susānam gantvā^v tattha tattha tiṇakalāpe bandhitvā 'ayam rājā ayam uparājā ayam senāpatiti' nāmāni katvā paṭipāṭiyā pitu dassetvā 'tāta tvam rañño^j santikam gantvā^v 'jayatu mahārājā' ti^x vatvā^y evam imam gātham vatvā gonam yāceyyāthā'^z ti gātham uggaṇhāpesi:

^h C añña-. ⁱ B takkaśilāyam gamtvā sippam. ^j C rañño.
^k B pituno. ^l B jīvam. ^m B na pavattati. ⁿ B gonam.
^o B sārājjabahulabhāvam. ^p B mukhe. ^q B sakkomiti
^r B imam. ^s C omits ca. ^t B sādhuḥkam. ^u B karohīti.
^w B -ttambhakam, C -sthambhakam. ^v B gamtvā. ^x C omits ti.
^y B omits vatvā. ^z C yāceyyāthā.

Dve me goṇá mahárája
 yeḥi khettaṃ kasámase;
 tesu eko mato deva,
 dutiyaṃ deḥi khattiyá ti.

Bráhmaṇo ekena samvaccharena^a imam gátham paṇaṃ
 katvá Bodhisattam áha: 'táta Somadatta gáthá me paṇaṃ
 játá^b, idáni tam aham yassa kassaci santike vattum sakkomi,
 raṇño^c maṃ^d santikam nehíti'. So 'sádhu tátá' ti tathá-
 rúpaṃ paṇṇákáraṃ^g gahápetvá^e pitaraṃ raṇño^c santikam
 nesi^f. Bráhmaṇo 'jayatu mahárája' ti vatvá paṇṇákáraṃ^g
 adási. Rájá 'ayan^h te Somadatta bráhmaṇo kiṃ hotíti'
 áha. 'Pitá me mahárája' ti. 'Ken' atthenágate' ti. Tasmiṃ
 khaṇe bráhmaṇo goṇaṃⁱ yácanattháya gátham vadanto:

Dve me goṇá mahárája
 yeḥi khettaṃ kasámase;
 tesu eko mato deva,
 dutiyaṃ gaṇha khattiyá ti

áha. Rájá bráhmaṇena virajjhivá kathitabhávaṃ nātvá sitaṃ^j
 katvá 'Somadatta tumhákaṃ geḥe bahú maññe^k goṇá' ti
 áha. 'Tumḥeḥi dinná bhavissanti mahárája' ti. Rájá Bodhi-
 sattassa tussitvá bráhmaṇassa solasa^l goṇe alamkárabhaṇḍake
 nivásanagámaṃ c'assa brahmadeyyaṃ^m datvá mahantena yasena
 bráhmaṇaṃ uyyojesi. Bráhmaṇo sabbasetasindhavayuttam ra-
 thaṃ áruyaⁿ mahantena parivarena gámaṃ agamási. Bodhi-
 satto pitará saddhiṃ rathe nisíditvá gacchanto 'táta aham
 tumḥe sakalasaṃvaccharaṃ yoggaṃ káresi, sannitthánakále

^a C samvaccharena. ^b B omits játá. ^c C raṇño. ^d B
 omits maṃ. ^e B gáhápetvá. ^f B neti. ^g C paṇṇákáraṃ.
^h C ayaṃ. ⁱ B goṇa. ^j B pitaṃ. ^k C maññeti. ^l B
 solasa. ^m B brahmadeyyaṃ. ⁿ B abhiruya

pana tumhákam gonam rañño^c adatthá' ti vatvá paṭhamam gátham áha:

1. Akási yoggam dhuvam^q appamatto
samvaccharam bíraṇatthambhakasmim,
vyákási saññam^o parisam vigayha,
na niyyamo^p táyati appapaññan ti.

(Tattha akási yoggam dhuvam^q appamatto samvaccharam bíraṇatthambhakasmin ti^s tvaṃ niccam appamatto bíraṇatthambhake susāne yoggam akási, vyákási^t saññam^x parisam vigayhá ti atha ca^u pana parisam vigáhitvá tam saññam^x viakási^y vikāram akási^z parivattayāti^a attho, na niyyamo^b táyati appapaññan ti appapaññam^c náma puggalam niyyamo^d yoggá^e cinnācāraṇam^f na táyati na rakkhatīti.) Ath' assa vacanam sutvá bráhmaṇo dutiyam gátham áha:

2. Dvayam yācanako táta
Somadatta nigacchati:
alábham dhanalábhañ ca^g,
evaṃdhammá hi yācaná ti.

(Tattha evaṃdhammá hi yācaná ti yācaná hi^h evaṃsabhává ti.)

Satthá 'na bhikkhave Láludáyi idán' eva sárabbahulo pubbe pi sárabbahulo' ti imam dhammadesanam áharitvá játakam samodhánesi: 'Tadá Somadattassa pitá Láludáyi aḥosi, Somadatto pana aḥam evá' ti. Somadattajátakam.

^o C yákási saññam, B byákási aññam. ^p B niyyámo, C nissamo. ^q B dhúvam. ^r B adds táta. ^t B byákási. ^u B omits ca. ^x C samñam. ^y B piakási. ^z C apádesi. ^a B parivattesīti. ^b B niyámo, C nissamo. ^c B appamaññá, C appapaññá. ^d B niyámo, C nissáya. ^e B yogo. ^f C cinnācāraṇam. ^g B dhanalábham vá. ^h B omits yācaná hi.

IV, 1, 8. THE JAVASAKUNA-JĀTAKA.

Akaramhase te kiccan ti. Idam Satthā Jeta-vane^a viharanto Devadattassa akataññutam ārabba kathedsi-pe-. 'Na bhikkhave Devadatto idān' eva pubbe pi akataññū yevā' ti vatvā atītam āhari:

Atīte Bārānasiyam Brahmadaṭṭe rajjam kārente Bodhisatto Himavanta-padese^b rukkhakoṭṭhakaśakūṇo hutvā nibbatti. Ath' ekassa sīhassa maṃsam khādantassa atthi gale laggi, galo uddhumāyi, gocaram gaṇhitum na sakkoti, kharā vedanā vattanti. Atha nam so sakūṇo gocarasuto disvā sākāya nilīno 'kin te samma dukkhan' ti tam^c pucchi. So tam attham ācikkhi. 'Ahan te samma etaṃ atthim apaneyyam, bhayena te mukham pavisitum na visahāmi, khādeyyāsi pi man'^d ti. 'Mā bhāyi samma, nāhan tam khādāmi, jīvitam me dehīti'. So sādhu ti tam passena^e nippajjāpetvā 'ko jānāti kim p'esa karissatīti'^f cintevā yathā mukham pidahitum na sakkoti tathā tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakam ṭhapetvā mukham pavisitvā atthikoṭim tuḍena pahari, atthi pativā gatam. So atthim pātevvā sīhassa mukhato nikkhamanto daṇḍakam tuḍena paharivā pātento^g nikkhamivā sākāge nilīyi^h. Sīho nirogoⁱ hutvā ekadivasam vanamahisam vadhitvā khādati. Sakūṇo^k 'vīmaṃsissāmi nan' ti tassa uparibhāge sākāya nilīyivā tena saddhim sallapanto paṭhamam gātham āha:

^a B veluvane. ^b B himavantappadese. ^c C dukkhatīti pucchi.

^d B bhayena pa (pana?) te - - - khādeyyāsi man. ^e B vāmapassena. ^f B ke jānāti ko passīti ki me bhavissatīti. ^g B adds ca.

^h B nilayi, C niliyi. ⁱ both B and C have nirogo.

1. Akaramhase^j te kiccaṃ
yam balaṃ aḥuvamhase;
migarāja namo ty-atthu,
api kiñci labhāmase^k ti.

(Tattha akaramhase te kiccaṃ ti bho sīha mayam pi tava ekaṃ kiccaṃ akarimha^l, yam balaṃ aḥuvamhase ti yam amhākaṃ balaṃ aḥosi tena balena tato kiñci aḥāpetvā^m akarimha yeva.)

Taṃ sutvā sīho dutiyaṃ gātham āha:

2. Mama lohitabhakkhassa
niccaṃ luddāniⁿ kubbato
dantantaragato santo,
taṃ bahum yam pi jīvasīti.

Taṃ sutvā sakuṇo itarā dve gāthā abhāsi:

3. Akataññum akattāraṃ
katassa appatikāraṃ^o
yasmim kataññutā n'atthi
niratthā tassa sevanā.
4. Yassa sammukhacinnena^p
mittadhammo na labbhati
anusuyyam^q anakkosāni
sanikaṃ^r tamhā apakkame ti.

^j B akarimhase, C akaramhāsa, so also Dhp. p. 147. ^k B labhemase. ^l B akirimha. ^m B balena kiñci aḥāpetvā, C balena tato kiñci āḥāpetvā. ⁿ B luddhāni. ^o B aparikāraṇaṃ. ^p C sammukhacinnena, B samukhacinnena. ^q B anussuyyam, C anasuyyam. ^r C sanikaṃ.

(Tattha akataññun ti katagūṇaṃ ajānantaṃ, akattāraṃ ti sayāṃ kiñci akarantaṃ, sammukhaciñṇena^a ti sammukhe katena guṇena, anusuyyāṃ anakkosānaṃ ti taṃ puggalaṃ na usūyanta^t na akkosanta^u sanikaṃ tamhā pāpapuggalā^v apagaccheyyā ti.)

Evāṃ vatvā so sakūṇo pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakāṃ samodhānesi: 'Tadā sīho Devadatto ahoṣi sakūṇo pana aham evā' ti. Jāvasakūṇajātakāṃ^x.

II, 4. 9. THE SĪHACAMMA-JĀTAKA.

N'etaṃ sīhassa naditaṃ ti. Idam pi Satthā Jetavāne viharanto Kokālikaṃ ārabha kathesi. So imasmiṃ kāle sarabhaññaṃ^a bhaṇitukāmo^b ahoṣi. Satthā taṃ pavatim^c sutvā atītaṃ āhari:

Atīte Bārāṇasiyāṃ Brahmadaṭṭe rajjāṃ kārente Bodhisatto kassakakule^d nibbattitvā vayappatto kasikammaṃ jīvikaṃ^e kappesi. Tasmim kāle eko vāṇijo gadrabhabhārakena^f vohāraṃ karonto vicarati. So gatagataṭṭhāne gadrabhassa piṭṭhito bhaṇḍikaṃ otāretvā gadrabhaṃ sīhacammaṃ pārupitvā^g

^a B sammukhacinnena, C sammukhacinnena. ^t B ussuyanto, C sūyanto. ^u C na asakkosanto, cfr. Dh. p. 102. ^v C omits pāpa. ^x B omits jāva and adds aṭṭhamāṃ.

^a C sarabhamññaṃ, B sarasaññaṃ. ^b C bhaṇitum-. ^c B omits this. ^d B kasika-. ^e B jīvitaṃ. ^f B gadrabhagāratena.

sáliyavakhettesu^h vissajjetiⁱ. Khettarakkhaká^j nam^k disvá sího ti saññáyaⁿ upasamkamtum na sakkonti. Ath' ekadivasam so vánijo ekasmim gámadváre nivásam gahetvá^l pátarásam pacápento tato gadrabham síhacammam párupitvá^o yavakhettaim^m vissajjesi. Khettarakkhaká sího ti saññáyaⁿ tam upagantum^w asakkontá geham gantvá árocesum. Sakalagámasino ávudháni gahetvá samkhe dhamentá^o bheriyo vádentá khettasamípañ gantvá unnadimsu. Gadrabho marañabhaya-bhíto gadrabharavam ravi. Ath' assa gadrabhabhávañ ñatvá Bodhisatto pañhamam gátham áha:

1. N' etam síhassa naditam
na vyagghassa^p na dípino,
páruo síhacammena
jammo nadati gadrabho ti.

(Tattha jammo ti lámako.) Gámasino pi tassa gadrabhabhávañ ñatvá atthini^q bhañjantá pothetvá síhacammañ ádáya agamañsu. Atha so^r vánijo ágantvá tam vyasanappattam^s gadrabham disvá dutiyañ gátham áha:

2. Ciram pi kho nam^t khádeyya
gadrabho haritam yavañ
páruo síhacammena,
ravamáno ca^u dúsayiti.

(Tattha nan^v ti nipátamattam. Ayam gadrabho attano gadrabhabhávañ ajánápetvá síhacammena páruo^x ciram^y pi kálam

^g B párumpetvá. ^h C -khetto. ⁱ B vissajjesi. ^j C -rakkhanaká. B -rakkhiká. ^k B tam. ^l B katvá. ^m B yavakhetto. ⁿ C samñáya. ^o B samkham pantá. ^w B upasamkamtum. ^p B byagghassa. ^q B tam aññini. ^r B atheso. ^s B ta byasana-. ^t B tam. ^u C va. ^v B san. ^x C párupto. ^y B cirañ.

h_{aritam} yavam khádeyyá ti attho. Ravamáno ca^u dúsayiti attano pana gadrabharavam ravamáno c'esa^r attána^m dúsayi, n'atth' ettha s_hacamma^{ssa} doso ti.) Tasmim evam vadante yeva gadrabho tatth' eva^e mari. Váni^{jo} pi tam paháya pakkami^e.

Satthá imam desanam^a áharitvá játakam samodhānesi: 'Tadá gadrabho Kokáliko a_hosi, paṇḍitakassako^b pana a_ham evá' ti. S_hacamma^játakam^c.

II, 7, 5. THE KACCHAPA-JÁTAKA.

Avadhí vata attānan ti. Idam Satthá Jetavane viharanto Kokálikam árabha kathesi. Vatthum Mahá-takkári^játake ávibhavissati^a. Tadá pana Satthá 'na bhikkhave Kokáliko idán' eva vácāya hato pubbe pi hato yevá' ti vatvá atítam áhari:

Atíte Bārāṇasiyam Brahm_hmadatte rajjam kárente Bodhisatto amaccakule nibbattitvá vayappatto tassa atthadhammānusāsako a_hosi. So pana rájá bahubhānⁱ^b a_hosi, tasmim kathente aññesa^m^c vacanassa okāso náma n'atthi. Bodhisatto tassa tam bahubhānitam^d háretukámo^e ekam upāyam upadhārento vicarati. Tasmim ca kále Himavanta-padese^f ekasmim sare kacchapo vasati. Dve hamsapotaká

^z B ravamánevacesa. ^u B adds nippanno. ^v B pakkammi.

^a B dhammadesanam. ^b B -kasako. ^c B adds navamam.

^a B áví-. ^b B -bhāni. ^c C aññesam. ^d C -bhānitam.

^e B váretukámo. ^f B himavantacittakuta^pappatadele.

gocarāya carantā tena saddhīm viśāsam akamsu. Te daḥḥa-
 viśāsikā hūtvā ekadivasam kacchapam^g āhamsu: 'samma
 kacchapa amhākam Himavante^h Cittakūtāpabbatatale Kañ-
 canaguhāyaⁱ vasanaṭṭhānam ramaṇīyo^j padeso, gacchasi am-
 hākam saddhin' ti. 'Aham kin ti katvā gamissāmīti'. 'Mayam
 tam^k gaḥetvā gamissāma sa ce tvaṃ mukham rakkhitum
 sakkhissasi^l kassaci kiñci na kathessasīti^m. 'Rakkhissāmi"
 gaḥetvā maṃ gacchathā' ti. Ne^o sādhu ti vatvā ekam daṇ-
 ḍakam kacchapena ḍasāpetvā^p sayam^q tassa ubho koṭīyo
 ḍasitvā^r ākāsam pakkhandimsu. Tam tathā hamsehi nīya-
 mānam gāmadārakā disvā 'dve hamsā kacchapam daṇḍakena
 harantīti'^s āhamsu. Kacchapo 'yadi maṃ saḥāyakā nenti
 tumhākam ettha kim duṭṭhacetakā' ti vattukāmo hamsānam
 sīghavegatāya Bārānasinagare^t rājanivesanassa uparibhāgam
 sampattakāle datṭhatṭhānato daṇḍakam viśajjetvā ākāsamgaṇe^u
 patitvā dvebhāgo aḥosi. 'Kacchapo ākāsamgaṇe^v patitvā dvedhā
 bhinno' ti ekakolāhalaṃ aḥosi. Rājā Bodhisattam ādāya
 amaccaparivuto^x tam^y ṭhānam gantvā^z kacchapam disvā Bo-
 dhisattam pucchi: 'paṇḍita kin ti katvā esa patito' ti. Bo-
 dhisatto 'cirapaṭīkamkho^o 'ham^a rājānam ovaditukāmo^b
 upāyam upadhārento carāmi, iminā kacchapena hamsehi sad-
 dhīm viśāso kato bhavissati tehi imam Himavantam nessāmā
 ti daṇḍakam ḍasāpetvā^c ākāse^d pakkhantehi bhavitabbam,

^g C kacchapa, B omits it. ^h B himavanta. ⁱ B -gūhāyam.
^j C ramaṇīyo, B ramaṇīyo. ^k C te. ^l C rakkhissasi, B
 sikkhissati. ^m B kathesi ki. ⁿ C rakkhissāmsāmi. ^o B te.
^p B ḍasāpetvā. ^q B passan. ^r B ḍasitvā. ^s B paḥa-
 rantiti. ^t B bārānasī-. ^u C ākāsamgaṇe. ^v B ākāsatoto.
^x B amaccagaṇaparivuto. ^y B omits tam. ^z B gantvā. ^o B
 ciram paṭīkamkhamāno. ^a B tam. ^b C oditu-, B ovāditu-.
^c B ḍasāpetvā. ^d B ākāsam.

atha iminá kassaci vacanam sutvá arakkhitamukhatáya^e kiñci vattukámena dandako vissattho bhavissati, evam ákásato pativá jívítakkhayam patten'^f etena^g bhavitabban' ti cintetvá^h 'áma mahárája atimukhará náma apariyantavacaná evarúpam dukkham pápuñantiⁱ yevá' ti vatvá imá gáthá avoca:

1. Avadhí vata attánam
kacchapo vyáharam^j giram^k,
suggahítasmim^l kaṭṭhasmim^l
vácáya sakiyá vadhi^m.
2. Etamⁿ pi disvá naraviriyasetthá
vácám pamuñce kusalam nátivelam,
passasi bahubhánena
kacchapam vyasanam^o gatan^p ti.

(Tattha avadhí vatá ti ghátesi^q vata^r, vyáharam^e ti vyáharanto^t, suggahítasmim^u kaṭṭhasmin^v ti mukhena suṭṭhu^x dasitvá^y gahite dandake, vácáya sakiyá vadhíti mukharatáya^z akále vácám niccharento datt^{ha}tt^hánam^o vis-sajjetvá táya sakáya vácáya^e attánam vadhi^a ghátesi^q, evam esa jívítakkhayam patto na aññathá^b; etam^e pi disvá ti etam pi^d káranam disvá, naraviriyasetthá ti naresu viri-

^e C -mukatháya. ^f B pápena. ^g B omits etena. ^h C cim-tetvá. ⁱ C pápuñanti. ^j B kacchapo yo pabyáharam. ^k B omits giram. ^l B sugatitasmí kaṭṭhasmí. ^m C vadhiti. ⁿ B etam. ^o B byasanam. ^p B gatam. ^q B ghátesi. ^r B tá. ^s C pavyáharam, B sabyáharam. ^t B sabyáharanto. ^u B sugatitasmín, C suggahítasmim. ^v B omits kaṭṭhasmin. ^x B suṭṭhum. ^y B dāmsitvá. ^z B atimukharatáya. ^{aa} B datt^{ha}tt^hánam. ^{ab} B sakavácáya. ^{ac} B vací. ^b C aññathá, B adds ti. ^c B etam. ^d B etam, and omits pi.

yena seṭṭha uttamaviriya rájavara⁶, vácam pamuñce⁷ kusalam nâivelan ti saccâdipaṭisaññuttam⁸ kusalam eva paṇḍito puriso muñceyya nicchâreyya, tam pi hitam^h kâlayuttam na ativelam atikkantakâle apariyantavâcam na bhaṇeyyaⁱ, passasîti nanu^j paccakkhato passasi, bahubhâṇena^k ti bahubhâṇena, kacchapam vyasanam gatan ti etam kacchapam jîvitakkhayam pattan ti). Râjâ mam sandhâya^k bhâsatiti nâtvâ 'amhe sandhâya kathesi paṇḍitâ' ti áha. Bodhisatto 'mahârája tvam vá hohiⁱ añño^m vá yo koci pamâñâtikkantam bhâsantoⁿ evarûpam vyasanam^o pápuñâtiti' pákatam katvá kathesi. Râjâ tato paṭṭhâya viramitvá^p mandabhâñi aḥosi.

Satthâ imam desanam^q áharitvá jâtakam samodhânesi: 'Tadá kacchapo Kokâliko aḥosi, dve haṁsapotakâ dve mahâtherâ, râjâ Ánando, amaccapaṇḍito pana aham evâ' ti.

Kacchapajâtakam^r.

⁶ B rájapavara. ⁷ C pamuñca. ⁸ C -paṭisamñuttam, B -paṭisamyutta. ^h B sitam. ⁱ C bhaṇeyya. ^k In my transcript of B one line (from na ativelam to sandhâya) is wanting. ^l C hoti, B hotu. ^m C añño. ⁿ B bhâsento. ^o B vyasanam. ^p B virametvá. ^q B dhammadesanam. ^r The subscription is wanting in B; in Dh. p. 419 the title is Bahubhâñijâtakam.

THE DADHIVÁHANA-BIRTH.

Endowed with color, smell and flavor“. This the Master related while living at Veḷuvana, 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. Veḷuvana = Sanscrit Veṇuvana, a monastery near Rájagaha; see Dhammapadam and Sp. Hardy's Manual. The transition of ṇ into ḷ we likewise meet with in muḷála = S. mṛṇála; on the other hand, in the Páli word naṅgala 'a plough' we find a Sanscrit l-sound changed into an n-sound Vipakkhasevi = S. vipaxasevin, compare Williams' English-Sanskrit Dict. under 'traitor'. Árabbha = S. árabhya, is in Páli used prepositionally = 'respecting, about'; compare the note on nissáya Dhp. p. 332. Heṭṭhá means properly 'under, beneath', see Clough's Páli 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 Játaka 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 Braḥmadatta reigned in Bārānaśī, four bráḥmaṇa-brothers in the kingdom of Káśī, 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.

Asáta I have taken for an adjective, compounded of a privative and sáta 'pleasure'. I do not see that the readings of B ahata and ahaṭa can afford any meaning. Paṭibhága 'resembling, like', Páli Voc. p. 140, 9; the corresponding Sanscrit word pratibhága 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 amba-tree, how much more will a similar change take place in a sensible being. Amba S. amra, the mango tree. Tittaka S. tiktaka. Atíta, what is past, an event, a story; atíte 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 Ranzen, das Hütlein 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 Reyse 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 Ssidi 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.

Streif. I, p. 307. Paṭipāti Pāli Voc. p. 55, 21, = S. paṭipāti. Sakkatta S. çakratva. Kāraṇa Pāli Voc. p. 145, 2; 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. Paṇḍuroga, Clough's Singh. Dict. paṇḍuroga 'the jaundice'. Vāsipharasuka compounded of vāsī; Pāli Voc. p. 51, 24, 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 kuṭhārī, without any allusion to its producing fire as in the present Jātaka. The passage vāsipharasuka--pharasu pi I have not tried to translate; I can only see in it a nonsensical interpolation. Paḥamsitvā, 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’. Paccámitta, Páli 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. Ávajjes-satha future of vrj + á in the causative. Ánubháva is commonly written so in Páli, very seldom anubháva; compare ároga 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 *axoḍa*, *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 *ṭṭ* and *ddh* having been in the old character nearly alike. *Phásuka* is by Turnour (*Maháwanso* p. 85, 3) translated ‘convenient’. Clough in his *Singh. Dict.* has a word *pásu* which he renders ‘facile, easy, convalescent’. I cannot trace the word in Sanscrit. *Nikkaddhita* must be referred to the root *kard*, see the notes on *Dhp.* v. 133 and v. 311. One would expect *nikkhaddhita*, 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. Paṭṭana is by Wilson given in the general sense of 'town', but it must particularly mean 'a town near the sea, a port'. In Maḥā-Ummagga-Jātaka the words kākapaṭṭanakam yathā are by the Scholiast explained: macchānam gandhehi āgatehi kākehi samākiṇṇo samuddatīre chadditagāmakō viya; compare Mahāwanso p. 55, 7. Saṇīkam = S. çanais; it is in the MSS. very rarely written with a dental *n*. Maṇim is here to be understood collectively = maṇikkhandham; likewise assamapadam. Dvīha, tīha, S. dvyaha, tryaha; compare thīna, avivadāta, vītināmeti, etc., and in Sanscrit dvīpa; with a short *i* we find majjhima, asabbhirūpa, anupubbikathā, dakkhisi, kujjhisi, kāhisi, 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. Vattapaṭivatta different kinds of tasks; according to the Pāli Voc. p. 102, vatta means 'approved occupation', compare S. vartana. Katipāḥa is composed of katipaya and aḥa, compare sacāḥam etc. instead of sacē aḥam. Pāḥesi = S. prāḥaiṣīt.

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 Dadhiváhana.

One day while casting nets and weels in the river for sport, a celestial amba-fruit coming from the Kaṇṇamuṇḍa-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

Avattharaṇa S. avastaraṇa, I know not if I am right in taking this in the sense of 'deploying the army'. Asakkhi, aorist of sak S. çak; one would expect sakki, the aspiration however is, I think, an influence of the latent *y*. Dadhiváhana, see B. & R's Wörterb. Kaṇṇamuṇḍa is the name of a mythic lake, see Sp. Hardy's Manual p. 17. Daḥa 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 maṇḍu-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 Báraṇasí 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. Sáṇí S. çání; paṭṭasáṇiyá must, I think, be the instrumental case. Maṇḍukaṇṭaka, 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 gandhapañcaṅgulika, parikkhepa and paṭṭa, I am not sure that I have understood them rightly. Rájúnarṁ with an inserted u which is usually prolonged as if the base were ráju. Aṭṭhi 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 paggavavallis 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. Dadhiváhana having gone into the garden, (on) eating an amba-fruit but not being able to get

case, see Clough's Páli Gram. p. 49. Paṭijagganti S. pra-tijágranti, from the root jágar, Clough's Páli Verbs p. 17, 17; Paggava is written phaggava in the Páli Voc. p. 81, 7; I cannot find any corresponding word in Sanscrit. Kasāṭa I suppose to be equal to S. kaṣṭa, an extension having taken place in the same way as in makasa, raḥada etc. = maxa, hrada. Kakkáretvá I have translated conjecturally, supposing it to be cognate with the Sanscrit words kṛka, kṛkátá, karkaṣa, kṛkara, krakara, karkarí, gargara, all of which appear to be onomatopoeic; but I see now by B. & R.'s Wörterb. that the Sanscrit form should be khátkṛtya, which must be identical with kátkṛtya. The whole phrase as given there, khátkṛtya niraṣṭhívat, 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 admonitor. 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 Dadhiváhana,
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 paggavavallis to be cut off and (their) roots to be era-

sound instead of *niṭṭhubhi* from *ṭhubh* (Páli Verbs p. 7, 26) = S. *ṣṭhív*. *Parihára* ‘protection’ Páli Voc. p. 129, 24. *Ambáyaṃ* = *ambo ayam*. *Pucimanda* = S. *picumanda*. *Nisevare*, see the the note on Dhp. v. 225. *Niyyádeti* = S. *niryátayati*. *Samodhánemi*, according to Rask’s ‘Collection of Páli words’ preserved in the Royal Library, signifies ‘I collect’. It is a derivative from *samavadhána*, see Weber’s *Makasajátakam*.

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, summed up the Játaka thus: „At that time I was the wise counsellor“. The Dadhiváhana-Birth.

THE SOMADATTA-BIRTH.

„Thou didst (what was) right“. This the Master related, while living at Jetavana, concerning the priest Lá!udáyi. 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. Lá!udáyi = Udáyin the simpleton, from lá!a = S. lá!a, la!a; compare the root la! or lal. Sárajja presupposes a Sanscrit word çáradya from çárada 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, Láludáyi 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 Brahmáhatta reigned in Báráṇasí, Bodhisatta, having been born in a bráhmaṇa-family in the kingdom of Kásí, (and) after reaching the age of maturity, having acquired (all sorts of) accomplishments in Takkasilá, 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 Báráṇasí and served the king. He became dear (and) pleasing to the king.

Takkasilá = S. Taxačilá B. & R.'s Wörterb.; one would expect Takkhasilá in Páli according to the usual change of letters, but so it is never written. This city is very often mentioned in the Páli 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 (disápámokkhácariya) who would teach them the Three Vedas and all liberal arts (tayo vede sabbasippáni ca). Goṇa Páli Voc. p. 65, 49; not in Sanscrit. Thambhaka S. stambhaka 'stopping', Wilson. Yáceyyátha, mark the 2 pers. plur. of the potential, although the subject is tvam 'thou'. Kasámase imperativus medii, from kas S. kṛṣ. Khattiya S. xatriya. Paṅṅa, Páli Voc. p. 95, 18; S. praṅṅa, which Clough in his Singh. Dict. renders 'honest, upright; straight; accustomed, habituated, trained or used to'. Tathárúpa

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'. Paṇṇākāra 'a present'; it is rarely written paṇṇakāra, Pāli Voc. p. 46, 24; Spiegel's Anecdota Pālica p. 74. The etymology thereof is unknown to me. Virajjhivā I suppose to be the gerundive of rādh + vi, taken in the sense of aparādh. Sita S. smita. Tumhehi dinnā bhavissantī, 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'. Bhaṇḍaka S. bhāṇḍaka. Nivāsana 'an inner or under garment', Clough's Singh. Dict. Sannitthāna, my translation of this word is conjectural. Saññā S. saññā; Pāli Voc. p. 13, 10 and 116, 96. Yoggā S. yogyā. Ciṇṇa, 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 *bīraṇa*-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 *brāhmana* 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 *brāhmana* having said: (may) the great king be victorious, offered the present. The king said: „Somadatta, what is this *brāhmana* to thee?“ „(He is) my father, O great king.“ „For what purpose has he come?“ At this moment the *brāhmana*, 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 *brāhmana* 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 Bodhisatta ('s answer) gave the bráhmaṇa sixteen oxen, (several) ornamental articles and a village for his clothing, as a bráhmaṇa-present, and sent him away with great honor. The bráhmaṇa having mounted a carriage drawn by entirely-white Sindhu-horses, went with a great retinue to the village.

Bodhisatta 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 bíraṇa-grass,
(but) alteredst the chief word, when thou enteredst the
assemblage;

no training protects the (man) with little brains.“

Whereupon the bráhmaṇa, 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 Játaka thus: „At that time Somadatta's father was Láludáyi, 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 Brahmada^hta reigned in Bára-nasí, Bodhisatta was born in the region of Himavanta as a Rukkhako^thaka-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 Páli 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 Játakas, we must supply nearly as follows: Ekadivasam hi bhikkhú dhammasabháyam katham samu^tthápesum, Sa^tthá ágantvá 'káya nu 'ttha bhikkhave etarahi katháya sannisinná' ti pucchitvá 'imáya námá' 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 καὶ ἐρω-διός*) and with the Romans in Phædrus (1, 8: *Lupus et Gruis*). Ko^thaka must be S. *koyaṣṭika*, see B. & R.'s Wörterb., 'a small white crane'; rukkhako^thaka 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 dham S. dhmá, Pāli Verbs p. 9, 12. Gocara can in Pāli mean 'food'; compare the passage: Kákí 'putto me' ti saññāya mukhatuṇḍakena gocaram áharitvá tam paṭijaggi, in Játaka 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. çarman, which, according to Wilson's Sanscrit and Carey's Bengalee Dict., is 'an appellation or title given to brahmuns'. Vímamsissámi S. vimarṣiṣyámi, is commonly written with a long í, for what reason I do not know. Akaramhase

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 Javasaṅga-Birth.

and aḥuvamhase aorists. Labhámase imperative in the sense of future, compare yamámase 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 Páli, compare Clough's Páli Gram. p. 84 and 139, Páli Voc. p. 68, 16; 133, 61; 146, 29. Ludda must be identical with S. *lupta*, *lopra*, *lotra*, 'booty, plunder', see Wilson's Dict. Anussuyyam the present participle of a root *ussuyy* or *usúy*, probably S. *írśy*; compare Clough's Páli Gram. p. 135: *dujjaná gunavantá* (read: *guṇavantánam*) *usúyanti*, 'the wicked detest (to) the virtuous'; likewise in *Çakuntalá* the reading *Anusúyá*.

II, 4, 9. THE SĪHACAMMA-BIRTH.

„That is not the roar of a lion“. This the Master related, while living at Jetavana, concerning Kokálika. 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 Brahmádatta reigned in Bára-nasí, Bodhisatta having been born in an agricultor'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. Kokálika 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) 2^d part p. 43; compare Panchatantra übersetzt von Th. Benfey, Theil I, p. 462. Kasi S. kṛṣi. Gadrahabhárákena with as much as an ass could be loaded with? Voḥára S. vyavahára. Párup or páruþ, that is: pra + rup, occurs often in Páli, evidently in the sense of 'to clothe, to dress'; the participle of it is páruþo, 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 Játaka thus: „At that time the ass was Kokálika, but the wise agricultor I.“ The Sîhacamma-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 Brahmádatṭa reigned in B́aránaśi, 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 hamsas 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 Cittakúṭa, 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 Pañcantaṅtra 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 Pañcantaṅtra I. p. 239. I give below the Kokálikajátaka, which is akin to this. Bahubháṇin, compare Dhp. v. 227.

there with us“? „What am I to do, to go there“? „We will take thee and carry thee, if thou art able to hold thy tongue and not say anything to any one“. „I will hold my tongue, take me and carry me along with you“. 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 hamsas, said: „two hamsas are carrying a tortoise by means of a stick“. The tortoise, being desirous to say: „if my companions carry me along with them, what is that to you, O wicked slaves!“ and thus letting go the stick from his mouth at the very time he, on account of the great rapidity of the hamsas, had arrived above the king's dwelling in the city of Báránasí, fell down into the open court and was cut in twain. „A tortoise has fallen down into the open court and is cut in two“, was the general cry.

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

Amhákam saddhim, it is surprising to find saddhim governing a word in the genitive case, one would expect: am^hehi saddhim. Dams S. damç, in Clough's Páli Verbs p. 16, 9 it is written dams. Uparibhága means properly 'the space above', but then it is turned into a preposition implying 'above'. Daṭṭha 'bitten', *d* has not been changed into *ḍ*, it being counteracted by the linguals at the end of the word. Dvebhága must be an adjective, 'parted in two'. Ákásaṅgaṇa I have translated conjecturally. It seems that it ought to have been ákasato patitvá as below. Paṭikamkha would

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 hamsas; 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

in Sanscrit be pratikámxá. Kat̥ṭha S. káṣṭha. Sakí S. svakí. Káthesi must here be the 1 person aorist, instead of kathesim.

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 Játaka thus: „At that time the tortoise was Kokálíka, 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 mahatá ti. Idam Satthá Jetavane viharanto Kokálikam árabba katesi. Tasmim hi kále bahú^a bahussutá bhikkhú Manosilátale^b nadamáná^c taruṇasíhā^d viya Ákásagaṃgam^e otárentá^f viya ca saṃghamajjhe pada-bhāṇam^g bhaṇanti. Kokáliko tesu padabhāṇam^h bhaṇantesuⁱ attano tucchabhāvaṃ^j ajānitvá^k 'aham pi^l padabhāṇam^g bhāṇissāmiti^l' bhikkhūnam antaram^m pavisitvá 'amhākam pada-bhāṇam^g na pápenti, sa ce amhākam pi pápeyyumⁿ mayam^o pi bhaṇeyyámá^p ti^q bhikkhusaṃghassa nāmaṃ agahetvá va tattha tattha kathento áhiṇḍati. Tassa sá kathá bhikkhusaṃghe pákaṭá jātá. Bhikkhú 'vīmaṃsisāma^r táva nan' ti saññāya^s evam áhamsu: 'avuso Kokálika^t ajja saṃghassa padabhāṇam^u bhaṇá^v ti. So attano balaṃ ajānitvá^x va sádhú ti sampatic-

^a B omits bahú. ^b B adds nisinná. ^c B síhanádam nadantá. ^d B taruṇasího. ^e B ákásaṅgam. ^f B otaranto, C otárento. ^g C padabhāṇam, B sarabhāṇam. ^h B sarabhāṇam. ⁱ C bhanantesu. ^j C tucchakucchibhāvaṃ. ^k B ajānetvá and adds va. ^l B ahi. ^m B anantaram. ⁿ B amhākam pápuṇeyya. ^o B mayam. ^p C bhaṇeyyámá. ^q B vá. ^r B vimaṃ-. ^s C saññāya, B paññāya. ^t C kokáliya. ^u B sarabhāṇam. ^v B bhaṇáhi. ^x C jānitvá, B ajānetvá.

chitvá 'ajja padabhānam^u bhaṇissāmīti' attano sappāyaṇi yāgum pivi^y, khajjakam khādi, sappāyen' eva^z sūpena bhūñji. Suriye^a atthaṅgate^a dhammasavanassa kāle ghoṣite bhikkhu-saṅgho sannipati. So kaṇṭakarandaṇṇam^a kāsavaṃ nivāsetvā kaṇṭikārapupphavaṇṇam^a pārupitvā^b saṅghamajjham^c pavisitvā there^d vanditvā alamkataratanamaṇḍape paññatta-dhammasanam^e abhirūhitvā vicitravijānim^f gaḥetvā 'pada-bhānam^g bhaṇissāmīti' nisīdi. Tāvad ev' assa sarīrā sedā muccimsu^h, sārjjaṃ okkami. Pubbagāthāya paṭhamapadaṇi udāharitvāⁱ anantaram^j na passi. So kampamāno āsanā oruḥa lajjito saṅghamajjhā^k apakkamma attano pariveṇaṇi agamāsi. Añño^l baḥussutabhikkhu^m padabhānamⁿ bhaṇi^o. Tato paṭṭhāya bhikkhū tassa tucchabhāvaṃ jānimsu^p. Ath' ekadivasam bhikkhū dhammasabhāyam^q katham samuṭṭhapesum^r: 'āvuso paṭhamam Kokālikassa tucchabhāvo dujjāno, idāni pan' esa sayam naditvā^s pākato^t jāto^t ti. Sathā āgantvā 'kāya nu 'ttha bhikkhave etaraḥi kathāya sannisinnā' ti pucchitvā 'imāya nāmā' ti vutte 'na bhikkhave idān' eva Kokāliko^u naditvā^v pākato^t jāto^t pubbe pi naditvā pākato^t aḥosi^t vatvā atītam āhari:

Atīte Bārāṇasīyam Brahmaḍatte rajjam kārente

^y C khīpi. ^z C sampāneva. ^a B sūriye. ^a B atthaṅgamite
^a B koṇḍikaraṇṇam. ^b B pārupitvā. ^c B -majhe ^d B
theram. ^e C paññatta-, B paññattha-. ^f B cittavijāni. ^g C
padabhānam, B sarabhānam. ^h B muccimsu. ⁱ B udāharetvā.
^j B antaram. ^k C -majjham. ^l C añño, B aññe. ^m C
baḥussutabhikkhū, B bāḥussutā bhikkhu. ⁿ B sarabhānam.
^o B bhaṇisum. ^p B jānisu. ^q B dhammasabhāyam bhikkhu
^r B samuṭṭhapesum. ^s B disvā. ^t B pākato. ^u B Kokāliko
idāneva. ^v B nadisvā.

Bodhisatto Himavanta padese^x s^hayoniyam nibbattitvá^y bahunnam^z s^hánam ráj^á a^hosi. So anekas^hapariváro^{aa} Rajataguháya^m vásam kappesi. Tassa^a avidúre ekissá guháya eko sigálo^a pi vasati. Ath' ekadivasam deve^b vasitvá vigate sabbe s^há^c síharájass' eva^d guhádváre sannipatitvá s^hhanádam nadantá s^hhakílam kílimsu. Tesam^e evam naditvá kílanakále so pi sigálo^a vassi^f. S^há tassa saddam sutvá 'ayam pi^g sigálo^a am^hehi saddhim nadatíⁱ' lajjitá tu^hhí a^hesum. Tesam tu^hhísbhútakále Bodhisattassa putto s^hapoto^o 'táta ime s^há naditvá naditvá^h s^hhakílam kílantá etassa saddam sutvá lajjáya tu^hhí j^átá, ko nám' eso attano saddena attánam jánápetíⁱ' pitaram pucchanto pa^hhamam gátham á^ha:

1. Ko nu saddena mahatá
abhinádeti daddaram,
kimⁱ s^há na-ppatinandanti^j,
ko nám' eso migádh^hibhú^k ti.

(Tattha abhinádeti daddaran^l ti daddaram^m pabbatamⁿ ekanádam karoti, migádh^hibhú^o ti^p pitaram álapati, ayam h^l'ettha^q attho: migádh^hibhú^r migajet^thaka síharája pucchámi tam 'ko nám' eso' ti.) Ath' assa vacanam sutvá pitá dutiyam gátham á^ha:

^x B Himavantappadese. ^y C nibbattitvá. ^z B bahunam. ^{aa} C anekehi síhehi síh^hapariváro. ^a B tassá. ^a B síngálo. ^b C devo. ^c B omits s^há. ^d B síharájassa. ^e C tesu. ^f B so síngálo pi nadati. ^g B ayam and omits pi. ^h B omits the last naditvá, C has added this. ⁱ B tam. ^j B síha nappatinandanti. ^k B magádh^hibhu. ^l C daddaram. ^m C daddara. ⁿ B rajatapappatam. ^o B migádh^hibhu. ^p B adds tam. ^q B ayam etta. ^r B migádh^hibhu ti.

2. Adhama migajátanam
 sigálo táta vassati,
 játim assa jigucchantá
 tuṇhí síhā samacchare ti.

(Tattha samacchare ti, san ti upasaggamattam, acchanti attho, tuṇhí acchanti, tuṇhí hutvá nisídanṭi vuttam hoti, potthakesu pana samacchare ti likhanti.)

Satthá 'na bhikkhave Kokáliko idán' eva attano nádena^t attánam pákatam^u karoti pubbe pi akási yevá' ti^v desanam áharitvá játakam samodhánesi: 'Tadá sigálo^x Kokáliko ahosi, síhapotako Ráhlulo, síharájá pana aham evá' ti. Daddara-játakam^y.

IV, 4, 1. THE KOKÁLIKA-JÁTAKA.

Yo ve kále asampatte ti. Idam Satthá Jeta-vane viharanto Kokálikam árabba katesi. Vatthum Takkárijátake^a vittháritam^b.

Atíte pana^c Báráṇasiyam Brahmádatte rajjam ká-rente Bodhisatto tassa amaccaratanam^d ahosi. Rájá Bahubháni^e ahosi. Bodhisatto 'tassa tam bahubhánitam^f nise-dhessámīti' ekam upamam upadhárento vicarati. Ath' ekadivasam rájá uyyánam gantvá^g maṅgalasilápatte nisídi. Tass'

^s B su. ^t B omits attano nádena. ^u B pákatam. ^v B adds vatvá imam dhamma. ^x B síngálo. ^y B adds dutiyam.

^a C Takkárika-. ^b B virittáritam eva atitam áhari. ^c B omits pana. ^d B amacco ovádako. ^e both MSS. -bháni. ^f both MSS. -bhánitam. ^g B gato.

upari ambarukkho atthi. Tatth'^h ekasmim kákakulávake kálakokilá'ⁱ attano aṇḍakam nikkhipitvá agamási. Kákí'^j tam kokilaṇḍakam^k paṭijaggi. Aparabháge tato kokilapotako^l nikkhami. Kákí'^j 'putto me' ti saññáya^m mukhatuṇḍenaⁿ gocaram áharitvá tam paṭijaggi. So avirúlhapakkho^o akále yeva kokilaravam ravi. Kákí'^j 'ayam idán' eva táva^p aññam^q ravam ravati^r, vaddhento^s kim karissatíti' tuṇḍena^t koṭṭetvá^u máretvá kulávaká pátesi. So rañño pádamúle pati. Rájá Bodhisattam pucchi: 'kim etaṃ saḥáya'^v ti. Bodhisatto 'aḥam rájánam vinetuṃ^v ekaṃ upamaṃ pariyesámi, laddhá dáni p' esá'^x ti cintetvá: 'mahárája atimukhará akále baḥubhánino^y evarúpaṃ labhanti, ayam mahárája kokilapotako kákíya^z puttḥo^z avirúlhapakkho akále yeva^a viravi^a, atha naṃ kákí 'nāyam mama puttako' ti ñatvá mukhatuṇḍena koṭṭetvá^a máretvá kulávaká^b pátesi, manussá vá hontu tiraccháná vá akále^c baḥubhánino^d evarúpaṃ dukkhaṃ anubhavantíti' vatvá imá gáthá abhási:

1. Yo ve kále asampatte
 ativelam pabhásati^e
 evam so nihato^f seti^g
 kokiláyêva^h atrajo.

^h B tatr'. ⁱ C kálakokilá. ^j B káki. ^k C kokilaṇḍakam, B kokilabhaṇḍam. ^l C kokila-. ^m C samñāya. ⁿ C -tuṇḍakena. ^o B avirulha-. ^p B omits táva. ^q C aññam. ^r B varam ravi. ^s B vasanto. ^t B tuṇḍukena. ^u C koṭṭetvá, B koṭetvá. ^v B piváretuṃ. ^x B mesá. ^y C baḥubhánino. ^z B kiliyá putto. ^a B adds kokilaravam. ^a B ravi. ^a C koṭṭetvá, B koṭetvá. ^b C omits kulávaká. ^c B adds ca. ^d both MSS. -bhánino. ^e B pi bhásati. ^f C nihato. ^g B seni. ^h B kokiláviya.

2. Na hi sattham sunisitamⁱ
 visam haláhalam^w iva
 evam nikaṭṭhe^j páteti
 vácá dubbhásitá yathá.

3. Tasmá kále akále vá^k
 vácam rakkheyya paṇḍito,
 nāivelam pabháseyya
 api attasamam pi ca^l.

Yo ca^m kále mitam bháseⁿ
 matipubbo vicakkhaṇo^o
 sabbe amitte ádeti
 supaṇṇo^p uragam^q ivá ti.

(Tattha kále asaṃpatte ti attano vacanakále appatte^r,
 ativelan ti velátikkantam^s katvá atirekappamāṇam^t bhásati,
haláhalam ivá ti haláhalam iva, nikaṭṭhe^u ti tasmim
 khaṇe appamattake kále, tasmá ti yasmá sunisitam sattam^v
haláhalavisato pi^x khippataram dubbhásitavacanam eva páteti
 tasmá, kále akále vá^y ti vattum^z yuttakále ca akále ca^a
 vácam rakkhetha^o ativelam na bháseyya api attaná same ti
 nánákarāṇe pi puggale ti attho^a, matipubbo ti matipure^b
 cárikam katvá kathanena matipubbo, vicakkhaṇo^c ti

ⁱ B sattam sunissitam. ^w both MSS. -halani. ^j B nikaledha.
^k B kále vá akále. ^l B attasamamhi vá. ^m B va. ⁿ B
 mitabhásase. ^o C vicakkhano. ^p both MSS. supanno ^q B
 uragam. ^r B asaṃpatte. ^s B velam atikkantam. ^t C atire-
 kapamāṇam. ^u B nikaḍḍhe. ^v B sunissitasattá. ^x B ti.
^y B tasmá kále vá. ^z B vatthum. ^a B omits ca akále
 ca. ^o C rakkhateva, B adds ativelam rakkhetha. ^a C anto
^b B matipúre. ^c C vicakkhano.

ñāṇena vicāretvá atthavindanapuggalo^d vicakkhaṇo^e náma,
 uragam^e ivá ti uragam iva^f, idaṃ vuttam̐ hoti: yathá
 supaṇṇo samuddam̐ khobhetvá mahábhogaṃ uragam̐^g ádeti
 gaṇhāti^h ádiyivá caⁱ nam̐^j simbalim̐ áropetvá maṃsaṃ
 khádati evam̐ eva^k yo matipubbaṅgamo^l vicakkhaṇo^e vattum̐^m
 yuttakāle mitam̐ bhásati so sabbe amitteⁿ ádeti gaṇhāti^o attano
 vase vattetíti.) Rájá Bodhisattassa dhammadesanam̐ sutvá
 tato paṭṭháya mitabhāni^p aḥosi yasaṃ e' assa^q vaddhetvá^r
 mahantataram̐ adási.

Satthá imam̐ desanam̐^s áḥarivá játakam̐ samodhānesi:
 'Tadá kokilapotako Kokáliko aḥosi, paṇḍitāmacco^t pana aḥam
 evá' ti. Kokálikajátakam̐^u.

In conclusion I now give a Játaka both in the Páli
 version of the southern Buddhism, and in the Sanscrit
 version of the northern Buddhism.

IV, 2, 6. THE SASA-JÁTAKA.

Satta me rohitá macchá ti. Idaṃ Satthá Jeta-
 vane viharanto sabbaparikkhāradānam̐ árabba kathesi. Sá-

^d B attacintana-. ^e so both MSS. ^f B uragam̐ idha. ^g B
 omits uragam̐. ^h C gaṇhāti, B kaṇhāti. ⁱ B va. ^j B na.
^k C evamevam̐. ^l C atipubbagamo, B omits yo. ^m B vat-
 thum̐. ⁿ B omits amitte. ^o C gaṇhāti. ^p C mitabhāni.
^q C yasaṃ cassa, B yasaṃcassa. ^r B vadhitvá. ^s B dham-
 madesanam̐. ^t B paṇḍitaamacco. ^u B adds paṭṭhamam̐.

vatthiyam kir'^a eko kuṭumbiko buddhapamukhassa bhikkhusaṅghassa^b sabbaparikkhāradānam sajjetvā^c gharadvāre maṇḍapam kāretvā buddhapamukham bhikkhusaṅgham niman-
tettvā sajjitamaṇḍape paññattavarāsanesu^d nisīdāpetvā nānag-
garasapaṇīdadānam^e datvā puna svātanāya puna svātanāyā^f
ti sattāham niman-tettvā sattame divase buddhapamukhānam
pañcannam bhikkhusatānam sabbaparikkhāre adāsi. Satthā
bhattakiccāvasāne anumodanam karonto 'upāsaka tayā pīti-
somanassam kātum vaṭṭati^w, idam hi dānam nāma porāṇaka-
paṇḍitānam vaṃso (?), porāṇakapaṇḍitā hi sampattayācakānam
jīvitam pariccajittvā attano mamsam pi^g adamsu' ti vatvā
tena yācito atītam āhari:

Atīte Bārāṇasiyam Brahmādatte rajjam kārente
Bodhisatto sasayoniyam nibbattittvā^h araṇṇe vasati. Tassaⁱ
pana araṇṇassa ekato pabbatapādo^j ekato^k nadī^l ekato^m pac-
cantagāmako aḥosi. Apare piⁿssa tayo saḥāyā ahesum:
makkaṭoⁿ sigālo^o uddo^p ti. Te cattāro pi^q paṇḍitā ekato
vasantā attano attano^r gocaraṭṭhāne gocaram gaḥetvā sāyaṇ-
hasamaye^s ekato sannipatanti. Sasapaṇḍito 'dānam dātabbam
sīlam rakkhitabbam uposathakammam kātabbam' ti tiṇṇam
janānam ovādavasena dhammam deseti^t. Te tassa ovādam
sampaṭicchittvā attano attano nivāsagumbam^u pavittvā vasanti.
Evam kāle gacchante^v ekadivasaṃ Bodhisatto ākāsam oloketvā

^a B kira. ^b C omits bhikkhu. ^c B visajjettvā. ^d B paññā-
varabuddhāsane. ^e B -paṇitabhojanam. ^f C svāyatanāya
puna svāyatanāyā. ^w both MSS. vaṭṭatīti. ^g B mamsam, and
omits pi. ^h B nippattittvā. ⁱ B tadā. ^j C -pāde. ^k C eko.
^l B omits ekato nadī. ^m C eko. ⁿ B adds ca. ^o B siṅ-
gālo ca. ^p B adds eā. ^q B omits pi. ^r B omits the one
attano. ^s C sāyaṇha-. ^t B desesi. ^u B vāsagumbaṃ.

candaṃ disvá 'sve^x uposathadivaso' ti ñatvá itare tayo áha: 'sve uposatho^y, tumhe tayo pi^z janá sīlaṃ samádiyivá^o uposathiká^o hotha, sīle patittháya dinnadánam^a mahapphalam^o hoti, tasmá yácake sampatte tumhehi kháditabbá^bhárato^b datvá khádeyyáthá' ti. Te sádhú ti sampatichchitvá attano attano^c vasanathánesu vasitvá (vasimsu?) punadivase tesu uddo páto va 'gocaram^o pariyessámítī' nikkhamitvá Gaṅgátíram^d gato. Ath' eko bálisiko^e satta^f rohitamacche uddharitvá valliýá ávunitvá netvá^g Gaṅgátíre^h válikáyaⁱ paticchádetvá macche gaṇhanto^k Adhogaṅgam^l bhassi^m. Uddo macchagandham^o gháyitvá válikamⁿ viyúhitvá macche disvá níharitvá^o 'atthi nu kho imesaṃ^p sá-miko'^q ti tikkhattum^o ghoṣetvá sá-mikam^o apassanto valliýam^r dasitvá netvá^o attano vasanagumbe thapetvá 'veláyam eva khádissámítī' attano sīlam^o ávajjanto nipajji. Sigálo pi^t nikkhamitvá gocaram^o pariyesanto ekassa khettagopakassa kuṭiyam^o dve maṃsasúláni ekaṃ godham^o ekañ ca dadhivárakam^u disvá 'atthi nu kho etassa^v sá-miko'^q ti tikkhattum^o ghoṣetvá sá-mikam^o adisvá dadhivárakassa uggahaṇarajjukam^x gíváya

^v B omits evaṃ kále gacchante. ^x B omits sve. ^y B adds ti. ^z B pí tayo. ^o B samádayi. ^a B adds ca. ^a B dinnam dánam. ^b B omits mahapphalam --- hárato. ^c C omits the one attano. ^d B gaṅgátíra, C gaṃgátíram. ^e B gá-mavásiyathe. ^f B omits satta. ^g B valli^há ávunitvá, and omits netvá. ^h C gaṃgá-. ⁱ B válukam^o viyúhitvá. ^k B gaṇhantáya. ^l B atthogaṅgá, C adhogaṅgam. ^m B gacchati. ⁿ B válukam. ^o B níharitvá. ^p B etesaṃ. ^q B adds no vá. ^r B valli^ham. ^s C omits netvá. ^t B siṅgálo, omits pi, and adds vasanathánato. ^u B maṃsasulá ca gomaṇo ca ekaṃ dadhivárakañ ca. ^v B etesaṃ. ^x C uggáhanarajjukam, B uggahakaraj-.

pavesetvá maṃsasūle^y ca godhañ^z ca mukhena ḍasitvá netvá attano sayanagumbe^o thapetvá 'veláyam eva khádissámīti' attano sílam ávajjanto nipajji^w. Makkaṭo pi^o nikkhamitvá^a vanasaṇḍam pavisitvá ambapiṇḍim áharitvá attano^b vasana-gumbe thapetvá 'veláyam eva khádissámīti' attano sílam ávajjanto nipajji^w. Bodhisatto pana 'veláyam eva^c nikkhamitvá dabbatiṇāni khádissámīti' attano vasana-gumbe^d yeva nipanno^e attano sílam ávajjanto^f cintesi: 'mama santikaṃ ágatānaṃ yácakānaṃ tiṇāni dátum na sakkoti (sakkomi?)^g, tila-taṇḍuládayo mayham n'atthi, sa ce me santikaṃ yácako ágacchissati attano saríramāsaṃ dassámīti'. Tassa sílatejena Sakkassa Paṇḍukambalasilāsaṇaṃ uṇhákāraṃ dassesi. So ávajjamāno imaṃ káraṇaṃ^h disvá 'sasarájaṃⁱ vímaṃsissámīti' paṭhamaṃ uddassa vasanaṭṭhānaṃ^j gantvá bráhmaṇavesena aṭṭhási. 'Bráhmaṇa kimatthaṃ thito sīti' ca^k vutte 'paṇḍita sa ce kiñci áhāraṃ labheyyaṃ uposathiko hutvá samaṇa-dhammaṃ kareyyaṃ'^l ti. So 'sádhu dassāmi te áhāraṃ' ti tena saddhim sallapanto^m paṭhamaṃ gátham áha:

1. Satta me rohitá macchá
udaká thalam ubbhatá,
idaṃ bráhmaṇa me atthi,
etaṃⁿ bhutvá vane vasá ti.

(Tattha thalam ubbhatá ti udakato thale thapitá thale

^y B dve maṃsasulá. ^z B gocakañ. ^o B omits sayana. ^w B omits nipajji. ^o B omits pi. ^a C omits nikkhamitvá. ^b C omits attano. ^c B adds vasanaṭṭhānato. ^d C omits vasana. ^e B nisinno. ^f C omits attano sílam ávajjanto. ^g B ágatá yácaká nina kháditum na sakkuṇeyya. ^h B idaṃ káraṇaṃ. ⁱ B sasajáni. ^j B uddassu vasatthānaṃ. ^k B omits ca. ^l B hutvá bhavēyyaṃ. ^m B sallapento. ⁿ C etaṃ.

patit̥hitá kenāpi vá uddhatá^o, etaṃ bhutvá ti etaṃ mama^p
santakam macchāhāram pacitvá bhujjivá^q samaṇadhammaṃ
karonto ramaṇye^r rukkhamaṇe nisinno imasmim vane vasá
ti). Bráhmaṇo 'páto va^s táva hotu pacchá jánissámīti' sigá-
lassa^t santikam gato tenāpi 'kimattham ṭhito sīti' vutte^u tath'
evāha. Sigálo^t 'sádhu^v dassámīti' tena saddhim sallapanto^m
dutiyaṃ gátham áha:

2. Dussam me khettapálassa
rattibhattaṃ apábhattaṃ
maṃsasúlá ca dve godhá^x
ekaṇ ca dadhivárikaṃ,
idaṃ bráhmaṇa me atthi,
etaṃ bhutvá vane vasá ti.

(Tattha dussam me ti yo esa mamāvidúre khettapálo vasati
dussa asamussá ti attho, apábhattaṃ ti ábhattaṃ ánītaṃ,
maṃsasúlá ca dve godhá ti^y añgárapakkáni^s dve maṃ-
sasúláni eká ca godhá^z, dadhiphálakan ti dadhivárika^o,
idaṃ ti idaṃ mama ettakam^a atthi, etaṃ sabbam pi tavābhi-
rucikena^b pákena pacitvá paribhuñjivá^c uposathiko hutvá
ramaṇye rukkhamaṇe nisiditvá samaṇadhammaṃ karonto
etasmim vanasaṇḍe vasá ti attho). Bráhmaṇo 'páto va^d táva
hotu^e pacchá jánissámīti' makkaṭassa santikam gato tenāpi

^o B ṭhapitá te vattena vá uddhatá. ^p B maṃ. ^q B adds
yathásukhaṃ. ^r C ramaṇye, B ramaṇiye. ^s B pag eva.
^t both MSS. siṅgálassa. ^u C vutto. ^v C te sádhu. ^x both
MSS. add ti. ^y in B is wanting ekaṇ ca dadhi --- godhá ti.
^z B agáre pakkáni. ^o B ekaṃ godhaṇ ca. ^a B has: kañca
mávāraṇam, instead of dadhiphál -- várika. ^c C omits mama
and has ettakanti. ^b B sabbam pi yathábhucikena. ^e B
omits pákena and paribhuñjivá. ^d B pag eva. ^e C omits hotu.

'kimattham \dagger hito \dagger sīti' vutte^f tath' evāha. Makkato 'sādhu dassāmīti'^g tena saddhim sallapanto^h tatiyam gātham āha:

3. Ambapakk' odakam sítam
sítacchāyam manoramam,
idam brāhmana me atthi,
etam bhutvá vane vasá ti.

(Tattha ambapakkan ti madhuramⁱ ambaphalam, udakam sítan ti Gaṅgāya^k udakam sítalam, etam bhutvá vane, vasá^l ti brāhmana etam ambaphalam^m paribhuñjitváⁿ sítalam udakam pivitvá yathábhirucite^o ramaṇīye rukkhamúle nisinno samanadhammam karonto imasmim vanasaṇḍe vasá ti). Brāhmana 'páto va^p táva hotu pacchá jānissāmīti' sasapaṇḍitassa santikam gato tenāpi 'kimattham \dagger hito \dagger sīti' vutte^q tath' evāha. Tam sutvá Bodhisatto somanassapatto 'brāhmana su \ddagger hu te kataṁ áhāratthāya^r nama santikam ágacchantena, ajjāham mayá^s na dinnapubbam^t dánam dassāmi, tvaṁ pana sílavá pānātipátam na karissasi, gaccha^u táta^v dárūni^x samkaddhitvá^y aṅgāre^z katvá mayham árocesi (árocehi?), aham attānam pariccajitvá aṅgāragabbhe^z patissāmi, mama sarīre pakke tvaṁ maṁsam khāditvá samanadhammam kareyyāsīti' tena saddhim sallapanto^g catuttham gātham āha:

^f C vutto. ^g C dammīti. ^h B sallapento. ⁱ B madhura. ^k C gaṅgāya. ^l C omits vane vasá. ^m B ambapakkam. ⁿ B paribhutvá. ^o C yathárucite, B yathábhirucike. ^p B pag eva. ^q C vutto. ^r B te sutu kataṁ áharattoya. ^s B omits mayá. ^t B adinnapubbam. ^u B adds brahmana. ^v B náná. ^x B dárūni. ^y B samkadhetvá. ^z C aṅgāre. ^z B aṅgāraupe, C aṅgāragabbhe. ^g B sallapento.

4. Na sasassa tilá atthi
 na muggá nápi taṇḍulá,
 iminá agginá pakkam^a
 mamam^b bhutvá vane vasá ti.

(Tattha mamam bhutvá ti yan tvam aham^c agginim karo-
 hñti^d vadami iminá agginá pakkam mamam bhunñitvá imas-
 simim vane vasa, ekassa sasassa saríram náma ekassa purisassa
 yápanamattam hotíti.) Sakko tassa katham^e sutvá attano
 ánubhávena^f ekam aṅgárarásim^g mápetvá Bodhisattassa árocesi.
 So dabbatínasayanato uttháya tattha gantvá^h 'sa ce me lomana-
 taresu páṇaká atthi te má marimsú' ti vatváⁱ tikkhattum
 saríram vidhúnitvá^j sakalasaríram^k dánamukhe thapetvá^l
 lamghitvá padumapuñje^m rájahamsoⁿ viya pamuditacitto aṅgá-
 rarásimhi^o pati. So pana agginim Bodhisattassa saríre lomakúpa-
 mattam^p pi unham^q kátum násakkhi^r, himagabbham pavittho
 viya ahosi. Atha Sakkam ámantetvá 'bráhmaṇa tayá kato
 agginim atisítalo, mama saríre lomakúpamattam^p pi unham^q kátum
 na sakkoti, kim nám' etan' ti áha. 'Sasapaṇḍita^r náham bráhu-
 maṇo Sakko aham^s asmi^t tava vímamśanatháya ágato^u' ti.
 'Sakka^v tvam táva titha^x sakalo pi ce lokasanniváso mam
 dánena^y vímamseyya n'eva me adátukámatam passeyyá' ti
 Bodhisatto sñhanádam nadi. Atha nam Sakko áha^z :
 'sasapaṇḍita tava guṇo sakalakappam pákato^{cc} hotú' ti

^a B pattam. ^b B mam mam. ^c B yenáham. ^d B agginim
 árohiti. ^e B vacanam. ^f B anubhávena. ^g B -rásim, C
 aṅgára-. ^h B gantvá. ⁱ B omits vatvá. ^j B vadhúnitvá.
 C vidhunitvá. ^k C sakasaríram. ^l C datvá. ^m B paduma-
 sare. ⁿ B rájahamsá. ^o C aṅgára-. ^p B -mattam. ^q B na
 sakkhi. ^r C omits sasa. ^s B ham. ^t B adds pi. ^u B adds mhi.
^v B sakko. ^x B tithatu. ^y B cárena. ^z C omits áha. ^{cc} B pákato.

pabbatam pīletvá pabbatarasam ádáyà candamaṇḍale sasalakkhaṇam álikhitvá^a Bodhisattam ámantetvá^a tasmim vana-
saṇḍe tasmim yeva vanagumbe taruṇadabbatiṇapitthe nipajjá-
petvá attano devaṭṭhānam^b eva gato. Te pi cattāro paṇḍitá
samaggá sammodamáná sílam púretvá^c uposathakammam
katvá yathákammam gatá^d.

Satthá imam desanam^e áharitvá saccáni pakásetvá játa-
kam samodhánesi (saccapariyosáne sabbaparikkhárádánadáyako
gaḥapati sotápattiphale patitṭhahi): Tadá uddo Ánando aḥosi,
sigálo^f Moggallāno, makkato Śariputto, Sakko Anuruddho^g,
sasapaṇḍito pana^h aḥam evá ti. Sasajátakamⁱ.

THE ÇAÇA-JÁTAKA.

The following Játaka is taken from a MS. in the Imperial Library at Paris, called Játaka-málá, 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

^a B likkhitvá. ^a B ánetvá. ^b B vasaṇṭhānam. ^c B adds dānam datvá. ^d C gato, B kato. ^e B dhammadesanam.
^f B siṅgálo pu. ^g C omits sakko anuruddho. ^h C omits pana. ⁱ B adds chaṭhamam.

indebted for the restoration of the text in many places where I myself could make nothing out of it. Both MSS. end abruptly. The Sanscrit-Nepalese copy contains the following Játakas: 1. Vyághrí-játaka, 2. Çivi-, 3. Kulmásapinđi-, 4. Çreṣṭha-, 5. Saḥya-, 6. Çaça-, 7. Agastya-, 8. Maitrībala-, 9. Viçvantara-, 10. Yajña-, 11. Çakra-, 12. Bráhmaṇa-, 13. Unmádayantí-, 14. Supáraga-, 15. Matsya, 16. Vartakápotaka-, 17. Kacchapa-, 18. Kumbha-, 19. Putra-, 20. Visa-, 21. Çreṣṭhi-, 22. Buddhabodhi-, 23. Haṃsa-, 24. Mahábodhi-, 25. Mahákapi-, 26. Çarabha-, 27. Ruru-, 28. Mahákapi-, 29. Xánti-, 30. Brahma-, 31. Hasti-, 32. Sutasoma-, 33. Ayogrha-, 34. Maḥiṣa-, 35. Çatapatra-játaka. The Sanscrit copy has the same Játakas except one, viz. the 17th or Kacchapa-játaka, which is left out intentionally, as the succeeding Játaka is called saptadaçamam, and not, as in the Sanscrit-Nepalese copy, aṣṭádaço 'dhyáyah. There is not in the beginning of the book any indication of time and author. It is much to be desired that some one would take upon himself the publication of this Manuscript.

Tiryaggatánám api satám mahátmaṇám çaktyanurúpá dānapravṛttír drṣṭvá kena náma manuṣyabhútena na dátavyam syát. Tad yathānuçrúyate: Kasmim̐cid aranyáyatanapradeçe manojñavíruttr̥ṇatarugāhananicite puṣpaphalavati vaidúrya-nīlaçucisalilavāhinyá saritá vibhúṣitaparyante mṛduçádvalástarānasukhasam̐sparçadarçanfyadharañitale tapasvijanavicarite Bodhisatvah çaço babhúva.

1. Sa satvayogád vapuṣaç ca sam̐padá
balaprakarṣád vipulena caūjasá
atarkitali xudram̐gair açam̐kitaç
cacára tasmim̐ m̐garájalláyá.

2. Svacarmájinasamvítah
svatanúruhavalkalah
munivat tatra çucubhe
tuçacittas tṛṇāṅkuraih.

3. Tasya maitryavadátena
manovákkáyakarmaná
áçujṛmbhitadaurátmyáh
práyah çisyasukhá mṛgáh.

Tasya guṇátiçayasambhr̥tena snehagauravena viçeçavattaram avabaddhahṛdayás trayah saháyá babhúvur, udrah çṛgálo vánaraç ca. Te parasparasambandhanibaddhasnehá iva bándhavá anyonyapranayasammánanávarúðhasauhárdá iva ca suhṛdáh sammodamánás tatra viharanti sma. Tiryaksvabhá-vavimukháç ca práñiçu dayánuvṛtṭyá laulyapraçamád vismṛta-steyapravṛtṭyá dharmávirodhinyá ca yaçonuvṛtṭyá paṭuvijñánatvád vinayaniyamadhírayá ca çeçtayá devatánám api vismayaníyá babhúvuh.

4. Sukhánulome guṇabádhini krame
guṇánukúle ca sukhoparodhini
naro pi távad guṇapaxasamçrayád
virájate, kim vata tiryagákr̥tih.

5. Abhút sa teçám tu çaçákr̥tih kṛtí
paránukampápratipadgūrur guruh
svabhávasampac ca guṇakramánugá,
yaço yad eçám suralokam apy agát.

Atha kadácit sa mahátmá sáyáñnasamaye dharmaçravaṇártham abhigataih sabaḥumánam upásyamánas taih saháyaiḥ paripúr-ṇapráyamaṇdalam ádityaviprakarsád vyavadáyamánaçobham rúpyadarpaṇam iva vatsaruviraḥitam (?) ísatpárçvápavṛttabimban

çuklapaxacaturdaçicandramasam uditam abhisamíxya saháyán
uváca :

6. Asáv ápúrñaçobhena
maṇḍalena ḥasann iva
nivedayati sádhúnám
candramáh poṣadhotsavam.

7. Tad vyaktam ca pañcadaçf
yato bhavadbhii poṣadhah
niyamam abhisampáda-
yadbhir nyáyôpalabdihah (?).

Tenâháraviçeṣena kálopanatam atithijanám pratipújya prána-
sandháraṇam anuṣṭheyám, paçyantu bhavantah :

8. Yat sampriyogá virahávasánáh
samuechrayáh pátavirúpaniṣṭháh
vidyullatábhaṅguralolam áyus
tenaíva káryo drdham apramádah.

9. Dánena çilábharaneṇa tasmát
punyáni samvardhayitum yatadhvam,
vivartamánasya hi janmadurge
lokasya punyáni pará pratiṣṭhá.

10. Táragaṇánám abhibhúya laxmín
vibhátí yat kántiguṇena somah
Jyotímṣi cákramya saḥsaraçmir
yad dípyate punyagunocchrayah sah.

11. Drptasvabháváh sacivá nrpáç ca
punyaprabhávát pṛthivíçvaránám
sadaçvavṛttyá hata sarvagarváh
prítá ivájñádhuram udvahanti.

12. Punyair viḥnán anuyáty alaxmír
visyandamánán api nítimárge
punyádhikaih sá hy avabhartsyamáná
paryety amarśád iva tadvipaxán.
13. Duhkhapraṭiṣṭhád ayaçonubaddhád
apunyamárgád uparamya tasmát
çrímatsu saukhyodayasádhanesu
punyaprasaṅgesu matim kurudhvam.

Te tathéty asyânuçásaním praṭigrhyâbhivádyá pradaxiṅkrtya
cañnam sván sván álayán abhijagmuh. Aciragateṣu ca teṣu
saháyeṣu sa mahátmá cintám ápede :

14. Atither abhyupetasya
sammánam yena tena vá
vidhátum çaktir asty eśám ;
atra çocyó 'ham eva tu.
15. Asmaddantágravicchinnáh
paritiktás tṛṇáñkuráh
çakyá nâṭithaye dátum,
sarvathá dhig açaktitám.
16. Ity asámarthyadínena
ko nv artho jívitena me,
ánandah çokatám yáyád
yasyaívam atithir mama.

Tat kutrédáním idam atithiparicaryávaiguṇyanihsáram çaríra-
kam utsrjyamánam kasyacid upakáráya syád iti vimrçan sa
mahátmá smṛtim pratibhe: Aye, svádhínsulabham etan
niravadyam vidyate mamaíva khalu atithijanapratipújanasa-
martharúpaṁ çaríradhanam, tat kim aham viśídámi.

17. Samadhigatam idaṁ mayātitheyam,
 hṛdaya vimuñca yato viśádadainyam
 samuṣṇanatam anena satkarisyāmy
 ahaṁ atithipraṇayam caṛakraṇa.

Iti viniṣcitya sa mahásatvah paramam iva lābham adhigamya
 paramaprítimanás tatrāvatasthe.

18. Vitarkātiçayas tasya
 hṛdayaprajivambhitah
 áviçcakre prasádam ca
 prabhávam ca divaukasám.
19. Tatah praharsád iva sácalá mahí
 babhúva *) nibhṛtárṇavámçuká
 vitastaruh khe suradundubhisvaná
 diçah prasádábharanác cakáçire.

20. Prasaktamandastanitopahásinas
 taḍitpinaddhác ca ghanáh samantatah
 parasparáçleşavikṛṇareṇubhih
 praçaktam (?) enam kusumair avákiran.

21. Samudvalan dhíragatih samíraṇah
 sugandhinánádrumapuşpajam rajah
 mudá pravṛddhair avibhaktabhaktibhih
 tam arcayámása krçámçukair iva.

Tad upalabhya pramuditavismitamanoḥ devatábhih saman-
 tatah parikírtyamánam tasya vitarkádbhutam (add: çrutvá)
 Çakro devendraḥ samápúryamáṇavismayakautúhalena manasá

*) Two syllables wanting.

tasya mahásatvasya bhávajijnásayá dvitíye 'hani gaganatala-
 madhyam abhilañghamáne paṭutarakiraṇaprabháve savitari,
 prasphullitamarcíjálavasanásu bhásvarátapavisarávagunṭhitásv
 análokanaxamásu dixu, sañxipyamánaccháyeesv api vṛddhacfrí-
 virávonáditeṣu vanántareṣu vicchidyamánapaxisampáteṣu,
 gharmaklamápítotsáhēsv adhvengeṣu, Çakro devánám adhipatir
 bráhmanarúpi bhútva márgapranaṣṭa iva xuttarsaçramaviśáda-
 dñnakanṭhah sasvaram prarudan nátidúre teśám vicukroça:

22. Ekam sárthát paribhraṣtam
 bhramantam gahane vane
 xucchramaklántadeham mām
 trátum arhanti sádhavah.

23. Márgámárgajñánaniçcetanam mām
 diksammoḥát kvápi gacchantam ekam
 kántáre 'smim gharmatarçaklamártam
 má bhaih çabdaih ko 'tra nu mām hládayet.

Atha te mahásatvás tasya tena karuṇenâkranditaçabdena
 samákampitalṛdayáh sasambhramá drutatataragatayas tam deçam
 abhijagmuh. Márgapranaṣṭádhvagađínadarçanam cañnam abhi-
 samíxya samabhigamyôpacárapurahsaram samáçvásayanta
 úcuh:

24. Kántáre vipranaṣṭo 'ham
 ity alan sambhrameṇa te
 svasya çisyaganasyéva
 samípe vartase hi nah.

25. Tad adya távad asmákam
 paricaryáparigrahád
 vidháyânugrahām saumya
 çvo gantási yathepsitam.

Athôdras tasya tuṣṇibhāvād anumatam upanimantraṇam avetya
 harsasambhramatvaritagatih sapta rohitamatsyān samupanīyā-
 vocad enam :

26. Mīnāribhir vismaraṇojjhītā vā
 trāsotplutā vā sthalam abhyupetāh
 khedaprasuptā iva sapta matsyā
 labdhā mayaitān nivasēha bhuktvā.

Atha çrgālo 'py enam yathopalabdham annajātam upasamhṛtya
 praṇāmapurāhsaram sādaram ity uvāca :

27. Ekām ca godhām dadhibhājanam ca
 kenāpi santyaktam ihādhwagena
 tan me hitāvexitayōpayujya
 vane 'stu te 'smim guṇavān sa vāsah.

Ity uktvā paramaprītimanās tad asmai samupajahāra. Atha
 vānarah paripākaguṇād upajātamārdavāni manahçilācūrṇa-
 rañjitānīvātipiñjalāny (-piñgalāny?) atiraktabandhanamūlāni
 piñdīgatāny āmraphalāny ādāya sāñjalipragrahaṇam enam
 avocat :

28. Āmrāṇi pakvāny udakam manojñam
 chāyāç ca satsaṅgamasaukhyāçitāh
 ity asti me brahṁavidām varīṣṭha,
 bhuktvaitad atraiva tavāstu vāsah.

Atha çaçah samabhisṛtyaīnam upacārakriyānantaram sabahu-
 mānam udīxamānah svena çarīreṇōpanimantrayāmāsa :

29. Na santi mudgā na tilā na taṇḍulā
 vane vivṛddhasya çaçasya kecana,
 çarīram etat tv analābhisamskṛtam
 mamōpayujyādya tapovane vasa.

30. Yad asti yasyêpsitasádhanam dhanam
 sa tan niyuñkte 'rthisamágamotsave;
 na câsti, dehád adhikam ca me dhanam,
 pratíccha, sarvasvam idam yato mama.

Çakra uváca:

31. Anyasyâpi badham távat
 kuryád asmadvidhah katham,
 iti darçitasauhárde
 kathá kaíva bhavadvidhe.

Çaça uváca: Upapannarúpam idam ásannánukroçe bráhmaṇe,
 tad ihaíva távad bhaván ástám asmadanugrahápexayá yávat
 kutaçcid átmánugrahópáyam ásádayámîti. Atha Çakro devá-
 nám indras tasya bhávam avetya taptatapaníyavarṇasphurat-
 pratanujválam vikíryamáṇavisphuliṅgaprakaram nirdhúmáñ-
 gáraráçim abhinirmimíte. Atha çaçah samantato 'nuvilo-
 kayams tam agniskandham dadarça, drštvá ca prítimanáh Çá-
 kram uváca: Samadhigato 'yam mayátmánugrahópáyah, tad
 asmaccharíropayogát saphalám anugraháçám me kartum arḥasi.
 Paçya mahábráhmaṇa:

32. Deyam ca ditsápavaṇam ca cittam
 bhavadvidhenâtithiná ca yogah
 námâstu me, tad dhi sukhena çakyam,
 tat syád amogham bhavadáçrayád me.

Ity anuníya sa mahátmá sammánanádarád atithipriyatayá
 cáinam abhivádyá:

33. Tatah sa tam valnim abhijvalantam,
 nidhim dhanárthí sahaséva drštvá,
 pareṇa harsena samáruroha,
 toyam hasatpadmam ivafkahamsah.

Tam dr̥ṣṭvā paramavismayāvarjitamatir devānām adhipatih
 svayam eva vapur āsthāya divyakusumavarṣapurahsarībhir
 manahṣrutisukhābhir vāgbhir abhipūjya tam mahāsatvam
 kamalapalāḥalaxmīsamṛddhābhyām bhāsuraṅgulvibhūṣaṅāla-
 kṛtābhyām pāṇibhyām svayam eva cāinaṁ parigr̥hya tridaḥ-
 bhyah sandarḥayāmāsa: Paḥyantv atrabhavantas tridaḥālaya-
 nivāsino devāh samanumodantām cēdam ativismayanīyam
 karmāvadānam asya mahāsatvasya.

34. Tyaktam tathānena yathā ḥarīram
 nihsaṅgam adyātithivatsalena
 nirmālyam apy evam akampamānā
 nālam parityaktum adhīrasatvāb.

35. Jātih kvēyam tadvirodhi kva cēdam
 tyāgaudāryam cetasaḥ pātavam ca,
 vispaṣṭo 'yam puṇyamandādarāṇām
 pratyādeḥo devatānām nr̥ṇām ca.

36. Aho vata guṇābhyāsa
 vāsītāsya yathāmatih (?)
 aho sadvṛttavātsalyam
 kriyaudāryeṇa darḥitam.

Atha Ḥakras tatkarmātiḥayavikhyāpanārtham lokahitāvexī ḥaḥa-
 bimbaxaṇena Vaijayantasya prāsādavarasya Sudharmāyāḥ ca
 devasabhāyāh kūtāgārakarṇike candramaṇḍalam cābhyalam-
 cakāra.

37. Sampūrṇe 'dyāpi tad idam
 ḥaḥabimbam niḥākare
 ḥayāmamayam ivādarḥe
 rājate 'bhivirājate.

38. Tatah prabhṛti lokena
 kumudákarahásanah
 xañadátílakaç candrah
 çaçáñka iti kírtiyate.

Te py udraçrgálavánarás tataç cyutvá devaloke upapannáh
 kalyáñamitrañ samásádyá.

Tad evañ tiryaggatánám api mahásatvánám çaktyanurúpá
 dánapravṛttír drṣtvá kena náma manuṣyabhútena na dátavyañ
 syát. Tad yathâpi tiryaggatá api guñavátsalyát sampújyante
 sadbhir iti guñeṣv ádarah kárya ity evañ apy unneyañ.
 Iti Çaçajátakañ ṣaṣṭhamañ.

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ART. I.—*Two Játakas. The original Páli Text, with an English Translation.* ^(Halliwell) By V. FAUSBÖLL.

[Read February 17, 1870.]

The two Játakas 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 Játakas have in common with the Pancatantra and the Hitopadeça. 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 (Páli) and the continental (Sanskrit) fables would appear greater; the Pancatantra 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 Jātaka, the Mahābhārata, the Pancatantra and the Hitopadeça in juxtaposition:

JĀT. 33.

Sammodamānā gacchanti
jālam ādāya pakkhino,
yadā te *vivadishyanti*
tadā ehinti me vaçaṃ.

MAHĀBH. 5, 2461.

Pāçaṃ ekam ubhāv-etau
sahitau harato mama,
yatra vai *vivadishyete*
tatra me vaçaṃ eshyatah.

PANCATANTRA, Kosegart. p. 106.

Jālam ādāya gacchanti
sahasā paxino 'py-amī,
yāvaca ca *vivadishyante*
patishyanti, na saṃçayah.

HITOPADEÇA, Johnson, p. 10.

Samhatās tu haranty-ete
mama jālam vihaṅgamāh,
yadā tu nipatishyanti
vaçaṃ eshyanti me tadā.

By this it is easily seen how the original idea has by degrees been mutilated. As Kosegarten has unhappily chosen the reading *sahasā* for *saṃhatāh*, 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 (*vaçaṃ eshyanti me tadā*) has been dropped in the Pancatantra, but kept in the three others.

For constituting the text of Jātaka 33 I have only had one MS., the Singhalese one at Copenhagen; I have, therefore, in this Jātaka followed the orthography commonly used in Singhalese MSS. For the Kurungajātaka, 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.

Sammodamāna ti. *Idaṃ Satthā Kapilavatthum upanissāya nigrodhārāme viharanto cumbaṭakalaham ārabba kathesi.* So Kunāljātake āvibhavissati. Tada pana Satthā nātaka āmantetvā "mahārājāno nātakānaṃ aṃṇamamṇaṃ viggaho nāma na yutto, tiracchānagatāpi pubbe samaggakāle paccāmitte abhibhavitvā yadā vivādam āpannā tadā mahāvīnaṣaṃ pattā" ti vatvā nātirājakulehi āyācito atītaṃ āhari :

Atīte *Bārānasiyaṃ Brahmadaṭṭe* rajjaṃ kārente *Bodhisatto* vaṭṭakayoniyam nibbattitvā anekavaṭṭakasaḥassaparivāro aṃṇe vasati. Tada eko vaṭṭakaluddako tesam vasaṇaṭṭhānaṃ gantvā vaṭṭakavassitaṃ katvā tesam sannipatitabhāvaṃ nātva tesam upari jālaṃ khipitvā pariyaṇesu maddanto sabbe ekato katvā pacchimaṃ pūretvā ghamaṃ gantvā te vikkhīnitvā tena mūlena jīvikaṃ kappeti. Ath' ekadivasaṃ Bodhisatto te vaṭṭake āha : "ayaṃ sākuṇiko aṃhākaṃ nātaka vīnaṣaṃ pāpeti, ahaṃ ekaṃ upāyaṃ jānāmi yen' esa aṃhe gaṇhitum na sakkhissati, ito dāni paṭṭhāya etena tumhākaṃ upari jāle khittamatte ekeko ekekasmim jālakkhike sīsaṃ ṭhapetvā jālaṃ ukkhipitvā icchitaṭṭhānaṃ haritvā ekasmim kaṇṭakagumbe pakkhipatha, evaṃ sante heṭṭhā tena tena ṭhānena palāyissamā" ti. Te sabbe sādhu ti paṭisaṇṇiṃsu, dutiyadivase upari jāle khitte Bodhisattena vuttanāyena, eva jālaṃ ukkhipitvā ekasmim kaṇṭakagumbe khipitvā sayam heṭṭhābhāgena tato palāyimsu. Sākuṇikassa gumbato jālaṃ mocentass' eva vikālo jāto. So tucchahattho agamāsi. Punadivasaṃ paṭṭhāya pi vaṭṭakā tath' eva [vuttanāyena' eva jālaṃ ukkhipitvā ekasmim kaṇṭakagumbe khipitvā sayam heṭṭhābhāgena tato tato palāyimsu. Sākuṇikassa gumbato jālaṃ mocentass' eva vikālo jāto. So tucchahattho va agamāsi. Punadivasaṃ paṭṭhāya pi vaṭṭakā tath' eva] karonti. So pi yāva suriyass' atthagamaṇā jālaṃ eva mocento kiñci alabhitvā tucchahattho va gehaṃ gacchati. Ath' assa bhariyā kujjhitvā "tvam divase divase tucchahattho āgacchasi, aṃṇaṃ pi te

bahi positabbatthānaṃ atthi maṃñe” ti áha. Sákuniko “bhadde, mama aṃñāṃ positabbatthānaṃ n’ atthi, api ca kho pana te vaṭṭaká samaggá hutvá caranti mayá khittamat-taṃ jálaṃ ádāya kaṇṭakagumbe khipitvá gacchanti, na kho pana te sabbakálam eva sammodamáná viharissanti, tvam má cintayi, yadá te vivádam ápajjissanti tadá te sabbe vādāya tava mukhaṃ hásayamáno ágacchissámíti” vatvá bhariyāya imaṃ gátham áha :

“Sammodamáná gacchanti
jálam ádāya pakkhino,
yadá te vivadissanti
tadá ehinti me vasan” ti.

Tattha yadá te vivadissantíti yasmim kále te vaṭṭaká náná-laddhiká nánágáhá hutvá vivadissanti kalahāṃ karissantíti attho, tadá ehinti me vasan ti tasmim kále sabbe pi te mama vasaṃ ágacchissanti, athāhaṃ te gahetvá tava mukhaṃ hásayanto ágacchissámíti bhariyaṃ samassásesi. Katipáhass’ eva pana accayena eko vaṭṭako gocarabhúmiṃ otaranto asal-lakkhetvá aṃñassa sísaṃ akkami. Itaro “ko maṃ síse akkamíti” kujjhi, “ahaṃ asallakkhetvá akkamiṃ má kujjhíti” vutte pi ca kujjhi yeva. Te punappuna kathentá “tvam eva maṃñe jálaṃ ukkhipasíti” aṃñamaṃñāṃ vivádam karimsu. Tesu vivadantesu Bodhisatto cintesi: “vivá-dake sotthibháve náma n’atthi, idán’ eva te jálaṃ na ukkhi-pissanti, tato mahantaṃ vinásaṃ pápuṇissanti, sákuniko okásaṃ labhissati, mayá imasmim ṭháne na sakká vasitun” ti. So attano parisāṃ ádāya aṃñattha gato. Sákuniko pi kho katipáhaccayena ágantvá vaṭṭakavassitaṃ vassitvá tesāṃ sannipatitānaṃ upari jálaṃ pakkhipi. Ath’ eko vaṭṭako “tuyhaṃ kira jálaṃ ukkhipantass’ eva matthake lománi patitáni, idáni ukkhipá” ti áha. Aparo “tuyhaṃ kira jálaṃ ukkhipantass’ eva dvisu pakkhesu pattáni patitáni, idáni ukkhipá” ti áha. Iti tesāṃ tvam ukkhipá ti vadantānaṃ ñeva sákuniko jálaṃ ukkhipitvá sabbe va te ekato katvá pacchim púretvá bhariyaṃ hásayamáno gehāṃ agamási.

Satthá “evaṃ mahárāja ñátakānaṃ kalaho náma na yutto, kalaho vinásamúlam eva hotíti” imaṃ dhammadesanaṃ áharitvá anusandhim ghaṭetvá játakāṃ samodhānesi: Tadá

apaṇḍitavattako Devadatto ahoṣi paṇḍitavattako pana aham evā ti. *Sammodamānājātakam.*

“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 Kuṇāla-Jātaka. 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 Brahmadata reigned in Bārāṇasī, 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 JĀTAKA 33.

Nigrodha, Abhidhán. by Subhúti, vv. 551, 1042; in Sanscrit *nyagrodha*, *ficus religiosa*. In J. Lindley's "A Natural System of Botany," 2 Edit. p. 177, we read the following passage: "The celebrated banyan-tree of India is *Ficus 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 *cumbaṣa* means a wreath may be seen from J. 471, where we find the following passage: "sá tesam gatakále náná-puppháni gahetvá pupphacumbaṣakam katvá," etc. The word is still preserved in the Mahráthi, where *cumbala* or *cumbhala* means a circlet or ring of cloth, to be put on the head under a load to be carried; see Molesworth. *Tiracchána* (from *tiraçca* + *ana*), an animal, Abhidhán. v. 648. *Pacodmitta*, see "Five Játakas," p. 23. *Vaṣṭaka*, S. *vartaka*, a sort of quail, Wilson. *Vassita*, S. *vāçita*, Abhidhán. v. 130. *Madd*, S. *mard* (mṛd); see Böhtl. and Roth's S. W. *Pacchi* means, according to Abhidhán. v. 524. a basket. I am at a loss to find a corresponding Sanscrit word. In elucidation thereof, I quote the following passages, Játaka 78: mahájano pacchipasibbakádáni gahetvá gehadváre sannipati. J. 368: atíte Báraṇasiyaṃ Brahmaṭte rajjaṃ kárente Bodhisatto párapatayoniyaṃ nibbatitvá Báraṇasi-seṭṭhino mahánase nlapacchiyaṃ vasati. J. 381: kappásakhattato pacchípúram kappásam ádāya. J. 5: handa dāni tvam eva saláká dehīti salákāpacchim adamsu. *Vikkīnitvā*, one would expect *vikkīnitvá*, but it is almost always written with a short *i*, so I dare not alter it. *Mūla*, Abhidhán. vv. 471, 851. *Jivikaṃ*, the MS. reads *jivitaṃ*. *Kappeti*, from *kapp*, S. *kalp* (kḷṛp), Clough, Páli Verbs, p. 4. *Sakkhissati*, the future tense of *sak*, S. *çak*; see "Five Ját." p. 27. *Gumba*, Abhidhán. vv. 550, 861, S. *gulma* for *gumla*; compare Páli *amba* = S. *ámra*, "Five Ját." p. 21. *Upari jále khitte*, so I have corrected in accordance with the above phrase: *upari jále khittamatte*; the MS. has *jálamkhitte*, perhaps it would also do to alter this only to *jálakhitte*. *Punadiva-sato paṣṭhāya*, 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. *Sammodamānā*, rejoicing together, agreeing, living in harmony; compare Burnouf's Lotus, p. 316, where *sammodamāno* is explained by *avivadamāno*, not disputing, not quarrelling. In elucidation of these two verbs, I quote the following verses from J. 467 :

Icc-eva phandano isam
iso ca pana phandanam
amñamamñam vivādena
amñamamñam aghātayum.
Evam eva manussesu
vivādo yattha jāyati
mayúranaccam naccanti
yathā ne isaphandanā.
Tam vo vadāmi bhaddam vo,
yāvanta' ettha samāgatā
sammodatha mā vivadittha
mā hotha isaphandanā.

Sabbevadāya, I suppose, must be dissolved into *sabbe eva adāya*, and therefore written *sabbe vadāya*, as the commentary has *te gahetvā*. *Ehinti*, see Dhammapadam, p. 369. *Katipāha*, see "Five Jāt." p. 26. *Vivadako*, I think the transcriber must here have made a mistake, and that we are to read: *vivadakesu*. *Sotthi*, see Dhpd. p. 363. *Bhariyam hāsayamāno*, the MS. has *hāsamāno*. *Mahārāja* I suppose to be a mistake of the transcriber, instead of *mahārājāno*, as at the beginning of the Jātaka. *Anusandhim ghaṭetvā* 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.

Ingā vaddhamayaṃ pāsān ti. Idam Satthā Veluvane viharanto Devadattaṃ ārabha kathesi. Tadā hi Satthā "Devadatto vadhāya parisakkatīti" sutvā "na bhikkhave idān' eva Devadatto mayhaṃ vadhāya parisakkati, pubbe pi parisakkati yevā" ti vatvā atītaṃ āhari :

Atíte *Báránasiyam Brahmadatte* rajjam kárente *Bodhisatto* kurungamigo hutvá araññe ekassa sarassa avidúre ekasmim gumbhe vásam kappesi. Tass' eva sarassa avidúre ekasmim rukkhagge satapatto nisídi. Sarasmim pana kacchapo vásam kappesi. Evam te tayo pi saháyá aññamaññim piyasamvásam vasimsu. Ath' eko migaluddako araññe vicaranto páníyatitthe Bodhisattassa padavalañjam disvá lohanigalasadisam vaddhamayam pásam oddetvá agamási. Bodhisatto páníyam pátuṃ ágato paṭhamayáme yeva páse bajjhitvá baddharávam ravi. Tassa tena saddena rukkhaggato satapatto udakato ca kacchapo ágantvá "kin nu kho kátabban" ti mantayimsu. Atha satapatto kacchapam ámantetvá "samma tava dantá atthi, tvam imam pásam chinda, aham gantvá yathá so nāgacchati tathá karissámi, evam amhehi dvíhi pi kataparakkamena saháyo no jívitam labhissatíti" imam attham pakásento paṭhamam gátham áha :

1. "Ingha vaddhamayam pásam
chinda dantehi kacchapa.
Aham tathá karissámi
yathá n' ehiti luddako" ti.

Kacchapo cammavarattam khádituṃ árabhi. Satapatto luddassa vasanagámam gato. Luddo paccúsakále yeva sattim gahetvá nikkhami. Sakuno tassa nikkhamanabhávam ñatvá vassitvá pakkhe pappoṭhetvá tam puredvarena nikkhamantam mukhe pahari. Luddo "kálakannisakunen' amhi pahaṭo" ti nivattitvá thokam sayitvá puna sattim gahetvá utthási. Sakuno "ayam paṭhamam puredvarena nikkhanto, idáni pacchimadvarena nikkhamissatíti" ñatvá gantvá pacchima-gehe nisídi. Luddo pi "puredvarena me nikkhamantena kálakannisakuno dittho, idáni pacchimadvarena nikkhamissamíti" pacchimadvarena nikkhami. Sakuno puna vassitvá gantvá mukhe pahari. Luddo puna pi kálakannisakunena pahaṭo "na me esa nikkhamituṃ detíti" nivattitvá yáva arunuggamaná sayitvá aruṇaveláya sattim gahetvá nikkhami. Sakuno vegena gantvá "luddo ágacchatíti" Bodhisattassa kathesi. Tasmim khaṇe kacchapena ekam eva vaddham ṭhapetvá sesavarattá kháditá honti. Dantá pan' assa patanákarappattá játá, mukham lohitamakkhitam. Bodhisatto ludda-

puttam sattim gahetvá asanivegena ágacchantam disvá tam baddham chinditvá vanam pávisi. Sakuño rukhagge nisídi. Kacchapo pana dubbalattá tath' eva nipajji. Luddo kacchapam pasibbake pakkhipitvá ekasmim khánuke laggesi. Bodhisatto nivattitvá olokento kacchapassa gahitabhávam fiatvá "saháyassa jívítadánam dassámíti" dubbalo viya hutvá ludassa attánam dassesi. So "dubbalo esa bhavissati, máressámi nan" ti sattim ádáya anubandhi. Bodhisatto nátidúre náccásanne gacchanto tam ádáya araññiam pávisi, dúram gatabhávam fiatvá padam vañcetvá aññena maggena vátavegena gantvá siñgena passibbakam ukkhipitvá bhúmiyam pátetvá pháletvá kacchapam níhari. Satapatto pi rukkhá otari. Bodhisatto dvinnam pi ovádam dadamáno "aham tumhe nissáya jívítam labhim, tumhehi pi saháyassa kattabham mayham katam, idáni luddo ágantvá tumhe ganheyya, tasmá samma satapatta tvam attano puttake gahetvá aññattha yáhi, tvam hi samma kacchapa udakam pavisá" ti áha. Te tathá akamsu. Satthá abhisambuddho hutvá dutiyam gátham áha :

2. Kacchapo pávisi várim,
 kurungo pávisi vanam,
 satapatto dumaggamhá
 dúre putte apánayíti.

Tattha *apánayíti* apánayi, gahetvá agamási. Luddo tam thánam ágantvá kañci apassitvá chinnapasibbakam gahetvá domanassappatto attano geham agamási. Te pi tayo saháya yávajívam vissásam acchinditvá yathákammam gatá.

Satthá imam desanam áharitvá játakam samodhánesi : "Tadá luddo Devadatto ahosi, satapatto Sáriputto, kacchapo Moggalláno, kurungamigo pana aham evá" ti. *Kurungamigajátakam*.

"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 Brahmadata reigned in Báraṇasí,

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."

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) deeds.

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

NOTES ON JĀTAKA 201.

Jāgha, see Abhidhán. v. 1157 (codane) and Clough's Pali Gram. p. 72. *Vaddha*, S. vardhra. *Parisakkati*, compare Dhammapadam p. 331. *Kuruṅga*, S. kurāṅga. *Gumba*, see note on Ját. 33. *Satapatta*, S. çatapatra. *Luddaka*, see Five Ját. p. 38. *Padava-laṅja* I think to be the correctest form of this word, but it is sometimes written padavaḷaṅja, compare Preface to Dhp. p. viii.; in this place B has valaṅca, and C valaṅcha. I consider valaṅja identical with S. vyaṅja-na. *Nigaḷa*, S. nigaḷa, Abhidhán. v. 364. *Oḍḍetvá*, 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 Dhp. p. 259. *Ehiti*, see Dhp. p. 369. *Paccusa*, S. pratyúṣa. *Satti*, Abhidhán. vv. 392, 394, 1050 S. çakti. *Vassitvá*, Gerund of *vás*, S. váç. *Pappoḥetvá*, Gerund of *puṭh*, S. sphuṭ; B reads *pappo-ṭetvá*. *Kháḍita*, Pañcatantra (Kosegarten p. 144, 14), has *khaṇḍita*. *Baddha*, S. badhra; B reads *bandhanaṃ*. *Pasibbaka*, see Dhp. p. 268, and Böhtl. and Roth's S. W. *Khánu* means, according to Clough's Singh. Diet., the trunk of a lopped tree; a pillar, a post; compare *khánumá*, having pillars, Clough's Pali Gram. p. 24. *Khánuka* is sometimes written *kháṇuka*; 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. *Ováda*, Abhidhán. v. 354; S. avaváda or apaváda. *Tvam 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 PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES

BY

V. FAUSBØLL.

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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.
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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 Pālī 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 Pālī scholarship will allow; but for future researches, a few difficulties are still left, such as laddhassāsesu, pāleturū 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 Sujāta-Jātaka, the introduction of which is analogous to that of the Dasaratha-Jātaka; verses 5-7 thereof are also to be found in Dh. 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 ħ used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected ħ 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 ṁ, and reject ṁ, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain ṣ, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ī, u ū, r ṛ, lṛ.

Diphthongs: e ai, o au. Semi-consonants: ṁ, h.

Gutturals: k, kh, g, gh, ŋ, ṅ.

Palatals: c, ch, j, jh, ñ, ṇ, ṣ.

Dentals: t, th, d, dh, n, ṅ, (s), (l).

Linguals: ṭ, ṭh, ḍ, ḍh, ṇ, ṇh, (s), (l).

Labials: p, ph, b, bh, m.

Sibilants: ś, ṣ, s, h, ṣ, ṣ.

Semivowels: y, r, l, ṛ, v.

Dhammapadam. Ex tribus codicibus hauniensibus palice 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 Sītā cā ti. Idam Satthā Jetavane viharanto ekaṃ matapīṭikaṃ kuṭumbikaṃ^a ārabba katesi. So hi pitari kālakate^b sokābhībhūto sabbakiccāni pahāya sokānūvattako ahoṣi. Satthā paccūsasamaye lokaṃ olokeno tassa sotāpattiphalūpanissayaṃ disvā punadivase Sāvattthiyaṃ^c piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṃ paccāsamaṇaṃ gabetvā tassa geḥaṃ gantvā vanditvā nisinnaṃ madhuravacanena ālapanto „socasi^d upāsakā?“ ti vatvā „āma, bhante, pitusoko maṃ bādhatīti“ vutte „upāsaka, porāṇaka-panḍitā attha^e lokadhamme tatvato^f jānantā pitari kālakate^b appamattakam^g pi sokam na kariṃsū“ ti vatvā tena yācito atītaṃ āhari:

Atīte^h Bārāṇasiyaṃ Dasaratha-mahārājā nāma agatigamaṇaṃ pahāya dhammena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jetṭhikāⁱ aggamaheṣi dve putte ekañ^j ca dhītaṃ vijāyi. Jetṭhaputto Rāma-panḍito ahoṣi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī^k nāma. Aparabhāge aggamaheṣi kālam akāsi. Rājā tassā^l kālakatāya^m ciraṃⁿ sokavasam gantva amaccehi saññāpito^o tassā kattabbaparihāraṃ katvā aññaṃ^p

^a C^a kuṭumbikaṃ. ^b C^a kālāmkate. ^c C^a omits Sāvattthiyaṃ.

^d C^a kiṃ socasi. ^e C^a atṭhavidhe. ^f C^a tathato. ^g C^a appamattakam.

^h C^a omits atīte. ⁱ C^a jetṭhakā. ^j C^a ekaṃ.

^k C^a -devī. ^l C^a tassā. ^m C^a kālāmkatāya. ⁿ C^a ciraṃ.

^o C^a cirataraṃ. ^p C^a saññāpito. ^q C^a aññaṃ.

aggamahesitthāne t̥hapesi. Sā rañño^q piyā ahosi, manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhapharihārā puttāṃ vijāyi. Bharatakumāro^w ti 'ssa nāmaṃ karim̐su^r. Rājā puttasiṇehena „bhadde, varaṃ^s te dammi, gaṇhāhīti“ āha. Sā gaṇhitakāṃ katvā t̥hapatvā kumārassa sattaṭṭhavassakāle rājānaṃ upasaṃkamitvā „deva, tumhehi mayhaṃ puttassa varo dinno, idāni 'ssa naṃ dethā“ ti āha. „Gaṇha^t, bhadde“ ti. „Deva, puttassa me rajjaṃ dethā“ ti^u. Rājā accharaṃ paharitvā „nassavasali, mayhaṃ dve puttā aggikkhandhā viya jalanti^v, te mārāpetvā tava puttassa rajjaṃ yācasīti“ tajjesi. Sā bhitā sirigabbhaṃ pavisitvā aññesu^x divasesu rājānaṃ punappuna^y rajjaṃ eva yāci. Rājā tassā taṃ varam adatvā va cintesi: „mātugāmo nāma akataññū^z mittadūbhi^z, ayam me kūtapaṇṇaṃ^o vā kūḷalañcaṃ vā katvā putte ghātāpeyyā“ ti so putte pakkosāpetvā taṃ atthaṃ ārocetvā „tātā^a, tumhākaṃ idha vasantānaṃ antarāyo pi bhaveyya, tumhe sāmantarajjaṃ^b vā araññaṃ^c vā gantvā mama dhūmakāle āgantvā kulasantakāṃ rajjaṃ gaṇheyāthā“ ti vatvā puna nemittake^d pakkosāpetvā attano āyuparicchedaṃ pucchitvā „aññāni^e dvādasa vassāni pavattissantīti^f“ sutvā „tātā^g, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā“ ti āha. Te „sādhū“ ti vatvā pitaraṃ vanditvā rodantā pāsādā otarim̐su. Sītā-devī^h „ahamⁱ pi^j bhātikehi saddhiṃ gamissāmīti“ pitaraṃ vanditvā rodanti^k

^q C rañño. ^w C haratha-. ^r C^a akaṃsu ^s C^a varan. ^t C^a gaṇhāhi. ^u C^a adds vatvā. ^v C^a jalantā. ^x C amñesu. ^y C^a punappunaṃ. ^z C akataññū. ^o both MSS. mittadubhi. ^o C^a kūtapakkaṃ. ^o C ghātāpeyyāsi, C^a ghāteyyā. ^a both MSS tāta. ^b C^a gāmantaraṃ. ^c C araññaṃ. ^d C^a nimittake brāhmaṇe. ^e C amñāṃ. ^f both MSS. pavattissantīti. ^g C^a tāta. ^h C^a -devi. ⁱ C^a ahaṃ. ^j C^a omits pi. ^k both MSS. rodanti.

nikkhami^l. Te^m tayo piⁿ mahājanaparivārā^o nikkhamitvā mahājanam nivattetvā anupubbena Himavantam pavisitvā sampannodaye sulabhaphalāphale padese assamam māpetvā phalāphalena yāpentā^p vasimsu. Lakkhaṇa-pañḍito pana Sītā ca Rāma-pañḍitam yācitvā „tumhe ambhākam pitutthāne thitā, tasmā assame yeva hotha, mayam phalāphalam āharitvā tumhe possesāmā“ ti paṭimñam^q gaṇhimsu. Tato paṭthāya Rāma-pañḍito tath⁷ eva hoti. Itare^r phalāphale^s āharitvā tam patijagimsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasaratha-mahārājā puttāsokena navame samvacchare kalam akāsi. Tassa sarīrakiccam kāretvā devī^t „attano puttassa Bharata-kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chattasāmikā araṇṇe“ vasantīti“ na adamsu^v. Bharata-kumāro „mama bhātaram Rāma-pañḍitam araṇṇā^x ānetvā chattam ussāpessāmīti“ pañca rājakakudhabhaṇḍāni gaḥetvā caturaṅginīyā senāya tassa vasanaṭṭhānam patvā avidūre khandhāvaram nivāretvā^y katipayehi amaccehi saddhim Lakkhaṇa-pañḍitassa ca Sītāya ca araṇṇam^z gatakāle assamapadam pavisitvā assamapadadvāre sutthuthapitakañcanarūpikam^a viya Rāma-pañḍitam nirāsakam sukhanisinnam upasamkamitvā vanditvā ekamantam thito raṇṇo^o pavattim ārocetvā saddhim amaccehi pādesu patitvā rodī^a. Rāma-pañḍito n⁷eva sōci na rodī^b, indriyavikāramattam pi 'ssa nāhosī. Bharatassa pana roditvā nisinnakāle sāyaṇhasamayē itare dve phalāphalam ādāya āgamimsu^c. Rāma-pañḍito cintesi: „ime daharā, mayham viya parigaṇhanapaṇṇā^d

^l C^a nikkhantā. ^m C^a omits te. ⁿ C^a adds janā. ^o C^a mahāparivārā. ^p C^a yāpento. ^q C^a paṭimñam. ^r C^a adds dve. ^s C^a phalāphalam. ^t C^a devī. ^v C^a aramṇe. ^w C^a nādamsu. ^x C^a aramṇā, C^a araṇṇato. ^y C^a katvā tattha nivāsetvā. ^z C^a aramṇam. ^a C^a thapitakañcanarūpakam. ^b C^a raṇṇo. ^c C^a rodati. ^d C^a paridevi. ^e C^a ālapimsu. ^f C^a -paṇṇā.

etesam n'atthi, sahasā 'pitā te^e mato' ti vutte sokam dhāretum^f asakkontānam hadayam pi tesam phāleyya, upāyena te udakam otāretvā etam pavattim sāvessāmīti^g“. Atha nesam purato ekam udakatthānam dassetvā „tumhe^h aticirena āgatā, idam vo daṇḍakammaṃ hotu, imam udakam otarivā tiṭṭhatāⁱ“ ti upaddhagātham tāva āha:

1^a „Etha Lakkhaṇa Sītā ca,
ubho otarathôdakan“ ti.

Tass' attho: „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otharatha imam^j udakan“ ti. Te ekavacanena^k otarivā aṭṭhamsu. Atha nesam tam^l pavattim āroceto sesam upaddhagātham āha:

1^b „Evāyam Bharato āha:
'rājā Dasaratho mato'^o“ ti.

Te pitu matasāsanam sutvā va visaññā^m ahesum. Puna pi nesam kathesi, punaⁿ visaññā^m ahesun ti. Evam yāvatatiyam visaññitam^o patte te amaccā ukkhipivā udakā niharivā laddhassāsesu(?). Sabbe^p aññamaññam^q rodivā paridevitvā nisidimsu. Tadā Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro^r bhagini^s ca Sītā-devī^t pitu matasāsanam sutvā va sokam sandhāretum na sakkonti^u, Rāma-pañḍito pana na socati^v na paridevati, kin nu kho c'assa^x asocanakāraṇam, pucchissāmi nan^o“ ti so tam pucchanto dutiyam gātham āha:

* C^a vo. ^f C^a sandhāretum. ^g C^a ārocassāmīti. ^h C^a adds va. ⁱ C^a tiṭṭhatā. ^j C^a omits imam. ^k C^a ekavacaneneva. ^l C^a pitu. ^m C^a visaññi, C^a visamñā. ⁿ C^a adds pi te. ^o C^a omits this word C^a visamñitam. ^p C^a te sabbe. ^q C^a amñamamñam. ^r C^a adds ca. ^s C^a bhagini. ^t C^a -devi. ^u C^a asakkonti. ^v C^a neva soci. ^x C^a kho tassa.

2. „Kena Rāma ppabhāvena^y
socitabbam na socasi,
pitaram kālakatam^z sutvā
na tam pasahate^a dukhan^b“ ti.

Tattha pabhāvenā^a ti ānubhāvena; na tam pasahate^b ti evarūpaṃ dukhaṃ kena kāraṇena tam na piḷeti, kim te asocanakāraṇam, kathehi tāva nan^c ti. Ath’ assa Rāma-paṇḍito attano asocanakāraṇam kathento^d:

3. „Yam na sakkā paletum^e
posenālapitam^f bahuṃ,
sa kissa^g viññū^h medhāvīⁱ
attānam upatāpaye.
4. Daharā ca hi vuddhā^j ca
ye bālā ye ca paṇḍitā
addhā^k c’eva daliddā^l ca,
sabbe maccuparāyanā.
5. Phalānam iva pakkānam
niccam papatanā^m bhayam,
evam jātānamⁿ maccānam
niccam maraṇato bhayam.

^y C^a sabhāvena. ^z C^a kālāmkatam. ^a C^a saḥassate. ^b both MSS. dukkhan. ^c C^a sabhāvenā. ^d C^a saḥassate dukkhan.
^e C^a no. ^f C^a addhā āha. ^g C^a nipāletum. ^h C^a sattānam lapatam. ⁱ C^a takissa. ^j C^a vimñū. ^k both MSS. medhāvī.
^l C^a uddhā. ^m C^a addho. ⁿ C^a daliddā. ^o C^a papatato, C_a papatanato. ^p C^a jātāna.

6. Sāyam eke na dissanti
pāto ditṭhā bahujjanā,
pāto eke na dissanti
sāyam ditṭhā bahujjanā.
7. Paridevayamāno ce
kañcid attham udabbahe
sammūlho^o himsam^w attānam,
kayira^p c'enam^q vicakkhano.
8. Kiso vivaṇṇo bhavati
himsam attānam attano,
na tena petā pārenti,
niratthā paridevanā^r.
9. Yathā saraṇam ādittam
vārinā parinibbaya^s,
evam pi dhīro sutavā
medhāvi^t paṇḍito naro
khippam uppatitam sokam,
vāto tūlam^u va, dhamsaye.
10. Eko va macco^v acceti
eko va jāyate kule,
saññogaparamā tv-eva^x
sambhogā^y sabbapāṇinam.

^o C^a saṁmūlho. ^w C^a hisam. ^p C^a kayirā. ^q C venam.
^r C paridevatā. ^s C^a vārinā va nibbāpaye. ^t both MSS. medhāvi.
^u C tulam. ^v C^a macco eko va. ^x C saññogaparamattheva,
C^a saṁyogaparamātvevam. ^y C^a sambhogā.

11. Tasmā hi dhīrassa bahussutassa,
sampassato lokam imaṃ paraṃ ca,
aññāya* dhammaṃ, hadayaṃ manaṃ ca
sokā mahantāpi na tāpayanti.

12. So 'haṃ^æ dassaṃ^σ ca bhokkhaṃ^α ca,
bharissāmi^β ca nātake,
sesaṃ sampālayissāmi^ε,
kiccama evaṃ^d vijānato^{ti}

imāhi^ε gāthāhi aniccatam pakāsesi. Tattha pāletun^f ti^g rak-
khitum, lapitan^h tiⁱ lapantānaṃ^j, idaṃ vuttaṃ hoti: „tāta
Bharata, yaṃ^ν sattānaṃ jīvitāṃ bahum pi vippalapantānaṃ^σ
purisānaṃ ekenāpi^k ‘mā upacchijjīti’^l na sakkā rakkhitum so^m
dāni mādiso attha lokadhamme tatvatoⁿ jānanto viññū^o me-
dhāvī^p paṇḍito maraṇapariyosānejīvitesu^q sattesu matesu kissa
attānaṃ upatāpaye, kimkāraṇā anupakāreṇa^r sokadukkhena
attānaṃ santāpeyyā^{ti}; daharā ca ti gāthāya^s „maccu nāma^t
esa, tāta Bharata, n’eva suvaṇṇarūpakasadisānaṃ daharānaṃ^t
khattiyakumārakādīnaṃ, na vuddhipattānaṃ mahāyodhānaṃ,
na bālānaṃ^u puthujjanasattānaṃ^v, na buddhādīnaṃ^w paṇḍitānaṃ,
na^x cakkavattīādīnaṃ^y issarānaṃ, na nirasavasanānaṃ^z da-

* C aññāya. ^æ C ahaṃ. ^σ C^a yasaṃ. ^α C^a bhogaṃ. ^β C
bhariyā, C^a bhariyāpi. ^ε C^a saṃmālayissāmi. ^d C^a etaṃ.
^ε C^a adds dasahi. ^f C pāletum, C^a nipāletun. ^g C ni. ^h C
lapitan, C^a lapatānaṃ. ⁱ C ni. ^j C lapannānaṃ. ^ν C saṃ. ^σ C^a
vilapantānaṃ. ^k C^a ekenapi. ^l C^a na pacchijjitu. ^m C^a poso.
ⁿ C tatvāto, C^a tathato. ^o C vimñū. ^p both MSS. medhāvī.
^q C maraṇapariyosānejīvitesu. ^r both MSS. anupakāreṇa. ^s C
gāthā. ^t C^a omits daharānaṃ. ^u C^a omits na bālānaṃ. ^v C^a
puthusattānaṃ. ^w C adds na. ^x C^a omits na. ^y C^a cacka-
vattīādīnaṃ. ^z C nirasavasanānaṃ.

liddānam^a lajjati^o, sabbe p' ime sattā maccuparāyanā, maraṇamukhe sambhaggā^a bhavanti yevā^o ti dassanattam vuttam; papatanā^b ti^b patanato^c, idaṃ vuttam hoti: „yathā^d, tāta Bharata, pakkānam phalānam pakkakālato patthāya 'idāni vaṇṭā chijjivā^e patissanti, idāni patissantīti' patanato bhayaṃ^f niccaṃ dhuvaṃ ekamsikam eva bhavati^g, evaṃ āsamkaniya-bhāvato^h evaṃjātānam maccānam pi ekamsikaṃ yeva maraṇato bhayaṃⁱ, na h' atthi^j so khaṇo vālayo vā^k yattha tesam maraṇam na āsamkitabbam^l bhaveyyā^o ti; sāyan ti vikāle iminā rattibhāge^m diṭṭhānam divasabhāgeⁿ divasabhāge ca diṭṭhānam^o rattibhāge adassanaṃ dīpeti; kañcid^p atthan ti 'pitā me putto me' ti ādīhi paridevayamāno^q ce^r poso sam mūlho attānam himsanto kilamanto appamattakam pi attham^s āhareyya^t; kayira^u c'enaṃ^v vicakkhano ti^x atha paṇḍito puriso^y paridevaṃ kareyya, yasmā pana^z paridevanto mataṃ vā ānetuṃ aññaṃ vā tassa vaddhim kātuṃ na sakkoti tasmā niratthakattā paridevitassa paṇḍitā na paridevanti^o; attānam attano ti attano attabhāvaṃ sokaparidevadukkhena himsanto; na tenā ti tena paridevena paralokam gatā sattā na pārenti na yāpenti^a; niratthā ti tasmā tesam matasattānam ayam paridevanā niratthakā; saraṇan ti nivāsageham,

^a both MSS. daliddānam. ^o C lajjāti. ^a C^a sambhaggavibhaggā, C sambhaggā. ^b C^a omits papatanā ti. ^c C^a adds ti. ^d C^a adds hi. ^e C pijjivā, C^a jijjivā. ^f C^a tesam. ^g both MSS. bhavanti. ^h C^a asamganiyato. ⁱ C bhaye. ^j C^a natthi. ^k C adds yā. ^l C^a asamkitabbam. ^m C^a adds ca. ⁿ C omits divasabhāge, C^a adds ca adiṭṭhānam. ^o C diṭṭhā. ^p C^a kiñcid. ^q C^a paridevamāno. ^r C^a va. ^s C^a adds na. ^t C^a adds na kareyya. ^u C^a kayirā. ^v C cetam. ^x C omits ti. ^y C^a adds evaṃ. ^z C na. ^o C aññaṃ. ^o C^a paridevantīti. ^a C^a omits na yāpenti.

idaṃ vuttam hoti: yathā paṇḍito puriso attano vasaṇāgāre āditte^b pajjitvā^c (?) ghaṭasahassena vāriṇā^d nam^e nibbāpayat' eva, evaṃ dhīro uppattitaṃ^f sokaṃ khippaṃ^g nibbāpaye, tūlaṃ viya ca vāto yathā ṭhātum^h naⁱ sakkoti evaṃ dhamsaye vid-dhamsayeyyā^j ti attho; eko va macco^k ti „ettha, tāta Bharata, ime sattā kammaṣakā nāma, tathā hi paralokaṃ gacchanto satto eko va acceti^l atikamati, khattiyādikule jāyamāno pi eko va gantvā jāyati; tattha tattha pana^m nātimittasamyogavasenaⁿ 'ayaṃ me pitā ayaṃ mātā ayaṃ mitto' ti saṃyogaparamā tv-eva sambhogā sabbapāṇiṇaṃ, paramatthena pana tisu^o bhavesu kammaṣakā^p v'ete sattā^q ti^q; tasmā ti^r yasmā tesam^s sattānaṃ nātimittasamyogam^t nātimittaparibhogam^u ṭhapetvā ito paraṃ aññaṃ^v n'atthi tasmā sampassato^x imaṇ^y ca paraṇ^z ca^{aa} lokam nānābhāvavinābhavam eva sammā passato^{aa}, aññāya^a dhamman ti aṭṭhavidhalokadhammaṃ jānitvā, hadayaṃ manaṇ cāpi^b idaṃ ubhayaṃ pi^c cittass' eva nāmaṃ, idaṃ vuttam hoti:

„Lābho alābho ayaso yaso^d ca
nindā^e pasamsā^f ca sukhaṇ ca dukkhaṃ^g
ete aniccā manujesu dhammā,
mā soca kiṃ socasi Poṭṭhapādā^h ti

^b C āditto. ^c C^a mahantam pi vosānaṃ anāpajjitvā. ^d C^a vāriṇānā. ^e C^a omits nam. ^f both MSS. uppattitaṃ. ^g C^a khippaṃ eva. ^h C^a saṇṭhātum. ⁱ C omits na. ^j C^a vid-dhamseyyā. ^k C^a adds acceti. ^l C accayeti. ^m C^a puna. ⁿ C^a -saṃyogena. ^o C^a adds pi. ^p C^a kammaṣa. ^q C^a adds attho. ^r C^a omits tasmā ti. ^s C^a etesam. ^t C -saṃ-vegam. ^u C^a nātimittaparibhogamittaṃ. ^v C aññaṃ. ^x C^a adds pi. ^y C^a imaṃ. ^z C^a paraṃ, C para. ^{aa} C omits ca. ^{ab} C passanto. ^{ac} C aññāya. ^b C^a ca. ^c C^a omits pi. ^d C^a yaso ayaso. ^e C^a nindaṃ. ^f C^a pasamsāṇ. ^g C^a sukhaṃ dukkhaṇca.

imesam aṭṭhannaṃ lokadhammānaṃ yena tena^h cittaṇa nāyanti tassaⁱ ca(-?) aniccatam nātvā ṭhitassa dhīrassa pitiputtamaraṇādivatthukāpi^j mahantā^k sokā hadayaṃ na tāpayantīti, etaṃ vā^l aṭṭhavidham lokadhammaṃ nātvā ṭhitassa hadaya-vatthuṃ ca manaṃ ca mahantāpi sokā na tāpayantīti^m, evam ettha attho datṭhabbo; so haṃ dassaṃ ca bhokkhaṃ cāⁿ ti gāthāya^o „tāta Bharata, andhabālasattānaṃ^p viya mama rodanaṃ^q paridevanaṃ nāma nānucchavikaṃ^r, aham^t pana pitu accayena tassa ṭhāne ṭhatvā kapaṇādīnaṃ^t dānaṃ ṭhānantarārahānaṃ ṭhānantaraṃ yasarahānaṃ yasaṃ dassāmi^u, pitarā^v me paribhuttanayena issariyaṃ bhūñjissāmi, nātake^x poses-sāmi, avasesaṃ ca attano parijanādikaṃ jaṇaṃ pālayissāmi^y, dhammikasamaṇabrāhmaṇānaṃ dhammikarakkhāvaraṇaguttim^z karissāmīti⁴“; evaṃ hi vijāuato paṇḍitapurisassa anurūpakiccaṃ^a ti attho. Parisā imaṃ^e Rāma-paṇḍitassa^a aniccāpakāsaṇiṃ dhammadesanaṃ^b sutvā nissokā ahosi^c. Tato Bharata-kumāro^d Rāma-paṇḍitaṃ vanditvā „Bārāṇasī-rajjaṃ^e paṭicchathā^f“ ti āha. „Tāta, Lakkhaṇaṃ ca Sītā-deviṃ ca gahetvā gantvā rajjaṃ anusāsathā^g“ ti. „Tumhe pana^g devā^h“ ti. „Tāta, mama pitā ‘dvādasavassaccayenāgantvā^h rajjaṃ kāreyyāsītiⁱ’

^h C^a kenaci. ⁱ C^a taṇ. ^j C^a pitu puttassa maraṇādivatthukā.
^k C^a mahantāpi. ^l C^a evaṃ pi. ^m C^a tāpayanti. ⁿ C^a so haṃ yasaṃ ca bhogaṃ cā. ^o C^a yathāyaṇ. ^p C^a andhabā-lānaṃ sattānaṃ. ^q C^a rodana. ^r C^a na anu-. ^s C^a aham.
^t C kapaṇādīnaṃ, C^a adds dānārahānaṃ. ^u C dassāmīti.
^v C tarā. ^x C^a adds ca. ^y C^a pālessāmi. ^z C -varaṇā-guttim, C^a -varaṇagutti. ^a C^a anurūpaṃ kiccaṃ. ^b C imā, C^a idam. ^c C^a omits Rāma. ^d C^a -pakāsanadham-. ^e C^a ahesum. ^f C^a -kumārena. ^g C Bārāṇasi-. ^h C^a sampā-ṭicchathā. ⁱ C^a adds kiṃ. ^h C^a -dvādasavassaccayena agantvā. ⁱ C^a kāreyyāsīti.

maṃ avoca, ahaṃ idān' eva gacchanto tassa vacanakaro nāma
na homi^j, aññāni^k pana^l tñi vassāni atikkamitvā āgamissā-
mīti^m. „Ettakaṃ kalam ko rajjaṃ kāressatīti.“ „Tumhe ka-
rothā^m“ ti. „Na mayaṃⁿ kāressāmā“ ti. „Tena hi yāva
mama āgamanā^o imā pādukā kāressantīti“ attano tñapādukā
omuñcitvā adāsi. Te tayo pi janā^p pādukā gahetvā Rāma-
paṇḍitaṃ^q vanditvā mahājanaparivutā Bārānasim āgamaṃsu.
Tñi samvaccharāni^r pādukā rajjaṃ kāresum. Amaccā tñapā-
dukā rājapallamke tñapetvā aṭṭaṃ vinicchanti. Sace^s dub-
binicchito hoti pādukā aññamaññaṃ^t paṭihaññanti^u. Tāya
saññāya^v puna vinicchanti. Sammāvinicchitakāle pādukā
nissaddā sannisīdanti. Rāma-paṇḍito^q tñṇaṃ^x samvaccharā-
naṃ accayena araññā^y nikkhamitvā Bārānasinagaraṃ^z patvā^a
uyyānaṃ pāvīsi. Tassāgatabhāvaṃ^o ñatvā kumārā amaccaparivutā
uyyānaṃ gantvā Sitaṃ aggamahesiṃ katvā ubhinnaṃ pi abhi-
sekaṃ karīmsu.^a Evaṃ abhisekappatto Mahāsatto alamkata-
rathe tñatvā mahantena parivārena nagaraṃ pavisitvā padak-
khiṇaṃ katvā Sucandaka-pāsādavarassa mahātalaṃ abhiruyha^b
tato paṭṭhāya solasavassasahassāni dhammena rajjaṃ kāretvā^c
saggapadaṃ^d pūresi.

Dasavassasahassāni
satthivassasatāni ca

^j C^a vacanakaro nāhosi. ^k C amñāni. ^l C paṇa, C^a pi.
^m C^a kārethā. ⁿ C omits na mayaṃ, C^a na mayhaṃ. ^o C^a
mamāgamanā. ^p C pivijjanā. ^q C omits Rāma. ^r C^a adds
hi. ^s C omits sace. ^t C amñamamñāṃ. ^u C paṭihamñanti.
^v C^a ñāya, C samñāya. ^x C^a tinnāṃ. ^y C araññā. ^z both
MSS. -si-. ^a C^a gantvā. ^b C^a tassa āgamanabhāvaṃ. ^c C^a
akāmsu. ^d C^a abhiruhi. ^e C^a kāritvā āynpariyosāne. ^f C^a
saggapūraṃ.

kambugīvo^e mahābāhu
Rāmo rajjam akārayīti

ayam abhisambuddhagāthā^f tam attham dipeti.^g Tattha kambugīvo^e ti suvaṇṇalihasagīvo(?)^h suvaṇṇam hi kambunⁱ ti vuccati.

Satthā imam^j desanam^k āharitvā^l jātakam samodhānesi:
- saccapariyosāne kuṭumbiko sotāpattiphale patitṭhahi^m - Tadā Dasaratha-mahārājā Suddhodana-mahārājāⁿ ahosi, mātā Mahāmāyā,^o Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-pañḍito^p aham evā ti. Dasaratha-jātakam.^q

^e C^a kambugīvo. ^f C^a abhisambuddha-. ^g C^a pakāseti.
^h C^a suvaṇṇaliṅgasadisagīvo. ⁱ C^a kambū. ^j C^a idam. ^k C^a dhammadesanam.
^l C^a adds saccāni pakāsetvā. ^m C^a patitṭhāsi.
ⁿ C^a sirusuddhodana-. ^o C^a mahāmāyadevi. ^p C^a adds pana. ^q C^a adds sattamam.

THE DASARATHA-BIRTH.

„Come Lakkhaṇa and Sitā.“ This the Master related, (while) living at Jetavana, 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 sotāpanna, after walking about in Sāvatti on the following day, and after holding (his) repast, sent away the bhikkhus, and taking (with him only) one samaṇa 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. Dasaratha 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 Sitā 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 Lakkhaṇa, 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 Lakkhaṇa 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 Bārāṇasī, 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 Bārāṇasī entered the Park. Having learned his arrival the princes, surrounded by the ministers, went to the Park, and after making Sitā queen they anointed them both. Thus having received the (royal) unction, Mahāsatta 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 Dasaratha was the great king Suddhodana, the mother (of Rāma) Mahāmāyā, Sītā the mother of Rāhula, Bharata Ānanda, Lakkhaṇa Sāriputta, the assembly the assembly of Buddha, (and) the sage Rāma myself. The Dasaratha-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^a). 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.

Matapitika, 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 matapittika I have not dared to alter it. Kuṭumbika (S. kuṭumbin) is in Pāli sometimes written kuṭimbika. Kālakata is sometimes written kālānkata which I suppose to be an innovation. Upanissaya, in my translation of this word I have followed Clough who in his Singhalese Dictionary (see upaniṣaya) 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

rather mean: confidence, firm belief, security? To show the use of it I quote the following passages, Jāt. 70: *evam tasmim arahattam (MS. arahantam) patte dhammasabhāyam kathā udapādi: āvuso, evarūpassa nāma arahattassa (MS. arantassa) upanissayo sati āyasma Cittahattha-Sāriputto chakkhatum uppabbajito, aho mahādosso puthujjanabhāvo ti; Jat. 41: pacchimabhavikasattam na sakkā nāsetum, antoghaṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati (MS. jalani); Jat. 461: Brahmalo kam gantvā Baka-brahmuno (MS. -no) dīṭṭhim bhinditvā dasannaṃ Brahma-sahassānaṃ arahattam adāsi, anusamvaccharaṃ tīsu Mañcalesu cārikaṃ caramāno upanissaya sampannānaṃ manussānaṃ saraṇāni c'eva silāni ca magga-phalāni ca deti. See further Dh. p. 79, 19-20, and p. 399, 11. Uyyojetvā, comp. Five Jāt. p. 10, 4 from the bottom. Atṭha lokadharmā, Alwis (Attanag. p. 176): „the eightfold realities of life“. Mahārājā I have in my Two Jātakas (Journal of R. A. S. New Series vol. 5 p. 1) wrongly translated „emperor“, see Westergaard's „Om de indiske Kejsershuse fra det 4-10. Aarhundrede p. 7. Agatigamana, comp. Clough's Singh. Dict. In elucidation of this word I quote the beginning of Gaṇḍatinduka-jātaka: Atīte pana Kampilla-raṭṭhe Uttarapañcāla-nagare Pañcālo nāma rājā agatigamane tīto adhammena pamatto rajjam kāresi. Ath' assa amaccādayo sabbe pi adhammikā jātā. Balipīṭhā (MS. -pi-) raṭṭhavāsino (MS. -va-) puttadāre ādāya aramṇe migā viya carimsu. Gāmaṭṭhāne gāmo nāma na hosi. Manussā rājapurisabhayena divā gehe vasitum na sakkonti, gehāni kaṇṭhakasakhāhi parikkhipitvā aruṇe (MS. -ne) uggacchante yeva aramṇaṃ pavisanti. Divā rājapurisā vilumpanti, rattim corā. Tada Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusamvaccharaṃ ramṇo santikā sahasagghaṇakaṃ balikammaṃ labhati. So cintesi: ayam rājā pamatto sakalaraṭṭham vinassati etc. Parihāra*

comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā Karandakam assamapadam nāma gato. Jāt. 530: sā gabbhassa patiṭṭhitabhāvaṃ nātvā raṃño ārocesi. Rājā (MS. rāja) gabbhaparihāraṃ dāpesi; comp. Dh.p. 78,6; p. 120,15. According to Abhidhāna (Subhūti's Edition v. 1002) parihāra 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.“ Gahitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sā gahitakam katvā ṭhapesi - - - Candā-devī (MS. -devi) taṃ pavattim sutvā rājānam upasamkamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṃ me 'dani dethā“ ti. „Gaṇha devitī“ (MS. devitī). „Puttassa me rajjam dethā“ ti. Alwis: „behaving as if (she had) accepted.“ Acchara is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at acchurita. Jāt. 355: „imam nīharitum vattatīti“. „Sādh' āvuso, niharā“ ti. Thero „mā idha vasīti“ accharam pahariva nihari. Jāt. 524: „Nanda, tvam anovādako paṇḍitānam vacanam na karosi (MS. karoti), aham jettho, mātāpitaro mamam eva bhārā, aham eva te paṭijaggissāmi, tvam idha vasitum na lacchasi, aññattha yāhīti“ tassa accharam pahari. Nassa Mr. Childers thinks to be the imperative of nas = S. naç, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naçyat. Alwis has passed over the word in silence. Jāt. 451: taṃ sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukham nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā 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-cast“; comp. Clough's Pāli Gram. p. 143. Sirigabbha, Jāt. 450: rājadhitā taṃ divasaṃ rattibhāge supihitesu dvāresu thapite ārakkhe sattabhūmakapāsādaratāle alamkatasirigabbhe ekikā niccalā attano silaṃ āvajjamānā nisīdi. Jāt. 451: ath' assa aggamahehi „ayaṃ rājā Paccekabuddhānaṃ dhammakathaṃ (MS. dhammakathaṃ) sutvā ukkaṇṭhitarūpo, ambehi saddhim akathetvā sirigabbhaṃ pavitṭho, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedhaṃ āha: „bhaddhe puttāṃ pattheti.“ „Sādhu“ ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposathaṃ samādāya sirigabbhe silāni āvajjamānā kappiyamaṅcake nisīdi. This word seems to mean the same as gabbha (see S. garbha, garbhagrha), an inner apartment, Abhidhāna by Clough p. 26 (by Subhūti v. 214). Mātugāma, Abhidhāna v. 231, S. matrgrāma, see Burnouf's Lotus p. 393. Akataññū = S. akṛtajña. In Dh. at v. 97 and v. 383 it is used in a different meaning. Mittadūbhi, this word occurs in the following different forms: mittaddu, mittadu; mittadubha, mittadūbha; mittadubhika, mittadūbhaka; mittadubhi, mittadubbhi, all of which correspond with the Sanscritic mitradruh, 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 „Hārīta-tāpaso evam akāsīti“ rañño paṇṇaṃ paṇiṃsu; comp. Five Jāt. p. 5, 9. Jāt. 209: „ekāṃ paṇā gāthāṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca maṃsaṃ ca setavathena

palivethetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito bhavissati paṇṇaṃ vācetvā kākamaṃsabhāvaṃ ṇatvā āgamiṣṣati, noce nāgamissatīti“ so „puṇṇanadin“ ti imaṃ gāthāṃ paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ accayena sabbaissariyaṃ paṭipajji. Ath' ekadivasaṃ ratanakotthāgārāni viloketvā varapallamaṃ kamajjhagato suvaṇṇapaṭṭaṃ āharāpetvā „ettakaṃ dhanāṃ asukena uppāditaṃ, ettakaṃ asukena“ ti pubbaṇāthi suvaṇṇapaṭṭe likhitāni akkharāni disvā cintesi. Jāt. 483: „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsaṃ khādītva ajarāmarā hontī ti“ suvaṇṇapaṭṭe likhāpetva paṭṭasāramaṇjūsāyaṃ ṭhapetvā kālam akāsi. Ath' amṇo rājā ahoṣi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahaṇatthāya (MS. gahana-) ekaṃ luddaṃ pesesi. Jāt. 381: aparabhāge rājā kālam akāsi. Mahasatto tassa sarīraparihāraṃ kāretvā vinicchaye potthakaṃ likhāpetvā „imaṃ potthakaṃ olokentā attāṃ tīreyyāthā“ ti vatvā mahājanassa dhammaṃ desetvā appamādena ovaditvā sabbesaṃ rodantānaṃ paridevantānaṃ eva saddhīṃ Cullatuṇḍilena araṇṇānaṃ pāvīsi. Potthaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122: Bodhisatto mahāvibhavo seṭṭhi ahoṣi. Tassa bhariyā puttaṃ vijāyi. Dāsī (MS. dāsi) pi 'ssa taṃ divasaṃ yeva puttaṃ vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) lekhaṃ sikkhante ca dāso pi 'ssa phalakaṃ vahaṃāno gantvā ten' eva saddhīṃ lekhaṃ sikkhi. (Santike-Nidāna: evaṃ imehi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi. Tasmīṃ samaye Taṇhā Aratī Ragā ti tisso Māra-dhitaro „pitā no na paṃṇāyati, kahaṃ nu kho etarahīti“ olokayamāna taṃ domanassapaṭṭaṃ bhūmiṃ likhamānaṃ disvā pitu santikaṃ gantvā „kasmāsi tāta dukkhī (MS. dukkhi) domanasso“ ti pucchimsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekaṃ ubhatomukhaṃ assaṃ addasaṃ, tassa dvisu passesu yavasāṃ

denti, so dvīhi mukhehi khādati. Ayam me pañcamo (MS. -me) supino, imassa ko vipāko“ ti. „Imassāpi anāgate adhammikarājakāle yeva vipāko bhavissati. Anāgatasmiṃ hi adhammikabālarājāno adhammike lokamanusse vinicchaye ṭhappessanti. Te pāpā pumñesu anādarā bālā sabhāyaṃ nisīditvā vinicchayaṃ dentā ubhinnam pi atthapaccathikānaṃ hatthato lañcaṃ gahetvā khādissanti, asso viya dvīhi mukhehi yavasam.“ This word is evidently the same as the Mahrattic lāñca meaning „bribe“ (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: „na mayhaṃ gharavāsena attho, ahaṃ tumhe upaṭṭhahitvā tumbhākaṃ dhūmakāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: „amma, tvam kassa santakā?“ Jāt. 54: sabban tesam santakam gahetvā. Nemittaka, 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-ṭri; 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:

Ahaṃ Soṇo, mahārāja,
 tāpaso sahitaṃvato,
 bharāmi mātāpitaro
 rattindivaṃ atandito.
 Etaṃ phalañ ca mūlañ ca
 āharitvā, disampati,
 posemi mātāpitaro
 pubbe katam anussaran ti;

and

Kacci nu bhoto kusalam, kacci bhoto anāmayam,
 kacci uñchena (MS. uñjena) yāpetha, kacci mūla phalā bahū;

further to the following passage from Jāt. 532: te assame tha-
petvā vana mūla phalāni āharati; but against it speaks a pas-
sage in Jāt. 409: ekam rukkham āruyha phalāphalam
gaṇhāti, 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. Paṭijaggiṃsu, aorist
of paṭijāgar^a (S. jāgr), see Clough's Pali Verbs p. 17,17, g being
doubled on account of the latent ṛ, and ā being shortened
before the double consonant. Other forms of the verb will
be found at Dh. vv. 39. 60. 157. Sarirakiccam 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. Kakudha, Abhidhāna v. 879 and v.
358, is always written so in Pāli, in S. kakuda. Bhaṇḍa
= S. bhāṇḍa. Rūpikā, B. & R.: „Figur, Bildniss.“ Nirā-
saka is derived from āsā (S. ācā), desire, Abhidhāna v. 162;
comp. Dh. vv. 97. 410. In Suttanipāta I find a similar
adjective nirāsa in the following verse:

yamhi na māyā vasati na māno,
yo vītalobho amamo nirāso
panunnakodho abhinibbutatto,
so brāhmaṇo sokamalam ahāsi,
tathāgato arahati pūralāsam.

Alwis: „in the enjoyment of health.“ Ekamanta, see Five
Jāt. p. 22. Sāyaṇha, so both MSS. Mahāwansa p. 2,2
from the b. sāyanha, S. sāyahna. Parigaṇhanapaññā,
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. *çru*), Clough's Pali Verbs p. 15,21. 16,26. *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. *çāsana*), 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. *labdhāçvāsa*), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them.“ *Posa*, *Abhidhāna* v. 227. *Posenālapitaṃ bahum*, I have, as usual, adopted the reading of C, and resolve *posenālapitaṃ* into *posena ālapitaṃ*, taking the latter in the same sense as *lapitaṃ*. But the Commentator, taking the latter in the same sense as *lapataṃ*. But the Commentator seems to have read *lapataṃ* which C^a also has, and this then must be understood as a genitive absolute. *Sa* is, according to the Commentary, to be referred to *viññū*. *Kissa* 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 nāmaṃ karimsu . . . mahājana pi 'ssa ovāde thatvā tāni dasa thānāni pūretvā saggaparāyano ahoṣi*. If the Commentator is right in taking *kissa* as the genitive of *kiṃ* = *kiṃkāraṇā*, then we must supply „for such a thing's sake“ in order to make the construction correct. *Dahara*, 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. ṛddha. Parāyana is in Pali written with a dental n, see Abhidh. vv. 858. 962. Phalānam etc., this verse is found in Rāmāyaṇa (per Gorresio vol. 2 p. 421 v. 4) in the following shape:

Yathā phalānaṃ pakvānaṃ
nānyatra patanād bhayaṃ
evaṃ narānāṃ jatānāṃ
nānyatra maraṇād bhayaṃ.

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. Dh. v. 320, Mahāw. p. 79), or, as I rather suppose, by false analogy from puthujjana. U d a b b a h e, potential of ud + ā + bah (bah^a, brah^a, brūh^a = vuddhiyaṃ; Dhātupāṭha) of which verb I have met with the following forms: abbaha, abbahe, abbahi, abbūha (Dh. p. 96), abbahitvā, nibbahanti, paribbūha. Kayira, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written kayirā which C^a has also adopted. Peta = S. preta. Pārenti 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 parinibbāye on account of the metre. Sutavā, nominative of sutavant = S. ṣrutavant, 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:

Daddallamānā (MS. -manā) āgañchurū

Taṇhāya (MS. adds: ca) Arati Ragā.

Tā tattha panudī (MS. panūdī) Satthā

tūlam bhattham va māluto (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhattha = S. bhraṣṭa; māluta = S. māruta. Eko etc., a fragment of this verse is still to be found in Rāmāyaṇa 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:

yad eko jāyate jantur

eka eva vinaṣyati.

Tveva i.e. iti eva, see Dhp. p. 279. Dassam and bhokkham are the first persons singular of the future tense in the attanopada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350. Pāduka, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S. paryāṅka. Saggapadam pūresi, he filled, completed i. e. finished the way to heaven; instead of saggapadam is also used saggapatham. Abhisambuddhagātha, 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 tatpuruṣa. Kambugīva, see B. & R., comp. Abhidhāna v. 263.

V. 1, 2. THE SUJĀTA-JĀTAKA.

Kin nu santaramāno vā ti. Idam' Sathhā Jetavane viharanto matapitikam^a kuṭumbikam ārabha kathesi. So kira pitari mate paridevamāno carati^b, sokam vinodetum na sak-koti^c. Sathhā tassa sotāpattiphalūpanissayam disvā Sāvatthiyam pindāya caritvā pacchāsamaṇam ādāya tassa^e geham gantvā^f paññattāsane sannisinnam^g „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākapanditā paṇḍitānam katham^h sutvā pitari kālakateⁱ na socimsū“ ti vatvā tena yācito atītam āhari:

Attite Bārānasiyam Brahmadatte rajjam kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjato kumāro ti 'ssa nāmam karimsu. Tassa vayappattassa pitāmaho kalam akāsi. Ath' assa pitā pitu kālakiriyato^j paṭṭhāya sokasamappito ālāhanato atṭhīni āharitvā attano ārāme mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya^k thūpaṃ pupphehi pūjetvā āvijjanto^l paridevati, n'eva nahāyati na vilimpati^m na bhuñjati na kam-mante vicāretiⁿ. Tam disvā Bodhisatto „pitā me ayyakassa

^a C matapika, B matapittikam. ^b B vicarati. ^c B asakkontena. ^e C omits tassa. ^f B gantvā. ^g C sannisinnam, B nisinnam tam vanditvā nisinnam. ^h B vacanam. ⁱ B kālānkate. ^j B kālānkatakato. ^k B gatāgata-. ^l C has altered āvijjanto into āvijjhanto. ^m B limmati, C vilimpati. ⁿ C vidācāreti.

matakāḷato paṭṭhāya sokābbibhūto carati, thapetvā kho^o pana mam añño^p etaṃ saññāpetum^q na sakkoti, ekena nam upāyena nissokaṃ karissāmīti^r bahinagare^r ekaṃ matagoṇaṃ^s disvā tiṇaṃ ca pāṇiyaṃ ca āharitvā tassa purato katvā^t „khāda khāda, piva pivā^u“ ti vadati^u. Āgatāgatā taṃ disvā „samma Sujāta, kiṃ ummattako si, matagoṇassa^v tiṇodakaṃ desīti^v“ vadanti. So kiñci na paṭivadati. Ath^v assa pitu santikaṃ gantvā^w „putto te ummattako jāto, matagoṇassa tiṇodakaṃ detṭīti^w“ āhaṃsu. Taṃ sutvā kuḷumbikassa pitusoko apagato puttasoko paṭiṭṭhito. So vegena gantvā^x „nanu tvaṃ tāta Sujāta paṇḍito^y, kiṃkāraṇā matagoṇassa^y tiṇodakaṃ desīti^y“ vatvā dve gāthā abhāsi:

1. „Kin nu santaramāno va
lāyitvā haritaṃ^z tiṇaṃ
'khāda khāda' ti lapasi
gatasattaṃ^w jaraggavaṃ.
2. Na hi annena pānena
mato goṇo samuṭṭhahe,
taṃ^y ca tuccham vilapasi
yathā taṃ dummatī tathā^u ti.

Tattha santaramāno vā ti turito viya^o hutvā; lāyitvā ti lunitvā^o; lapasīti vilapasi^a; gatasattaṃ^w jaraggavan ti gatajīvitam jinṇam^b goṇam; yathā tan ti ettha tan ti^c ni-

^o B omits kho. ^p C añño. ^q C saññā-. ^r B pahigāme.
^s both MSS. -goṇam. ^t B thapetvā. ^u B khādāhi pivāhi. ^v B ārabhā. ^w C -gonassa. ^x B vegenāgamtvā. ^y B adds ti.
^z B harikaṃ. ^w B gatasantaṃ. ^y B tvaṃ. ^o B omits viya.
^b B luñcitvā. ^a C vipalapi. ^b C jinnaṃ, B jinno. ^c C omits ettha tan ti.

pātamattam, yathā dummati appañño^d vippalapeyya^e tathā tvam tuccham abhūtam^f vippalapasīti^g. Tato Bodhisatto dve gāthā abhāsi :

3. „Tath' eva tiṭṭhati sīsam
hatthapādā ca vāladhi^h,
sotā tath' eva tiṭṭhantiⁱ,
maññe^j, goṇo samuṭṭhahe.

4. N' ev' ayyakassa sīsaṅ ca^k
hatthapādā ca^l dissare,
rudam^m mattikathūpasmimⁿ
nanu tvaṅ ñeva^o dummatīti.“

Tattha ta the vā ti yathā pubbe ṭhitam tath' eva tiṭṭhati; maññe ti etesam sīsādīnam tath' eva ṭhitattā ayaṃ goṇo samuṭṭhaheyyā ti maññāmi; neva ayyakassā ti ayyakassa pana sīsam vā^p hatthapādā vā^p na dissanti, piṭṭhipādā vā na dissare ti pi paṭho; nanu tvaṅ ñeva dummatīti aham tāva sīsādīni passanto evam karomi, tvam pana na^q kiñci passasi, jhāpitatṭhānato atṭhīni āharitvā thūpaṃ^r katvā paridevasi, iti maṃ paṭicca satagaṇena^s tvam eva^t dummatīti, bhijjanadhammā tāta saṃkhārā bhijjanti^m tattha kā parivedanā^v ti. Tam sutvā Bodhisattassa pitā „mama putto paṇḍito, idhalokaparalokakiccaṃ jānāti, mama saññāpanatthāya^x etaṃ kammaṃ akāsīti“ cintetvā „tāta Sujāta paṇḍita, 'sabbe saṃkhārā aniccā' ti me

^d B appamañño. ^e B vilapeyya. ^f B omits abhūtam.
^g B vilapasīti. ^h C vāladi. ⁱ B tiṭṭhati. ^j C maññe.
^k C sīsam vā. ^l B na. ^m B rudam. ⁿ B mattikāsupasmī.
^o B tvamññeva. ^p B ca. ^q B omits na. ^r B mittakathu-
^s B adds saḥassagaṇena nu. ^t B tvamññeva. ^u both MSS.
dummatīti. ^v C bhijjantīti. ^w B parivedanā. ^x C saññā-

ñātaṃ^y, ito paṭṭhāya na socissāmi^z, pitusokaharaṇakaputtena^a
nāma tādisena bhavitabban⁴ ti vatvā puttassa thutim ka-
ronto āha⁵:

5. „Ādittam vata maṃsan tam
ghatasittam va pāvakaṃ
vārīnā viya^a osiñcaṃ^b
sabbam nibbāpaye^c darām. (Comp.Dhp.p.96)
6. Abbahi^d vata me sallaṃ
yam m'āsi^e hadayanissitam
yo me sokaparetassa
pitusokaṃ apānudi.
7. So 'ham^f abbūlhasallo 'smi
vitasoko anāvilo,
na socāmi na rodāmi
tava sutvāna māṇava^g.
8. Evaṃ karonti sappaññā
ye honti anukampakā,
vinivattayanti sokamhā
Sujāto pitaraṃ yathā⁴ ti.

Tattha nibbāpaye ti nibbāpayi; daran ti sokadarathanⁱ;
Sujāto pitaraṃ yathā ti yathā mama putto Sujāto maṃ
pitaraṃ samānaṃ attano sappaññatāya sokamhā vinivattayi
evaṃ^j aññe^k pi sappaññā sokamhā vinivattayantī^l.

^y B saññātā. ^z B adds ti. ^a B pitusokaharaṇaputtana, C
pitusokaṃ haranakaputtana. ^b C omits āha. ^c B vata.
^d B osiñci. ^e C nibbāpayo. ^f B appuli. ^g C sammāsi,
B yamādīsi. ^h B svāham. ⁱ C mānavā. ^j B sokam. ^k C
adds tam. ^l C aññe. ^m B adds attho.

Satthā imarū desanarū^m āharitvā saccāni pakāsetvā jātakam samodhānesi: - Saccapariyosāne kuṭumbiko sotāpattiphale patitthahi - Tadā Sujāto aham evā ti. Sujāta-jātakamⁿ.

SALLA-SUTTA.

1. **A**nimittam anaññātā^m
Maccānarū idha jīvitā^b,
kasirañ^c ca parittañ ca
tañ ca dukkhena samñūta^d. 573.
2. Na^e hi so uppakkamo atthi
yena jātā na miyyare
jaram^f pi patvā maraṇā^g,
evamdharmā hi^h paṇino. 574.
3. Phalānarūⁱ iva pakkānarū
pāto papatanā^j bhayarū,
evā jātānarū maccānarū
niccarū maraṇato bhayarū. 575.
4. Yathāpi kumbhakārassa
katā mattikabhājanā
sabbe bhedanapariyantā^k,
evā^l maccāna jīvitā^m. 576.

^m B dhammadesanarū. ⁿ B adds dutiyam. ^a C anarūñātā^m. ^b B jīvitā^m. ^c C kasirañ. ^d C samñūta^m, B samyutta^m. ^e C nā.
^f B jaram. ^g B mārāṇarū. ^h C bhi. ⁱ C palānarū. ^j B patanato.
^k B bhedanarū pariyantā. ^l B evā. ^m B maccānarū jīvitā^m.

5. Daharā ca mahantā ca
ye bālā ye ca paṇḍitā,
sabbe maccuvasam̐ yanti,
sabbe maccuparāyanāⁿ. 577.
6. Tesam̐ maccuparetānam̐
gacchatam̐^o paralokato^p
na pitā tāyate puttam̐
ñāti^q vā pana ñātako^r. 578.
7. Pekkhatam̐ yeva ñātinam̐^s,
passa, lālapatam̐^t puthu^u
ekameko va maccānam̐
go vajjho^v viya niyyati^w. 579.
8. Evam abbhāhato loko
maccunā ca jarāya ca,
tasmā dhīrā na socanti
viditvā lokapariyāyam̐. 580.
9. Yassa maggam̐ na jānāsi
āgatassa gatassa vā
ubho ante asampassam̐^y
nirattham̐ paridevasi. 581.
10. Paridevayamāno ce^z
kañcid attham̐ udabbahe^{aa}
sammūlho^{aa} hiṃsam̐^{aa} attānam̐,
kayira c' enam̐^b vicakkhaṇo. 582.

ⁿ C maccuparāyenā. ^o C gacchetam̐. ^p C paralokito. ^q B ñāti. ^r B ñātakam̐. ^s B ñātinam̐. ^t B lālapatam̐. ^u C puthū. ^v B vaccho. ^w C niyyati, B niyyati. ^y B asampassayam̐. ^z C ve, B ca. ^{aa} B kicci attham̐ udappahe. ^b B samulo. ^b B hisam. ^b B kayirā cenam̐, C kayira cetam̐.

11. Na hi ruṇṇena^c sokena
 santim^d pappoti cetaso,
 bhiyy' ass' uppajjate^e dukkham,
 sarīraṃ^f upahaññati^g. 583.
12. Kiso vivaṇṇo bhavati^h
 hiṃsam^a attānam attanoⁱ,
 na tena petā pālenī,
 niratthā paridevanā. 584.
13. Sokam appajahaṃ^j jantu
 bhiyyo^k dukkham^l nigacchati,
 anutthunanto^m kālakatam
 sokassa vasam anvaguⁿ. 585.
14. Aññe pi passa gamite^o
 yathākammupage nare,
 maccuno vasam āgamma
 phandant' ev' idha paṇino^p. 586.
15. Yena yena hi maññanti^q
 tato tam^r hoti aññathā,
 etādiso vinābhāvo,
 passa lokassa pariyaṃ. 587.
16. Api ce vassasatam jīve^s
 bhiyyo^t vā pana^u māṇavo,
 ñātisaṃghā^v vinā hoti,
 jahāti idha jīvitam. 588.

^c C ruṇṇona. ^d B santi. ^e B bhiyassuppajjate. ^f B sarīra-
 ram. ^g B upahaññati. ^h C bhavati. ⁱ C attanā. ^j C
 sokappajahaṃ. ^k B bhiyo. ^l B dukkha. ^m C anutthunanto.
ⁿ B anvagū. ^o B gamino, C gamine. ^p B bandantevidhapānino,
 C phandantevidhapānīne. ^q C maññanti. ^r C tato tā tam.
^s B jīve. ^t B bhiyo. ^u C pana. ^v B ñātisaṃgho.

17. Tasmā arahato sutvā
vineyya paridevitam,
petam kālakatam disvā
'na so* labbhā mayā' iti. 589.
18. Yathā saraṇam ādittam (Comp. Dhp. p. 96)
vārinā parinibbaya^y,
evam* pi dhiro^o sappañño^o
paṇḍito kusalo naro
khippam uppatitam^a sokam,
vāto^b tūlam^c va, dhamsaye. 590.
19. Paridevaṃ pajappaṇ ca^d
domanassaṇ ca attano
attano sukham esāno
abbahe^e sallam attano. 591.
20. Abbūhasallo^f asito
santiṃ^g pappuyya cetaso
sabbasokam^h atikkanto
asoko hoti nibbuto ti. 592.

Salla-suttam niṭṭhitam.

* B neso. ^y B parinibbuto. * B evam. ^o B dhiro. ^o B sapañño. ^a C uppatita. ^b C pāto. ^c C B tulam. ^d C pajjapaṇ ca. ^e B appuhe. ^f B ampulla sallo. ^g B santi. ^h B sappasokam.

I, 1, 6. THE DEVADHAMMA-JĀTAKA.

Hiriottappasampannā ti. Idam Bhagavā Jetavane viharanto amñataram bahubhaṇḍam bhikkhum ārabba kathesi. Sāvattvivāsi^a kir' eko kuṭumbiko^b bhariyāya kālakatāya pabbaji. So pabbajanto attano parivenaṇ^c ca aggisālaṇ ca bhaṇḍagabbhaṇ ca kāretvā bhaṇḍagabbham sappitaṇḍulādīhi pūretvā^d pabbaji, pabbajitvā pana attano dāse pakkosāpetvā yathāruccitam āhāram^e pacāpetvā bhujjati, bahuparikkhāro ca ahosi, rattim amñam nivāsanapārupanam hoti divā amñam, viharapaccante vasati. Tass' ekadivasam cīvarapaccattharaṇādīni niharitvā parivenaṇ^f pattharivā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikam āhiṇḍantā parivenam gantvā cīvarādīni disvā „kass' imānti“ pucchimsu. So „mayham āvuso“ ti āha. „Avuso, idam pi cīvaram idam pi cīvaram idam pi nivāsanam^g idam pi nivāsanam^h paccattharaṇam sabbam tuyham evā“ ti. „Āma, mayham evā“ ti. „Āvuso, Bhagavatā tñi cīvarāni anumñātāni, tvaṁ evam appicchassa Buddhassa sāsane pabbajitvā evam bahuparikkhāro jāto, ehi tam Dasa-balassa santikam nessāmā“ ti tam ādāya Satthu santikam agamamsu. Satthā disvā va „kin nu kho, bhikkhave, anicchamānakam yeva bhikkhum gaṇhitvā āgat' atthā“ ti āha. „Bhante, ayam bhikkhu bahubhaṇḍo bahuparikkhāro“ ti. „Saccam kira tvaṁ, bhikkhu, bahubhaṇḍo“ ti. „Saccam, Bhagavā“ ti. „Kasmā pana tvaṁ, bhikkhu, bahubhaṇḍo jāto, nanu aham appicchatāya santuṭṭhiyā - pe - pavivekassa viriyārambhassa vaṇṇamⁱ vadāmīti.“ So Satthu vacanam sutvā kupito „iminā dāni nihārena carissāmīti“ pārupanam chaddetvā parisamajje

^a MS. -vāsi. ^b MS. kuṭumbiyo. ^c MS. parivenaṇ. ^d MS. puretvā. ^e MS. ahāram. ^f MS. -vene. ^g MS. -nam. ^h MS. nivāsanampi. ⁱ MS. vannaṁ.

ekacivaro atthāsi. Atha nam Satthā upatthambhayamāno „nanu tvam, bhikkhu, pubbe hirottappagavesako^k dakarakkhasakāle pi hirottappaṃ gavesamāno dvādasa saṃvaccharāni vihāsi, atha kasmā idāni evaṃgaruke Buddha-sāsane pabbajitvā catu-parisamajjhe pārupanam chaddetvā hirottappaṃ pahāya t̥hito s̥ti.“ So Satthu vacanam sutvā hirottappaṃ paccupaṭṭhāpetvā tam cīvaram pārupitvā^l Satthāram vanditvā ekamantaṃ nisīdi. Bhikkhū tass’ atthassa āvibhāvattam^m Bhagavantaṃ yācīmsu. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi:

Atīte Kāsiraṭṭhe Bārāṇasiyam Brahmaḍatto rājā ahoṣi. Tadā Bodhisatto tassa aggamaheṣiyā kucchimim paṭi-sandhim gaṇhi. Tassa nāmagahaṇadivase Mahimsāsā-kumāro ti nāmaṃ akāmsu. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle raṃño pi putto jāto, tassa Canda-kumāro ti nāmaṃ akāmsu. Tassa pana ādhāvitvā paridhāvitvā vicaraṇa-kāle Bodhisatta-mātā kalam akāsi. Rājā amñam aggamahe-sitthāne t̥hapesi. Sā raṃño piyā ahoṣi manāpā. Sā piyasam-vāsam anvāya ekaṃ puttāṃ vijāyi, Suriya-kumāro ti tassa nāmaṃ akāmsu. Rājā puttāṃ disvā tuṭṭhacitto „bhadde, puttassa teⁿ varaṃ dammīti“ aha. Devī varaṃ icchitakāle ga-hetabbaṃ katvā t̥hapesi. Sā putte vayappatte rājānaṃ āha: „devena mayhaṃ puttassa jātakāle varo dinno, puttassa me va rajjaṃ dehīti“. Rājā „mayhaṃ dve puttā aggikkhandhā viya jalamānā vicaranti, na sakkā tava puttassa rajjaṃ dātun“ ti paṭikkhipitvā tam punappuna yācamānam eva disvā „ayaṃ mayhaṃ puttānaṃ pāpakam pi cinteyyā“ ti putte pakkosāpetvā āha: „tātā, ahaṃ Suriya-kumārassa jātakāle varaṃ adāsim, idāni ’ssa mātā rajjaṃ yācati, ahaṃ tassa na dātukāmo, mātu-gāmo nāma pāpo, tumhākaṃ pāpakam pi cinteyya, tumhe

^k MS. hirottappaṃgavesako. ^l MS. pārupitvā. ^m āvibhāva- or āvibbhāva-? ⁿ MS. ne.

aramñam pavisitvā mam' accayena kulasantake^o nagare rajjam kareyyāthā^p ti kanditvā roditvā sise cumbitvā uyyojesi^q. Ne pitaram vanditvā pāsādā orohante rājamgaṇe kilamāno Suriya-kumāro pi disvā tam kāraṇam ñatvā „aham pi bhātikehi saddhim gamissāmīti“ tehi saddhim yeva nikkhami. Te Hima-vantam pavisimsu. Bodhisatto maggā okkamma rukkhamaṇe nisiditvā Suriya-kumāram āmantesi: „tāta Suriya, etaṃ saram gantvā nabātvā ca pivitvā ca paduminipañṇehi^r amhākam pi pāniyam ānehīti.“ Tam pana saram Vessavaṇassa^s santikā ekodakarakkhasena laddham hoti, Vessavaṇo^t ca tam āha: „ṭhapetvā devadhammajānanake ye amñe^u imaṃ saram otaranti te khāditum labhasi, anotiṇṇe na labhasīti.“ Tāto paṭṭhāya so rakkhaso ye tam saram otaranti te devadhammesu pucchitvā ye na jānanti te khādāti. Atha kho Suriya-kumāro tam saram gantvā avimamsitvā va otari. Atha naṃ so rakkhaso gahetvā „devadhammam jānāsīti“ pucchi. So „devadhammā nāma Canda-Suriyā“ ti āha. Atha naṃ „tvam devadhamme na jānāsīti“ udakam pavesetvā attano vasaṇaṭṭhāne ṭhapesi. Bodhisatto pi tam cirāyantam disvā Canda-kumāram pesesi. Rakkhaso tam pi gaṇhitvā „devadhamme jānāsīti“ pucchi. „Āma jānāmi, devadhammo nāma catasso disā“ ti. Rakkhaso „na tvam devadhamme jānāsīti“ tam pi gahetvā tatth' eva ṭhapesi. Bodhisatto tasmim pi cirāyante „ekena antarāyena bhavitabban“ ti sayam tattha gantvā dvinnam pi otaraṇapadavalaṅjam disvā „rakkhasapariggahītena^v iminā sarena bhavitabban“ ti khaggam sannayhitvā^w dhanum gahetvā aṭṭhāsi. Dakarakkhaso Bodhisattam udakam anotarantam disvā vanakammikapuriso^y viya

^o MS. kulasattakena. ^p MS. kareyyathā. ^q MS. uyyejesi.
^r MS. -nipannehi. ^s MS. vessavanassa. ^t MS. vessavano.
^u MS. amño. ^v MS. parigahītena. ^w MS. sannahitvā. ^y MS. vatakamamikapuriso.

hutvā Bodhisattam āha: „bho purisa, tvaṃ maggakilanto, kasmā imam saram otaritvā nahāyitva pivitvā bhisamūlālam khādītva pupphāni piḷandhitvā yathāsukham na gacchasīti.“ Bodhisatto tam disvā „eso yakkho bhavissatīti“ natvā „tayā me bhātikā gahitā“ ti āha. „Āma mayā“ ti. „Kimkāraṇā“ ti. Aham imam saram otiṇṇake labhāmīti.“ „Kim pana sabbe va labhasīti.“ „Ye devadhamme jānanti te tḥapetvā avasese labhāmīti.“ „Atthi pana te devadhammehi attho“ ti. „Āma atthīti.“ „Yadi evam ahan te devadhamme kathessāmīti.“ „Tena hi kathehi, aham devadhamme suṇissāmīti.“ Bodhisatto „aham devadhamme katheyyam, kiliṭṭhagatto pan’ amhīti“ āha. Yakkho Bodhisattam nahāpetvā bhojanam bhojetvā pānīyam pāyetvā pupphāni piḷandhāpetvā gandhehi vilimpāpetvā alamkatamaṇḍapamajjhe pallamkam attharivā adāsi. Bodhisatto āsane nisīditvā yakkham pādamūle nisīdāpetvā „tena hi obitasoto sakkaccam devadhamme suṇāhīti“ imam gātham āha:

„Hiriottappasampannā
sukkadhammasamāhitā
santo^a sappurisā loke
devadhammā ti vuccare“ ti.

Tattha hiriottappasampannā ti hiriyā ca ottappena ca samannāgatā, tesu kāyaduccaritādīhi hiriyatīti hiri, lajjāy’ etam adhivacanam, tehi yeva ottappatīti ottappam, pāpato ubbegass’ etam adhivacanam, tattha ajjhattasamuṭṭhānā hiri bahiddhāsamuṭṭhānam ottappam, attādhipateyyā^b hiri lokādhipateyyam ottappam, lajjāsabhāvasaṇṭhitā hiri bhayasabhāvasaṇṭhitam ottappam, sappatissavalakkhaṇā hiri vajjabhīrukabhayadas-sāvilakkhaṇam^c ottappam; tattha ajjhattasamuṭṭhānam hirim

^a MS. labbhasīti. ^a MS. atthi. ^a MS. sunāhīti. ^a MS. satto.

^b MS. attādhipateyyam. ^c MS. vajjabhīrukabhayadassāvilakkhaṇam.

catūhi^d kāraṇehi samuṭṭhāpeti, jātim paccavekkhitvā vyaṃ
 paccavekkhitvā sūrabhāvaṃ paccavekkhitvā bāhusaccaṃ paccavekkhitva,
 „kathaṃ pāpakaraṇaṃ nāma' etaṃ, na jātisampanna-
 naṃ kammaṃ, hīnajaccānaṃ kevattādīnaṃ idaṃ kammaṃ,
 tādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yuttan“
 ti evaṃ tāva jātim paccavekkhitvā pāṇātipātādīpāpaṃ aka-
 ronto hiriṃ samuṭṭhāpeti, tathā „pāpakaraṇaṃ nāma' etaṃ,
 daharehi kattabbakammaṃ, tādisassa vaye ṭhitassa idaṃ kātuṃ
 na yuttan“ ti evaṃ vyaṃ paccavekkhitvā pāṇātipātādīpāpaṃ^c
 akaronto hiriṃ samuṭṭhāpeti, tathā „pāpaṃ nāma' etaṃ, dubba-
 lajātikānaṃ kammaṃ, tādisassa sūrabhāvasampannassa idaṃ
 kammaṃ kātuṃ na yuttan“ ti evaṃ sūrabhāvaṃ paccavekkhitvā
 pāṇātipātādīpāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā
 „pāpakammaṃ nāma' etaṃ, andhabālānaṃ kammaṃ na paṇḍi-
 tānaṃ, tādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ
 na yuttan“ ti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādī-
 pāpaṃ akaronto hiriṃ samuṭṭhāpeti, evaṃ ajjhattasamuṭṭhānaṃ
 hiriṃ catūhi^w kāraṇehi samuṭṭhāpeti samuṭṭhāpetvā ca pana
 attano citte hiriṃ pavesetvā pāpakammaṃ na karoti, evaṃ
 hiri ajjhattasamuṭṭhānaṃ nāma hoti; kathaṃ ottappaṃ bahid-
 dhāsamuṭṭhānaṃ nāma, sace tvāṃ pāpakammaṃ karissasi
 catūsu^f parisāsu garahappatto bhavissasi,

Garahissanti taṃ viññū
 asuciṃ nāgariko yathā,
 vivajjito sīlavantehi
 kathaṃ bhikkhu karissatṭi

paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ
 na karoti, evaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma

^d MS. ajjhattasamuṭṭhānaṃ hiri catūhi. ^c MS. pāṇātipātādī-

^w MS. catūhi. ^f MS. catusu.

hoti; katham hiri^b attādhipateyyā nāma, idh' ekacco kulaputto attānam adhipatim jetṭhakam katvā „tādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttam pāpakammaṃ kātun“ ti pāpaṃ na karoti, evaṃ hiri attādhipateyyā nāma hoti, tenāha Bhagavā: „yo attānam yeva adhipatim katvā akusalam pajahati kusalam bhāveti sāvajjam pajahati anavajjam bhāveti suddham attānam pariharatīti;“ katham ottappaṃ lokādhipateyyam nāma, idh' ekacco kulaputto lokam adhipatim jetṭhakam katvā pāpakammaṃ na karoti, yathāha: „mahā kho paṇāyam lokasannivāso, tasmim kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimantā dibbacakkhukā paracittavidūne (-no?), te dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, te pi maṃ evaṃ jānissanti, 'passatha bho imaṃ kulaputtam, saddhāya agārasmā anagāriyam pabbajito samāno vokiṇṇo^g viharati pāpakehi akusalehi dhammehīti', santi devatā iddhimantā^h dibbacakkhukā paracittavidūniyo, tā dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti, 'passatha bho imaṃ kulaputtam, saddhāya agārasmā anagāriyam pabbajito samāno vokiṇṇoⁱ viharati pāpakehi akusalehi dhammehīti',“ so lokam yeva adhipatim karitvā akusalam pajahati kusalam bhāveti sāvajjam pajahati anavajjam bhāveti suddham attānam pariharatīti, evaṃ ottappaṃ lokādhipateyyam nāma hoti; lajjāsabhāvasaṅghitā hiri bhayasabhāvasaṅghitam^k ottappan ti, ettha pana lajjā ti lajjanākāro tena sabhāvena saṅghitā hiri, bhayan ti apāyabhayam tena sabhāvena saṅghitam ottappaṃ, tadubhayam pi pāparivajjane pākataṃ hoti, ekacco^l hi yathā nām' eko kulaputto uccārapassāvādini^m karonto lajjitabbakayuttam ekam disvā

^b MS. hi. ^g MS. vokiṇṇe. ^h MS. iddhimanto. ⁱ MS. vokiṇo.

^k MS. bhayasabhāvasaṅghitā. ^l MS. ekacce. ^m MS. -passāvādini.

lajjanākārappatto bhavyeṃ hiḥitoⁿ evam eva^o ajjhataṃ lajjidhammaṃ okkametvā pāpakammaṃ na karoti, ekacco apāyabhayabhīto hutvā pāpakammaṃ na karoti, tatr' idam opammaṃ: yathā hi dvisu ayogulesu eko sītaḷo bhavyeṃ^p gūthamakkhito eko uṇho āditto tattha paṇḍito sītaḷam gūthamakkhittā jigucchanto na gaṇhāti itaraṃ dāhabhayena tattha (tathā?) sītaḷassa gūthamakkhittassa jigucchāya agaṇhanaṃ^q viya ajjhataṃ lajjidhammaṃ okkamitvā pāpassa akaraṇaṃ uṇhassa dāhabhayena agaṇhanaṃ viya apāyabhayena pāpassa akaraṇaṃ vedittabbaṃ; sappatissavalakkhaṇā hiri vajjabhīrukabhayadassāvilakkhaṇaṃ ottappan ti, idam pi dvayaṃ pāparivajjane yeva pākaṭaṃ hoti, ekacco hi jātimahantapaccavekkhaṇā^r satthumahantapaccavekkhaṇā dāyajjamahantapaccavekkhaṇā sabrahmacārimahantapaccavekkhaṇā^r ti catūhi^s kāraṇehi sappatissavalakkhaṇaṃ hirim samuṭṭhāpetvā pāpaṃ na karoti, ekacco attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ ti catūhi^s kāraṇehi vajjabhīrukabhayadassāvilakkhaṇaṃ ottappam samuṭṭhāpetvā pāpaṃ na karoti, tattha jātimahantapaccavekkhaṇādīni c'eva attānuvādabhayaḍīni ca vitthāretvā kathetabbāni, tesam vitthāro Aṅguttaraṭṭhakathāya vutto^u. S u k k a d h a m m a s a m ā h i t ā ti idha-m-eva hirottappam ādimkatvā kattabbā kusalā dhammā, sukkadhammā nāma te sabbasamgāhikanayena catubhūmakalokiyalokuttaradhammā, tehi samahitā samannāgātā ti attho. Santo sappurisā loke ti kāyakammādīnaṃ santatāya santo katamṇū^v katavedi^w kāyasobhanapurisā ti sappurisā, loko^y ti pana saṃkhāraloko sattaloko okāsalo ko khandhaloko āyatanaloko dhātuloko ti anekavidho, tattha eko loko^z sabbe sattā āhāraṭṭhitikā - pe - atthārasaloko

ⁿ MS. hiḥito. ^o MS. evamevaṃ. ^p MS. bhavyeṃ. ^q MS. agaṇhānaṃ. ^r MS. -kkhaṇā. ^s MS. catūhi. ^u MS. vutte. ^v MS. katamṇū. ^w MS. katavedi. ^y loko? ^z MS. loke.

aṭṭhārasa dhātuyo ti ettha saṃkhāraloko vutto, khandhalokādayo tadantogadhā yeva, ayaṃ loko paraloko devaloko manus-saloko ti ādi supannasattaloko^w vutto,

yāvataṃ candimasuriyā parihaaranti virocanaṃ
tāva sahaasadhā loko ettha te vattati^d vaso

ti ettha okāsaloko vutto, tesu idha sattaloko adhippeto, satta-lokasmiṃ hi yeva evarūpā sappurisā. Te devadhammā ti vuccare ti^e tattha devā ti sammutidevā uppattidevā visuddhidevā ti tividhā, tesu Mahāsaṃmata-kālato paṭṭhāya lokena devā ti sammattā rājarājakumārādayo sammutidevā nāma, devaloke uppannā uppattidevā nāma, khīṇāsavā visuddhidevā nāma, vuttam pi c' etaṃ: sammutidevā nāma rājāno deviyo kumārā, uppattidevā nāma bhummadeve upādāya tatuttarimdevā, visuddhidevā nāma buddhapaṭṭhāyabuddhakhīṇāsavā ti, imesaṃ devānaṃ dhammā ti devadhammā ti vuccare ti vuccanti, hīrot-tappamūlakā hi kusalā dhammā, kusalasampadāya c'eva deva-loke nibbattiyā ca visuddhibhāvass' eva kāraṇattā kāraṇatthena tividhānaṃ tesāṃ devānaṃ dhammā ti devadhammā, tehi devadhammehi samannāgatā puggalāpi devadhammā, tasmā puggalādhītṭhānāya desanāya te dhamme dassentā^e santo sappurisā loka devadhammā ti vuccare ti āha. Yakkho imaṃ dhamma-desanaṃ sutvā pasanno „ekāṃ bhātaraṃ demi, kataraṃ āne-mīti.“ „Kaniṭṭhaṃ ānehīti.“ „Paṇḍita, tvaṃ kevalaṃ deva-dhamme jānāsi yeva, na pana tesu vattasīti.“ „Kimkāraṇā“ ti. „Yamkāraṇā jetṭhaṃ ṭhapetvā kaniṭṭhaṃ ānāpentō jetṭha-pacāyikakammaṃ nāma na^a karosīti.“ „Devadhamme cāhaṃ, yakkha, jānāmi tesu ca vattāmi, mayaṃ hi imaṃ arāmaṇānaṃ etaṃ nissāya pavīṭṭhā, etassa hi atthāya ambhākaṃ pitaraṃ

^w MS. supantaloko. ^d MS. vattatīti. ^e MS. omits ti. ^e MS. dassento. ^a MS. omits na.

etassa mātā rajjam yāci, amhākaṃ pana pitā taṃ varam adatvā ambhākaṃ anurakkhanatthāya aramñavāsaṃ anujāni, so kumāro anivattitvā amhehi saddhiṃ āgato, ‘taṃ aramñe eko yakkho khādīti’ vutte pi na koci saddahissati, tenāhaṃ garahābhayabhīto^b tam eva ānāpemi. “ „Sādhu sādhu, paṇḍita, tvaṃ devadhamme ca jānāsi tesu ca vattasīti“ pasannacitto yakkho Bodhisattassa sādhu-kāraṃ datvā dve pi bhātaro ānetvā adāsi. Atha naṃ Bodhisatto āha: „samma, tvaṃ pubbe attanā katena pāpakammaṇa paresaṃ maṃsalohitakhādako^c yakkho hutvā nibbatto, idāni puna pi pāpam eva karosi, idaṃ te pāpakammaṃ nirayādīhi muccitum na dassati, tasmā ito paṭṭhāya pāpaṃ pahāya kusalaṃ karohīti“^d, asakkhi ca pana naṃ dametum. So taṃ yakkhaṃ dametvā tena^d samvihitārakkho^e tathā eva vasanto ekadivasāṃ nakkhattaṃ oloketvā pitu kālakatabhāvaṃ Ńatvā yakkhaṃ ādāya Bārāṇasīṃ gantvā rajjam gahetvā Canda-kumārassa oparajjam Suriya-kumārassa senāpatiṭṭhānaṃ datvā yakkhassa ramaṇīye thāne āyatanāṃ kāretvā yathā so agga-mālaṃ aggapupphaṃ aggabhataṇ ca labhati tathā akāsi. So dhammena rajjam kāretvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā saccāni pakāsesi. Saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Sammāsambuddho pi dve vatthūni kathetvā anusandhiṃ ghatetvā jātaṃ samodhānesi: „Tadā dakarakkhaso bahubhaṇḍikabhikkhu ahoṣi, Suriya-kumāro Ānando, Canda-kumāro Sāriputto, jeṭṭhakabhātā Mahimsāsa-kumāro aham eva ahoṣin ti. Devadhamma-jātakaṃ.

^b MS. garahābhayabhīto. ^c MS. maṃsalohitakhādako. ^d MS. te. ^e MS. samvihitarakkho.

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TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES.

BY
(Michael) Viggo
V. FAUSBØLL.

COPENHAGEN.
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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. Fausbell.

Errata.

- Page 2, line 6, for kucchismim read kucchismim^l.
- -, line 19, for vinicchayaṭṭhāya read vinicchayatthāya.
- -, line 1 from the bottom, for * sutvā read * B sutvā.
- 6, line 3 fr. the b., for rājumaṃ read rājunam.
- 10, line 13, for dahati read dahati^o.
- 11, line 6 fr. the b., for ^o omits read ^o C omits.
- -, line 5 fr. the b., after kālasīho add, B kālasīho.
- 22, line 10, for pisācā read pisācā^k.
- -, line 11, for khāditun^e read khāditun^l.
- 23, line 4 and 5 from the bottom, read C bārānasi-,
B bārānasi-.
- 26, line 7, after siñcāpesum add Sarīrāni sugandhāni
ahesum. Tasmim kāle te nadim otaritvā
nahāyimsu^h.
- 28, line 15, for maṅgalahatthi^d read maṅgalabatthi^d.
- 30, line 14, for sena read sena^m.
- 31, line 7, for dasannaṃ read dasannam.
- 32, line 5, for Mahāsārajātake^e read Mahāsārajātake^f.
- 38, line 9 fr. the b., for siṅgāli read siṅgāli.
- 39, line 11, for unnadanti^e read unnadanti^e.
- 54, line 21, for daṇḍakotiyaṃ read daṇḍakoṭiyaṃ.
- 60, line 9, for this read thus.
- 100, line 4 fr. the b., for 1 person. Attanop. read 1 per-
son attanop.
- 111, line 10, for sacaṃ read saccam.
- 112, line 14, for ṭhanaṃ 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 Bārāṇasī-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 Vessavaṇa 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 Fogeln“ in Bäckström, „Ungdoms-Landet“ in Hyltén Cavallius and Stephens etc.

As to the difference between the Singhalese (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:

Page :	C.	B.
1	tīretvā	virodetvā
2	ñatvā	sutvā
14	sīha	samma
16	gāhāpetvā	āhārāpetvā
21, 22	sarado	parato
51	pesesi	pāhesi
26	siñcāpesum	makkhāpesum
34	dassenti	karissanti
42	asukhayamāno	parihāyamāno
16	desetvā	dassetvā
21	khādantu	adantu
10	tappenti	kappenti
23, 29	saggapadam	saggapuram
24	jivikam	jīvitam

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

Page:	C.	B.
8	kathesi	katheti
10	nadi	nadati
9	khādissāmi	khādāmi
20	kappeti	kappesi
15	apapessam	pāpeyyam
43	agghapessasi	agghapeyyāsi
8	āgacchanti	āgacchantu
18	pakāsetum	pakāsento
42	agghāpetvā	agghāpento

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:

Page:	C.	B.
2, 27, 54	kucchismim	kucchimhi (p. 27 I ought to have adopted the reading of C)
27	parivāri	parivāresi
9	agañchi	āgacchi
33	dadanti	denti
51	gāhapesim	gaṇhāpesim
55	gaccha	gacchāhi
42	pakkositvā	pakkosāpetvā
42	ḍasāpetvā	ḍamsāpetvā
43, 54	ḍasitvā	ḍamsetvā, ḍamsāpetvā
44	ḍasanto	ḍamsento
28, 29, 51	kālakata	kālamkata
12	imissā	imissāya
14	ukkāra	uccāra
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8, 12	catuppada	catuppāda
5, 6	Malliya	Mallika

Page :

39	pavattati	pavatteti
13	anubandhimsu	anubandhisum
28	pahiṇimsu	pahiṇisum
32	āgamaṁsu	āgamaṁsum
35	āhaṁsu	āhamsuṁ
24	arogo	arogo
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33	parupana	pārumpana
32	pārupitvā	pārumpetvā
32	apārupitvā	apārumpitvā
35	pārupitvā	pārumpitvā
16	divasaṁ yeva	divasaṅ ṇeva
17	saddhiṁ yeva	saddhī ṇeva
39	tumhākaṁ yeva	tumhākaṅ ṇeva
48	tesaṁ yeva	tesaṅ ṇeva
29, 44, 53	ovaditvā	ovāditvā
54	patirūpaka	patirūpaka
28	thokathokaṁ	thokaṁ thokaṁ
4	jātigottakula	jātigottamkula
30	Alinacittarājakumā-	Alinacittaṁ rajakumāraṁ
30	Kosalarājānaṁ	Kosalaṁ rājānaṁ
9	nipannasigālaṁ	nipannaṁ sigālaṁ
50, 53	suvanṇavaṇṇamoro	suvanṇavaṇṇo moro
8	kaniṭṭhā cha bhātaro	cha kaniṭṭhabhātaro
9-10	māressāmi	mārissāmi
14	saṅgāmessāmi	saṅgāmissāmi
10	sallakkhetvā	sallakhitvā
24	bandhitvā	bandhetvā

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 samma tvam, 17 iti dve, 20 dhareyya va, 20 hi, vattati, tattha, 22 so, 24 ekam, makkhitvā, 27 ca, 30 paccekabuddham vā, 32 āhamsu āhamsu, va, nu, 33 tā, 35 pappatamud-dhani 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]ṭṭrūpako, 55 va. Omissions: 14 sarīram, 34 nāma, 36 tiṇāni, 38 pi 'ssā, evam, 49 inam, 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 itarasmim 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 alikavādinam instead of alikavādinim occasioned by the following musāvādim, 15 pāpessati instead of pāpessasi, 18 imasmim vakkale instead of imasmim vakkalam, pavittham instead of pavittho, 37 gaṇhāhi instead of gaṇhāsi, 52 nibbattivā instead of nibbattetvā, tvam instead of tam, 56 āṇāpesi instead of āṇāpesi(?), 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 Singhalese Redaction and taken care not to adopt the readings of B except in cases where the

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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' Atthavaṇṇanā, and in the book itself often occurs a discrepancy between the Text and Commentary (Pāliyaṃ pana „na man taṃ āgamissatīti“ likhitaṃ, taṃ Atthakathāya 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^o) from the Buddhist priest Subhūti, the learned editor of Moggallāna's Abhidhānappadīpikā, the other (C^p) from the late Buddhist priest Yātrāmullē Dhammārāma. I have also had an additional copy (C^{p 2}) of the Rājovāda-Jātaka in the handwriting of the latter.

Copenhagen May 3, 1872.

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II, 16, 1. RĀJOVĀDA-JĀTAKA.

„**D**aḷhaṃ daḷhassa khipatīti^a.“ Idam Satthā Jetavane viharanto rājovādam ārabha katesi. So Tesakunajātake āvibhavissati. Ekasmim pana divase Kosalarājā ekam gatigatam^b dubbinicchayam^c attam vinicchinitvā^d bhuttapātarāso allahattho va alamkataratham abhiruyha^e Satthu santikam gantvā phullapadumasassirikesu pādesu Sattharam vanditvā ekamantam nisīdi. Atha nam Satthā etad avoca: „handa, kuto nu tvam, mahārāja, āgacchasi divādivassā“^{ti}. „Bhante, ajja ekam gatigatam^f dubbinicchayam^g attam vinicchinto okāsam labhitvā^h idāni tam tīretvāⁱ bhuñjitvā allahattho va tumhākam upatthānam āgato ’mhīti.“ Satthā: „mahārāja, dhammena samena attamvinicchayamⁱⁱ nāma kusalam, saggamaggo esa, anacchariyam kho pan’ etam yam tumhe mādisassa sabbaññussa^j santikā ovādam labhamānā dhammena samena^{jj} attam vinicchineyyātha, etad eva acchariyam: pubbe rājāno asabbaññunam^k pi paṇḍitānam sutvā

^a C khipattī, B khipattī. ^b B agatigatam. ^c B dubbhivinicchayam. ^d B suvinicchitvā. ^e B abhirūyha, C^p C^o abhiruyha. ^f B āgatiगतam. ^g C^p C^o dubbinicchiyam. ^h B alabhitvā. ⁱ B virodetvā. ⁱⁱ C^{p2} attavini-. ^j B sappaññussa buddhassa, C sabbaññūtassa. ^{jj} B omits samena. ^k C^p C^o asabbaññunam.

dhammena samena aṭṭam vinicchinantā cattāri agatigamanāni vajjetvā dasaradhājamme akopetvā dhammena rajjam kāretvā saggapadam pūrayamānā agamaṃsū“ ’ti vatvā tena yācito aṭṭam āhari:

Atte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto tassa aggamaheṣiyā kucchimim¹ paṭisandhim gahetvā laddhagabbhāparihāro sotthinā mātukucchimbā nikkhami. Nāmagahaṇadivase^m pan’assa Brahmadattakumāro tv-evaⁿ nāmaṃ akaṃsu. So anupubbena veyappatto soḷasa-vassakāle Takkaṣilam^o gantvā^p sabbasippesu nipphattim patvā pitu accayena rajje paṭiṭṭhāya dhammena samena^j rajjam kāresi. Chandādivasena agantvā^d vinicchayam anusāsi. Tasmim evam dhammena rajjam kārente amaccāpi dhammen’eva vohāram vinicchiniṃsu. Vohāresu dhammena vinicchayamānesu kūṭaṭṭakārakā^w nāma nāhesum^q. Tesam abhāvā aṭṭatthāya rājaṅgaṇe uparavo^o pacchijji. Amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci^r vinicchayaṭṭhāya āgacchantam^s adisvā pakkamanti. Vinicchayaṭṭhānam chaddetabbabhāvam^t pāpuṇi. Bodhisatto cintesi: „mayi dhammena rajjam kārente vinicchayaṭṭhāya“ āgacchantā nāma n’atthi, uparavo pacchijji, vinicchayaṭṭhānam chaddetabbabhāvam^v pattam, idāni mayā attano aguṇam pariyesitum vaṭṭati^x, ‘ayam nāma me aguṇo’ ti^y nātvā^z tam pahāya guṇesu yeva vattissāmīti⁴. Tato paṭṭhāya „atthi nu kho me koci aguṇavādīti“ parigaṇhanto antovalañjakānam antare kañci aguṇavādīm adisvā attano guṇakatham eva sutvā

¹ B kucchimhi. ^m B C -gahana-. ⁿ B -kumāro ti tveva. ^o B takkaṣilāyam, C takkaṣilam. ^p B gantvā. ^d C C^o āgantvā, C^{p2} anāgantvā. ^w C^p B ku- ^q B ahesum, C hesum. ^r B uppaddavo. ^s B kiñci. ^t C^p C^o agacchantam. ^u B chaṭṭetabba-, C^p C^o chaddhetabba-. ^v B adds na. ^w B chaṭetabba-, C^o chaddetabba-. ^x B vaṭṭatīti. ^y C^p C^o add ca. ^z B sutvā.

„ete mayham bhayenāpi aguṇam avatvā guṇam^a eva vadey-
yun“ ti bahivalaṅjanake parigaṅhanto tatrāpi adisvā antona-
garam parigaṅhi, bahinagare catusu dvāresu dvāragāmake pari-
gaṅhi. Tatrāpi kañci^b aguṇavādim adisvā attano guṇakatham
eva sutvā „janapadam parigaṅhissāmīti“ amacce rajjam pa-
ticchāpetvā ratham āruyha sārathim eva gahetvā aññatakave-
sena^c nagarā nikkhamitvā janapadam parigaṅhamāno yāva
paccantabhūmim^d gantvā kañci^e aguṇavādim adisvā attano
guṇakatham eva sutvā paccantasīmato mahāmaggena naga-
rābhīṃkhamo yeva nivatti. Tasmim pana kāle Malliko nāma
Kosalarājāpi^f dhammena rajjam kārento aguṇagavesako^g
huvā antovalāṅjakādisu^h aguṇavādim adisvā attano guṇakatham
eva sutvā janapadam parigaṅhanto tam padesaṃ agamāsi. Te
ubho pi ekasmim ninne sakaṭamagge abhimukhā abesum. Ra-
thassa ukkamanatthānam n’ atthi. Athaⁱ Mallikarañño^j sārathi
Bārāṇasirañño^k sārathim „tava ratham ukkamāpehīti“ āha. So
pi „ambho^l sārathi, tava ratham ukkamāpehi, imasmim rathe
Bārāṇasirajjasāmiko Brahmādhattamahārājā nisinno“ ti āha.
Itaro^m pi „ambhoⁿ sārathi, imasmim rathe Kosalarajjasāmiko^o
Mallikamahārājā nisinno, tava ratham ukkamāpetvā ambhā-
kam rañño^p rathassa okāsaṃ dehīti“ āha. Bārāṇasirañño^q
sārathi „ayam pi kira rājā yeva, kin nu kho kātabban“ ti
cintento „atth’ esa upāyo^r: vyaṃ pucchitvā daharatarassa
ratham ukkamāpetvā mahallakassa okāsaṃ dāpessāmīti“ san-

^a C^p C^s guṇakatham. ^b B kiñci. ^c C aññataka-. ^d B
pacchantam gāmaṃ. ^e B omits pi. ^f B aguṇakatham ve-
sato, C aguṇavesako. ^g C antovalāṅjanakādisu, C^p antova-
lāṅjakādisu, B antovalāṅcakādisu. ^h C omits atha. ⁱ C -rañño.
^j C C^p C^s -rañño. ^k C C^p C^s itarasmim. ^l C amho. ^m C^p C^s
kosala-. ⁿ C rañño. ^o C C^p C^s -rañño. ^p B adds ti.

niṭṭhānam katvā tam sārathim Kosalaramṇoⁿ vayanā pucchitvā parigaṇhanto ubhinnaṃ pi samānavayabhāvaṃ ṇatvā rajja-parimāṇaṃ balaṃ dhaṇaṃ yasaṃ jātigottakulapadesaṃ^o ti sabbaṃ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmīno, samānabaladhanayasajātigottakulapadesā“ ti ṇatvā „silavanta-tarassa^p okāsaṃ dassāmīti“ cintetvā so sārathi „tumbhākaṃ raṇṇo^l silācāro kīdiso“ ti pucchi. So „ayaṃ ca ayaṃ ca amhākaṃ raṇṇo^q silācāro“ ti attano raṇṇo^r aṇaṃ eva aṇato pakāseṇto paṭhamāṃ gāthāṃ āha:

1. „Daḥam daḥassa khipati^r
 Malliko mudunā mudunā,
 sādhum pi sādhunā jeti
 asādhum pi asādhunā.
 Etādiso ayaṃ rājā,
 maggā uyyāhi sārathīti.“

Tattha daḥam daḥassa khipatīti yo daḥho hoti bala-vadaḥhena pahārena^t vā^d vacanena vā jinitabbo tassa daḥham eva pahāraṃ vā vacanaṃ vā khipati^r evaṃ daḥho va hutvā tam jinātīti dasseti, Malliko ti tassa raṇṇo^u nāmaṃ, m u - dunā mudun ti mudupuggalaṃ sayam pi mudu hutvā mudunā va upāyena jināti, sādhum pi sādhunā jeti asādhum pi asādhunā ti ye sādhu^v sappurisā te^x sayam pi sādhu hutvā sādhunā va upāyena, ye pana asādhu^y te^x sayam pi asādhu hutvā asādhunā va upāyena jinātīti dasseti; etādiso ayaṃ rājā ti ayaṃ amhākaṃ Kosalarājā silācārena^z evarūpo,

ⁿ C kosalaramṇo, C^s kosalaramṇo. ^o B jātigottaṃ-. ^p B silavantassa, C^p silavanantarassa. ^q C C^p C^s ramṇo. ^r C C^p ramṇo. ^s B khipati. ^t C^p C^s pahāreṇa. ^u C C^p C^s omit vā. ^v C C^p C^s ramṇo. ^w all the MSS. sādhu. ^x C C^p C^s tesam. ^z C^p -cāreṇa.

maggā uyyāhi sārathīti attano ratham maggā ukkamāpetvā^e uyyāhi uppathena yāhīti^δ ambhākam rañño^a maggam dehīti vadati. Atha tam Bārānasirañño sārathi „ambho, kim pana tayā attano rañño^c guṇā kathitā“ ti vatvā „āmā“[’]ti vutte „yadi ete guṇā, aguṇā pana kīdisā“ ti vatvā „ete tāva aguṇā hontu, tumbhākam pana rañño^d kīdisā guṇā“ ti vutte „tena hi suṇāhīti“⁴ dutiyam gātham āha:

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

Tattha etādiso ti etehi akkodhena jine kodhan-ti-ādivasena vuttehi guṇehi samannāgato ayam hi kuddham pugalam sayam akkodho hutvā akkodhena jināti, asādhum pana^f sayam sādhu hutvā sādhunā, kadariyam thaddhamaccharim sayam^g dāyako hutvā dānena, alikavādinam^h musāvādim sayam saccavādiⁱ hutvā saccena jināti; maggā uyyāhīti samma sārathi maggato apagaccha evamvidhasilācāraguṇayuttassa^j ambhākam rañño^k maggam dehīti^l ambhākam rājā maggassa anucchaviko ti. Evam vutte Mallikarājā^m ca sārathi ca ubho pi rathā otarivā asse mocetvā ratham apa-

^e all the MSS. except C^{p2} ukkāpetvā. ^δ B yāhi. ^a C^p rañño.
^b C bārānasiramño. ^c C C^p C^s rañño. ^d C C^p rañño.
^e B alikavāṇam, C^p C^s alikavādinim. ^f C janam. ^g C^p C^s omīti sayam. ^h C C^p C^s alikavādinim. ⁱ C -vādim, C^p C^s -vādi.
^j C evamvidham-, B evam vividatvam-. ^k C^p C^s rañño.
^l B dehi. ^m C C^p C^s malliya-.

netvā Bārāṇasīrañño^o inaggaṃ adamsu. Bārāṇasīrājā^o Mallikarañño^p nāma „idaṃ c' idaṃ ca kātum vaṭṭatitī“ ovādaṃ datvā Bārāṇasīm gantvā dānādīni puññāni^q katvā jīvitapariyosāne saggapadaṃ pūresi. Mallikarājāpi^r tassa ovādaṃ gaḥetvā janapadaṃ pariggahetvā^s attano aguṇavādiṃ^t adisvā va sakanagaraṃ gantvā^u dānādīni puññāni^v katvā^x jīvitapariyosāne saggapadaṃ eva pūresi.

Satthā Kosalarājassa ovādadānatthāya imaṃ desanaṃ^y āharitvā jātakam samodhānesi: „Tadā Mallikarañño^s sārathi Moggallāno ahoṣi, rājā Ānando, Bārāṇasīrañño^o sārathi Sāriputto ahoṣi^o, rājā pana aham evā“^{ti}. Rājovāda-jātakam.^o

II, 16, 2. SIGĀLA-JĀTAKA.

„**A**samekkhitakammaṃ“^{ti}. Idaṃ Satthā Kūṭāgārasālayaṃ viharanto Vesāli-vāsikam nahāpitaputtaṃ^k ārabha kathesi. Tassa kira pitā rājūnaṃ^a rājorodhānaṃ rājakumārānaṃ^b rājakumārīnaṃ ca massukaraṇakesasaṇṭhāpanaattḥpadaattḥpanādīni^d sabbakiccāni karoti saddho pasanno tisaraṇagato samādinnaṇcasīlo, antarantarena^e Satthu dham-

^a C bārānasīrañño, C^p bārāṇasīrañño. ^o C C^p bārāṇasi-
^p C malliyarañño, C^p malliyaraññoraññā, C^s malliyaraññoraññā,
^q C C^p puññāni. ^r C C^p C^s malliya- ^s B pariggahetvā.
^t B C aguṇavādi. ^u B gantvā. ^v C C^p C^s puññāni. ^x B
 datvā. ^y B dhammadesanaṃ. ^z C C^p C^s malliyarañño.
^o C bārānasīrañño, C^p bārāṇasīrañño, C^s bārāṇasīrañño. ^o B
 omits ahoṣi. ^o B adds paṭhamam. ^a B rājūnaṃ. ^b C -kumārā-
 rāṇam. ^d B massukaraṇakesasaṇṭhāpanaattarūpaṭhānādāna. ^e B
 antaraantarena, C^s antarantarena.

mañ suṇanto^d kālañ vītināmeti. So ekadivasañ rājanivesane kammañ kātuñ gacchanto attano puttañ gahetvā gato. So tatta ekañ devaccharapaṭibhāgañ alaṃkatapaṭiyattañ Licchavikumārikañ^e disvā kilesavasena paṭibaddhacitto^f hutvā pitarā saddhiñ rājanivesanā nikkhamitvā „etañ kumārikañ labhamāno jīvissāmi, alabhamānassa me etth' eva^g maraṇaṃ^h“ ti āhārūpacchedaṃⁱ katvā mañcakañ parissajjitvā nipajji. Atha nañ pitā upasañkamitvā „tāta, avatthumhi chanda-rāgañ mā kari^j, hīnajaeco tvañ nahāpita-putto^k, Licchavikumārikā khattiyadhītā jātisaṃpannā, na sā tuyhañ anucchavikā, aññañ^l te jātigottehi sadisa-kumārikañ ānessāmi^m“ āha. So pitu kathañ na gaṇhāti. Atha nañ mātā bhātā bhagini^m cullamātāⁿ cullapitā^o ti sabbe pi nātakā c' eva mittasuhajjā ca sannipatitvā saññāpentāpi^p saññāpetuñ^q nāsakkhimsu. So tath' eva sussitvā parisussitvā jīvitakkhayañ pāpuñi^r. Ath' assa pitā sarīrakiccapetakiccāni katvā tanuttañ gate soke „Sattārañ vandissāmi^t“ bahuñ gandhamālavilepanaṃ^s gahetvā Mahāvanañ gantvā^t Sattārañ pūjetvā vanditvā ekamantañ nisinno. „Kin nu kho, upāsaka, imāni divasāni na dissasīti^u“ vutte tañ atthañ ārocesi. Sattā „na kho, upāsaka, idāñ'eva tava putto avatthusmiñ^v chanda-rāgañ uppādetvā vināsañ pāpuñi, pubbe pi patto yevā^w“ ti vatvā tena yācito atitañ āhari:

Atīte Bārāṇasiyañ Brahma-datte rajjañ kārente Bodhisatto Himavanta-padese^x sīhayoniyañ nibbatti. Tassa

^d B C sunanto. ^e B licchavikumāri. ^f B paṭibandha-. ^g B etteva. ^h C maraṇaṃ. ⁱ B āhārūpacchedakañ, C āhārūpacchedaṃ, C^p āhārūpacchedaṃ. ^j C C^p karī. ^k B hnāpita-. ^l B aññañ, C amññañ. ^m B bhagini, C^p C^s bhagini. ⁿ B dhūla-. ^o B cūla-. ^p B saññāpentovi, C C^p C^s saññāpentāpi. ^q C C^p C^s saññāpetuñ. ^r C pāpuñi. ^s C gandhavilepanaṃ. ^t B gantvā. ^u B C dissasīti. ^v B avattumhi. ^x B -ppadese.

kaniṭṭhā cha bhātaro^y ekā ca bhagini^z ahoṣi. Sabbe pi Kañcanaguhāyaṃ vasanti. Tassā pana gubāya avidūre Rajatapabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati. Aparabhāge sīhānaṃ mātāpitaro kālam akāmsu. Te bhaginim sihapotikaṃ Kañcanaguhāyaṃ ṭhapetvā gocarāya nikkhamitvā^a mamsaṃ āharitvā tassā denti. So sigālo taṃ sihapotikaṃ disvā paṭibaddhacitto^b ahoṣi. Tassā^a pana mātāpitunnaṃ dharamānakāle okāsaṃ na lattha^b. So sattannaṃ pi tesāṃ gocarāya pakkantakāle Phalikaguhāya^c otaritvā Kañcanaguhādvāraṃ gantvā^d sihapotikāya purato lokāmisapaṭisaṃyuttaṃ evarūpaṃ rahassakathaṃ^e kathesi^f: „sihapotike, ahaṃ pi catuppado^g tvam^h pi catuppadā^g, tvam me pajāpatiⁱ hohi^j ahan^k te paṭi bhavissāmi, te mayaṃ samaggā sammodamānā vasissāma, tvam ito paṭṭhāya maṃ kilesavasena saṃgaṇhāhīti.“ Sā tassa vacanaṃ sutvā cintesi: „ayaṃ sigālo catuppadānaṃ^l antare hīno patikuttḥo caṇḍālasadiso, mayaṃ uttamarājakulasammaṭṭā, esa kho mayā ca saddhim asabbhaṃ ananucchavikaṃ^m katheti, ahaṃ evarūpaṃⁿ kathaṃ sutvā jivitena kiṃ karissāmi, nāsāvātaṃ sannirumhitvā^d marissāmīti.“ Ath' assā etad ahoṣi: „mayhaṃ evaṃ eva maraṇaṃ ayuttaṃ, bhātikā tāva me āgacchanti^o, tesāṃ kathetvā marissāmīti.“ Sigālo pi tassā santikā paṭivacanaṃ alabhitvā „na idāni^p esā mayi sambajjhatīti^q“ domanassappatto Phalikaguhaṃ^r pavisitvā nipajji^o. Ath'

^y B tassa cha kaniṭṭhabhātaro. ^z B C^p C^s bhagini. ^a B pakkamitvā. ^b B paṭibandha. ^c B tassa. ^d B nāladdhaṃ, C^p C^s na alattha. ^e B -gahāyaṃ. ^f B gantvā. ^g C^p C^s rahassamkathaṃ. ^h B katheti. ⁱ B catuppādo. ^j B tvam. ^k C pajāpati. ^l B hoti, C hoha. ^m B ahaṃ. ⁿ B catuppādānaṃ. ^o B adds kathaṃ. ^p C^p C^s evamrūpaṃ. ^q B sannirujhitvā. ^r B āgacchantu. ^s B C^p C^s na dāni. ^t B samijjhatīti. ^u B -guhāyaṃ. ^v B nippajjati.

eko sīhapotako mahisavāraṇādisu¹ aññataram² vadhitvā maṁsam khādītvā bhagīniyā bhāgam āharitvā „amma, maṁsam khā-dassū“³ ti āha. „Bhātika, nāham maṁsam khādissāmi“, maris-sāmīti.“ „Kimkāraṇā“⁴ ti. Sā tam pavattim ācikkhi „idāni kham so sigālo“⁵ ti ca vutte Phalikaguhāyam nipannasigālam⁶ „ākāse nipanno“⁷ ti maññamānā⁸ „bhātika, kim na passasi“,⁹ eso Rajatapabbate ākāse nipanno“¹⁰ ti. Sīhapotako tassa Phalika-guhāyam¹¹ nipannabhāvam ajānanto „ākāse nipanno“¹² ti saññi¹³ hutvā „māressāmi¹⁴ nan“¹⁵ ti sīhavegena pakkhanditvā Phalikaguham hadayen' eva pahari. So hadayena phalitena¹⁶ tath' eva jīvi-takkhayam patvā pabbatapāde pati. Athāparo āgañchi¹⁷. Sā tassa pi tath' eva kathesi. So pi tath' eva katvā jīvitak-khayam patvā pabbatapāde pati. Evaṁ chasu pi bhātikesu matesu sabbapaccā Bodhisatto āgañchi¹⁸. Sā tassa pi¹⁹ tam kāraṇam ārocetvā „idāni so kuhin“²⁰ ti vutte „eso Rajata-pabbatamatthake²¹ ākāse nipanno“²² ti āha. Bodhisatto²³ cintesi: „sigālānam ākāse patitthā nāma n'atthi, Phalikaguhāya²⁴ nipan-nako²⁵ bhavissatīti“²⁶ so pabbatapādam otarivā cha bhātike mate disvā „ime attano bālatāya parigaṇhanapaññāya²⁷ abhāvena Phalikagubābhāvam ajānitvā hadayena paharivā matā bhavis-santi, asamekkhitaatitūritam karontānam kammaṁ nāma eva-rūpaṁ hotīti“²⁸ natvā²⁹ paṭhamam gātham āha:

¹ B -ṇādisu. ² C C^p C^s aññā-. ³ B khādāmi. ⁴ B ni-pannam sigālam. ⁵ C C^p C^s maññamānā. ⁶ B kim pana na passasi, C kim panassisi. ⁷ C omits ti. ⁸ C^p C^s -guhāya. ⁹ C C^p C^s samñi, B saññi. ¹⁰ B māressāmi. ¹¹ C^p phalitena ¹² B āgacchi, C and C^p have corrected āgacchi to āgañchi. ¹³ B āgacchi, C has corrected āgacchi to āgañchi. ¹⁴ C^p C^s omit pi. ¹⁵ C^p C^s -matthate. ¹⁶ C^p C^s add evam. ¹⁷ B -gu-hāyam. ¹⁸ B adds ca. ¹⁹ C C^p C^s -paññāya, B -saññāya. ²⁰ B vatvā.

1. „Asamekkhitakammantaṃ
 turitābhiniṭṭānaṃ
 sāni^m kammāni tappentiⁿ
 uṇhaṃ v' ajjhohitaṃ mukhe“ ti.

Tattha asamekkhitakammantaṃ turitābhiniṭṭānaṃ
 ti yo puggalo yaṃ^o kammaṃ kātukāmo hoti tattha dosaṃ
 asamekkhitvā anupadhāretvā turito hutvā vegen' eva taṃ
 kammaṃ kātum abhiniṭṭati pakkhandati paṭipajjati taṃ asa-
 mekkhitakammantaṃ turitābhiniṭṭānaṃ tāni evaṃ katāni sāni
 kammāni tappenti^p socenti^q kilamenti, yathā kiṃ? uṇhaṃ
 v' ajjhohitaṃ mukhe^r yathā bhuñjantena^s „idaṃ sīta-
 laṃ^t uṇhaṃ“ ti anupadhāretvā uṇhaṃ ajjhoharaṇiyaṃ^u mukhe
 ajjhohitaṃ ṭhapitaṃ mukhaṃ pi kaṇṭhaṃ pi kucchim pi da-
 hati^v soceti kilameti evaṃ tathārūpaṃ puggalaṃ tāni kammāni
 tappenti^x. Iti so siho imaṃ gāthaṃ vatvā „mama bhātikā anu-
 pāyakusalā^y 'sigālaṃ māressamā^z' 'ti ativegena pakkhanditvā
 sayam^a matā, ahaṃ pana evaṃ akatvā sigālassa Phalīkaguhāyaṃ
 nipannass' eva hadayaṃ phālessamīti“ so sigālassa ārohana-
 orohanamaggaṃ sallakkhetvā^b tadabhimukho hutvā tikkhattum
 sihanādaṃ nadi^c. Paṭhaviyā^b saddhim ākāsaṃ ekaninnādaṃ ahoṣi.
 Sigālassa Phalīkaguhāya^c nipannakass' eva^d bhītatasiṭṭassa hada-
 yaṃ phalī^e. So tatth' eva jīvitakkhayaṃ pāpuṇi. Satthā
 „evaṃ so sigālo sihanādaṃ sutvā jīvitakkhayaṃ patto“ ti
 vatvā abhisambuddho hutvā dutiyaṃ gāthaṃ āba :

^m B tāni. ⁿ B kappenti. ^o C omits yaṃ. ^p B kappenti.
^q B socatani, C socaneti. ^r B adds ti. ^s B bhuñjante. ^t B
 adds idaṃ. ^u B ajjhoharaṇaṃ, C ajjhoharaniyaṃ. ^v B adds
 tappeti. ^x B kappenti. ^y B -kusalatāya. ^z B māriṣṣāmi.
^a B sayam pi. ^b B sallakkhitvā. ^c B nadati. ^d B pathaviyā.
^e B phalīkaguhāyaṃ, C^p phalīkaguhā. ^d C^p C^s nipannasseva,
 B nippannasseva. ^e C^p phalī.

2. „Sīho ca sīhanādena
 daddaram abhinādayi^f,
 sutvā sīhassa nigghosam
 sigālo daddare vasam
 bhīto santāsam āpādi,
 hadayañ c' assa apphalīti.“

Tattha sīho ti cattāro sīhā: tiṇasiho paṇḍusiho kālasīho^g su-
 rattahatthapādo kesarasīho ti, tesu kesarasīho idha adhippeto,
 daddaram abhinādayīti tena asanisatasaddabheravatarena^h
 sīhanādena tam Rajatapabbatam abhinādayi ekanādamⁱ akāsi,
 daddare vasam ti phalikamissake Rajatapabbate vasanto,
 bhīto santāsam āpādīti maraṇabhayena bhīto cittutrāsam
 āpādi^j, hadayañ cassa apphalīti tena c' assa bhayena
 hadayam phalitam. Evam siho sigālam^k jīvitakkhayam pā-
 petvā bhātare ekasmim ṭhāne paṭicchādetvā tesam matabhāvam
 bhaginiyā ācikkhitvā tam samassāsetvā yāvajīvam Kañcana-
 guhāya^l vasitvā yathākammaṃ gato.

Satthā imam desanam^m āharitvā saccāni pakāsetvā jātakam
 samodhānesi: (Saccapariyosāne upāsako sotāpattiphale paṭiṭ-
 ṭhahi) „Tadā sigālo nahāpitaṇḍo ahoṣi, sīhapotikā Licchaviku-
 mārikā, chaⁿ kaniṭṭhabhātaro^o aññatarattherā^p abesum, jeṭṭha-
 bhātikasīho^q pana aham evā“^r ti. Sigāla-jātakam.

^f B abhinidayī. ^g omits kālasīho, C^p C^s have corrected kā-
 lasīho to kālasīho. ^h C^p C^s -tareṇa. ⁱ B ekaninnādam. ^j C
 apādi, B apādī. ^k B sigālassa. ^l B -guhāyam, C^p has cor-
 rected -guhāyam to -guhāya. ^m B dhammadesanam.
ⁿ C^p C^s omit cha. ^o C^p C^s kaniṭṭhabhātaro. ^p C C^p C^s
 aññatara-. ^q B jeṭṭhakabhā-.

II, 16, 3. SŪKARA-JĀTAKA.

„Catuppado^r aham sammā“[’]ti. Idam Satthā Jetavane viharanto aññataram mahallakattheram ārabha kathesi. Ekasmim hi divase rattim[’] dhammasavane vattamāne Satthari gandhakuṭṭivāre^u maṇisopānaphalake^o ṭhatvā bhikkhusamghassa Sugatovādam datvā gandhakuṭṭim^r pavitṭhe dhammasenāpati Satthāram vanditvā attano parivenam^v agamāsi^r. Mahāmoggallāno^o parivenam^v eva gantvā mubuttam vissamivtā^o therassa santikam āgantvā^a pañham pucchi. Pucchita-pucchitam dhammasenāpati gaganatale^b candam^c utṭhāpento^d viya vissajjetvā^e pākaṭam akāsi. Catasso pi parisā dhammam sunamānā^f nisidimsu. Tatr’ eko mahallakatthero cintesi: „sac’ āham imissā^g parisāya majjhe Sāriputtam ālulento^h pañham pucchissāmi ayaṃ me parisā ‘bahussuto ayan’ ti ñatvā sakkārasammānam karissatīti“ parisantarā utṭhāya theram upasamkamitvā ekamantaṃ ṭhatvāⁱ „āvuso Sariputta, mayam pi taṃ ekam pañham pucchāma, ambhākam^j pi okāsam karohi, dehi me vinicchayaṃ āvedhikāye^k vā nibbedhikāye^l vā niggāhe vā paṭiggāhe vā visese vā paṭivisese vā“ ti āha. Thero tam^m oloketvā „ayaṃ mahallako icchācāre ṭhito tuccho na kiñci jānātīti“ tena saddhim akathetvā va lajjamāno vijānim ṭhapetvā

^r B catuppādo. [’] C C^p C^s aññataram. [’] B rattī. ^u B -kuṭṭi-. ^v C mani-, B maṇisopāṇa-. ^o B -kuṭṭi, C -kuṭṭim. ^v C C^p C^s parivenam. ^r B āgamāsi. ^o B adds pi. ^o B visamētvā vasamētvā. ^a B gāntvā. ^b B gagaṇa-. ^c B puṇṇacanta. ^d B upaṭṭhapento. ^e C visajjetvā. ^f B sunamānā, C^p C^s sunamānā. ^g B imissāya. ^h B ālulento, C ālulento. ⁱ B ṭhapetvā. ^j B ambhākam. ^k B aveṭhikāya, C^s aveṭhikāye. ^l B nippēthikāya, C^s nibbēthikāye. ^m B omits tam.

āsanā otarivā parivenamⁿ agamāsi^o. Moggallānatthero pi atano parivenam^p eva agamāsi. Manussā utthāya „gaṇhath' etam dūtthamahallakam, madhuradhammasavanam no sotum na adāsīti^q“ anubandhimsu^r. So palāyanto vihārapaccante bhinnapadarāya^s vaccakuṭiyā pativā gūthamakkhito utthāsi. Manussā tam disvā vippaṭṭisārino hutvā Satthu santikam agamamsu. Satthā te disvā „kim, upāsakā, avelāya āgatā atthā^u“ 'ti pucchi. Manussā tam^u attham ārocesum. Satthā „na kho, upāsakā, idān' ev' esa mahallako ubbillāpito^w hutvā attano balam ajānitvā mahābalehi saddhim payojetvā gūthamakkhito jāto, pubbe p' esa ubbillāpito^w hutvā attano balam ajānitvā mahābalehi saddhim payojetvā gūthamakkhito ahoṣīti^v“ vatvā tehi yācito atītam āhari:

Attīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto siho hutvā Himavantapadese pabbataguhāya^v vāsam kappesi. Tassāvidūre ekam saram nissāya bahusūkarā nivāsam kappesum. Tam eva saram nissāya tāpasāpi paṇṇasālāsu^x vāsam kappesum. Ath' ekadivasam siho mahisavāranādisu^y aññataram^z vadhitvā yāvadattham mamsam khādītvā tam saram otarivā pāṇiyam^a pivitvā^o uttari. Tasmim khaṇe eko thullasūkarō tam saram nissāya gocaram gaṇhāti^a. Siho tam disvā „aññam^b ekadivasam imam khādissāmi^c, mam kho pana disvā puna nāgaccheyyā^d“ 'ti tassa anāgamanabhayena^e sarato uttarivā ekena passena gantum ārabhi. Sūkarō olo-

ⁿ C C^p C^s parivenam. ^o B pāvīsi. ^p C C^p C^s parivenam. ^q B nādāsīti. ^r B anubandhisum. ^s C bhinnapadarā. ^t B āgatattā. ^u C nam. ^w B uppilāpito. ^v B pappataguhāyam. ^x B -sālesu. ^y B mahisavāranādisu. ^z C C^p C^s aññataram. ^a B pāṇiyam, C^s pāṇiyam. ^o B pavīsitvā. ^a B gaṇhāti. ^b C C^p C^s añnam. ^c B khādissāmiti. ^d B na āgaccheyyā. ^e B anāgatabhayena.

ketvā „esa maṃ disvā mama bhayena upaganturṃ asakkonto bhayena palāyati, ajja mayā iminā sihena saddhim payojeturṃ vaṭṭatīti”^f sīsaṃ ukkhipitvā taṃ yuddhatthāya avhayanto^g pathamaṃ^h gātham āha:

1. „Catuppado ahaṃ, samma,
tvamⁱ pi, samma, catuppado;
ehi, sīha^j, nivattassu^k,
kin nu bhīto palāyasīti^l“.

Sīho tassa katham sutvā „samma sūkara, ajja ambhākaṃ tayā saddhim saṅgāmo n’atthi, ito pana sattame divase imasmim yeva thāne saṅgāmo hotū^m“ⁿ ti vatvā pakkāmi. Sūkaro „sīhenaⁿ saddhim saṅgāmessāmīti^o“^p tuṭṭhapahaṭṭho taṃ^p pavatīti nātakanam ārocesi. Te tassa katham sutvā bhītatasitā „idāni tvam sabbe pi amhe nāsessasi, attano balaṃ ajānitvā sihena saddhim saṅgāmaṃ kātukāmo^q si, sīho āgantvā sabbe pi amhe jīvitakkhayaṃ pāpessati, sāhasikakammaṃ mā karīti“ āhamsu. So bhītatasito „idāni kim karomīti“^r pucchi. Sūkarā^r „etesam tāpasānam ukkārabhūmim^s gantvā^t pūtigūthe sattadiva-sāni sarīraṃ vaṭṭetvā^u sarīraṃ^w sukkhāpetvā^v“^v sattame divase sarīraṃ ussāvabindūhi temetvā sihassa āgamanato^x purimataram āgantvā^y vāyogaṃ ṇatvā uparivāte tiṭṭha^z, sucijātiko siho

^f C C^p C^s vaddhatīti. ^g B avhāyanto. ^h B pathamaṃ.
ⁱ B tvam. ^j B samma. ^k B nitttassu, C nivattissu. ^l B palāyati.
^m B C^p C^s hotu. ⁿ B pitena. ^o B saṅgāmissāmiti, C^p C^s saṅgāmessāmīti. ^p B C omit taṃ. ^q B saṅkamaṃkātukāme, C saṅgāmo kātukāmo, C^p C^s saṅgāmetukāmo.
^r B adds samma tvam. ^s B uccārabhūmiyam. ^t B gaṃtvā.
^u C C^p C^s vaddhetvā, B vattetvā. ^w B omits sarīraṃ. ^v C sukkāpetvā.
^x B agamato. ^y B gaṃtvā. ^z B tiṭṭhāhi. ^{aa} B taṃ.

tava^a sariragandham^b ghāyitvā tuyham jayam datvā gamissatīti^a ahamēu. So tathā katvā sattame divase tattha aṭṭhāsi. Siho tassa sariragandham ghāyitvā gūthamakkhitabhāvaṃ nātvā „samma sūkara, sundaro te lesa cintito, sace tvam^b gūthamakhito nābhavissa^c idh' eva tam^d jīvitakkhayaṃ apāpessam^e, idāni pana te sariram n'eva mukhena dasitum na pādena paharitum sakkā^f, jayan te dammīti^g vatvā dutiyam gātham āha:

2. „Asūci pūtilomo^d si,
duggandho vāsi, sūkara;
sace yujjhitukāmo^g si
jayam, samma, dadāmi te^h ti.

Tattha pūtilomo^e sīti mīḷhamakkhitattā^h duggandhalomo, duggandho vāsīti anīṭṭhajegucchapaṭikkūlagandhoⁱ hutvā vāyasi, jayam samma dadāmi te ti „tuyham jayam demi, aham parājito, gaccha tvam^j“ ti vatvā siho nivattitvā^k gocarāṃ gahetvā sare pāṇiyam^l pivitvā pabbataguham eva gato. Sūkaro pi „siho me jito“ ti nātakānam ārocesi. Te bhītasitā^m „puna ekadivasam āgacchanto siho sabbe va amhe jīvitakkhayaṃ pāpessatītiⁿ“ palāyitvā aññattha^o agamamsu.

Satthā imam desanam^p āharitvā jātakam samodhānesi: „Tadā^q sūkaro mahallako abosi, siho pana aham evā“ 'ti. Sūkara-jātakam.

^ā B sariram gandham. ^a B bhavissatīti. ^b B omits tvam.
^c B nabhavissasi. ^d B omits tam. ^e B pāpeyyum. ^f Baddh sūkara. ^g B C^p C^s asuci putilomo. ^h C yajjhitu-, B kujhitu-
ⁱ B C^p C^s putilomo. ^j B mūḷha-. ^k B anīṭṭhajegucchapaṭikkūla-, C^p C^s anīṭṭha jegucchapaṭikkūla-. ^l B tvam. ^m B siho tato ca nivattetvā. ⁿ B pāṇiyam. ^o B bhītasīto. ^p C C^p C^s pāpessasīti. ^q C C^p C^s aññattha. ^r B dhammadesanam.
^s B omits tadā.

II, 16, 4. URAGA-JĀTAKA.

„Iḍhūrāgānam pavaro pavitṭho“ ti. Idam Sathā Jeta vane viharanto Seni-bhaṇḍanam ārabha kathesi. Kosalaramāṇo^r kira sevakā Seni-pamukhā dve mahāmacca^s aññamaññam^t ditṭhatṭhāne^u kalaham karonti. Tesam veribhāvo sakalanagare pākato^v jāto. Te n'eva rājā na nātimitā samagge kātum sakkhimsu^x. Ath' ekadivasam Sathā paccūsasamaye bodhaneyyabandhave olokento tesam ubhinnaṃ^y pi sotāpattimaggassa upanissayam disvā punadivase ekako va Sāvattim^z piṇḍāya pavisitvā tesu ekassa gehadvāre aṭṭhāsi^z. So nikkhamitvā pattam gahetvā Sathāram antonivesanam pavesetvā^b āsanam paññāpetvā^a nisīdāpesi. Sathā nisīditvā^b tassa mettābhāvanāya ānisaṃsam kathetvā kallacittatam nātvā saccāni pakāsesi. Saccapariyosāne sotāpattiphale patiṭṭhahi. Sathā tassa sotāpannabhāvam nātvā tam eva pattam^c gāhāpetvā^d utṭhāya itarassa gehadvāram agamāsi. So^e nikkhamitvā Sathāram vanditvā „pavisatha bhanto“ ti gharam^f pavesetvā^g nisīdāpesi. Itaro pi pattam gahetvā Sathāra^h saddhim yevaⁱ pāvisi. Sathā tassa^j ekādasamettānisamse vaṇṇetvā cittakalyatam nātvā saccāni pakāsesi. Saccapariyosāne so pi sotāpattiphale patiṭṭhahi. Iti te ubho pi sotāpannā hutvā aññamaññam^k accayam desetvā^l khamāpetvā samaggā sammodamānā ekajjhāsayā ahesum. Tam divasam yeva^m Bhagavato sammukhā

^r C -ramāṇo. ^s B mahāmattā. ^t C C^p C^s aññamamñam. ^u B dīnāthāne. ^v C pākato. ^x B kātu nāsikkhisu, C kātum na sakkhimsu. ^y B ubhinnaṃ. ^z B sīvattṭhiyam. ^a B ṭhāsi. ^b B pavisitvā. ^c C paññāpetvā, C^p C^s paññāpetvā. ^d C^p C^s add va. ^e B pattim. ^f B āhārapetvā. ^g B adds pi. ^h C gharam. ⁱ B pavisitvā. ^j C adds va. ^k B saddhiraññeva. ^l C omits tassa. ^m C C^p C^s aññamamñam. ⁿ B dassetvā. ^o B divasaññeva, C^p C^s divasam yeva ca.

va ekato bhūñjimsu. Satthā bhattakiccam nitthapetva vihāram agamāsi. Te pi bahūni mālāgandhavilepanādīni^o c' eva sappimadhuphāñitādīni^o ca ādāya Satthārā saddhim yeva^p nikkhamimsu. Satthā bhikkhusamghena vatte^q dassite Sugatovādāni datvā gandhakuṭim^r pāvīsi. Bhikkhū sāyaṇhasamaye dhammasabhāyaṃ kathā^s samuṭṭhāpesum^t: „āvuso, Satthā adantadamako, ye^u nāma dve mahāmacce^v ciraṃ vāyamāno^w pi n' eva rājā samagge kātum asakkhi^x na nātimittādayo^y te ekadivaseⁿ eva Tathāgatena damitā^z ti. Satthā āgantvā^z „kāya nu'ttha bhikkhave etarahi kathāya sannisinnā^z ti pucchitvā „imāya nāmā^z 'ti vutte „na, bhikkhave, idān' evāhaṃ ime dve jane samagge akāsim, pubbe p' ete^z mayā samaggā katā yevā^z 'ti vatvā atītam ahari:

Atīte Bārāṇasīyaṃ Brahmadatte rajjāni kārente Bārāṇasīyaṃ ussave ghoṣite mahāsamajjāni ahosi. Bahū manussā ca devanāgasupaṇṇādayo ca samajjadassanattāni sannipatimsu. Tatr' ekasmiṃ ṭhāne eko nāgo ca supaṇṇo ca^o samajjāni passamānā ekato atthamsu. Nāgo supaṇṇassa supaṇṇabhāvaṃ ajānanto amse hatthāni ṭhapesi. Supaṇṇo „kena me amse hattho ṭhapito^o ti nivattitvā olokeno nāgaṃ sañjāni^a. Nāgo pi olokeno supaṇṇāni sañjānitvā maraṇabhayaṭṭajjito nāgarā^b nikkhamitvā nadīpittānaṃ palāyī. Supaṇṇo pi^c „tāni gahessāmīti^c anubandhi. Tasmim samaye Bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya^d vasamāno divādarathāni^e

^o B -vilepanāni. ^o C C^p C^s -phāñitādīni. ^p B saddhī űeva.
^q B vitte. ^r B -kuṭi, C -kuṭim. ^s B satthu guṇakathāni.
^t B samuṭṭhāpesum. ^u B yeva. ^v B mahāmacce. ^w C^p C^s vāyamāno.
^x B nāsi. ^y B adds sikkhisum. ^z B āgantvā. ^z B puppe pi te, C pubbe te. ^z B adds iti dve. ^z B sañcāni. ^b B nāgarā.
^c B omits pi. ^d B paṇṇasālāyaṃ. ^e B divādarathāni, C divārathāni.

paṭipassambhanattham^f udakasāṭikam nivāsetvā vakkalam bahi thapetvā^g nadim otarivā nahayati^h. Nāgo „imam pabbajitam nissāya jivitam labhissāmīti“ pakativannaṃ vijahitvā maṇikkhandhavaṇṇamⁱ māpetvā vakkalantaram pāvisi. Supaṇṇo anubandhamāno tam tattva pavittham divvā vakkale garubhāvena agahetvā Bodhisattam āmantetvā „bhante, aham chāto, tumhākam vakkalam gaṇṭhatha, imam nāgam khādissāmīti“ imam attham pakāsetum^j paṭhamam gātham āha:

1. „Idh' ūragānam pavaro pavittho
selassa vaṇṇena pamokkham iccham,
brahmaṇ ca vaṇṇam apacāyamāno
bubhukkhitō no visahāmi bhottun“ ti.

Tattha idhūragānam pavaro pavittho ti imasmim vakkale^k uragānam pavaro nāgarājā pavittho, selassa vaṇṇenā^l ti maṇivaṇṇena^l, maṇikkhandho hutvā pavittho ti attho, pamokkham icchan ti mama santikā mokkham icchamāno, brahmaṇ ca vaṇṇam apacāyamāno ti aham pana tumhākam brahmavaṇṇam setthavaṇṇam pūjento^m garukaronto, bubhukkhitō no visahāmi bhottun ti etamⁿ nāgam vakkalantaram^o pavittham^p chāto pi samāno bhakkhitum na sakkomīti. Bodhisatto udaye thito yeva supannaṛājassa thutim katvā dutiyam gātham āha:

^f B paṭipass-. ^g B thapetvā. ^h B hnāyati. ⁱ B maṇikkhandhavaṇṇa, C manikkhandhavaṇṇam. ^j B pakāseto. ^k C C^p C^s vakkalam. ^l C omits maṇivaṇṇena. ^m B pūjantō. ⁿ B ekam. ^o C^s vakkalamāntaram. ^p C C^p C^s pavittho, B pavittham.

2. „So Brahma-gutto ciram eva jīva,
dibbā^q ca te pātubhavantu^r bhakkhā,
so brahmavaṇṇaṃ apacāyamāno
bubhukkhito no vitarāsi^o bhottun^t ti.

Tattha so brahmagutto ti so tvaṃ Brahma-gopito Brahma-rakkhito hutvā, dibbā^q ca te pātubhavantu^{ri} bhakkhā ti devatānaṃ paribhogārahā bhakkhā ca tava pātubhavantu^r, mā pāṇātipātāṃ^u katvā nāgamamsakhādako ahoṣi. Iti Bodhisatto udake thito va anumodanaṃ katvā uttaritvā vakkalaṃ nivāsetvā te ubho pi gahetvā assamapadaṃ gantvā^v mettābhāva-nāya vaṇṇaṃ kathetvā dve pi jane samagge akāsi. Te tato paṭṭhāya samaggā sammodamānā sukhaṃ vasimsu^z.

Satthā imaṃ dhammadeśanaṃ āharitvā jātaṃ samodhānesi: „Tadā nāgo ca supaṇṇo ca ime dve mahāmattā ahesuṃ, tāpaso pana abhaṃ evā ti. Uruga-jātaṃ^w.

II, 16, 5. GAGGA-JĀTAKA.

„Jīva vassasataṃ Gagga^a“ ti. Idaṃ Satthā Jeta-
van a samīpe Pasenadirañña^y kārīte Rājakārāme^s viharanto
attano khipitakaṃ ārabha kathesi. Ekasmim hi divase
Satthā Rājakārāme^s catuparisamajjhe nisīditvā dhammaṃ de-
sento khipi. Bhikkhū „jīvatu bhante Bhagavā, jīvatu Sugato“
ti uccāsaddaṃ^e mahāsaddaṃ akaṃsu. Tena saddena dhamma-
kathāya antarāyo ahoṣi. Atha kho Bhagavā bhikkhū āman-
tesī: „Api nu kho, bhikkhave, khipite ‘jīva’^t ti vutte tappac-

^q B dibyā. ^r C^p C^s pātubhavanti. ^{ri} C C^p C^s pātubhavanti.

^u B visahāmi. ^t B sottun. ^u C C^p C^s pāṇāti-. ^v B gantvā.

^z B sukhavāsaṃ vasimsuṃ. ^w B adds catutthaṃ. ^y C C^p C^s

-rañṇā. ^s B rājikā-. ^e C uccāsaddā, C^p C^s uccāsadda.

cayā jiveyya vā^b mareyya^a vā^c ti. „No h' etam, bhante.“ „Na,^b bhikkhave, khipite 'jivā' 'ti vattabbo, yo^b vadeyya āpatti dukkaṭassā“ ti. Tena kho pana samayena manussā bhikkhūnam khipite „jivatha^d bhante“ ti vadanti. Bhikkhū kukkuc-cāyantā nālapanti. Manussā ujjhāyanti: „katham hi nāma samanā Sakyaputtiyā 'jivatha bhante' ti vuccamānā nālapissantīti^e“. Bhagavato etam attham ārocesum. „Gihī, bhikkhave. iṭṭhamaṅgalikā^f; anujānāmi, bhikkhave, gihināṃ 'jivatha bhante' ti vuccamānena 'ciram jivā' 'ti vattum vaṭṭatīti^g. Bhikkhū Bhagavantam pucchimsu: „bhante, jivapaṭijivam nāma kadā uppannaṃ“ ti. Satthā „bhikkhave, jivapaṭijivam nāma porānakāle^h uppannaṃ“ ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto Kāsiraṭṭheⁱ ekasmiṃ brāhmaṇakule nibbatti. Tassa pitā vohāram katvā jivikam^j kappeti^k. So soḷasavassapadesikam Bodhisattam maṇikabhaṇḍam ukkhipāpetvā gāmanigamādisu caranto Bārāṇasim^l patvā dovārikassa ghare bhattam pacāpetva bhuñjitvā nivāsanaṭṭhānam alabhanto „avelāya āgata āgantukā kattha vasantīti“ pucchi. Atha nam manussā „bahinagare ekā sālā atthi, sā pana amanussapariggahitā^m, sace icchatha tatthaⁿ vasathā“ 'ti āhamsu. Bodhisatto „etha, tāta, gacchāma, mā yakkhassa bhāyittha, ahan^o tam dametvā tumbākam pādesu pātesamīti“ pitaram gahetvā tattha gato. Ath' assa pitā phalake^p nipajji, sayam pitu pāde sambāhamāno^q nisīdi.

^a B adds dhareyya vā. ^c C cāreyya. ^b B adds hi. ^c C^p C^s ye. ^d B C jivata. ^e B lapissantīti. ^f B omits iṭṭha. ^g B vattum vaṭṭatīti, C C^p C^s vattun ti, omitting vaṭṭati. ^h C porānakāle, C^p C^s porāṇakakāle. ⁱ B kāsikaraṭṭhe. ^j B jivitam. ^k B kappesi. ^l B bārāṇasī, C C^p C^s bārāṇasiyam. ^m B C^p C^s -pariggahitā. ⁿ C C^s C^p omit tattha. ^o C^p C^s aham. ^p C palake. ^q B samāhanto.

Tattha adhivattho yakkho pana dvādasā vassāni Vessavaṇaṃ^r upaṭṭhahitvā taṃ sālāṃ labhanto „imaṃ sālāṃ pavitṭhama-
nussesu yo^s khipite ‘jīvā’ ’ti vadati yo^s ca ‘jīvā’ ’ti vutte ‘paṭi-
jīvā’ ’ti vadati te jīvapaṭijīvabhaṇiṇo ṭhapetvā avasese khā-
deyyāsīti^t“ labhi. So piṭṭhavaṃsathūṇāya vasati. So „Bodhi-
satta-pitaraṃ^t khipāpessāmīti^u“ attano ānubhāvena sukhuma-
cunṇaṃ vissajjesi. Cunṇo āgantvā^v tassa nāsāpuṭesu pāvīsi.
So phalake nipannaṃ va khipi. Bodhisatto na^v ‘jīvā’ ’ti āha.
Yakkho taṃ khāditaṃ thūṇāya otarati. Bodhisatto taṃ ota-
rantaṃ disvā „iminā me pitā khipāpito bhavissati^x, ayaṃ so^y
khipite ‘jīvā’ ’ti avadantaṃ khādakayakkho bhavissatīti^z“ pita-
raṃ ārabha paṭhamaṃ gātham āha:

1. „Jīva vassasataṃ, Gagga,
aparāni ca vīsatiṃ^z,
mā maṃ pisācā khādantu^z,
jīva tvaṃ sarado^z sataṃ^z“ ti.

Tattha Gagga ti pitaraṃ nāmena ālapati, aparāni ca vī-
satīti aparāni ca vīsati vassāni jīva, mā maṃ pisācā khā-
dantū ’ti maṃ pisācā mā khādantu, jīva tvaṃ sarado^z
sataṃ ti tvaṃ pana vīsuttaraṃ vassasataṃ jīvā ’ti^a, sarada-
sataṃ hi^b gaṇhiyamānaṃ vassasataṃ eva hoti, taṃ purimehi
visāya^c saddhiṃ vīsuttaraṃ idha adhippetāṃ. Yakkho Bodhi-
sattassa vacanaṃ sutvā „imaṃ tāva māṇavaṃ ‘jīvā’ ’ti vuttattā

^r B vassavaṇaṃ, C C²C³ vassavaṇaṃ. ^s C so. ^t B bodhi-
sattassa pitaraṃ, C bodhisatto pitaraṃ. ^u B āgantvā. ^v B
bodhisattā naṃ, C bodhisatto naṃ. ^x C bhavissatīti. ^y C
yo? ^z B vīsati, C vīsatiṃ. ^z B adantu. ^z B parato. ^a B
hi. ^b B parato sataṃ hi. ^c B visāhi, C visāya.

khaditum na sakka^d, pitaram pan' assa khadissamiti^e“ pitu santikam agamasi. So tam agacchantam disva cintesi: „ayam so 'patijiva' 'ti abhanantanam^e khadanayakkho bhavissati, patijivam karissamiti^e“ so puttam arabbha dutiyam gatham aha:

2. „Tvam^f pi vassasatam jiva
aparani ca visatim^g,
visam^h pisaca khadantu,
jiva tvam saradoⁱ satan ti.

Tattha visam^j pisaca ti pisaca halahalavisam khadantu. Yakkho tassa vacanam sutva „ubho p' ime na sakkā khaditun^e“ ti patinivatti. Atha nam Bodhisatto pucchi: „bho, yakkha, kasmā tvam imam^m salam pavittthamanusse khadasiti.“ „Dvadasa vassani Vessavanam upattthahitva laddhatta^e“ ti. „Kim pana sabbe va khaditum labhasiti.“ „Jivapatijivabhanino^o thapetva avasese khadamiti.“ „Yakkha, tvam pubbe pi akusalam katva kakkhalo^p pharuso paravihimsako hutva nibbatto, idani pi tadisam kammam katva tamotamaparayano bhavissasi^q, tasmā ito patthaya panatipatadihi^r viramassu“ 'ti tam yakkham dametva nirayabhayena tajjetva pancasu silesu patitthapetva yakkham^s pesanakarakam viya akasi. Punadivase sancharanta manussa yakkham disva Bodhisattena c'assa damitabhavam^t natva ranho^u arocesum: „deva, eko manavo^v tam yakkham dametva pesanakarakam^x viya katva thito^e“ ti.

^d C adds ti. ^e C^p C^s abhanantanam. ^f B tvam. ^g B visati.
^h C C^p vis-. ⁱ B parato. ^j B visam. ^k B adds khadantu.
^l B khaditum. ^m C omits imam. ⁿ B adds so. ^o C^p C^s -bhānino.
^p B C^p C^s kakkhalo. ^q B bhavissati, C bhavissatiti.
^r C C^p panati-. ^s B tam yakkham. ^t B -bhavañ. ^u C C^p C^s ranho.
^v B manavo. ^x C^p pesana-.

Rājā Bodhisattam pakkosāpetvā senāpatiṭṭhāne^y ṭhapesi pitu e' assa mahantam yasaṃ adāsi. So yakkham balipaṭiggāhakaṃ katvā Bodhisattassa ovāde ṭhatvā^z dānādīni puññāni^œ katva saggapadam^ø pūresi.

Satthā imam dhammadesanaṃ āharitvā „jīvapaṭijivam^œ nāma tasmim kale uppannaṃ“ ti vatvā jātakam samodhānesi: „Tadā rājā Anando ahosi, pitā Kassapo, putto pana aham evā“ 'ti. Gagga-jātakam^d.

II, 16, 6. ALINACITTA - JĀTAKA.

„**A**linacittam nissāyā“ 'ti. Idam Satthā Jetavane viharanto ekam ossaṭṭhaviriyam bhikkhum ārabha kathesi. Vatthum Ekādasanipāte Samvarajātaka āvibhavissati^b. So pana bhikkhu Satthārā „saccam kira tvam, bhikkhu, viriyam ossajjiti“^c vutte „saccam, Bhagavā“ ti āha. Atha nam Sattha „nanu tvam, bhikkhu, pubbe viriyam katvā mamsapesisadisassa daharakumārassa dvādasayojanike Bārāṇasinagare^d rajjam gahetvā adāsi, idāni kasmā evarūpe sāsane pabbajitvā viriyam ossajasīti“^e vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bārāṇasito avidūre vadḍhakigāmo^f ahosi. Tattha pañcasatā^g vadḍhaki^h vasanti. Te nāvāyaⁱ upari sotam gantvā^j araññe^k

^y C sotāpattiṭṭhāne. ^z B thatvā. ^œ C^p C^s puññāni. C puññāni. ^ø B saggapūram. ^a B jīvapaṭijīvan. ^d B adds pañcamam. ^b āvi-. ^c B osajjiti, C ossajjiti. ^d C bārānasi, B bārānasi. ^e B osajjita. ^f B vadhaki-, C C^p vadḍhaki-. ^g B pañcasata. ^h B vadhakim, C^p C^s vadḍhaki. ⁱ B nāvāya, C nāvāya. ^j B gantvā. ^k B araññe pavāsisu, C C^p C^s araññe.

gehasambhāradārūni^l koṭṭetvā tatth^l eva ekabhūmikādvibhūmikā-
 dibhede gehe^m sajjetvā thambhato paṭṭhāya sabbadārūsu^w
 saññamⁿ katvā nadītiram netvā nāvam āropetvā anusotena
 nagaram āgantvā^o ye yādisāni gehāni ākamkhanti tesam tādi-
 sāni katvā kahāpane^p gahetvā puna tatth^l eva^q gantvā^r geha-
 sambhāre āharanti. Evaṃ tesam jīvikam^s kappentānam ekas-
 mīm kale khandhāvāram^t bandhitvā^u dārūni^v koṭṭentānam avidūre
 eko hatthi^x khadirakhānukam^y akkami. Tassa so khānuko^z
 pādam vijjihi. Balavavedanā vattanti. Pādo uddhumāyitvā
 pubbam gaṇhi. So vedanāmatto^z tesam dārukoṭṭanasaddam^z
 sutvā „ime vaddhakī nissāya mayham sotthi bhavissatīti“
 maññamāno^a tibi pādehi tesam santikam gantvā avidūre
 nipajji^b. Vaddhaki tam uddhumātapādam disvā upasamka-
 mitvā pāde khānukam^c disvā tikhiṇavāsiyā^d khānukassa^e sam-
 antato odhim katvā rajjuyā bandhitvā ākaḍḍhantā^f khānukam^g
 nīharitvā pubbam mocetvā^h uṇhodakena dhovitvā tadanurū-
 pehi bhesajjehiⁱ nacirass^l eva vaṇam phāsukam karimsu.
 Hatthi^x ārogo^j hutvā cintesi: „mayā ime vaddhakī nissāya
 jīvitam laddham, idāni tesam mayā upakāram kātum vaṭṭatīti“
 so tato paṭṭhāya vaddhakīhi saddhim rukkhe nīharati tacchen-

^l B gehasambhāradīdārūni, C^p C^s gehasambhāradārūni. ^m B
 gehasambhāre. ^w all MSS. -dārūsu. ⁿ C C^p C^s saññam. ^o B
 āgantvā. ^p C B kahāpane. ^q C^p C^s tatheva. ^r B gantvā.
^s B jīvitam. ^t B khandhavāram. ^u B bandhetvā. ^v B C^p C^s
 dārūni. ^x so all MSS. ^y B ekam khadirakhānukam. ^z B
 khānuko. ^z B vedanāpatto. ^z B dārukoṭṭenasaddam. ^a C
 C^p C^s maññamāno. ^b B nippajji. ^c B khānukam. ^d B
 tamkhiṇāvāsiyā, C tikhiṇāvāsiyā, C^p tikhiṇāvāsiyā. ^e B
 C^p C^s khānukassa. ^f B ākamḍhantā, C^p C^s akaḍḍhantā. ^g B
 C^p khānukam. ^h B pucchitvā. ⁱ B adds makkhitvā. ^j B arogo.

tānam^k parivattetvā^l deti vāsiādini upasamharati soṇḍāya veṭhetvā
 kālasuttakoṭiyam^m gaṇhāti. Vaddhakī pi 'ssa bhojanavelāya
 ekekaṃ piṇḍam dentā pañca piṇḍasatāni denti. Tassa pana
 hatthissa putto sabbaseto hatthājāniyapotakoⁿ atthi. Ten' assa
 etad ahosi: „aham etarahi mahallako, idāni mayā imesaṃ
 kammakaraṇatthāya puttam datvā gantum vaṭṭatīti“ so vad-
 dhakīnam anācikkhitvā va araṇṇam^o pavisitvā puttam ānetvā
 „ayam hatthipotako mama putto, tumhehi mayham jivitaṃ
 dinnam, aham vo vejjavetanatthāya imaṃ dammi, ayam tum-
 hākaṃ ito paṭṭhāya kammāni karissatīti“ vatvā „ito paṭṭhāya
 yaṃ pana mayā kattabbaṃ kammaṃ tvaṃ karohīti“ puttam
 ovaḍitvā vaddhakīnam datvā sayam araṇṇam pāvīsi. Tato
 paṭṭhāya hatthipotako vaddhakīnam vacanakaro^p ovādakkhama
 hutvā sabbakiccāni karoti. Te pi taṃ pañcahi piṇḍasatehi
 posentī. So kammaṃ katvā nadiṃ otarivā^q kilivā^r āgacchati.
 Vaddhakidārakāpi^d taṃ soṇḍādisu^s gahetvā udake pi thale pi
 tena saddhim kilanti^t. Ājāniyā^u pana hatthino pi assāpi pu-
 risāpi udake uccāram vā passāvam vā na karonti. Tasmā
 so pi udake uccārapassavam akatvā bahi naditire eva^v karoti.
 Ath' ekasmiṃ divase upari nadiyā devo vassi. Addhasukkhā^x
 hatthilaṇḍam^y udakena nadiṃ otarivā gacchantam Bārāṇas na-
 garatitthe^z ekasmiṃ gumbe laggitvā atthāsi. Atha raṇṇo^{cc}
 hatthigopakā „hatthim^{cc} nahāpessāmā“ 'ti pañca hatthisatāni

^k B tacchantānam. ^l B paramvaṭṭetvā. ^m C^p kāla-. ⁿ B
 hatthājāniya-. ^o C C^p C^s aramṇam. ^p B vacanam karoti.
^q B adds nhāyivā or hnāyivā. ^r B kilitvā, C^s kilitvā.
^d C C^p C^s vaddhakī-, B vaddhakimā-. ^s C soṇḍādisu.
^t C C^p C^s kilanti, B kilanti. ^u C^s ajāniyā, C ajāniyā,
 B ajāniyā. ^v B yeva. ^x B atha sukkhā. ^y B hatthilaṇḍam,
 C^s hatthiladdham. ^z C bārāṇasi-, C^p bārāṇasi-. ^{cc} C C^p
 C^s ramṇo. ^{cc} B C hatthi.

nayimsu^a. Ājānīyalaṇḍassa^b gandham ghāyitvā eko pi hatthi nadim otaritum na ussahi, sabbe naṅguṭṭham^c ukkhipitva palāyitum ārabhimsu. Hatthigopakā hatthācariyānam arocesum. Te „udake paripathena^d bhavitabban“ ti udakam sodhāpetvā tasmim gumbhe ājānīyalaṇḍam^e disvā „idam ettha kāraṇam“ ti nātvā caṭim āharāpetva udakassa pūretvā tam tattha madditvā hatthinam sarire^f siṅcāpesum^g. Hatthācariyā raṇṇo^h tam pavattim ārocetvā „tam hatthajānīyam^k pariyesitvā ānetum vattatiⁱ devā“ ’ti āhaṃsu^m. Rājā nāvāsamghāṭehiⁿ nadim pakkhanditvā uddhagāmihi samghāṭehi^o vaddhakīnam vasa-
natthānam sampāpuṇi^p. Hatthipotako^q nadiyam kilanto^r bhe-
risaddam sutvā gantvā^s vaddhakīnam santike atthāsi. Vad-
dhakī raṇṇoⁱ paccuggamanam katvā „deva, sace dāruhi^t attho
kimkāraṇā āgat’ attha, kim pesetvā āharāpetum na vattatīti“
āhaṃsu. „Nāham, bhāṇe, dārūnam^v atthāya^x āgato, imassa
pana hatthissa atthāya āgato ’mhīti.“ „Gāhāpetvā gacchatha^y
devā“ ’ti. Hatthipotako^z gantum na icchi. „Kim kārāpesi^ā,
bhāṇe, hatthīti“. „Vaddhakīnam posāvanikam^ā āharāpeti^a,
devā“ ’ti. „Sādhu, bhāṇe“ ti rājā hatthissa catunnam pādā-

^a B nhāyisu or hnāyisu. ^b B ajāniya, C C^p ajāniya-, C^s ajānīyaladdhassa. ^c C^p C^s naṅguṭṭham. ^d B makābandhena, C paripatthena. ^e B ājānīyalaṇḍam, C ajānīyalaṇḍam, C^p ajānīyalaṇḍam, C^s ajānīyaladdham. ^f B hatthinam sarire-
resu. ^g B makkhāpesum. ^h B nhāyisu. ⁱ C C^p C^s ramṇo. ^k C hatthajānīyam, B tatthajāniuyam. ^l B vattati. ^m B C
ahaṃsu. ⁿ B nāvāsamghāṭehi. ^o B uddham gāmināvāsān-
ghāṭehi. ^p B simāpuṇi. ^q B pavattipotako. ^r B kilanto, C^s kilanto. ^s B gantvā. ^t C^p C^s dāruhi. ^u B vattatīti.
^v B dārūnam, C^p C^s dārūnam. ^x C āthāya. ^y B gaccha.
^z C -poto. ^ā B karomi. ^ā B posāvanīyam. ^a B āhārāpeti,
C āhārāpeti.

nam^b soṇḍāya naṅguṭṭhassa^c santike satasahasasatasahassam^d
kahapane^e ṭhapāpesi. Hatthi^f ettakenāpi āgantvā^g sabba-
vaddhakīnam^h dussayugesuⁱ vaddhakibhariyānam^j nivāsanasa-
ṭakesu^k dinnesu saddhimkīlitadārakānañ^l ca dārakaparihāre kate^m
nivattitvā vaddhakiⁿ ca^o itthiyo ca dārake ca oloketvā rañña^p
saddhim^q agamāsī^r. Rājā tam ādaya nagaram^s gantvā^t nagarañ^u
ca hatthisālañ ca alaṅkārāpetvā^v hatthim^w nagaram^x padakkhi-
nam^y kāretvā hatthisālam^z pavesetva sabbālaṅkārehi alaṅka-
ritvā^{aa} abhisekam^{ab} datvā opavayham^{ac} katvā attano sahāyaṭṭhāne^{ad}
ṭhapetvā upaddharajjam^{ae} hatthissa^{af} datva attano samānapari-
hāram^{ag} akāsi. Hatthissa^{ah} āgatakālato paṭṭhāya rañño^{ai} sakala-
Jambudīpe rajjam^{aj} hatthagatam^{ak} eva ahosi. Evaṃ kāle gacchante
Bodhisatta^{al} tassa rañño^{am} aggamahesiyā^{an} kucchimhi^{ao} paṭisandhim^{ap}
ganhi^{aq}. Tassā^{ar} gabbhāparipākakāle^{as} rāja kalam^{at} akāsi. Hatthi^{au}
pana^{av} sace rañño^{aw} kālakatabhāvam^{ax} jāneyya^{ay} tatth' ev' assa
hadayam^{az} phāleyya^{ba}, tasmā hatthim^{bb} rañño^{bc} kālakatabhāvam^{bd}
ajānāpetvā^{be} va upaṭṭhahimsu^{bf}. Rañño^{bg} pana kālakatabhāvam^{bh}
sutvā „tuccham^{bi} kira rajjan“^{bj} ti anantarasamanto Kosalarāja
mahatiyā^{bk} senāya^{bl} āgantvā^{bm} nagaram^{bn} parivāri^{bo}. Te^{bp} nagara-

^b C^p C^s padānam. ^c B adds ca. ^d B omits satasahassa.

^e B gahāpane, C kahapane. ^f B omits hatthi. ^g C gantva, B āgantvā, C^s has corrected āgantvā to agantvā. ^h B -yuggesu.

ⁱ B nidhāsanasaṭikesu. ^k B kīlitadāraṇānam, C kīlitadāra-
kānam. ^l C C^p C^s add vaddhakim. ^m C C^p C^s omit vad-
dhakī ca. ⁿ C C^p C^s rañña. ^o B agamāsī. ^p B gantvā.

^q C naṅgarañ. ^r B alaṅkarāpetvā. ^s C padakkhinam. ^t B
sabbālaṅkārehi alaṅkaretvā. ^u C^p C^s opavuyham. ^v B
sahāyakaṭṭhāne. ^w C C^p C^s rañño. ^x C kucchismim. ^y C
ganhi. ^z B tassa. ^{aa} C omits gabbha. ^{ab} so all MSS.

^b B kālaṅkata-. ^c C^p C^s phāleyya. ^d B C^s hatthi. ^e B
upathahisum. ^f B āgantvā. ^g B parivāresi. ^h B omits te.

dvārāni pidahitvā Kosalaramññoⁱ sāsanaṃ pahīṇīmsu^j: „amhākāṃ rañño^x aggamaheṣi^k paripuṇṇagabbhā ‘ito kira sattame divase puttāṃ vijāyissatīti’ aṅgavijjāpāṭhaka^l āhaṃsu^m, sace sā puttāṃ vijāyissati mayāṃ sattame divase yuddhaṃ dassāma na rajjāṃ, ettakāṃⁿ kālaṃ āgamethā^o ti. Rājā „sādhū“ ’ti sampāṭicchi. Devī sattame divase puttāṃ vijāyi. Tassa nāmagahaṇadivase^o „mahājanass’ alīnaṃ cittaṃ^p paggaṇhanto^q jāto“ ti Alīnacittakumāro t’ ev’ assa^r nāmaṃ akāṃsu. Jātadivasato yeva paṇ’ assa paṭṭhāya^s nāgarā^t Kosalaramññā^u saddhīṃ yujjīṃsu^v. Nināyakkattā^w saṃgāmaṃsa mahantaṃ^x pi balaṃ yujjhamānaṃ thokathokaṃ^y osakkati. Amaccā deviyā tam atthaṃ ārocetvā „mayāṃ evaṃ osakkamāne bale parajjhanabhāvassa^z bhāyāma, amhākāṃ pana rañño^o kālakatabhāvaṃ^o puttaṃsa jātabhāvaṃ Kosalaramñño^a āgantvā^b yujjhanabhāvaṃ^c ca rañño^e sahāyako maṅgalaṃhatthi^d na jānāti, jānāpema naṃ^e ti pucchīṃsu. Sā „sādhū“ ’ti sampāṭicchitvā puttāṃ alaṃkaritvā dukūlacumbaṭe^e nipajjāpetvā^f pāsādā oruḃha amaccagaṇaparivutā^g hatthisaṃgāṃ gantvā^h Bodhisattaṃ hatthissa pādamaṃle nipajjāpetvā^f „sāmiⁱ,

ⁱ C kosalaramñño, C^p C^s kosāḷaramñño. ^j B pahīṇīsum, C^p pahīṇīmsu, C^s pahīṇīmsu. ^k so all MSS. ^l C^p C^s aṅga-
^m B ahaṃsum. ⁿ B ethakāṃ. ^o B nāmagahaṇadivase pa-
 nassa. ^p B omits līnaṃ cittaṃ. ^q C paggaṇhanto. ^r B
 tvevassa. ^s B jātadivasato paṭṭhāya pana. ^t B nāgarā. ^u C
 -ramññā. ^v C yuddhīmsu. ^w B nināya-. ^x B mahantaṃ.
^y B thokaṃ thokaṃ. ^z B parājassa āvassa (parājayabhāvassa?)
^o C C^p C^s ramñño. ^o B kālaṅkāta-. ^a C kosalaramñño,
 C^p kosāḷaramñño, C^s kosāḷaramñño. ^b B āgantvā. ^c B yujha-
 nakāraṇaṃ, ^d C^p C^s maṅgala-. ^e B nakulacumpitake. ^f B
 nipp-. ^g C C^p C^s -gana-, B -gaṇaparivuto. ^h B gaṃtvā.
ⁱ so all MSS.

sahāyo te kālakato^j, mayam tuyham hadayaphālanabhayena^k nārocimha, ayan^l te sahāyassa putto, Kosalarājā^m āgantvāⁿ nagaram parivāretvā tava puttana saddhim yujjhati, balaṃ osakkati, tava puttam tvam ñeva mārehi rajjam vāssa^o gaṇhitva dehīti⁴ āha. Tasmim kāle hatthi^p Bodhisattam soṇḍāya parāmasitvā ukkhipitvā kumbhe thapetvā^q roditvā paridevitvā Bodhisattam otāretvā deviyā hatthe nipajjāpetvā^r „Kosalarājānam^r gaḥessāmiti“ hatthisālato nikkhami. Ath' assa amaccā vammaṃ paṭimuñcitvā alamkaritvā nagaradvāram avāpuritvā tam parivāretvā nikkhamimsu. Hatthi^p nagarā nikkhamitvā koṇcanādam katvā mahājanam santāsetvā palāpetvā balakottakam^s bhinditvā Kosalarājanam cūlāya^t gaḥetvā ānetvā Bodhisattassa pādāmūle nipajjāpetvā^u maraṇatthāy' assa^v utthite vāretvā „ito paṭṭhāya appamatto hohi, 'kumāro daharo' ti saññam^x mā karīti^y“ ovaditvā^z uyyojesi. Tato paṭṭhāya sakala-Jambudīpe rajjam Bodhisattassa hatthagatam eva jātam. Añño^a paṭisattu^b nāma utthahitum samattho^a nāhosi. Bodhisatto sattavassikakāle^b abhisekam patvā Alinacittarājā nāma hutvā dhammena rajjam kāretvā jīvitapariyosāne saggapadam^c pūresi.

Satthā imam atitam āharitvā abhisambuddho hutvā imam gāthadvayam āha^d:

^j B kālaṅkato ti. ^k B tumbhākam hadayaphalitabhayena. ^l C ayanam. ^m C^p C^s kosala-. ⁿ B āgantvā. ^o B vā tassa. ^p so all MSS. ^q B thapetvā. ^r C^p B kosalarājam, C^s kosalarājam. ^s C balaṃ kottakam. ^t C^p C^s cūlāya. ^u B nipp-. ^v C^s maraṇatthāyassa, B maraṇattāya. ^x C C^p C^s saññam, B añā. ^y B C^p kariti. ^z B ovādītīvā, C^p has corrected ovādītīvā to ovaditvā. ^a C C^p añño. ^b B paṭisatthu. ^c B samatto, C adds nāma. ^d C^p C^s sattavassikāle. ^e B saggapūram. ^d B imam gātham abhāsi.

1. „Alinacittam nissaya
pahaṭṭha mahati camū,
Kosalam senāsantuttam
jivagāham agāhayi^e.
2. Evaṃ nissayasampanno^f
bhikkhu araddhavīriyo
bhavayam kusalam dhammam
yogakkhemassa pattiya
pāpūne anupubbena
sabbasamyojanakkhayan^g ti.

Tattha alinacittam nissāya 'ti Alinacittarājakumāram^e nissaya, pahaṭṭha mahati^h camū ti pavenirajjamⁱ no ditṭhan ti haṭṭhatuttā hutva mahati^j senā, kosalam^k senāsantuttan ti Kosalarājanam^l sena rajjena asantuttam pararajjalobhena agatam, jivagāham agāhayīti amāretvā va sa camū tam rājanam hatthinā jivagāham gaṇhāpesi, evaṃ nissayasampanno ti yathāⁿ sā camū evaṃ añño^o pi kula-putto nissayasampanno kalyānamittam^p Buddhām vā Buddha-sāvakaṃ vā^q nissayam labhitvā, bhikkhū 'ti parisuddhādhivacanam etam, araddhavīriyo^r ti paggaḥitavīriyo^s catudosā-pagatena viriyena samannāgato, bhavayam kusalam dhamman ti kusalam nirāmisam^t sattatimsabodhapakkhiyasamkhātam^u

^e C^p C^s agāhasi. ^f nissāya-. ^g B alinacittam-. ^h B C^s mahati, C mahatim. ⁱ B pavenī-. ^j B C^p mahati ^k C kosala. ^l B kosalam-. ^m B senam, C^p C^s sakena. ⁿ B adds ca. ^o C C^p C^s añño. ^p C kalyāna-. ^q B adds paccakabuddham vā. ^r B C C^p araddhavīriyo. ^s C^s -vīriyo. ^t B nirālayam dhammam. ^u B -saṅkhātam.

dhammaṃ bhāvento, yogakkhemassa pattiyaṃ ti catuhi^v
 yogehi khemassa nibbānassa pāpuṇanattāya^x tam dhammaṃ
 bhāvento, pāpuṇe^y anapubbena sabbasaṃyojanak-
 khayān ti evaṃ vipassanato paṭṭhāya imaṃ kusaladhammaṃ^z
 bhāvento so kalyāṇamittūpanissayasampanno bhikkhu^α anu-
 pubbena vipassanāñāṇāni^δ ca hetthimamaggaphalāni ca pā-
 puṇanto^α pariyoṣāne dasannaṃ^b pi saṃyojanānaṃ khayante
 uppannattā sabbasaṃyojanakkhaya-saṃkhātā^c arahattaṃ pā-
 puṇāti^d, yasmā vā nibbānaṃ āgama saṃyojanā^e khīyanti
 tasmā tam pi sabbasaṃyojanakkhayaṃ^f eva, evaṃ anupubbena
 nibbāna-saṃkhātā^g sabbasaṃyojanakkhayaṃ pāpuṇāṭṭi^h attho.

Iti Bhagavā amatamahānibbānenaⁱ dhammadesanāya kūṭaṇi^j
 gahetvā uttarim pi saccāni pakāsetvā jātakāṃ samodhānesi:
 (Saccapariyoṣāne ossaṭṭhaviriyo^k bhikkhuⁿ arabatte^l patitṭhahi)
 „Tadā mātā Mahāmāyā, pitā Suddhodanamahārājā ahoṣi,
 rajjaṃ gahetva dinnahatthi^m ayaṃ ossaṭṭhaviriyo^k bhikkhuⁿ,
 hatthissa pitā Sāriputto, Alīnacittakumāro pana aham evā^{ti}“
 Alīnacitta-jātakāṃ.

^v all MSS. catuhi? ^x B pāpuṇattāya, C C^p C^o pāpuṇa-
 natthāya. ^y C pāpuṇe. ^z B C^p kusalam-. ^α B C bhikkhū.
^δ C -ñāṇāni. ^α C pāpuṇanto. ^b B dasannaṃ. ^c B -khaya-
 saṃkhātāṃ. ^d C pāpuṇāti. ^e B sabbasaṃyojanā. ^f C^p C^o
 sabbesaṃyoj-. ^g B -saṃkhātāṃ. ^h B pāpuṇiti, C pāpuṇāṭṭi,
 C^p C^o pāpuṇāṭṭi pi. ⁱ B amatanibbānena. ^j B C^o kuṭaṃ.
^k B oṣaṭha-. ^l B arahatthaphale. ^m so all MSS. ⁿ B C
 bhikkhū.

II, 16, 7. GUṆA-JĀTAKA.

„Yena kāmam paṇāmetīti“^o. Idam Satthā Jeta vane viharanto Ānandattherassa sātakasahassapaṭilābham^q ārabha kthesi. Therassa Kosalarañño^r antepure dhammavācanavattum^s hetthā Mahāsārajātake^s āgatam eva. Iti there^u rañño^v antepure dhammam vācente^x rañño^v saḥassagghaṇakānam^y sātakānaṃ saḥassam āharīyittha^z. Rājā tato pañca sātakasatāni pañcannaṃ devīsatānaṃ^{aa} adāsi. Tā sabbāpi te sātake tḥapetvā punadvase Ānandattherassa^b datvā sayam purānasātake yeva pārupitvā^a rañño^v pātarāsattḥānam āgamamsu^b. Rājā „mayā tumhākaṃ saḥassagghaṇakā^c sātakā dāpitā^d, kasmā tumhe te apārupitvā^e va āgatā“ ti pucchi. „Deva, te amhehi therassa dinnā“ ti^f. „Ānandattherena sabbe gahitā“ ti. „Āma devā“ ti. „Sammāsambuddhena ticivaraṃ anuññātāṃ^g, ‘Ānandatthero dussavaṇijjam^h, maññeⁱ, karissatīti^w atibahū^j tena sātakā gahitā“ ti^k therassa kujjhitvā bhuttapātarāso vihāraṃ gantvā^l therassa pariveṇaṃ pavisitvā theram vanditvā nisinna^m pucchi: „Apiⁿ, bhante, amhākaṃ ghare

^o C paṇāmatīti, C^p C^s paṇāmatīti, B panametīti. ^p B imam.
^q B -sahassalābham. ^r C -rañño. ^s B -vatthu. ^t B mahāsātakajātake. ^u B thero. ^v C C^p C^s rañño. ^x B vācento.
^y C saḥassagghaṇakānam, B saḥassaithikānam. ^z B āharayittha, C āhariyittha. ^{aa} C^p C^s devi-. ^b B C^p C^s ānandattherassa.
^a B pārumpetvā. ^b B āgamamsuṃ. ^c B saḥassanikā, C saḥassagghaṇaka. ^d B dampitā. ^e B apārumpitvā. ^f B adds āhamsu āhamsu. ^g C C^p C^s anuññātāṃ, B anuññāta anuññāta.
^h C C^p -vaṇijjam, B -vāṇijjam. ⁱ C C^p C^s maññe. ^w B karissati. ^j B atibahum, C^p atibahu, C^s atibahu. ^k C has corrected ti to ni. ^l B gantvā. ^m B adds va. ⁿ B adds nu.

itthiyo tumbhākaṃ santike dhammaṃ uggaṇhanti vā suṇanti^o vā^o ti. „Āma, mahārāja, gahetabbayuttakaṃ gaṇhanti so-tabbayuttakaṃ suṇantīti^o“. „Kin tā suṇanti^o yeva udāhu tumbhākaṃ nivāsanam vā pārupanam^p vā dadantīti^q“. „Ajjā^r, mahārāja^s, sahasagghanakāni^t pañca sātakasatāni adamsū^u“ ti. „Tumhehi gahitāni tāni^v, bhante“ ti. „Āma, mahārāja^v“ ti. „Nanu, bhante, Satthārā ticivaram eva anuññātan^w“ ti. „Āma, mahārāja, Bhagavatā^x ekassa bhikkhuno ticivaram eva pa-rihogasīsenā anuññātā^y, paṭiggahaṇam^z pana avāritam, tasmā mayāpi aññesam^a jīṇṇacīvarakānam^b dātum te sātaka pariggahitā^c“ ti. „Te pana bhikkhū^b tumbhākaṃ santikā sā-take labhitvā purānacīvarāni^e kim karissantīti^o“. „Porānaka-cīvaram^d uttarāsaṅgam^e karissantīti^o“. „Porānakauttarāsaṅ-gam^f kim karissantīti.“ „Antaravāsakam karissantīti^o“. „Po-rānakaantaravāsakam kim karissantīti^o“. „Paccattharaṇam karissantīti^o“. „Porānakapaccattharaṇam^h kim karissantīti.“ „Bhummattharaṇam karissantīti^o“. „Porānakabhummatthara-ṇamⁱ kim karissantīti“. „Pādapuñchanam^j karissantīti^o“. „Po-

^o C sunanti. ^p C nivāsanapārupanam, B pārupanam.
^q B dentīti. ^r B omits ajja. ^s B adds tā. ^t C C^p C^s
 -gghanakāni, B -gghanikā. ^u B omits tāni. ^v C^p C^s anuñ-
 ñātan. ^x B bhagavato. ^y C^p C^s anuññātā. ^z B paṭiggaha-
 ṇam, C^p C^s paṭiggahaṇam. ^a C aññesam, C^p C^s aññesam.
^b B jinna-, C jinna-cīvarakānam. ^c B paṭiggahitā, C^p C^s pa-
 riggahitā. ^d all the MSS. bhikkhu. ^e B porāna-, C purāna-
^d B porānasamghāti, C porānakacīvaram. ^e B -saṅgam. ^f C
 porānaka-, B porānauttarasaṅgam. ^g all the MSS. karis-
 santi. ^h B porānapaccattaraṇam-. ⁱ B porānabh-, C po-
 rānakabh-. ^j B puñcanam, C^p C^s -puñjanam? C has corrected
 -puñcanam to puñchanam.

raṇakapādapuñchanam kiṃ karissantīti^k. „Mahārāja, saddhādeyyam nāma^l vinipātetum na labhati, tasmā porāṇakapādapuñchanam^m vāsiyāⁿ koṭṭetvā mattikāya pakkhipitvā^o senāsanesu mattikālepanam^p dassentīti^q. „Bhante, tumhākaṃ dinnam yāva pādapuñchanāpi^r nassitum na labhatīti“. „Āma, mahārāja, ambhākaṃ dinnam nassitum na labhati^s paribhogam eva hotīti.“ Rājā tuṭṭho somanassappatto hutvā itarāni pi gehe^t ṭhapitāni pañca sātakasatāni āharāpetvā therassa datvā anumodanam sutvā theram vanditvā padakkhiṇam katvā pakkāmi^u. Thero paṭhamaladdhāni pañca sātakasatāni jinna^v varakānam^v adāsi. Therassa pana pañcamattāni saddhivihārikasatāni. Tesu eko daharabhikkhu therassa bahūpakāro^x pariveṇam sammajjati^y pāṇiyaparibhojanīyam^z upaṭṭhapesi^a dantakaṭṭhamukhodakam^b deti^a vaccakuṭijantāgharasanānāni^b paṭijaggati hatthaparikkamma^v pādaparikkamma^v piṭṭhiparikkammā^v ni karoti. Thero pacchāladdhāni pañca sātakasatāni „ayam me^c bahūpakāro^d“ ti yuttavasena sabbāni^e tass’ eva adāsi. So pi sabbe te sātake bhājetvā attano samānupajjhāyanam^f adāsi. Evam sabbe pi te laddhasātakā bhikkhū^g sātake chinditvā rañjitvā^h kaṇi-

^k B omits porāṇaka - - - karissantīti. ^l B omits nāma.
^m B -puñcanam, C^p C^s -puñjanam? C has corrected -puñcanam to -puñchanam. ⁿ B vāsiyāyo. ^o B pakkhipitvā.
^p B -lepanam. ^q B karissantī. ^r B yāva puñcanam, C^p -puñjanāpi, C yāva pādapuñcanāni pi corrected to -puñchanāni pi. ^s B labhatīti. ^t B geha. ^u B C C^s pakkhāmi. ^v C jinna-, B adds bhikkhunam. ^x B C^p C^s bahupakāro. ^y B sammajjati. ^z B pāṇiyaparibhojana. ^a B upaṭṭhapesi. ^b B nhānodakam.
^c C omits deti. ^b B -senāsanam. ^e B ayameva, C ayameva corrected to ayame. ^d B bahūpakāro, C^p C^s bahupakāro. ^e B sappāni pi. ^f so all the MSS. ^g all the MSS. bhikkhu. ^h B C^p C^s rajitvā.

kārapupphavaṇṇāni kāsāyāni nivāsetvā ca pārūpitvā caⁱ Satthāram upasaṅkamitvā^j vanditvā ekamantaṃ nisīditvā evaṃ āhaṃsu^k: „Bhante, sotāpannassa ariyasāvakaṃ mukholokanādānaṃ nāma atthīti.“ „Na, bhikkhave, ariyasāvakaṃ mukholokanādānaṃ nāma atthīti.“ „Bhante, ambhākaṃ^m upajjhāyena dhammaṃ dāgārikattherena saḥassaggaṇakānaṃⁿ sātākānaṃ^o pañca satāni ekass’ eva daharabhikkhuno dinnāni, so pana attanā laddhe bhājetvā ambhākaṃ adāsīti^p“. „Na, bhikkhave, Ānando mukholokanabhikkhaṃ deti^q, so pan’ assa bhikkhu^r bahūpakāro^s, tasmā attano upakārassa upakārasena guṇavasena yuttavasena^t ‘upakārassa nāma paccupakāro^u’ kātuṃ vaṭṭatīti^v’ kataṇṇukatavedibhāvena^w adāsī, porāṇakapaṇḍitāpi hi attano upakārakānaṃ^y yeva^z paccupakāraṃ karīmsū^{aa}’ ti vatvā tehi yācito atītaṃ āhari:

Attīte^b Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto siho hutvā pabbataguhāyaṃ vasati. So eka-divasaṃ guhāya^a nikkhamitvā^b pabbatapādaṃ olokesi. Taṃ pana pabbatapādaṃ parikkhipitvā^c mahāsaro ahoṣi. Tassa ekasmiṃ unnataṭṭhāne upari thaddhakaddamapiṭṭhe^d mudūni^e haritatiṇāni jāyīmsu^f, sasakā c’eva hariṇādayo ca^g sallahuka-

ⁱ B nivāsetvā pārūpitvā va. ^j B upasaṅkamitvā. ^k B āhaṃsum. ^l B -dānaṃ. ^m B omits ambhākaṃ. ⁿ B -ggaṇikāni. ^o B sātākāni. ^p B adāsī. ^q B mukholokano bhikkhu na deti. ^r C bhikkhū. ^s B C^p C^s bahu-. ^t B upakārasena ca yuttavasena ca. ^u so all the MSS. ^v C^p kataṇṇu-, C^s kataṇṇu-. ^w C upakārānaṃ, B upakārakānaṃ. ^x B nēva. ^{aa} B karīsu, C^p C^s karīmsu. ^b B adds bhikkhave. ^c B kuharaṃ. ^d B adds pappatamuddhani thatvā. ^e B paṭikkīpitvā. ^f B -kaddhimapiṭṭhe. ^g B C^s mudum, C mudūni. ^h B jāhīsu, C jāyīsu. ⁱ B sasakādayo ceva bilārasīṅgālādayo ca.

migā^h kaddamamattake vicarantā tāni khādanti. Tam divasam^a pi eko migo tāni tiṇānⁱ khādanto vicarati. Siho pi 'tam migam gaṇhissāmīti'^k pabbatamattakā uppatitvā sihavegena pakkhandi^k. Migo maraṇabhayatajjito viravanto palāyi. Siho vegam sandhāretum^l asakkonto kalalapiṭṭhe nipatitvā osīditvā uggantum^l asakkonto cattāro pāde thambhe viya otāretvā sattāham nirāhāro aṭṭhāsi. Atha eko^m sigāloⁿ gocarapasuto tam divā bhayena palāyi. Siho tam pakkositvā „bho sigālo^o, mā palāyi, aham kalale laggo, jīvitam me dehīti“ āha. Sigāloⁿ tassa santikam gantvā^p „aham tam uddhareyyam, 'uddhato^q pana mam khādeyyāsīti' bhāyāmīti.“ „Mā^r bhāyi, nāhan tam khādissāmī^o, mahantaṃ pana te^t guṇam karissāmī“, eken^u upāyena mam uddharāhīti.“ Sigāloⁿ paṭiññam^v gahetvā^z catunnam^y pādānam samantā kalale apanetvā catunnam^z pi pādānam catasso mātikā^z khaṇitvā udakābhikumham akāsi, udakam pavisitvā kalalam mudum akāsi. Tasmim khaṇe sigālo^o sihassa udarantaram pavisitvā „vāyāmam karohi, sāmīti“^{aa} uccāsaddam karonto sīsena udaram pahari. Siho vegam janetvā kalalā uggantvā^b pakkhanditva thale aṭṭhāsi. So muhuttam vissamitvā saram oruyha kaddamam dhovitvā nahāyitvā^c atha ekam^d mahisam vadhitvā dāṭhāhi^e ovijjhitvā^f maṃsam ubbattetvā „khāda sammā“^g 'ti^g sigālassa^h purato

^h B adds ca. ⁱ B C^p C^s divasam. ^j B omits tiṇāni, C^s tināni. ^k C pakkhanditvā. ^l B upagantum. ^m B atheko. ⁿ B siṅgālo. ^o B siṅgala. ^p B gantvā. ^q B uddhato. ^r B omits bhāyāmīti mā. ^s B takhādissāmīti. ^t B te pana. ^u B karissāmīti. ^v C C^p C^s paṭiññam. ^z C adds ca. ^y B adds pi. ^z B catunnam. ^{aa} B mātikāyo. ^o B siṅgāleva. ^a B ssāmīti. ^b B uggantvā. ^c B nahāyitvā daratham paṭi-pasambhetvā. ^d B aṭhekam. ^e B aṭhāsi. ^f B ovajjhitvā. ^g B ada sampā ti. ^h B siṅgālassa.

ʒhapetvā tena khādite pacchā attanā khādi. Puna sigāloⁱ ekam
 maṃsapesiṃ dasitvā gaṇhi „idaṃ kimatthāya^j, sammā“ ’ti ca^k
 vutte „tumhākaṃ dāsi^l atthi, tassā^m bhavissatīti“ āha. Siho
 „gaṇbhāhīⁿ“ vatvā sayam^o pi sihiyā atthāya^p maṃsam gaṇhitvā
 „ehi, samma, ambhākaṃ pabbatamuddhani ʒhatvā^w sakhiyā
 vasanaṭṭhānam gamissāmā“ ’ti vatvā tattha gantvā^q maṃsam
 khādāpetvā sigālaṃ ca sigāliṃ ca^r assāsetvā^s tato paṭṭhāya
 „dāni^t ahaṃ tumhe paṭijaggissāmīti“^u attano vasanaṭṭhānam
 netvā guhādvāre^v aññissā guhāya vasāpesi^x. Tato^o paṭṭhāya
 gocarāya gacchanto sihiṃ ca sigāliṃ ca^z ʒhapetvā sigālena^a
 saddhiṃ gantvā^q nānāmige vadhitvā ubho pi tatth’ eva maṃ-
 sam khādītva itarāsam^b pi^a dvinnam āharitvā denti. Evaṃ
 kāle gacchante sihi^b pi dve putte vijāyi sigāli^c pi^d. Te sabbe
 pi samaggavāsam vasimsu. Ath’ ekadivasam sihiyā^e etad
 ahoṣi: „ayaṃ siho sigālaṃ ca sigāliṃ ca sigālapotake^f ca ativiya
 piyāyati^g, nūnam assa sigāliyā saddhiṃ santhavo^h atthi, tasmā
 evaṃ sineham karoti, yaṃ nūnāhamⁱ imaṃ piḷetvā tajjetvā ito
 palāpeyyan“ ti sā sihassa sigālam^j gahetvā^k gocarāya gata-

ⁱ B siṅgālo. ^j B kim mattāya. ^k B omits ca. ^l B C^p C^s
 dāsi. ^m B tayāvabhāvam. ⁿ C C^p C^s gaṇhāsīti, B gaṇhāhiti.
^o B sayam. ^p C sihiyāttāya, B sihiyā attāya. ^w B pappamuddhani gantvā, C C^p C^s pabbatamuddhane ʒhatvā. ^q B gantvā. ^r B siṅgālaṃ ca siṅgāliṃ ca. ^s B asoṣetvā, C ssāsetvā. ^t B ito pathāya idāni. ^u B adds vatvā. ^v B guhāya dvāre. ^x B vassapeti. ^y B so tato. ^z B siṅgālaṃ ca, ^a B siṅgālena. ^b B itarāsam. ^c B omits pi. ^d B C sihi. ^e B siṅgāli. ^f B adds dve putte vijāyi. ^g B sihassa. ^h B siṅgālaṃ ca siṅgāli ca siṅgāla-. ⁱ B piyāyati, C piyāyati. ^j B kiṃ nuntassa siṅgālassa siṅgāliyā saddhi santhavo, C C^p C^s nūnam, C^p santavo. ^k B yaṃ nunā. ^l B siṅgālam. ^m B omits gahetvā.

kāle sigālim¹ pīlesi tajjesi: „kīmkāraṇā imasmim̄ ṭhāne vasasi na palāyasīti²“. Puttāpi 'ssā³ sigāliputte^o tath' eva tajjayimsu^p. Sigāli^q tam atthaṃ sigālassa^r kathetvā „sihassa vacanena etāya evaṃ katabhāvam^s pana^t jānāma, ciraṃ vasimbā, nāsāpeyyāpi no^u, ambhākaṃ vasanaṭṭhānam eva gacchāma^v“ 'ti āha. Sigālo tassā^v vacanaṃ sutvā sīham upasaṅkamtivā^w āha: „Sāmi, ciraṃ amhehi tumbhākaṃ santike vutthaṃ^y, aticiraṃ vasantā nāma appiyā honti, ambhākaṃ gocarāya pakkantakāle sīhi^z sigālim^{aa} viheṭheti 'imasmim̄ ṭhāne kasmā vasatha palāyathā['] 'ti tajjeti^{aa}, sīhapotakāpi sigālapotake^{aa} tajjenti, yo nāma yassa attano santike vāsam na roceti^b tena 'yāhīti' niharitabbo va^c, evaṃ^d viheṭhanaṃ kimatthiyan^{cc} ti vatvā paṭhamam̄ gātham̄ āha:

1. „Yenakāmam̄ paṇāmeti^e,
dhammo balavatan̄^f, migi^d
unnadanti, vijānāhi^g,
jātam̄ saraṇato bhayan^{cc} ti.

Tattha yenakāmam̄ paṇāmeti^h dhammoⁱ balavatanⁱ ti balavā nāma issaro attano sevakam̄ yena disābhāgena icchati tena disābhāgena so paṇāmeti^j niharati, esa dhammo

¹ B siṅgāli. ² B palāyasiti, C C^p C^s palāyasi. ³ B omits pissā. ^o C sigāli-, B siṅgāla-, ^p B tajjiyiyisu. ^q C sigāli, B siṅgāli, ^r B tamattam̄ siṅgālassa. ^s B -bhāvam̄. ^t B pina. ^u B nāpāpeyyāsi no. ^v B C^p tassa. ^w B upasaṅkamtivā. ^y B vuttaṃ. ^z B C sīhi. ^{aa} B siṅgāli. ^{aa} B tajjesi. ^{aa} B siṅgālapotake pi. ^b B na rocasi, C nakaroceti. ^c C omits va. ^d B omits evaṃ. ^e C paṇāmati, C^p C^s panamati. ^f B balavatan̄. ^d so all the MSS. ^g B vijānāti. ^h C paṇāmati, C^p C^s paṇamati. ⁱ B palavatan. ^j B C^p C^s paṇāmeti.

balavatam^k, ayam^l issarānam^m sabhāvo pavēnidhammoⁿ va,
 tasmā sace amhākaṃ vāsaṃ na rocetha ujukam eva no nī-
 haratha, viheṭhanena ko attho ti dīpento evam āha^o, migīti^p
 siham^q ālapati, so hi migarājātāya^r migā assa atthīti migi^e,
 unna danti ti pi^f tam eva ālapati, so hi unnatānam^u dantānam^v
 atthitāya unnatā^v dantā assa atthīti unnadanti^x, unnatadantīti^y
 pi pāṭho yeva, vijānāhīti esa issarānam^s dhammo ti evam
 jānāhi, jātam saraṇato bhayan ti amhākaṃ tumbe pa-
 tiṭṭhatṭhena^z saraṇam, tumhākaṃ yeva^b santikā bhayaṃ jātam,
 tasmā attano vasanaṭṭhānam eva gamissāmā[']ti dīpeti; aparo
 nayo: tava^a migī sīhi^b unnadanti^c mama puttadāram tajjeti^d
 yena kāmam paṇāmetīti^e yena yenākāreṇa^f icchati tena
 paṇāmeti^g pavatteti^h viheṭhetiⁱ, evam tvaṃ vijānāhi, tatra kiṃ
 sakkā amhehi kātum, dhammo balavatam esa, balavantānam
 sabhāvo, idāni mayaṃ gamissāmā[']ti yasmā jātam saraṇato
 bhayan ti. Tassa vacanam sutvā sīho sīhim āha: „bhadde,
 asukasmiṃ nāma kāle mama gocarathāya gantvā^j sattame
 divase sigālena ca^k imāya ca sigāliyā^l saddhim āgatabhāvaṃ
 sarasīti“. „Āma sarāmīti“. „Jānāsi pana mayham sattāham

^k B palavatam. ^l C omits ayam. ^m C^p C^s issarānam.
ⁿ C^p C^s pavēni-. ^o B āhameva. ^p B gīhiti. ^q C sihim.
^r B pigarājātāya. ^s C C^s migī. ^t C omits pi, B unnadanti
 siham eva ālapati. ^u C^p C^s unnatānam. ^v C^p C^s unnatā,
 B unna. ^x B unnadatha, C unnadanti, C^p C^s unnadanti. ^y C^p C^s
 unnatantīti, B danti. ^z C^p C^s issarānam. ^a B patiṭṭhāṭhena. ^b B
 tamhākaṃ űeva. ^c B tāva. ^d B C sīhi. ^e C C^p B unnadanti.
^f C C^p C^s tajjenti. ^g C paṇāmati, C^p C^s paṇāmati. ^h B
 yena kāraṇena, C^p C^s yenākāreṇa. ⁱ C paṇāmati, C^p C^s
 paṇāmati. ^j C C^p C^s pavattati. ^k B adds palāpeti pi. ^l B gantvā.
^k B iminā ca siṅgālena. ^l B siṅgāliyā.

anāgamanassa kāraṇaṃ“ ti. „Na jānāmi, sāmāti.“ „Bhadde, ahaṃ ‘ekam migam gaṇhissāmīti’ virajjhīva kalale leggo tato nikkhamitum asakkonto sattāham nirāhāro aṭṭhāsīm, sv-āhaṃ imam sigālam^m nissāya jīvitam labhim, ayam me jīvitadāyako, sahāyo mittadhamme ṭhātum samattho hi mitto dubbalo nāma n’atthi, ito paṭṭhāya mayham sahāyassa ca sahāyikāya ca puttakānaṃ ca evarūpaṃ avamānaṃ mā akāsīti“ vatvā. siho dutiyaṃ gātham āha:

2. „Api ce piⁿ dubbalo mitto
mittadhammesu tiṭṭhati
so nātako ca bandhu ca
so mitto so ca me sakhā;
dāṭhini^o, mātimaññittho^p,
sigālo mama pāṇado^q“ ti.

Tattha api ce pīti eko pi-saddo^r anuggahattho^s eko sambhāvanattho^t, tatrāyaṃ yojanā: dubbalo ce pi mitto mittadhammesu api tiṭṭhati^u sace ṭhātum sakkoti^v so nātako ca bandhu ca so^x mittacittatāya^y mitto^z so ca me sahāyatthena^a sakhā, dāṭhini^b mātimaññittho^c bhadde dāṭhasampanne^b sihi^c mā mayham sahāyaṃ vā sahāyīm vā atimaññi^d ayam^e hi

^m B sigālam. ⁿ B omits pi. ^o B dāṇiṭhi, C dāṭhinī.
^p B mātimañhivo, C mātimamñittho, C^s mātimamñittho, C^p mātimamñitto. ^q C pāṇado. ^r B eko apisaddo. ^s B anuggahattho. ^t B sambhāvanatto. ^u B adds vo. ^v C asakkoti.
^x B omits so. ^y C mittamittatāya, B mittacittatāyaṃ. ^z C^p mittho. ^a B sahāyatthena, C^p C^s sahāyatṭhena. ^b B ddāṭhiṭi, C^s dāṭhinī, C^p dāṭhinī. ^c B māthimaññivhoti, C mātimamñittho.
^b C C^p dāṭhasampanne, C^s dāṭhasampanne altered into sampannena, B dāṭhasampannā. ^c C^p C^s sihi. ^d C C^p atimaññi, C^s atimaññi, B atimañhivo. ^e B ayañ.

sigālo^f mama pānado^g ti. Sā sihassa vacanam sutvā sigālim^h khamāpetvā tato paṭṭhāya saputtāya tāyaⁱ saddhim samagga-vāsam vasi^j, sihapotakāpi sigālapotakehi^k saddhim kilamānā^l mātāpitunnam atikkantakāle pi mittabhāvam abhinditvā sammodamānāpi vasimsu. Tesam kira sattakulaparivaṭṭe^m abhijjamānāⁿ metti^o agamāsi^p.

Satthā imam dhammaḍḍesaṇam āharitvā saccāni pakāsetvā jātakam samodhānesi: (Saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahantā ahesum.) „Tadā sigālo^q Ānando ahoṣi, siho pana aham evā 'ti. Guṇa-jātakam^r.

II, 16, 8. SUHANU-JĀTAKA.

„Na-y-idaṃ^s visamasīlenā“^t 'ti. Idam Satthā Jetavane vibaranto dve caṇḍabhikkhū^t ārabḍha kathesi. Tasmim hi samaye Jetavane pi eko bhikkhu caṇḍo ahoṣi pharuso sāhasiko, janapade^u pi. Ath' ekadivasam jānapado^v bhikkhu kenacid eva karaṇīyena Jetavanam agamāsi^w. Sāmaṇerā c'eva daharabhikkhū ca tassa^y caṇḍabhāvam jānanti, tam^z „dvinnam caṇḍānam kalaham passissāmā“^z 'ti kutūhalā^z tam

^f B siṅgālo. ^g C^p C^s pānado. ^h C C^p C^s sigālam, B sigāli. ⁱ B saputtadārāya. ^j B vasisum. ^k B siṅgāla-. ^l C kilamānā, B C^p C^s kilamāno sammodamānā. ^m B sattakālaparivaṭṭo. ⁿ B abhijjamāno. ^o C mettim, C^p C^s metti, B mitti. ^p B āgamāsi. ^q B siṅgālo. ^r B sihajātakam sattanam. ^s B dutiyam. ^t B caṇḍe-. ^u C janapade. ^v B janapado. ^w B āgamāsi. ^y C tasso. ^z B tesam. ^z B kutūhalena.

bhikkhūṃ Jetavana-vāsikassa parivenaṃ^b paṇiṃsu^a. Ubho^d caṇḍā aññamaññaṃ^b disvā va saṃsandimsu samesuṃ^e hatthapādapitṭhisambāhanādīni akāṃsu. Dhammasabhāyaṃ bhikkhū kathāṃ samuṭṭhāpesuṃ: „Āvuso, caṇḍā bhikkhū aññesaṃ^d upari caṇḍā pharusā sāhasikā, aññamaññaṃ^b pana ubho pi^e samaggā sammodamānā piyasaṃvāsā jātā“ ti. Satthā āgantvā^f „kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā“ ti pucchitvā „imāya nāmā“ 'ti vutte „na, bhikkhave, idān' eva, pubbe p' ete aññesaṃ^d caṇḍā pharusā sāhasikā aññamaññaṃ^b pana samaggā sammodamānā piyasaṃvāsā va^g ahesuṃ“ ti vatvā atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa sabbatthako^h atthadhammānusāsakaamaccoⁱ ahoṣi. So pana rājā thokaṃ dhanalobhapakatiko. Tassa Mahāsoṇo^j nāma kūṭaasso^k atthi. Atha^l uttarāpathakā assavāṇijā^m pañca assasatāni ānesuṃ. Assānaṃ āgatabhāvaṃ raññoⁿ ārocesuṃ. Tato pubbe pana Bodhisatto asse agghāpetva mūlaṃ aparihāpetvā dāpesi. Rājā taṃ asukhāyamāno^o aññaṃ^p amaccaṃ pakkosivā^q „tāta, asse agghāpehi agghāpetvā“ ca paṭhamam Mahāsoṇam^s yathā tesam assānaṃ antaram pavisati tathā vissajjtvā asse dāsaṃpetvā^t vaṇite^u kāraṃpetvā dubbala-

^b C parivenaṃ. ^a B paṇiṃsu, C^p C^s paṇiṃsu. ^d B te ubho pi. ^b C C^p C^s aññamaññaṃ. ^e B yasamvāsamvasāsammodāsu. ^d C C^p C^s aññesaṃ. ^e B adds te. ^f B āgantvā. ^g C omits va, B ca. ^h B pappatasādhako. ⁱ B -sāsako amacco. ^j C C^p C^s mahāsoṇo. ^k B C^p kūṭa-. ^l B adds dve. ^m C^p C^s -vāṇijā. ⁿ C rañño. ^o B pari-hāyamāno. ^p C C^p C^s aññaṃ, B aññamaññaṃ. ^q B pakkosāpetvā. ^r B agghāpeto. ^s B mahāsoṇam, C C^p C^s mahāsonam. ^t B dāsaṃpetvā. ^u B vaṇite, C^p C^s vaṇite.

kāle^v mūlam hāpetvā^{*} agghāpeyyāsīti^v“ āha. So „sādhū“ ti sampaticchitvā tathā akāsi. Assavāṇijā^m anattamanā^s hutvā tena katakiriyaṃ Bodhisattassa ārocesum. Bodhisatto „kim pana tumhākaṃ nagare kūṭasso^a n’atthīti^u“ pucchi. „Atthi, eāmi, Suhanu^a nāma kūṭasso^b caṇḍo pharuso“ ti^c. „Tena hi puna^d āgacchantā nam^e assam āneyyāthā“ ti. Te „sādhū“ ti paṭisunitvā^f puna āgacchantā tam^g kūṭassam^h gāhāpetvā āgacchimsuⁱ. Rājā „assavāṇijā^j āgatā“ ti sutvā sīhapañjaram ugghāṭetvā^k asse oloketvā Mahāsonam^l vissajjāpesi. Assavāṇijāpi^m Mahāsonamⁿ āgacchantam disvā Subanum vissajjesum^o. Te aññamaññam^p patvā sarirāni^q lehentā^r aṭṭham^ssu. Rājā Bodhisattam pucchi: „Vayassa, ime dve kūṭassā^s aññesam^t caṇḍā pharusā sāhasikā aññe“ asse ḍasitvā^v gelaññam^{*x} pāpenti, aññamaññam^p pana sariram^y lehentā^s sammodamānā aṭṭham^ssu, kim nām’etan“ ti. Bodhisatto „na-y-ime, mahārāja, visamasilā, samasilā samadhātukā^z ete“ ti vatvā imam gāthadvayam āha:

^v B adds mūle. ^{*x} B adds asse. ^y B agghāpessasīti. ^s C anantamanā. ^a B kūṭaasso, C^p kūṭasso. ^b B attīti. ^c B suhanu. ^d B kūṭaasso, C C^p kūṭasso. ^e C omits ti. ^f B omits puna. ^g B tam. ^h C paṭisunitvā. ⁱ C^p C^s nam, B ta. ^j B kūṭaassam. ^k B āgacchisu. ^l C^p C^s assavāṇijā. ^m B sīhapañcaram ugghāpetvā. ⁿ C mahāsonam. ^o C^p C^s assavāṇijāpi. ^p C^p C^s mahāsonam. ^q C vissajjāpesum. ^r C C^p C^s aññamamñam. ^s C sarirāni. ^t B lepanto samodamānā. ^u B kūṭaasata. ^v C C^p C^s aññesam. ^w C aññe, B omits aññe. ^x B ḍasitvā. ^y C C^p C^s gelaññam. ^z B idāni pana aññamaññam sariram. ^{aa} B C lehantā. ^{ab} B visamasilā visamadhātukā, C visamasilā samadhātukā.

1. „Na-y-idam visamasilena
Soṇena Suhanuṣṣahā^o,
Suhānu pi^a tādiso yeva
yo Soṇassa sagocarō^b.
2. Pakkhandinā pagabbhena
niccam^c sandānakhādīnā
sameti pāpam pāpena
sameti asatā asan^d ti.

Tattha nayidaṃ visamasilena Soṇena Suhanuṣṣahā^e ti yaṃ idaṃ Suhanu^f kūtaṣṣo^g Soṇena^h saddhim pemaṃ karoti idaṃ na attano visamasilena, atha kho attano samasilenⁱ eva^t saddhim karoti, ubho pi h' ete attano anācāratāya dus-silatāya samasilā samadhātukā, Suhanu pi^j tādiso yeva yo Soṇassa sagocarō ti yādiso hi Soṇo Suhanu^k pi tādiso yeva, yo Soṇassa^l sagocarō^m, yaṃgocarō Soṇoⁿ taṃgocarō yeva, yath' eva hi Soṇo assagocarō asse ḍasanto^o carati tathā Suhanu pi, iminā nesam samānagocarataṃ dasseti; te pana ācāragocare^p ekato katvā dassetuṃ pakkhandinā ti ādi vuttam, tattha pakkhandinā ti assānam upari pakkhandanagocarena^r, pagabbhenā^s ti kāyapāgabbhiyādisaman-nāgatena dussilena, niccam^t sandānakhādīnā ti sadā^u attano bandhanayottam khādanasilena khādanagocarena^v ca,

^o B suhaṇu saha. ^a B suhaṇu pi, C suhanū pi. ^b B yo sq-bhaṇassa gocaro. ^c B nicca. ^d B asabhan. ^e B suhaṇu sahā. ^f B suhaṇu. ^g B kūtaṣṣo. ^h C sonena. ⁱ C C^s visamasileneva, C^p has corrected visama- to sama-. ^j B suhaṇu pi. ^k B suhaṇu. ^l C sonassa. ^m B adds ti. ⁿ C sono. ^o B ḍamsento. ^p B anācāragocare. ^q C^p C^s pakkhandhana-. ^r C^p -gocarena. ^s C pāgabbhenā. ^t C niccā. ^u B tadā. ^v C C^p C^s -gocarena.

sa meti pāpam pāpenā ti etesu aññatarena^x pāpena sad-
 dhim aññatarassa^y pāpam dussiliyam sameti, asatā asan ti
 etesu aññatarena^z asatā anācāragocarasampanna saha^a ita-
 rassa asan^w asādhukammaṃ sameti gūthādīni viya^e gūthādīhi
 ekato samsandati^b sadisam nibbisesam eva hotīti. Evaṃ
 vatvā ca pana Bodhisatto „mahārāja, ‘raññā^c nāma na atilud-
 dhena bhavitabban’ ti parassa santakaṃ^b nāma nāsetum na
 vattatīti^c rājānaṃ ovaditvā^d asse agghāpetvā bhūtam eva
 mūle^e dāpesi. Assavāṇijā^f yathāsabbhāvam eva mūlam labhitvā
 haṭṭhatuṭṭhā āgamaṃsu^g. Rājāpi Bodhisattassa ovāde ṭhatvā
 yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samo-
 dhānesi: „Tadā dve assā ime duṭṭhabhikkhū abesuṃ, rājā Ānando,
 paṇḍitāmacco^h pana aham evāⁱ“ ’ti. Suhanu-jātakaṃⁱ.

II, 16, 9. MORA-JĀTAKA.

„Udet’ ayam cakkhumā“ ti. Imaṃ Satthā Je-
 tavane vibaranto ekaṃ ukkaṇṭhitabhikkhum^j ārabha kathesi.

^x C C^p C^s -aññatarena. ^y C C^p C^s aññatarassa. ^z C^s saha. ^w C
 C^p C^s ayam. ^e C omits gūthādīni viya, C_p has added gūthādīni
 viya. ^b B ekako sandati. ^c C^p C^s raññā, C raññā.
^b C santikaṃ. ^c B vattati. ^d B ovāditvā, C^p has corrected
 ovāditvā to ovaditvā. ^e B bhūtamūlam. ^f C^p C^s assavāṇijā.
^g B āgamaṃsu. ^h B paṇḍitaamacco. ⁱ B suhaṇujātakaṃ aṭṭhamam.
^j B ukkaṇṭhitam.

So^k bhikkhu bhikkhūhi^l Satthu santikam^m nītoⁿ „saccam kira tvaṃ, bhikkhu, ukkaṅṭhito“ ti vutte „saccam“, bhante“ ti vatvā „kim disvā“ ti vutte „ekam alamkatapaṭiyattasarīraṃ^o mātugāmaṃ oloketvā“ ti āha^p. Atha nam Satthā „bhikkhu, mātugāmo^q nāma tumbhādisānaṃ yeva kasmā^r cittaṃ nāluḷessanti^s, porāṇakapaṇḍitānaṃ^t pi hi mātugāmassa saddaṃ sutvā satta vassasatāni asamudāciṇṇakilesā okāsaṃ labhitvā khaṇeṃ^u eva samudācarimsu, visuddhāpi satta saṃkilissanti, uttamayasa-samaṅgiṇo^v pi āyasaṃ^w pāpuṇanti pag eva aparisuddhā“ ti vatvā atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto morayoniyā paṭisandhim gahetvā aṇḍakāle pi kaṇikāramakulavaṇṇaṇḍakoso^x hutvā aṇḍaṃ bhinditvā nikkhanto suvaṇṇavaṇṇo ahoṣi dassaṇiyo pāsādiko pakkhānaṃ antare surattarājivirājito^y. So attano jīvitāṃ rakkhanto tisso pabbatarājīyo atikkamma catutthāya pabbatarājīyā ekasmiṃ Daṇḍakahiraṇṇa-pabbatatale^z vāsaṃ kappesi. So pabhātāya rattiyā pabbatamatthake nisinna suriyāṃ^{aa} uggacchantāṃ oloketvā attano gocarabbūmiyāṃ rakkhāvarenaṭṭhāya^b Brahma-mantaṃ bandhanto „udet^c ayaṃ“ ti ādim āha:

^k B adds hi. ^l C^p C^s bhikkhubhi. ^m B netvā. ⁿ C saccam. ^o C C^p C^s -paṭiyattāṃ sarīraṃ. ^p B mātugāmaṃ disvā ukkaṅṭhiti. ^q C^p has corrected mātugāmā to mātugāmo. ^r B kasmā tumbhādisānaṃ yeva. ^s B nāluḷessati. ^t B -tānaṃ. ^u B uttamayasaṃgiṇo, C^p C^s uttamayasasamaṅgiṇo, C -samaṅgito. ^v B assasaṅkya. ^w C^p C^s kaṇikāra-, B kaṇikāramakulavaṇṇo viya antakoso, C kaṇikāramakulavaṇṇa ṇḍakoso. ^y B -rājīti-, C -rājī-. ^z B dantakuhiraṇṇa-, C^p C^s daṇḍakahiraṇṇa-. ^{aa} B C^p sūriyāṃ. ^b C C^p C^s rakkhāvarena-, B rakkhaṇatthāya.

1. „Udet' ayam cakkhumā ekarājā
 harissavaṇṇo paṭhavippabhāso^a;
 taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ^b,
 tay' ajja guttā viharemu^c divasaṃ^d ti.

Tattha udetīti pācīnalokadhātuto uggacchati, cakkhumā ti sakalacakkavālavāsīnaṃ^d andhakāraṃ vidhamitvā cakkhupaṭṭilābhakaraṇena^e yaṃ tena^f tesāṃ dinnāṃ cakkhumā tena^g cakkhunā cakkhumā, ekarājā ti^h sakalacakkavāleⁱ ālokarānaṃ^j antare setṭhavisitṭhaṭṭhena^k ekarājā, harissavaṇṇo ti harissamānavāṇṇo suvaṇṇavaṇṇo ti attho, paṭhaviṃ pabhassetīti^l paṭhavippabhāso^m; taṃ taṃ namassāmi ti tasmā tamⁿ evarūpaṃ bhavantaṃ namassāmi, tayajja guttā viharemu divasaṃ ti tayā ajja rakkhitaḡopitā^o hutvā imaṃ divasaṃ catuiriyaṃ paṭhavihāreṇa^p sukhaṃ vihareyyāma. Evaṃ Bodhisatto imāya gāthāya suriyāṃ^q namassitvā dutiyagāthāya atite parinibbute buddhe c' eva buddhagaṇe ca namassati:

- 2^a. „Ye brāhmaṇā^r vedagū^s sabbadhamme
 te me namo te ca maṃ pālayantu;
 nam' atthu buddhānaṃ, nam' atthu bodhiyā,
 namo vimuttānaṃ, namo vimuttiyā.“

^a B pathavi. ^b B pathavippabhāsaṃ. ^c B ratta vihāremu.
^d B -cakkavālavāsīnaṃ, C^p C^s have corrected -cakkavāla-
 to -cakkavāla-. ^e C -karaṇeṇa. ^f B yantena, C yaṃ yena.
^g B dvinnāṃ cakkhupaṭṭilābhakaraṇeṇa. ^h B adds sakarājāti.
ⁱ C C^s sakaḡa-, B sakalacakkavāle, C^p sakalacakkavāle. ^j C^p
 C^s -karāṇaṃ. ^k B setṭhavisetṭhaṭṭhena. ^l C^p paṭhavippabhā-
 setīti. ^m B attho pathavippabhāso ti pathavīobhāso. ⁿ B taṃ
 tasmā. ^o B rakkhita-. ^p B catuhi iviyapathehi, C -vihareṇa.
^q B C^p sūriyaṃ. ^r B C^p brahmaṇā. ^s B C^p C^s vedaga.

2^b. Imam so parittam katvā
moro carati¹ esanā² ti.

Tattha ye brāhmaṇā³ ti ye bāhitapāpā visuddhibrahmaṇā,
vedagū ti vedānam pāram gatā ti pi vedagū, vedehi pāram
gatā ti pi vedagū⁴, idha pana sabbe⁵ saṃkhatāsaṃkhatadhamme
vidite pākate katvā gatā ti vedagū⁶, ten' evāha sabba-
dhamme ti, sabbe khandhāyatanadhātudhamme⁷ salakkhaṇa-
sāmaññalakkhaṇavasena⁸ attano nāṇassa⁹ vidite pākate^b katvā
gatā, tiṇṇam Mārānam^c matthakam madditvā dasasahassilo-
kadhātum unnādetvā bodhitale sammāsambodhim patvā saṃ-
sāram vā atikkantā ti attho, te me namo ti te mama imam
namakkāram paṭicchantu, te ca mam pālayantū 'ti evam
mayā namassitā ca^d te bhagavanto^e mam pārentu^f rakkhantu
gopentu, namatthu buddhānam namatthu bodhiyā
namo vimuttānam namo vimuttiyā ti ayam mama
namakkāro^g atītānam parinibbutānam buddhānam atthu, tesam
yeva^h catusu maggesu catusu phalesu nāṇasaṃkhātāyaⁱ bodhiyā^j
atthu, tathā tesam yeva^k arahattaphalavimuttiyā^l vimuttānam
atthu, yā^m ca tesam tadaṅgavimuttivikkhambhanavimuttisamuc-
chedavimuttiṭṭipassaddhivimuttinissaraṇavimuttītiⁿ pañcavi-

¹ B calati. ² C esatā. ³ B brahmaṇā. ⁴ B devagū ti de-
vānam pāram gatā ti pi vedagū (devagū?) vedehi pāram
gatā ti vedagū. ⁵ B sabba. ⁶ C C² C³ vedagu. ⁷ C²
bandhāyatana-. ⁸ C C² C³ -sāmañña. ⁹ C nāṇassa.
^b B pākate. ^c all the MSS. mārānam. ^d B omits ca.
^e B bhavanto. ^f B pālayantu. ^g B namakkā, C tamak-
kāram. ^h B tesañ ñeva. ⁱ C nāṇasaṃkhatāya, B nāṇasañ-
khatāya, C² C³ nāṇasaṃkhātā. ^j C² C³ sambodhiyā. ^k B tesañ
ñeva. ^l B omits vimuttiyā. ^m C omits yā. ⁿ B tadagi- -paṭipas-
saddhi-, C tadaṅgi- -vikkhambhana- -patipassaddhi-.

dhā vimutti tassā tesam^o vimuttiyāpi ayam mayham namakkāro
 atthū ti; imam so parittam katvā moro carati esanā
 ti idam pana padadvayam Satthā abhisambuddho hutvā āha,
 tass' attho: bhikkhave, so moro^p imam parittam imam rakkham
 katvā attano gocarabhūmiyam pupphaphalādinam^e atthāya
 nānappakārāya^r esanāya^s carati. Evam divā^t samcaritvā sāyam
 pabbatamatthake nisīditvā attham gacchantam suriyam^u olokeno
 buddhagūṇe āvajjetvā nivāsanaṭṭhāne rakkhāvaraṇatthāya^v puna
 Brahmamantam bandhanto „apetayan“ ti ādim āha:

3. „Apet' ayam cakkhumā ekarājā
 harissavaṇṇo paṭhavippabhāso^x;
 tam tam namassāmi harissavaṇṇam paṭhavippabhāsam^x,
 tay' ajja guttā viharemu rattim.

4^a. Ye brāhmaṇā vedagū^y sabbadhamme
 te me namo te ca mam pālayantu;
 nam' atthu buddhānam, nam' atthu bodhiyā,
 namo vimuttānam, namo vimuttiyā.“

4^b. Imam so parittam katvā
 moro vāsam akappayīti.

Tattha apeti ti apayāti attham gacchati; imam so parittam
 katvā moro vāsam akappayīti idam^s pi abhisambuddho
 hutvā āha, tass' attho: bhikkhave, so moro imam parittam
 imam^e rakkham katvā attano nivāsanaṭṭhāne vāsam akap-
 payittha, tassa rattim vā divā^v vā imassa parittassānubhā-

^o B tassa nesam. ^p B adds tadā. ^e B pupphaphalādi, C^p
 pupphalādinam. ^r B nānappakārā. ^s C omits esanāya, B
 esanā. ^t B diva. ^u B sūriyam. ^v B rakkhācaraṇa-. ^x B
 pathavi-. ^y C^p C^s vedagu. ^s B idam. ^e B C^s omit imam.
^v C^p C^s divam, C has altered divam to divasam.

vena^a n'eva bhayaṃ^b na lomahaṃso^b ahosi. Ath' eko Bārāṇasiyā^c avidūre nesādagāma^dvāsi^d nesādo Himavantapadese^e vicaranto tasmim Daṇḍakahiraññapabbatamatthake^f nisinnam^g Bodhisattam disvā āgantvā^h puttassa ārocesi. Ath' ekadivasam Khemāⁱ nāma Bārāṇasīrañño^j devī supinena^k suvaṇṇavaṇṇaṃ moram dhammam desentaṃ disvā rañño^l ārocesi: „Aham deva suvaṇṇavaṇṇassa morassa dhammam sotukāmo“ ti. Rājā amacce pucchi. Amaccā „brāhmaṇā jānissantīti“ āhaṃsu. Brāhmaṇā^m „suvaṇṇavaṇṇāⁿ morā nāma hontīti“^o vatvā „kattha hontīti“ vutte „nesādā jānissantīti“ āhaṃsu. Rājā nesāde sannipātetvā pucchi. Atha so nesādaputto „āma, mahārāja, Daṇḍakahiraññapabbato^f nāma atthi, tattha suvaṇṇavaṇṇa-moro^g vasatīti“. „Tena hi tam moram na māretvā^r bandhitvā va^s ānehīti“. Nesādo gantvā^t tassa gocarabhūmiyam^u pāse oḍdesi^v. Morena akkantaṭṭhāne pi pāso na sañcarati. Nesādo gaṇhitum asakkonto satta vassāni vicarivā tath' eva kalam akāsi. Khemāpi devī^x patthitam alabhamānā kalam akāsi. Rājā „moram me^y nissāya devī kalakatā^z“ ti kujjhitvā^z „Himavantapadese^b Daṇḍakahiraññapabbato^a nāma atthi, tattha suvaṇṇavaṇṇa-moro^b, vasati, ye^c tassa^d maṃsam khādanti

^a B parittānubhāve. ^b B adds vā. ^c C bārānasiyā. ^d B nesādagāma^dvāsi, C nesādagāma^dvāsi. ^e B -ppadese. ^f C C^p C^s -hirañña-. ^g B nissinnam. ^h B āgantvā. ⁱ B khepa. ^j B bārāṇasirañño, C C^p C^s bārāṇasīrañño. ^k C supiṇeṇa. ^l C C^s rañño. ^m B adds sutvā. ⁿ C^p C^s suvaṇṇavaṇṇa. ^o C nāma nāhontīti. ^p C omits vatvā kattha hontīti. ^q B suvaṇṇavaṇṇo moro. ^r B omits na māretvā and adds ābaritvā ca. ^s B ca. ^t B gantvā. ^u B -bhūmiyam. ^v B oṭṭesi. B omits devī. ^y B omits me. ^z B kālaṅka. ^{aa} B kucchitvā. ^{bb} B -ppadese. ^{cc} C C^p C^s -hirañña-. ^{bd} B suvaṇṇavaṇṇo moro. ^c C omits ye. ^d C nassa.

te ajarāmarā^e hontīti⁴ „suvannapatte^f likhāpetvā pattaṃ^g mañ-
 jūsāya^h nikkhipāpesi. Tasmim kālakateⁱ añño^j rājā rajjaṃ
 patvā^k suvannapattaṃ vācetvā „ajarāmaro bhavissāmīti“ añ-
 ñam^l nesādam pesesi^m. So pi gantvāⁿ Bodhisattaṃ gahetum
 asakkonto tatth' eva kālam akāsi. Eten' eva^o niyāmena cha
 rājaparivattā^p gatā. Atha sattamo rājā rajjaṃ patvā ekam
 nesādam pahini^q. So gantvāⁿ Bodhisattena akkantaṭṭhāne pi
 pāsassa asaṅcaraṇabhāvam attano parittaṃ katvā gocarabhūmi-
 gamanabhāvaṃ c' assa ñatvā paccantaṃ otarivā ekam morim
 gahetvā yathā hatthatālanasaddena^r naccati^s accharāsaddena ca
 vassati evaṃ sikkhāpetvā^t tam ādāya gantvāⁿ morena^u paritte
 akate pāto yeva pāsayaṭṭhiyo ropetvā pāse oḍdetvā morim
 vassāpesi. Moro visabhāgam^v mātugāmasaddam sutvā kilesā-
 turo hutvā parittaṃ kātum asakkunītvā^x gantvāⁿ pāse bajjhi.
 Atha nam nesādo gahetvā gantvā^y Bārānasīrañño^z adāsi.
 Rājā tassa rūpasampattim disvā tuṭṭhamānaso āsanam^z dāpesi.
 Bodhisatto paññattāsane^z nisiditvā „mahārāja, kasmā mam^a
 gaṇhāpesīti“ pucchi. „Ye kira tava maṃsam khādanti te
 ajarāmarā honti, sv-āham tava maṃsam khādītva ajarāmaro^b
 hotukāmo tam gāhāpesin^c“ ti āha^d. „Mahārāja, mama tāva
 maṃsam khādantā ajarāmarā hontu^e, aham pana marissāmīti^e.
 „Āma marissasīti“. „Mayi marante pana^f mama maṃsam

^e B ajarā. ^f B -patte. ^g B pattaṃ. ^h B mañjaññāya. ⁱ B
 kālañkate. ^j C C^p añño. ^k C katvā. ^l C C^p C^s aññam.
^m B pāhesi. ⁿ B gantvā. ^o B etena. ^p B parivattā. ^q C^p
 pahini. ^r B -tālasaddena, C^p -tālanasaddena, C^s -tālatasaddena
^s B naccanti. ^t C^p C^s sikkhāpetvā. ^u C moreṇa. ^v B.
 visabhāga. ^x B adds vegena. ^y B omits gantvā. ^z C bā-
 rānasīramñño, C^p C^s bārānasīramñño. ^z C āsanam. ^z C^p pañ-
 ñattāsane. ^a C^p C^s mā. ^b C ajarāmarā. ^c C gāhāpesin, B
 gaṇhāpesin. ^d B omits āha. ^e B honti. ^f B omits pana.

eva^g khāditvā kinti^h katvā na marissantītiⁱ. „Tvaṃ suvaṇṇavaṇṇo^j, tasmā kira tava maṃsaṃ khādakā^k ajarāmarā bhavissantīti^l. „Mahārāja, ahaṃ na akāraṇā^k suvaṇṇavaṇṇo jāto, pubbe pañāhaṃ imasmim̐ yeva nagare cakkavattirājā hutvā sayam^m pi pañca sīlāni rakkhiṃ, sakalaçakkavālavāsino^m pi rakkhāpesim̐, sv-āhaṃ kalam̐ katvā Tāvatisabhavane nibbatto, tattha yāvatāyukam̐ tthatvāⁿ tato cuto aññasa^o ekassa^o akusalassa^p nisandena^q morayoniyam̐ nibbattitvā^d porānasīlanubhāvena^r suvaṇṇavaṇṇo jāto^l ti. „Tvaṃ^s cakkavatti^t hutvā^u silam̐ rakkhitvā sīlaphalena suvaṇṇavaṇṇo jāto^v ti katham̐ idam̐ ambehi saddhātabbam̐, atthi no koci^v sakkhīti^w. „Atthi, mahārāja^x“ ti. „Ko nāmā^y“ ’ti. „Mahārāja, ahaṃ cakkavattikāle ratanamaye rathe nisīditvā ākāse vicariṃ, so me ratho maṅgalapokkharāṇiyā^z antobhūmiyam̐ nidahāpito, taṃ maṅgalapokkharāṇito^y ukkhipāpehi, so me sakkhi^w bhavissantīti.“ Rājā „sādhū^z“ ti paṭisunītvā pokkharāṇito^z udakam̐ harāpetvā ratham̐^z niharāpetvā^z Bodhisattassa saddahi. Bodhisatto „mahārāja, tthatvā amatamahānibbānam̐ avasesā sabbe saṅkhataḍḍhammā^z hutvā abhāvino^b aniccā khayavayadhammā yevā^z ’ti vatvā^c rañño^d

^g B omits eva. ^h C nanti. ⁱ B adds ahoṣi. ^j B khādukā. ^k B ahaṃ pana sakāraṇāni. ^l B sayam̐. ^m B sakalacakkavāla-, C^p C^s sakalacakkavāla-, C sakalacakkavālavāsino. ⁿ B tthatvā. ^o C^p C^s -aññassekassa, B tato ca aññassa. ^p B akusalakammaṣṣa. ^q B nissinnena. ^d C C^p C^s nibbattitvā, B nippattitvā. ^r C porānasīlanubhāveṇa, C^p porānaka-, C^s porāṇaka-. ^s C C^p C^s taṃ. ^t B cakkavattirājā. ^u B omits hutvā. ^v C keci. ^z C^p C^s maṅgala-, all the MSS. -pokkharāṇiyā. ^y C^p C^s maṅgala-, C^p C^s -pokkharāṇito. ^w C C^p C^s sakkhiṃ, B sakkhi. ^x C C^p C^s pokkharāṇito. ^z B omits ratham̐. ^z B niharāpetvā. ^z B saṅkhata-. ^b C abhāvita. ^c B omits vatvā. ^d C C^p C^s rañño.

dhammam desetvā rājānam pañcasu sīlesu patitthāpesi^o. Rājā pasanno Bodhisattam rajjena pūjetvā mahantam sakkāram akāsi. So rajjam tass' eva datvā katipāham^f vasitvā va^g „ap-pamatto bohi^h, mahārājā“ 'ti ovaditvāⁱ akāse uppatitvā Daṇḍakahiraññapabbatam^j eva agamāsi. Rājāpi^k Bodhisattaesa ovāde t̥bito dānādīni puññāni^l katvā yathākkammam^m gato.

Satthā imam dhammadesanam āharitvā saccāni pakāsetvā^d jātakam samodhānesi: (Saccapariyosāneⁿ ukkaṅṭhitabbikkhu^o arahatte patitthahi) „Tadā rājā Ānando ahosi, suvaṇṇamoro^p pana aham evā“ 'ti. Mora-jātakam^w.

II, 16, 10. VINĪLAKA-JĀTAKA.

„**E**vam eva nūna^q rājānan^r“ ti. Idam Satthā Velu-
vane viharanto Devadattassa Sugatālayam ārabha katesi.
Devadatte^r Gayāsīsam āgatānam^s dvinnam aggasāvakanam
Sugatālayam dassetvā nipanne^t ubho pi therā dhammam de-
setvā attano nissitake ādāya Veluvanam agamimsu^u. Te Satthārā
„Sāriputta, Devadatto tumhe disvā kim akāsīti“ puṭṭhā „bhante,
Sugatālayam dassetvā mahāvināsam pāpuṇṭi“ ārocesum. Satthā
„na kho, Sāriputta, Devadatto idān' eva mama anukiriyaṃ

^o B patitthāpesi. ^f B tassomariyādetvā. ^g B omits va. ^h B hoti. ⁱ B ovāditvā, C^p has corrected ovāditvā to ovaditvā.
^j C C^p C^s -hiramñā-. ^k B rājā. ^l C C^p C^s puññāni.
^m B yathākkammam. ^d C omits saccāni pakāsetvā. ⁿ C -sāṇe.
^o B C -bhikkhū. ^p B suvaṇṇavaṇṇo moro. ^w B adds navamam.
^q B C^p C^s nuna. ^r B devadatto hi, C devadatto. ^s C C^p
C^s gatānam. ^t B nipanne. ^u B āgamamsu.

karonto vināsam pāpuṇi, pubbe pi patto yevā“ ’ti vatvā the-
rena” yācito atītam āhari:

Atīte Videharatthe Mithilāyam Videhe rajjam kā-
rente Bodhisatto tassa aggamahesiyā kucchismim^x nibbat-
titvā vayappatto Takkasilāyam^y sabbasippāni^z uggaṇhitvā^a pitu
accayena rajje patitthāsi. Tadā ekassa suvaṇṇarājahamsassa
gocarabhūmiyam kākiyā saddhim samvāso ahoṣi. Sā puttam
vijāyi. So n’ eva mātu patirūpako^b ahoṣi na pitu^a. Ath’ assa
vinilakadhātukatta^b ‘Vinilako’ tv-eva nāmam akāmsu^c. Haṁ-
sarājā abhiṇham gantvā puttam passati. Apare pan’ assa
dve hamsapotakā puttā ahesum. Te pitarām abhiṇham ma-
nussapatham gacchantam^e disvā pucchimsu: „tāta, tumhe kasmā
abhiṇham manussapatham gacchathā“ ’ti. „Tatā, ekāya^f me
kākiyā saddhim samvāsam anvāya eko putto jāto, ‘Vinilako’
ti ’ssa namaṁ, taṁ ahaṁ daṭṭhum gacchāmiti.“ „Kham
pana te^g vasantīti.“ „Videharatthe Mithilāyam^d avidūre asu-
kasmim nāma thāne^h ekasmim tālagge vasantīti.“ „Tāta, manu-
sapatho nāma sāsamkoⁱ sappaṭibhayo, tumhe mā gacchatha, ma-
yam gantvā^j taṁ ānessāmā^k“ ’ti dve hamsapotakā pitarā^l ācik-
khitasaññāya^m tattha gantvā^j taṁ Vinilakam ekasmim daṇḍake
nisīdāpetva mukhatuṇḍakena daṇḍakoṭiyamⁿ dasitvā^o Mithilana-
garamatthakena pāyimsu^p. Tasmim khaṇe Videharājā sabba-
setacatusindhavayuttarathavare nisīditvā nagaram padakkhi-

^v C thereṇa. ^x B gucchimhi, C^p C^s kucchimhi. ^y B C^s
takkasilāyam. ^z C -sippāni. ^a C uggaṇhi, B uggaṇhetvā.
^b B patirūpako. ^a B adds tīrūpako. ^b C viñil-. ^c B karisu.
^d B apare na dve ca. ^e C āgacchantam. ^f B tāta etāya.
^g B panete. ^h so all the MSS. ^h B omits nāmathane. ⁱ B nāma
saṅko. ^j B gamtvā. ^k B ānessāmi. ^l C pitarām. ^m C C^p C^s
-saññāya. ⁿ B mukhatuṇḍakoṭiyam. ^o B dāmsāpetvā. ^p B pāyisu.

nam^q karoti. Vinilako tam disvā cintesi: „mayham Videharaññā^r saddhim kim nānākaraṇam^s, eso^t catusindhavayuttarathe nisīditvā nagaram anusañcarati aham pana hamsayuttarathe nisīditvā gacchāmīti“ so ākāseṇa gacchanto^u paṭhamamgātham āha:

1. „Evam eva nūna^v rājānam
Vedeham Mithilaggaham
assā vahanti ājaññā^x
yathā hamsā Vinilakan“ ti.

Tattha evam evā ti evam eva, nūnā 'ti parivitatke nipāto ekamse^y pi vaṭṭati^z yeva, Vedehan ti Videharaṭṭhissaram, Mithilaggahan ti Mithile geham^o Mithilāyam^o gharam pariggahetvā vasamānan ti attho, ājaññā^a ti kāraṇākāraṇajānanakā, yathā hamsā Vinilakan ti yathā ime hamsā mam Vinilakam vahanti evam eva vahantīti. Hamsapotakā tassa vacanam sutva kujjhitvā „idh' eva nam pādetvā gamissāmā“ 'ti cittam uppādetvāpi „evam kate^b pitā no kim vak-khatīti“ garahabhayena pitu santikam netvā tena katakiriyaṃ pitu ācikkhimsu. Atha nam pitā kujjhitvā „kim tvam mama puttehi adhikataro yo^c mama putte abhibhavitvā rathe yuttasindhave viya karosi, attano pamāṇam^d na jānāsi, imam thānam tava agocarō, attano mātu vasanaṭṭhānam eva gacchā^e“ 'ti tajjetvā dutiyaṃ gātham āha:

^q C^p C^s padakkhinam. ^r C^p -raṃno, C C^s -raṃñā. ^s C
-karaṇam. ^t B esa. ^u B adds va. ^v B nanuja. ^x C^p
C^s ājamñā. ^y C ekam dese. ^z B vattati, C^p C^s vaddhati.
^o B mithilaggeham. ^o B C^p C^s mithilāya. ^a C^p C^s ājamñā.
^b B C^p kathe. ^c B adhikataro ti so tvam. ^d C pamānam.
^e B gacchāhi.

2. „Vinīla, duggaṃ bhajasi,
 abhūmim, tāta, sevasi,
 gāmantakāni sevassu,
 etaṃ mātālayaṃ^f tavaṃ^g ti.

Tattha Vinīlā 'ti taṃ nāmenaḷapati, duggaṃ bhajasīti imesaṃ vasena giriduggaṃ bhajasi, abhūmim tāta sevasīti tāta girivisaṃaṃ^b nāma tava abhūmim taṃ sevasi upagacchasi, etaṃ mātālayaṃⁱ tavaṃ^g ti etaṃ gāmantam^j ukkāraṭṭhānaṃ āmakasusaṇaṭṭhānaṃ ca tava mātu ālayaṃ gehaṃ vasanaṭṭhānaṃ tattha gacchā^o 'ti. Evan taṃ tajaṭṭvā „gacchatha, naṃ Mithilanagaraṣṣa ukkārabhūmiyaṃ yeva^k oṭāretvā ethā^l“ 'ti putte āṇāpesi^m. Te tathā akāṃsu.

Satthā imaṃ dhammadeṣanaṃⁿ āharaṭṭvā jātaṃ samodhānesi: „Tadā Vinīlako Devadatto ahoṣi, dve haṃsapotakāpi^o dve aggasāvaka, pitā Ānando, Videharājā pana aham evā^l“ 'ti. Vinīlaka-jātaṃ^p. Daḷhavaggo paṭṭhamaṃ.

^f C^p C^o mātālayan. ^g B tava. ^h B girisaṃaṃ. ⁱ B mātālayan. ^j C gāanta. ^k B -bhūmiyaṃ nēva. ^l B C^p etā. ^m C C^p C^o āṇāpesi. ⁿ C^p C^o omit dhamma. ^o B omits pi. ^p B adds dasamaṃ.

II, 16, 1. THE RĀJOVĀDA - BIRTH.

In (times) past, while Brahmadaṭṭa reigned in Bārānaṣī, Bodhisatta 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 Brahmadaṭṭa. He having gradually grown up went to Takkaṣilā 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. Bodhisatta 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 towards 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 carriage-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! charioteer! drive your chariot out of the way, in this chariot is seated the ruler of the Bārāṇasī-kingdom, the great king Brahmadata.“ 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 Bārāṇasī-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“, 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!“

^u
 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 Bārāṇasī-king. The Bārāṇasī-king having admonished the Mallika-king thus: „it behoves (thee) to do this and this“, went to Bārāṇasī, 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 Brahmadaṭṭa reigned in Bārāṇasī, 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 opportunity. (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, receive me henceforth with love“. She having heard his talk, thought: „this jackal is among quadrupeds mean, despised, (and) like a caṇḍāla, (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 Bra madatta reigned in Bārāṇasī, Bodhisatta 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,
ill smellest 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 Brahmadata reigned in Bārāṇasī, when a festival had been proclaimed, there was a large assembly. Many, both men and gods, and Nāgas (serpents) and Supaṇṇas (birds), came together to see the assembly. There, in one place, a nāga and a supaṇṇa stood together looking at the assembly. The nāga, not knowing that the supaṇṇa was a supaṇṇa, laid (his) hand on the (supaṇṇa's) shoulder. The supaṇṇa, 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 supanna, after recognising (him) trembling with fear of death, went out of the town and fled along the surface of the river. The supanna (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 fatigues 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 supanna, 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 supanna-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-JĀTAKA.

In (times) past, while Brahmādatta reigned in Bārāṇasī, Bodhissatta was born in the family of a brāhmaṇa in the kingdom of Kāśī. 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 Bārāṇasī, 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 not 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 Vessavaṇa 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 piṭṭhavamsa-pillar. (Thinking:) „I will make Bodhisatta's father sneeze“, he by his

own power sent forth small dust. The dust came and entered 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 himself:) „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 himself:) „these two cannot be eaten (by me).“ Then Bodhisatta asked him: „O thou yakkha, why dost thou eat the men who have entered this hall?“ „Because I have got (the permission) after serving Vessavaṇa for twelve years“. „Has thou got (permission) to eat all?“ „With the exception 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-JĀTAKA.

In (times) past, while Brahmadata reigned in Bārāṇasī, there was a carpenters' village not far from Bārāṇasī. 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) fæces or urine in the water. He therefore also, without dropping (his) fæces 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 Bārāṇasī. 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 ka-hāpaṇa'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, Bodhisatta 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 Alīnacitta, (saying:) „he is born commanding the undivided attention of the people“. Now from the day on which he was born, the citizens (of Bārāṇasī) 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) Kofica, 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 Jambudīpa 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 Alīnacitta 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 Alīnacitta
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 Brahmadata reign'd in Bārāṇasī, Bodhisatta 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) sons⁴, 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 Bārāṇasi, Bodhisatta 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, Mahāsoṇa 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 Bodhisatta had valued

the horses and given the money without reduction. The king being displeased with this, called another minister and said: „dear (Sir), (do thou) value the horses, and after valuing (them) preliminarily, (and) having let Mahāsoṇa 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 Subanu.“ 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 Mahāsoṇa loose. The horsedealers too, seeing Mahāsoṇa coming, let Subanu 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) Subanu (associates) with Soṇa,
 Subanu (is) just such a one
 as has the same aim with Soṇa.

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 properly, 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 Brahmadata reign'd in Bārāṇasī, 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 kaṇikārabud, after breaking the egg (and) having gone out, became of a golden hue, beautiful, engaging, (and) shining with nicely-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-plains of Daṇḍakāhirañña 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):

- 2^a. „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!“
- 2^b. 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!“
- 4^a. 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!“
- 4^b. 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 Daṇḍakahirañña, 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 Daṇḍakahirañña, 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 Daṇḍakahirañña, 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 Tāvātimsa-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 becomest 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 Daṇḍakahirāṇṇa-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 VINĪLAKA-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 rājahamsa 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 Vinīlaka. 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 Vinīlaka 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 Vinīlaka 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. Aggamahesi S. agramahisi; mahesi is different from mahesi = mahā-isi S. maharṣi, 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 mahesi. 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 + sam + dhā means to return, see Benfey's Dict. Parihāra is a difficult word, comp. Dasaratha-Jātaka p. 21; laddhagabbhparihāra is an adjective to Bodhisatta, it is a bahuvrīhi composed either of laddha-gabbhparihāra = having received the conception-gift, or of laddhagabbha-parihāra = having (received) the gift (on account) of his being conceived. Mr. Childers translates: after receiving the honours paid to the child in the womb. Sothi comp. Dhp. p. 363. Nipphatti not in Abhidhāna, but comp. nipphanna, Abhidhāna ed. Clough p. 101, 57, (Subhūti v. 748 reads: nippanna) = accomplished, S. niṣpanna. Samena

*) Subhūti reads: (pume) mahesi (sugate deviyam nāriyam matā). 103a.

Clough p. 132, 355: (pume) mahesi (sugate deviyam nāriyam matā).

is perhaps, = S. *çamena*, with tranquillity, without passion; comp. Dh. p. 378 where *samena* is explained by *aparādhānurūpen' 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 Dh. vv. 256—257. *Vohāra*, *Abhidhāna* by *Subhūti* vv. 105. 117. 249; S. *vyavahāra*. *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 Dh. p. 220 read: *kūṭaṭṭa*. *Uparava* is not given in this sense in B. & R. *Aṅgana* seems in Pāli as in Sanskrit to be written indifferently with a dental *n* or a lingual *ṅ*; *Abhidhāna* (by Clough p. 26, 21. 114, 21. by *Subhūti* v. 259) has both *ṅ* and (by *Subhūti* v. 218) *n*. *Pacchijji* the passive aorist of *pa-chid*, was split, destroyed. *Chadd* or *chaddh* (Clough, *Pali Verbs* p. 13, 12) S. *chard* or *chrd*. *Vaṭṭati* no doubt = S. *varṭati*, 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 dīpo rakkhasapariggahīto bhavissati sabbe vināsam pāpunis-sāma, parigaṇhissāma tāva nan ti (MS. tāvan ti)“; atha satta purisā sūrā balavanto sannaddhapañcāyudhā hutvā ota-ritvā dīpakaṃ parigaṇhimsu; comp. Dh. p. 121 bottom. Jāt. 511: taṃ evaṃ paridevamānaṃ disvā Soththiseno cintesi: „ayam ativiya paridevati, na kho pan' assā bhāvaṃ jānāmi, sace mayi sinehena ekaṃ (etaṃ?) karoti hadayam pi 'ssā phaleyya, parigaṇhissāmi tāva nan“ ti. Jāt. 447: atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto Himavanta-padese hatthiyoniyaṃ nibbattivā (MS. nibbattetvā) sabbaseto aho-si abhirūpo asīṭihatthisahassaparivāro, mātā pan' assa andhā; so dhuramadhurāni phalāphalāni hatthināṃ (hatthīnāṃ?) datvā mātu peseti, hatthī (MS. hatthi) tassā adatvā attanā va khā-danti, so parigaṇhanto taṃ pavattimānānānā yūtham (MS. yūtam) chaddhetvā „mātaram me posesamīti“ rattibhāge añ-ñesam hatthīnāṃ ajānantānaṃ mātaram gahetvā Caṇḍoraṇa-pabbatapādaṃ gantvā ekaṃ nalinim upanissāya (hitāya pabba-taguhāya mātaram (ṭhapetvā) posesi (MS. pesesi). Jāt. 465: idaṃ Satthā Jetavane viharanto Kosalaramāṇo atthacaram amac-cam ārabha kathesi; so kira ramāṇo bahūpakāro aho-si, ath' assa rājā atirekasammānaṃ kāresi, avasesā naṃ asahamānā „deva, asuko amacco tumhākaṃ anattakārako“ ti paribhinda-imsu; rājā taṃ parigaṇhanto kiñci dosaṃ adisvā „ahaṃ imassa kiñci dosaṃ na passāmi, kathaṃ nu kho sakkā (MS. sakkhā) mayā imassa mittabhāvaṃ vā (add: amittabhāvaṃ vā) jānitum“ ti cintetvā „imaṃ pañhaṃ (ṭhapetvā) Tathāgatam amāṇo jānitum na sakkhissati, gantvā pucchissamīti“. An-tovalaṇjaka and bahivalaṇjanaka I have translated conjecturally; I suppose these words are derived from va-

lañja (Singhalese valanda = a sign, a mark, a spot etc.) from which padavalañja (see Journal R. A. S. 1870 p. 13) meaning foot-print, footstep; valañjaka or valañjana-ka must therefore, I think, mean: one who follows in the steps of another, a follower. I fear I have wrongly (in Journal R. A. S.) referred valañja to S. vyañjana, I now believe, it is simply derived from lañj and lañja with the preposition ava apocopated, comp. vajalla Dhp. p. 306; Abhidhāna v. 55 lañchana = S. lāñchana. Pañicchāpeti causative of pañi + is = S. prati-is. Aññātaka = S. aññātaka, aññatakavesena = in disguise; Jāt. 409: rattibhāge aññatakavesena palāyitvā araññam pāvisi. Paccanta, Abhidhāna v. 186, S. pratyanta. Ninna = S. nimna, comp. Dhp. v. 98. Ukkamaṇa = S. utkramaṇa, see B. & R. Ambho, Abhidhāna v. 1189, S. bho. Kira, Abhidh. v. 1199, Clough's Pali Gram. p. 72, = S. kila, comp. Burnouf's Yazna 1 T. 1 p. notes XLIX. Okāsa, Abidh. v. 1101, = S. avakāṣa. Dahara, Abidh. v. 253, comp. B. & R. and Benfey. Mahallaka, Abhidh. vv. 254, 1074; what is the etymology of this word? Wilson derives it from Arabic. Sanniṭṭhāna must be identical with the Singhalese saniṭuhan which by Clough is rendered: thought, mind, reflection; mark, token. In accordance with this sense of the word, sannīṭṭhānakāle at Five Jāt. p. 10 l. 1 fr. the bottom must be understood. Silavanta, comp. Dhp. vv. 110, 400; as to the regular formation of comparative: silavanta-tara see Kaccāyana par Senart I, p. 196, the irregular one is mentioned in the same book p. 123. Daḥassa, the parallelism shows that the genitive is here used in the sense of instrumental, comp. p. 26, 6: cātim āharāpetvā udakassa pūretvā. Āma, Abhidh. v. 1144, = S. ām. Akkodhena, comp. Dhp. v. 222. In the Calc.

Edit. of Mahābh. (5, 1519) this verse is found in its Sanscrit shape as follows:

Akrodhena jayet krodham,
asādhum sādhunā jayet,
jayet kadaryyam dānena,
jayet satyena cānṛtam.

Ovāda, Abhidh. v. 354, = S. avavāda, comp. Burnouf's Lotus p. 304. Pariyosāna, Abhidh. v. 771, = S. paryavasāna. Saggapada is a parallel to saggapatha, so I find in Jāt. 416: rājā tathā katvā saggapatham pūresi, Jāt. 445: tato paṭṭhāya loke maṅgalaṁ pākātam ahoṣi, maṅgalesu (MS. maṁlesu) vattitvā matamatā saggapatham pūresurū; 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. uttarāpathaka p. 42, l. 15), manussapatha etc. about the place; saggapada would then mean the place of heaven, and s. pūresi he filled his place or took his seat in heaven; as to the use of pūreti in this sense I quote Jāt. 461: Kassapasammāsambuddhe catusaccadesanāya mahājanam bandhanā mocetvā Nibbānanagaraṁ pūretvā parinibbute, Jāt. 524: te sabbe pi dhammena rajjam kāretvā āyupariyosāne devanagaraṁ pūrayimsu, and Vessantara-Jātaka:

pūretvā bodhisambhāre
Buddho hessam anāgate,
desetvā jantunam dhammam
pūrayissam sivaṁ padam.

2. SIGĀLA-J. Kaniṭṭha, Abhidh. v. 939 very small, very young, infra they are called bhātikā. Phalika I suppose

to be identical with S. sphaṭika, comp. Singhalese paliṅgu, crystal, the common rock crystal (Clough's Dict.). Mātāpitunnāṃ, this genitive is not noticed in Kaccāyana who has got the doubling of n only in the numerals etc., see Senart pp. 39, 50. Lokāmisā (comp. Dh. v. 278): I suppose to be the same with „the lust of the flesh“ in the N. T. (1 Joh. 2, 16), lakāmisapaṭisaṃyutta, connected with carnal lust, worldly. Evārūpa = S. evāmrūpa. Pajāpati or-ti as a feminine means in Pāli „wife“, see Abhidh. vv. 227, 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 tasmim māṇave punappuna vaṇṇayamāne „ayaṃ mayā saddhim abhiramitukāmo bhavissatīti“ andhāya jarājiṇṇāya (MS. -jiṇṇāya) abbhantare kilesa uppajji. Jāt. 401: Tadā pana Sāvatthiyaṃ pañcasatasahāyakā pabbajitvā antokoṭṭisanthāre vasamānā adḍharattasamaye kāmavitakkam vitakkayimsu; Sattā attano sāvake rattiyā tayo vāre divasassa tayo vāre rattimdivaṃ cha vāre olokento kiki va aṇḍam viya camarī va vāladhī viya mātā piyaputtam viya ekacakkhuko puriso cakkhum viya rakkhati, tasmim yeva (MS. khayeva) khaṇe uppannakilesam niggaṇhati; so tam divasam adḍharattasamaye Jetavanam parigaṇhanto tesam bhikkhūnam vitakkasamudācāram nātvā „imesam bhikkhūnam abbhantare ayaṃ kilesa vadḍhanto arahattassa hetum chindissati, idān' eva nesam kilesam niggaṇhitvā arahattam dassamīti“ gandhakuṭṭito nikkhamitvā Ānandattheram pakkosivā „Ānanda, antokoṭṭisanthāre vasanabbhikkhū sabbe va sannipātehitī“ sannipāteṭvā paññattabuddhāsane nisīdi; „bhikkhave, antopavattakilesānam vase vattitum na vaṭṭati, kilesa hi vaddhamāno paccāmitto viya mahāvināsam pāpeti, bhikkhunā nāma appakam pi kilesam niggaṇhitum vaṭṭati, porānakapaṇḍitā appamattakam ārammaṇam

disvā abbhantare pavattitakilesam niggaṇhitvā paccakabodhim
 nibbattesum“ ti vatvā attitam āhari. Jāt. 426: so dhītaram
 gahetvā tattha gantvā isim vanditvā paṭisanthāram katvā de-
 vaccharāpaṭibhāgam rājadhītaram tassa dassetvā ekamantaṃ
 atthāsi; so indriyāni bhinditvā taṃ olokesi sah’ olokanen’ eva
 paṭibaddhacitto hutvā jhānā parihāyi; amacco tassa paṭibad-
 dhabhāvam ṇatvā „bhante, sace kira yaṃṇam yajissatha rājā
 vo imaṃ pādapari-carikam katvā dassatthi;“ so kilesavasena
 (MS. kilesā-) kamento „imaṃ kira me dassatthi“ āha. Jāt.
 537: atha naṃ mahāsatto „kiliṭṭhasarīro ’smi, nahāyāmi
 tāvā“ ’ti āha. Dh. p. 224 l. 9: „kiliṭṭhagatto ’mhi, nahāyis-
 sāmi tāvā“ ’ti āha. Jāt. 523: kiliṭṭhacīvaro. Patikuṭṭho
 = S. pratikruṣṭa, B. & R. elend, erbärmlich; comp. Dh. v. 164.
 Asabbha, comp. Dh. v. 77. Anucchavika, suitable, fit,
 Abhidh. v. 715; is this word to be derived from chavi? San-
 nirumhitvā I take for a rarer, prakriticizing (comp. Lassen,
 Inst. Linguae Prakr. p. 239) form instead of sannirundhitvā;
 compare Mahāummaga-Jāt.: „deva, mayam senam samkaḍ-
 dhitvā paṭhamam khuddakanagaram rumhitvā gaṇhissāma“
 with Jāt. 100: so mātu sāsanaṃ sutvā satta divasāni sañcā-
 ram pacchinditvā nagaram rundhi. Āgacchantu, the read-
 ing of B, is perhaps better on account of tāva. Amma is, I
 think, = S. amba, see B. & R. Ācikkhi aorist of ā+
 cikkh = S. ā+cax. Saññin would in S. be samjñin; comp.
 Mahāvamsa p. 33, 8: sadā maraṇasaññino, incessantly me-
 ditating on death; saññā, Abhidh. vv. 114, 874, knowledge,
 name, thought, S. samjñā, comp. saññam mā kari infra
 p. 29, 15, and siho ti saññāya Five Jāt. p. 15, 2. 37, 22.
 Kāraṇa is in Abhidh. (by Clough p. 145, 224, by Subhūti
 v. 1101) given as a synonym to okāsa and translated by Clough
 „an event,“ this meaning it seems really to have in many
 passages, comp. Five Jāt. p. 2, 8. Parigaṇhanapaññā,

see Dasaratha-Jāt. p. 26. Samekkhita participle of sam+ikkh = S. sam+ix. Kammanta = S. karmānta. 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-krtvas. 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 nirnāda is not found in Sanskrit. Abhisambuddha means according to Vyutp. (see B. & R.) „zur Bodhi erlangt“; comp. Dasaratha-Jāt. p. 29. Daddara 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.).

3. SŪKARA-J. Akim to this Jātaka are JJ. 278. 280. 484. Nissāya, Dhp. p. 332. Yāvadattha, S. yāvadartha. Thulla for thūla, Abhidh. v. 701, see the note above. Gocara, see Five Jāt. p. 37. Passa, Abhidh. v. 264, S. pārçva. Avhayanta instead of ahvayanto from ā+hve, see Dhp. p. 101. Samma, see Five Jāt. p. 37. Catuppada presupposes a Sanscrit form caturpada; catuspada would become catupphada. Saṅgāma, Abhidh. v. 399. S. saṅgrāma. Pavatti, S. pravṛtti, Five Jāt. p. 39. Tassita, S. trasta. Ukkāra, Abhidh. v. 275, in S. utkara and avaskara. Ussāva, comp. Dhp. p. 268. Uparivāte or

upari vāte? Lesa is in Abhidh. v. 1108 rendered by the Singhalese (Sanskritic) vyāja, fraud, deceit, and in Mahāvamsa p. 150, 9 by stratagem; it must be derived from las (laṣ, laç). In Sanskrit it seems not to be used in this sense. Vāsi, blowest thou, i. e. smelliest thou.

4. URAGA-J. Samajja is here and elsewhere used as a neuter, but in Abhidh. v. 414 it is given only as a feminine = S. samajyā. Supaṇṇa, S. suparṇa. Sañjāni aorist of sam + ñā = S. sam + jñā. Daratha = dara which according to Subhūti and Clough (Abhidh. v. 1111) means „bodily pain, fear“; Jāt. 537: daran ti kāyadaratham, Jāt. 346 (see: Dasaratha-J. p. 33) daran ti sokadaratham, Jāt. 503: apeta daratho vigatakāyacittadaratho, sudhābhojanam bhut-tassa viya hi tassa tam sabbadaratham apahari. Paṭippas-sambhana must, I suppose, be referred to sambh, S. sṛmbh. Sāṭika (-ikā?) or sāṭi (commonly sāṭaka, Abhidh. v. 290, S. çāṭaka), Jāt. 75: „Ānanda, Buddha-balam nāma mahantam, āhara tvam udakasāṭikan“ ti, therō āharitvā adāsi; Satthā eken’ antena udakasāṭim nivāsetvā eken’ antena sarīram pārūpitvā „Jetavana-pokkharāṇiyam nahāyissāmīti“ sopāne atṭhasi. Vakkala, Abhidh. v. 449, S. valkala. Maṇik-khandha I translated „a set of jewels“ in my Five Jātakas p. 24, but according to Prof. Benfey (Gött. gel. Anz. 1862 p. 358) it means a magic jewel (Wunderjuwel). Antara seems to convey the meaning of „under“ in vakkalantaram pāvīsi and udarantaram pavisitvā p. 36, in the space between the garment and the earth, between the stomach and the earth. Garu, Abhidh. v. 701, 840 (Clough: guru). Bhante is a dialectical form for bhanto (contracted from bhavanto, comp. in Māgadhī karemi bhamte = karomi bhavantah (Weber in Kuhn & Schleicher’s Beiträge Bd. 2 p. 362). „Those who confine their grammatical studies in Pāli“ to merely re-

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. 756, hungry, Mr. Childers refers to *S. psāta*, eaten, but may it not rather be referred to a Sanscrit form *ṣāta* from *ṣai*, *tabescere*. Bollensen (*Z. d. d. morg. Ges.* 18, 834) takes *S. ṣāyati* 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 *ṣ* in Sanscrit becomes in Pāli either *kkh*, *kh*, or *cch*, *ch*: *caṣus*, *raṣana*, *vṣṣa*, *bhixu* = *cakkhu*, *rakkhana*, *rukkha*, *bhikkhu*; *ṣīpra*, *ṣudra*, *ṣema*, *sūṣma* = *kippa*, *khudda*, *khema*, *sukhuma*; *taṣaka*, *kuxi*, *ṣamā*, *ṣudra*, *ṣurikā* = *tacchaka*, *kucchi*, *chamā*, *chuddha*, *churikā*. That Prakrit *jhīṇa* is *S. ṣīṇa* is by no means sure, for it is also rendered by *jīṇa* and *hīna*; I should rather take it to be = *jīṇa* as *jhar* (*jhṛ*) is given as a form of *jar* (*jṛ*). Starting from the above rule and knowing no instance of *S. ṣ* 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* (*vijjhāpeti* = *vedhayati*), in this manner we get *dahyayati* and *dahyāpayati*, 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. *jhayati*. 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. çaila, a mountain, here according to the commentary = maṇi. Brahma is according to the commentary = seṭṭha, in the same sense it is understood in the following verses of Suttanipāta:

v. 151. Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṃ satim' adhiṭṭheyya,
brahmam etaṃ vihāraṃ idha-m-āhu.

v. 285. Na pasū brāhmaṇān' āsum
na hiraṇṇam na dhāniyam,
sajjhāyadhamadhamāsum,
brahmaṃ nidhim apālayum.

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: aṭṭhaṅgasamannāgatena savanīyena kamanīyena brahmāssarena nānāyaviccittam madhuradhammakatham kathesi Jāt. 1, madhurena brahmāssarena bhikkhū āmantetvā Jāt. 4, sumadhuraṃ brahmāssaraṃ nicchāretvā Jāt. 525. Alwis translates (see Pāli Translations p. 14) brahmaghosa by „the highest voice“, and Gorresio (Ram. 3, 6, 7) the same word by „canto dei Vedi“, but in a passage like this yāvajīvaṃ brahmavihāre bhāvetvā Brahmāloka-parāyano ahoṣi 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. Bhaṇḍa, Abhidh. v. 931,

Clough's P. Gr. p. 90 goods, S. bhāṇḍa. Ukkhipāpetvā having made him throw up, take up, comp. ukkhipitvā infra p. 26, 2. 29, 6. Dasaratha-Jāt. p. 4, 17. Monatsbericht der Berliner Akademie 1858 p. 2. Phalaka, Abhidh. vv. 220, 222, 1122, shield, threshold; Jāt. 529: Sutasomo maggam gantvā nagaradvāre sālāya phalake vissamanatthāya nisīdi, Brahma-dattakumāro pi gantvā tena saddhim ekaphalake (MS. -palake) nisīdi; it means perhaps rather a bench. Adhivattā participle of adhi+vas, also vusita, vuttha, vide supra p. 38, 2, Kacc. par Senart I, 291, S. uṣita. Vessavaṇa, Abhidh. v. 22, S. Vaiçravaṇa. Khip = S. xu to sneeze, B. & R. Piṭṭhavaṃsa, S. pṛṣṭhavaṃsa, the back-bone, must here be some architectural term. Thūṇa m. f., Abhidh. v. 220, S. sthūṇā. Ānubhāva, see Five Jāt. p. 23. Sarado, this is an old form, only used, I suppose, in poetical style; it is the accus. plur. of sarad, S. çarad, and sarado will correspond with S. çaradas, comp. manaso etc. Kacc. par Senart I, 92, 94; in Abhidh. v. 81 we find the later, extended form sarada. Sakkā, S. çakya, is in Pāli indeclinable, comp. Clough's P. Gr. p. 72, Dhp. v. 196. Bho, Kaccāyana par Senart p. 114, Abhidh. v. 1122, B. & R. Kakkhala, S. kakkaṭa; Abhidh. (Clough p. 96, 24, Subhūti v. 714) has kakkhala. Paravihiṃsaka, comp. Jāt. 378:

Dānaṃ sīlaṃ pariccāgaṃ
ajjavaṃ maddavaṃ tapaṃ
akkodhaṃ avihimsā ca
khantī ca avirodhanāṃ.

Icc' ete kusale dhamme
ṭhite passāmi attani,
tato me jāyate pīti
somanassaṃ c' anappakaṃ.

Vihimsā and avihimsā bhūtānam in Wilson's paper on the Rock Inscriptions pp. 22—23. Tamotama, from tamas + tama Abhidh. vv. 70, 975, I have translated conjecturally, having no other quotations for it. Pāṇātipāta, comp. pāṇārambha in the Rock Inscriptions (Wilson pp. 22, 61). Pesanakāraka, B. & R. preṣanakṛt. Māṇava, Abhidh. v. 958, a young man or youth.

6. ALĪNACITTA-J. Vaddhaki or vaddhaki, 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. Koṭṭetvā from kuṭ, is always written with two ṭ in Pāli; comp. infra p. 34, s. Sajjeti caus. of sajj = S. sṛj. Khandhāvāra, S. skandhāvāra, it is not clear what the meaning of this word is here. Khadira, Abhidh. v. 567 Khayar, Mimosa Catechu, a sort of thorn. Khānuka, see J. R. A. Soc. 1870 p. 13, Abhidh. v. 549. Uddhumāyitvā, comp. Five Jāt. 37. Pubba, Abhidh. vv. 825, 950 = pūya. Phāsuka, Five Jāt. p. 24. Āroga, Five Jāt. 23. Soṇḍa, Abhidh. vv. 865, 988, S. çuṇḍa. Veṭh, S. veṣṭ. Kālasutta I take to mean a black (tarred?) rope; in the sense of black kāla is commonly written kāla. Vejja, Abhidh. v. 899, S. vaidya. Passāva, Abhidh. v. 975, S. prasrāva. Naṅguṭṭha, Abhidh. v. 871, seems to correspond to S. lāṅgula, comp. naṅgala = S. lāṅgala. Paripantha is not found in Sanscrit; as the derived words paripanthin and paripanthaka mean „opposer, enemy“ I presume it means „obstacle, hindrance“; Jāt. 373: assa manusse sihādayo vālā gaṇhanti, dighajātikaparipantho hoti, makkhikaparipantho va hoti, sitena kilamitvā bahū (MS. bahu) maranti; Jāt. 524: Nandapaṇḍito pi „mā bhāyi, mahārājā“ 'ti assāsetvā Kosalassa santikam gantvā „mahārāja, mā bhāyi,

n' atthi te paripantho, tava rajjam tav' eva bhavissati, kevalam Manojaramño vasavatti (MS. -tti) hohîti" āha; Jāt. 535: ath' assā etad ahosi: „mayā kakkhalo pāpasupino dittho, catunnam vā me puttānam Dhatarattharamño vā mama vā paripanthena bhavitabban" ti; Jāt. 513: rājā nesāde pakko-sāpetvā pucchi; nesādā „mahārāja, ekaṃ ulūkaṇḍaṃ ekaṃ sālīkāya aṇḍaṃ ekaṃ sukaṇḍaṃ" ti kathayīmsu; „kiṃ pana ekasmiṃ kulāvake tiṇṇaṃ sakuṇikānaṃ aṇḍāni hontīti"; „āma, deva, paripante (MS. paripante) asati sunikkhittāni na nasantīti"; rājā tussivā „ime mama puttā bhavissantīti" tāni tīṇi aṇḍāni tayo amacce paṭicchāpetvā „ime mayhaṃ puttā bhavissantī, tumhe sādhukaṃ paṭijaggivā aṇḍakosato nikkantakāle mama āroceyyāthā" 'ti āha. CāṭI, „a chatty or earthenware vessel, a jar, waterpot", see Childers' Dict. After siṅcāpesum add: Sarīrāni sugandhāni ahesum. Tasmīṃ kāle te nadīm otarivā nahāyīmsu which I had not noticed that the compositor had overlooked. 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. Nāvā saṃghāṭa I have translated conjecturally; according to Abhidh. vv. 223, 1184 saṃghāṭa means „a pair; the principal upright timber of a house" which will not suit here; it must be derived from saṃ + ghaṭ in the caus. to join, and therefore I think it means „a raft"; Jāt. 400: bahū nāvāsaṃghāṭe bandhāpetvā vana-carakehi desitamaggena uddhasotaṃ agamāsi. Bhaṇe is used as an interjection of about the same sense as bhante; in Mr. Childers' opinion it is the 1 person. Attanop. from bhaṇ and means „I say". Kārāpesi, 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 (tasmim ca kāle rājakule posāvaniyabyaggho atthi), but its meaning does not appear from the context; comp. posāvana at Dh. p. 162, 28 and p. 163, 26. Dussa, Abhidh. v. 290, S. dūṣya. 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). Opavayha, Abhidh. v. 366, S. aupavāhya. Upaḍḍha means in Pāli the same as addha or adḍha, Abhidh. v. 58, comp. Dasaratha-Jāt. 4, 11. Ninnāyakattā, S. ninnāyakatvāt. Osakkati, am I wrong in referring this to S. ava + çak? 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. Cumbaṭa, Abhidh. v. 458 cumbaṭaka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvaṃ ñeva = tvaṃ yeva, comp. Kaccāyana par Senart pp. 23—24. Avāpuritvā is, Mr. Childers tells me, to be referred to S. ava + ā + vr, he compares avāpuraṇa a key, Abhidh. v. 222, and pāpuraṇa. Koñcanāda, has this word anything to do with the demon Krauñca (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 Mahāvamsa p. 154, 1 you will find balakoṭṭhaka. Saññā, see note on saññin supra. Paṭisattu, S' pratiçatru, comp. Five Jāt. p. 23.

7. GUNA-J. Akin to this Jātaka is J. 254. With the introduction comp. Dhp. p. 174. Thaddha, S. stabdha. Salla-huka, Abhidh. v. 110. Kalala, Abhidh. v. 668. Pasuta, Dhp. vv. 166, 181. Mātikā, Abhidh. v. 1097 „a text; a stream“; comp. Burnouf's Introd. pp. 48, 317. Antara, vide supra. Ovi-jhitvā from ava + vyadh. Ubbattetvā from ud + vṛt. Gaṇhāhi B, if gaṇhāsi should be right it must be a conjunctive or contraction of gaṇheyāsi. Pabbatamuddhani ṭhatvā 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. Aññissā 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. Trenckner who adduces a similar passage in Five Jāt. p. 53, 6. Samagga, S. samagra, in Pāli commonly used in the sense of „unanimous“, comp. Spiegel's Kw. p. 35, 5 from the bottom, Mahāwaṃsa pp. 3, 7, 42, 7, Dhp. v. 194. Yan = yad, as in Sanscrit used as introduction to a direct sentence. Yena-kāmaṃ, comp. yenicchakam Dhp. v. 326. In translating the verse I have followed the former interpretation of the commentator who seems to take unna 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 (migi) roaring aloud (unnadantī) bends (paṇāmeti) us according to her caprices (yena-kāmaṃ), for such is the nature of the strong. Āma yes, Abhidh. v. 1144. Virajjhivā from vi+rādh, comp. Five Jāt. p. 10, 18; B. & R. translate virādhana „Mislingen“.

Dāṭhinī fem. of dāthin from dāṭhā Abhidhāna v. 261 = dantabhedasmim i. e. a particular kind of teeth. Dāṭhā or dāṭha must be identical with the Sanscritic dāḍhā which in Hemac. by Boehtl. & 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 Papañca-sūdanī: sati hi cittaṃ uddhaccapakkhikānaṃ saddhāviriyaapaṇṇānaṃ vasena uddhaccapātato kosajjapakkhikena samādhinā kosajjapātato rakkhati, tasmā sā lonadhūpanaṃ viya savyañjanesu sabbakammikaamacco viya sabbarājakicesu sabbattha icchitabbā, tenāha: sati ca pana sabbatthikā vuttā. Mūla, „price; money“, Abhidh. v. 471. Paṭhamam 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. Sīhapañjara, 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. 244. Asam = asat. Bhūtaṃ and yathāsabhāvaṃ seem to be used adverbially in the sense of „duly, justly.“

9. MORA-J. Comp. p. 110. Kaṇikāra, Abhidh. v. 570, is sometimes written kaṇṇikāra = S. kaṇṇikāra. Kaṇṇikāramakulavaṇṇaanaṇḍakoso = having an egg-shell of the colour of a Caniyar-bud; that aṇḍakosa means egg-shell may be seen from the passage quoted above at paripantha. Pāsādika, comp. Jāt. 354: bhaddā ti dassaniyā pāsādikā. Brahma-manta, Mr. Childers is of opinion that brahma here simply means excellent or beautiful; comp. the note above. Hari = gold, Abhidh. v. 487; but what is ssaṇṇa? is it = savaṇṇa (comment. harisamānavāṇṇa) with reduplication of s for the sake of the metre, or how is the double s to be accounted for? Paṭhavippabhāsa in the second half-verse although found in all the MSS. has of course crept into the text by the stupidity of a transcriber. Divasaṃ must be read dīvasaṃ 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. Viharemu, an old optative form for later vihareyyāma. Imāṃ 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. Dh. VII. Paritta, Abhidh. v. 1026 avoiding any danger (Clough: warding off a blow or any danger); Jāt. 436: bhante, pabbajitā nāma osadham vā parittam vā jānanti, puttakam no nirogam karoṭhā ti; Jāt. 535:

Ath' osadhehi dibbehi
japam mantapadani ca
evan tam asakkhi satthum
katva parittam 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? Esanā 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: tasmim̄ khaṇe Sakka-bhavanam̄ uṇhākāram̄ dassesi, Sakko tassa kāraṇam̄ āvajjento tam̄ tathā vitakkentaṃ dīsvā „kaṃkham assa chindissāmīti“ etc.; Jāt. 538: tasmim̄ khaṇe Sakko āvajjanto (āvajjento?) paṇḍitaṃ dīsvā „Mahosadha-buddham̄kurassa paṃṇānubhāvaṃ pākaṭam̄ karissāmīti“ cintetvā etc.; this verb seems to mean „to reflect, to see by intuition,“ but whether it is to be referred to vad or to vrj I do not know, I suppose to the former. Lomahaṃsa, S. lomahaṃsa; comp. Dhp. p. 287. Supina, Abhidh. vv. 176, 956, S. svapna. Oḍḍesi, see J. R. A. S. 1870 p. 13; comp. Bengal yoḥ. 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 vāç. Visabhāga means, as Mr. Trenckner has informed me, dissimilar, differing from, the opposite of sabhāga. Svāham̄ = so aham. The passage mayi marante - - - na marissantīti 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 kim; Jāt. 126: „atha kasmā āgato sīti“, „tumhākaṃ rakkhaṇatthāyā“ 'ti, „kin ti katvā amhe rakkhissasīti“. Nissanda, 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 brāhmanical affairs and have been made buddhistic in their application only.

10. VINĪLAKA-J. In the commentary on Suttanipāta I find: vaṇṇaparibhedena vinīlako. Abhiṇham, Abhidh. v. 1137, S. abhiṇham. Anvāya, gerund of anu + i used as a preposition. Sāsamkha i. e. sa + āçañkha. Sappaṭibhaya, paṭibhaya horror, Abhidh. v. 167, S. pratibhaya. Saññā, S. samjñā, cfr. supra; Clough's Pāli Gr. p. 37. Daṇḍaka, comp. Dhp. p. 419, 4 and Five Jāt. 17, 8. Pāyimsu, the aorist of pra + yā. Sindhava is given in Abhidh. v. 368 as a general name for a horse, but must, I think, also in Pāli be understood about horses originating from Sindhu, S. saindhava. Tavam et mamam are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pāli Gr. p. 61 mamam is found but not tavam. Āṇāpesi, causative of ā + ñā (S. jñā), comp. āṇā, an order or command, Abidh. v. 354; I ought perhaps to have kept the Singhalese reading āṇāpesi, causative of ā + nī.

IV, 4, 4. RĀJOVĀDA - JĀTAKA.

„Gavañ ce taramānānan“ ti. Idam Satthā Jettavane viharanto rājovādam ārabba kthesi. Vatthum Tesakuṇajātake vitthārato^a āvibhavissati^b. Idha pana Satthā „mahārāja, porāṇakarājāno^c pi paṇḍitānam katham sutvā dhammena rajjam kāretvā^d saggapadam^e pūrayamānā gamimsū“^f 'ti^g vatvā rañño^h yācito attānam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Boddhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasabbasippo isipabbajjam pabbajitvā abhiññāⁱ ca^j samāpattiyo ca nibbattetvā ramaṇīye^k Himavantapadesē^l vanamūlaphalāhāro^m vihāsi. Tadā rājā aguṇapariyesakoⁿ hutvā „atthi nu kho me^o koci aguṇam kathento“ ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañci attano avañṇavādim^p adisvā „janapade kathan“ ti aññātakavesena^q janapadam cari.

^a B omits vitthārato. ^b B āvi-. ^c C porāṇaka-. ^d B kārento. ^e C sasaggapadam, B saggapūram. ^f C gaminsū, B gamisu. ^g B tam. ^h C rañño. ⁱ C abhiññā. ^j B omits ea, C nibbattitvā, B nippattitvā. ^k C ramaṇīye, B yamuniye. ^l B -ppadesē. ^m B -phalaphalāhāro. ⁿ C -yesake, B aguṇam-. ^o C omits me. ^p C avañṇavādim, B aguṇavādi. ^q C aññātaravesena.

Tatrāpi avañṇavādim^r apassanto attano guṇakatham^s eva^t sutvā
 „Himavantapadese^l kin^u nu kho kathenti^v“ araññaṃ pavisitvā
 vicaranto^x Bodhisattassa assamaṃ patvā taṃ abhivādetvā^y
 katapaṭisanthāro^z ekamantaṃ nisīdi. Tadā Bodhisatto araññaṃ^{aa}
 paripakkāni nigrodhapattāni^b āharitvā bhujjati^a. Tāni honti
 madhurāni ojavantāni sakkharacunṇasadisāni^b. So rājānam^c pi
 āmantetvā „idaṃ^d, mahāpuñña, nigrodhapattaṃ^e khāditvā pā-
 nīyaṃ^f pivā^g“ ’ti āha. Rājā tathā katvā Bodhisattaṃ pucchi:
 „kin^h nu kho, bhanteⁱ, idaṃ^d nigrodhapattaṃ^j ativiya ma-
 dhuraṃ“ ti. „Mahāpuñña, nūna^k rājā dhammena samena
 rajjaṃ kāreti^l, tena taṃ madhuraṃ^m“ ti. „Raññoⁿ adhamnika-
 kāle amadhuraṃ^o nu kho, bhante^p, hotīti^q.“ „Āma, mahāpuñ-
 ña^r, rājusu adhammikesu telamadhuphānitādāni^s pi vanamūla-
 phalāphalāni^t api^u amadhurāni honti nirojāni, na kevalaṃ etāni,
 sakalam^v pi raṭṭhaṃ nirojaṃ^x hoti kasaṭaṃ^y, tesu pana dham-
 mikesu sabbāni^z tāni^{aa} pi^b madhurāni honti ojavantāni, sakalaṃ
 pi raṭṭhaṃ^a ojavantaṃ eva^b hotīti^c. Rājā „evaṃ bhavissati,

^r C avañṇavādim, B avañṇapādi. ^s B guṇaṃ. ^t B meva.
^u C omits kin. ^v C kathanti. ^x C caranto. ^y B abhivāditvā.
^z C kathapaṭisattāro, B katapaṭisundhāro. ^{aa} C araṇ-
 ñato. ^b B nigrodhaphalāni. ^a B paribhuñcati. ^b C
 sakkharacunaṇa-, B sakkāra-. ^c B rājānaṃ. ^d B imaṃ.
^e C mahāpuñña-, B -nigrodhapakkalaṃ. ^f B pāṇiyaṃ.
^g C piva. ^h B kiṃ. ⁱ B omits bhante. ^j B -pakkaṃ. ^k B nu.
^l B kāresi. ^m C madhuraṃ. ^o B amadhuraṃ. ^p B anto.
^q C hotīti. ^r C -puñña. ^s C -pānitā-, B telamuphā-. ^t B
 vamūlaphalāni. ^u B omits api. ^v B sakalaṃ. ^x B nirodhaṃ.
^y B omits kasaṭaṃ. ^z C omits sabbāni, B sappāni. ^{aa} C tāna.
^b B omits pi. ^a C omits ojavantāni - - - raṭṭhaṃ, B raṭṭhaṃ.
^b B ojavantaṃmeva.

bhante“ ti attano rājabhāvaṃ ajānāpetvā va Bodhisattaṃ vanditvā Bārāṇasī^c gantvā^d „tāpasassa^e vacanaṃ vīmaṃsissāmīti“^f adhammena^g rajjamaṃ kāretvā „idāni jānissāmīti“^h kiñci kālaṃ vītināmetvā puna tattha gantvā^d vanditvā^h ekamantaṃ nisīdi. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattamaṃ adāsi. Taṃ tassa^j tittarasamaṃ^k ahoṣi. Atha namaṃ^l „nīrasanaṃ“^m ti saha khelena chaḍḍetvāⁿ „tittikamaṃ^o, bhante“ ti āha. Bodhisatto „mahāpuṇṇaṃ^p, nūna rājā adhammiko bhavissati^q, rājūnaṃ^r hi adhammikakāle araṇṇe^s phalāphale^t ādimaṃ katvā^u sabbamaṃ nīrasamaṃ^v nirojamaṃ hotīti“^w vatva^y imā gāthā abhāsi:

1. „Gavaṃ ce taramānaṃ
jīmaṃ^z gacchati^{aa} puṅgavaṃ^b
sābbā tā jīmaṃ gacchanti^{aa}
nette^b jīmahagata sati.
2. Evamaṃ eva manussesu
yo hoti setṭhasammato
so ce adhammaṃ^c carati
paṇaṃ eva itarā pajā,
sabbamaṃ raṭṭhamaṃ^d dukkamaṃ^e seti
rājā ce hoti adhammiko.

^c B bārāṇasī, C bārāṇasīm. ^d B gantvā. ^e B tāpassassa.
^f B vīmaṃsissāmi. ^g B dhammena. ^h B omits vanditvā.
ⁱ B -pakkamaṃ. ^j B vasa. ^k B tittikarasamaṃ. ^l B so amadhūraṃ.
^m B nīrasanaṃ. ⁿ B chaḍḍetvā. ^o B tittikamaṃ. ^p C -puṇṇa.
^q B bhavissatīti. ^r C rājūnaṃ. ^s C araṇṇe. ^t B phalāphalaṃ.
^u B ādikatvā. ^v B amadhūraṃ. ^w B nīromajajātanti.
^x B omits vatvā. ^y B jamaṃ. ^{aa} B gacchanti.
^b C puṅgavaṃ. ^{aa} C gacchati. ^b B netthe. ^c B adhammaṃ.
^d B raṭṭha. ^e C dukkamaṃ, B dukkamaṃ.

3. Gavañ ce taramānānaṃ (Comp. Kaccāyana
ujum^f gacchati puṅgavo^g par Senart I, 46.)
sabbā tā^h ujum gacchantiⁱ
nette ujugate^j sati.

4. Evam eva manussesu
yo hoti setṭhasammato
so ce va^k dhammaṃ carati
pag eva itarā pajā,
sabbaṃ raṭṭhaṃ^l sukhaṃ seti
rājā ce hoti dhammiko^m ti.

Tattha gavaṃ ti guṇṇaṃ^m, taramānānaṃ ti nadīṃⁿ uttara-
tīnaṃ^o, jimhaṃ^p ti jimhaṃ^q kuṭīlaṃ^r, nette ti nāyake gahetvā
gacchante gavajettṭhake^s usabheⁱ, pag eva itarā pajā ti
itare sattā^u puretaram eva adhammaṃ carantīti attho, du-
khaṃ^v setīti na kevalam eva^x catūsu^y pi^z iriyāpathesu
dukkhaṃ eva vindati, adhammiko ti yadi rājā chandādiagati-
gamanavasena^a adhammiko hoti, sukhaṃ setīti sace rājā
agatigamaṇaṃ pahāya dhammiko hoti sabbaṃ raṭṭhaṃ ca-
tusu^o iriyāpathesu sukhappattaṃ^a eva hotīti. Rājā Bodhisat-
tassa dhammaṃ sutvā attano rājabhāvaṃ jānāpetvā „bhante,
pubbe nigrodhapattaṃ^b aham eva madhuraṃ katvā tittakaṃ^c

^f B uju. ^g C puṅgavo. ^h C tā, B gāvī. ⁱ B yanti. ^j B ujumgathe.
^k C omits va. ^l B sapparaṭṭha. ^m B guṇṇaṃ. ⁿ B nadī, C nadīnaṃ.
^o B otarantānaṃ. ^p B jamhaṃ. ^q B omits jimhaṃ. ^r B tutīlaṃ.
^s B gavajettṭhako. ^t B usabho puṅgavo. ^u C satta. ^v B
dukkhaṃ. ^x C kevalam seti. ^y C catusu. ^z B omits pi.
^a C -agativasena. ^o so both MSS. ^a B sukhaṃ. ^b B -pak-
kaṃ. ^c B tittikaṃ.

akāsim, idāni pana^d madhuram karissāmfti“ Bodhisattam vanditvā gantvā^e dhammena rajjam kārento sabbam^f paṭipākatikam^g akāsi.

Satthā imam desanam^h āharitvā jātakam samodhānesi: „Tadā rājā Ānando ahoṣi, tāpaso pana aham evā“ⁱ ti. Rājo-
vāda-jātakamⁱ.

XIV, 49, 8. MAHĀMORA-JĀTAKA.

„Sace hi ty-āham dhanahetu gahito“ ti. Idam Satthā Jetavane viharanto ekam ukkaṅṭhitabhikkhum ārabha kathesi. Tam^a hi bhikkhum Satthā „saccam kira tvam ukkaṅṭhito“ ti pucchitvā „saccam, bhante“^a ti vutte „bhikkhu, ayam nandirāgo tādisam kim nāma nālolissati, na hi Sineru-
uppātanakavāto sāmante purāṇapaṇṇassa lajjati, pubbe satta-
vassasatāni antokilesasamudācāram vāretvā viharante visuddha-
satte p’esa ālolesi yevā“ⁱ ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto paccantapadese morasakuṇiyā kucchismim paṭi-
sandhim aggahesi. Gabbhe paripākagate mātā gocarabhūmiyam
aṇḍam pātetvā pakkāmi, aṇḍaṇ ca nāma mātu ārogabhāve sati
amñasmim dīghajātikādiparipante avijjamāne na nassati. Tas-
mā tam aṇḍam kaṇikāramakulam viya suvaṇṇavaṇṇam hutvā
parinatakāle attano dhammatāya bhijji. Suvāṇṇavaṇṇo mo-
racchāyo nikkhami. Tassa dve akkhīni jīṅjukaphalasadisāni,
tuṇḍam^b pavālavāṇṇam, tisso rattarājīyo^c gīvam parikkhipitvā

^d B omits pana. ^e B omits gantvā. ^f B omits sabbam.

^g B -pakatikam. ^h B dhammadesanam. ⁱ B adds catuttham.

^a MS. taṇ. ^b MS. tuṇḍa. ^c MS. -rājīya.

piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍasakaṭamattasariro abhirūpo ahoṣi. Tam sabbe nilamorā sannipatitvā rājanam katvā parivārayiṃsu. So ekadivasam udakasoṇḍiyam pānyam pivanto attano rūpasampattim disvā cintesi: „ahaṃ sabbamorehi atirekarūpasobho, sac' ahaṃ imehi saddhim manussapathe vasissāmi paripantho me uppajjissati, Himavantam gantvā ekako va phāsukaṭṭhāne vasissāmi” so rattibhāge moresu patisallinesu kañci ajānāpetvā Himavantam pavisitvā (pāvisi?) tisso pabbatarājiyo atikkamma catutthāya ekasmim aramṇe padumasamchanno mahājātassaro. Tassāvidūre ekaṃ pabbatam nissāya (hito mahānigrodharukkho atthi. Tassa sākāya niliyi^d. Tassa pana pabbatassa vemajjhe^e manāpā guhā atthi. So tatha vasitukāmo hutvā tassā pamukhe pabbatatale niliyi. Tam pana (hānam n' eva heṭṭhābhāgena abhirubituṃ^f na uparibhāgena otarituṃ sakkā, pakkhibilāladighajātikamanussabhayehi^g vimuttam. So „idaṃ me phāsukaṭṭhānan“ ti divasam tath' eva vasitvā punadivase pabbataguhato utthāya pabbatamatthake puratthābhimukho nisinno udentam^h suriyamaṇḍalam disvā attano divārakkhāvaraṇatthāya „udet' ayam cakkhumā ekarājā“ ti parittam katvā gocarabhūmim otarivā gocaram gahetvā sāyam āgantvā pabbatamatthake pacchābhimukho nisinno atthamentamⁱ suriyamaṇḍalam disvā rattirakkhāvaraṇatthāya „apet' ayam cakkhumā ekarājā“ ti parittam katvā eten' upayena vasati. Atha nam ekadivasam eko ludaputto aramṇe vicaranto pabbatamatthake nisinnam disvā attano nivesanam āgantvā maraṇakāle puttam āha: „tāta catutthāya pabbatarājiyā aramṇe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati ācikkheyyāsīti“. Ath' ekasmim divase Bārāṇasiramṇo Khemā nāma aggamaheṣi paccūsakāle supinam passi.

^d MS. niliyi. ^e MS. memajjhe. ^f MS. abhirubituṃ. ^g MS. pakkhibilāladigha-. ^h MS. udentam. ⁱ MS. attamentam.

Evarūpo supino ahosi: suvaṇṇavaṇṇo moro atthadhammaṃ^j desesi, sā sādhu-kāraṃ datvā dhammaṃ suṇāti, moro dhammaṃ desetvā uṭṭhāya^k pakkāmi. Sā „morarājā gacchati, gaṇhatha nan“ ti vadanti^k pabujjhi, pabujjhitvā pana supinabhāvaṃ nātvā „supino’ ti vutte rājā na’ ādaraṃ karissati, ‘dohaḷo me’ ti vutte karissatīti“ cintetvā dohaḷini^m hutvā nipajji. Atha naṃ rājā upasaṃkanitvā pucchi: „bhadde, kin te aphāsukan“ ti. „Dohaḷo me uppanno“ ti. „Kim icchasi, bhadde“ ti. „Suvavaṇṇavaṇṇassa morassa dhammaṃ sotum, devā“ⁿ ti. „Bhadde, kuto tādisaṃ mor. m laecchāmā“ⁿ ti. „Deva, sace na labhāmi jīvitam me n’atthīti.“ „Bhadde, mā cintayi, sace katthaci atthi labhissasīti“^m rājā naṃ assāsetvā gantvā rājāsane nisinno amacce pucchi: „ambho, devī suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmā, morā nāma suvaṇṇavaṇṇā hontīti.“ „Brāhmaṇā jānissanti, devā“ⁿ ti. Rājā brāhmaṇe pucchi. Brāhmaṇā evaṃ āhaṃsu: „mahārāja, ‘jalajesu macchā^o kacchapā kakkatāka thalajesu migā haṃsā morā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontīti’ ambhākaṃ lakkhaṇamantesu āgatan“ⁿ ti. Rājā attano vijite luddaputte sannipātāpetvā „suvavaṇṇavaṇṇo moro vo diṭṭhapubbo“ ti pucchi. Sesā „na diṭṭhapubbo“ ti āhaṃsu, yassa pana pitarā ācikkhitam so āha: „mayāpi na diṭṭhapubbo, pitā ca pana me ‘asukatthāne nāma suvaṇṇavaṇṇo moro atthīti’ kathesīti“. Atha naṃ rājā „samma, mayhaṃ ca deviyā ca jīvitam dinnam bhavissati, gantvā tam bandhitvā ānehīti“ bahum dhanam datvā uyyojesi. So puttadārassa dhanam datvā tattha gantvā mahāsattaṃ disvā pāse oḍdetvā „ajja^p bajjhissati, ajja bajjhissatīti“ abandhitvā va mato. Devī „pattanam^q alabhin“ ti matā. Rājā „tam me moraṃ nissāya

^j MS. atthisadhammaṃ? ^k MS. vadanti. ^l MS. naṃ. ^m MS. dohaḷini. ⁿ MS. labhissatīti. ^o MS. maccha. ^p MS. a. ^q MS. pattanam.

piyabhariyā matā“ ti kujjhivā veravasiko hutvā „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṁsam khāditvā ajarāmarā hontīti“ suvaṇṇapattē likhāpetvā pattāṁ sāramañjūsāyaṁ ṭhapetvā kālam akāsi. Ath’ amño rajā ahoṣi. So pattē akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahanatthāya^r ekam luddam pesesi. So pi „tatth’ eva mato. Evaṁ cha rājaparivattā gatā (add: cha) ca luddaputtā Himavante eva matā. Sattamena pana raṁṇā pesito sattamo luddo „ajja ajj’ evā“ ti sattaṁvaccharāni bandhitum asakkonto cintesi: „kin nu kho imassa morarājassa pāde pāsassa asaṁcaraṇakāraṇaṁ“ ti. Atha naṁ parigaṇhanto sāyaṁ pāṇaṁparittāṁ karontāṁ disvā „imasmiṁ ṭhāne amño moro n’ atthi, iminā brahmacārinā bhavitabbaṁ, brahmacariyānubhāvena c’eva parittānubhāvena c’ assa pādo pāse na bajjhatīti“ nayato pariggahetvā paccantajanapadaṁ gantvā ekam moriṁ bandhitvā yathā sā accharāya pahaṭāya vassati pāṇimbi^s pahaṭe naccati evaṁ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsāṁ oḍdetvā accharaṁ paharivā moriṁ^t vassāpesi. Moro tassā saddaṁ suṇi. Tāvad’ ev’ assa sattavassasatāni sannisinnakilesa phaṇaṁ katvā pahaṭāsiviso^u viya utthahi. So kilesāturo^v hutvā parittāṁ katum asakkuṇivā vegena tassā santikaṁ gantvā pāde pāsāṁ pavesento yeva akāsā otari. Sattavassasatāni asaṁcaraṇapāso taṁ khaṇaṁ yeva saṁcaritvā pādaṁ bandhi. Atha naṁ luddaputto latthiagge olambaṁtaṁ disvā cintesi: „imaṁ morarājānaṁ cha luddā bandhitum na sakkhimsu, aham pi sattavassāni nāsakkhim, ajja paṇ’ esa imaṁ moriṁ nissāya kilesāturo hutvā parittāṁ katum asakkuṇivā āgamma pāse baddho heṭṭhāsīsako^w olambati, evarūpo^y me silavā kilamīto, evarūpaṁ amñassa paṇṇakāratthāya netum

^r MS. gahana-. ^s MS. pānimhi. ^t MS. mori. ^u MS. -siviso.

^v MS. kilesoturo. ^w MS. -sisako. ^y MS. -varūpe.

ayuttam, kim me ramñā dinnena sakkārena, vissajjessāmi nan^{ti}. Puna cintesi: „ayam nāgabalo thāmasampanno mayi upasamkamante^{*} ‘esa mam māretum āgacchatī’ maraṇabhayatajjito hutvā phandamāno^α pādam vā pakkham vā bhindeyya, anupagantvā va nam paṭicchanno ṭhatvā khurappen’ assa pāsam chindissāmi, tato sayam eva yathāruciya gamissatī^{ti}“ so paṭicchanno ṭhatvā dhanum āropetvā khurappam sandahitvā kacci (acchi?). Moro pi „ayam luddo mam kilesāturam katvā baddhabhāvam me nātvā na nirussukko acchissati, kham nu kho so“ ti cintetvā ito c’ ito ca oloketvā dhanum āropetvā ṭhitam disvā „mam māretvā ādāya gantukāmo bhavissatī^{ti}“ mamñamāno maraṇabhayatajjito hutvā jīvitam yācanto paṭhamam gātham āha:

1. „Sace hi ty-āham dhanahetu gahito
mā mam vadhi, jīvagāham gahetvā
ramño ca (va?) mam, samma, upanti nehi,
mamñe: dhanam lacchasi napparūpan^{ti}.

Tattha sace hi tyāhan ti sace hi te aham, upanti nehīti upantikam^β nehi, lacchasi napparūpan ti lacchasi anapparūpan. Tam sutvā luddaputto cintesi: „moraṇājā ‘ayam mam vijjhitukāya (-kāmatāya?) khurappam sandahīti’ mamneti, assāsessāmi nan^{ti}“ ti so assāsento dutiyam gātham āha:

2. „Na me ayam tuyha vadhāya ajja
samāhito cāpavare khurappo,
pāsañ ca ty-āham adhipātayissam,
yathāsukham gacchatu morarājā“^{ti}.

Tattha adhipātayissan ti chindayissam. Tato moro dve gāthā abhāsi^α:

^{*} MS. upasamkamanto. ^α MS. phandamāno. ^β MS. upantīkim. ^α MS. has corrected abhāsi to bhāsi.

3. „Yam sattavaseāni mamānubandhiṃ
ratimdivaṃ khuppipāsaṃ sahanto,
atha kissa maṃ pāsavasūpanītaṃ
pamuttaṃ me icchasi bandhanasmā.
4. Pāṇātipātā virato nu s' ajja,
abhayan nu te sabbabhūtesu dinnāṃ,
yam maṃ tuvaṃ pāsavasūpanītaṃ
pamuttaṃ va icchasi bandhanasmā“ ti.

Tattha ya n ti yasmā maṃ ettakaṃ kālāṃ tvaṃ anubandhiṃ
tasmā tvaṃ pucchāmi: atha kissa maṃ pāsavaṃ upanītaṃ
bandhanasmā pamocetuṃ icchastī attho, virato nu sajjā 'ti
virato nu si ajja, sabbabhūtesu sabbasattānaṃ; itoparaṃ:

5. „Pāṇātipātā viratassa brūhi
abhayaṃ ca yo sabbabhūtesu deti,
pucchāmi taṃ, morarāj', etam atthaṃ,
ito c' ito kiṃ labhate sukhaṃ so“.
6. „Pāṇātipātā viratassa brūmi
abhayaṃ ca yo sabbabhūtesu deti,
ditṭhe va dhamme labhate pasaṃsaṃ
saggaṃ ca so yāti sarīrabhedā.“
7. „Na santi devā', icc-āhu eke,
'jdh' eva jīvo vibhavaṃ upeti,
tathā phalaṃ sukata dukkatānaṃ',
dattupaṃṇattaṃ ca vadanti dānaṃ;
tesaṃ vaco arahataṃ saddhāno
tasmā ahaṃ sakuṇe^b bādhayāmi.“

^b MS. sakuṇo.

Imā uttānasambandhā gāthā pālinayen' eva veditabbā. Tattha iccāhu eke ti ekacce samaṇabrāhmaṇā evaṃ kathenti, tesam' vaco arahatam saddhāno ti tassa kira kulūpakā ucchedavādino naggasamaṇakā te tam paccekabodhiñāṇassa^c upanissayasampannam pi santam ucchedavādam gaṇhāpesum, so tesam saṃsaggena „kusalākusalam n' atthīti“ gahetvā sakuṇe māreti, evam mahāsāvajjā esā asappurisass' eva^d nāma^e, te yeva cāyam 'arahanto' ti maṃṇamāno evam āha^f. Tam sutvā mahāsatto „tayāva (tam yāva?) paralokassa atthibhāvam kathāpessāmīti“ pāsalaṭṭhiyam adhosiro olambamano va

8. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayaṃ antalikkhe,
imassa lokassa parassa vā te?
katham^g nu te āhu manussaloke“ ti

gātham āha. Tattha^h imassā 'ti kin nu te imassa lokassa santakā udāhu paralokassā 'ti bhummatthevāsami (?) vacanam, kathan nu te ti tesu vimānesu Canda-Suriya-devaputte kathan nu kathenti, kim atthīti udāhu n' atthīti kim vā devā ti udāhu manussā ti vā. Luddaputto gātham āha:

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

Atha nam mahāsatto āha:

10. „Etth' eva te nihatā hīnavādā
ahetukā ye na vadanti kammaṃ,
tathā phalaṃ sukatadukkatānam,
dattupamāñattam ye ca vadanti dānan“ ti.

^c MS. -nānassa. ^d MS. asappurisaseva. ^e MS. nānāma.

^f MS. evāmāha. ^g MS. katam. ^h MS. tassa.

Tattha etthevaⁱ te nihatā ti sace candusuriyā devaloke
 ̥hitā na manussaloke sace va te devā na manussā etth' eva
 etthake vyākaraṇe te tava kulūpakā hīnavādā nihatā honti,
 a hetukā ti visuddhiyā vā saṅkilesassa vā hetubhūtakammaṃ
 n' atthīti evaṃvādā, dattupamāñattan ti ye ca dānaṃ lā-
 lakehi pamāñattan ti vadaṃti. So mahāsatte kathente kathente
 sallakkhetvā gāthadvayaṃ āha:

11. „Addhā hi saccam vacanam tav' etam,
 katham' hi dānam aphalam vadeyya,
 tathā phalam sukata dukkatānam,
 dattupamāñattan ti ca^k katham bhaveyya.
12. Kathamkaro kintikaro kim ācaram
 kim sevamāno kena tapogūṇena,
 akkhāhi me, morarāj', etam attham,
 yathā aham no nirayam pateyyan^l ti.

Tattha dattupamāñattam cāⁱ 'ti dānam ca^m dattupamāñat-
 tam nāma katham bhave katham bhaveyyā ti attho, ka-
 thamkaro ti kataram kammaṃ karonto aham nirayam na
 gaccheyyam, itarāniⁿ tass' evame (evam eva?) vacanāni.
 Tam sutvā mahāsatto „svāham (sac' āham?) imam pañham
 kathessāmi manussaloko tuccho viya kato bhavissati, tatth' ev'
 assa dhammikānam samaṇabrāhmaṇānam atthibhāvam kathes-
 sāmīti^l“ cintetvā dve gāthā abhāsi:

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

ⁱ MS. etteva. ^j MS. katan. ^k MS. tiṅca. ^l MS. dattum-
 pamāñattam vā. ^m MS. ña. ⁿ MS. itarāti.

14. Te tattha kālen' upasāṅkamitvā
 pucchesi sante manaso pi yaṃ siyā,
 te te pavakkhanti yathā pajānaṃ
 imassa lokassa parassa c' atthan^o ti.

Tattha santo ti santapāpā paṇḍitā paccekabuddhā^o, yathā pajānaṃ ti te tuyhaṃ attano jānaniyāmena (?) vakkhanti kaṅkhaṃ te chinditvā kathessanti, parassa catthan^o ti iminā nāma kammaṇa manussaloke nibbattanti iminā devaloke iminā nirayādīsū 'ti, evaṃ imassa ca parassa ca lokassa atthaṃ ācikkhissanti, te pucchā 'ti. Evaṃ ca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto suriyarasamisamphassaṃ oloketvā ṭhitam parinatapadumaṃ viya parapāgataṇāno vicarati. So tassa dhammakathaṃ suṇanto^o ṭhitapaden' eva ṭhito saṅkhāre parigaṇhitvā tilakkhaṇaṃ sammasanto paccekabodhiṇānaṃ paṭivijjhi, tassa paṭivedho ca mahāsattassa pāsato mokkho ca ekakkhaṇe yeva ahoṣi. Paccekabuddho sabbakilese padāletvā bhavapariyante ṭhito udānaṃ udānento:

15. „Tacaṃ va jīṇaṃ^o urago purānaṃ
 paṇḍūpalāsaṃ harito dumo va
 esa-ppahīno mama luddabhāvo,
 pajahāma^o ahaṃ luddakabhāvaṃ ajjā^o 'ti

gātham āha. Tass' attho yathā jīṇaṃ purānaṃ^o tacaṃ urago jahāti yathā ca harito sampajjamāno nilapanto (-patto?) dumo katthaci katthaci ṭhitam paṇḍūpalāsaṃ jahāti^o evaṃ ahaṃ pi ajja luddabhāvaṃ dāruṇabhāvaṃ pajahitvā ṭhito, so dāni esa pahīno mama luddabhāvo, sādhu vata pajahāmaṃ ahaṃ luddakabhāvaṃ ajjā 'ti, pajahāmaṃ ahaṃ ti pajahim ahaṃ

^o MS. -buddha. ^p MS. vatthan. ^o MS. sunanto. ^r MS. jinnam. ^o MS. purāṇa. ^o MS. jahati.

ti attho. So imam udānaṃ udānetvā „aham tāva sabbakilesa-bandhanehi mutto, nivesane“ pana bandhitvā me ṭhapitā bahu-sakuṇā atthi, te kathaṃ mocessāmīti“ cintetvā mahāsattaṃ pucchi: „morarāja, nivesane me bahusakuṇā baddhā atthi, te kathaṃ mocessāmā“ 'ti. Paccekabuddhato pi sabbaṃñūbodhisattānaṃ ñeva upāyapariggahaññaṃ mahantataraṃ hoti, tena taṃ āha: „yaṃ vo maggena kilese khaṇḍetvā paccekabodhiññaṃ paṭividdhaṃ taṃ ārabba saccakiriyaṃ karotha, sakala-Jambudīpe bandhanagatasatto nāma na bhavissatīti“. So Bodhisattena dinnanayadvāre ṭhatvā saccakiriyaṃ karonto:

16. „Ye cāpi me sakuṇā atthi“ baddhā
 satāni nekāni nivesanasmiṃ^u
 tesam p' ahaṃ jīvitāṃ ajja dammi
 mokkhañ ca ne patto^r sakāṃ nīketan“ ti

gātham āha. Tattha mokkhañ ca ne patto ti sv-āhaṃ mokkhaṃ patto paccekabodhiññaṃ paṭivijjhivā ṭhito te sante jīvitadānena anukampāmi, etena saccena sakāṃ nīketan ti sabbe pi te sattā attano vasanaṭṭhānaṃ gacchantū 'ti vadati. Ath' assa saccakiriyaṃ makālaceva (?) sabbe bandhanā muc-citvā tuṭṭharāvaṃ ravantā sakatṭhānaṃ eva gamimsu. Tasmīṃ pana khaṇe tesam tesam geheṣu bilāle ādīṃ katvā sakala-Jambudīpe bandhanagato satto nāma nāhosi. Paccekabuddho hatthaṃ ukkhipivā sīsaṃ parāmasi. Tāvad eva gihiliṅgaṃ antaradhāyi, pabbajitaliṅgaṃ pātur ahoṣi. So saṭṭhivassathero viya ākappasampanno aṭṭhaparikkhāraddharo hutvā „tvaṃ me mahatī^v paṭiṭṭhā ahoṣīti“ morarājassa añjalim paggayha pada-kkhinaṃ^r katvā ākāse uppatitvā Nandamūlakapabbhāraṃ agamāsi. Morarājāpi laṭṭhiaggato uppatitvā gocaraṃ gaheṭvā

^u MS. nivesane. ^v MS. attha. ^w MS. vesanasmiṃ. ^r MS. panto. ^s MS. mahati. ^t MS. padakkhinaṃ.

attano vasanaññānam eva gato. Idāni luddassa sattavassāni pāsahatthassa caritvāpi morarājānaṃ nissāya dukkhā muttabhāvaṃ pakāsento Satthā osānagātham āha:

17. Luddo carī pāsahattho aramñe
 bādhetum morādhipatim yasassim,
 bandhitva morādhipatim yasassim
 dukkhā pamuñci yathā aham pamutto ti.

Tattha bādhetun ti bādhetum, ayam eva vā pāṭho, (?) bandhitvā ti tassa dhammakathaṃ sutvā paṭiladdhasamvego hutvā ti attho, yathā aham ti yathā aham sayambhuñāneṇa mutto evam eva so pi mutto ti.

Satthā imaṃ desanaṃ āharitvā saccāni pakāsetvā jātakam samodbhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattaṃ pāpuṇi): Tadā morarāja aham eva aho sin ti. Mahāmora-jātakam.

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