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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.

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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, pāletum etc., riddles which can scarcely be solved until more texts are published, so as to give us further materials for comparison.

There are several tales in the Jātaka-Book which treat of allaying sorrow. As a specimen of these, I have, in the Appendix, given a short one, viz. the 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 ḥ used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected ḥ 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, ṅ, ṅh.

Palatals: c, ch, j, jh, ñ, ṇ, ṇh.

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

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

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

Sibilants: ś, ṣ, z, ḥ.

Semivowels: y, r, l, v.

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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.

**E**tha Lakkhaṇa Sītā cā ti. Idam Satthā Jetavane viharanto ekaṁ matapīṭikaṁ kuṭumbikaṁ<sup>a</sup> ārabba kathesi. So hi pitari kālakate<sup>b</sup> sokābhībhūto sabbakiccāni pahāya sokānuvattako ahosi. Satthā paccūsasamaye lokaṁ olokeno tassa sotāpattiṭṭhalūpanissayaṁ disvā punadivase Sāvattiyaṁ<sup>c</sup> piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṁ paccāsamaṇaṁ gabetvā tassa geḥaṁ gantvā vanditvā nisinnaṁ madhuravacanena ālapanto „socasi<sup>d</sup> upāsakā?“ ti vatvā „āma, bhante, pitusoko maṁ bādhatīti“ vutte „upāsaka, porāṇaka-paṇḍitā aṭṭha<sup>e</sup> lokadhamme tatvato<sup>f</sup> jānantā pitari kālakate<sup>b</sup> appamattakam<sup>g</sup> pi sokaṁ na karimsū“ ti vatvā tena yācito atītaṁ āhari:

Atīte<sup>h</sup> Bārāṇasiyaṁ Dasaratha-mahārāja nāma agatigamaṇaṁ pahāya dhammena rajjaṁ kāresi. Tassa soḷasannaṁ itthisahassānaṁ jeṭṭhikā<sup>i</sup> aggamahehi dve putte ekaṁ<sup>j</sup> ca dhītaraṁ vijāyi. Jeṭṭhaputto Rāma-paṇḍito ahosi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī<sup>k</sup> nāma. Aparabhāge aggamahehi kālam akāsi. Rāja tassā<sup>l</sup> kālakatāya<sup>m</sup> ciraṁ<sup>n</sup> sokavasaṁ gantva amaccehi saññāpito<sup>o</sup> tassā kattabbaparihāraṁ katvā aññaṁ<sup>p</sup>

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<sup>a</sup> C<sup>a</sup> kuṭumbikaṁ.    <sup>b</sup> C<sup>a</sup> kālāmkate.    <sup>c</sup> C<sup>a</sup> omits Sāvattiyaṁ.

<sup>d</sup> C<sup>a</sup> kim socasi.    <sup>e</sup> C<sup>a</sup> aṭṭhavidhe.    <sup>f</sup> C<sup>a</sup> tathato.    <sup>g</sup> C<sup>a</sup> appamattakam.

<sup>h</sup> C<sup>a</sup> omits atīte.    <sup>i</sup> C<sup>a</sup> jeṭṭhakā.    <sup>j</sup> C<sup>a</sup> ekaṁ.

<sup>k</sup> C<sup>a</sup> -devi.    <sup>l</sup> C<sup>a</sup> tassā.    <sup>m</sup> C<sup>a</sup> kālāmkatāya.    <sup>n</sup> C<sup>a</sup> ciraṁ.

<sup>o</sup> C<sup>a</sup> cirataraṁ.    <sup>p</sup> C<sup>a</sup> aññaṁ.

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

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<sup>q</sup> C rañño. <sup>w</sup> C haratha-. <sup>r</sup> C<sup>a</sup> akaṃsu <sup>s</sup> C<sup>a</sup> varan. <sup>t</sup> C<sup>a</sup> gaṇhāhi. <sup>u</sup> C<sup>a</sup> adds vatvā. <sup>v</sup> C<sup>a</sup> jalantā. <sup>x</sup> C amñesu. <sup>y</sup> C<sup>a</sup> punappunam. <sup>z</sup> C akataññū. <sup>a</sup> both MSS. mittadubhi. <sup>o</sup> C<sup>a</sup> kūtapaṃkham. <sup>o</sup> C ghātāpeyyāsī, C<sup>a</sup> ghāteyyā. <sup>a</sup> both MSS tātā. <sup>b</sup> C<sup>a</sup> gāmantaram. <sup>c</sup> C araññaṃ. <sup>d</sup> C<sup>a</sup> nimittake brāhmaṇe. <sup>e</sup> C amñam. <sup>f</sup> both MSS. pavattissatīti. <sup>g</sup> C<sup>a</sup> tātā. <sup>h</sup> C<sup>a</sup> -devi. <sup>i</sup> C<sup>a</sup> aham. <sup>j</sup> C<sup>a</sup> omits pi. <sup>k</sup> both MSS. rodanti.

nikkhami<sup>l</sup>. Te<sup>m</sup> tayo pi<sup>n</sup> mahājanaparivārā<sup>o</sup> nikkhamitvā mahā-  
janam nivattetvā anupubbena Himavantam pavisitvā sampanno-  
dake sulabbaphalāphale padese assamam māpetvā phalāphalena  
yāpentā<sup>p</sup> vasimsu. Lakkhaṇa-pañḍito pana Sītā ca Rāma-  
pañḍitam yācitvā „tumhe ambakam pitutthāne thitā, tasmā  
assame yeva hotha, mayam phalāphalam āharitvā tumhe po-  
sessamā“ ti paṭiññam<sup>q</sup> gaṇhimsu. Tato paṭṭhāya Rāma-pan-  
ḍito tatth’ eva hoti. Itare’ phalāphale<sup>r</sup> āharitvā tam patijag-  
gimsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasa-  
ratha-mahārājā puttāsokena navame samvacchare kalam akāsi.  
Tassa sarīrakiccam kāretvā devī<sup>t</sup> „attano puttassa Bharata-  
kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chatta-  
sāmikā araṇṇe“ vasantīti“ na adamsu<sup>u</sup>. Bharata-kumāro „mama  
bhātaram Rāma-pañḍitam araṇṇā<sup>x</sup> ānetvā chattam ussāpessā-  
mīti“ pañca rājakakudhabhaṇḍāni gahetvā caturaṅginiyā senāya  
tassa vasanaṭṭhānam patvā avidūre khandhāvaram nivāretvā<sup>y</sup>  
katipayehi amaccehi saddhim Lakkhaṇa-pañḍitassa ca Sītāya  
ca araṇṇam<sup>z</sup> gatakāle assamapadam pavisitvā assamapada-  
dvāre sutṭhuthapitakañcanarūpikam<sup>a</sup> viya Rāma-pañḍitam  
nirāsakam sukhanisinnam upasamkamitvā vanditvā ekamantaṃ  
thito raṇṇo<sup>e</sup> pavattim ārocetvā saddhim amaccehi pādesu pa-  
titvā rodī<sup>a</sup>. Rāma-pañḍito n’eva sōci na rodī<sup>b</sup>, indriyavikā-  
ramattaṃ pi ’ssa nāhosi. Bharatassa pana roditvā nisinnakāle  
sāyaṇhasamaye itare dve phalāphalam ādāya āgamimsu<sup>c</sup>. Rāma-  
pañḍito cintesi: „ime daharā, mayham viya parigaṇhanapaṇṇā<sup>d</sup>

<sup>l</sup> C<sup>a</sup> nikkhantā. <sup>m</sup> C<sup>a</sup> omits te. <sup>n</sup> C<sup>a</sup> adds janā. <sup>o</sup> C<sup>a</sup> mahā-  
parivārā. <sup>p</sup> C<sup>a</sup> yāpento. <sup>q</sup> C<sup>a</sup> paṭimñam. <sup>r</sup> C<sup>a</sup> adds dve.  
<sup>s</sup> C<sup>a</sup> phalāphalam. <sup>t</sup> C<sup>a</sup> devī. <sup>u</sup> C<sup>a</sup> aramñe. <sup>v</sup> C<sup>a</sup> nādamsu.  
<sup>x</sup> C<sup>a</sup> aramñā, C<sup>a</sup> araṇṇato. <sup>y</sup> C<sup>a</sup> katvā tattha nivāsetvā. <sup>z</sup> C<sup>a</sup>  
aramñam. <sup>a</sup> C<sup>a</sup> ṭhapitakañcanarūpakam. <sup>b</sup> C<sup>a</sup> raṇṇo. <sup>c</sup> C<sup>a</sup>  
rodati. <sup>d</sup> C<sup>a</sup> paridevi. <sup>e</sup> C<sup>a</sup> ālapimsu. <sup>f</sup> C<sup>a</sup> -paṇṇā.



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

1<sup>a</sup> „Etha Lakkhaṇa Sītā ca,  
ubho otarathôḍakan“ ti.

Tass' attho: „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otharatha imam<sup>j</sup> udakan“ ti. Te ekavacanena<sup>k</sup> otaritvā aṭṭhamsu. Atha nesam tam<sup>l</sup> pavattim ārocento sesam upaddhagātham āha:

1<sup>b</sup> „Evāyam Bharato āha:  
'rājā Dasaratho mato'“ ti.

Te pitu matasāsanaṁ sutvā va visaññā<sup>m</sup> ahesum. Puna pi nesam kathesi, puna<sup>n</sup> visaññā<sup>m</sup> ahesun ti. Evaṁ yāvatatiyaṁ visaññitam<sup>o</sup> patte te amaccā ukkhipitvā udakā nīharitvā laddhassāsesu(?). Sabbe<sup>p</sup> aññamaññaṁ<sup>q</sup> roditvā paridevitvā nīdīmsu. Tadā Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro<sup>r</sup> bhagini<sup>s</sup> ca Sītā-devī<sup>t</sup> pitu matasāsanaṁ sutvā va sokam sandhāretum na sakkonti“, Rāma-pañḍito pana na socati<sup>v</sup> na paridevati, kin nu kho c'assa<sup>x</sup> asocanakāraṇam, pucchissāmi nan“ ti so tam pucchanto dutiyaṁ gātham āha:

\* C<sup>a</sup> vo. <sup>f</sup> C<sup>a</sup> sandhāretum. <sup>g</sup> C<sup>a</sup> ārocessāmīti. <sup>h</sup> C<sup>a</sup> adds va. <sup>i</sup> C tiṭṭhatā. <sup>j</sup> C<sup>a</sup> omits imam. <sup>k</sup> C<sup>a</sup> ekavacaneneva. <sup>l</sup> C<sup>a</sup> pitu. <sup>m</sup> C<sup>a</sup> visaññi, C visaññā. <sup>n</sup> C<sup>a</sup> adds pi te. <sup>o</sup> C<sup>a</sup> omits this word C visaññitam. <sup>p</sup> C<sup>a</sup> te sabbe. <sup>q</sup> C aññamaññaṁ. <sup>r</sup> C<sup>a</sup> adds ca. <sup>s</sup> C<sup>a</sup> bhagini. <sup>t</sup> C<sup>a</sup> -devi. <sup>u</sup> C<sup>a</sup> asakkonti. <sup>v</sup> C<sup>a</sup> neva soci. <sup>x</sup> C<sup>a</sup> kho tassa.

2. „Kena Rāma ppabhāvena<sup>y</sup>  
 socitabbam na socasi,  
 pitaram kālakataṃ<sup>z</sup> sutvā  
 na taṃ pasahate<sup>a</sup> dukhan<sup>b</sup>“ ti.

Tattha pabhāvenā<sup>a</sup> ti ānubhāvena; na taṃ pasahate<sup>b</sup> ti  
 evarūpaṃ dukhaṃ kena kāraṇena taṃ na piḷeti, kim te aso-  
 canakāraṇaṃ, kathehi tāva na<sup>c</sup> ti. Ath’ assa Rāma-paṇḍito  
 attano asocanakāraṇaṃ kathento<sup>d</sup>:

3. „Yam na sakkā paletum<sup>e</sup>  
 posenālapitaṃ<sup>f</sup> bahuṃ,  
 sa kissa<sup>g</sup> viññū<sup>h</sup> medhāvi<sup>i</sup>  
 attānam upatāpaye.

4. Daharā ca hi vuddhā<sup>j</sup> ca  
 ye bālā ye ca paṇḍitā  
 addhā<sup>k</sup> c’eva daliddā<sup>l</sup> ca,  
 sabbe maccuparāyanā.

5. Phalānam iva pakkānam  
 niccam papatanā<sup>m</sup> bhayaṃ,  
 evaṃ jātānam<sup>n</sup> maccānam  
 niccam maraṇato bhayaṃ.

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<sup>y</sup> C<sup>a</sup> sabhāvena. <sup>z</sup> C<sup>a</sup> kālāmkataṃ. <sup>a</sup> C<sup>a</sup> saḥassate. <sup>b</sup> both  
 MSS. dukkhan. <sup>c</sup> C<sup>a</sup> sabhāvenā. <sup>d</sup> C<sup>a</sup> saḥassate dukkhan.  
<sup>e</sup> C<sup>a</sup> no. <sup>f</sup> C<sup>a</sup> adds āha. <sup>g</sup> C<sup>a</sup> nipāletum. <sup>h</sup> C<sup>a</sup> sattānam  
 lapataṃ. <sup>i</sup> C<sup>a</sup> takissa. <sup>j</sup> C<sup>a</sup> vimñū. <sup>k</sup> both MSS. medhāvi.  
<sup>l</sup> C<sup>a</sup> uddhā. <sup>m</sup> C<sup>a</sup> addho. <sup>n</sup> C<sup>a</sup> daliddā. <sup>o</sup> C<sup>a</sup> papatato, C<sub>a</sub> pa-  
 tanato. <sup>p</sup> C<sup>a</sup> jātāna.

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

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

11. Tasmā hi dhīrassa bahussutassa,  
sampassato lokam imaṃ paraṃ ca,  
aññāya<sup>a</sup> dhammaṃ, hadayaṃ manaṃ ca  
soka mahantāpi na tāpayanti.

12. So 'haṃ<sup>æ</sup> dassaṃ<sup>æ</sup> ca bhokkhaṃ<sup>a</sup> ca,  
bharissāmi<sup>b</sup> ca nātake,  
sesaṃ sampālayissāmi<sup>c</sup>,  
kiccaṃ evaṃ<sup>d</sup> vijānato<sup>e</sup> ti

imāhi<sup>e</sup> gāthāhi aniccatam pakāsesi. Tattha pāletun<sup>f</sup> ti<sup>g</sup> rak-  
khitum, lapitan<sup>h</sup> ti<sup>i</sup> lapantānam<sup>j</sup>, idaṃ vuttaṃ hoti: „tāta  
Bharata, yaṃ<sup>o</sup> sattānaṃ jīvitam bahum pi vippalapantānam<sup>o</sup>  
purisānaṃ ekenāpi<sup>k</sup> 'mā upacchijjīti<sup>l</sup> na sakkā rakkhitum so<sup>m</sup>  
dāni mādiso attha lokadhamme tatvato<sup>n</sup> jānanto viññū<sup>o</sup> me-  
dhāvī<sup>p</sup> paṇḍito maraṇapariyosānejīvitesu<sup>q</sup> sattesu matesu kissa  
attānaṃ upatāpaye, kimkāraṇā anupakāreṇa<sup>r</sup> sokadukkhena  
attānaṃ santāpeyyā<sup>t</sup> ti; daharā ca ti gāthāya<sup>s</sup> „maccu nāma<sup>t</sup>  
esa, tāta Bharata, n'eva suvaṇṇarūpakasadisānaṃ daharānaṃ<sup>t</sup>  
khattiyakumārakādīnaṃ, na vuddhippattānaṃ mahāyodhānaṃ,  
na bālānaṃ<sup>u</sup> puthujjanasattānaṃ<sup>v</sup>, na buddhādīnaṃ<sup>w</sup> paṇḍitānaṃ,  
na<sup>x</sup> cakkavattīdīnaṃ<sup>y</sup> issarānaṃ, na nirasavasanānaṃ<sup>z</sup> da-

<sup>a</sup> C aññāya. <sup>æ</sup> C ahaṃ. <sup>o</sup> C<sup>a</sup> yasaṃ. <sup>a</sup> C<sup>a</sup> bhogaṃ. <sup>b</sup> C  
bhariyā, C<sup>a</sup> bhariyāpi. <sup>c</sup> C<sup>a</sup> saṃmālayissāmi. <sup>d</sup> C<sup>a</sup> etaṃ.  
<sup>e</sup> C<sup>a</sup> adds dasahi. <sup>f</sup> C pāletum, C<sup>a</sup> nipāletun. <sup>g</sup> C ni. <sup>h</sup> C  
lapitan, C<sup>a</sup> lapatam. <sup>i</sup> C ni. <sup>j</sup> C lapannānaṃ. <sup>o</sup> C sam. <sup>o</sup> C<sup>a</sup>  
vilapantānaṃ. <sup>k</sup> C<sup>a</sup> ekenapi. <sup>l</sup> C<sup>a</sup> na pacchijjitu. <sup>m</sup> C<sup>a</sup> poso.  
<sup>n</sup> C tatvato, C<sup>a</sup> tathato. <sup>o</sup> C vimñū. <sup>p</sup> both MSS. medhavi.  
<sup>q</sup> C maraṇapariyosānejīvitesu. <sup>r</sup> both MSS. anupakāreṇa. <sup>s</sup> C  
gāthā. <sup>t</sup> C<sup>a</sup> omits daharānaṃ. <sup>u</sup> C<sup>a</sup> omits na bālānaṃ. <sup>v</sup> C<sup>a</sup>  
puthusattānaṃ. <sup>w</sup> C adds na. <sup>x</sup> C<sup>a</sup> omits na. <sup>y</sup> C<sup>a</sup> cakka-  
vattīdīnaṃ. <sup>z</sup> C nirasavasanānaṃ.

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

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

idaṃ vuttaṃ hoti: yathā paṇḍito puriso attano vasaṇāgāre āditte<sup>b</sup> pajjitvā<sup>c</sup> (?) ghaṭasahassena vārinā<sup>d</sup> naṃ<sup>e</sup> nibbāpayat' eva, evaṃ dhīro uppatitaṃ<sup>f</sup> sokaṃ khippaṃ<sup>g</sup> nibbāpaye, tūlaṃ viya ca vāto yathā thātum<sup>h</sup> na<sup>i</sup> sakkoti evaṃ dhamśaye vid-dhamśayeyyā<sup>j</sup> ti attho; eko va macco<sup>k</sup> ti „ettha, tāta Bhārata, ime sattā kammaṣakā nāma, tathā hi paralokaṃ gacchanto satto eko va acceti<sup>l</sup> atikamati, khattiyādikule jāyamāno pi eko va gantvā jāyati; tattha tattha pana<sup>m</sup> nātimittasamyo-gavasena<sup>n</sup> 'ayaṃ me pitā ayaṃ mātā ayaṃ mitto' ti saṃyo-gaparamā tv-eva sambhogā sabbapāṇinaṃ, paramatthena pana tisu<sup>o</sup> bhavesu kammaṣakā<sup>p</sup> v'ete sattā<sup>q</sup> ti<sup>q</sup>; tasmā ti<sup>r</sup> yasmā tesam<sup>s</sup> sattānaṃ nātimittasamyo-gam<sup>t</sup> nātimittaparibhogam<sup>u</sup> thapetvā ito paraṃ aṇṇam<sup>v</sup> n'atthi tasmā sampassato<sup>x</sup> imaṇ<sup>y</sup> ca paraṇ<sup>z</sup> ca<sup>aa</sup> lokaṃ nānābhāvaavinābhāvaṃ eva sammā passato<sup>a</sup>, aṇṇāya<sup>a</sup> dhamman ti aṭṭhavidhalo-kadhammaṃ jānitvā, hadayaṃ manaṃ cāpi<sup>b</sup> idaṃ ubha-yam pi<sup>c</sup> cittass' eva nāmaṃ, idaṃ vuttaṃ hoti:

„Lābho alābho ayaso yaso<sup>d</sup> ca  
nindā<sup>e</sup> pasamsā<sup>f</sup> ca sukhaṃ ca dukkhaṃ<sup>g</sup>  
ete aniccā manujesu dhammā,  
mā soca kiṃ socasi Potṭhapādā<sup>h</sup>“ ti

<sup>b</sup> C āditto. <sup>c</sup> C<sup>a</sup> mahantam pi vosānaṃ anāpajjitvā. <sup>d</sup> C<sup>a</sup> vāripāṇinā. <sup>e</sup> C<sup>a</sup> omits naṃ. <sup>f</sup> both MSS. uppatitaṃ. <sup>g</sup> C<sup>a</sup> khippaṃ eva. <sup>h</sup> C<sup>a</sup> saṇṭhātum. <sup>i</sup> C omits na. <sup>j</sup> C<sup>a</sup> vid-dhamśeYYā. <sup>k</sup> C<sup>a</sup> adds acceti. <sup>l</sup> C accayeti. <sup>m</sup> C<sup>a</sup> puna. <sup>n</sup> C<sup>a</sup> -saṃyogena. <sup>o</sup> C<sup>a</sup> adds pi. <sup>p</sup> C<sup>a</sup> kammaṣa. <sup>q</sup> C<sup>a</sup> adds attho. <sup>r</sup> C<sup>a</sup> omits tasmā ti. <sup>s</sup> C<sup>a</sup> etesaṃ. <sup>t</sup> C -saṃ-vegam. <sup>u</sup> C<sup>a</sup> nātimittaparibhogamittaṃ. <sup>v</sup> C aṇṇam. <sup>x</sup> C<sup>a</sup> adds pi. <sup>y</sup> C<sup>a</sup> imaṃ. <sup>z</sup> C<sup>a</sup> paraṃ, C para. <sup>aa</sup> C omits ca. <sup>ab</sup> C passanto. <sup>ac</sup> C aṇṇāya. <sup>b</sup> C<sup>a</sup> ca. <sup>c</sup> C<sup>a</sup> omits pi. <sup>d</sup> C<sup>a</sup> yaso ayaso. <sup>e</sup> C<sup>a</sup> nindaṃ. <sup>f</sup> C<sup>a</sup> pasamsaṇ. <sup>g</sup> C<sup>a</sup> sukhaṃ dukkhaṇca.

imesaṃ aṭṭhannaṃ lokadhammānaṃ yena tena<sup>h</sup> cittaṇa nā-  
yanti tassa<sup>i</sup> ca(-?) aniccataṃ nātvā ʒhitassa dhīrassa pitiputta-  
maraṇādivatthukāpi<sup>j</sup> mahantā<sup>k</sup> sokā hadayaṃ na tāpayantīti,  
etaṃ vā<sup>l</sup> aṭṭhavidhaṃ lokadhammaṃ nātvā ʒhitassa hadaya-  
vatthuṃ ca manaṃ ca mahantāpi sokā na tāpayantīti<sup>m</sup>, evaṃ  
ettha attho daṭṭhabbo; so haṃ dassaṃ ca bhokkhaṃ cā<sup>n</sup>  
ti gāthāya<sup>o</sup> „tāta Bharata, andhabālasattānaṃ<sup>p</sup> viya mama ro-  
danaṃ<sup>q</sup> paridevanam nāma nānucchavikaṃ<sup>r</sup>, ahaṃ<sup>t</sup> pana pitu  
accayena tassa ʒhāne ʒhatvā kapaṇādīnaṃ<sup>t</sup> dānaṃ ʒhānantarā-  
rahānaṃ ʒhānantaraṃ yasarahānaṃ yasaṃ dassāmi<sup>u</sup>, pitarā<sup>v</sup>  
me paribhuttanayena issariyaṃ bhuñjissāmi, nātake<sup>x</sup> poses-  
sāmi, avasesaṃ ca attano pariṇāṇādikam janam pālayissāmi<sup>y</sup>,  
dhammikasamaṇabrāhmaṇānaṃ dhammikarakkhāvaraṇaguttim<sup>z</sup>  
karissāmīti<sup>;</sup>“; evaṃ hi vijānato paṇḍitapurisassa anurūpa-  
kiccaṃ<sup>;</sup> ti attho. Parisā imaṃ<sup>;</sup> Rāma-paṇḍitassa<sup>;</sup> aniccata-  
pakāsaṇiṃ dhammadesanaṃ<sup>b</sup> sutvā nissokaṃ ahosi<sup>c</sup>. Tato Bha-  
rata-kumāro<sup>d</sup> Rāma-paṇḍitaṃ vanditvā „Bārāṇasī-rajjam<sup>e</sup> pa-  
ṭicchathā<sup>f</sup>“ ti āha. „Tāta, Lakkhaṇaṃ ca Sītā-deviṃ ca gahetvā  
gantvā rajjam anusāsathā<sup>g</sup>“ ti. „Tumhe pana<sup>g</sup> devā<sup>h</sup>“ ti. „Tāta,  
mama pitā ‘dvādasavassaccayenāgantvā<sup>h</sup> rajjam kāreyyāsīti<sup>i</sup>’

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

maṃ avoca, ahaṃ idān' eva gacchanto tassa vacanakaro nāma  
na homi<sup>j</sup>, aññāni<sup>k</sup> pana<sup>l</sup> tñi vassāni atikkamitvā āgamissā-  
mīti<sup>l</sup>. „Ettakam kalam ko rajjam kāressatīti.“ „Tumhe ka-  
rothā<sup>m</sup>“ ti. „Na mayam<sup>n</sup> kāressamā<sup>o</sup>“ ti. „Tena hi yāva  
mama āgamanā<sup>o</sup> imā pādukā kāressantīti<sup>l</sup>“ attano tiṇapādukā  
omuñcitvā adāsi. Te tayo pi janā<sup>p</sup> pādukā gahetvā Rāma-  
paṇḍitaṃ<sup>q</sup> vanditvā mahājanaparivutā Bārāṇasim āgamaṃsu.  
Tñi samvaccharāni<sup>r</sup> pādukā rajjam kāresum. Amaccā tiṇa-  
pādukā rājapallamke ṭhapetvā aṭṭam vinicchinenti. Sace<sup>s</sup> dub-  
binicchito hoti pādukā aññamaññaṃ<sup>t</sup> paṭihamānti<sup>u</sup>. Tāya  
saññāya<sup>v</sup> puna vinicchinenti. Sammāvinicchitakāle pādukā  
nissaddā sannisīdanti. Rāma-paṇḍito<sup>q</sup> tinnaṃ<sup>x</sup> samvaccharā-  
naṃ accayena araṇṇā<sup>y</sup> nikkhamitvā Bārāṇasīnagaram<sup>z</sup> patvā<sup>o</sup>  
uyyānaṃ pāvisi. Tassāgatabhāvaṃ<sup>o</sup> ñatvā kumārā amaccaparivutā  
uyyānaṃ gantvā Sitaṃ aggamaheṣim katvā ubhinnaṃ pi abhi-  
sekaṃ karimsu.<sup>a</sup> Evaṃ abhisekappatto Mahāsatto alaṃkata-  
rathe ṭhatvā mahantena parivārena nagaram pavisitvā padak-  
khiṇaṃ katvā Sucandaka-pāsādavarassa mahātalaṃ abhiruyha<sup>b</sup>  
tato paṭṭhāya solasavassasahassāni dhammena rajjam kāretvā<sup>c</sup>  
saggapadaṃ<sup>d</sup> pūresi.

Dasavassasahassāni

satthivassasatāni ca

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<sup>j</sup> C<sup>a</sup> vacanakaro nāhosi. <sup>k</sup> C amñāni. <sup>l</sup> C paṇa, C<sup>a</sup> pi.  
<sup>m</sup> C<sup>a</sup> kārethā. <sup>n</sup> C omits na mayam, C<sup>a</sup> na mayham. <sup>o</sup> C<sup>a</sup>  
mamāgamanā. <sup>p</sup> C pivijanā. <sup>q</sup> C omits Rāma. <sup>r</sup> C<sup>a</sup> adds  
hi. <sup>s</sup> C omits sace. <sup>t</sup> C amñamamñam. <sup>u</sup> C paṭihamānti.  
<sup>v</sup> C<sup>a</sup> ñāya, C samñāya. <sup>x</sup> C<sup>a</sup> tinnaṃ. <sup>y</sup> C araṇṇā. <sup>z</sup> both  
MSS. -si-. <sup>a</sup> C<sup>a</sup> gantvā. <sup>b</sup> C<sup>a</sup> tassa. āgamanabhāvaṃ. <sup>c</sup> C<sup>a</sup>  
akamsu. <sup>d</sup> C<sup>a</sup> abhiruhi. <sup>e</sup> C<sup>a</sup> kāritvā āynpariyosāne. <sup>f</sup> C<sup>a</sup>  
saggapūram.



kambugīvo<sup>e</sup> mahābāhu  
Rāmo rajjam akārayīti

ayam abhisambuddhagāthā<sup>f</sup> tam attham dīpeti.<sup>g</sup> Tattha kambugīvo<sup>e</sup> ti suvaṇṇalihasagīvo(?)<sup>h</sup> suvaṇṇam hi kambun<sup>i</sup> ti vuccati.

Satthā imam<sup>j</sup> desanam<sup>k</sup> āharitvā<sup>l</sup> jātakam samodhānesi:  
- saccapariyosāne kuṭumbiko sotāpattiphale patitṭhahi<sup>m</sup> - Tada Dasaratha-mahārāja Suddhodana-mahārāja<sup>n</sup> ahosi, mātā Mahāmāyā,<sup>o</sup> Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-paṇḍito<sup>p</sup> aham evā ti. Dasaratha-jātakam.<sup>q</sup>

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

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## THE DASARATHA-BIRTH.

„Come Lakkhaṇa and Sītā.“ 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 Sītā 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.

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## 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<sup>a</sup>). 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 kālāmkata 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 tasmiṃ arahattaṃ* (MS. *arahantaṃ*) *patte dhammasabhāyaṃ kathā udapādi: āvuso, evarūpassa nāma arahattassa* (MS. *arantassa*) *upanissayo sati āyasma Cittahattha-Sāriputto chakkhatum uppabbajito, aho mahādosso puthujjanabhāvo ti*; Jāt. 41: *pacchimabhavikasattaṃ na sakkā nāsetum, antoghaṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati* (MS. *jalani*); Jāt. 461: *Brahmalokaṃ gantvā Baka-brahmuno* (MS. *-no*) *ditthiṃ bhinditvā dasannaṃ Brahma-sahassānaṃ arahattaṃ adāsi, anusaṃvaccharaṃ tisu Mañcalesu cārikaṃ caramāno upanissayasampannānaṃ manussānaṃ saraṇāni c'eva silāni ca magga-phalāni ca deti*. See further Dhṛ. p. 79, 19-20, and p. 399, 11. Uyyojetvā, comp. Five Jāt. p. 10, 4 from the bottom. *Atthhalokadhammā*, 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 Kejserhuse 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: *Atthe pana Kampilla-ratthe Uttarapañcāla-nagare Pañcālo nāma rājā agatigamane tthito adhammena pamatto rajjaṃ kāresi. Ath' assa amaccādayo sabbe pi adhammika jātā. Balipīlita* (MS. *-pi-*) *ratthavāsino* (MS. *-va-*) *puttadāre ādāya araṃṇe migā viya carimsu. Gāmaṭṭhāne gāmo nāma na hosi. Manussā rājapurisabhayena divā gehe vasitum na sakkonti, gehāni kaṇṭhakasakhāhi parikkhipitvā aruṇe* (MS. *-ne*) *uggacchante yeva araṃṇaṃ pavisanti. Divā rājapurisā vilumpanti, rattim corā. Tada Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusaṃvaccharaṃ raṃṇo santikā sahassaggaṇakaṃ balikammaṃ labhati. So cintesi: ayam rājā pamatto sakalarattham vinassati etc. Parihāra*

comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā Karaṇḍakam 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) pariḥāra 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 upasaṃkamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṃ me 'dāni dethā“ ti. „Gaṇha devitī“ (MS. devitī). „Puttassa me rajjam detha“ 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: „imaṃ nīharitum vattatīti“. „Sādh' āvuso, nīharā“ ti. Thero „mā idha vasīti“ accharaṃ paharitva nīhari. Jāt. 524: „Nanda, tvaṃ anovādako paṇḍitānaṃ vacanaṃ na karosi (MS. karoti), ahaṃ jeṭṭho, mātāpitaro mamam eva bhārā, ahaṃ eva te paṭijaggissāmi, tvaṃ idha vasitum na lacchasi, aññattha yāhīti“ tassa accharaṃ pahari. Nassa Mr. Childers thinks to be the imperative of na s = 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 sukhaṃ 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 tha-pite 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 pavittṭho, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedhaṃ āha: „bhadda puttāṃ patthehiti.“ „Sādhū“ ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposathaṃ samadāya sirigabbhe silāni āvajjamānā kappiya-mañcake 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 evaṃ akāsīti“ rañño paṇṇaṃ paṇṇimsu; comp. Five Jāt. p. 5, 9. Jāt. 209: „ekaṃ pana gāthaṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca maṃsaṃ ca setavattṭhena

palivethetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito bhavissati paṇṇaṃ vācetvā kākamaṃsabhāvaṃ ñatvā āga-missati, noce nāgamissatīti“ so „puṇṇanadin“ ti imaṃ gātham paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ acca-yena sabbaissariyaṃ paṭipajji. Ath’ ekadivasaṃ ratanakotthā-gārāni viloketvā varapallamaṃ kamajjhagato suvaṇṇapaṭṭaṃ āharā-petvā „ettakaṃ dhanam asukena uppāditam, ettakaṃ asukena“ ti pubbañātīhi suvaṇṇapaṭṭe likhitāni akkharāni disvā cintesi. Jāt. 483: „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsaṃ khādītva ajarāmarā honti ti“ suvaṇṇapaṭṭe likhāpetva paṭṭasāra-mañjūsāyaṃ ṭhapetvā kālam akāsi. Ath’ amṇo rājā ahosi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahaṇat-thāya (MS. gahana-) ekaṃ luddam pesesi. Jāt. 381: apara-bhāge rājā kālam akāsi. Mahasatto tassa sarīraparihāraṃ kāretvā vinicchaye potthakaṃ likhāpetvā „imaṃ pottha-kaṃ oloketvā attam tīreyyāthā“ ti vatvā mahājanassa dhammaṃ desetvā appamādena ovaditvā sabbesaṃ rodantānaṃ paride-vantānaṃ eva saddhim Cullatuṇḍilena araṇṇaṃ pāvisi. Pot-thaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122: Bodhisatto mahāvibhavo seṭṭhi ahosi. Tassa bhariyā puttaṃ vijāyi. Dāsī (MS. dāsi) pi ’ssa taṃ divasaṃ yeva puttaṃ vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) le-khaṃ sikkhante ca dāso pi ’ssa phalakaṃ vahaṃāno gantvā ten’ eva saddhim lekhaṃ sikkhi. (Santike-Nidāna: evaṃ imehi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi. Tasmiṃ samaye Taṇhā Aratī Ragā ti tisso Māra-dhitaro „pitā no na paṇṇāyati, 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 yavaṃsaṃ

denti, so dvīhi mukhehi khādati. Ayaṃ me pañcama (MS. -me) supino, imassa ko vipāko“ ti. „Imassāpi anāgate adham-mikarājakāle yeva vipāko bhavissati. Anāgatasmiṃ hi adham-mikabālarājāno adhammike lokamanusse vinicchaye ṭhappessanti. Te pāpā pumñesu anādarā bālā sabhāyaṃ nisīditvā vinicchayaṃ dentā ubhinnaṃ pi atthapaccatthikānaṃ 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 tumhākaṃ dhūmakāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: „amma, tvaṃ kassa santakā?“ Jāt. 54: sabbaṃ tesaṃ santakaṃ 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-ṭhi; 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 phalaṃ ca mūlaṃ ca  
āharitvā, disampati,  
posemi mātāpitaro  
pubbe katam anussaran ti;

and

Kacci nu bhoto kusalaṃ, 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 passage 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 *paṭijāgarā* (S. *jāgr*), see Clough's Pali Verbs p. 17, 17, *g* being doubled on account of the latent *r*, and *ā* being shortened before the double consonant. Other forms of the verb will be found at Dh. vv. 39. 60. 157. *Sarīrakkiccam 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 Sanskrit. *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." *Sāveṣṣāmi*, causative of *su* (S. *ṣru*), Clough's Pali Verbs p. 15,21. 16,26. *Upaḍḍha* = *aḍḍha* (S. *ardha*), a part, a half, *Abhidhāna* v. 53. *Āgacchantu*, one would here expect the second person, not the third. *Evāyaṃ* = *evaṃ ayaṃ*. *Sāsaṇa* (S. *ṣāsaṇa*), 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. *labdhāṣvāsa*), 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<sup>a</sup> 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 narānaṃ jātānaṃ  
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. Uda bba he, potential of ud + ā + bah (bah<sup>a</sup>, brah<sup>a</sup>, brūh<sup>a</sup> = vuddhiyaṃ; Dhātupāṭha) of which verb I have met with the following forms: abbaha, abbahe, abbahi, abbūḷha (Dh. p. 96), abbahitvā, nibbahanti, paribbūḷha. Kayira, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written kayirā which C<sup>a</sup> 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

tūlaṃ bhaṭṭhaṃ va māluta (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhaṭṭha = 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 vinaṣṭyati.

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. Pāḍuka, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S. paryāṇka. 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.

**K**in nu santaramāno vā ti. Idam' Satthā Jetavane viharanto matapitikam<sup>a</sup> kuṭumbikam ārabha kathesi. So kira pitari mate paridevamāno carati<sup>b</sup>, sokam vinodetum na sak-koti<sup>c</sup>. Satthā tassa sotāpattiphalūpanissayam disvā Sāvattiyaṃ pindāya caritvā pacchāsamaṇaṃ ādāya tassa<sup>e</sup> geham gantvā<sup>f</sup> paññattāsane sannisinnaṃ<sup>g</sup> „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākapanditā paṇḍitānaṃ katham<sup>h</sup> sutvā pitari kālakate<sup>i</sup> na socimsū“ ti vatvā tena yācito atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjāto kumāro ti 'ssa nāmaṃ karimsu. Tassa vayappattassa pitāmaho kalamakāsi. Ath' assa pitā pitu kālakiriyato<sup>j</sup> paṭṭhāya sokasamappito ālāhanato atthiṇi āharitvā attano ārame mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya<sup>k</sup> thūpaṃ pupphehi pūjetvā āvajjanto<sup>l</sup> paridevati, n'eva nahāyati na vilimpati<sup>m</sup> na bhuñjati na kam-mante vicāreti<sup>n</sup>. Tam disvā Bodhisatto „pitā me ayyakassa

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<sup>a</sup> C matapika, B matapittikaṃ. <sup>b</sup> B vicarati. <sup>c</sup> B asakkontena. <sup>e</sup> C omits tassa. <sup>f</sup> B gantvā. <sup>g</sup> C sannisinnaṃ, B nisinno tam vanditvā nisinnaṃ. <sup>h</sup> B vacanaṃ. <sup>i</sup> B kālāṇkate. <sup>j</sup> B kālāṇkatakato. <sup>k</sup> B gatāgata-. <sup>l</sup> C has altered āvajjanto into āvijjhanto. <sup>m</sup> B limmati, C vilimpati. <sup>n</sup> C vidācāreti.

matakālato paṭṭhāya sokābbibhūto carati, thapetvā kho<sup>o</sup> pana maṃ añño<sup>p</sup> etaṃ saññāpetum<sup>q</sup> na sakkoti, ekena naṃ upāyena nissokaṃ karissāmīti<sup>r</sup> bahinagare<sup>r</sup> ekaṃ matagoṇaṃ<sup>s</sup> disvā tiṇaṃ ca pāṇiyaṃ ca āharitvā tassa purato katvā<sup>s</sup> „khāda khāda, piva pivā<sup>t</sup>“ ti vadati<sup>t</sup>. Āgatāgatā taṃ disvā „samma Sujāta, kiṃ ummattako si, matagoṇassa<sup>v</sup> tiṇodakaṃ desīti<sup>u</sup>“ vadanti. So kiñci na paṭivadati. Ath’ assa pītu santikaṃ gantvā<sup>v</sup> „putto te ummattako jāto, matagoṇassa tiṇodakaṃ detṭhi<sup>v</sup>“ āhaṃsu. Taṃ sutvā kuḥumbikassa pitusoko apagato puttasoko paṭiṭṭhito. So vegena gantvā<sup>x</sup> „nanu tvaṃ tāta Sujāta paṇḍito<sup>y</sup>, kiṃkāraṇā matagoṇassa<sup>v</sup> tiṇodakaṃ desīti<sup>u</sup>“ vatvā dve gāthā abhāsi:

1. „Kin nu santaramāno va  
lāyitvā haritaṃ<sup>z</sup> tiṇaṃ  
‘khāda khāda’ ti lapasi  
gatasattaṃ<sup>w</sup> jaraggavaṃ.
2. Na hi annena pānena  
mato goṇo samuṭṭhahe,  
taṇ<sup>y</sup> ca tucchāṃ vilapasi  
yathā taṃ dummatī tathā<sup>u</sup> ti.

Tattha santaramāno vā ti turito viya<sup>o</sup> hutvā; lāyitvā ti lunitvā<sup>z</sup>; lapasīti vilapasi<sup>a</sup>; gatasattaṃ<sup>w</sup> jaraggavaṃ ti gatajīvitāṃ jinṇaṃ<sup>b</sup> goṇaṃ; yathā taṃ ti ettha taṃ ti<sup>c</sup> ni-

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<sup>o</sup> B omits kho. <sup>p</sup> C añño. <sup>q</sup> C saññā-. <sup>r</sup> B pahigāme.  
<sup>s</sup> both MSS. -goṇaṃ. <sup>t</sup> B thapetvā. <sup>u</sup> B khādāhi pivāhi. <sup>v</sup> B ārabhā.  
<sup>w</sup> C -gonassa. <sup>x</sup> B vegenāgaṃtvā. <sup>y</sup> B adds ti.  
<sup>z</sup> B harikaṃ. <sup>w</sup> B gatasantaṃ. <sup>y</sup> B tvaṇ. <sup>o</sup> B omits viya.  
<sup>u</sup> B luñcitvā. <sup>a</sup> C vipalapi. <sup>b</sup> C jinnaṃ, B jinno. <sup>c</sup> C omits ettha taṃ ti.

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

3. „Tath' eva tiṭṭhati sīsam  
hatthapādā ca vāladhi<sup>h</sup>,  
sotā tath' eva tiṭṭhanti<sup>i</sup>,  
maññe<sup>j</sup>, goṇo samuṭṭhahe.

4. N' ev' ayyakassa sīsaṁ ca<sup>k</sup>  
hatthapādā ca<sup>l</sup> dissare,  
rudam<sup>m</sup> mattikathūpasmim<sup>n</sup>  
nanu tvaṁ ñeva<sup>o</sup> dummatīti<sup>u</sup>.”

Tattha tathēvā ti yathā pubbe ṭhitam tath' eva tiṭṭhati; maññe ti etesaṁ sīsādīnam tath' eva ṭhitattā ayaṁ goṇo samuṭṭhaheyyā ti maññāmi; nevayyakassā ti ayyakassa pana sīsam vā<sup>p</sup> hatthapādā vā<sup>p</sup> na dissanti, piṭṭhipādā vā na dissare ti pi paṭho; nanu tvaṁ ñeva dummatīti ahaṁ tāva sīsādīni passanto evaṁ karomi, tvam pana na<sup>q</sup> kiñci passasi, jhāpi-tatṭhānato atṭhīni āharitvā thūpaṁ<sup>r</sup> katvā paridevasi, iti maṁ paṭicca satagaṇena<sup>s</sup> tvam eva<sup>t</sup> dummatī<sup>u</sup>, bhijjanadhammā tāta saṁkhārā bhijjanti<sup>m</sup> tattha kā paridevanā<sup>v</sup> ti. Tam sutvā Bodhisattassa pitā „mama putto paṇḍito, idhalokaparalokakiccaṁ jānāti, mama saññāpanatthāya<sup>x</sup> etaṁ kammaṁ akāsīti“ cintetvā „tāta Sujāta paṇḍita, ‘sabbe saṁkhārā aniccā’ ti me

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

ñātaṃ<sup>y</sup>, ito paṭṭhāya na socissāmi<sup>z</sup>, pitusokaharaṇakaputtena<sup>a</sup>  
nāma tādīsena bhavitabban<sup>4</sup> ti vatvā puttassa thutim ka-  
ronto āha<sup>5</sup>:

5. „Ādittam vata māmsan tam  
ghatasittam va pāvakaṃ  
vārīṇā viya<sup>a</sup> osiñcam<sup>b</sup>  
sabbam nibbāpaye<sup>c</sup> daram. (Comp.Dhp.p.96)
6. Abbahi<sup>d</sup> vata me sallam  
yam m'āsi<sup>e</sup> hadayanissitam  
yo me sokaparetassa  
pitusokaṃ apānudi.
7. So 'ham<sup>f</sup> abbūlhasallo 'smi  
vītasoko anāvilo,  
na socāmi na rodāmi  
tava sutvāna māṇava<sup>g</sup>.
8. Evaṃ karonti sappañṇā  
ye honti anukampakā,  
vinivattayanti sokamhā  
Sujāto pitaram yathā<sup>h</sup> ti.

Tattha nibbāpaye ti nibbāpayi; daran ti sokadaratham<sup>i</sup>;  
Sujāto pitaram yathā ti yathā mama putto Sujāto maṃ  
pitaram samānam attano sappañṇatāya sokamhā vinivattayi  
evaṃ<sup>j</sup> aññe<sup>k</sup> pi sappañṇā sokamhā vinivattayanti<sup>l</sup>.

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<sup>y</sup> B saññātā. <sup>z</sup> B adds ti. <sup>a</sup> B pitusokaharaṇakaputtena, C  
pitusokaṃ haranakaputtena. <sup>4</sup> C omits āha. <sup>5</sup> B vata.  
<sup>b</sup> B osiñci. <sup>c</sup> C nibbāpayo. <sup>d</sup> B appuli. <sup>e</sup> C sammāsi,  
B yamādisi. <sup>f</sup> B svāham. <sup>g</sup> C māṇavā. <sup>h</sup> B sokam. <sup>j</sup> C  
adds tam. <sup>k</sup> C aññe. <sup>l</sup> B adds attho.

Satthā imaññ desanaṃ<sup>m</sup> āharitvā saccāni pakāsetvā jāta-  
kam samodhānesi: - Saccapariyosāne kuṭumbiko sotāpatti-phale  
patitthahi - Tadā Sujāto ahaṃ evā ti. Sujāta-jātakam<sup>n</sup>.

## SALLA-SUTTĀ.

1. **A**nimittam anaññātāṃ<sup>a</sup>  
Maccānaṃ idha jīvitāṃ<sup>b</sup>,  
kasirañ<sup>c</sup> ca parittaṃ ca  
taṃ ca dukkheṇa saṃnūtaṃ<sup>d</sup>. 573.
2. Na<sup>e</sup> hi so uppakkamo atthi  
yena jātā na miyyare  
jaraṃ<sup>f</sup> pi patvā maraṇaṃ<sup>g</sup>,  
evaṃdhammā hi<sup>h</sup> paṇino. 574.
3. Phalānaṃ<sup>i</sup> iva pakkānaṃ  
pāto papatana<sup>j</sup> bhayaṃ,  
evaṃ jātānaṃ maccānaṃ  
niccaṃ maraṇato bhayaṃ. 575.
4. Yathāpi kumbhakārassa  
katā mattikabhājanā  
sabbe bhedanapariyantā<sup>k</sup>,  
evaṃ<sup>l</sup> maccāna jīvitāṃ<sup>m</sup>. 576.

<sup>m</sup> B dhammadesanaṃ. <sup>n</sup> B adds dutiyam. <sup>a</sup> C anaññātāṃ. <sup>b</sup> B jīvitāṃ. <sup>c</sup> C kasirañ. <sup>d</sup> C saṃnūtaṃ, B saṃyuttaṃ. <sup>e</sup> C nā.  
<sup>f</sup> B jaraṃ. <sup>g</sup> B māraṇaṃ. <sup>h</sup> C bhi. <sup>i</sup> C palānaṃ. <sup>j</sup> B patanato.  
<sup>k</sup> B bhedanam pariyantā. <sup>l</sup> B evaṃ. <sup>m</sup> B maccānaṃ jīvitāṃ.

5. Daharā ca mahantā ca  
ye bālā ye ca paṇḍitā,  
sabbe maccuvasaṃ yanti,  
sabbe maccuparāyaṇā<sup>n</sup>. 577.
6. Tesāṃ maccuparetānaṃ  
gacchataṃ<sup>o</sup> paralokato<sup>p</sup>  
na pitā tāyate puttaṃ  
ñāti<sup>q</sup> vā pana ñātake<sup>r</sup>. 578.
7. Pekkhatāṃ yeva ñātināṃ<sup>s</sup>,  
passa, lālapataṃ<sup>t</sup> puthu<sup>u</sup>  
ekameko va maccānaṃ  
go vajjho<sup>v</sup> viya nīyati<sup>w</sup>. 579.
8. Evam abbhāhato loko  
maccunā ca jarāya ca,  
tasmā dhīrā na socanti  
viditvā lokapariyāyaṃ. 580.
9. Yassa maggaṃ na jānāsi  
āgatassa gatassa vā  
ubho ante asampassaṃ<sup>y</sup>  
nirattthaṃ paridevasi. 581.
10. Paridevayamāno ce<sup>z</sup>  
kañcid atthaṃ udabbahe<sup>a</sup>  
sammūlho<sup>o</sup> himsaṃ<sup>s</sup> attānaṃ,  
kayira c' enaṃ<sup>b</sup> vicakkhaṇo. 582.

<sup>n</sup> C maccuparāyenā. <sup>o</sup> C gacchetam. <sup>p</sup> C paralokito. <sup>q</sup> B ñāti. <sup>r</sup> B ñātakam. <sup>s</sup> B ñātinam. <sup>t</sup> B lālampatam. <sup>u</sup> C puthū. <sup>v</sup> B vaccho. <sup>w</sup> C nīyyati, B niyyati. <sup>y</sup> B asaṃpassayam. <sup>z</sup> C ve, B ca. <sup>a</sup> B kicci atthaṃ udappahe. <sup>b</sup> B samulo. <sup>c</sup> B hisam. <sup>d</sup> B kayirā cenam, C kayira cetam.



11. Na hi ruṇṇena<sup>c</sup> sokena  
santiṃ<sup>d</sup> pappoti cetaso,  
bhiyy' ass' uppajjate<sup>e</sup> dukkham,  
sarīraṃ<sup>f</sup> upahaññati<sup>g</sup>. 583.
12. Kiso vivaṇṇo bhavati<sup>h</sup>  
hiṃsam<sup>a</sup> attānam attano<sup>i</sup>,  
na tena petā pāleṇti,  
niratthā paridevanā. 584.
13. Sokam appajjaham<sup>j</sup> jantu  
bhiyyo<sup>k</sup> dukkham<sup>l</sup> nigacchati,  
anutthunanto<sup>m</sup> kālakataṃ  
sokassa vasam anvagu<sup>n</sup>. 585.
14. Aññe pi passa gamite<sup>o</sup>  
yathākammupage nare,  
maccuno vasam āgama  
phandant' ev' idha pāṇino<sup>p</sup>. 586.
15. Yena yena hi maññanti<sup>q</sup>  
tato taṃ<sup>r</sup> hoti aññathā,  
etādiso vinābhāvo,  
passa lokassa pariyāyaṃ. 587.
16. Api ce vassasataṃ jīve<sup>s</sup>  
bhiyyo<sup>t</sup> vā paṇa<sup>u</sup> māṇavo,  
ñāṭisaṃghā<sup>v</sup> vinā hoti,  
jahāti idha jīvitaṃ. 588.

<sup>c</sup> C ruṇṇona. <sup>d</sup> B santi. <sup>e</sup> B bhiyassuppajjate. <sup>f</sup> B sari-  
raṃ. <sup>g</sup> B upahaññati. <sup>h</sup> C bhavati. <sup>i</sup> C attanā. <sup>j</sup> C  
sokappajjaham. <sup>k</sup> B bhiyo. <sup>l</sup> B dukkha. <sup>m</sup> C anutthunanto.  
<sup>n</sup> B anvagū. <sup>o</sup> B gamino, C gamine. <sup>p</sup> B bandantevidhapāṇino,  
C phandantevidhapāṇine. <sup>q</sup> C maññanti. <sup>r</sup> C tato tā taṃ.  
<sup>s</sup> B jīve. <sup>t</sup> B bhiyo. <sup>u</sup> C paṇa. <sup>v</sup> B ñāṭisaṃgho.

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

Salla-suttam niṭṭhitam.

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\* B neso. <sup>y</sup> B parinibbuto. \* B evaṃ. <sup>α</sup> B dhiro. <sup>θ</sup> B  
sapañño. <sup>α</sup> C uppatita. <sup>b</sup> C pāto. <sup>c</sup> C B tūlam. <sup>d</sup> C  
pajjapaṇ ca. <sup>e</sup> B appuhe. <sup>f</sup> B ampulla sallo. <sup>g</sup> B santi. <sup>h</sup> B  
sappasokam.

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## I, 1, 6. THE DEVADHAMMA-JĀTAKA.

**H**iriottappasampannā ti. Idam Bhagavā Jetavane viharanto amñataram bahubhaṇḍam bhikkhum ārabba kathesi. Sāvattvivāsi<sup>a</sup> kir' eko kuṭumbiko<sup>b</sup> bhariyāya kālakatāya pabbaji. So pabbajanto attano parivenaṇ<sup>c</sup> ca aggisālaṇ ca bhaṇḍagabbhaṇ ca kāretvā bhaṇḍagabbham sappitaṇḍulādīhi pūretvā<sup>d</sup> pabbaji, pabbajitvā pana attano dāse pakkosāpetvā yathārucitam āhāram<sup>e</sup> pacāpetvā bhuñjati, bahuparikkhāro ca ahosi, rattiṃ amñam nivāsanapārupanam hoti divā amñam, viharapaccante vasati. Tass' ekadivasam cīvarapaccattharaṇādīni niharitvā parivenaṇ<sup>f</sup> pattharitvā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikam āhiṇḍantā parivenam gantvā cīvarādīni disvā „kass' imānīti“ pucchimsu. So „mayham āvuso“ ti āha. „Avuso, idam pi cīvaram idam pi cīvaram idam pi nivāsanam<sup>g</sup> idam pi nivāsanam<sup>h</sup> paccattharaṇam sabbam tuyham evā“ ti. „Āma, mayham evā“ ti. „Āvuso, Bhagavatā tīṇi cīvarāni anumñātāni, tvaṃ 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, ayaṃ bhikkhu bahubhaṇḍo bahuparikkhāro“ ti. „Saccam kira tvaṃ, bhikkhu, bahubhaṇḍo“ ti. „Saccam, Bhagavā“ ti. „Kasmā pana tvaṃ, bhikkhu, bahubhaṇḍo jāto, nanu aham appicchatāya santuṭṭhiyā - pe - pavivekassa viriyārambhassa vaṇṇam<sup>i</sup> vadāmīti.“ So Satthu vacanam sutvā kupito „iminā dāni nīhārena carissāmīti“ pārupanam chaddetvā parisamajje

<sup>a</sup> MS. -vāsi. <sup>b</sup> MS. kuṭumbiyo. <sup>c</sup> MS. parivenaṇ. <sup>d</sup> MS. puretvā. <sup>e</sup> MS. āhāram. <sup>f</sup> MS. -vene. <sup>g</sup> MS. -nam.

<sup>h</sup> MS. nivāsanampi. <sup>i</sup> MS. vannaṃ.

ekacīvaro atthāsi. Atha nam Satthā upatthambhayamāno „nanu tvam, bhikkhu, pubbe hirottappagavesako<sup>k</sup> dakarakkhasakāle pi hirottappaṃ gavesamāno dvādasa saṃvaccharāni vihāsi, atha kasmā idāni evaṃgaruke Buddha-sāsane pabbajitvā catu-parisamajjhe pārupanam chaddetvā hirottappaṃ pahāya tthito sīti.“ So Satthu vacanam sutvā hirottappaṃ paccupaṭṭhāpetvā taṃ cīvaram pārupitvā<sup>l</sup> Satthāram vanditvā ekamantaṃ nisīdi. Bhikkhū tass’ atthassa āvibhāvattham<sup>m</sup> Bhagavantaṃ yācīmsu. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākataṃ akāsi:

Attite Kāsiraṭṭhe Bārāṇasiyaṃ Brahmadaṭṭo rājā ahosi. Tadā Bodhisatto tassa aggamaheṣiyā kucchisimim paṭisandhim gaṇhi. Tassa nāmagahaṇadivase Mahimsāsā-kumāro ti nāmaṃ akāmsu. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle raṃṇo pi putto jāto, tassa Canda-kumāro ti nāmaṃ akāmsu. Tassa pana ādhāvitvā paridhāvitvā vicaraṇakāle Bodhisatta-mātā kalam akāsi. Rājā amṇaṃ aggamaheṣiṭṭhāne tthapesi. Sā raṃṇo piyā ahosi manāpā. Sā piyasamvāsam anvāya ekaṃ puttaṃ vijāyi, Suriya-kumāro ti tassa nāmaṃ akāmsu. Rājā puttaṃ disvā tuṭṭhacitto „bhadde, puttassa te<sup>n</sup> varaṃ dammīti“ aha. Devī varaṃ icchitakāle gaheṭabbam katvā tthapesi. 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 taṃ punappuna yācamānaṃ 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, mātugāmo nāma pāpo, tumhākaṃ pāpakam pi cinteyya, tumhe

<sup>k</sup> MS. hirottappaṃgavesako. <sup>l</sup> MS. pārupitvā. <sup>m</sup> āvibhāva- or āvibbhāva-? <sup>n</sup> MS. ne.

aramñam pavisitvā mam' accayena kulasantake<sup>o</sup> nagare rajjam kareyyāthā<sup>p</sup> ti kanditvā roditvā sise cumbitvā uyyojesi<sup>q</sup>. Ne pitaram vanditvā pāsādā orohante rājamgaṇe kīlamāno Suriya-kumāro pi disvā tam kāraṇam ñatvā „aham pi bhātikehi saddhim gamissāmīti“ tehi saddhim yeva nikkhami. Te Hima-vantaṃ pavisimsu. Bodhisatto maggā okkamma rukkhamūle nisīditvā Suriya-kumāraṃ āmantesi: „tāta Suriya, etaṃ saraṃ gantvā nabātvā ca pivitvā ca paduminīpaṇṇehi<sup>r</sup> amhākam pi pāṇiyam ānehīti.“ Tam pana saraṃ Vessavaṇassa<sup>s</sup> santikā ekodakarakkhasena laddham hoti, Vessavaṇo<sup>t</sup> ca tam āha: „ṭhapetvā devadhammajānanake ye amñe<sup>u</sup> imaṃ saraṃ otaranti te khāditum labhasi, anotiṇṇe na labhasīti.“ Tāto paṭṭhāya so rakkhaso ye tam saraṃ otaranti te devadhammesu pucchitvā ye na jānanti te khādāti. Atha kho Suriya-kumāro tam saraṃ gantvā avīmaṃsitvā va otari. Atha naṃ so rakkhaso gahetvā „devadhammaṃ jānāsīti“ pucchi. So „devadhammā nāma Canda-Suriyā“ ti āha. Atha naṃ „tvaṃ devadhamme na jānāsīti“ udakaṃ pavesetvā attano vasaṇaṭṭhāne ṭhapesi. Bodhisatto pi tam cirāyantaṃ disvā Canda-kumāraṃ pesesi. Rakkhaso tam pi gaṇhitvā „devadhamme jānāsīti“ pucchi. „Āma jānāmi, devadhammo nāma catasso disā“ ti. Rakkhaso „na tvaṃ devadhamme jānāsīti“ tam pi gahetvā tatth' eva ṭhapesi. Bodhisatto tasmim pi cirāyante „ekena antarāyena bhavitabban“ ti sayam tattha gantvā dvinnam pi otaraṇapadavalaṇjam disvā „rakkhasapariggahītena<sup>v</sup> iminā sarena bhavitabban“ ti khaggam sannayhitvā<sup>w</sup> dhanuṃ gahetvā aṭṭhāsi. Dakarakkhaso Bodhisattaṃ udakaṃ anotarantaṃ disvā vanakammikapuriso<sup>y</sup> viya

<sup>o</sup> MS. kulasattakena. <sup>p</sup> MS. kareyyāthā. <sup>q</sup> MS. uyyejesi.

<sup>r</sup> MS. -nipannehi. <sup>s</sup> MS. vessavanassa. <sup>t</sup> MS. vessavaṇo.

<sup>u</sup> MS. amño. <sup>v</sup> MS. parigahītena. <sup>w</sup> MS. sannahitvā. <sup>y</sup> 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 otippake labhāmīti.“ „Kim pana sabbe va labhasīti.“ „Ye devadhamme jānanti te tṭhapetvā 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, kilīṭṭhagatto pan’ amhīti“ āha. Yakkho Bodhisattam nahāpetvā bhojanam bhojetvā paṇiyam pāyetvā pupphāni piḷandhāpetvā gandhehi vilimpāpetvā alamkatamaṇḍapamajjhe pallamkam attharitvā adāsi. Bodhisatto āsane nisīditvā yakkham pādamūle nisīdāpetvā „tena hi obitasoto sakkaccaṃ devadhamme suṇāhīti“<sup>a</sup> imam gātham āha:

„Hiriottappasampannā  
sukkadhammasamāhitā  
santo<sup>a</sup> sappurisā loke  
devadhammā ti vuccare“ ti.

Tattha hiriottappasampannā ti hiriya ca ottappena ca samannāgatā, tesu kāyaduccaritādihi hiriyatīti hiri, lajjāy’ etam adhivacanam, tehi yeva ottappatīti ottappam, pāpato ubbegass’ etam adhivacanam, tattha ajjhattasamuṭṭhānā hiri bahiddhāsamuṭṭhānam ottappam, attādhīpateyya<sup>b</sup> hiri lokādhīpateyyam ottappam, lajjāsabhāvasaṇṭhitā hiri bhayasabhāvasaṇṭhitam ottappam, sappatissavalakkhaṇā hiri vajjabhīrukabhayadas-sāvilakkhaṇam<sup>c</sup> ottappam; tattha ajjhattasamuṭṭhānam hirim

<sup>a</sup> MS. labbhasīti. <sup>a</sup> MS. atthi. <sup>a</sup> MS. suṇāhīti. <sup>a</sup> MS. satto.

<sup>b</sup> MS. attādhīpateyyam. <sup>c</sup> MS. vajjabhīrukabhayadassāvilakkhaṇam.

catūhi<sup>d</sup> kāraṇehi samuṭṭhāpeti, jātiṃ paccavekkhitvā vayaṃ paccavekkhitvā sūrabhāvaṃ paccavekkhitvā bāhusaccaṃ paccavekkhitva, „kathaṃ pāpakaraṇaṃ nāma’ etaṃ, na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevattādīnaṃ idaṃ kammaṃ, tādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yuttan“ ti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā „pāpakaraṇaṃ nāma’ etaṃ, daharehi kattabbakammaṃ, tādisassa vaye ṭhitassa idaṃ kātuṃ na yuttan“ ti evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpaṃ<sup>e</sup> akaronto hiriṃ samuṭṭhāpeti, tathā „pāpaṃ nāma’ etaṃ, dubbajātikānaṃ kammaṃ, tādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yuttan“ ti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā „pāpakammaṃ nāma’ etaṃ, andhabālānaṃ kammaṃ na paṇḍitānaṃ, tādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yuttan“ ti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi<sup>w</sup> kāraṇehi samuṭṭhāpeti samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti, evaṃ hiri ajjhattasamuṭṭhāna nāma hoti; kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma, sace tvaṃ pāpakammaṃ karissasi catūsu<sup>f</sup> parisāsu garahappatto bhavissasi,

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

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

<sup>d</sup> MS. ajjhattasamuṭṭhānā hiri catuhi.    <sup>e</sup> MS. pāṇātipātādi-.

<sup>w</sup> MS. catuhi.    <sup>f</sup> MS. catusu.

hoti; katham hiri<sup>b</sup> attādhīpateyyā nāma, idh' ekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakam katvā „tādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttam pāpakammaṃ kātun“ ti pāpaṃ na karoti, evaṃ hiri attādhīpateyyā nāma hoti, tenāha Bhagavā: „yo attānaṃ yeva adhipatiṃ katvā akusalaṃ pajahati kusalaṃ bhāveti sāvajjaṃ pajahati anavajjaṃ bhāveti suddhaṃ attānaṃ pariharatīti,“ katham ottappaṃ lokādhīpateyyaṃ nāma, idh' ekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakam katvā pāpakammaṃ na karoti, yathāha: „mahā kho pañāyaṃ 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 kulaputtaṃ, saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo<sup>g</sup> viharati pāpakehi akusalehi dhammehīti', santi devatā iddhimantā<sup>h</sup> dibbacakkhukā paracittavidūniyo, tā dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti, 'passatha bho imaṃ kulaputtaṃ, saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo<sup>i</sup> viharati pāpakehi akusalehi dhammehīti',“ so lokaṃ yeva adhipatiṃ karitvā akusalaṃ pajahati kusalaṃ bhāveti sāvajjaṃ pajahati anavajjaṃ bhāveti suddhaṃ attānaṃ pariharatīti, evaṃ ottappaṃ lokādhīpateyyaṃ nāma hoti; lajjāsabhāvasaṇṭhitā hiri bhayasabhāvasaṇṭhitam<sup>k</sup> ottappaṃ ti, ettha pana lajjā ti lajjanākāro tena sabhāvena saṇṭhitā hiri, bhayaṃ ti apāyabhayaṃ tena sabhāvena saṇṭhitam ottappaṃ, tadubhayaṃ pi pāpaparivajjane pākataṃ hoti, ekacco<sup>l</sup> hi yathā nāma<sup>m</sup> eko kulaputto uccārapassāvādini<sup>m</sup> karonto lajjitabbakayuttaṃ ekaṃ disvā

<sup>b</sup> MS. hi. <sup>g</sup> MS. vokiṇṇe. <sup>h</sup> MS. iddhimanto. <sup>i</sup> MS. vokiṇo.

<sup>k</sup> MS. bhayasabhāvasaṇṭhitā. <sup>l</sup> MS. ekacce. <sup>m</sup> MS. -passāvādini.



lajjanākārappatto bhaveyya hīlito<sup>n</sup> evam eva<sup>o</sup> ajjhattaṃ lajjidhammaṃ okkametvā pāpakammaṃ na karoti, ekacco apāya-bhayabhīto hutvā pāpakammaṃ na karoti, tatr' idam opammaṃ: yathā hi dvisu ayogulesu eko sītalō bhaveyya<sup>p</sup> gūthamakkhito eko uṇho āditto tattha paṇḍito sītalam gūthamakkhitattā jigucchanto na gaṇhāti itaraṃ dāhabhayena tattha (tathā?) sītalassa gūthamakkhitassa jigucchāya agaṇhanam<sup>q</sup> viya ajjhattaṃ lajjidhammaṃ okkamitvā pāpassa akaraṇam uṇhassa dāhabhayena agaṇhanam viya apāyabhayena pāpassa akaraṇam vedittabbaṃ; sappatissavalakkhaṇā hiri vajjabhīrukabhayadassāvilakkhaṇam ottappan ti, idam pi dvayaṃ pāpaparivajjane yeva pākaṭam hoti, ekacco hi jātimahantapaccavekkhaṇā<sup>r</sup> satthumahantapaccavekkhaṇā dāyajjamahantapaccavekkhaṇā sabrahmacārimahantapaccavekkhaṇā<sup>r</sup> ti catūhi<sup>s</sup> kāraṇehi sappatissavalakkhaṇam hirim samuṭṭhāpetvā pāpaṃ na karoti, ekacco attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayan ti catūhi<sup>s</sup> kāraṇehi vajjabhīrukabhayadassāvilakkhaṇam ottappam samuṭṭhāpetvā pāpaṃ na karoti, tattha jātimahantapaccavekkhaṇādini c'eva attānuvādabhayaṇīni ca vitthāretvā kaṭṭhabbāni, tesam vitthāro Aṅguttaraṭṭhakathāya vutto<sup>u</sup>. 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 sabbasaṃgāhikanayena catubbūmakalokiyalokuttaradhammā, tehi samāhitā samannāgātā ti attho. Santo sappurisā loke ti kāyakammādinam santatāya santo katamṇū<sup>v</sup> katavedi<sup>w</sup> kāyasobhanapurisā ti sappurisā, loko<sup>y</sup> ti pana saṃkhāraloko sattaloko okāsaloko khandhaloko āyatanaloko dhātuloko ti anekavidho, tattha eko loko<sup>z</sup> sabbe sattā āhāraṭṭhitikā - pe - atthārasaloko

<sup>n</sup> MS. hīlito. <sup>o</sup> MS. evamevaṃ. <sup>p</sup> MS. bhaveyyaṃ. <sup>q</sup> MS. agaṇhānam. <sup>r</sup> MS. -kkhaṇā. <sup>s</sup> MS. catuhi. <sup>u</sup> MS. vutte.  
<sup>v</sup> MS. katamṇū. <sup>w</sup> MS. katavedi. <sup>y</sup> loko? <sup>z</sup> MS. loke.

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

yāvatā candimasuriyā pariharanti virocanaṃ  
tāva saḥassadhā loko ettha te vattati<sup>u</sup> vaso

ti ettha okāsaloko vutto, tesu idha sattaloko adhippeto, satta-lokasmiṃ hi yeva evarūpā sappurisā. Te devadhammā ti vuccare ti<sup>v</sup> tattha devā ti sammutidevā uppattidevā visuddhidevā ti tividhā, tesu Mahāsammata-kālato paṭṭhāya lokena devā ti sammattā rājarājakumārādayo sammutidevā nāmā, devaloke uppannā uppattidevā nāma, khīṇāsavā visuddhidevā nāma, vuttam pi c' etaṃ: sammutidevā nāma rājāno deviyo kumārā, uppattidevā nāma bhummadeve upādāya tatuttarimdevā, visuddhidevā nāma buddhapacceka-buddhakhīṇāsavā ti, imesaṃ devānaṃ dhammā ti devadhammā ti vuccare ti vuccanti, hiro-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<sup>s</sup> santo sappurisā loka devadhammā ti vuccare ti āha. Yakkho imaṃ dhamma-desanaṃ sutvā pasanno „ekam bhātaraṃ demi, kataraṃ āne-mīti.“ „Kaniṭṭhaṃ ānehīti.“ „Paṇḍita, tvaṃ kevalaṃ deva-dhamme jānāsi yeva, na pana tesu vattasīti.“ „Kimkāraṇā“ ti. „Yaṃkāraṇā jeṭṭhaṃ ṭhapetvā kaniṭṭhaṃ ānāpento jeṭṭha-pacāyikakammaṃ nāma na<sup>a</sup> karosīti.“ „Devadhamme cāhaṃ, yakkha, jānāmi tesu ca vattāmi, mayaṃ hi imaṃ araṃṇaṃ etaṃ nissāya pavīṭṭhā, etassa hi atthāya ambhakaṃ pitaraṃ

<sup>w</sup> MS. supantaloko. <sup>u</sup> MS. vattatīti. <sup>v</sup> MS. omits ti. <sup>s</sup> MS. dassento. <sup>a</sup> MS. omits na.

etassa mātā rajjam yāci, amhākam pana pitā taṁ varam adatvā ambhākam anurakkhanatthāya aramñavāsaṁ anujāni, so kumāro anivattitvā amhehi saddhim āgato, ‘taṁ aramñe eko yakkho khādīti’ vutte pi na koci saddahissati, tenāhaṁ garahābhayabhīto<sup>b</sup> tam eva ānāpemi. “ „Sādhu sādhu, paṇḍita, tvaṁ devadhamme ca jānāsi tesu ca vattasīti“ pasannacitto yakkho Bodhisattassa sādhu-kāraṁ datvā dve pi bhātaro ānetvā adāsi. Atha naṁ Bodhisatto āha: „samma, tvaṁ pubbe attanā katena pāpakammaṇa paresaṁ maṁsalohitakhādako<sup>c</sup> yakkho hutvā nibbatta, idāni puna pi pāpam eva karosi, idaṁ te pāpakammaṁ nirayādīhi muccitum na dassati, tasmā ito paṭṭhāya pāpaṁ pahāya kusalaṁ karohīti“, asakkhi ca pana naṁ dametum. So taṁ yakkhaṁ dametvā tena<sup>d</sup> samvihitarakkho<sup>e</sup> tatth’ eva vasanto ekadivasaṁ nakkhattaṁ oloketvā pitu kālakatabhāvaṁ ñatvā yakkhaṁ ādāya Bārāṇasim gantvā rajjam gahetvā Canda-kumārassa oparajjam Suriya-kumārassa senāpatiṭṭhānaṁ datvā yakkhassa ramaṇīye thāne āyatanam karetvā yathā so agga-mālaṁ aggapupphaṁ aggabhattaṁ ca labhati tathā akāsi. So dhammena rajjam karetvā yathākammaṁ gato.

Satthā imaṁ dhammadeśanaṁ āharitvā dassetvā saccāni pakāsesi. Saccapariyosāne so bhikkhu sotāpattiphale patitṭhahi. Sammāsambuddho pi dve vatthūni kathetvā anusandhim gahetvā jātakam samodhānesi: „Tadā dakarakkhaso bahubhaṇḍikabhikkhu ahoṣi, Suriya-kumāro Ānando, Canda-kumāro Sāriputto, jeṭṭhakabhātā Mahimsāsa-kumāro aham eva ahoṣin ti. Devadhamma-jātakam.

<sup>b</sup> MS. garahābhayabhīto. <sup>c</sup> MS. maṁsalohitakhādako. <sup>d</sup> MS. te. <sup>e</sup> MS. samvihitarakkho.

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